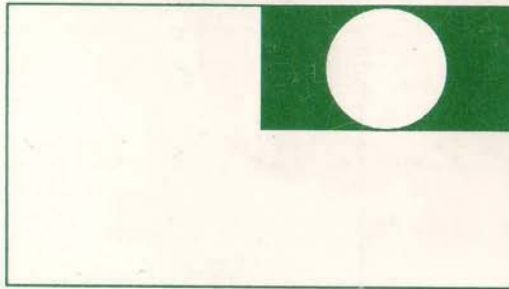


# Al-Nahl

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

A Publication of Majlis Ansarullah USA  
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The Ahmadiyya Movement in Islam Inc.

## THE ANSARULLAH PLEDGE

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ  
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

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.

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# Al-Nahl

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## In This Issue:

One Hundred Years of  
Ahmadiyyat

The Promised Messiah: His Life  
and Claims

Allah's English Daughters

## AL-QURAN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ  
عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ  
الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ  
وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ  
وَأَعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ ﴿٧٩﴾

*"And strive in the cause of Allah as it behoves you to strive for it. He has chosen you, and has laid no hardship upon you in religion; so follow the faith of your Father Abraham; He named you Muslims both before and in this Book so that the Messenger may be witness over you, and that you may be witness over mankind. Therefore observe prayer and pay the Zakat, and hold fast to Allah. He is your Master. An excellent Master and an excellent Helper." (c.22:v.79)*

## AL-HADITH

Abu Abdur Rehman Abdullah Bin Masud relates: I asked the Holy Prophet (peace and blessings of Allah be upon Him): which action is the dearest to Allah the exalted? He replied: Performing Salat at its proper time. I asked: Which next? He said: Striving in the cause of Allah. (Bokhari)

## A MESSAGE FROM OUR IMAM HAZRAT KHALIFATUL MASIH IV

*Assalamo Alaikum wa rehmatullah wa barakatohu!*

*I have been informed that Majlis Ansarullah, U.S.A. is holding its Annual Ijtema on 11th & 12th May, 1991 and would like to have a message from me for that occasion.*

*You are living in a country which is very advanced in material wealth and the eyes of the whole world are focussed on it with admiration. This situation has given rise to the belief in the minds of certain people that everything that emanates from this land of the rich must be good and pure.*

*But the Holy Qur'an teaches us that what matters with Allah is the purity of man's heart and behavior. Moreover, the Holy Prophet of Islam (peace and blessings of Allah be upon him) has said that Islam started as a religion of the oppressed and the underprivileged and that in the latter days, its renaissance will also take place among people of similar circumstances.*

*Thus, nations possessing affluence are NOT necessarily setting a pattern that should be emulated and desired, as this does not mean that those granted such affluence are close to God.*

*Thus according to the prophecies, outward poverty or abundance of worldly means should not be the goal of a believer. His sole aim should be to adopt such a course which should bring him near to his Creator.*

*I would like the members of Majlis Ansarullah to inculcate in them the spirit of righteousness and purity so that they are counted, in the sight of Allah, among those who are His true servants.*

*Allah be with you.*

*Wassalam,*

*(Signature)*

*Mirza Taahir Ahmad*

**KHALIFATUL MASIH IV**

*London 30 April, 1991*

# ONE HUNDRED YEARS OF AHMADIYYAT

*Aftab A. Bismal, New York*

The Ahmadiyya Movement is nothing but a movement for the renaissance of Islam. It is natural that it pertains to the whole world and its message is for all mankind whether living in the East or West, North, or South. This message, as was revealed to the Promised Messiah, has to reach the corners of the earth and in fact has already reached and spread in more than 120 countries of the world within a span of one hundred years.

Now, the question is, what has Ahmadiyyat given to the world? To answer this question, we have to take into consideration the conditions prevailing in the religious world at the time of the advent of the holy founder of the Ahmadiyya Movement. What were the circumstances at that time? We must have a glimpse of the heavy odds that he had to face. It is a well known fact that towards the end of the 19th century of the Christian Era the followers of every religion, Christians, Jews, Hindus, and Sikhs were attacking Islam and every non-Muslim considered it his duty to malign the True Faith. On the

other hand, the Muslims were so lethargic and pessimistic that they did not have the courage or capacity to defend their faith. That was the time when God Almighty raised the Promised Messiah. According to the Holy Prophet of Islam, Hazrat Muhammad Mustafa, peace and blessings of God be on him, he was to appear in the latter days to revive and restore the dignity of Islam and raise that standard of the True Faith by overcoming all other religions.

The Promised Messiah in his epoch-making book *Buraheen-e-Ahmadiyya*, challenged the followers of all religions to open their eyes and recognize the truth that Islam is the only true and living religion and all other religions, as being presented by their followers, were dead. He offered a prize of ten thousand rupees (which was a huge sum in those days) to that person who would be able to give even one fifth of the proof which the Promised Messiah put forward as the proof of the truth of Islam. But no one dared accept his challenge.

As mentioned before, Ahmadiyyat influenced the religious world in general and Muslims in particular. There were so many misconceptions, wrong notions and beliefs prevalent among the Muslims about every article of faith that the Promised Messiah had to spend every moment of his precious time in correcting and reforming them. They had wrong

beliefs about the attributes of Almighty God, the role of the angels, the innocence of the prophets, the meanings of the Qur'an, the significance of the Day of Judgement and life after death, and the true meaning of Taqdeer.

Muslims had acquired strange beliefs which had nothing to do with the teachings of Islam. Under the influence of the Christians they believed that Jesus Christ was alive in heaven and he will physically come down in the latter days. They believed that Mahdi will come and slay every non-believer and distribute wealth among the Muslims. They believed that every kind of revelation had come to an end and God did not speak to anyone anymore. They believed that prophethood of every kind had been discontinued after the Holy prophet of Islam and, at the same time, they believed that Jesus Christ who was an Israeli prophet, will come for the reformation of the Muslims.

