

Social and Economic Influence of Ahmadiyya Muslim Community in
Flanders-Belgium

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Preface

“Migration” has a different meaning to various people. To an immigrant, hope gleaming in their eyes, fear of leaving their beloved ones, and uncertainty of the unknown.

Migration is a painful process. Who could be happy to live in a five star hotel for an uncertain period of time? There, one can get all facilities of life but no social contacts with their own people and family members. This is not an easy task; for an immigrant, it is some kind of new birth because s/he leaves home, friends, family and their own social cultural environment. The new people, language, customs, social and cultural differences and new laws scare them at their first arrival. Apart from tears in their eyes for their family members left behind, along with fear of a new environment, the shining of their future dreams helps them to start up their new journey in receiving country.

Reading of local news paper every day is my priority. Few years back, I went through an advertisement someone advertised from London UK, “Needs a child care couple who can only speak Flemish and ready to live in London UK”. The most repeatedly argument in Flanders society is to learn and speak only local language. But my question is beyond than that; ok speak local language for which I am fully convinced, but then what? Nothing else... What about jobs, social status, equality, job according to education and many more...

Another day I came to know the “first Turkish origin police officer completed his training and started service in Genk!!” Does it take that much time to produce only one Police officer after almost in third generation?

The most recent news, “The head of the state is starting a campaign against the forced marriages among immigrants and will distribute information in schools”. Does this a forced marriage to marry someone in country of origin of their forefather? Is it not a forced marriage to marry someone only in this country? Why there is different interpretation to the problems of immigrants?

Every day, these kinds of news divert my thinking to different dimension of migration. Some time, I found few answers, some are remain unanswerable. A war inside me could not decide who is wrong and who is right.

Hasselt University provided me a chance to think broader and cover few of these questions which arose from my inside, and went through to my outside- society. I tried my best not to influence my thesis with my own good or bad experience of migration. However, few logical interpretation and approach could facilitate the answers to the problem raised in this paper. Three dimensional approaches helped me to send a clear message to; society, immigrant and policy makers.

Every flower has its own unique colour and attraction but the smell is the same. It is more beautiful to have different colours in a vase. Our Flanders has full of grooming, blossom with different colours of ethnic origins. Now our responsibility is to keep it fresh and good looking. This thesis is a small contribution.

Management Summary

Migration has a long history since the birth of humanity. The largest movements of people in history were the barbarian migrations that overran the Roman Empire in the 4th and 5th centuries AD and the Atlantic Migration to the Americas from the early 1800s to the early decades of the 20th century. For a thousand years, from the end of the Roman Empire in the West until the middle of the 15th century, the history of Europe, Asia, and North Africa consists of an almost unbroken series of invasions, wars, and conquests. Arabs, Mongols, Franks, Vikings, Christian Crusaders, and Turks all crossed vast areas searching for new lands to conquer.

There are different types of migrations; like studying abroad, political asylum, family reunification, business, jobs etc. Through migration, there is some influence to both sending and receiving country. Migration influences different aspects of social and economical conditions. The standard of living could be improved in both sending and receiving country. For example in a receiving country one could change his standard of living drastically. A car for travelling around could be a basic need in a developed country but an immigrant enjoys it very well especially in start up of his/her living abroad and feel it a luxury. On the other hand through remittances in a sending country the rest of family member could also increase their standard of living. The migration flow is difficult to calculate. One cannot estimate on the basis of previous data, because some major issues, beyond the human control lead to this fluctuation; Such as unexpected war, unemployment trend in certain region, immigration policies of rich region, visa policies, natural disasters, imbalance between demand and supply in economy, entry of new members in EU with reference to Europe continental etc. The flow of highly trained persons; the Brain Drain, from sending country (most probably a poor country) to rich countries has arisen, more interest and concern than has any other aspect to the sending countries. Europe may contain a third of the world's stock of immigrants but this figure is deceptive. The total number of non-nationals living in the European Union (EU) is very large - around 25 million in 2004. During 1945 and 1970 around 218,000 foreigners arrived in Flanders to work in mine sector. After this, need of "guest workers" continued in many forms within this society. In the past there were limited rights provided to immigrants but the recent

situation is quite favourable in all respect. An immigrant has much more rights even almost the same as a Belgian. The foreigners have right of social security and family benefits. Health insurance and sickness leave could help them in difficult period same as the Belgian could get. Apart from other factors, religions have much more influence on integration of society. Although we could not find any official statistics regarding religious believers and practices but according to one survey conducted in 2000; most of the population is generally speaking; predominated by Roman Catholics. 47 percent of population considered they as practicing Catholics but a slightly larger number, 57.3 percent, identify themselves as belonging to the Catholic Church. Fifteen percent identify themselves as being Christian, but neither Catholic nor Protestant. 8.8 percent are non believers and another 8.5 percent identify them as belonging to the nonreligious philosophical community. Ahmadiyya Muslim Community is one of the Islamic sects founded by Hadhrat Mirza Ghulam Ahmad (1835-1908) of Qadian India. The recent great number of conversion trend to the Ahmadiyya Community made worries to various countries without any special reason. This Included; Pakistan Indonesia, Bangladesh, Saudi Arabia and many others. Even so much so Pakistan has introduced the Blasphemy law of “Anti-Ahmadi Law of 1984” (see appendix 8.3) and made this part of their constitution. Many hindrances in the normal lives of Pakistani Ahmadies moved them to other countries by migration. In Flanders there are more than 1250 members of Ahmadiyya community. They are organised in different cities of Flanders like: Antwerpen, Beringen, Flemish area of Brussels, Hasselt, Lier, Oostende, Sint-Truiden, Tongeren and Turnhout. There are different nationalities and ethnic origins within Ahmadiyya community. In 2007 the federal Government paid €103 million to the recognized religious groups. This sum included €11.7 million to lay organizations and €6.7 million to Islamic religious groups; but Ahmadiyya Muslim community which is certainly recognized (KB 1984) are not being willing to accept any financial help from the state. This is a kind of self respect and dignity in society not to become burden on it. Hadhrat Mirza Ghulam Ahmad of Qadian is the promised Messiah and Imam Mahdi (reformer of the later day) considered to be the spiritual leader of all religions awaited by them. This plays a basic logic of diversity within Ahmadiyya Community. Whatever ethnic origin within community is; their social and religious behaviour is the same everywhere.

In order to have social and economic influence of Ahmadiyya Muslim Community within Flanders, we conducted various interviews with members and collected different data. There are less health and physique problems in the community. Ownership of houses has been recently started due to long consuming process of immigration status and family reunification procedure. The average fertility rate could not be calculated, however, with simple principle we derived an average of 1,25 children/ family in Flanders. Use of local language in daily life is a key element in social and economical influence. In Ahmadiyya Muslim community we found a high rate of 46% Dutch language followed by Urdu, French, Punjabi, English and Bangla in household spoken languages. Apart from the above current influences of Ahmadies within Flanders; there is another important future influence which is the education and career path of coming generation. Out of 368 male and female students; trend and career paths are different. Female chooses more traditional career paths like Nursing, Doctors, teachings, social work etc however, we found few engineers in female students too. On the other hand, males are more involved in professional studies. We found different studies trend in different areas like in Brussels area Business administration, office management, linguistics and general education as compared with Antwerpen region, there are more doctors, jeweller, architectures, teachers, preachers and in general education. The current average income of a nominal family is more than 2000 euro excluding the children benefits. Very less Ahmadies are taking social benefits from the state. Most of them prefer to work and start their own businesses. Apart from the 101 regular labour jobs in factories the other professions like IT engineers, doctors, and shopkeeper taxi drivers could also be observed in Flanders Ahmadies. The major flaw in Flanders is that an immigrant could not be given a chance according to their skill and educational qualifications. In order to overcome to this problem; Ahmadies are more taking part in trainings and to enhance other technical skills in order to maximise their chances of selection during job's interview. Ahmadies are more social with local Flanders. A high daily frequency rate of meeting with neighbours could be observed among all Ahmadi immigrants in Flanders. Although they do not prefer to use internet and Blogs for their interactions with locals however, they use this technology for their social contacts with sending country and families behind. Most of Ahmadies spend their timings for community work. There are various pull and push factors of Ahmadies in Flanders which include Blasphemy Laws of Ahmadies in Pakistan, better economic conditions and

better social life respectively. Every Ahmadi has a good social contact with their sending country. This also stimulates the remittances to their countries. An economic wave with these remittances could be the obvious result in that region which is most probably poor than the receiving country. Doing businesses, paying taxes, less rely on social benefits, less health problem in younger age are major advantages to Flanders. In order to give equal chances and job according to qualification, we developed a system which could help the policy makers to bring the immigrant as soon as possible to the job market and make them income generator soon after their arrival in Flanders. At the first reporting point of immigrants; municipality, asylum seeker centre etc; a full fledged information of an immigrants should be taken and uploaded into a central system, where every concerned department should have an access to. Here the most important information should be concerned with the special skill, experience and university education. If for example a university graduated with Master of Business administration degree could be consulted for their initial job in a diversified company or organisation. The companies and organisations should be motivated to hire immigrants by giving them a special premium on one hand, and comparatively less salary (but more than minimum level) could be offered to the immigrant on the other hand. A language course (Dutch) should be started in evening timings as well as on job. A dignity of self respect would be given to that employee. In this way all stakeholders would be benefited; state with taxes, companies with economical employees and immigrants on job market.


We conclude with this comment that there is no way to stop migration. Better to live, face and plan this reality in a positive way in order to get benefits out of it. Especially to “cash the blank cheque” of human capital which is already been built in sending country. One thing is certain; Immigration has a positive social and economic influence not only on sending but also on receiving country.

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This thesis is the culmination of the Master of Management programme, allowing students to turn theoretical ideas and become “master of solving problems”. It is the ultimate learning experience. Therefore, I am very proud that I have had a chance to write my Master Thesis in Hasselt University.

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~1~ Introduction

1.1 General

Migration means to move from one place to another place temporarily or permanently. It could be a change of residential status of one person or group of people. Migration has a long history from the birth of human beings. Two of the largest movements of people in history were the barbarian migrations that overran the Roman Empire in the 4th and 5th centuries AD and the Atlantic Migration to the Americas from the early 1800s to the early decades of the 20th century. For a thousand years, from the end of the Roman Empire in the West until the middle of the 15th century, the history of Europe, Asia, and North Africa consists of an almost unbroken series of invasions, wars, and conquests. Arabs, Mongols, Franks, Vikings, Christian Crusaders, and Turks all crossed vast areas searching for new lands to conquer (student's encyclopaedia 2008).¹

Generally there are two basic kinds of migration which are internal and external migrations. As names shows internal migration is within one region or country; for example due to more opportunities and better social, economical conditions; migration takes place from rural to urban areas. The second type of migration is external which is from outside a country or region. This kind of migration influences the country's social or economical values. There are also different reasons for external migration for example economical deprivation, lack of freedom of religious practices, racial persecution and unfavourable political conditions. The forced migration is different from volunteer migration; that could be due to uncertain circumstances such as natural disaster, earthquake, deportation and wars. these are major causes of forced migration.

Certainly receiving and sending countries have influence from social and economics point of view of immigration. We consider two way analyses "pull factors" from receiving and "push factors" from sending country's point of view. Nevertheless we found another factor which is "there and come back"; immigrant spends some time (1-2 decades) and due to several reasons go back to their country of origin. Here we considered push and pull factors in opposite meanings-- pull factors in country of origin and push from country of immigration. The

literature in this century on the economics of population is not well developed (Julian L. Simon 1989).² In receiving country immigrants work and produce goods and services. Through this, they benefited themselves and their family members. They utilize these earnings in society and activate the economic activities. They also motivate to save their extra income and in the long run it will be beneficial in further long term investment of the country. In short we can say that through immigration and their activities the whole society would be benefited. But this does not mean that this is our conclusion. Some time the impact on society is adverse, if the fact is opposite and immigrants only rely on social benefits.

A general view is considered that Immigrant's children are less successful on school and reach on lower end positions as compare with native's children. Difference in educational result could be seen very drastically from the very beginning of the education path. Due to this unfavourable education result at primary level, they could not be admitted in professional career studies like medical and engineering. Thus, whole further school career could not be gone successfully. The government and Flemish ministry of education is doing their best to give equal chances of education and made various projects and recommendations in this regard (Vandenbroucke Frank 2007).³

Some political groups of receiving countries may often think that crime rates could be increased due to immigrants. We did not find any data except some unreliable data provided by extremist right party on their recent contradictory web site (criminaliteit.org).⁴

Flanders-Belgium is one of the best social security provider countries in the world. With reference to immigration it is difficult to analyse the balance between the taxes they paid and benefit they enjoy. In our opinion it is not like this that we take data of taxes they paid in certain period and take aggregate difference of benefits they enjoyed and check the negative or positive balance; whether more taxes or benefits incurred. The basic obstacle in the way in such analysis is immigrants use more benefits in first phase of their arrival in receiving country. It takes much more time to establish them before entering in the job market. But however, on the other hand most of immigrants migrate in young age, and need not much sickness, hospitalization and unemployment allowance (because they did not work longer/enough period of time) or benefits from social security. But if they are on the job

market, they contribute more in taxation and social security contribution but getting less social benefits.

The Dutch language is the main obstacle in higher class of educated immigrants-to use perfect language (written and verbally) in their high level of career. It is comparatively easier to speak the language (only verbally) on lower work floor; where more correspondence is not needed. More often, it is the basic need to communicate in local language but demands at least 4 years to learn a perfect language at regular school, which is not possible due to financial pressure, an immigrant brought from sending country. Thus s/he needs to enter in a job market as soon as possible after their migration and could not stay away from earnings. That is why most of the time immigrant learns the language during the interaction with people and less from regular lessons, which decreases the quality of language spoken.

1.2 Objectives

Flanders region is very much sensitive regarding their culture and social moralities. Recent trend shows us that due to many favourable reasons, immigrants are shifting to Flanders region; we may observe both migrations internal and external. This is a natural worry about the future of Flanders; if it becomes multi-cultured. Being a society, we assume that it is always from the original inhabitants who are more worried about their future if more immigrated, but the initiative has been taken from the “other side” through this paper.

This master proof explains the socially and economically participation of Ahmadiyya Muslim community in Flanders. A society should not be worry about the integrations of immigrants but new comers should motivate themselves and their coming generation to become more useful in society specifically in Flanders. Education and future career play a very significant role in better integration. Through this research paper, we will analyze how a specific community (Ahmadiyya Muslims) integrates in Flanders, their future ambitious, aims and selection of career paths for their coming generation will certainly influence positively in Flanders society. Our final objective through this paper is to give some solutions to the problems and recommendations to overcome hindrances in the way of integration from both point of view; society to people and vice-versa. Nevertheless our conclusion and recommendations focus and address the three dimensions; immigrants with integration,

actively participation in society, society with open hands, minds to immigrants and towards opinion leaders and policy makers.

1.3 Problem Description

A society study with reference to social and economic influence is rather complex. When we study a certain community; in our case Ahmadiyya Muslim, in a society like Flanders, many factors need to be analyzed. In our research we have set up certain boundaries and in whole theory, analysis and conclusion we will stick only to those limitations.

It is quite important to know what Ahmadiyya Muslim community is. **How Ahmadiyya Muslims are organised in Flanders? How do they integrate into Flanders society, their relationship with local Flanders, and to analyse their level and way of behaviour in new society like Flanders.** How and where they organise their Jama'at (local organisations) within the different part of Flanders. How do they stay in touch with their roots is an important question to be answered. Why are they everywhere? What are their aims? Some are migrated others are converted within the society. They are increasing day by day in huge numbers. Do they have some kind of system which influence from social and economic prospect? Does a system, a sense of responsibility have some kind of influence in society? How to realize and promote the sense of responsibility within a community? We tried to cover the principal questions in this paper such as:

- Social and economic importance of migration
- Description of Ahmadiyya Movement in Flanders
- Situation of Ahmadiyya families in Flanders through a survey

Our whole analysis should be viewed and read with reference to Ahmadiyya with Flanders only. We will not consider the socio economic consequences of migration for countries of origin, but leave the door open for future research. We limited the factors, according to the local specific situation to the Flanders society only.

For integration in a new society like Flanders, language plays a significant role. Schooling, training and educational level have also a question mark to further analyze the integration level. When we talk about education it has interrelationship with career and paths for coming generations. Family size, education of parents, health, job description and income are also

important factors. On other vision; what kind of impact could influence due to current wave of inflations and high prices of basic needs. Although this is a huge subject in its self, but we will summarized it with the presence of Ahmadiyya Muslim community in Flanders.

1.4 Methodology, framework and outline

After general introduction of chapter 1; we divided our thesis into three main parts; literature review chapter 2&3, problem solution, analysis and conclusion in chapter 4 & 5.

The most important question could be raised why integrate only the Ahmadiyya Muslim community in Flanders? First of all, this global Muslim community is full of diversity (Ziauddin Sardar 2006).⁵ We may found different nationalities, cultures and regional communities within one community and easy to

understand the different visions and angle of analysis with reference to immigration and their integration. It is interesting to know that in this specific community, some time we would come across the integration from local community in to this community, for example conversion of local Flanders into Ahmadiyya Muslims and how they integrated within this community and what are their experience and views.

Since Ahmadiyya movement in Islam is a new sect and very limited data is available. We adopted different methods to get relevant information.

We consulted various literatures from internet, research papers, articles, books and other sources in order to cover the part of introduction to migration, social and economical influence of immigration. In order to get a good understandings, we first explained the general trend of migration in chapter 2, their significance from different dimension; social and economical. In the next part we introduced a specific community which is “Ahmadiyya Muslim Community worldwide” in chapter 3 who are also presented in Flanders chapter 3.5. We adopted the combination of literature studies and family surveys along with our personal interviews with Ahmadiyya officials in Flanders and in their Belgian head office.

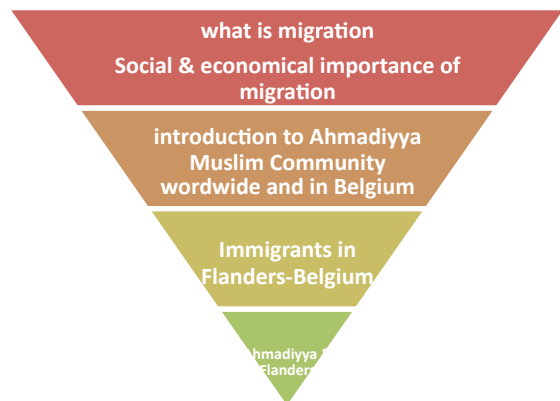


Figure 1 structure of this thesis (self extracted)

Being an Ahmadi Muslim, it is easy for us to conduct and collect the family data through personal interviews during our national and local gatherings and meetings. We collected various data during two national meetings in Brussels where we conducted 110 interviews of head of families. At the same place we conducted three interviews with national president, missionary in charge and president of youngsters organisation; Majlis Khudam ul Ahmadiyya Belgium in the month of April 2008.

We have had a good communication with head office of worldwide Ahmadiyya Muslim community for international data described in introduction phase. When we discuss the local information relating Ahmadiyya; we contacted country office of Ahmadiyya Muslim in Dilbeek-Brussels Belgium for their nationwide activities and relating data. Since in Flanders and elsewhere, there is limited information available; we conducted a survey and interviewed personally, the most of members of Ahmadiyya community in Flanders. In order to get a true picture, we also conducted some interviews of local non Ahmadies people who interacted with Ahmadies from any other reference. We also collected some articles in local news papers; TV programmes (TV Limburg, RTBF) about Ahmadies in Flanders which could be helpful with regard to social and economic influences of Ahmadies in Flanders.

In our second part we highlighted their presence from different point of view, but we will stick to both dimensions which is social and economical influence in the region. It is interesting to know the present and future trend of this community in Flanders with both prospects. For example; family size, parent's educational level, their skill, means of income, local language, their social activities such as sports club, etc. we also made a close relationship with parents education with children's schooling and learning attitude because fathers with higher levels of education are more accessible to and engaged with their school-age children (Blair, Wenk & Hardesty, 1994).⁶

From December 2007 till June 2008; we conducted a survey from the family's head of Ahmadiyya Muslim community in Flanders (see appendixes 8.4). A separate data has been collected with reference to children; their educational behaviour and trend, aggregate results, their subjects and career path which has a great influence in future. In the final part we summarized and concluded with some recommendations which are the final goal of this

paper. Each chapter's conclusions may be found at the end of that specific chapter. The main findings and major conclusion could be found at the end of final chapter. External migration, which is from outside a country or region influences the country's social or economic level. That is why in this research paper we will only consider external migration of Ahmadiyya within Flanders.

There are different reasons for external migration for example economical deprivation, lack of freedom from religious point of view, racial persecution and unfavourable political conditions especially for politicians, but we will consider the only one reason which is religious persecution; because Ahmadiyya Muslim are persecuted in different countries like Pakistan, Bangladesh and Indonesia. We will only mention forced migration of Ahmadiyya due to their persecution.

1.5 Conclusion of introduction part

History of migration started from the first day of human beings on this earth. Migration is an important aspect to consider in changes of social and economic behaviour in society. There are several reasons and kind of migration. External migration plays a major role as compared with internal migration--which has a neutral affect on country's social economical influence. Receiving and sending countries both have a major effect of migration. "Push/Pull" factors and "there and come back"; these are different motivations to migration. It is complex to analyse the balance between the taxes paid by immigrants versus benefits they enjoyed due to fact that they have more difficulty to enter in job market soon after their arrival in a society. Age is considered to be important factor with regards to benefits taken by them such as sickness, unemployment benefits, child benefits etc. most of immigrants are young and need not to be a burden on social benefits in their early ages.

It is therefore obvious to consider the external migration of diversify community with different language and cultures. The Ahmadiyya Muslim Community is the best example to be considered in order to get different tastes of cultures and way of their integration within the Flanders society. Another aspect is their reason to migrate in all over the world which is persecution against their religious practices in some of countries like Pakistan, Bangladesh and Indonesia. Thus we are going to combine the immigration affect of Ahmadiyya Muslim

community in Flanders along with their integration. The importance of education within an immigrant group like Ahmadiyya Muslim Community is vital. Almost 95% of men and 97% women are educated in a city of Rabwah-Pakistan where 100% Ahmadies are living. It is quite interesting that female education is more than male education in their community. But on the other, generally an immigrant has much more problem with their own education (if young and want to continue their studies) or their children due to language barrier in receiving country after their migration.

