

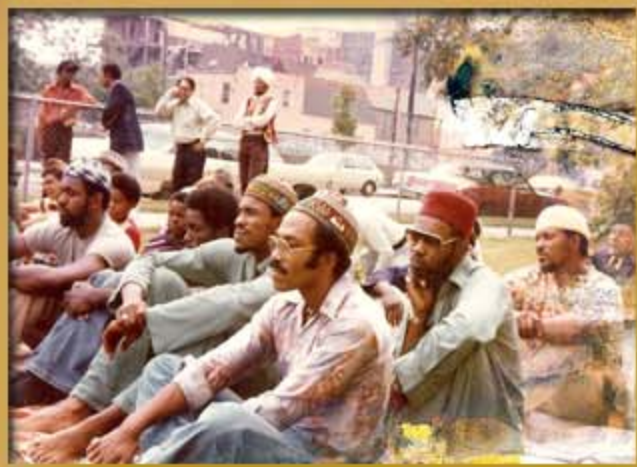


Mirza Tahir Ahmad, prior to his election as Fourth Khilafa (International Spiritual leader), addressing members in Chicago, Illinois. He would later become Khalifa in 1984.



Meeting of Presidents

Midwest Region Presidents planning the 1972 national convention-- Munir Ahmad (St. Louis, MO), Hasan Hakeem (Zion, IL), Rashid Ahmad (Milwaukee, WI), Abdul Karim (Chicago, IL), Missionary Shakur Illahe (1970s)



National Leadership Members (1970s)



Mubarika Malik

Sister Mubarika Malik was GOP 5th District Congressional Representative candidate. She met with President Gerald Ford to discuss national concerns and presented him with a Holy Quran. She was the first African-American woman to present the Holy Quran to a sitting president. (1974)



National Meeting, Lake Forest, Illinois (1972)

Jalaluddin Abdul Lateef



"I first heard about Islam from a follower of Elijah Muhammad of the Nation of Islam. His name was Columbus Wayland. He introduced me to some very abstract interpolations of Islam. I didn't hear much more about Islam until much later in my life, when I had moved to New York. There I was reacquainted with some of my old friends from New Jersey. One of them, Akbar Tshaka...he started preaching to me the teachings of Islam. At that time I was not particularly attracted to religion and did things that young men are usually interested in. It was during this period that many young men like myself enrolled into the military. After leaving the military I went to Boston where I got married...one day Akbar came across a book by the name of the Teachings of Islam. He read the book and was greatly impressed by its contents and the author. On the back of the book, there was a list of centers of the Ahmadiyya Movement in Islam in the United States. One of these centers was that of Brooklyn, New York.. I still continued to read whatever I could get my hands on. After some time, with Akbar's steady persuasion I was convinced that I should go to the Brooklyn mission house myself. I believe it was Akbar who suggested that I should take the bai'at."



The Ahmadiyya Movement continued to attract African-Americans from various segments of the community. College students and professionals, black nationalists and civil rights activists, preachers and politicians, artist and musicians, religious and nonreligious, found a life-changing, God-induced, redemptive power in Ahmadiyya. Just as in previous years, members joined the fold because they heard the light of truth in the message, some came from disenfranchised communities and found sisterhood and brotherhood and others who

found their backs against the wall, found hope and salvation. They all accepted the reformative teachings of this Messianic Movement and the unifying power of Islam. This period also marked the arrival of significant numbers of immigrants following the repeal of the Oriental Exclusion Act, which federally limited the number of immigrants allowed in America. The faces of Islam in America would began to change and the Ahmadiyya Movement would welcome its new brethren from the eastern countries to the American movement.

AFRICAN AMERICAN JOURNEY TO ISLAM

.... and they prayed too.