The Promised Messiah endeavored his best in correcting these wrong notions, removing misconceptions, and showing to the world the true and beautiful face of Islam. He did that through his more than 80 books, exhaustive discourses and countless revelations.

He challenged Christians and defended Islam in such an aggressive manner that no Christian missionary

could stand before him. This was the real meaning of the destruction of the Cross at the hands of the Promised Messiah and Mahdi as foretold by the Holy Prophet of Islam, peace and blessings of God be on him. He challenged the Aryas and proved the falsehood of their doctrines of antiquity and transmigration of souls. He proved to the Sikhs that the founder of their creed, Guru Baba Nanak, had renounced the Hindu faith and had accepted Islam and thus acknowledged the truth of the Holy Prophet Hazrat Muhammad Mustafa (peace & blessings of God be on him).

The Promised Messiah, peace be on him, in one of his poems says:

"I was alone, unknown, and most humble in my abode and no one knew where Qadian was. People did not look in this direction and nobody knew about me. But now you can see how the whole world is responding to my message and Qadian has become the center of the believers."  
(Durr-e-Thameen)

He was alone, no doubt, but God Almighty had revealed to him that He will cause his message to reach and spread to the corners of the earth. We are witness to the fact that within a short period of 19 years when he breathed his last, that ONE person was multiplied to five hundred thousand souls. And now after a lapse of one hundred years of the first initiation and eighty two



years after the passing away of the great and noble soul, Ahmadiyyat has spread in more than 120 countries of the world and its number has passed the ten million mark.

Ahmadiyyat is dynamic force and it has given to the ailing humanity that panacea in the shape of true Islam which can cure all its ills. Today Ahmadiyyat is the only hope for the world because this is the only movement whose motto is "Love for all, hatred for none." Today Ahmadiyyat is spreading the message of the Holy Qur'an by publishing its translations in every important language. Ahmadi missionaries are busy day and night in Asia, Africa, Europe, and America. All Ahmadis - men, women, and children - are intoxicated with the love of God and His Messenger Hazrat Muhammad Mustafa, (peace and blessings of God be on him), propagating the eternal faith.

Before the establishment of Ahmadiyyat, the Christian missionaries used to proceed from Europe to Asia and Africa in the wake of their colonial victories and under the protection of the Christian rulers they converted thousands of unlettered and down-trodden people of the conquered lands. Their special target used to be the Muslims and they left no stone unturned in getting hold of their unsuspecting victims. But after the advent of the Promised Messiah, the tide was turned and the Christian

missionaries, in spite of their limitless resources and the support of their European Christians masters, could not withstand the onslaught of the forceful arguments backed by divine prophecies of the Promised Messiah. After a short while the world saw that instead of the Christian missionaries proceeding to Eastern lands it was Ahmadi missionaries who were proceeding to the West by boats and aeroplanes to convert the people of Europe and America to Islam and defeat the Christian missionaries everywhere. What a revolution!

The sense of victory and deep faith in their cause was imbibed in the hearts of these Godly missionaries, and this miracle was wrought by the Ahmadiyya Movement in Islam, which has now completed its first century. This is what Ahmadiyyat has given to the world.

Ahmadiyyat gave to the world a large army of dedicated, devoted, and sincere voluntary workers for the service of humanity. Through the gracious hands of Hazrat Musleh-i-Mauood, Ahmadiyyat gave to the world the London Mosque, Tahrik-e-Jadid, Waqf-e-Jadid, Anti Shuddhi campaign, Kashmir Liberation Committee. It gave through Hazrat Khalifatul Masih III, the Fazl-e-Umar Foundation, Waqf-e-Aarzi Scheme, Message of Peace, Deliverance of Jesus from the Cross Conference in London, First Mosque in Spain in 700



years, Nusrat Jehan Leap forward Scheme, and Ahmadiyya Centenary Celebration Program. Through our present beloved Imam, Hazrat Khalifatul Masih IV, Ahmadiyyat has given to the world a vast range of humanitarian service in the shape of hospitals, schools, colleges, and industrial projects; Byootul Hamd Scheme, complete translation of the Holy Qur'an in 54 languages, worldwide Audio/Video Propagation System, first Mosque in Sydney, Australia and large mission houses in Europe and North America attached to vast complexes in addition to the U.K. Headquarters at Islamabad, Raqueem Press, and recently a great manifestation of the truth of Ahmadiyyat, the Mubahala, the prayer duel offered to the ace enemies of the true faith.

In short, Ahmadiyyat is a great bounty given to humanity by Almighty God for the uplift of the downtrodden, a vast canopy under which millions are taking shelter from the evil designs of their eternal enemy and we hope and pray that this dynamic and striding movement will flourish more rapidly in the second century which has already begun.

Another aspect of this phenomenal success of Ahmadiyyat is that the Muslims all over the world have awakened from their long slumber and there is a very clear indication of their active participation in religious,

cultural, and political fields. Since the advent of the Promised Messiah scores of Muslim nations have been freed from their colonial bondage and although the world may not admit or realize yet, it is a fact that the wave of the religious political awakening among the Muslim nations are the result of the appearance of Ahmadiyyat on the Islamic world's horizon.

Nowadays the Seerat conferences are a regular feature in the Muslim countries, especially among the Muslims of the Indo-Pakistan Subcontinent. But it is a historical fact that it was Hazrat Musleh Mauood (may Allah be pleased with him) who initiated such meetings in the third decade of the present century. Muslims had not realized the significance of such meetings. But when the Ahmadiyya Community started these meetings all over India inviting non Muslim scholars to speak on the life and achievements of the Holy Prophet of Islam (peace be on him), the other Muslim organizations also followed suit and now such Seerat conferences are organized by the Governments and private institutions.