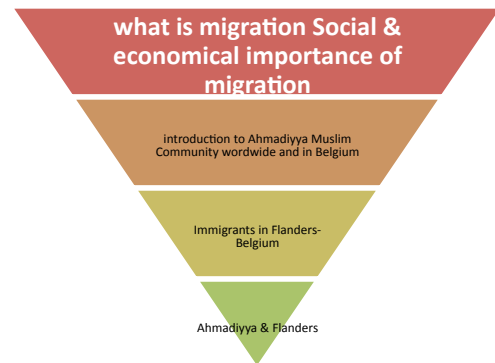
In order to minimize “Islamic Phobia” with in the Western society it is necessary to minimize the gaps between the two societies. Our research paper is also bearing this responsibility to some extent. We will discuss the primary question of Ahmadies organization, integration in Flanders and how do they keep in-touch with their roots. However some sub-question like; affect of immigration in receiving and sending country, localization, and description of local communities with Belgium and Flanders reference, reasons of migration and their way of integration have importance in the analysis.

Literature Review

~2~ Social and Economical Importance of migration

2.1 General

We personally call an immigrant as a “newly born infant” in receiving country; no matter what ever age he/she has. First, searches for feeding and shelter even without knowing a single word of the local language looking forward to his/her new mother (land). A new world full of hopes and dreams is waiting for him. A strong realistic personality can only holds their dreams to become true with the passage of time.



Although economic motivations of migration have long been recognized, the economic development effects of migration on countries of origin and destination are only recently coming into focus (J. De wind & Jennifer H 2005).⁷ Almost, 175 million persons currently are residing in a country other than their country of origin. That comes to about 3 per cent of world population. These numbers are doubled since 1970. Out of theses 60 % in developed and 40% in less developed countries.

Major area	1990	2000	Change: 1990-2000	
	Number (thousands)	Number (thousands)	Number (thousands)	Per cent
World.....	153 956	174 781	20 825	13.5
More developed regions.....	81 424	104 119	22 695	27.9
Less developed regions.....	72 531	70 662	-1 869	-2.6
Least developed countries.....	10 992	10 458	-534	-4.9
Africa.....	16 221	16 277	56	0.3
Asia.....	49 956	49 781	-175	-0.4
Europe.....	48 437	56 100	7 663	15.8
Latin America and the Caribbean.....	6 994	5 944	-1 051	-15.0
Northern America.....	27 597	40 844	13 248	48.0
Oceania.....	4 751	5 835	1 084	22.8

Figure 2 Size and growth of migration stock by major area 1990-2000 (source UNO 2002)⁸

Most of them live in Europe (56 million), Asia (50 million) and Northern America (41 million). Round 1/10th of developed region's population is immigrant as compared with nearly one of every 70 persons in developing countries is a migrant (UNO 2002).⁹

Migration trend has a major impact on policy making criteria. It is very much important to consider this aspect in long term policies and planning even if it is most of the time controversial. The migration flow is difficult to calculate. One cannot estimate on the basis on previous data, because some major issues, beyond the human control lead to this fluctuation; Such as unexpected war, unemployment trend in certain region, immigration policies of rich region, visa policies, natural disasters, imbalance between demand and supply in economy, entry of new members in EU with reference to Europe continental etc. However few normal data could be found in UNO International migration reports; Appendix 8.2 shows the most immigrated country is USA with 34,988,000 and least Italy with 1,634,000 immigrants among the most immigrated countries.

Migration influences different aspects of social and economical characteristics. The standard of living could be improved in both sending and receiving country due to migration. For example in a receiving country one could change his standard of living drastically. A car for travelling around could be a basic need in a developed country but an immigrant enjoys it very well especially in start up of his/her living. On the other hand through remittances in a sending country the rest of family member could also increase their standard of living. In conclusion, we can say through immigration both societies "sending and receiving" could be benefited in such respect. A major conflict could be seen between native's and immigrant's participation in labour market. Some time, one party (natives) are considered as victims and other party (immigrants) are called profiteers when we talk about labour market participation or even not participation and rely on social benefits (Bollen R & Moulaert F 1984).¹⁰ Economical affects are moving towards prosperity to some extent, when new immigrants start their own new businesses in receiving country. We will focus more specifically why and what kind of business an immigrant chooses during our analysis part. Different ethnic origin leads to influence the birth rate in a region due to different fertility rates in such origins. Furthermore; new generation of immigrant also take part in society with a different prospect. Here integration which should come from both sides; natives and immigrants play a major

role to make a best possible relationship in society. Remittances and savings could stimulate the financial activities in both countries which are interlinked with different interest rates and inflations to some extent too. Due to immigration flow; demand-supply imbalance in different situation in society could influence in different manner.

After world war two, in continental Europe; the industrialized countries more relied on available refugees and migrants in their first phase. The second phase, it involved recruiting unskilled labour from former colonies for example the Caribbean and Pakistan-Indian subcontinent in case of UK North Africa and France, or from Mediterranean (such as Portugal, Greece, Spain, Yugoslavia, Turkey) in those of Germany, Belgium and Holland. Due to huge rapid growth of economy with the combination of regulated labour market high industrial wages, pensions and unemployment benefits, which replaced these wages at a high rate-for their male citizens at least. (Jordan Bill 2006)¹¹ The change in the patterns of international migration from and within the Asia Pacific region took place at a time when economic growth was taking off in the region, thereby, hinting at the link between migration and social changes, and particularly between migration and development. Asia used to be a region marked by poverty and international migration, and then was mostly directed to the West (UNO 2001).¹² In recent years, clearly more than three quarters of the total population increase was due to a net inward migration. Migration is influenced by a combination of economic, political and social factors which act as ‘push’ factors in the migrant’s country of origin and ‘pull’ factors in the destination country (Eurostat 2007).¹³

This is a huge subject in itself to discuss the global trend of migration, since every region has their own specific needs and reasons of migration, this will go beyond our limitations. Hence we will divert our concentration to European prospect, where finally Flanders could be analysed more precisely.

2.2 Importance of immigration to receiving country

Past experience has shown that new migration flows generally create new social geographies in destination cities (White Paul 1998).¹⁴ Study abroad is not only a form of migration of the highly skilled in its own right but presents important opportunities to turn an overseas education into more permanent forms of migration: opportunities both for the student and the

host country. Among the developing countries, a negative association is demonstrated in this study between the rate at which students stay abroad after graduating overseas and the income level of the home country. For the lowest income countries this presents a dilemma: exposing students to high quality study abroad can be important for local development, if they return, but in most cases relatively few return. Some time immigrants are considered to a major cause of unemployment in receiving country even in case of less chances given to immigrants in labour market. In general; immigrants could be seen on lower level of employment (Lucas Robert 2005).¹⁵ In the first phase of arrival in receiving country, an immigrant becomes more social due to his/ her social needs. But selection of community to be integrated could not be gone beyond their own regional, linguistic, cultural or level of such communities. This first wave of social integration among themselves enables them to communicate the latest news of immigration policy of country of residence, attraction to re-migration to neighbouring country and new opportunities to enter in labour market as soon as possible. The recently receiving countries of immigrants such as Spain, Italy, Ireland, and Greece (John D, Stephanie, Chan, D Kim 2007)¹⁶ are active to observe and integrate their immigrants. Most of the time immigrants live together in one big house or in same area due to minimization of residential cost and easy way of communication and having easy social contacts among themselves. A conclusion has been taken from a survey on top 7 receiving nations of migrants that during 1995-2003, there is no consistent trend in public attitude towards immigrants in receiving country, however on the other hand more positive feelings could be observed that these immigrants are better for their economy (Rita J Simon & K Sikich 2007).¹⁷

2.3 The Brain Drain and pull factors of migration

The flow of highly trained persons from sending country (most probably a poor country) to rich countries has aroused more interest and concern than has any other aspect international migration with respect to the sending countries. What Julian L. Simon (1989) and others called it “Brain Drain”¹⁸ In last decade, we may observe that few developed countries like Australia, Germany Canada, USA, The Netherlands and UK are attracting skilled and educated immigrants in their countries, especially in IT, medical and engineering sectors. Increasing immigration of highly skilled workers into OECD countries over the past 10-15 years, often from developing countries, has refuelled fears of a “brain drain” from developing

countries of much of their skilled labour, to the profit of OECD countries. This concern has been loudest in recent years concerning the recruitment of foreign doctors and nurses by OECD countries, and with ageing populations in OECD countries driving up the demand for health professionals, there are real fears that the health care sector in many developing countries could be severely damaged by the medical “brain drain” (Martin John 2007).¹⁹ That is not favourable to sending countries due to scarcity of skilled labour in economic activities. If we calculate the total cost incurred on education of a person till a University degree, it is in huge amount which could be lost in human capital investment with reference to sending country. Most of the time these educated people are well established in country of origin and do not send much more remittances to their homeland. Thus, to some extent, our above discussions do not imply with the benefits of migration so far as these skilled and educational classes of immigrants are concerned. With reference to Europe some social and family benefits are also considered as pull factors for migration in to developed countries. Moreover big families could not satisfy the educational and health needs of family members in their country of origin and attract more to these countries. Thanks to social security’s and strong family benefit system run by most of European countries. Another kind of forced migration is influence of geography which could be a seasonal effect such as Spain amongst the European countries, but this has a less effect in to pull factors; because this kind of attraction could be more possible in wealthier and rich immigrants which are for short period of time. Fiscal taxation rebates attraction to a tax free zone is also a big attraction of migration to highly skilled immigrants. Most of the time highly educated and skilled people are more reluctant to pay taxes due to their huge salaries and income, Dubai is the most famous place in Gulf region for this kind of pull factor migration. Finally the most important one factor is the bad economical conditions of sending country. Unemployment, favouritism, lack of resources, less wages is the principal reasons to immigrate in more developed countries.

2.4 Importance of immigration to sending country

Most commonly, the discussion arises why immigrants leave their country of origin. The most common answer is political and religious discrimination and difference of opinions and believes. That could result to thread to their lives and wealth. Purpose of immigration to a wealthy country is most of the time due to economical reasons. In a specific scenario a

sending country could benefit from immigration. Overpopulated countries and scarcity of resources give a motivation to migration of labour force in other strong countries. Such as a huge labour force of south Asian are active in Middle East countries. Therefore surplus labour force could be one of the reasons to migration. Remittances are another attractive reason for sending country to facilitate labour migration to other countries. A family dependant on immigrant in a sending country could benefit drastically with these remittances. The value of money sent, has much more value in terms of exchange and it gives a push and activation to economical activities. For example the most priority work with these remittances is the construction of a house in sending country for the rest family members. It involves a lot of activities and other group of working force could be benefited like construction labour, manufacturers of steel, cement, sands, crush stones, wooden industries etc. Saving, leads to other indirect economical and social activities, if the remittances deposit it in financial institution that could be reinvest in huge projects and it gives a “sea-wave” movement to various other economical activities. Positive effect on balance of payments and foreign currency reserved could also divert a sending country to prosperity, again import of useful machineries with that foreign exchange can have a huge effect on industrialization. The prices and rate of inflation could also be raised due to high rate of remittances in a country such as prices of properties and other commodities where huge number of migrants shifted from their country of origin.

2.5 Future prosperity and push factors of migration

Due to bad local economical conditions and unemployment among the educated youngster; to look new ways to migrate to relatively strong economical country is a natural phenomenon. This we may call a push factor to migrate in new developed region. To migrate in a foreign country is not that much easy, without knowing the fact about the country to be migrated is too risky for an immigrant. In a modern age it is rather easy to access this information. Thanks to the modern information technology facilities and internet. But the old traditional ways of exchanging the information through closed family members, friends, and city/village and class fellows’ common ethnic group is having much more importance. This is long lasting even in post migration. Apart from economical migration some time unplanned migration could also be frequently happened in less stable country; due to political and religious

discrimination, the asylum seekers could be flown to their new home with closed eyes. This kind of migration is more painful because of immediate and sudden transfer of living not only single but to the whole family. The push factor here is unintentional and without any long future planning.

2.6 “There and Back again”

Another aspect of migration is there and come back; where an immigrant spends some time in receiving country but due to some unfavourable circumstances s/he leaves the country of immigration again and goes back to their country of origin. Due to limitation of this paper, we are not going to analyze the factors responsible for this but a brief overview would be beneficial to readers.

Home sickness is the basic reason which has a direct relationship with ties to the roots of the immigrant. Due to joint family system in developing and underdeveloped countries, an immigrant has a much more close relationship with their parents, blood relationship and other relatives. Even a mishap, tragedy or accident in receiving country could also lead the immigrant to go back again.

A long procedure of immigration in receiving country to be recognized as “accepted refugee or immigrant”, most of the time the immigrant leaves the country. This is done soon after their arrival if refused by immigration authority. But most of the time, due to absence of central regional data, these immigrants shift to neighboring countries where more ease immigration policy could be seen, like with European prospect; Italy, Spain, Portugal etc.

Language is also an important factor due to which immigrant changes their country of residence. But this is not to their country of origin but to the country where international language is spoken like USA, UK Canada etc.

Inequality on work is generally frustrating for educated and high skilled immigrants, when they cannot get jobs according to their qualification. For example research shows that during consultation on state job providing website VDAB; an employer, most of the time ignores the immigrant’s name to consult his/her CV on KISS data base of VDAB (Dorien Remaekers 2006).²⁰ This kind of discrimination is very much common and leads to leave the country.

Finally the most common reason is the cultural barriers and marriages of immigrant's children. Sometime this is so called "forced marriages" in Western societies. Indeed this is not a forced marriage but parents would like to connect with their roots and they want to see it even in their coming generation. This is an interesting topic but at this stage we cannot elaborate much more on this but will leave it for further research.

2.7 Migration in Europe

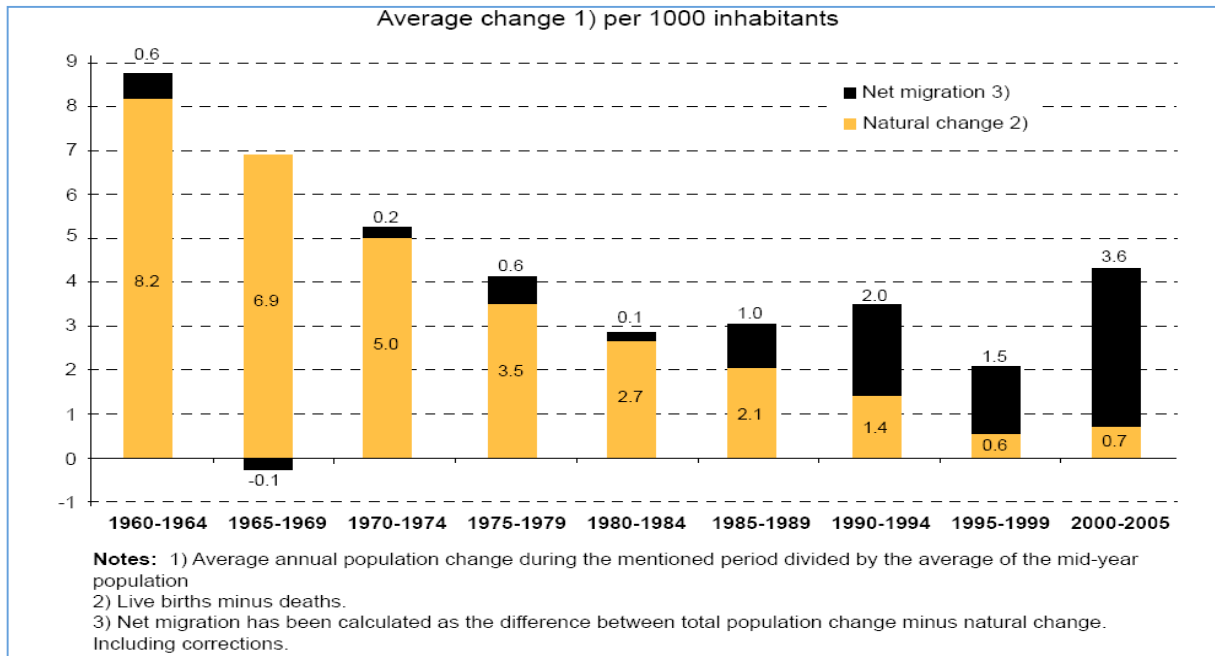
Europe may contain a third of the world's stock of migrants but this figure is deceptive (Robert E Lucas 2005).²¹ As a matter of fact the immigrants in Europe contribute the economic activities and boosting the economy to some extent. For example the native population does not want to work on lower wage jobs however; immigrants could ready to fill this vacancy quickly due to their fewer chances on other jobs available. On the other hand the technical know-how is another aspect why immigrants are more useful. We may quote an example here; a motor mechanic of less developed country can know much more overhauling of motor engine of a car, as compared with a mechanic in developed country where a small defect in engine could motivate them to change whole engine instead of repairing it. Of course it could be more economical to change the new motor engine due to high wages. But receiving country of migration could benefit from this kind of skill in their industrialization.

The total number of non-nationals living in the European Union (EU) is very large - around 25 million in 2004, but this is only about 5.5 percent of the total population. Actually, the percentage of the total population varies from less than 1 percent in Slovakia to 39 percent in Luxembourg; but most countries have between 2 and 8 percent. With the exception of Luxembourg, Belgium, Ireland and Cyprus, the majority of foreigners in EU states are citizens of non-EU-25 countries. The number of citizens from the 10 new member states that live in the EU-15 is, in percentage terms, very small - about 0.2 percent of the total EU-15 population; the largest proportion is in Germany - about 0.6 percent (population growth & migration 2006).²²

There are different types of migration such as Family re-unification and family formation migration. Family migration was very popular among migrants from Turkey and the Maghreb area after the recession of 1973/1974. It remained an important migration type in the 1980s and 1990s. In addition to asylum migration, it was virtually the only legal way to migrate

from Turkey and the Maghreb area to Western Europe after the recruitment stops in the mid 1970s (Jennissen Roel 2004).²³

Population change in EU due to migration ²⁴

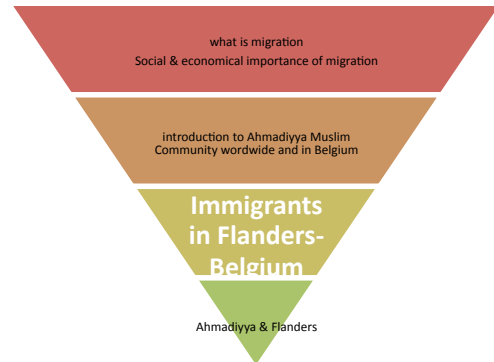


Graphs 0 Components of population change in EU-25 countries (source eurostat 2007)

In 1999 around 16 million registered immigrants in Western Europe earned more than \$ 460 billion. During the period 1992-1997 the number of self employed immigrants in EU states has been increased around 20%. In the Netherlands alone this figure has been tripled since 1986. This is same in Italy which is 1/3rd of total population, participation in industrial and service sector is satisfied by immigrants, though they comprise just 2% of total population. If we take the example of Chinese immigrants in UK; they hold more likely than natives to hold skilled and professional jobs and earn incomes of more than \$ 40,000. On the other hand Britain's 900,000 Indian residents incur larger family income and home ownership than general population (Ratneser Romesh 2000).²⁵ From European prospect; it is assumed that population will decrease soon; therefore it is necessary to make a long term strategic immigration policy in order to overcome the shortage of labour force in market. This is interesting to do a further research on this subject where local fertility versus need of labour force could be identified.

2.8 Migration in Flanders Belgium

During 1945 and 1970 around 218,000 foreigners arrived in Flanders to work in the mine sector (Bollen & Moulaert 1984).²⁶ All workers did not work fully in the same sector because according to regulation every work had a right to change his job after 5 years. During the economic crisis of 1948-1950 and 1958-1960 these immigrants diversified in other sectors like metal and iron industries and household activities. Another need arrived in 1970, where more immigrants were hired in metal industries due to shortage of labour needed; almost 30 % workers were strangers. In initial phase of changing their jobs; most of immigrants shifted to Brussels area where they involved in restaurant business, cleaning services, retail shops and drivers in public transport sector. Due to economic recession, the decision was made by the Belgian government in August 1974 to stop all new immigration and active recruitment of non-EC guest workers. (Bousetta H,Gsir S,Jackob D 2005)²⁷ During 1985-1991, there were top 5 different nationalities in Belgium who were migrated from their sending countries; Morocco, Turkey, USA, Zaire and Japan (Jennissen R 2004).²⁸



According to 2000 statistics; Italians are the most numerous of the foreigners legally residing in Belgium, with around 200,000 people. The Moroccans are the second-largest group, with around 121,000 people largely concentrated in Brussels. The French, a population that is rarely talked about in studies on immigration, stand in third position with over 107,000 people, followed by the Dutch with over 85,000. The Turks are in fifth place with over 69,000 people. The Spanish number over 45,000, the Germans over 34,000, the British around 26,000, the Americans and the Congolese (ex-Zairians) with nearly 12,000 each. Contrary to a widely held belief, a large majority of the foreigners living in Belgium are originally either from a member state of the European Union, or from another so-called developed Western country. Third-country nationals, as citizens of non-EU states are commonly described, are still in the minority; even if their concentration in the large urban centres makes them

particularly visible (Jennissen Roel, 2004).²⁸ dominantly as a whole the foreigners could be easily seen in cleaning services and transport drivers especially in Belgian capital.

Table 1 Immigrant's population in Belgium ²⁹

Foreign Population in Belgium, by Region (2000)						
	EU foreigners	Non EU foreigners	Total foreign population	Belgians	Total population	Percentage of foreigners
Belgium	563,556	333,554	897,110	9,341,975	10,239,085	8.8
Flanders	164,569	129,081	293,650	5,646,601	5,940,251	4.9
Wallonia	270,228	71,813	342,041	3,068,306	3,410,347	10.0
Brussels-Capital	140,356	133,257	273,613	685,705	959,318	28.5

Source: National Institute for Statistics, 2000

In general most of the immigrants could be seen on lower paid jobs. Due the high rate of education; Belgian typically does not like the lower level of jobs which is most of the time physical heavy and full of stress with less paying.

