WEST AND MANY RIGHTEOUS ENGLISHMEN WOULD FALL PREY TO THE TRUTH.

THE REVELATION CLEARLY SHOWED THAT ISLAM WILL SPREAD IN THE WESTERN COUNTRIES THROUGH THE FOLLOWERS AND WRITINGS OF THE PROMISED MESSIAH. SO IT CAME TO PASS AND THE FOLLOWERS OF THE PROMISED MESSIAH, UNDER THE ABLE GUIDANCE OF HIS SECOND SUCCESSOR, HAZRAT MIRZA BASHIRUDDIN MAHMOOD AHMAD, ARE BUSY IN PROPAGATING ISLAM THROUGHOUT THE WORLD. AND BY THE GRACE OF ALLAH THEY ARE SUCCESSFUL. WHEREVER THEY GO CHRISTIANITY CANNOT STAND THEIR ONSLAUGHT, BECAUSE, THEY ARE ARMED WITH THE WEAPONS OF ISLAM. THE TRUTH OF **Ahmadiyat,** OR **the true Islam,** IS WITH THEM AND THEY ARE MARCHING AHEAD. **By the grace of Allah, Cross is crumbling down before the Crescent of Islam and Church is losing its ground everywhere.**

TO PROVE THIS A FEW EXAMPLES ARE GIVEN BELOW, WHICH ARE SELF- EXPLANATORY. THE WRITERS OF THE FOLLOWING ARTICLES HAVE SHOWN HOW THEY CAME OUT OF THE CLUTCHES OF THE CROSS AND JOINED THE BROTHER-HOCD OF ISLAM OR HOW THEY GOT RID OF THE **Church** AND CAME TO THE **Mosque.**

Mr. Bashir Ahmad Orchard, an Englishman, who is now a Muslim Missionary, came into the fold of Islam in 1944. Here, in a short article, he narrates events that led him from Church to Mosque.



The circumstances which led to my appreciation of Ahmadiyyat or the True Islam are rather extraordinary. In 1944 *I was on active service with the* 14*th Army on the Indian-Burmese border. Two weeks leave was due to me and, not having anywhere in particular to go, I was persuaded by a havildar clerk in my unit to spend my holidays at Qadian with a gentleman called Mufti Sadiq. Bearing in mind the vast distance I would have to travel I hesitated in accepting the invitation. However, I acquiesced when I saw an expression of deep disappointment cloud the havildar's face. The journey from the belligerent heights of the Manipur Hills to the rolling plains of the Punjab incurred eight days travelling; so I was relieved when eventually I detrained at Qadian. I asked a tonga driver to take me to the residence of Mufti Sadiq. On reaching his house I introduced myself to that elderly white bearded gentleman. I think he was as surprised to see me as I was to see him.*

My visit to Qadian had a profound effect upon me for, there I saw Islam in a light in which I had never seen it before. *The holy influence of the place and the persons with whom I came into contact struck a cord in my heart. At that time I knew little of Islamic theology or comparative religion; so theoretical reasoning was not the cause of my being influenced by Islam.* **I was attracted by the quality of its fruit such as I had seen nowhere else.**

During my short visit I was afforded the opportunity of meeting His Holiness, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, who is the Supreme Head of the Ahmadiyya Movement. Immediately I realised that I was in the presence of a heavenly personality. It was not necessary that he should have to speak to convince me of this fact. Two striking factors shone forth. One was his saintly and charming demeanour, the other was an intangible spiritual light and power which charged his personal aura. **He was of this world yet, at the same time, seemed to belong to another.**

Space is limited so I am obliged to put a long story into a nutshell. Suffice it to say that I was drawn **from the Church to the Mosque** *by the more powerful magnetism of Islam.*

Mr. Nasir Scrivener, also an Englishman, describes how he accepted the True Faith. He says :-



I first became interested in Islam through a visit paid to the London Mosque sometime during the year 1941. *A few months prior to this visit I had renewed the acquaintanceship of two school friends whom I had not seen since the outbreak of World War II, and during our conversation it transpired that we all shared a common interest in the Arab World, particularly that of the Bedouins. From this we soon developed a wish to learn more about their way of life, and thought that a trip to the London Mosque would help further our studies.*

I would like to stress that our initial reasons were not spiritual, or religious, but rather sociological, as in those days we, in common with many other " teen-agers ", held a somewhat cynical view of religion, which had been engendered by our disenchantment with the Church of England, to which all three of us nominally belonged.

It did not take long, however, for the strong personality of the then Imam of the London Mosque, Maulana J. D. Shams, and his reasoned arguments to open our souls to the truth and beauty of Islam, as explained through Ahmadiyyat.

In a very short article such as this it is not possible to go deeply into the full reasons for one's conversion, but I would say that the main appeal of Islam to me was that it was a living religion. It was spiritual faith at its highest, and most intense level.

I accepted Ahmadiyyat at the hands of Mr. Shams in 1942.

I pray that my faith may continue to increase and develop with the passing of the years, and that I shall always have the good sense to resist the temptation, and diversions offered by the mode of life of our non-Muslim compatriots. To help and inspire one in this struggle one has, in this country, the good example of other Pakistani Ahmadis, but above all if one has true faith one can always rely on the Mercy of the Ever Present Allah.