Ahmadiyyat provided the platform for this noble cause and it is a great tragedy that those people who should have been grateful to the Community turned against it in Pakistan so much so that Ahmadiis have been declared non Muslims in that

country, which was actually created through the instrumentation of the Ahmadis. It was Hazrat Musleh Mauood who in 1936 instructed Imam Abdul Rahim Dard of the London Mosque to persuade Mr. M. A. Jinnah to come out of the seclusion in England and go to the sub-continent to lead the Indian Muslims in their struggle for a separate homeland. Mr. Jinnah heeded this advice, went back to India, and within a span of 10 years, established the world's largest

Muslim State in August 1947. He appointed Chaudhry Sir Muhammad Zafrulla Khan, a renowned Ahmadi, to be the first Foreign Minister of Pakistan.

In the end, I would like to point out that the future of the world in general and Islam in particular is closely linked with the Ahmadiyya Movement. We should pray to Almighty God to enable us to fulfill our great responsibilities in connection with the ultimate victory of Islam. Ameen. \_

# THE PROMISED MESSIAH: HIS LIFE AND CLAIMS.

*Abdul Majid, Pittsburgh*

The life of the Promised Messiah may be broadly divided in two parts. One before his claim as World Reformer and the other after that claim.

The first part of his life was almost a life of obscurity and anonymity. The extent of his anonymity was such that in spite of being the scion of a noble family - the chiefs of Qadian - many of the people in his own village did not know him. Even the friends of his father used to marvel on learning that he had another son also. At home his life was no better. After the death of his father, his elder brother, Mirza Ghulam Qadir, became the administrator of the family estate and his wife held charge of the household affairs. This lady was very dominant and had an antagonistic attitude towards the Promised Messiah with contempt. Hazrat Khalifatul Masih II once related that she use to hurl disparaging remarks in Punjabi saying:

that is, he does nothing except eating, which meant that he was good for nothing and a burden on the family. Since the Promised Mes-

siah was wholly and solely devoted to the service of Islam and took no interest in the worldly affairs, he was considered to be a persona nongrata in the family, and therefore used to get the leftovers of the family for food.

On the other hand, the Almighty God, Who was preparing him for a very lofty purpose, revealed to him that he was going to be a very important personality so that people from far and wide would come and pay homage to him. Gifts of all sorts, in cash and in kind, would arrive from all directions.

When, in fulfilment of the words of God, people in large numbers started to visit him, the Promised Messiah set up a Guest House for the entertainment of the guests. Pointing to his condition in early life, and the bounties of God that followed, the promised Messiah said:

There was a time when I used to get the leftovers of the family as my food, and now the time has come that many a family is fed on my table.

That table which was originally set confined to Qadian, has now spread over 120 countries of the world, and as the sun does not set on Ah-madiyyat, the table of the Promised Messiah is never rolled up so that at every time of the day and night people are fed at the table of the

Promised Messiah in some part of the world or the other.

Incidentally, the vicissitudes of fortune are strange. The very lady who was so hostile to the Promised Messiah became a sign of the fulfillment of a prophecy of the Promised Messiah revealed to him in words: "Tae Aae" that is, Aunti came. This revelation had in fact three distinct prophecies contained in it. First that this lady would live long; Second that she would accept Ahmadiyyat; and third, that she would be related as aunt. So it happened. She lived a long life, accepted Ahmadiyyat in 1921, at the hands of Hazrat Khalifatul Masih II to whom she was related as an aunt, and died in 1927 at the age of 97.

Before the Promised Messiah claimed to be the World Reformer, all the people of the world were eagerly waiting for the appearance of a World Reformer. The Christians were waiting for the second advent of Jesus son of Mary whom they believed to have been bodily raised to heaven and would return in latter days. Ironically, the Muslims had also a similar belief - different only in that the Christians believed that Jesus died on the Cross but was raised to life and lifted bodily to heaven, while the Muslims believed that it was not Jesus but someone else resembling Jesus was crucified instead of Jesus while Jesus was taken up physically to heaven.

The Christian missionaries took great advantage of this mistaken belief of the Muslims which caused hundreds of thousands of Muslims to renounce Islam and convert to Christianity.

The Promised Messiah lamented this state of affairs and said:

i.e. the Muslims, with their own confession, are helping the Christians so the worshipers of a dead body have been emboldened.

The Jews are still waiting for the old Messiah who was to appear after Elijah had descended from heaven as promised in Malachi 4:5. An old Rabbi in Brooklyn New York has gone to the extent that he refused to visit Israel until the Messiah comes (Newsweek November 14, 1988)

The Hindus were also waiting for the appearance of Neh Kalank Autar - the incarnation of Krishna. A Hindu Scholar wrote in his book entitled Chitawani meaning 'reminder' that Lord Krishna would and must appear by August 1942. He further emphasized that if he did not appear by that date, he would never come.

The Muslims, divided as they were in many sects, were nonetheless unanimous on the appearance of the Promised Messiah in the fourteenth century Hijra.

In this setting Hazrat Mirza Ghulam Ahmad (peace be upon him) proclaimed that he was the Promised World Reformer. He was the Messiah for the Muslims, Jesus for the Christians, and Neh Kalank Autar for the Hindus. God revealed his status in these words:

The champion of God in the mantle of prophets.

The promised Messiah further clarified his status in these words:

I am the Messiah I say it with loudest voice,

I am the Vicegerant of the King who is in heaven,

I am the Messiah of the time, and I am the one who has communion with God.

I am Muhammad and Ahmad, the chosen of God.

As soon as the Promised Messiah proclaimed to be the Promised World Reformer, a violent storm of opposition was raised from all sides. The Christians who were hopeful of converting the Muslims of India into Christianity, and even boastful of obliterating Islam from the face of earth, seeing their mission cracking and crumbling under the pressure of logic and reasoning of the Promised Messiah, felt greatly agitated. The Muslims, out of sheer ignorance and

mistaken belief about Jesus's physical ascension to and descent from heaven, also felt terribly annoyed. Those who were at one time the best friends and ardent supporters of the Promised Messiah and used not only to praise him but eulogized his service of Islam, became his arch enemies, such as Molvi Muhammad Hussain of Batala. The Hindus, particularly their new found sect, Arya Samaj, also raised the banner of opposition to the Promised Messiah.