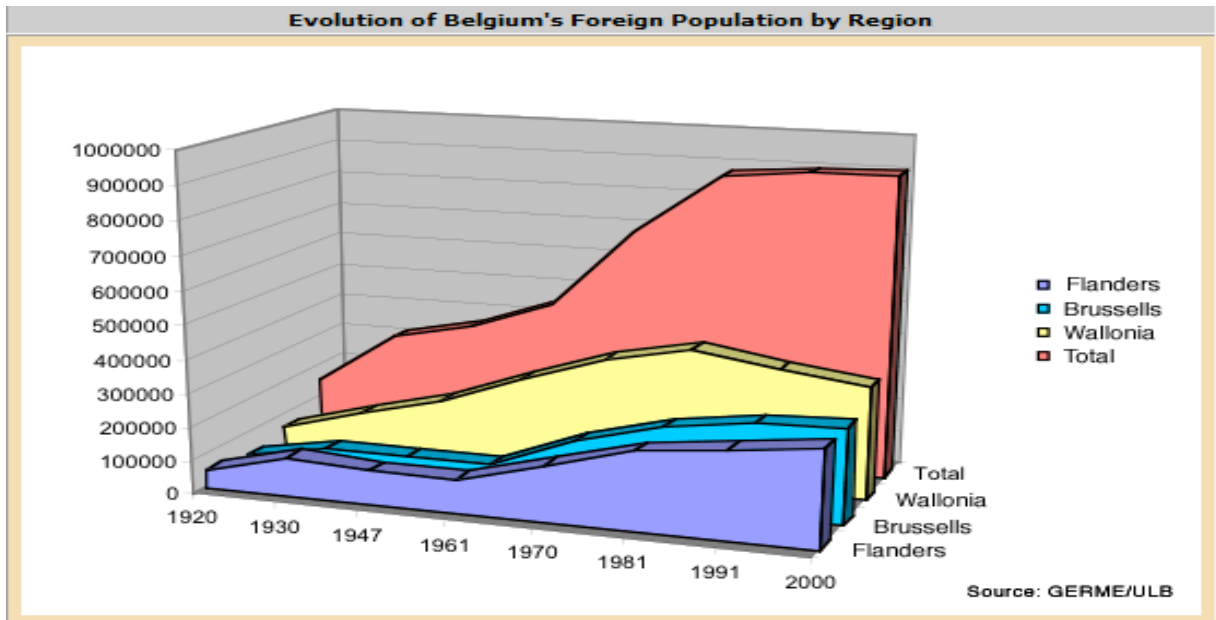
Having low chances on job market most of the time foreigners could get these lower paid jobs. A good example could be the building construction sector during sectarian crisis of 1980s where more immigrants were hired to fulfil the demand.

In one of the old books on history of immigration in Belgium “Racisten hebben ongelijk”, it is mentioned that in old days, Immigrants were not having a right of social benefits, even they would had to pay their doctors and hospital bills by themselves, no right of unemployment allowance if they lost their job, no child and family benefits, and nothing had been paid if become elder or on pension. This discrimination even did not stop the immigrants to live in Belgium; they survived and lived even in that worse situation and in large number of (Bollen R, Moulaert F 1984).³⁰ But one can understand when the international and national regulations were passed in favour of these immigrants they used it very well. At the closing of 30th June 1981, the Federal government and ministry of labour announced 55,018 immigrants living permanently in Belgium were on unemployment allowances and benefits (RVA 1981).³¹

The recent situation is quite favourable in all respect; a legal immigrant has the same rights as a Belgian. The foreigners are having right of social security and family benefits. Health insurance and sickness leave could help them in difficult period, the same as the Belgian could get. They have right to vote in local community’s elections. After their pension; a

migrant can live outside Belgium and can enjoy his/her full pension benefits. Although it is still difficult to get visa for the closed family members but even then they can arrange and facilitate their children and spouse, if they are still alone in Belgium.

(Source“migrationpopulation.org”)³²



Graphs 0 Immigrant's population in Belgium according to regions

The overall recent situation is better than before; it is also due to EU legislation in this regard. When we compare different nationalities in Brussels for example, different residential patterns could be seen very drastically. The immigrants from European countries like Germany and UK live more likely in expensive and wealthier area which is east and west area of Brussels; which more attractive due to educational institutions and international schools more suitable to these immigrants. While on the other hand the two major immigrant groups Turkish and Morocco are in North and south of city which is more attractive for trade and business.

With reference to our research paper which is more closely analysing the religious organisation i.e. Ahmadiyya Muslim community it is important to elaborate some of religious believes in Belgium. In Flanders, more citizen define themselves as being Catholic or Christians (Hilde Coffe 2005) Although we could not find any official statistics regarding religious believers and practices but according to one survey conducted in 2000; most of the population is generally speaking; predominated by Roman Catholics. 47 percent of population

considered they as practicing Catholics but a slightly larger number, 57.3 percent, identify themselves as belonging to the Catholic Church. Fifteen percent identify themselves as being Christian, but neither Catholic nor Protestant. Another 8.8 percent are non believers and another 8.5 percent identify them as belonging to the nonreligious philosophical community. The number of adherents belonging to smaller religious groups is: Islam, 400,000 adherents: Protestantism, 140,000; Orthodox, 70,000; Jewish, 55,000; and Anglicanism 11,000. The larger non-recognized religions include Jehovah's Witnesses (25,000 baptized, 50,000 "churchgoers"). Estimates for other bodies include the independent Protestant congregations, 10,000; Buddhists, 10,000; members of the Church of Jesus Christ of Latter-day Saints (Mormons), 4,000; Seventh-day Adventists, 2,000; Hindus, 5,000; Sikhs, 3,000; Hare Krishna, 1,500; and the Church of Scientology, 200-300. A 2005 Free University of Brussels (ULB) report estimates that 15 percent of the Catholic population regularly attend religious services, and 10 percent of the Muslim population are "practicing Muslims." Despite these limited numbers, religion continues to play a role in major life events. Within the Catholic population, 65 percent of the children born in the country are baptized, 49.2 percent of couples opt for a religious marriage, and 76.6 percent of funerals include religious services (UNHCR 2007).³³

2.9 Conclusions of immigration part

According to population division of United Nations; until 1985 there were 84 million migrants, which were increased to 120 million in 1990, and 150 million by 2000 (Tracy M 2008).³⁴

There are different types of migration which include; labour migration, asylum migration; chain migration, return migration. Both countries sending and receiving can benefit from immigration. However, the skill and education; immigrants leave a gap in sending country. The crème of society i.e. educated people can badly affect the economy and development from country of origin point of view. Most of the time the young generation has less social contacts with their country of sending. However, in the age of maturity, and being supporter of family this phenomena change. Human capital investment from country of origin point of view in macro sense, leads to a big loss to the sending society but may be savings, re-investment in other economical activities and remittances could neutralize this loss; may be not fully but to some extent. In our opinion immigrant becomes more social in both sending and receiving country. Due to simple reason they miss their family members in country of origin and call them on regular basis thanks to cheap phone calls through internet and satellite phones. On the other hand however, humans are social animals and cannot live alone in a society not even in a very much new environment. Thus he/she needs a social relationship in society. In a receiving country immigrants are also more social within their own communities as well as in society as a whole due to human nature. Our conclusion of immigration ends with the comment that no country can stop migration in any way. This is a need of both societies receiving and sending and beneficial to both. Among those immigrants some of religious group; Most importantly, for many Muslims, religion has become a stable and fixed identifier in a sea of change marked by migration, socio-cultural differences, political upheaval and economic globalization.³⁵ Some immigrants prefer to start their own business,³⁶ instead of doing or searching jobs. They feel more liberty and less conflict with regard to discrimination. Doing business and interacting with local people on regular basis could positively influence the social integration.

~3~ Description of Ahmadiyya Movement

3.1 Ahmadiyya Movement in Islam

In order to get the answer of the questions, why Ahmadiyya Muslims are everywhere (in 189 countries), increasing so fast, this is important to go into details of Ahmadiyya Movement in Islam. Islam is the last of the great religions and contains in itself the essential principles of all earlier religions. Islam is a strongly monotheistic religion with the worship of One God as its central theme. Islam was founded by the Holy Prophet Muhammad (some 1400 years ago, and establishes the continuity of God's revelation which had descended upon earlier prophets such as Abraham, Moses, David and Jesus. Islam, in fact, requires its followers to believe in all earlier prophets and Scriptures. According to Islam all the great religions that preceded it were revealed by God to His chosen messengers. A Jew today believes only in the prophets of Israel; a Christian believes in Jesus Christ and, to a lesser degree, in the prophets of Israel; a Buddhist believes only in Buddha and a Zoroastrian in Zoroaster; a Hindu in the sages who appeared in India and a Confucian in Confucius. But a Muslim believes in all these prophets and also in the prophet hood of Hadhrat Muhammad peace and blessings be upon him (Waheed A 1995).³⁷ The followers of all great religions awaited the advent of a Promised One in the Latter Days, as it is predicted in their Holy Scriptures. The Hindus are awaited Krishna, the Jews and Christians the Messiah, the Buddhists the Buddha and the Muslims the al-Imam al-Mahdi, as well as the Messiah. Under Divine guidance, Hadhrat Mirza Ghulam Ahmad made the momentous disclosure that in fact only one such person representing all the Promised. One was to appear and humanity would ultimately be brought into the fold of one universal religion. Hadhrat

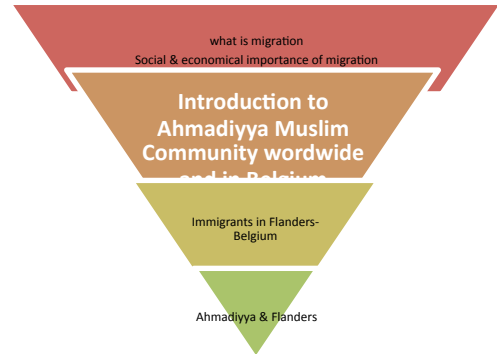
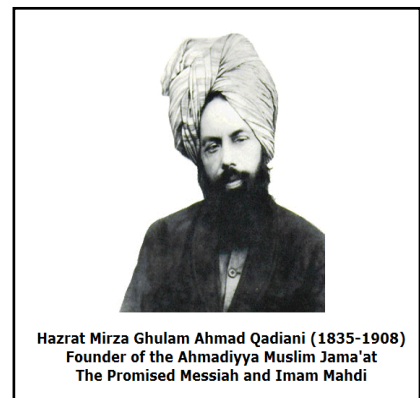


Figure 3 picture of Promised Messiah



Ghulam Ahmad ^{Alehsalam 38}, the founder the Ahmadiyya Muslim Community, claimed to be that Promised One who was awaited throughout the world, in various faiths (Ahmadiyya, UK).³⁹

1400 years ago the Holy prophet Mohammad (peace be upon him) prophesized; "When 1,240 years will pass, God will raise Mahdi." (An-Najmus Saqib, Vol. 2, p.209).⁴⁰ The Promised Messiah and Mahdi was born in Shawal 14, 1250 according to Islamic Calendar (Wikipedia.org)⁴¹ - The Ahmadiyya Community was established in 1889 by Hadhrat Mirza Ghulam Ahmad (1835-1908) in a small and remote village, Qadian, in the Punjab, India; according to the prediction of the Holy Prophet Mohammad (peace and blessings of God be on him): the Mahdi will appear in a village the name of which will be called Kad'ha. (Jawahirul Asrar, p.55)⁴² He claimed to be the expected reformer of the latter days, the Awaited One of the world community of religions; The Mahdi and Messiah (Alislam.org).⁴³ "When Allah shall send the Messiah son of Mary, he shall descend near the white minaret (with spiritual knowledge given by God) east to Damascus". (kitabul fitn),⁴⁴ This prophecy was fulfilled with his advent in Qadian a town situated to the



Figure 3 Qadian India is situated exactly east of Damascus Syria as prophesized by Holy prophet (self extracted)

east of Damascus and the significance of the minaret symbolic. It means the spreading of the light of Islam, his message reaching far and wide and the supremacy of Islam. He claimed that God had revealed to him hundred and thousands time.⁴⁵

"There will come a time upon the people when nothing will remain of Islam except its name and nothing will remain of the Quran except its inscription. Their mosques will be splendidly furnished but destitute of guidance. Their divines will be the worst people under the sky; strife will issue from them and avert to them." Says Abu Hurairah: "One Day we were sitting with the Holy Prophet when Surah Jumu'ah was revealed. I asked the Holy Prophet, "Who are the people to whom the words, "And among others from among them who have not yet joined them," refer. Salman the Persian was sitting among us. Upon my repeatedly asking him the same question, the Prophet put his hand on Hadhrat Salman (from "Faris" presently Iran) and

said, 'If Faith were to go up to the Pleiades, a man from these would surely find it (Bukhari)⁴⁶. His family was a very well respected and wealthy in that time which was migrated from Samarqand Iran into India in 1530.

Ahmadiyyat is, if these are our motives, worthy of scrutiny. Through it we may come closer to Islam as an historic phenomenon and as a contemporary reality. Ahmadiyyat has the advantage of being well-documented. Its followers are also willing and able to present the Movement as a personal experience and as an historic cause. They are also persuaded by the Quranic injunction 'that there is no compulsion in religion.' In Ahmadiyyat we can appreciate Muslim piety and sense the viability of Islam as a powerful force in the modern world. (Louis. J 1985).⁴⁷ Around the age of sixteen or seventeen Hadhrat Mirza Ghulam Ahmad Alehsalam also started studying Christianity. To counter attack the Christian's missionary arguments and preaching against Islam, during the Britain's colonial influence of Christianity in sub continent of India at that time. In that period he is said to have collected some three thousand articles critical of Islam and set out to reply to them. This culminated in his book entitled Baraheen-e-Ahmadiyya, which earned him a lot of fame and respect among the Muslim divines. His Baraheen-e- Ahmadiyya, which he began to publish in 1880, was well received by his Islamic community.⁴⁸ Even such a hostile critic as Walter admits that "this book was quite universally acclaimed (in so far as it was read), throughout the Muhammadan world as a work of power and originality"(H.A Wallter).⁴⁹ From the very early age he was receiving true dreams and revelation from God almighty which was composed in a book called "Tadhkira"(alislam.org).⁵⁰ His father Hadhrat Mirza Ghulam Murtaza died in 1888. He declared that he was the promised Messiah and Mahdi, and that his advent was in fulfilment of the various prophecies regarding the promised reformer of the latter days. This sparked great controversy, especially among the Muslim, Christian and to some extent Hindu clergy. However it is worth noting that he never claimed to be the same physical Jesus who lived 19 centuries before him, as is often misunderstood, but claimed only a spiritual likeness and affinity, and that he had appeared in the same manner and style as Jesus who, according to him, had died a natural death (The Holly Quran Ch. 75).⁵¹

The Holly Quran says "He asks: When will be the day of Resurrection? When the eye is dazzled, and the moon is eclipsed, and the sun and the moon are brought together, on that day

man will say, whither to escape? (Ch. 75: vs.7-11)⁵¹ Hadhrat Imam Baqar Muhammad bin Alira has narrated the following Hadees (sayings of the Holy Prophet Muhammad ^{pbuh}): “For our Mahdi (Divine Reformer) there are two signs which have never appeared before since the creation of the heavens and the earth, namely the moon will be eclipsed on the first night in Ramadan (i.e. on the first of the nights on which a lunar eclipse can occur) and the sun will be eclipsed in its middle (i.e. on the middle day of the days on which a solar eclipse can occur), and these signs have not appeared since God created the heavens and the earth.”(Dare Qutani Vol 1, page 188).^{52 & 53}

The prophesied eclipses then occurred over Qadian on the specified dates of Ramadan. The lunar eclipse occurred after sunset on March 21st, 1894 (13th Ramadan 1311 H) and the solar eclipse occurred on the morning of Friday April 6th, 1894 (28th Ramadan). The Promised Messiah as then wrote the book Noorul Haq, (Light of Truth) Part-II, in which he declared that these eclipses were Divine Signs in support of his claim. The remarkable prophecy of the Signs of the eclipses and its fulfilment in our age bears eloquent testimony to the greatness of the Holy Prophet Muhammad (peace be upon him) (S. M Alladin 1999).⁵⁴ These eclipses were visible over a large part of Asia including India. The same phenomenon was repeated in the United States of America in 1895. (George F. Chambers 1902)⁵⁵ The fact that it actually took place while Ahmad was the claimant further enhances the reliability of the tradition.⁵⁶

Hadhrat Mohammad (peace be upon him) once prophesized about later days that “the Israelites were divided into 72 sections but my people will be divided into 73 sections, all of them will be in the fire except one.” The companions asked, 'Who are they O Messenger of Allah,' Holy Prophet (peace be upon him) said, "They are those who will be like me and my companions."(Trimizi, Kitabul Eeman)⁵⁷

Hadhrat Mirza Ghulam Ahmad ^{Alehsalam} claimed to be Messiah of the Christians and Mahdi (Guided by God and reformer of later days) of Muslims was the same person prophesized by Holy Prophet Mohammad and Jesus (peace be upon both of them) in the Bible, and that he himself was this person. Finally he declared that Jesus of Nazareth did not die on cross, rather he died a natural death and would not return.⁵⁸ “I declare in the Name of God Almighty who holds my life in His hands that He has appointed me, and He has named me as a 'Prophet' and he has addressed me by the name of 'Promised Messiah' , and in my support He has shown

glorious signs which reach to 300,000 in number.”(Hadhrat Mirza Ghulam Ahmad, ^{Alehsalam}).⁵⁹ Apart from other great interpretations of Islam which is widely accepted to every society including west, Hadhrat Mirza Ghulam Ahmad Alehsalam also gave the true interpretation of Jihad which is in his words “Behold! I have come to you people with a directive that henceforth jihad with the sword has come to an end but jihad for the purification of your souls still remains. This injunction is not from me but rather it is the will of God." This great and widely acceptable narration of Jihad is still a need of Muslim community especially after terrorist attacks in USA, UK Indonesia, Pakistan and other countries, to prevent hatred among the societies. Ahmadies are doing this kind of Jihad all over the world to purify themselves first and advise to others. Further in case of any conflict they do Jihad with pen through dialogs and writings. Ahmadies fully reject the hatred and violence in the name of religion. That’s why they are largely accepted in all nations through their unique motto “Love for all hatred for none”.

In 1974; the Ahmadi Muslims were considered “Kafir”-non Muslims by both International Rabita e Islamic (Islamic Leader’s) conference and Pakistan Parliament (flwi.ugent.be)⁶⁰ (see chapter 3.3),All so called Muslims Ummah and their 72 sects (Dr Ijaz Ahmad 1997)⁶¹, gathered together against one separate Jama’at (community) and fulfilled the prophecy word by word. “Excluding, Qadiani (Ahmadies); all the rest of 72 sects which are considered to be of Muslims, agreed and are happy on the solution of this affair” (The Guardian 1974)⁶²

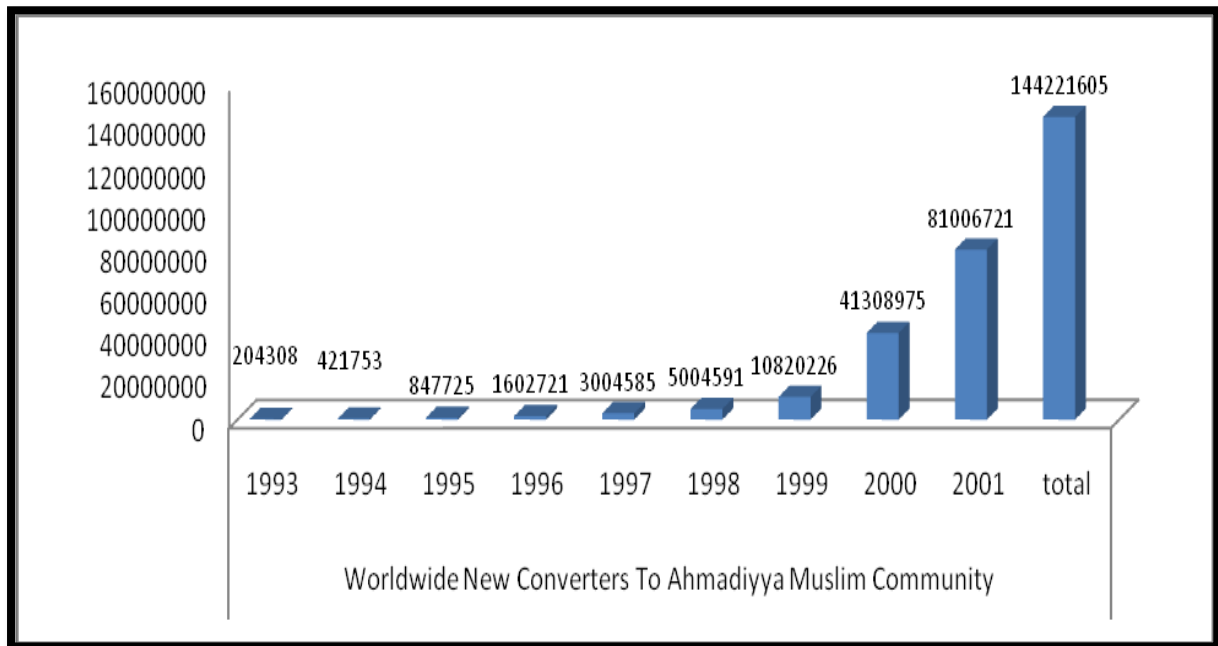
The promised Messiah ^{Alehsalam} described his purpose of advent to establish pure Unity of God free from all polytheistic ideas and establish strengthens relationship between man and his creator. Further to establish virtue and righteousness. Create faith in God by demonstrating power of God by Heavenly signs. He leads the mankind out of the darkness of doubt and disbelief into the light of faith and certainty. He ends war and violence and usher an Era of universal peace. This could only be possible through unification of mankind under the banner of Islam. Finally his main purpose was to Purified Islam from extraneous errors and to present and propagate a true picture of Islam. The last revelation which he received few days before his death was “Departure, departure death is at hand, do not depend upon this life which is passing away” He continued working on his last book entitled “A message of peace” and

finished on 25th May 1908 he felt serious sickness during the night and next day with his last words of “O God. My beloved God” at 10:30 am with his last two deep breathings he left this world for ever (Adamson Iain).⁶³ He wrote more than 85 books excluding articles.

