

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ نَحْمَدُهُ وَنُصَلِّي عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى عَائِلَتِهِ الْمُسَبِّحِينَ  
 لَأَلَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

**The AHMADIYYA GAZETTE**

An Official Organ of the Ahmadiyya Movement in Islam, Inc.

IKHA 1360

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OCTOBER 1981

**A CABLE FROM HAZRAT KHALIFATUL MASHIH III**



The resolution passed by the participants of the 33rd Annual Convention of the Ahmadiyya Movement in Islam, U. S. A., on September 6, 1981 was cabled to Hazrat Khalifatul Masih III by Alhaj Muza-ffar Ahmad Zafr the National President.

Graciously acknowledging the receipt of that resolution to the National President, Hazrat Khalifatul Masih has sent the following cable:

“National President Jamaat Ahmadiyya  
 Islam Washington, D. C., U. S. A.  
 Your cable expressing and confirming your devotion  
 and fidelity to Islam and Khilafat received. May

Allah be pleased with you all and give you faith and strength to fulfill the pledge of your Baiat and to serve Islam to the best of your capacities. In the Holy Quran Allah ordains the Muslims to hold fast all together to the rope of Allah and not to be divided amongst themselves. I pray that you may always remain united under Khilafat and with love and your example win the hearts of humanity for Islam and the Holy Prophet of Islam Peace be upon Him. Remain loyal to your Baiat and strive hard for the victory of Islam. May Allah be with you.

Khalifatul Masih”



**AHMADIYYA INTERNATIONAL CONFERENCE ON TRUTH ABOUT CRUCIFIXION**



Ahmadiyya Muslim Conference on facts about Jesus’ deliverance from the Cross and his eventual death in Srinagar, Kashmir will be held at Madison Square Garden, New York on September 25-26, 1982. INSHA ALLAH.

Hazrat Khalifatul Masih III, Hazrat Hafiz Mirza Nasir Ahmad, has kindly condescended to grace the occasion with his august presence.

Various Muslim and non-Muslim scholars of inter-

national repute will present their respective views on the subject.

Let us all strive to make the Conference a real success through personal participation and start planning to bring our non-Muslim American friends with us to the Conference, forthwith.

Mian Muhammad Ibrahim  
 SECRETARY (1982 CONFERENCE COMMITTEE)

AHMADIYYA GAZETTE  
 wishes all its readers a VERY HAPPY EID. May each  
 day be a source of true happiness and peace forever.

## CABLE SENT TO GENERAL ZIAUL HAQUE PRESIDENT OF PAKISTAN

We more than 700 delegates of all the Ahmadiyya Muslim Communities in the United States assembled in Washington, D. C. for our annual convention hereby resolve that: We have learned with deep dismay and distress about recent action of the Government of the Punjab to ban the Ahmadiyya publication of the translation of the Holy Quran by Hazrat Mirza Bashiruddin Mahmud Ahmad, the second successor of the founder of the Ahmadiyya Movement in Islam. We respectfully wish to convey to General Zia Ul Haque the President of Pakistan of our extreme anguish on this order. Forfeiture of the translation of the Holy Quran is tantamount to interference in the religious belief of a section of the citizens of Pakistan. This is a clear impairment of religious freedom guaranteed by the Constitution of Pakistan and above all by Islam which vouchsafes complete freedom of conscience and reject any compulsion in matters of faith. We wish to impress upon His Excellency the President of Pakistan that



### MORE MISSIONARIES ARRIVE

Washington, D. C.: Three more Missionaries have arrived from Rabwah, Pakistan—the International Headquarters of the Ahmadiyya Movement in Islam, to accelerate the propagation of Islam in the States. They are Maulvi Ahmad Sadiq Mufti, Maulvi Muhammad Afzal Mirza and Maulvi Munir Ahmad.

Maulvi Mufti is the son of our first and pioneer Missionary, Dr. Mufti Muhammad Sadiq (Allah be pleased with him), and has worked for a number of years in Pakistan and Nigeria. He has been appointed Regional Missionary for Great Lakes Region with Chicago as his Regional Headquarters.

Maulvi Mirza is a younger brother of an old and active Missionary of Indonesia—Mirza Muhammad Idris, and has the Missionary work experience of Pakistan. He has been posted to Detroit as Regional Missionary for Michigan and its surrounding areas.

Maulvi Munir Ahmad has to his credit the administrative duties performed in the offices of the Majlis Khuddamul Ahmadiyya Central beside his Missionary experience in Pakistan. He has been assigned to St. Louis as Regional Missionary for Missouri and its neighbouring States.