On the one hand these enemies of the Promised Messiah were trying their utmost, and left no stone unturned to destroy the Promised Messiah and his mission, while on the other hand God Almighty was giving glad tidings of his ultimate victory.

Some time ago, the Shariah Court of Pakistan, in one of their judgement son a declaratory suit filed by an Ahmadi in Pakistan, passed most biased and irrelevant remarks that no prophecy of Mirza Ghulam Ahmad had come true. These remarks, besides being absolutely irrelevant, provided a typical example of people about whom God says:

Those who disbelieve, it is equal to them whether you warn them or warn them not, they would never believe.(c. 2: v. 7) The reason being:

*they have hearts that do not understand; they have eyes with which they do not see; they have ears and yet they hear-*

*not; they are just like animals - even worse than that.*

The fact is that: It is not the eyes that are blind, it is the hearts in the breasts that are blind.

As for those whose hearts are not blind, there are signs abound of truthfulness of the Promised Messiah scattered all around - in the heavens and in the earth; in the east and in the west; in the north and in the south; in the sun and in the moon; in the friends and in the foe; in the life and death of every person, Christian or Muslim, who waited and are waiting for Jesus son of Mary coming from heaven but did not and would never see. The Promised Messiah made a sweeping prophecy saying "Let all the opponents remember that they would reach a point of death and die, but would not see Jesus son of Mary coming from heaven, Then their children and the children of their children would likewise die and no one would ever see the son of Mary coming from heaven so that every one of them will be a witness to the truthfulness of this prophecy at the time of his death."

This prophecy was made in 1905. Since then many generations have passed away and millions of Muslims and Christians have died waiting for the son of Mary coming from heaven, each one of them had been a sign of the truthfulness of the Promised Messiah. And those living and

waiting now, including the members of Shariah Court of Pakistan, will die in despair and will be the signs of the truthfulness of the Promised Messiah at the time of their death.

The friends and followers of the Promised Messiah are also the signs of his truthfulness. He said "God has informed me that He would give me great respect and honor and would ingrain my love in hearts (of the people)." Besides the hundreds of thousands who believed and loved the Promised Messiah and have since passed away, there are millions of Ahmadis living today in various parts of the world. They belong to different countries, speaking different languages, having different colors and customs, of different cultures and civilizations, and yet, with all these differences, there is one thing common in all of them. That is the love of the Promised Messiah (p.b.o.h) - the love that has no parallel in the world, the love of their near and dear ones, the love of their parents, wives and children and even their own lives is no match to the love they have for the Promised Messiah. This love, which is the creation of God, and now counts for over ten million, every one of them is a manifest sign of the truthfulness of the Promised Messiah.

Last but not the least, the Promised Messiah said:

"Should there be no one with me,

the angels of God shall be with me. And should you conceal the evidence, it is well nigh that the stones may bear witness for me. So, do not wrong your souls. The faces of the liars are different and the faces of the truthful are different."

Captain (later Colnol) Douglas, the then Deputy Commissioner of District Gurdaspur in whose court a criminal case of murder was filed by Dr. Martin Henry Clark against the Promised Messiah, is reported to have said that as soon as he saw the face of Mirza Ghulam Ahmad, he was convinced that such a man could not be a liar, much less a criminal. Ian Adamson writes in his book *Mirza Ghulam Ahmad of Qadian*:

"In his retirement he (Douglas, the Captain and subsequently Colnol, the Deputy Commissioner of Gurdaspur) said, As soon as Ahmad entered the witness box and I looked at his face I began to think there was something wrong with the accusations. I was certain that a man with such a good face could not have committed the deeds that he was accused of. He was a smiling open countenance."

This impression created by God on the mind of Col. Douglas eventually led him to discover the true facts of the case and found it to be totally baseless, false and fabricated and a product of insidious conspiracy hatched by Christian missionaries.

After the death of the Promised Messiah, an American gentleman went to Qadian and expressed a desire to see someone from the companions of the Promised Messiah. Munshi Aroorey Khan of Kapurthala was at that time in Qadian and staying in the guest house. This gentleman was taken to Munshi Sahib. On being asked as to what made him to believe in the truthfulness of Mirza Ghulam Ahmad, Munshi Sahib forthwith started crying, sighing and sobbing like a child. For quite some time he could not say anything. With great difficulty he could only say: I have seen the face, and then again he started weeping. What he meant was that the face of the Promised Messiah was more powerful proof of his truthfulness than all the arguments taken together. On return to his country, the gentleman wrote that we can say that Mirza Ghulam Ahmad was mistaken in his claim as a Promised World Reformer, but we cannot say that he was a liar because a liar cannot infuse in his followers the sort of love that I have witnessed in the hearts of the followers of Mirza Ghulam Ahmad, peace be on him.\_



# ALLAH'S ENGLISH

## DAUGHTERS

*(We reproduce below an article which appeared in the Telegraph Magazine, March 31, 1990, The Sunday Supplement of the Daily Telegraph published in U.K.)*

Last year was not a good one for the public's image of Islam. Half-way through it, however, Nicola Clarke became a Muslim. She is 25, single, a medical secretary from Birmingham, the daughter of Catholic father and a Church of England mother. She still lives at home in one of those quintessentially middle-class English suburbs where men wash their cars on Sunday afternoon and curtains twitch at the sound of a football on the pavement. 'The neighbours wanted to know what was happening when they saw her wearing shalwar kameez (the traditional loose top and trousers of Asia),' Nicola's mother, Valerie, remembers. 'I said that she's become a Muslim and they said "Aren't you frightened?" The Rushdie affair did a lot of harm. In England we generalize too much.'