There are many beliefs in Islam but five of these, called the Five Articles of Faith, are the most important. These are: Belief in God, Belief in the Angels, Belief in the Prophets, Belief in the Revealed Books and Belief in the Day of Judgment.⁶⁴ Being an important sect of Islam, Ahmadies certainly strongly stick to these beliefs and purify themselves after the arrival of promised messiah and Imam Mahdi. After the death of Hadhrat Mirza Ghulam Ahmad; his successors and caliphs who are chosen and guided by God are guiding this community. Hadhrat Hakeem Noorudin^{Raziallah anho}, Hadhrat Mirza Bashirudin Mahmood Ahmad^{Raziallah anho} Hadhrat Mirza Nasir Ahmad^{Rahmaullah} and Hadhrat Mirza Tahir Ahmad^{Rahmaullah} in a sequence of four caliphs respectfully. Presently the fifth caliph is Hadhrat Mirza Masroor Ahmad residing in London UK. On 27th of May 2008, Ahmadies are celebrating the 100 years of Khalifat-caliph hood (The Times UK 2008).⁶⁵

3.2 Ahmadiyya Muslim Community world wide

The history of foreign missions was established from the very beginning. On January 24th 1920, Mufti Muhammad Sadiq, An Ahmadiyya missionary left England on the S.S Haverford to establish a mission of preaching in USA (Richard B. Turner1988).⁶⁶ Missionary activity has been particularly successful in eastern and western Africa, and small missions have been established in several European countries and in the U.S.⁶⁷ The sect, which is classed as peaceful by the German domestic intelligence service, has 200 members in Berlin and operates more than a dozens of mosques in Germany (religions news blog Germany).⁶⁸ The total population of Ahmadiyya Muslim Community worldwide is more than 200 million (Rashid Attaul 2002)⁶⁹ and it could not be counted and confirmed exactly due to rapid change in total of numbers. Until the date of writing this paper this community has been reached to 189 countries worldwide. With reference to European countries Germany and UK are the biggest population holders which are in hundreds of thousands (Head quarter Ahmadiyya 2008).⁷⁰ The Community offers a clear presentation of Islamic wisdom, philosophy, morals and spirituality as derived from the Holy Qur'an and the practice (Sunnah) of the Holy Prophet of Islam, Muhammad ^{peace and blessings of Allah be on him}.



Graphs 1 Official data on worldwide new converters to Ahmadiyya Muslim Community (source-Jalsa Salana p-59)

Some Ahmadies', like late Sir Muhammad Zafrullah Khan (who served as the first Foreign Minister of Pakistan; President of the 17th General Assembly of U.N.O; President and Judge of the International Court of Justice, at the Hague), and Dr. Abdus Salam (the Nobel Laureate in Physics in 1979), have also been recognized by the world community for their outstanding services and achievements (alislam.org).⁷¹

One of the important sources of information is the internet in this modern age. But unfortunately with regard to Ahmadiyya Muslim Community; many hundreds of thousands of web sites could be seen through popular search engine which are false but refers to Ahmadiyya community. In order to get correct information, only official website of "alislam.org" could be consulted. Most commonly the word Qadiani ("Qadian" birth place of Promised Messiah) or Mirzai (family name "Mirza" of promised Messiah) are used in Anti-Ahmadiyya literature and internet sites. Furthermore; quality and respect of language could also give a reasonable message to the reader in order to recognize the anti Ahmadiyya literature.

There are many humanitarian services provided by Ahmadiyya Community worldwide. It is strictly forbidden to preach to the people during these charity help. Even some time the member of Ahmadiyya Muslim does not expose themselves as Ahmadies during the relief

work and free medical camps in remote areas of Asia and African countries. During the earthquake disaster in Pakistan, they established a full fledged tent city and provided food and humanitarian relief for longer period of time. Currently they are looking after few projects by an independent charity organisation “Humanity First” for example; learns to skill, water for life, orphan care and gift of sight (Humanityfirst.ca).⁷² They are registered in Germany, UK, USA and Canada. The recent campaign to help Chinese victims of earthquake has been launched.

The best practices, combinations of all organisational characteristics could be seen in the system of Ahmadiyya Muslim community. The Supreme head of community is Khalifa tul Muslemeen (caliph of all Muslims). Under him he has different offices according to specific departments and needs. Every country has their own country’s Ameer (President) under Ameer there are different departments where someone is head of the department and their team according to need and requirement. Regionally and local city wise this system is adopted in the same manner. Apart from this administrative division there are parallel auxiliary organisations divided according to their age and sex for example, children from 7-14, men 14-40 and mature old above 40. This same classification is also done in females. These entire office bearers are volunteers, and most of the time they pay their own expenses incurred during travelling to meetings, seminars or other religious activities. Every income earner voluntarily pays almost 6% or 1/16th of their income as donation to the organisation for needy people, charity purposes, construction and looking after of mosques, running of their worldwide 24 /24 hours TV channel MTA (mta.tv)⁷³ etc.

3.3 Persecution of Ahmadiyya Muslim community

In 1902, at the time of Promised Messiah ^{Alehsalam}, The persecution of Ahmadiyya was started. One of the greatest religious and spiritual leaders of Afghanistan, Prince Sahibzada Syed Abdul Latif Martyred of Ahmadiyyat met the Promised Messiah in India Qadian. He was Afghan’s king advisor and representative of the afghan government on Durand line; Hadhrat Sahibzada accepted the promised messiah. Upon his return from Qadian India to Afghanistan, he was asked by the King and the clergy to renounce his acceptance of the Promised Messiah ^{Alehsalam}. He refused to reject the claims of Hadhrat Mirza Ghulam Ahmad

to be the Promised Messiah and Mahdi, and as a result the King of Afghanistan, in connivance with the Court clerics, ordered his imprisonment, pending execution. On 14 July 1903 the King ordered for his execution. Thus ended the saintly life of Sahibzada Abdul Latif Sahibzada, martyred in the path of love, in the path of God, faithful to the end-died a martyr (Rafiq B A 1996).⁷⁴

After partition from India, in Pakistan the first countrywide violence erupted in 1953. A high level judicial inquiry subsequently found and declared that political considerations and exigency were the main cause of the spread of the Anti-Ahmadiyya violence.

In 1974 Zulfikar Ali Bhatto for his political benefits declared the Ahmadies as non-Muslim minority.

In 1984 General Zia, the military dictator of Pakistan, went many steps further, when to gain the support of Islamic fundamentalists in Pakistan, he promulgated the notorious anti-Ahmadiyya Ordinance XX which added Sections 298-B and 298-C in Pakistan Criminal Code(see appendix 8.3). Through this Ordinance, Ahmadies were deprived of most of their basic human rights and their freedom of faith. Under the provisions of this ordinance, an Ahmadi could be given rigorous imprisonment of 3 years and fined any amount.

In 1986, the blasphemy law, PPC 295-C, was passed. True to the design of its authors, the majority of the victims of this law are Ahmadies although they cannot even think of defiling the name of the Holy Prophet. The only punishment under this law now is Death.

In 1998, the spiritual centre of the Ahmadi community is in Punjab in the large, predominantly Ahmadi town of Rabwah. During Shahbaz Sharif's government, Rabwah was renamed when the Punjab Assembly unanimously adopted the resolution to change the name to Chenab Nagar; this change was against the wishes of the Ahmadi community (Int: religious freedom report2004)⁷⁵.

Since July 2003, anyone wanting to travel on the Hajj must denounce the founder of the Ahmadiyya faith as a "cunning person and an impostor" on a printed oath that is part of the government registration process, thereby effectively preventing Ahmadies from fulfilling this tenant of the Islamic faith.

In 2005, according to the report; The Government prohibits Ahmadi travel to Saudi Arabia for the Hajj or other religious pilgrimages (Int: religious Freedom report 2005).⁷⁶ At least 14 foreign nationals, all migrant workers and members of their families from different countries, were expelled from Saudi Arabia during the past week. The workers, most of them had been employed in Saudi Arabia for years, were all ordered to leave the country apparently because of their actual or suspected connection with the Ahmadiyya Community, a religious community which considers itself a sect of Islam (Amnesty 2007).⁷⁷

Summary of Offences Relating to Religion		
PPC	Description	Penalty
298A	Use of derogatory remarks etc., in respect of holy personages	Three years' imprisonment, or with fine, or with both
298B	Misuse of epithets, descriptions and titles etc., reserved for certain holy personages or places, by Ahmadis	Three years' imprisonment and fine
298C	An Ahmadi, calling himself a Muslim, or preaching or propagating his faith, or outraging the religious feelings of Muslims, or posing himself as a Muslim	Three years' imprisonment and fine
295	Injuring or defiling places of worship, with intent to insult the religion of any class	Up to two years' imprisonment or with fine, or with both
295A	Deliberate and malicious acts intended to outrage religious feelings of any class by insulting its religion or religious beliefs	Up to ten years' imprisonment, or with fine, or with both
295B	Defiling, etc., of Holy Quran	Imprisonment for life
295C	Use of derogatory remarks, etc; in respect of the Holy Prophet	Death and fine

Figure 4 Anti Ahmadiyya Law and punishments totally against the UNO and International Covenant on Civil and Political Rights ICCPR declaration (source with written permission from "the persecution.org")

In 2007, According to the one of the reports The Government used anti-Ahmadi laws to target and harasses Ahmadies(Int: religious freedom report 2007).⁷⁸

In June 2008, All Ahmadies medical students have been expelled from Punjab medical college Faisal Abad Pakistan (The Times, Pakistan 2008).⁷⁹ It is yet another example of the cruelty that Ahmadi Muslims in Pakistan have to contend with. The twenty-three students included eight males and fifteen females. Four of the students, all female, were in their final year of college and thus were only months away from qualification.

According to the Universal declaration of Human rights which was approved in General Assembly of UNO on 10th December 1948; in article 18 it is mentioned that Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance (UN.org).⁸⁰ Although the Pakistani Constitution (preamble) guaranties the freedom of thought, expression, belief, faith and worship, and Pakistan is a part of the Cairo Declaration on Human Rights in Islam (Organisation of the Islamic Conference, 1990) – which forbids any discrimination on the basis of religion – in recent years the freedom of religion of Ahmadies has not been protected at all by the Pakistani government. (Sara 2007)⁸¹. Article 18 of the International Covenant on Civil and Political Rights; address the right to freedom of religion (UNO 1976).⁸²

Summary of other events		
●	Number of Ahmadis killed from 1984 to Dec 2007	87
●	Number of attempts of murder upon Ahmadis till Dec 2007	106
●	Number of Ahmadiyya mosques demolished	20
●	Number of Ahmadiyya mosques sealed by the authorities	25
●	Number of Ahmadiyya mosques set on fire	11
●	Number of Ahmadiyya mosques forcibly occupied	14
●	Number of Ahmadiyya mosques, construction of which was barred by the authorities	35
●	Ahmadis' bodies exhumed after burial in the cemetery	27
●	Burial of Ahmadis was denied in common cemetery	39

All kind of meetings of Ahmadis in Rabwah, i.e. Ahmadiyya headquarters, large or limited have been under a strict ban since April 1984 after the promulgation of anti-Ahmadiyya ordinance. Even sports events organized by the Community have been prohibited by the authorities.

Figure 5 Summary of events against Ahmadies- source with written permission from “the persecution.org”

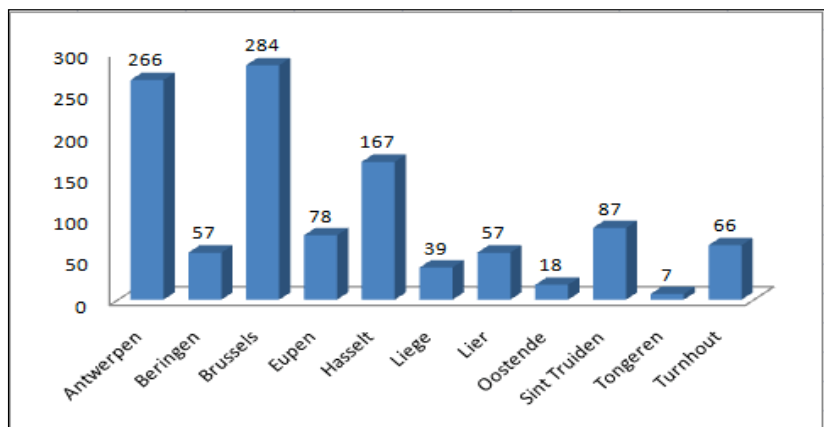
International human rights organizations have taken notice of this unfortunate situation. Amnesty International, International Commission of Jurists, Pakistan Human Rights

Commission, Human Rights Advocates Inc. USA etc have published reports on the subject. The UN Sub Commission on Prevention of Discrimination and Protection of Minorities, in 1985, expressed its grave concern over Ordinance XX and urged the Commission to call on the government of Pakistan to repeal the Ordinance and to restore the human rights. However, regrettably nothing substantial or effective has been done outside to compel the authorities in Pakistan to repeal this Ordinance, which is now a part of the Constitution as 8th Amendment.

This is very contradictory that in the constitution of Pakistan it is mentioned that every citizen has a free right for their expression and on the other hands Ahmadies cannot express themselves as Muslim as they really are. New waves of violence could also be witnessed in Bangladesh and Indonesia recently.

3.4 Ahmadiyya in Belgium/Flanders

In February 15, 1920 Hadhrat Mufti Muhammad Sadiq arrived in Philadelphia, where US immigration refused to allow Mufti Sadiq in USA and sent him to a detention house till the final decision



Graphs 1 population of Ahmadiyya Muslims in Belgium (self extracted)

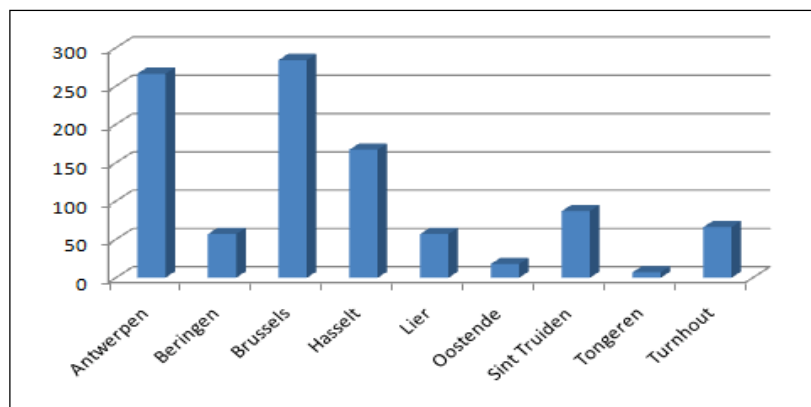
for his entrance. During his 7

weeks waiting time he preached various people around him including one of the first Belgians who converted into Islam Ahmadiyyat in USA, apart from other 19 different nationalities (R B Turner 1988).⁸³ In other words we can say that the first Belgian who became Ahmadi was the person in USA. We tried our best to find out his name and his current family situation but could not find. The Total population of Ahmadiyya Muslim community in Belgium is more than 1250 where most of them are migrated from Pakistan and Bangladesh. Although the individual Ahmadies were living here before 1982, but after the purchasing of current mission house of Dilbeek-Brussels in 1984, the organisation was fully organise. In 2007 the federal Government paid €103 million to the recognized religious groups. This sum included €11.7

million to lay organizations and €6.7 million to Islamic religious groups; (UNHCR 2007)⁸⁴ but Ahmadiyya Muslim community which is certainly recognized (KB 1984) are not being willing to accept any financial help from state. This is a kind of self respect and dignity in society and not to become burden on it.

Soon after their arrival in Belgium; most of Ahmadies shifted to Flanders, the first city which established was Hasselt in 1990. At that time with the arrival of a family from Sind Pakistan few other Ahmadies were also came and established their local community with 15 members. Current situation can be seen in Graph 4.

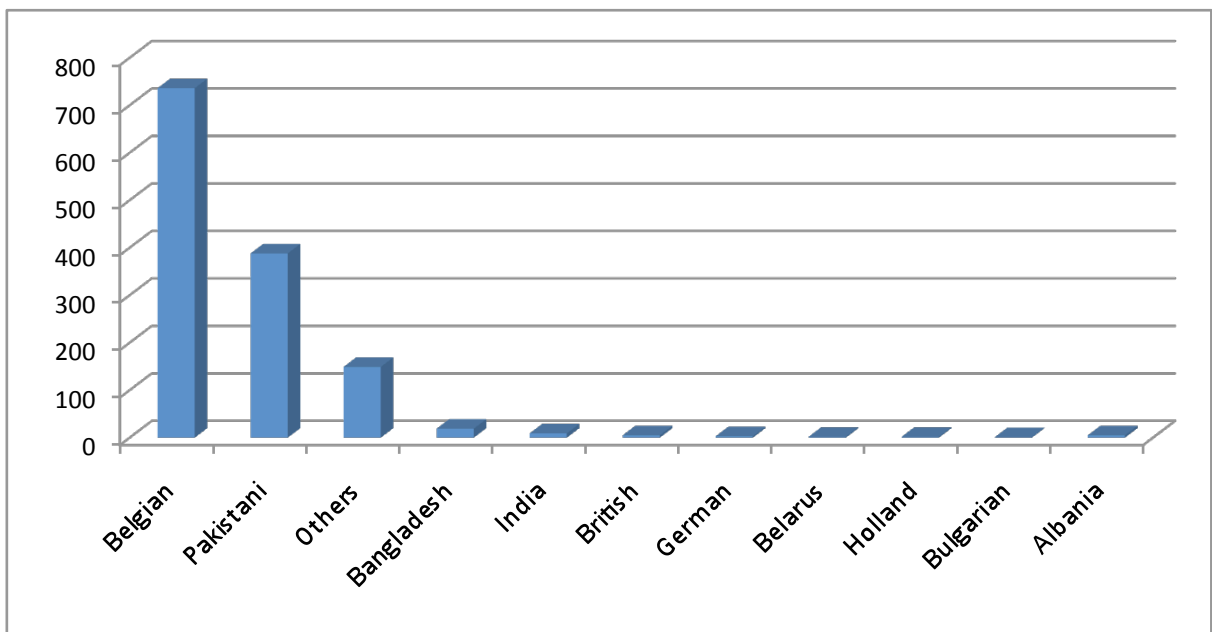
It is mentioned (see chapter 2) that immigrants are more likely to stay together in order to facilitate their mutual problems. It happened here in the same manner. But if we critically analyse; Ahmadies do not live in colonies like Turk and Moroccan families in Flanders. Such as Heusden-Zolder, Genk, Beringen and other most immigrant



Graphs 1 Ahmadiyya in Flanders (self extracted)

populated areas. In past (1950) That was also a planning of Government in coal mine time to build social houses near those mines, but later on these small areas are considered as mini Turkish or Moroccan cities. Moreover Ahmadies emphasise on social work such as visits to old houses, hospitals and asylum centres etc. They are always ready to open for inter religious dialogs and invite the other believers in their gatherings (Limburg provincial integratiecentrum 2007).⁸⁵ That is why they do not feel any un-comfort by living in remote areas or alone as one family among Flanders. Apart from Limburg they also established very fast in other Flanders areas. Due to favourable living conditions; most of Ahmadies population are living in Flanders apart from Liege, Verviers, French speaking area of Brussels and German speaking are of Eupen etc.

The Ahmadiyya Muslim Community is divided into local organisational unit called Jama'at (union). In Flanders Ahmadiyya has 8 Jama'at (local communities) namely Hasselt, Antwerpen, Beringen, Dilbeek-Brussels, Zaventem, Lier, Oostende, Turnhout and Sint-Truiden. With prospect to social and economical impact, no of members has a linear relationship with such impact. The more population is more organized and active in local integration etc.; for example, Antwerpen Hasselt, Flemish speaking Brussels area, Beringen and Sint-Truiden.



Graphs 2 Different nationalities among Ahmadies in Belgium (self extracted)

There are 12 different ethnic origins within Ahmadiyya Muslim community in Belgium (interview with N A Shahid).⁸⁶ This includes; Pakistan, Bangladesh, India, Belgian, Ghana, Siraleon, Nigeria, Niger, Rwanda, Mauritius, Albania, and Indonesia. Graph 6 shows the Ahmadi Muslims with different nationalities living currently in Belgium.

3.5 Ahmadiyya; Analysis to receiving country

Since the arrival of Ahmadiyya Muslim Community in 1982 (first Belgian became Ahmadi in 1920 in USA but we could not get the family tree and root of that person), the Ahmadiyya Muslim community is trying to influence the society by doing their social works within the society. In past start up of the organisation it was difficult to organise such social events as an

organisation. But individual efforts could not influence this integration drastically. Thus in other words it is always a slight difference to receiving country of immigration when the numbers are less; again organisation plays a major and dominant role influencing the receiving country.

Few general consequences with reference to receiving sending country along with push and pull factors of Ahmadiyya community in Flanders are discussed in order to give two kinds of taste; as an individual and as an organisation, later in this paper. There are various influences that could be observed in Flanders; economic activities as involvement in various businesses, to fulfil the job market especially skilled and in educated, middle and high ranking, social services such as helping the Red Cross Flanders, donation of blood, visiting to old houses and Hospitals etc. Demand supply ratio in various career paths are more organised than Ahmadiyya Muslim in Flanders. The auxiliary organisation of Ahmadi Muslims such as Khudam-ul Ahmadiyya (male youngsters from 14-

40years old), Atfal ul Ahmadiyya (children between 7-14 years old), Lajna Immaillah (women above 14), Nasratul Ahmadiyya

(female youngster from 7-14years old) and finally Ansarullah (all male above 40 years old) are playing a major role to organise day to day activities. Ahmadiyya Muslim community has different office bearer which are on volunteer basis and contribute their wealth and time towards their cause and organise the social events within and outside the organisation. Integration to a local society could be verified universally in this organisation. For example it is strictly forbidden to use foreign languages including Urdu, English, Punjabi, Bengali or Pashto within their official meetings. The only local or country's language is allowed for example in Flanders is the Flemish language; French is not used, but in country wide meetings, they could use Belgium three official languages which includes German. (A few local Belgium communities are set up close to the German border; Eupen etc).