The readers are aware that before the arrival of these three Missionaries the Movement in the States welcomed Maulvi Inamul Haq Kausar in April this year as reliever of Maulvi M. A. Rashid Yahya at the Washington Headquarters.

our acceptance of Islam and our absolute commitment to the Holy Prophet Muhammad has been inculcated in us only through the teachings of the Ahmadiyya Muslim literature. For us it is completely incomprehensible that Pakistan officials banned the publication of the Holy Quran translated by the Ahmadiyya Jamaat when many other translations with varying interpretations are permitted to be freely published. We strongly and respectfully urge the President of Pakistan to take prompt action to revoke this unjust unfair and short-sighted banning order and to restore the good name of Pakistan. That the copies of this resolution be sent to the President of Pakistan, the Secretary General of the United Nations, UN Commission on Human Rights, the U. S. Department of State, and the International Press and Media.

National President of Ahmadiyya Movement in Islam  
United States of America



### CALENDAR 1982

- JANUARY 17 - Siratun-Nabi Day
- FEBRUARY 21 - Muslih Maoud Day
- MARCH 21 - Masih Maoud Day
- APRIL 25 - Bd. of Directors & President's Meeting
- MAY 9 - Ansarullah National Conference
- MAY 23 - Khilafat Day
- MAY 24 - 1 Ramadan This date depends on the appearance of the moon.
- JUNE 20 - Khuddam Regional Ijtemas
- JUNE 27 - National Tabligh Day
- JULY 18 - Bd. of Directors & President's Meeting
- JULY 22 - Eid-ul Fitr This date depends on the appearance of the moon.
- AUGUST 8-14 - Atfal Summer Schools
- AUGUST 15-21 - Nasirat Summer Schools
- SEPT. 25-26 - CONFERENCE - NEW YORK
- SEPT. 12 - National Tabligh Day
- SEPT. 28 - Eid-ul-Ahda This date depends on the appearance of the moon.
- OCTOBER 17 - Khuddam Planning Meeting
- NOVEMBER 21 - Religious Founders Day
- DECEMBER 12 - Bd. of Directors Annual Meeting

Regional Conferences to be scheduled by the Regional Officers.

## FESTIVAL OF SACRIFICES

In the second year of Hijrah (migration of Prophet Mohammad peace and blessings of God be upon him from Mecca to Medina), the Holy Prophet established the Festival of I'dul Adhha or the festival of sacrifice. This great festival occurs seventy days after the Festival of Breaking the Fast, on the tenth day of the Zul-Hajj, the day which marks the close of the Hajj or the pilgrimage to Mecca.

The meaning of I'd in Arabic is "something repeated again and again," and as joyful occasions are desired to happen "again and again" regarding such occasion we all say, "May there be many such happy returns"—this recurring festival denoting joy and happiness is called "I'D."

This is a day of great rejoicing and the festival is celebrated with great solemnity and reverence throughout the world of Islam. This festival is distinguished by the sacrifice of an animal, which is made after the public prayer is over.

Thousands of lambs, rams, and cows, etc. are sacrificed by Muslims all over the world. The idea of sacrifice was a very significant one.

Besides animal sacrifices, human sacrifices were rife among the ancients. Both the Greeks and the Romans practiced the latter, no less than the primitive races of ancient Europe.

According to the teachings of Islam, the sacrifice of animals is not offered as it was understood by the ancient nations to appease offended deities or to win their favour as an atonement for sins.

But, as it is mentioned in the Holy Quran "Their flesh reaches not Allah, nor does their blood, but it is your righteousness that reaches Him." (22:38)

In other words, your sacrifice will benefit you if you fulfill the object underlying them, that is the inspiration with symbolic lesson of making supreme sacrifice for the sake of God and in the service of humanity, but if you fail to do that, you merely have killed an animal as you slaughter animals for the purpose of food.

Among the other prayers the following verse of the Holy Quran is read at the time of the slaughtering of the animal: "Say: my prayer and my sacrifice, and my life and my death are for the sake of God, the Lord of all the world." (6:163)

The person who makes the sacrifice is allowed to use only a portion of the meat, the remainder is distributed among the poor, relatives, friends and neighbors.

The festival is observed in commemoration of the sacrifice made by Abraham and Ishmael 4000 years ago.

The story is well known that Abraham in a vision saw himself slaughtering his son Ishmael. Thinking it a Divine Commandment for the test of his devotion to God he got ready to translate it literally.

But at the eleventh hour Abraham was told by the Divine Voice to stop—"he had been tested and had not been found wanting."

So an animal was sacrificed in substitution for the boy; and this marked the abolition of the savage custom of human sacrifice. Thus God proved to the world that Abraham was a faithful servant and that human sacrifice was wrong and contrary to the laws of God.

We must not forget either Ishmael's great willingness to sacrifice himself when his father informed him of his dream, in spite of the fact that his father was wealthy and that he was the sole heir, yet his reply was, "Do as thy God hath commanded thee." (Al-Quran) So Ishmael showed, like his father, complete submission to the will of God. In this lies a perfect example of sacrifice for youth.