One of these generalizations is that all Muslims are the same. Islam, however, is as all-encompassing a term as Christianity: the gulf between its different sects can equal that between, for instance, a Roman Catholic and Presbyterian. Nicola

Clarke joined the Ahmadiyya Community in Britain. They were founded 100 years ago and are the 73rd sect of Islam. They preach tolerance, and have declared pronouncements of a death sentence on Salman Rushdie to be 'un-Islamic'. At least one mosque has had stones through its windows as a result; one Ahmadi woman spoke of the 'price on our heads', and meant it literally. There are ten million Ahmadis worldwide, however, is on the increase because every year there are converts. The missionary zeal which is the foundation of Ahmadiyyat means that a trickle of people like Nicola Clarke are throwing over western habits to embrace a religion which has its roots half a world away - a religion, moreover, which appears to offer very little to women.

Nicola, now called Naila - does not see it that way. She says she was never the type of girl who was comfortable in skimpy clothes, nor was she inclined to go out drinking at parties and discos. 'I think maybe I should have been born this way and something went wrong. I like covering up. I don't want to show myself to anybody. I want to be more Muslim in that respect.' The impression is of someone who was always hovering on the fringes of her former lifestyle. Though she had friends at school and at college, she did not feel the urge to keep in contact with them. 'I don't want to sit with them at a reunion. I used to wonder what

was wrong with me. I'd lie on beach and I'd feel uncomfortable. Now I'm proud of feeling that.'

Her work in a Birmingham hospital brought her into contact with a mixture of cultures, including Ahmadiyyat. An Ahmadi woman invited her to the Mission House, 'and it was like a family; they're like my aunts, my sisters'. Last May, she signed the Bai'at (initiation) form, which promises allegiance to Allah, submission to the authority of the Holy Koran, the offering of five daily prayers and a general intent to do good and forswear evil. Unlike Judaism, or Catholicism, no theological preparation is necessary for this ceremony, and once the form has been signed you remain Muslim for life.

Valerie Clarke, initially hostile to her daughter's attitude, is impressed and is clearly wavering about whether she too should convert. 'I much prefer the daughter I have now to the one three years ago. I feel my life is better for Nicola becoming Muslim. I feel more receptive to thinking about God.' If she does convert, Valerie Clarke will soon learn to describe that step as 'logical'. Every British woman convert seems to use this word at least once about Ahmadiyyat.

Pat Duxfield, the wife of a retired police constable and a convert for four years, used it in someone's sitting room in Hartlepool. 'I'm very logical person,' she said, 'And to me

Christianity is a bit of a fairy story. Islam is so logical, it's a progression of religion, of religious life.'

'What was the point in Jesus dying? In what way did he save us? Marion Hedges, who converted two years ago at the age of 68, had asked. 'It used to make me unhappy that this son of God was crucified. Every Good Friday ... well, it was terrible. And the first day I came to prayer meeting I heard what I'd always wanted to hear - the Christ did not die on the cross.'

Islam, contrary to most people's expectations, does not deny the existence of Jesus. He is considered to be a prophet and is treated with great respect. 'Peace be upon him' is the verbal tag to his name, as for Krishna, Buddah and Confucius. According to Muslims, Jesus survived the crucifixion and eventually died in Kashmir. 'Look,' remarked Dr. Hameed Khan, whose wife, Sajida, has been responsible for at least 20 converts in Hartlepool, 'he was a young, healthy man of 33. He was only on the cross for a few hours. They didn't break his legs. Of what then he died?

The logic of it all seems to be infectious. In Hartlepool, there are several husband and wife converts. Marion and Bill Hedges were encouraged by their son Paul. Their daughter Vivienne is also Ahmadi. The sacrifices - principally of alcohol and pork - appear to be outweighed

by benefits. 'I want to come here on Fridays' says Marion of the meetings at Sajida Khan's house (there is, as yet, no Ahmadi mosque in Hartlepool). 'I really do miss it if I don't come.' Pat Duxfield explains: 'Five years ago, we'd never met, we had no reason to know each other. And now it's like a family.'

The longest-serving woman convert in Britain is Selma Khan. Twenty-five years ago she was a Sunday school teacher, training to become a nurse for African missions. She met an Ahmadi doctor and set out to convert him to Christianity. 'He asked me questions, basic questions that I couldn't answer. And when I went to Christian prayer meetings, the others couldn't answer them either.' She began reading about Ahmadiyya Movement.

'It seemed so logical. All the major religions expect someone to come in the future - well, there aren't going to be half-a-dozen people are there? It's one message, it's the one hope the world has got to be united on a religious front. And when I started to meet Ahmadis, I was absolutely enchanted with these loving, welcoming and godly type people.'

Selma eventually married the doctor whom she had tried to instruct. (They were not going out together when she converted to Islam. None of the women in this article converted for marriage reasons.) Now

they have prayer meetings every Friday in their large victorian house outside Wakefield, with all the women in one room, all the men in another. In the front room, the women, who have left their shoes at the door, roll out prayer mats, face East, and rise and fall according to the chants intoned by Selma's husband from doorway across the hall. Afterwards there is much hugging and chattering of Urdu: although Ahmadi rules state that their meetings must be held in the language of the particular host country, naturally there is the hum of the subcontinent to be heard as well.

The Pakistani women wear the shalwar kameez, as does Selma's 21-year-old daughter. The English women wear nothing that distinguishes them from their Christian peers. Of course, British winter clothes are inescapably modest in any case, but apart from covering the head in public there seems to be little pressure (for older women at least) to conform sartorially. 'I didn't always wear a head scarf,' Selma says. 'I did go through a phase of wearing skirts that covered the ankles, but now I wear ordinary skirts that are modest.'