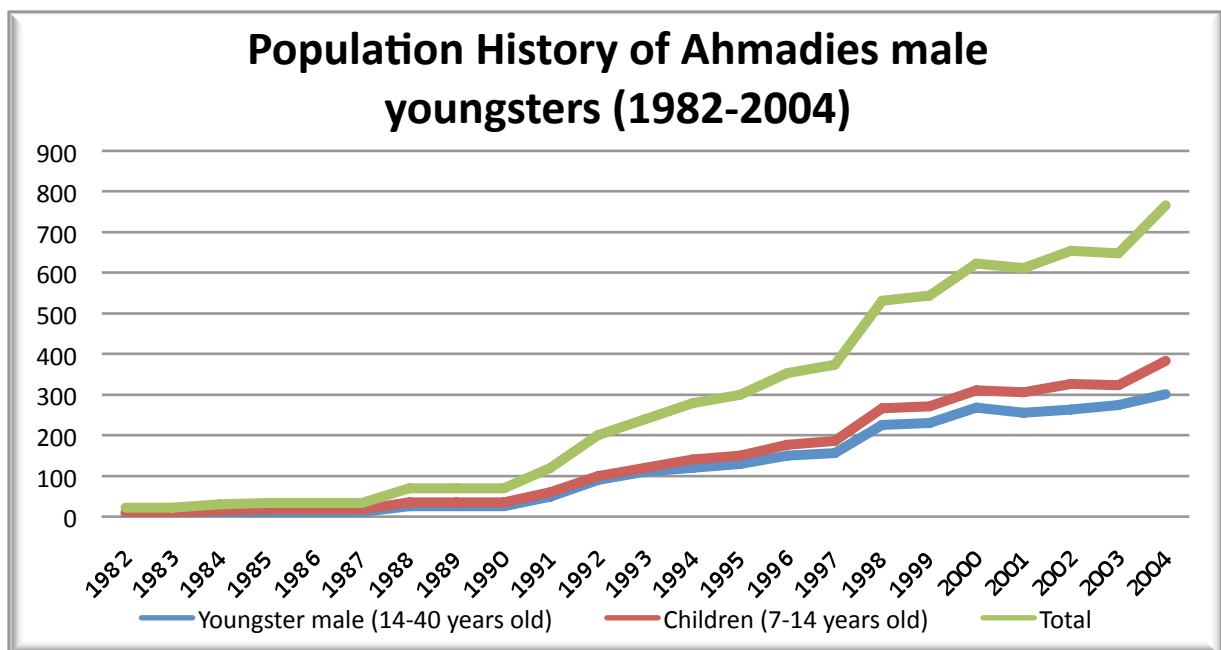


Figure 6 Religious teaching day 2007 Flanders-Belgium, Mr Adnan Vandenbrouck and Tom Ahmad, Flanders's Ahmadies presenting Islam (with permission from ahmadiyya.be)

Another consequence in receiving country of immigration within Belgium is starting open dialogs among other various religious organisations in Flanders such as organizing “religious teachings day” once a year. A representative is selected from a different religion group who can discuss the characteristics and best practices of their religion, but the participant will not be allowed to pin point anything negatively to the other religions. For the last decade different religious groups are gathered in this conference which includes; Islam, Catholic, Protestant, Hinduism, Sikhism, and even Judaism. It is a proof of harmony and tolerance in religious affairs which is of course the fundamental teaching of Islam adopted by Ahmadies.

3.6 Ahmadiyya arrival to Flanders; how and why

According to history of Khudam ul Ahmadiyya (youngster’s organisation) of Belgium; there were only 7 youngsters’ between 14-40 years old and 4 Itfal (children between 7-14) residing in Belgium in 1982.⁸⁷ Today the latest figures are more than 400 families or more than 1250 members living in this country.⁸⁸ It is quite understandable that anti Ahmadiyya law was passed on 26th April 1984; as a result, a large number of community’s members were migrated all over the world including Belgium. The history of an Ahmadiyya community in Flanders was started in 1982 with the residing of 1 family in area of Turnhout. At that time; out of 7 youngsters, 3 were converted voluntarily and accepted to the Ahmadiyya community.



Graphs 3 Male youngster population trend from 1982-2004 (Self extracted)

In the beginning, during 1982-1985, they rented a house to establish their missionary mosque and residence of in the French speaking area of Brussels on Avenue Panthion.

Due to better friendly atmosphere and availability of suitable building, the Ahmadiyya community in 1985 bought their first mission house in Flanders. It was located in the district of Brussels-Groot Bijgarden Dilbeek. The 4th successor of Promised Messiah Hadhrat Mirza Tahir Ahmad^{Rahmaullah} inaugurated the current main mission house in 1985. Mr Jeff Fal, the Mayor of Dilbeek district participated in the event. Later on, the first Flanders city of Hasselt established the Ahmadiyya community after Dilbeek in 1990 (please refer to 3.4)

This is an interesting question why Ahmadies choose Hasselt as their next destination after their mission house or head quarters. As discussed earlier; immigrants in their first phase of arrival like to live together in order to fulfil social requirements, receive up- to- date knowledge of immigration news, and information that related primarily to regulations regarding their stay. The same was true in Hasselt. Ahmadies lived together, even tried to establish a certain Hasselt-Runkst section. Other factors to be considered are that generally immigrants are alone, young, and could live in small rooms or apartments within the same building. Arrival of Ahmadies in Hasselt also reflected the same phenomena and rented a building on Olmenstraat consisting of 14 individual rooms. These details are necessary in the history of immigration because they help clarify the analysis of social consequences and need to be fulfilled in different ways. Later on they helped to establish Ahmadies in Antwerpen, Beringen, Turnhout, Lier, Sint-Truiden, Tongeren and Oostende.

How long are Ahmadies in Flanders?

The different trend of arrivals could be seen. For the purpose of analysis we may define various specific arrival scenarios in order to get the realistic picture of Ahmadiyya Muslim arrival in Flanders.

The first phase of arrival is already discussed above. In 1982, this small group of individual were immigrated in different ways, like one person married with local Flemish women, some were on business stay, 3 were local converter etc. The actual wave of migration could be observed during year 1990-1992. As the various Anti Ahmadiyya laws i.e. 298 C, 298 B, 295 A; were implemented by force during and after the dictatorship of Zia ul Haq. The general

daily lives of Ahmadies were made so much difficult that sometimes if any Ahmadi calls somebody by Saying “Assalamoalikom”(peace be on you) “hello” or “have a good day” they were brought to justice under the Blasphemy law where an Ahmadi could not expose himself as a Muslim. By saying “have a good day” in Islamic way could give a message to be a Muslim which is forbidden to Ahmadies. If the life is so difficult in daily routine; a trend to immigration could be an obvious result. This is a back ground why we could justify the immigration of Pakistani Ahmadies in the period of 1990-1992.

The second wave is from the period 1992-1998 where family reunification trend could be seen. It means most of asylum seekers who were accepted soon after their arrival; applied and got visa for their spouse and children. More over the young Ahmadi youngster also got married within Europe especially from Germany and UK.

The third wave of final increase in number is due to fertility. The youngster, who married, got children within 3 years time. Here in this period we also observed the trend “migration after migration”. Due to any circumstances the Ahmadies shifted from neighbouring countries to Belgium or vice-versa. In the first circumstance the big families who were scattered in whole Europe unified in one country after EU nationalities; where one can have liberty to work and live in whole Europe. In the later circumstance where an immigrant shifted from Belgium to neighbouring country is also having the almost similar reason except some job opportunity in UK where the language barrier is not restricting them from higher level of job. We observed only 25 members shifted to UK or Germany.

Finally our concept of “there and come back” which was discussed in introduction (see chapter 2.8) could also be seen in some cases. We found 10-17 members who left Belgium and settled back to Pakistan due to their family circumstances.

Ethnicity and race

There are many ethnic origins within Ahmadiyya Muslims due to logical and modern western way of realistic Islamic interpretations. This is widely acceptable to different ethnic origins. However, in this community a diversity could be seen everywhere. The different ethnic origins in Flanders include: Pakistan, Bangladesh, India, Belgian, Ghana, Siraleon, Nigeria, Niger, Rwanda, Mauritius, Albania, and Indonesia.

Why to choose Flanders

Close to religion leads to understandings of beliefs. Although Flanders has a new ideology about religion today but, the forefathers strictly followed the religious values in their lives. They also tried to convert it to their generation in some extent. What we mean to say, is that having a catholic back ground is easier to Flanders, to understand the logic and need of religion in their lives. If a religious community in our case Ahmadiyya Muslims come and live in Flanders that they are more comfortable and get more respect from locals. In other words Ahmadi Muslims are more attracted in religious society where they can listen and discuss the two ways dialogue.

Secondly, Flanders is a more social society. An immigrant needs to be social in a strange society. Here Ahmadies could integrate very fast due to their social contacts.

Thirdly, job opportunities and Flemish are as close to an international language as English which plays a major role to when choosing Flanders to live. Business opportunities are another issue where an immigrant feels better in Flanders.

Schooling and training centres are an attraction to the new generation. Here standard and quality along with internationalisation in education plays a major role. We could not omit the role of Flemish government; who facilitate and try to motivate the immigrant's children to give better chances in equal opportunities in society.

3.7 Push vs. pull factors of Ahmadiyya Muslims in Flanders

Although we have already explained the push and pull factors of migration in the literature review part, but it is necessary to give remind again. Push factors; why an Ahmadi is forced to leave and migrate from their sending country to Flanders. Pull factors are responsible to attract an immigrant to the receiving country. Why someone migrating in this case, Ahmadi in Flanders.

3.7.1 Push factors of migration to Flanders

Many findings have already been described with regard to Ahmadies reason to leave their country and come to Flanders. The push factor is obvious, the elimination of their basic

human rights in Pakistan and in other countries including Saudi Arabia, Bangladesh and Indonesia. The second push factor from their country towards Flanders is the bad economic conditions of their country. Here the reason is not only general unemployment but also fewer chances given to them in job market. For example; in General Zia Haq regime, all Ahmadies were forbidden to be hired in the army as a commissioned officer on high rank despite of their tremendous services to the Pakistan Army. We do not know the current situation whether this ban is taken off or not. Another problem due to which they are forced to Flanders is, the less chances given to them in education. They are forced to apply for admission of higher education on minority seats; which is meant to prove them by force and considered as non Muslim which is totally unacceptable to Ahmadies.

3.7.2 Pull factors of migration to Flanders

In our conclusion after the 5 months of surveys for this paper; Flanders is the best place to live for immigrants. Although there are certain problems but these are minor and one should understand the limited resources, population and culture differences.

Whatever problems are described with regard to Ahmadiyya Muslim communities in various countries, all solutions are available in Flanders. Liberty of expressions, equal opportunity of education, facilities for health on equal basis as provided to their nationals. Recently, the equal right with regard to vote has also been given even to non nationals living in Flanders. Easy steps to buy a house for a foreigner and for a local are equally be given. Approval of banks loan for business and buying a property is another pull factor for immigrants. A candidate of asylum seeker has a full fledged right to the financial assistance from the local government. Opportunity to learn a local language and trainings are almost free for immigrants. There are many other steps taken by Flanders government to facilitate the best integration within society but our limitations does not allow us going in to details. Further research could be possible in this manner.

3.8 Contribution to Flanders Economy

Graph 7 shows the trend of the Ahmadiyya Muslim's migration in Flanders. This migration was started in from 1990 and onward. As the studies shows that young Ahmadies were

migrated to Flanders, most of them were un-married. This means due to the age factor, they generally did not have or very little health problems. The relationship of age with the economy of Flanders has two factors with two male aspects. First, in a young age without family, Ahmadi pays more taxes to the government when working. Secondly, due to the younger age, medical care and aid does not burden the health care cost or sick leave. Both have a positive effect on economy.

Our studies of professions in figure 11 shows; that more Ahmadies are on job and running their own businesses. Higher technical/educated level of jobs, including the medical profession and (17) IT specialists are deriving higher levels on income that resulted in more government taxation. 52 shop owners and taxi companies have not only an economical impact, but also increased more social contact with locals. 101 industry workers have the dignity to work with their hands and pay their taxes instead of becoming a burden to society.

In order to have a slight effect on the Flanders's economy; we conducted a test in Tongeren, the oldest city of Flanders. Here several Ahmadies participated in the weekly market on Thursday. They sold readymade garments and clothing. We went there and asked the price of jeans, the asking price was 5 euro but then the merchant provided us a 40% reduction and sold the jeans to us for 3 euro. We went to another leading shop and merchant located in the middle of the market and asked the merchant for the price of basically the same quality of jean and was provided a quote of 12.5 euro. When asked for a discount. The sales girl smiled, but did not mention a word. We understood what she meant by her smile. Here is the effect on economy, the poor Flanders if any, have the opportunity to buy cheap jeans where as if we include all expenses of a big shop, the price will go up for the same quality many time more as compared with a commodity to be bought on weekly market.

Another important aspect with future economy prospect is the coming generation of Ahmadiyya Muslim community in Flanders. Figure 11 shows that 368 students in different levels and different career path are ready to come into job market. Few of them have already entered the job market; like Bio Engineers, Economist and Doctors as mentioned before. One Ahmadi Muslim completed his PhD at Leuven University last year, but he was not on immigrant status so he left the country for his country of origin.

As a conclusion; we can say Flanders are more open and consenting with our coming generation of Flanders Ahmadiyya Muslims; We have become good and productive citizens without becoming a burden on society and demonstrated we are good Flanders representatives; Additionally, when participating in international businesses, we speak more languages other than most Europeans. Much more trust on own people with other origin could be expected, the coming future is bright with these new comers. Certainly we see a positive economical influence in Flanders.

3.9 As an organisation; social contribution to Flanders society

It is obvious that an organisation plays a huge impact within social activities on society like Ahmadiyya community in Flanders.

On the night of January 1st 2008, when Flanders awoke up; local television, newspapers of 2nd January were full with the covering story of Ahmadiyya Muslim community contribution to clean up major cities; Hasselt, Beringen, Dilbeek, Sint-Truiden of Flanders. These city streets became dirty due to fireworks residue, empty wine bottles and other litter on the streets.⁸⁹ When Ahmadies spread the message of “Love for all hatred for none” in Belgium, much of the major media (the new Europe 2007)⁹⁰ highlighted the positive community involvement achieved by Ahmadies and printed this action into a peaceful story (TV Limburg, BRF 2007).⁹¹

A camp of Red Cross society members on their annual gathering of youngster (Salana Ijtema) collected a huge quantity of blood donated by them by the Ahmadiyya community in Flanders (Dilbeek-malcotenten.be)⁹². Many Meyers of the city council for example Hasselt, Sint-Truiden, Dilbeek visited many time to the mosque of Ahmadiyya community and admitted the services rendered by the Ahmadiyya community in Flanders (interviews with local presidents).⁹³

Inter religious conferences (Dilbeek-malcotenten.be)⁹⁴ held by Ahmadiyya Community in Flanders have a very positive affect not only on society but also displays a lesson of tolerance in religious affairs that could be learned and applied by all. The warm welcome and smiling faces of Ahmadies always welcomes the Flanders in their gatherings (skynetblogs.be).⁹⁵

21st of April 2007, Ahmadiyya Community of Sint-Truiden participated in a book stall exhibition and all income has been donated to a charity organisation of Sint-Jozef. Furthermore, old houses has been visited in December 2007 and 21st May 2008 where 170, 40 gifts, chocolates with flowers distributed among all seniors respectively.

On 26th of May 2008, occasion of 100 years celebration of Khilafat, cake in city council of Sint-Truiden and chocolates has been distributed among 500 locals (interview with Javaid A).⁹⁶

3.10 Analysis to sending country

Although this is not part of this research paper, it requires a lot of in-depth data from abroad to be gathered and analysed in order to provide a better perspective of this subject. However, it is important to discuss some these aspects. Few personal interviews have been conducted from the inhabitants of Rabwah city Pakistan, where 100% population belongs to Ahmadies.

3.10.1 Social contacts with sending country

According to our survey conducted; more than 90% Ahmadi immigrants have a contact at least once a week to their sending country and family members left behind. It means these people have a concern with the daily social life of their sending country too. As a relative; they are also involved in problems and social activities far away from the sending country. Due to limited resources in sending country and changing in income of immigrants, it is easy to support their family members in all respect. Sending remittances, marriages within the family, visit to sending country and spend foreign currency etc. could stimulate the social and economic activities in sending country. An emotional relationship is more closed if someone is migrated than before. In our opinion with migration people have more social contacts. As our survey shows; more than 90% of social contacts have been developed, at least once a week... which is high. On the other hand we assume that if the family is living in the sending country and no migration takes place, this contact rate could be very less. Another reason for closed contact to an immigrant is to seek some financial help within the family. Ahmadiyya Muslim communities are spread all over the world due to their migration. In this special case

it is rather less to have contact with sending country, but to have contact with other countries where family members are scattered around the world.

3.10.2 Remittances

A theoretical concept has been already discussed in the literature review part; here we will emphasise with regard to immigration of Ahmadiyya in Flanders. We took an example of Rabwah (wikipedia.org)⁹⁷ the city which has 100% residing population of Ahmadiyya community in sending country of Pakistan. It was difficult for us to travel down there and collect the data; however we discussed the current situation there by interviewing some Rabwah members of Ahmadiyya in Belgium.

According to a general survey the overall situation is drastically changed in city of Rabwah, keeping in mind that from Rabwah, the migration has been done throughout the world, so it is not only to Flanders Belgium, but also the income of other countries which has influence in Rabwah.

There are very latest and new buildings constructed during last two decades. International sport complex, including swimming pool of international standard, leady educational academies for male and female, and over all greenery in the whole city gives a very new picture to visitors. A western style of living could be observed during the visit of that city. However, there are some other issues relating with migration; inflation and prices of commodities are slightly higher as compared with other cities.

3.10.3 Fluctuation in demand and supply

As mentioned above; sending remittances have a huge impact not only on social and economic activities on sending country, but also it fluctuates sometime the demand and supply in certain scenario. During our analysis we took an example of a middle standard house. Before migration from Rabwah (100% Ahmadi populated city), an average price of house was about 1 million rupees (1 euro=106 rupees according to exchange rate of 14/05/08), now we consulted the same kind of house that now has a price of more than 7.5 million rupees, this change occurs between 7-10 years time. Here one can argue that the prices of property could rise everywhere; the limitation with Rabwah is that only Ahmadi

Muslim can buy a house in Rabwah. Nobody, outside the community can buy because this is the property of the community which was bought soon after the independence of Pakistan. Here the analysis fits very relevant due to migration of certain community and changes in demand supply. Everyone is subject to foreign exchange fluctuations and was forced to buy property with increased costs due to lower remittances sent by their immigrated relatives.

Another example is different materials are used in construction i.e. cement sand, iron labour rate etc. Most of the inhabitant started construction or repairing their own houses during certain periods; soon after migration and receiving of remittances from abroad. The prices went high for all construction related materials. In our opinion on one hand migration has impacted on social and economic influence in the receiving country, but it also increases the inflation rate too.

3.11 Conclusion of literature review part

Immigration will continue to be a powerful vector of change (Roosen E 1999).⁹⁸ Immigrants could be considered as newly born child who needs basic requirements from the society of the receiving country. More than 175 million people are living in a country other than their birth country or origin. Out of these 60% and 40% ratio is from developed and less developed countries respectfully. 56 million immigrants are living in Europe.

Migration certainly influences the social and economic activities in the society. The standard of living of immigrant as well as the receiving and sending country could be improved due to more economic activities. Some of the developed countries are attracting migration in their region due to specific need which is so called “Brain drain” or pull factors to receiving country. Apart from the receiving country; the sending country also fully enjoys the development of their own economic activities that could be due to arrival of foreign currency through remittances. There are many reasons of migration which includes; Future prosperity if the immigrant is living in a poor country. Persecution and elimination of basic human rights is also another factor of migration. Studying abroad, better weather and seasonal condition could also affect the migration trend. Migration is not always a good experience. “There and coming back” to a sending country could also be observed when an immigrant due to any reason feels to go back their own country of origin. For the last few decades; migration trend could be

observed with large difference due to economic prosperity and expansion of European region. Small country like Belgium has huge impact of migration. During 1945-1970 more than 218,000 foreigners arrived in Belgium out of which more settled in Flanders area. During 1985-1991 the top 5 nationalities in Belgium were; Morocco, Turkey, USA, Zaire and Japan. According to the 2000 report; Italians are the most numerous of the foreigners legally residing in Belgium with more than 200,000 people. Most of immigrants in Belgium are doing their own business, by this way they are more interactive with local community and people. Due to language barrier and for some other reasons; the foreigners could not achieve the job according to their own skill and education.

According to the prophecies of Quran and Hadhrat Mohammad ^{saw} Hadhrat Mirza Ghulam Ahmad from Qadian claimed to be the same Promised Messiah and Mahdi for which different religions waiting for in later days. As it is always happening with other prophets; Hadhrat Mirza Ghulam Ahmad ^{Alehsalam} faced many hindrances and resistance from Mullah; the fundamentalist religious scholars. There were many signs fulfilled in favour of promised messiah like eclipse of Sun and moon in same month exactly on the dates mentioned by Holy Prophet Mohammad ^{saw}. After the death of Promised Messiah the successors of promised messiah took the leading and guidance of the community. After the death of 4 caliphs; Hadhrat Hakeem Noorudin ^{raziallah tala}, Hadhrat Mirza Bashirudin Mahmood Ahmad ^{Raziallah tala}, Hadhrat Mirza Nasir Ahmad ^{Rehmaullah tala} and Hadhrat Mirza Tahir Ahmad ^{Rahmaullah tala}, now a day the fifth Caliph Hadhrat Mirza Masroor Ahmad is residing in UK and took the spiritual leadership of Muslims. Ahmadiyya Muslim Community is growing very fast, and there is example of spreading in religious history like Ahmadiyya community. The total numbers are more than 200 million and could not be counted and confirmed exactly due to rapid growth in numbers. According to official figures during year 1993-2001 the total new converts are 144,221,605. This worldwide community has branches in 189 countries. They launched their own TV channel since 1994, broadcasting the spiritual message around the globe 24/24 hours. They are also very active in charity and humanitarian work. Through their members and “Humanity first” organisation, they are serving the poor and needy people all over the world, especially Africa and Asia without preaching or even some time introducing them as Ahmadi Muslim. Every Ahmadi is contributing almost 6% of their income to the sake of their cause.

Persecution of Ahmadiyya Muslim is also spreading in various countries such as Pakistan, Indonesia and Bangladesh; due to restriction of religious practices in Pakistan many Ahmadi Muslims are shifted and migrated to other countries. They are also established in Belgium since 1982. Presently more than 1200 members; they are more integrated in many of Flanders cities such as Beringen, Hasselt, Sint-Truiden, Lier, Antwerpen and Hasselt. Different nationalities joined them and diversity could be seen in this worldwide organisation. In Belgium they are consisting of local Belgian, Pakistan, Bangladesh, India, Ghana, Siraleon, Nigeria, Niger, Rwanda, Mauritius, Albania, and Indonesia.

Due to persecution of Ahmadiyya Muslim community in Pakistan, Bangladesh and Indonesia many Ahmadies migrated to different countries of the world including Belgium. The total number of community worldwide is more than 200 million and active in 189 countries. Ahmadiyya Muslim Community A new immigrant community; which was founded by Hadhrat Mirza Ghulam Ahmad, from Qadian India, is more active social and economically in Belgium and more specifically in Flanders. The recent media and electronic media discovered the social activities and smooth integration within the society. Most of the Belgian Ahmadies, like to live in Flanders area. In Flanders one can find many favourable conditions, including more economic stability and socially active society. With different ethnic origins of Ahmadies in Flanders including Pakistan, Bangladesh, India, Belgian, Ghana, Siraleon, Nigeria, Niger, Rwanda, Mauritius, Albania, Indonesia; Ahmadies are divided in many local organisations such as in, Hasselt, Beringen, Flemish speaking area of Brussels, Lier, Antwerpen, Turnhout, Oostende and Sint-Truiden.