Pat Duxfield in Hartlepool agrees: 'I thought about covering my head for a long, long time. I'm nearly 50 years old, I'm modestly dressed. Nobody's going to accost me. If I went to Pakistan I would cover up because

I'd stand out if I didn't, but here it's what you feel in yourself, in your heart. It's matter of personal morality.' She met Sajida Khan because she was interested in learning to cook Pakistani food. Six weeks after she converted, her husband also became Ahmadi. They attend prayer meetings together. 'I used to be very annoyed because we couldn't sit with the men, but now I feel it's better. We're ourselves when there are no men, uninhibited. We can discuss anything.'

The segregation at prayer, the purdah, and the image of Islamic women in general are not calculated to entice, and constitute the sort of marshy territory which makes the conversion of western women seem so inexplicable. But according to Sajida Khan, 'Islam gives dignity to women. In the time of the Prophet Muhammad women had no role in society: they were material object, and object of pleasure. He gave them rights.' One of these is the right that a Muslim woman has total economic independence: any money she earns, inherits or is given is her alone. Naturally, if she chooses to give it to her husband she may do so, but it is her choice. (Ahmadis like to point out that until 1882, when the first Married Woman's Property Act was passed by Parliament, the married woman in Britain could hold no property independently of her husband.) And, for Sajida, purdah means the right to a dignity with

which men cannot interfere. For Naila Clarke this is all to the good: 'Because of the segregation, my future husband isn't going to go round with other women. They have to keep their eyes down. That feels nice to me - that the person I'll marry will be stable.'

Her eventual marriage will be an arranged one, like that between Tahira (nee Kimberley) and Tahir (ne Tony) Selby, who live in the Ahmadi mosque in Bradford. (For anyone who has stood in the heat and dust of other continents and marvelled at Islamic architecture, this building is a sad disappointment, being both municipal in appearance and achingly chilly. Ahmadi converts here are obviously not seduced by an Arabian Nights fantasy.) Tahir is the only active English convert missionary in Britain; he used to be a car paint sprayer and was lent a book on Ahmadiyyat by an Ahmadi friend. Three years later, he converted and then spent four years in Pakistan. Tahira, who was brought up as a Baptist but also had an Ahmadi friend, converted and then wished to get married: 'You don't have to marry the person picked for you. That's a popular misconception. Both parties have to agree to the marriage.' She and Tahir wrote to one another while he was in Pakistan and Tahir proposed before they had actually met.

The marriage took place in Octo-

ber 1988 and they came to Bradford last March, just when Rushdie affair made that city an uncomfortable one for Ahmadis. Their joint task is hardly enviable. In drab surroundings, with six-month- old baby called Ibrahim Haneef, they are bringing a message of reform to a community which is both hostile and ignorant. Faith presumably, is what keeps the two going - and faith is what will eventually bring in the expected converts.

'We're the only group that's persecuted as the Prophet was,' says Selma Khan, 'and we don't fight back. We're like the early Christians - the body of Islam is against us as the body of the Jews was against Jesus Christ and his followers, but we're growing.'

Certainly, the atmosphere of welcome which all the Ahmadis extend is pleasantly enfolding. Sajida Khan embraces her women guests with genuine warmth and extends constant hospitality to strangers. 'They touch you, there's a lot of physical contact, which is very un-British,' observes Valerie Clarke.

Emotional blackmail, that currency of the missionary, is not apparent. There is nothing sinister here: the Ahmadis are not the Moonies. A cynic might say that it is the lonely of the depressed who are ripe for conversion to any religion; most of the women converts did refer to 'lacking something' in their pre Ahmadiyyat days. That need has apparently been filled. 'I think I was looking for security,' said one. 'I very much wanted to believe in God. But until Islam came along, there wasn't anything that could make me believe.' \_

## A BRIEF REFLECTION OF THE 10th ANNUAL IJTIMA MAJLIS ANSARULLAH, U.S.A.

*By: Majeed A. Mian*

By the grace and blessings of Allah, the 10th Annual Ijtima of Majlis Ansarullah, USA, was held on May 11 and 12 in an atmosphere of prayers, peace and tranquillity, at Baitul Zafar, New York. Amir Sahib, Sahibzada M. M. Ahmad, had earlier wished to participate in the Ijtima but due to an emergency, he could not do so. He however, appointed Dr. Ahsan Zafar Sahib, Naib Amir, Jamaat Ahmadiyya USA, to represent him at the Ijtima. Dr. Ahsan Zafar presented the message of Amir Sahib and his good wishes to the participants of the Ijtima. Hazrat Khalifatul Masih IV A.B.A, as usual, sent his heart warming message to the Ijtima (to be found elsewhere in this issue) which was read to the participants of Ijtima by Br. Fazal Ahmad, Sadr Majlis Ansarullah, USA. Urdu translation of the message was read by Dr. Karimullah Zirvi. By the grace of Allah, this year the Ijtima was very successful. There was more attendance as compared to the last year's Ijtima. A marked improvement was also noted in participation of various events. Ansar brothers showed a very keen interest in the program. The Ijtima began with a serious and tranquil mood, went through a number of contests, culminating into highly charged spiritual atmosphere. In short, the Ijtima successfully served its true purpose of guiding and training members of Ansarullah to be constantly prepared to fight the spiritual battle of the propagation of Islam and Ahmadiyyat. The Ijtima provided an excellent source of purifying our private lives and guiding our younger generation in rising to spiritual heights.

During his concluding address to the Ansar brothers, our missionary for the North East region, Br. Mukhtar Ahmad Cheema Sahib, reminded them of their responsibilities and exhorted them to continue the struggle to propagate the message of Islam till the end of their lives. Br. Cheema Sahib also awarded prizes to the winners of Ijtima events.

Sadr Majlis Ansarullah, Br. Fazal Ahmad, on behalf of Majlis Ansarullah USA, offered his heart felt gratitude to the New York Majlis for making excellent arrangements at the Ijtima. He especially thanked Mr. Mubarak Jamil (NY), Mr. Sharif Ahmad (NY), and Dr. Karimullah Zirvi (NJ) for organizing the Ijtima.