The main question of this paper relating to the integration, localisation and relationship of Ahmadiyya Community with local Flanders has been discussed in multi dimension analysis. The social and economic influence of this particular community on society as a whole and participation of individuals particularly has a very different impact in current and future scenario within the Flanders society. Although there are different Muslim immigrants are living for last few decades in Flanders but the logical interpretation of religion in western way of elaboration leads to diversity within the Ahmadiyya community. Many nationalities could be found but having the unique single entity of integration within the society.

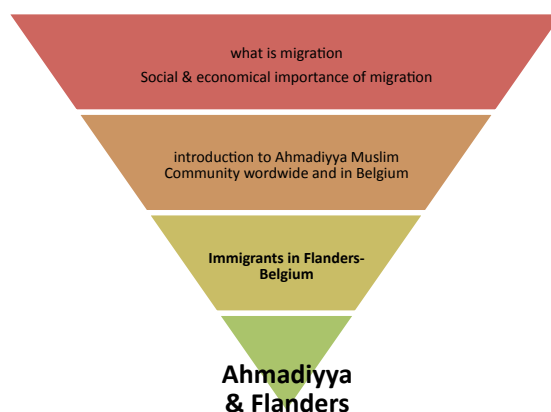
In order to understand the behaviour of a religious organisation like Ahmadiyya Muslims; it is important that a reader should have enough knowledge of social responsibilities described in particular religion which is Islam. Whether some has an interest in religion or not in order to get the real feeling of motivation it is necessary to describe the reference scenario; within the frame work of reference scenario one can understand how in limited period of time Ahmadies have been integrated so quickly within the Flanders society. The impact of Ahmadiyya migration on receiving country is an important issue. Harmony among other religion is certainly an important initiative taken by Ahmadies in Flanders. The message of “Love for All hatred for none” attracts every community to become Ahmadiyya community. Many questions regarding their arrival to Flanders could not be answered until and unless one should have knowledge of persecution and problems they are facing in their country of origin. The arrival of Ahmadiyya community in Flanders has been started in 1982 which is now more than 1250. After their arrival 88% members see their long lasting future in Flanders. Due to their persecution; most of them has been recognised as accepted refugee. There are different ethnic origins in the community including Pakistan, Bangladesh, India, Belgian, Ghana, Siraleon, Nigeria, Niger, Rwanda, Mauritius, Albania, and Indonesia. In Belgium we see that most of the Ahmadies live in Flanders due to favourable condition of living and better social life. The most spoken language among Ahmadies are Flemish the local language followed by Urdu French and other languages. Level of education and career path defiantly play a major role in social and economic influence with future prospect. Due to high level of education among Ahmadies the new generation would certainly have a positive effect in society. Most of Ahmadies earn their income by doing jobs or starting their own businesses. Ahmadies are contributing their time and money to the good cause of their community. Many Ahmadies have a good contact with their neighbours and meet them at least once a day which is relatively very high among the other immigrants. Although various It specialist would be found in this community but they do not prefer to use internet for their interaction with Flanders, they rather like to meet personally the local Flanders. There are various attractions in Flanders to be migrated due to high standard of living, social life, liberty of expression, chances of trade and business etc are called the pull factors of migration. However, there are some push factors of migration which are in Ahmadiyya particularly persecution and implementation of Anti Ahmadiyya law in Pakistan and bad economy of the county.

Migration has an affect not only on receiving country but also on sending country. Through remittances, and change in demand supply have a major effect on sending country's economy. Ahmadiyya has also a good effect on the economy of the Flanders. New business and investment could bring more circulation of money, more economic activities and taxes to the state. Finally as Ahmadiyya Muslim organisation they are contributing various positive influences to the Flanders society.

~4~Living conditions of Ahmadi families in Flanders

4.1 Introduction

As mentioned in previous chapters; until now we discussed the nature of the immigration, some general trend world widely and with European reference. We went through the immigration history of Belgium and past consequences of immigration in Flanders especially the need aroused in 1950 for coal mines workers. Recently, some development could be observed with regard to socio-cultural dimensional analysis with regard to Turkish and Moroccan communities in Flanders; such as their education, job market, household, income level, political rights, social capital, trust on society, police, provincial local, Federal government, language and discriminations(Ackaert.J,Vancluysen.K,Van.Craen Maarten 2007).⁹⁹



As a part of this thesis which is Ahmadiyya Muslim Community we introduced it world widely, Ahmadiyya believes, and finally localisation in Belgium and Flanders. To analyse further, more specifically the Ahmadiyya Muslim community in Flanders, and **how do they integrate in to Flanders society, their relationship with local Flanders, and to analyse their level and way of behaviour in new society like Flanders**, we collected different data about Ahmadies in Flanders. We conducted 110 head of family's interviews through a

questionnaire (see appendix 8.4), as it is already mentioned that being an Ahmadi Muslim, it is quite easy for us to conduct interviews during our gatherings and meetings where more Ahmadies presented in one place.

For our convenience, we conducted some 4 group interviews of 7-10 people of each group on 4, 5 and 6th of April 2008. In other different occasion, we conducted three interviews with national office bearers of Ahmadiyya community in Flanders which include; National Ameer (president) Mr Hamid M Shah, Missionary in charge Mr N A Shahid, and president of youngsters Majlis Khudam ul Ahmadiyya Belgium Mr N A Shamim, during the month of February, March and April 2008 respectively. We collected 1124 data from individuals within Belgium through our survey and interviews mentioned above. We also conducted some telephonic interviews in this regard.

4.2 Reference scenario

The data of Ahmadiyya Muslim community could not be collected completely, it means whatever the result are shown, should be taken into consideration of more than 1250 members of Ahmadi Muslims in Belgium. For example Ahmadies on top management job are not total numbers in Belgium but from the data we collected.

The scenario could be seen differently. It should not be like a traditional approach of comparison of different immigrants like Turkish and Moroccan in Flanders. Why this kind of traditional approach is some time wrong because of religious interpretations which are some different in different communities. Secondly some may think that religious symbols such as wearing scarf or having more closed relationship with mosques has negative effect in integration which is totally wrong. In order to get more understandings of religious effect on integration; this is important to see whole scenario in a widely and acceptable religious interpretation as in this case Ahmadiyya has. In other words our results in coming chapters show that more close relationship with mosques has more positive integration consequences between locals and immigrants. Here an organisational chain's link with an immigrant holds and motivates them to integrate in society.

We went through in details with regard to religious introduction in this paper; the intention is to give more insight of Islamic beliefs which a reader needs during this analysis phase. For example, why Muslims are having much more closed relationship with neighbours because of their religious obligation. Thus, as a reference scenario mosques play a major role to influence social consequences because of not only a place of worship but also a social meeting point of daily basis at least five times a day. Working with own hands is another religious obligation which motivates an Ahmadi Muslim to do work and earn money but not to become a burden on society and taking benefits in longer period of time. Cleanliness in environment not only within house but also on street is another obligation in Islam which emphasises to keep clean yourself but also your surroundings. These are some examples, in reference scenario as a religious believe and obligation towards society a Muslim should more bear responsibility towards integration. This could make things easy to understand when we talk about the social and economic influence of Ahmadiyya Muslim community in Flanders.

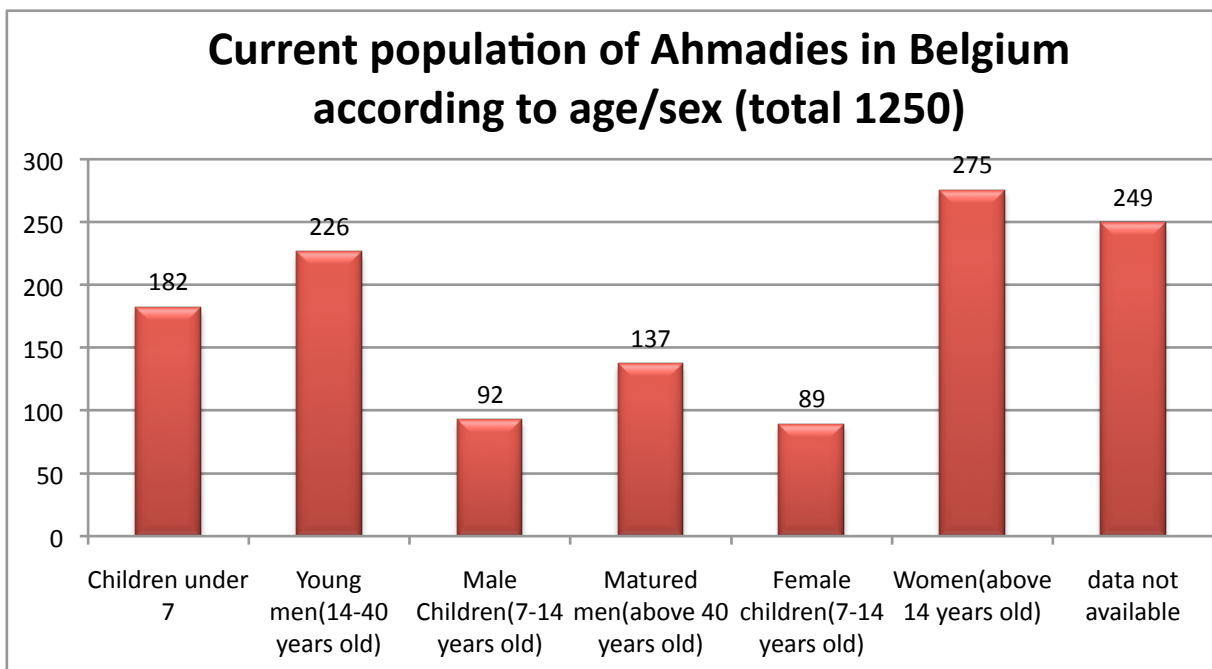
4.3 Family

Ahmadiyya Muslim communities in Flanders could not be considered as family immigrants in Belgium. Most of them travelled as a single person to this country. Later whether through marriages or residential visa of their spouse; they made up their families in Flanders. The family plays a major role in social as well as economical influence in a society. There are more than 400 families living in Flanders-Belgium. An average of family size is 3,125 persons. This means 1, 25 children per family. We considered the family as an income generator to any mean working or on social benefits. Now, more specifically, we will analyse the different aspects of the family as a factor to social and economical consequence in Flanders society.

4.4 Size and children's gender

As mentioned above the average size of a family is consisting of almost three persons. Why is this figure low? It is easy to understand that Ahmadies are new to the society and country. They are young because they did not spend much time here. The fertility rate could not be calculated until and unless the time of an average generation is passed. This could be an approximately 30-40 years, where a child could be mature enough to make their own family.

In Ahmadiyya case, in Flanders this period is not yet more than 18 years. Here a fertility rate could not be analysed. However, through our research we collected some recent data on population of Ahmadies according to their age and sex. Graph 9 shows the different categories in Ahmadiyya population in Flanders. However, the figure “data not available” of 249 people is not confirmed whether they are living in Flanders area or Walloon, secondly their legal status is not yet confirmed which means their asylum cases are still pending. We categorised according to the auxiliary organisation of Ahmadiyya Muslim community of young male, female, mature male and female categories. As the figures show the number of women above 14 are more than the young men age between 14-40 years old. Here we want to make clear those males are sub divided in to two categories; one category is youngster and the other matured above 40 years old. It means the total men above 14 years are 363 as compared with female of 275. Thus finally we can consider the total numbers in Flanders are more than 1000, as compared to the total number of *almost* 1250. Why we stated “*almost*” is because we could not collect all 100% of the data, but only 90-95% of the data.



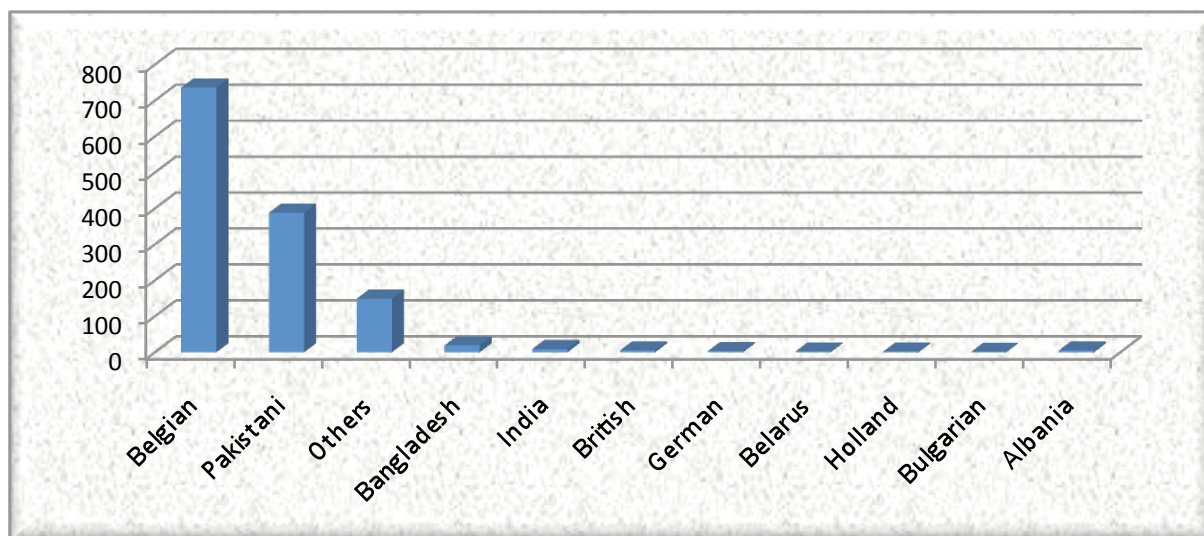
Graphs 4 Current population of Ahmadies in Belgium according to sex, age (self extracted)

4.5 Intention to stay in Flanders

During our personal interviews with the family head of Ahmadi Muslim community in Flanders; more than 88% members showed their interest to stay in Flanders forever, 7% did not know and 3% wanted to leave this country. 2% did not reply. It means the majority have the social and economic influence in local society whether presently to some extent or with their coming generation in the long run. Here the question arises what kind of influence would be on Flanders. The detailed analysis could be started with the career path and education trend within coming generation. We also collected data of school going children their behaviour and choice of education. In the forthcoming paragraphs more detailed analysis could be read. One factor is obvious; if someone intends to live in society forever their way of behaviour is different as compared with temporarily immigration. For example, in permanent immigration the standard of living is improved, everything is pre-planned and accordingly; buying a new car, furniture, a house, household appliances personal belongings etc., could be commonly be seen as an ion majority of permanent living immigrants here, in this case Ahmadiyya Muslims. The indirect impact on society due to this relatively high level of living could influence the local people positively. For example, if Flanders like new cars, better dressing and outlook, or reasonable homes, the same standard for foreigners could attract them and give a message that these are within themselves - Flanders with a same level of thinking and a unique way in behaviour.

4.6 Legal status

As internationally, Ahmadi Muslim are considered and accepted as a victim of Anti Ahmadiyya movement in various countries including Pakistan, Bangladesh and Indonesia. Many Ahmadies were accepted as refugees under UNO declaration.¹⁰⁰ In Belgium almost every Ahmadi was accepted or their cases are in pipeline in order to confirm their status of accepted refugee. The legal status of graph 8 shows the current legal status of Ahmadies in Flanders.



Graphs 5 legal status and nationality holders of Ahmadies in Flanders

Belgian nationalities could be other ethnic origins. Furthermore, due to large acceptance of their refugee cases, Ahmadies received Belgian nationalities quickly, thanks to the rapid naturalisation system. “Pakistani” is the number of accepted refugees who have Pakistani nationalities. In “others” are included all candidates who are waiting for their status. The rest are immigrants who are living according to the legal immigration status along with their own nationalities. Here few new nationalities have been converted to Ahmadiyyat which include India, Belarus, Bulgarian and Albanian. Those could not be considered as immigrant by refugee status, but as normal immigrants like other nationalities in Flanders-Belgium.

4.7 Health illness disability

In an Ahmadiyya Muslim community in Flanders we did not observe much major illness. However, few disabilities could be found, but they are not more than 4, three disabilities are mobile and active in trade activities and generating their income by themselves.

4.8 Ownership of houses

The trend of owning their houses could not be started before 1996. The reason is time of immigration status to stay in Belgium which takes usually 3 years to confirm. Job and establishment of business take much more time. The other reason is guidance to buy a house. The procedure and extra cost for registration is another big hindrance. . There are 29 house

owners in Ahmadiyya Muslim communities. Although these numbers are less one can understand the maturity time period to be established in a strange society is more than at least 7-10 years. In our opinion within 10 years, an average immigrant can buy a house for their family needs. And if we consider the arrival trend of Ahmadies and reunifications of their families it is understandable the less in buying property in Flanders. Finally in our opinion, the huge prices for property which more than double in last couple of decades, inflation rate since 1999 (after arrival of Euro currency) are also hindrances in way of buying property in Flanders.

4.9 Spoken languages

This is the most key factor to be considered in social and economical influence for any society. By speaking the local language, immigrants can become financially strong by finding jobs or starting businesses, secondly, the social needs of human nature could also be fulfilled by using local language.

We collected data from different families living in Belgium. The reason why we took different languages spoken was to analyse and make comparison with other major languages spoken within the country like French and ethnic languages of Ahmadi Muslims.

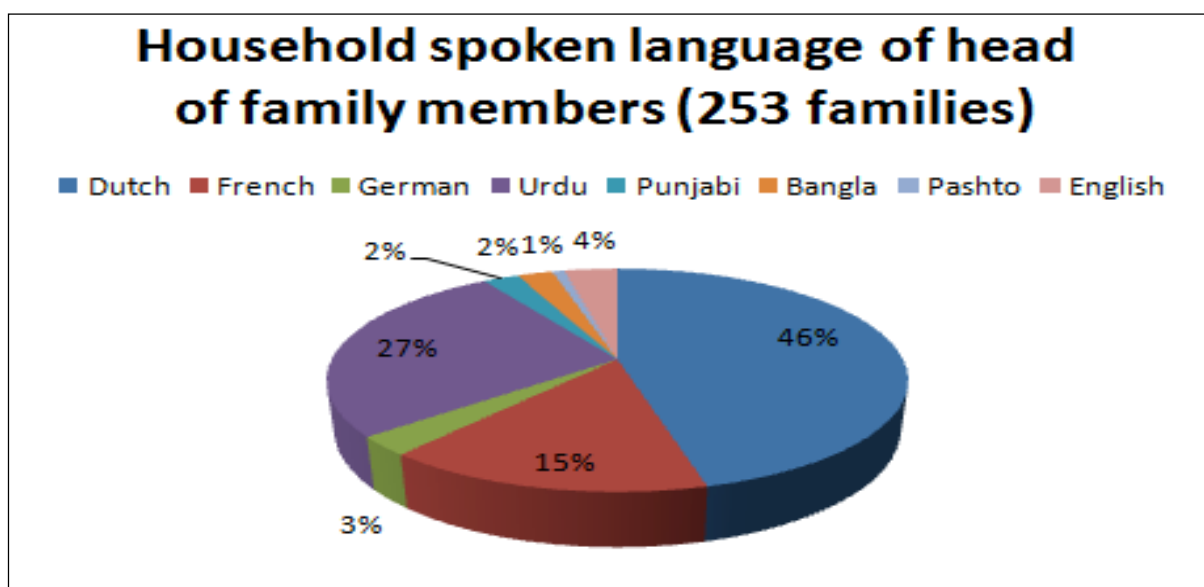


Figure 7 Spoken Languages of Ahmadiyya Muslims in Belgium (self extracted)

Here the results are very interesting where in figure 9, we can see that the major spoken language of Ahmadiyya Muslim community in Belgium is Dutch which is 46% as compared with 27% and 15% Urdu and French respectively. In some small part Eupen area of Belgian-German border the German language is being used. Punjabi, Pashto English, and Bangla are most commonly household spoken languages after Dutch, Urdu and French. It means if the new generation is using the Dutch language widely, it will help the integration of the immigrant's children in the coming future to transform more smoothly within the Flemish society. Due to knowledge of different languages along with native Dutch language the coming generation will take the lead and help the Flanders society towards internationalisations, especially in international trade, marketing, outsourcing and businesses.

4.10 Education of children

The social and economic consequences have two dimensions; current and future influence. So far as the education trend and choice of career path is concerned, in our opinion, it has a direct relationship with future influence with regards to social economic impact on society. One can argue the number of participants have a linear relationship; more immigrant's children more impact and vice-versa. In our case of Ahmadiyya Muslim Community, they are relatively highly educated and have given much more importance to their coming generation. If we take example of Canada, there Ahmadiyya Muslim has much more impact in country's economy and in job market. In our opinion numbers are less important than the quality and level of education. But one thing is certain, the future career and education is an important element to build up the family structure of immigrant's children and to prosperity of the country. As a general concept; it is described that in Flanders the immigrant's children are not up to the satisfactory level. We have already discussed this issue in the introduction and literature review part. It becomes a wish cycle; educated parents have a good influence to the education of their children. Better guidance through wide knowledge could deliver better guidance to the children. On the other way, an illiterate person cannot guide their children on what to choose or why to choose the educational path of their children due to their limited knowledge of different education and needs. We analysed at least three cities where we got data of various Ahmadi students and studied their different motive of education. It is interesting to observe that in different cities different trends could be found.

School going children

According to data collected total students of different age are 304. However, we could not confirm approximately 50 children. This is due to Walloon, their refugee status and possibly new arrived families. Thanks to the Belgium law where every child will have to go to school when they reach the required age limit. Here the study of school going children is a bit easy to collect according to their age, but on the other hand during our family interview most of the young children did not know which direction they should follow. Our interview with president of youngster; “Majlis Khudam ul Ahmadiyya” he explained that every year they conduct an information session with all Belgian school going children where every educational path is explained. The future need of Belgium is also taken in to consideration. He and his staff also explained the regional job demand of certain area in Belgium. For example; the future need of Doctors and IT specialists in Brussels or Antwerpen. Here the region is not that much important since Belgium is a small country and travelling to a job is not a big problem. But we found a very interesting step taken by their organisation to guide the generation in choosing their current path. But certainly for small kids it is difficult to understand which we also observed during our family interviews. In our total numbers of students; we excluded the language learning students for which they could be the parents too. Soon after the arrival of immigrants they will have to go for learning a local language, even in Ahmadies few elder people also learn language after their jobs. It would be too complex and difficult to have a realistic picture if we also include them as a student. The second limitation should be kept in mind. With the arrival of Ahmadies immigrants during 1995-98 school going children could have been raised very drastically per year, especially when they reached the age of 6 the compulsory school going age. So the above data is only valid within this year or two.

Education

As mentioned before; in the Ahmadiyya community, the level of education is high all over the world. Although we have a same limitations; the figures of education is not that much relevant because the generation has just started their educational path and career. Additionally, the new Flanders converters also influence the education level. For example few consultants who are highly skilled in IT (programmer) sectors converted to Ahmadiyyat,

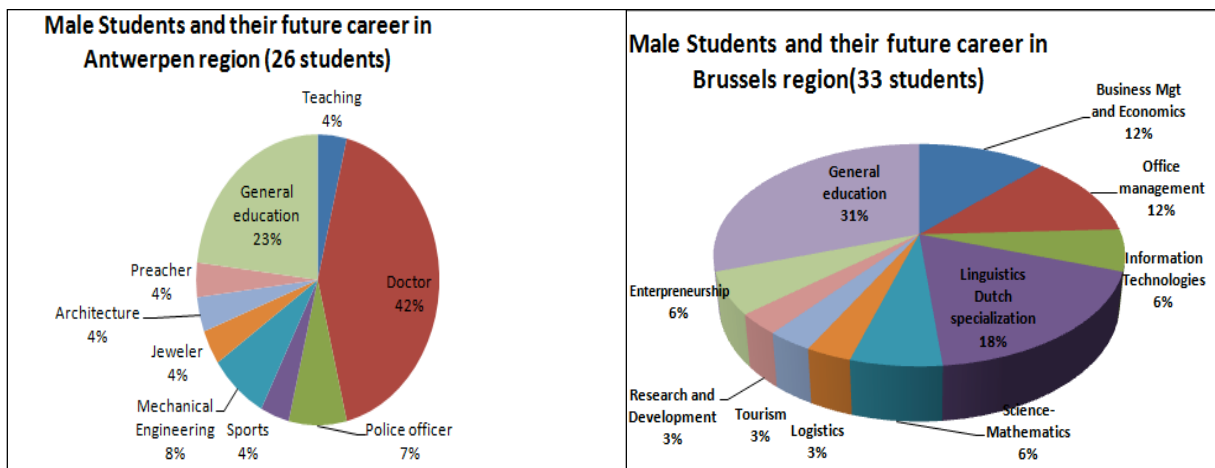


Figure 8 Student's career in Antwerp region (self extracted)

Figure 8 student's career in Brussels (self extracted)

some Pakistani who brought their educational skill from Pakistan also serve in one of the leading Banks in Antwerpen region. Two doctors who just completed their education are already serving in Tienen and a Brussels Hospital. Another doctor is ready to come in the job market next year. One Bio engineer, graduated from Hasselt University is already on a key post in Leuven in the R&D sector. Two master degree holders from Hasselt University and three from other Belgian universities have already graduated. Few economists are in the Bachelor level. With these few examples; a reader could have an influential taste with regard to economical and social influence in current or near future of time. Moreover most of the jobs like Doctors, Engineers, Banking, and R&D have a very sensitive post where one can definitely be confident on Ahmadies that they will be sincere to their job responsibilities and keep confidentiality of their job provider.

Direction

In relationship with future entrance to a job market and building up of human capital; we collect different data of educational direction of various students in major cities. In figure 11 and 10 we can see that in both cities of Brussels and Antwerpen that the trend is very much different among students. We took this data from a middle school among male youngsters. In the Brussels region due to major business activities and EU capital internationalisation of more students have a better opportunity to office, business management or in linguistic specialisation. However, tourist and entrepreneurship trends could also be seen.

A major part is in general education which means no specific direction has been chosen or no idea yet to be developed for future career. On the other hand when we look to the Antwerpen region, more future doctors could be seen among other professionals. The interesting difference is how other categories of jobs like police officer and jeweller, engineering, teaching and architecture could be observed. Here a conclusion could be derived that environment plays a major role in choosing the nature of job. If we compare students from Sint-Truiden, 7 results collected who choose architecture, accountancy and pilot professions; 3 did not reply or were not known to them.

Another critic could arise why not to choose female students in this study. As world widely, the female students like the traditional jobs; like nursing, teaching, house hold, day caring jobs etc. We could not see a major difference in their career path. The results are not different as traditional out- comes in similar cases.

Average results

We did not get a specific result out of this analysis. The reasons first parents gave us an average results which is less realistic due to unavailability of children's result card. Traditionally, the school issues the result card for few days after each exam for almost three months. After signatures, the result card should be delivered back to school. The results are also not the same in every exam. However from the personal interviews we observed the less 25% - 30% children are achieving more than 80% grades, where 55%-60% are in the category 70% or above; 10%-20% children are on or below the average. This kind of trend in average result also influence the student's career path; for example if in Antwerpen , students only obtain less than 70% ; therefore, it is difficult to get admission in a medical profession like doctors or engineers. No concrete results could be found here. But it is obvious the result could bring a student to only a better than average profession and one that could be against their choice.

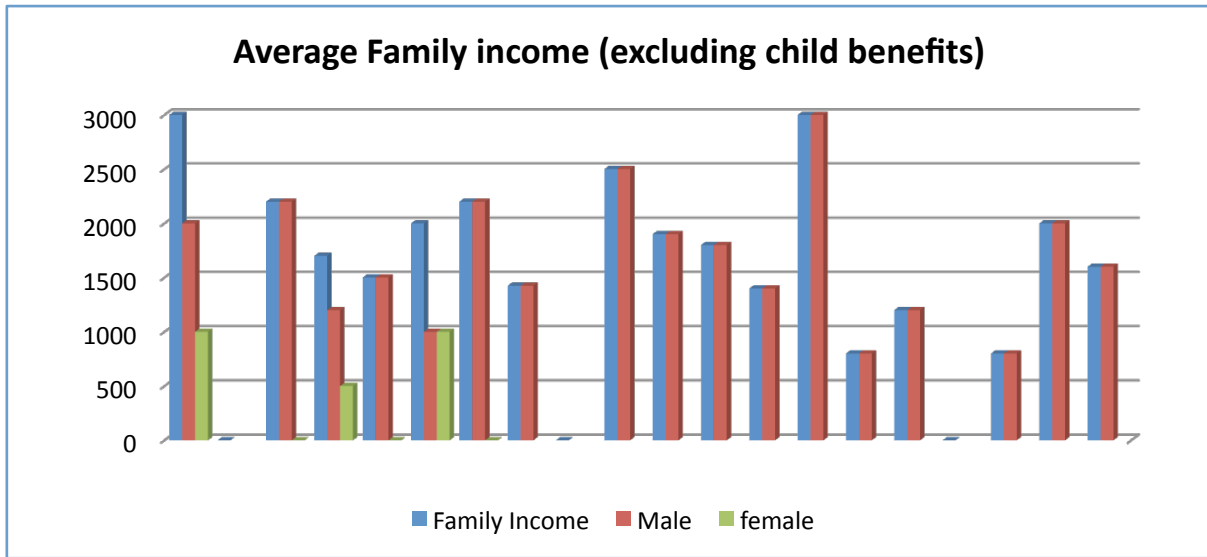
4.11 Labour market participation and income

In the literature review part we described various factors responsible in a job market. Human capital participation is not that much easy to build up in the receiving country. In the first phase of arrival into the receiving country, an immigrant will have to depend upon the

benefits provided by the state. Same is here in Flanders. As discussed, many time Ahmadiyya community arrival started from 1990 and onward. Enough time is needed to be mature enough in society and to get a job. Surprisingly, members of Ahmadiyya community did not take that much time to enter in the labour market. Although this is not part of our research to compare other immigrant's community such as Turkish or Moroccans with Ahmadies but a huge difference to speed up their entrance in job market could be seen.

This could also be due to two main basic reasons; first the religious obligation, where every Muslim is obliged to work with their own hands. The Holy prophet Mohammad peace be upon him said "upper hand is better than lower hand" which means upper hand is earner and lower hand is taker. Secondly Ahmadiyya organisation plays a major role to motivate their members to work and not to be dependent on social benefits. In the regular monthly meetings Ahmadies emphasise and look for new ways to send their members on a job market soon after their arrival in country.

We collected different data relating to income of Ahmadiyya Muslims in Flanders. The average income of a family however could be derived as approximately 2000 euro per month. But of course it also depends on family size. We excluded child benefits in order to get correct picture of their income. Here we identify a few limitations; we found head of family members were reluctant to tell us their income. Secondly sometimes men and women work together, one full and other part time, thirdly in our opinion, they could also work seasonally in fruit and agriculture sectors where they can work apart from their primary jobs or business. We found most of the members were involved in independent business mostly in IT hardware/ software, shops (not night shops) and weekly markets of readymade cloths in different cities of Hasselt, Sint-Truiden, Tessenderlo, Luik, Tongeren, Heusden-Zolder, Antwerpen and Brussels.



Graphs 6 average family income (self extracted)

Benefits

The people who are not yet decided about their asylum cases are less than 50 families and are dependent on social benefits. The number of job seekers is different. Few stopped their working after injury on job, and few are struggling to search for a better job. Job seekers benefits could only be given if someone performed a job for a certain length of time. However, job seekers were either learning their trainings or languages in order to improve their chances to jobs. We found only 2 families which were not interested in doing any kind of job. The majority of people are doing jobs, starting their independent business or improving their capabilities towards jobs. The ratio of unemployment and dependency on social benefits were very much less as compared with other immigrants living in Flanders.

Business

41 head of families are involved in their own independent businesses. Most of them are in readymade garments in weekly or daily markets and within different cities. 8 are taxi drivers, where 2 have their own taxi companies while others are working as drivers on independent basis. 5 are IT professionals who are in high skilled jobs. Few of them as IT programmer work independently of others are combining it with their jobs. 4 are engineers in different categories. 3 have their own daily shops. None have night shops. Due to crimes and selling of alcohol, it is forbidden for an Ahmadi to open a night shop where crimes could be committed

and disturbing the neighbours in the street. It is understandable if at midnight alcohol is used and drives any vehicle that could be dangerous to the lives. Business is an important element to promote the social contacts with locals. As Ahmadiyya Muslims are involved in businesses and independent jobs they could have more influence in society, having daily contacts with local Flanders. In literature review part, it is clearly described why an immigrant is more confident and happy to work freely and manage their own business alone; this is the same phenomena which motivate the Ahmadies to set-up businesses as instructed by their community as well as to respect the laws of the country. As an underline cause of doing a business, it could not be possible with great honesty because of high wages to workers, taxations, and VAT on each article sold. Ahmadies are on one hand reluctant to do the business, but are happy to do it when/if possible. Figure 12 show that most of Ahmadies are doing labour jobs which amount to 101 head of families. Here the driver of income generator is the head of the family and probably a male. The numbers of students are individuals who are dependant of income generators. During translation to following figure one should keep in mind the difference in numbers which are high as in the case of students, because they are children of income generators.

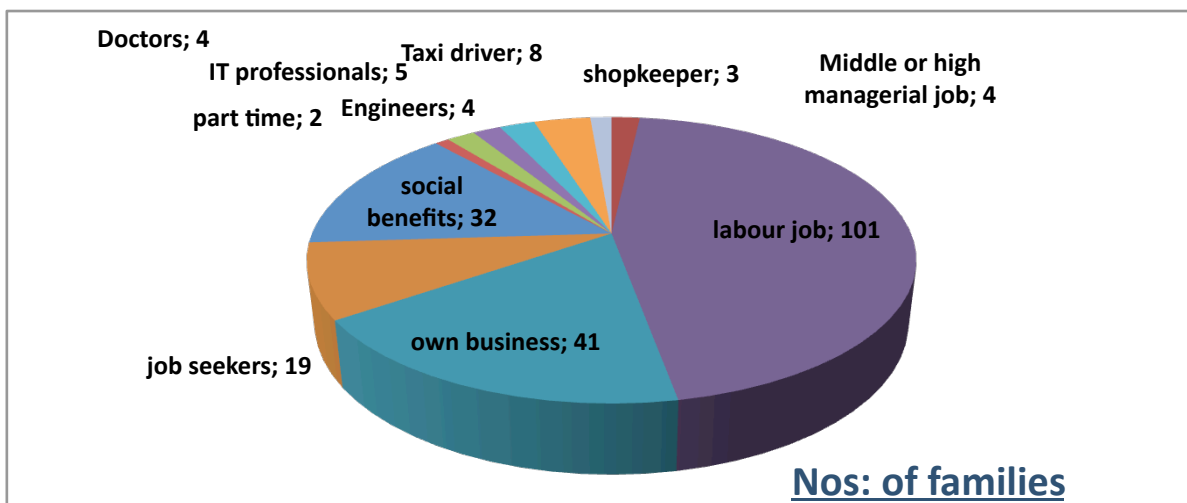


Figure 9 different professions and jobs of Ahmadies in Flanders (self extracted)

Employment, is it according to skill

It is with great regret that we found Flanders not considering the highly educated immigrants. Here is the basic problem is the lack of trust on the educational degree they earned from their sending country. The education system/standards of other countries are different from Western countries. The problem of equivalence of university degree in European countries is some time an obstacle to be considered. Therefore, it is difficult to get a job according to qualification of an immigrant. Figure 12 shows only 4 jobs are in the category of managerial level; two are of Flanders ethnic origin. Almost the rest all are in a labour job or lower category. It does not mean that majority of Ahmadies are less educated, but the chances are less to get job according to their educational level. This is also loss in human capital to immigrant as well as to Flanders.

Economic activity, regular or extra job

We found only limited data relating to extra jobs. As discussed above we assume that few of immigrants do seasonal jobs in agriculture sector apart from their regular job or within business.

Income category vs. expenditures balance

Graph 11 shows the different income category of the Ahmadies in Flanders. With the new wave of inflation and increase in basic commodities like bread, milk, cheese, etc., it is difficult for everyone to adjust and keep balance between income and expenditures. An average income is considered around 2000 euro per family which is almost reasonable. Apart from the daily requirements; an immigrant has some extra responsibilities to their families in sending country to look after their beloved ones left behind. Saving trend is common among Ahmadies; this could boost up the savings, if deposited in to banks. An economical influence through these savings is a mean of further investment and prosperity within the society. As mentioned in the literature review part; the savings of an immigrant has an important affect on economy and balance between demand and supply.

Trainings

The opportunity for training and modern technology is less in the sending countries of migration especially in south Asian region, where most of the Ahmadi Muslims belong to. Thanks to the best policy/standards of skilled training provided by Flemish government to the immigrants. Most commonly the labour from South Asian countries is very hard working; due to lack of technology they do their job manually or with their hands. Their arrival in Flanders could provide them the extra opportunity and to combine their manual skill along with automation or modern technology of the West. When an immigrant combines this skill together it is the best option to solve technical problems on the work floor. An example of a motor mechanic in Pakistan could make it easy to understand, where a motor engine is overhauled by opening and separating all parts of engine in a car. It means a motor mechanic of Pakistan has much more knowledge and insight of a motor engine; while an extra knowledge of modern technology used in motor engine could boost him to understand and solve complex problems with regard to smooth running of the motor engine. Training is the best tool for an immigrant to survive in job competition. Ahmadi Muslims in Flanders are doing their best to get different types of training through governmental technical institutions at the cheapest cost.

4.12 Social life within community

We conducted a survey to analyse the social life of Ahmadi Muslims within their community. According to the results more than 95% of members are contributing time and money for their good cause. Almost in every local community and weekend there is a get-together. Local Flanders's officials are also invited to provide them information in their centres relating to all current issues. Picnic, barbeque, and religious gatherings bring them together at least once a week. They have very good social contacts among community leaders and officials. Apart from their weekly and monthly meetings, they have also annual Jalsa Salana conferences. (jalsasalana.org). Friday prayer is the most common weekly meeting of Ahmadies within their community, it is obligatory for every Muslim to visit a mosque once a week on that day.

Use of internet/Blogs

We did not find any data regarding the use of internet or Blogs for their interaction among themselves. However, email and correspondence are done through the net. A large number of Ahmadies have computers and internet connection which could also be used for cheap communications with their beloved ones from their sending country.

Membership

We found very limited members of Ahmadiyya Muslim community who are members of any local organisation. However, football clubs, basket ball and karate are the most common sports among them. Few are members of some sport's club. As an organisation they have a good tie with local Red Cross organisations where they on a regular basis donate blood in high volume. Blood donations are most commonly organised on an annual gathering where more people can easily donate their blood through invitation and supervision of Red Cross experts within their place of gatherings or mosques.

Time spending for community

According to our data collected during interviews with the members of Ahmadiyya community, most members contribute their time at least 4 hours per week to the community. All are on a voluntary basis, spending much more time and effort for their organisational work. In the winter season it is a bit less due to bad weather; however, in the summer season it peaks and as a result most of their gatherings are scheduled in summer seasons. For example, sport's relies, visit to neighbouring countries, religious teachings day, UK international annual conference, local Belgium conference, annual suggestions/ budgetary meeting (shoora) etc.

Affect of community upon members

Being a religious organisation, Ahmadi Muslims are much more influenced from their organisation. This is unique that they are; under one guidance of supreme head of worldwide community. In Flanders this unity could also be observed. Every member voluntarily accepts jobs assigned to them for their cause. They are interconnected like a chain. This is to be considered that stickiness to their organisation could benefit them in all respect and guarantee

for a better generation. A most disciplined community like Ahmadiyya Muslim, certainly influence their members. If any member does not respect the country's law or is involved in unfavourable unlikely practices, they are subject to exile from the system of the organisation. It is very necessary to keep this organisation clean and transparent in order to eliminate any wrong doing or evil because of neglect/oversight. Ahmadies of Flanders are like a family, when someone in the family has a problem, every other member feels pain and un-comfort for them. They will help to try to solve the problem(s) to their best efforts individually as well as organisationally.

4.13 Social life with locals

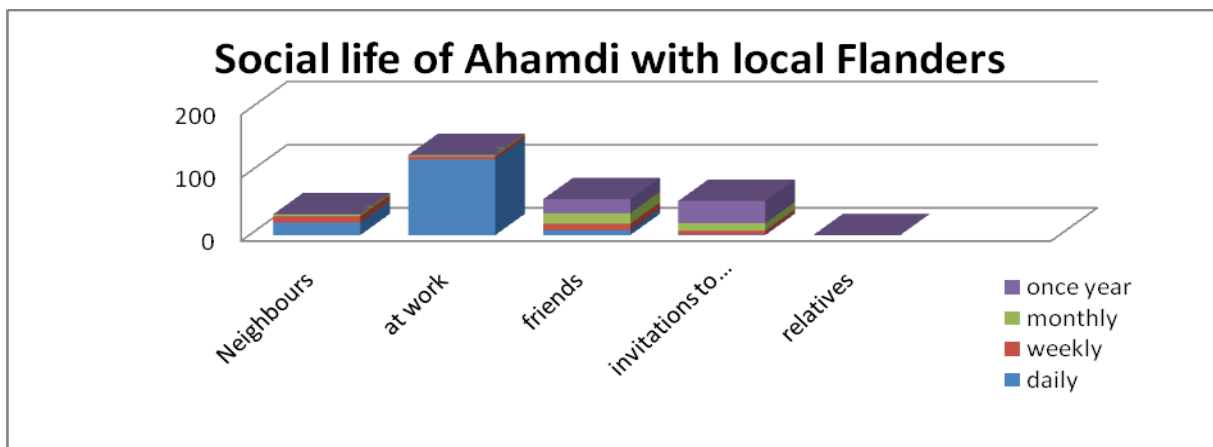
During our personal interviews with most of the Ahmadies, we collected different kind of interactions with local people. According to the survey the Ahmadies are the most social immigrants in Flanders. The frequency to meet neighbours are at least once a day, which is quite high. Religious responsibility obliges them to keep best relationship with their neighbours. It is mentioned in the Hadees (sayings) of Holy prophet Mohammad, ^{peace be upon} _{him} that the person will never enter in heaven even he is a noble one; if he slept with the full stomach and their neighbour with empty (hunger) stomach. It means every Muslim is obliged to keep a good relationship with their neighbours and in bad times, they should help them like they do with their real brothers or sisters. They should know their neighbours very well whether they are well or having difficulty. Ahmadies are highly influenced with the teachings of Islam and that's why they keep their good relationship with their neighbours and frequently visit them on almost daily basis.

Frequency of interaction with locals

Graph 12 shows that Ahmadies in Flanders meet their neighbours and friends at work on daily basis. Here a number of people at work are more because they interact with more people. While in the neighbourhood, one can find 3-5 people. Numbers are not quite important in relationship to neighbours, but the frequency of daily visits is very much important in order to analyse the social influence in the Flanders society.

Invitation of locals in to parties/ home functions

Apart from interaction at work or with neighbours; Ahmadies also invites the local Flanders in their home for private parties and dinners. This is a sign of personal relationship with Flanders. So much so, that we observed that a few Ahmadies selected a grand parents for their children (oma-opa) during several grand elder days' school presentations and functions, because parents to be not available, due to be in abroad, sickness, job demands, medical emergencies, etc.



Graphs 7 frequency of social life with local Flanders (self extracted)

Internet/ Blogs

We did not find any information regarding the use of internet or blogs discussion to interact with local Flanders in Ahmadiyya Muslim community. It does not mean that they cannot but they don't trust this kind of relationship on internet; they prefer to meet each other by visiting them rather than to chat.