We hope that Insha Allah, with our prayers and efforts, our next Ijtima will bring even more success, thus proving that we continue to march forward in the cause of Islam and Ahmadiyyat. May Allah cover up our weaknesses and enable us to discharge our responsibilities in the most befitting manner. Amin.

Results of various events held during the Ijtimia are as follows:

*Prepared Speech*

- 1st Nasir M. Malik, Detroit  
 2nd Br. Mohammad Sadiq, NJ  
 3rd Rashid Alladin, NY

*Recitaion Of the Holy Quran*

- 1st Rashid A. Bhatti, Philadelphia  
 2nd Nasir M. Malik, Detroit  
 3rd Br. Mohammad Sadiq, NJ

*Poem Recitation*

- 1st Rashid A. Bhatti, Philadelphia  
 2nd Nasir M. Malik, Detroit  
 3rd Nasir A. Vance, NJ  
 SP Hussain A. Aziz, Philadelphia

*Impromptu Speech*

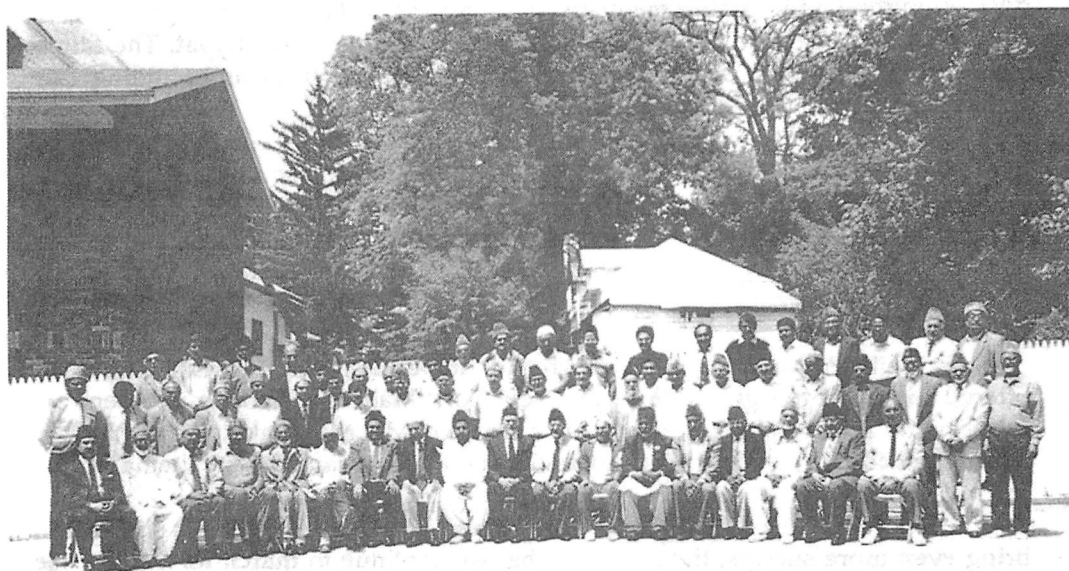
- 1st Nasir M. Malik, Detroit  
 2nd Salim N. Malik, NY  
 3rd Syed Burhan U. Qadri, NY

*One Mile Walk (over 50)*

- 1st Huassain A. Aziz, Philidelphia  
 2nd Azim Qureshi, NY  
 3rd Abdur Razaq Qureshi, NY

*One Mile Walk (under 50)*

- 1st Niaz A. Malik, Philidalphia  
 2nd Nasir M. Malik, Detroit  
 3rd Mubashar Ahmad, Baltimore





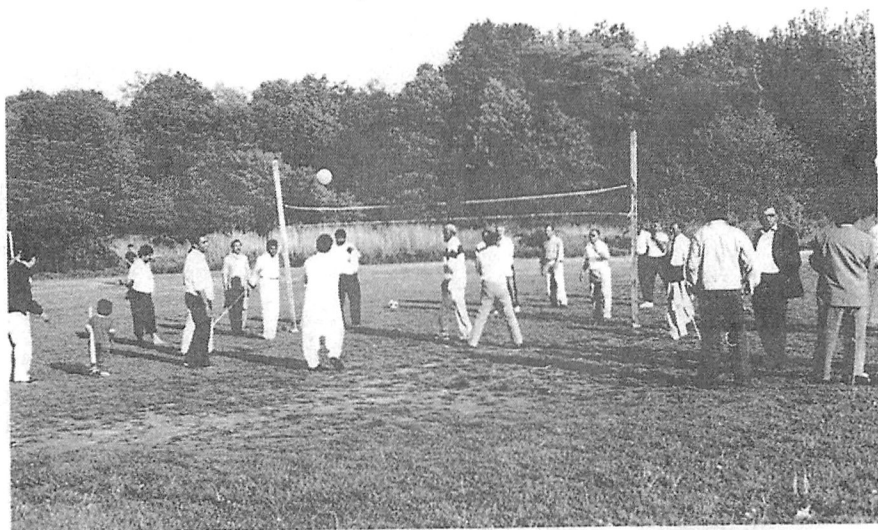
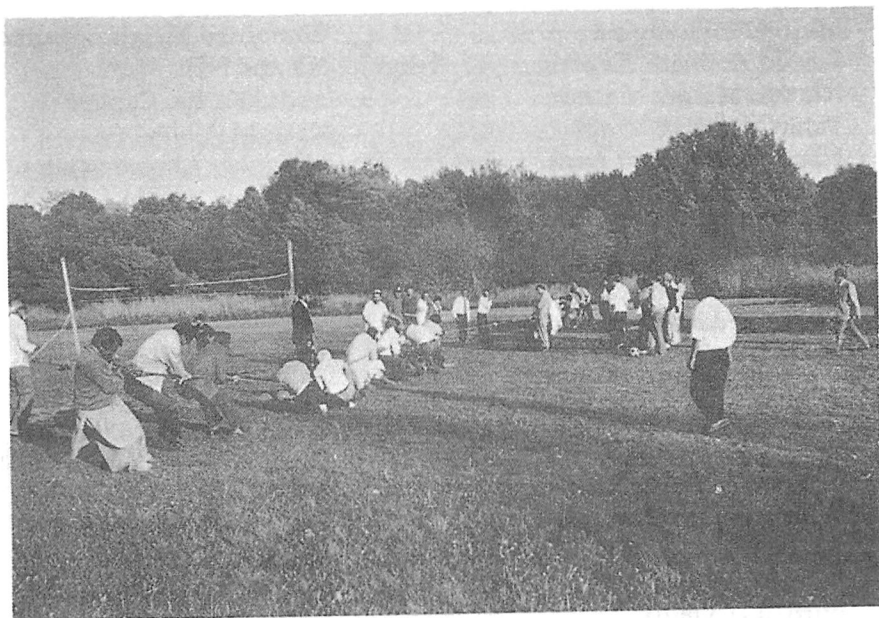
**Volley Ball**