4.14 Conclusion of the survey

According to our survey's result we found many interesting results. The average fertility rate could not be calculated however, with simple principle we derived an average of 1,25 children/ family in Flanders. Use of local language in daily life is a key element in social and economical influence. The current average income of a nominal family is more than 2000 euro excluding the children benefits. Very less Ahmadies are taking social benefits from the state. Most of them prefer to work and start their own businesses. Apart from the 101 regular

labour jobs in factories the other professions like IT engineers, Doctors, shopkeeper taxi drivers could also be observed in Flanders Ahmadies. Doing businesses, paying taxes, less rely on social benefits, less health problem in young age are major advantages in Flanders. The major flaw in Flanders is that an immigrant could not be given a chance according to their skill and educational qualifications. In order to overcome to this problem ;Ahmadies are more taking part in training and other technical skill in order to enhance their chances of selection during job's interview. In Ahmadiyya Muslim community we found a high rate of 46% Flemish language followed by Urdu, French, Punjabi, English and Bangla in household spoken language. There are less health and physique problems in the community. Ownership of houses has been recently started due to long consuming process of immigration status and family re-unification procedure. Apart from the above current influences of Ahmadies within Flanders; there is another important future influence which is the education and career path of coming generation. Out of 368 male and female students; trend and career paths are different. Female chooses more traditional career paths like Nursing, Doctors, teachings, social work etc. We found few engineer in female student too. Male are more involved in professional studies we found different trends in different areas like in Brussels area Business administration, office management, linguistics and general education as compared with Antwerpen region are more Doctors, Jeweller, architectures teachings, preachers and general education. According to our view, one conclusion could be derived that residential environment certainly influence the career path of the coming generation.

Ahmadies are more social with local Flanders a high daily frequency rate of meeting with neighbours could be observed among all immigrants in Flanders. Although they do not prefer to use internet and Blogs for their interactions with locals, however, they use this technology for their social contacts with sending country and families behind. Most of Ahmadies spend their timings for community work. There are various pull and push factors of Ahmadies in Flanders which include better economic conditions, better social life and Blasphemy Laws of Ahmadies in Pakistan respectively. Every Ahmadi has a good social contact with their sending country. This also stimulates the remittances to their countries. An economic wave with these remittances could be the obvious result that region which is most probably poor than receiving country.

~5~ Main Findings, Conclusion and Recommendations

5.1 Main Findings and Conclusion

Migration is an international fact, no nation could ignore it. Many forms of migration could take place within society; entrance of illegal immigrants, family re unification, studies, skilled immigrants, brain drain, guest migrations, regional migration (within EU for example) are different types. Migration has a long history; we may say that it was started with the birth of mankind. By year 2000 there were 150 million immigrants living other than their place of birth.

Immigration has an important role within society like in Flanders Belgium. Relatively a small society has more influence from these kinds of consequences. Flanders has also a long history in immigration especially after 1961; it has an increasing trend (graph 2) with the passage of time. There are many nationalities and immigrants are living in Flanders society, which include; Italians, Moroccan, Dutch, Turkish, Spanish, German, British Americans Congolese and Pakistanis. Certainly every group has a cultural and social impact on Flanders. Our paper does not emphasise on comparison of different immigrant groups but to analyse kind of impact on society. Why one small immigrant community; Ahmadiyya Muslim Community is different and more integrated within Flanders in shorter period of time. The answer could be a multi dimensional, i.e. religious influence, sense of social responsibility, organisational culture, unique entity etc.

Organisation plays a major role to speed up integration. Ahmadiyya Muslim community under one leadership of Khalifa (successor of promised Messiah), have a unique and unchanged policy towards every society in the world. Respect the local country's law, loyalty to the state and governments, bearing responsibilities of society on their shoulders, taking care of coming generation in a better way are the major concerns of Ahmadies. Due to their organisational policies, they are also adopting this behaviour in Flanders.

Whether the current generation has an interest in religion or not, it is a fact that religious institution has an influence within the society. As discussed in introduction; Flanders has many religions like Roman Catholics. 47 percent of population considered they as practicing Catholics but a slightly larger number, 57.3 percent, identify themselves as belonging to the

Catholic Church. 15 percent identify themselves as being Christian, but neither Catholic nor Protestant. Another 8.8 percent are non believers and another 8.5 percent identify them as belonging to the nonreligious philosophical community. The number of adherents belonging to smaller religious groups is: Islam, 400,000 adherents: Protestantism, 140,000; Orthodox, 70,000; Jewish, 55,000; and Anglicanism 11,000. The larger non-recognized religions include Jehovah's Witnesses (25,000 baptized, 50,000 "churchgoers"). Estimates for other bodies include the independent Protestant congregations, 10,000; Buddhists, 10,000; members of the Church of Jesus Christ of Latter-day Saints (Mormons), 4,000; Seventh-day Adventists, 2,000; Hindus, 5,000; Sikhs, 3,000; Hare Krishna, 1,500; and the Church of Scientology, 200-300. These religious groups play a role to their members. Ahmadiyya Muslim community is the only one who brings these religious groups together in their annual "religious teachings day". In this way a social harmony within different ideologies could be promoted. Certainly this small group of Ahmadies is advancing in a better way. Hadhrat Mirza Ghulam Ahmad of Qadian is the promised Messiah and Imam Mahdi (reformer of the later day) considered to be the spiritual leader of all religions awaited by different religions. This plays a basic logic of diversity within Ahmadiyya Community. Whatever ethnic origin within community is their social and religious behaviour is the same everywhere. The figures in graph 3 showed a high conversion trend to the community worldwide. In some of the countries like Pakistan, Indonesia, Bangladesh and Saudi Arabia; Ahmadies are persecuted. Even in Pakistan the Blasphemy law has been passed through National Assembly and considered Ahmadies as non-Muslims. This led to a high migration trend of Ahmadies in all over the world. In Flanders there are more than 1250 members living with different ethnic origin including; Pakistan, Bangladesh, India, Belgian, Ghana, Siraleon, Nigeria, Niger, Rwanda, Mauritius, Albania, and Indonesia.

For the results of our survey conducted with Ahmadiyya Community can be seen in chapter 4.14.

5.2 Recommendations

A critical view does not mean the negative aspects of the society but to further improve the situation. It is rather a positive attitude. Immigration is a reality we will have to accept it. If

there is a reality why not make a better planning in order to be benefitted. In our opinion, in start up phase very less information is being communicated to an immigrant soon after his/her arrival to Flanders. Most of the time; they do not know what to do and how to do for their further settlement. The first recommendation is to develop a system where a full fledged information could be delivered to them. That could be done at the office of commissioner general of refugees where for the first time an asylum seeker will have to report. This could also be done on municipality level if a new immigrant would like to apply for their further stay in Flanders. It should be done in very first phase of the arrival. Here flexibility should be given to the language it should be in language of an immigrant apart from country or local Flanders language.

The cost of education of high school and university is too high all over the world. In order to better use of human capital of an immigrant this is important to develop a system Flanders could be benefitted from the very beginning of an arrival of immigrant. In this regard we have the following recommendation:

At the first reporting point of immigrants; municipality, asylum seeker centre etc; a full fledged information of an immigrants should be taken and uploaded into a central system, where every concerned department should have an access of. Here the most important information should be concerned the special skill, experience and university education. If for example a university graduated with Master of Business administration degree could be consulted for their initial job in a diversified company or organisation. Here the companies and organisation should be motivated to hire immigrants by giving them a special premium on one hand, and comparatively less salary (but more than minimum level) on same level of his/her skill and educational qualification_ could be offered to the immigrant. A language course (Flemish) should be started in evening timings as well as on job. A dignity of self respect would be given to that employee. Here the maximum benefits could be derived: Primarily the immigrant does not become burden on society. She earns experience in different society and environment. Their income is relatively high from their previous income of country of origin. They can show their motivation to the employer as well as to the government towards better decisions to the permit of residence. They can combine their skill and experience of country of origin along with new technologies of receiving country. They can learn local language

quickly by using it in daily office routine work while they can learn and improve in evening classes. One can argue on the low salary level, here an employer is hiring someone without any knowledge of local language and an immigrant understands that easily and will emphasise to improve his language skill fast.

The company or organisation could also be benefited; an economical way to hire someone on high position by paying them less. Some premium from government could also motivate to hire outsiders.

The benefits to the state are also very clear, more taxes could be derived, less or no social burden on society, better integration. And use of human capital without investing in it. The data base could be updated according to the level achieved by the immigrant. A better decision after a while could guide to the government whether or not to give permission of stay forever to such immigrant.

There are few other brief and general recommendations like the Flemish government should to intensify its efforts to reduce unemployment rates of young persons. This includes vocational and reorientation training opportunities, career guidance and tax incentives for companies hiring persons belonging to these target groups. The measures/initiatives should be detailed information including disaggregated statistical data, on the results of the measures taken to improve employment opportunities for persons belonging to these groups –foreigners (UNO 2008).¹⁰¹ By doing so, these initiatives will depict a clearer employment understanding for all and reduce potential problems before they become disruptive.

The official job provider centre of VDAB is doing their more efforts towards blue choler job but less to white choler job; they should also conduct short training sessions in order to update the managerial knowledge of university degree holders including foreigners.

Our final words are “Every person has a fundamental right to live anywhere in the world; because; it is not the fault and choice of a baby, where to born. In Flanders if **“saluutjes”** and **“salaam”** have same meanings of ‘peace on you’ then for what reason we have a difference of?”

~6~ List of abbreviations

- *sal-lAllahu ‘alaihi wa sallam*, meaning ‘may the peace and blessings of Allah be upon him’ is written after the name of the Holy Prophet Muhammad^{sa}.
- *ra radi-Allaho ‘anhu/‘anha /‘anhum*, meaning ‘may Allah be pleased with him/her/them’ is written after the names of the Companions of the Holy Prophet Muhammadsa or of the Promised Messiahas.
- *rta rah matulla h ‘alaih*, meaning ‘may Allah shower His mercy upon him’ is written after the names of deceased pious Muslims who are not Companions of the Holy Prophet Muhammad^{sa} or of the Promised Messiahs.
- *Ameer* Leader/ president of local community
- *Majlis Khudam Ul Ahmadiyya* male youngster’s organisation (from 14-40 years old)
- *Alehsalam* meaning ‘may peace be upon him’ is written after the name of Prophetsother than the Holy Prophet Muhammad^{sa}.
- *Mahdi* Guided by God and reformer of later days
- *Khilafat* Caliph Hood
- *Khalifa tul Muslemeen* Caliph of all Muslims
- *Assalamoalikom* Peace be on you
- *Jalsa Salana* Annual religious convention
- *Qaid* local leader of male youngsters (MKA)

~7~ few proposed topics for further research

- Economic impact of immigration to sending country
- Which immigrant’s marriage is a forced marriage, in receiving or in sending country?
- Comparative studies of different immigrants group in Flanders
- Immigration and integration policy of Flanders
- Fertility versus need of labour force

~8~ Appendixes

8.1 Few Public opinions about Ahmadiyya Muslim community in Flanders

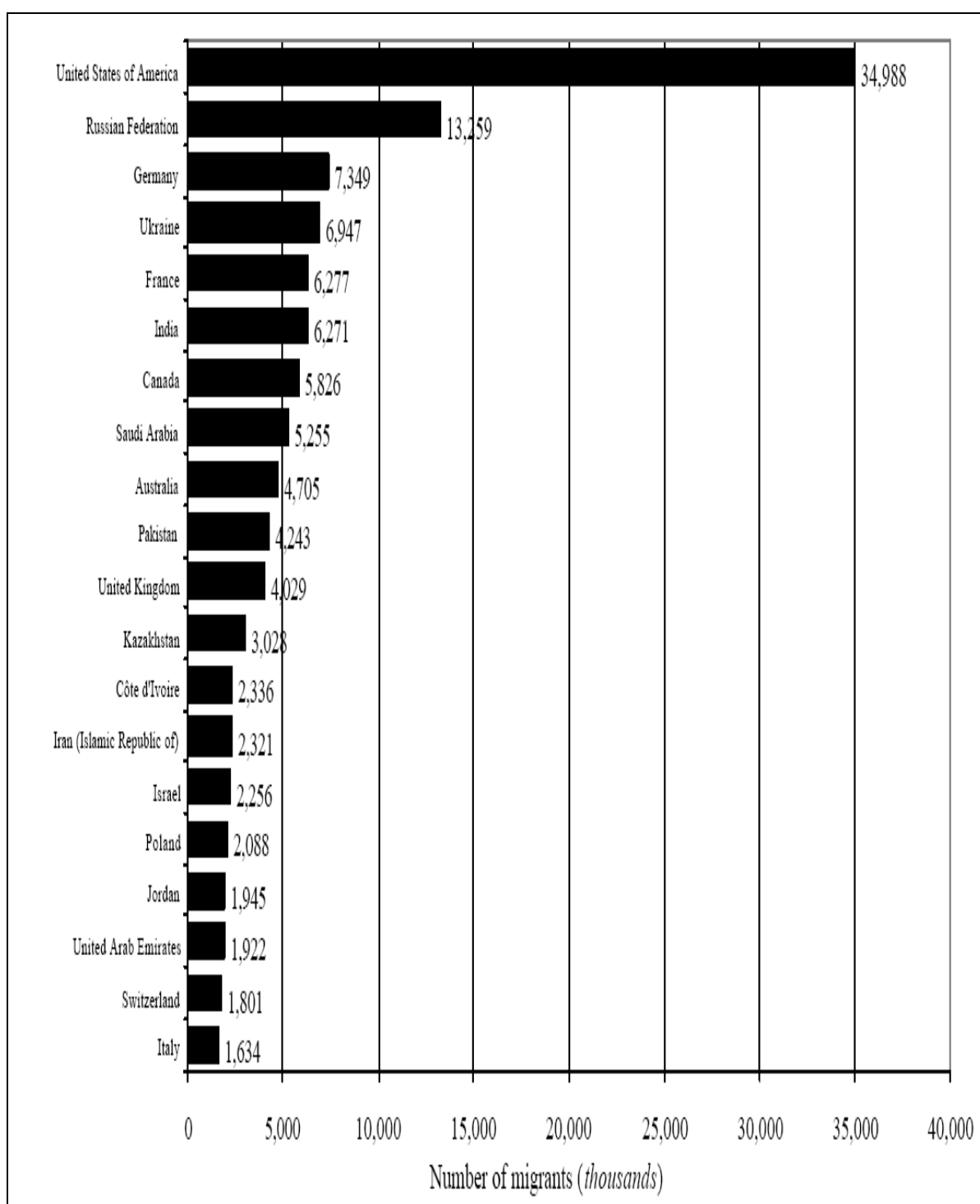
“Whatever told to us was totally wrong; although these were people from other race and belief but with a very friendly faces. This (inter-religious) meeting was organized by youngsters of Ahmadiyya Muslims Association (Hasselt).... you can change the whole world but it is only possible by starting with yourself. It means we are responsible for ourselves, whatever we are doing; It is easy to finger point at others, but stand up in front of mirror you will find the reality” (Relique 2007).¹⁰²

“Islam is a universal religion, which can integrate all cultures of every age. Islam is a religion of freedom, tolerance, women’s rights, and for open dialog” (Karim Ahmad Sani, Ken Avonts 2007; a new Flemish converted to Islam Ahmadiyyat).¹⁰³

“Being a new Ahmadi, I am not feeling any fear, rather I am more secure in Ahmadiyya Community, Ahmadies are acceptable people, we (Flanders) do not know them very well otherwise they will 100% agree with me” (Hendrix Hilden 2008)¹⁰⁴

“I think integration should come from both sides, I do accept that there is little discrimination against foreigners in Flanders. But I always quote one of my Ahmadi friend’s examples to others. Having high level of education he accepted even low level of job, but happy to earn his income with his own hands. Be positive!!” (Heusden Remy 2008)¹⁰⁵

8.2 Countries with largest migrant stock, 2000



Graphs 8 Countries with largest migrant stock 2000 (source Int Mig Report 2002)

8.3 Anti Ahmadiyya Law of Pakistan

Government of Pakistan - Law for Ahmadis Religious and Ahmadi-specific Laws

The Gazette  of Pakistan

EXTRAORDINARY
PUBLISHED BY AUTHORITY
ISLAMABAD, THURSDAY, APRIL 26, 1984

PART 1

Acts, Ordinances, President's Orders and Regulations including Martial law Orders and Regulations

Government of Pakistan

MINISTRY OF LAW AND PARLIAMENTARY AFFAIRS
(LAW DIVISION)

Islamabad, the 26th April 1984

No. F.17 (1) 84-Pub. The following Ordinance made by the President is hereby published for general information.

ORDINANCE NO. XX OF 1984 AN ORDINANCE

to amend the law to prohibit the Quadiani group, Lahori group and Ahmadis from indulging in anti-Islamic activities:

WHEREAS it is expedient to amend the law to prohibit the Quadiani group, Lahori group and Ahmadis from indulging in anti-Islamic activities:

AND WHEREAS the President is satisfied that circumstances exist which render it necessary to take immediate action:

NOW, THEREFORE, in pursuance of the Proclamation of the fifth day of July, 1977, and in exercise of all powers enabling him in that behalf, the President is pleased to make and promulgate the following Ordinance:

PART I - PRELIMINARY

1. Short title and commencement.

- (1) This Ordinance may be called the Anti-Islamic Activities of the Quadiani Group, Lahori Group and Ahmadis (Prohibition and Punishment) Ordinance, 1984.
- (2) It shall come into force at once.

2. Ordinance to override orders or decisions of courts.

The provisions of this Ordinance shall have effect notwithstanding any order or decision of any court.

**PART II - AMENDMENT OF THE PAKISTAN PENAL CODE
(ACT XLV OF 1860)**

3. Addition of new sections 298B and 298C, Act XLV of 1860.

In the Pakistan Penal Code (Act XLV of 1860), in Chapter XV, after section 298A, the following new sections shall be added, namely:

“298B. Misuse of epithets, descriptions and titles, etc., reserved for certain holy personages or places.

- (1) Any person of the Quadiani group or the Lahori group (who call themselves ‘Ahmadis’ or by any other name) who by words, either spoken or written, or by visible representation;
 - (a) refers to, or addresses, any person, other than a Caliph or companion of the Holy Prophet Muhammad (peace be upon him), as ‘*Ameerul Mumineen*’, ‘*Khalifa-tui-Mumineen*’, ‘*Khalifa-tul-Muslimeen*’, ‘*Sahaabi*’ or ‘*Razi Allah Anho*’
 - (b) refers to, or addresses, any person, other than a wife of the Holy Prophet Muhammad (peace be upon him) as ‘*Ummul-Mumineen*’
 - (c) refers to, or addresses, any person, other than a member of the family (Ahle-bait) of the Holy Prophet Muhammad (peace be upon him), as ‘*Ahle-bait*’; or
 - (d) refers to, or names, or calls, his place of worship as ‘*Masjid*’;shall be punished with imprisonment of either description for a term which may extend to three years and shall also be liable to fine.

- (2) Any person of the Quadiani group or Lahori group (who call themselves Ahmadis or by any other name) who by words, either spoken or written, or by visible representation, refers to the mode or form of call to prayers followed by his faith as ‘*Azan*’ or recites *Azan* as used by the Muslims, shall be punished with imprisonment of either description for a term which may extend to three years, and shall also be liable to fine.

(3) 298C. Person of Quadiani group etc., calling himself a Muslim or preaching or propagating his faith.

Any person of the Quadiani group or the Lahori group (who call themselves ‘*Ahmadis*’ or by any other name), who, directly or indirectly, poses himself as Muslim, or calls, or refers to, his faith as Islam, or preaches or propagates his faith, or invites others to accept his faith, by words, either spoken or written, or by visible representations, or in any manner whatsoever outrages the religious feelings of Muslims, shall be punished with imprisonment of either description for a term which may extend to three years and shall also be liable to fine.”

**PART III AMENDMENT OF THE CODE OF CRIMINAL PROCEDURE 1898
(ACT V OF 1898)**

4. Amendment of section 99A, Act V of 1898. In the Code of Criminal Procedure, 1898 (Act V of 1898), hereinafter referred to as the said Code, in section 99A, in sub-section (I):

- (a) after the words and comma “of that class”, the words, figures, brackets, letter and commas

“or any matter of the nature referred to in clause (ii) of sub-section (1) of section 24 of the West Pakistan Press and Publications Ordinance, 1963,” shall be inserted; and

- (b) after the figure and letter “295A”, the words, figures and letters “or section 298A or section 298B or section 298C” shall be inserted.

5. Amendment of Schedule II. Act V of 1898. In the said Code, in Schedule II, after the entries relating to section 298A, the following entries shall be inserted, namely:

1	2	3	4	5	6	7	8
298B	Misuse of epithets, descriptions and titles, etc, reserved for certain holy personages or places	Ditto	Ditto	Not bailable	Ditto	Imprisonment of either description for three years, and fine.	Ditto
298C	Person of Quadiani group, etc. calling himself a Muslim or preaching or propagating his faith.	Ditto	Ditto	Ditto	Ditto	Ditto	Ditto

PART IV AMENDMENT OF THE WEST PAKISTAN PRESS AND PUBLICATIONS ORDINANCE 1963 (W.P. ORDINANCE NO. XXX OF 1963)

6. Amendment of section 24, West Pakistan Ordinance No. XXX of 1963.

In the West Pakistan Press and Publications Ordinance, 1963 (W.P. Ordinance No. XXX of 1963), in section 24, in sub-section (1) after clause (i), the following new clause shall be inserted, namely;

- “(ii) are of the nature referred to in section 298A, section 298B. or section 298C of the Pakistan Penal Code (Act XLV of 1860), or”,

General, M. Zia-Ul-Haq,
President

8.4 Questionnaire of Survey

Table 2 Questionnaire

General
How and Why did you come
How long are you here
Do you intend to stay here
Legal status
Ethnicity and race
Health illness and disability
Family
Size
Children and Gender
Education
No of school going
Direction of studies
average result
Labor market participation & income
Language
benefits
job, is it according to your skill
extra job/part time/weekend
income & expenditures
jobless
Relation with homeland
frequency of calling homeland
Remittances
Social life in own community
how often do you contribute your time
Club memberships
How does your community effect you
use of internet/blogs
Social life with local community
Frequency of interaction with locals
how often do you invite them in your private parties/homes
Internet/blogs/mails
Relationship with neighbors
Other

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- Hamid.M.Shah; Personal interview with president of Ahmadiyya Muslim organisation of Belgium on 5th April 15 hours, Dilbeek-Brussels National office and mission house Belgium
- Mr Naseer Ahmad Shahid Personal interview with; missionary in charge AMC Dilbeek Belgium on 6th April 2008 1600 hours

- N A Shamim, President of MKA Brussels, Belgium on 6th May 2008 14:00 hours at Dilbeek Brussels
- Mr Javaid Ahmad, Personal interview with local leader (Qaid) of youngster's organisation (MKA) Sint-Truiden on 31st May 2008, 18:30 at Beringen
- Mr Humayun Maqsood, Local President of Ahmadiyya Community in Hasselt, on 27th May 2008 at 15:30 hours in Dilbeek, Brussels
- Mrs Handrix H Antwerpen, a newly converted Flemish Ahmadi, telephonic interview on 20th April 2008 21:15 hours
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