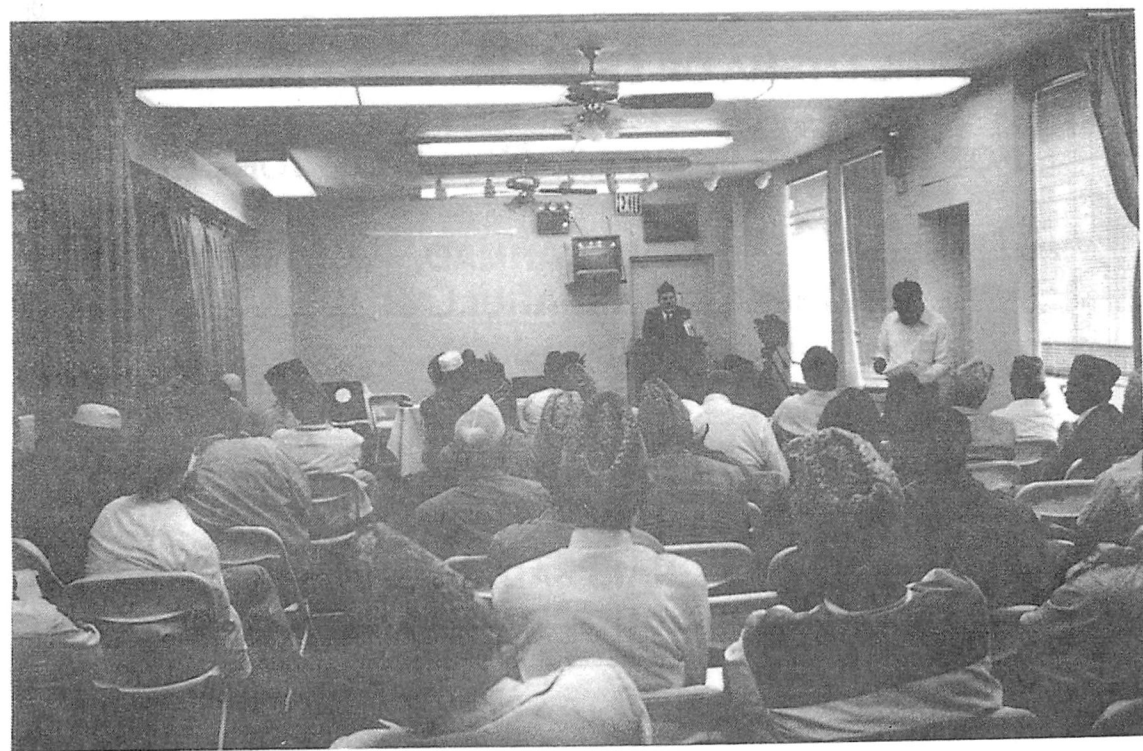
1st Team	<b>Majlis Philadelphia</b> Rashid A. Bhatti, Captain Niaz A. Malik Tahir Abdullah Hussain A. Aziz Munnan Malik Majid Ahmad Mukhtar A. Cheema Sahib
2nd Team	<b>Combined Majalis, (excluding NY and Philadelphia)</b>  Mubasher Ahmad Sahib, Capatin Nasir M. Malik Majeed A. Mian Abdul Karim M. Abdul Aziz Burhan U. Qadri M. Azim Qureshi

**Tug of War**

1st Team	<b>Combined Majalis, (excluding NY and NJ)</b> Abdul Karim, Captain Nasir M. Malik Mubasher Ahmad Sahib M. Azim Qureshi Majid Ahmad M. Abdul Aziz Arshad Janjua Majeed A. Mian Mukhtar A. Cheema Sahib
2nd Team	<b>North New Jersey</b> Dr. Karimullah Zirvi, Captain Naeem A. Chaudhry Mansoor Syed Safi Ullah Chaudhry Qazi Mubarak Nasir A. Vance Akhtar Mehmud Salim Nasir Malik Abdul Latif Nasir







**ANNUAL IJTEMA  
MAJLIS ANSARULLAH, U.S.A.  
TO BE HELD AT "BAIT-UL-ZAFAR", NEW YORK  
ON  
MAY 9 AND 10, 1992  
(INSHALLAH)**

**THE IJTEMA WILL START  
AT 2:00 PM ON MAY 9 (SATURDAY)  
AND WILL END  
AT 1:00 PM ON MAY 10 (SUNDAY).**

**ALL ZAEEMS SHOULD MAKE EFFORTS THAT  
MAXIMUM NUMBER OF THEIR MEMBERS ATTEND THE  
IJTEMA. ALL ZAEEMS SHOULD  
ATTEND THE IJTEMA OR SEND THEIR REPRESENTATIVES.**

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