And lastly, we must remember the sacrifice of Hagar, wife of Abraham and a daughter of Pharaoh, who though a princess was willing to go forth with her son Ishmael into the wilderness at the command of Abraham, to whom God had spoken.

Her firm faith in the will of God in spite of the privation that she suffered was rewarded by the finding of water and sustenance. Genesis 21:14, 17, 18, 19 and 20. This Godly family lives forever not in memory alone, but God granted it such ascendancy that like the stars, they shine into eternity.

To imagine that animal sacrificed is supposed to carry the sins of the persons making the sacrifices is an entirely erroneous conception of the teachings of Islam on the subject.

The sacrifice of an animal on this day is a symbol whereby the Muslim has to declare his willingness to kill the animal that is in him, to kill himself, his powers and all his beloved ones to please his God, and if he is unable to accomplish that self-abnegation after performing his sacrifice, then he has only done something fetish and he simply believes in fetishism. Even if a Muslim does not prepare himself to kill his will for the Will of God then certainly he has simply degenerated the sacred institution of sacrifice.

The Holy Quran, the Divine Book of the Muslims, has vehemently refuted the fetish idea when it describes the significance of the sacrifice in these remarkable words: "Neither the flesh nor the blood of

## 33RD ANNUAL NATIONAL CONVENTION



The most important and soul-stirring annual event of the American Jamaat turned out, thanks to the indefatigable efforts of the regional organization, to be the most successful function of all times. According to the verdict of old Ahmadis who have consistently participated in all the earlier conventions, this convention was by all standards, the best ever held anywhere in America. The regional convention committee made substantial contribution to the splendid success of this convention. Jazahumullah. The excellent quality of the well-prepared and well-delivered speeches added immeasurably to the gratifying outcome of the occasion program-wise.

An overwhelming majority of the delegates arrived Friday night (Sept. 4th), most of them in time for Jumah prayers, which were led by Mir Mahmud Ahmad Nasir. The President's meeting was held at 4:30 p. m. with the representatives of 20 Jamaats, in attendance.

Suitable expression was given, by those attending, to the concern and anguish caused by the Punjab (Pakistan) Government confiscation of the Urdu translation of the Holy Quran by our beloved late Imam (Hazrat Khalifatul Masih II). The Resolution moved by the National President in the general session (reproduced elsewhere) was unanimously adopted.

The 1982 Conference Committee met in the evening and deliberated for over two hours on contemplated arrangements for the forthcoming international conference in New York City, September 25-26, 1982.

### THE FIRST SESSION

The first regular session of the convention was inaugurated by Sahibzada Mirza Muzaffar Ahmad, Grand-son of the Promised Messiah (peace be on him). In his inspiring opening address he exhorted the delegates to strive hard for the propagation of Islam by placing God before the world. Other speakers of the session included Mir Mahmud Ahmad Nasir, Missionary West Coast; Mian Muhammad Ibrahim; and Anwar M. Khan of Los Angeles who spoke on "Allah the All-Knowing," "The Khalifatul Masih II" and "Muhammad (peace be on him) as Preacher and Missionary," respectively. The learned discourse by Mir Sahib and the eloquent presentation by Mr. Anwar Khan were highly commended.

Earlier, Munawar Saeed, S. E. Regional President, welcomed the delegates, promising to do everything possible to make the delegates' stay really comforta-

ble. M. Inaamul Haq Kausar recited an appropriate portion of the Holy Quran and presented its translation at the very start of the convention and sweet-throated Hamid Ahmad Bhatti read a well-known poem of the Promised Messiah on the beauties of the Quran.

### THE SECOND SESSION

The afternoon session (Saturday, September 5) was split up into two sections. Men and women had their separate meetings. Men's meeting was chaired by Br. Muzaffar Ahmad Zafr, National President. Tariq Ahmad Sharif did the recitation of the Holy Quran admirably, and Laeeq Ahmad Butt recited a poem of the Promised Messiah in his usual melodious voice. Malik Abdul Mannan did well as a substitute speaker for Maulvi Masud Ahmad Jehlami, whom we badly missed at the convention, he being critically ill and under bypass heart surgery in Portland, Oregon. Br. Mannan spoke on Islamic Laws for punishment of crimes and spoke well. Br. Rashid Ahmad pleased the audience by introducing humorous anecdotes in the course of his knowledgeable speech on "No man has eaten better food than that procured through the labor of his own hands." "Advent of Mahdi and Messiah" was the topic of the scholarly discourse of Br. Abid Haneef. Dr. Khalil Ahmad Nasir, who is a reputed professor of comparative religions, presented up-to-date observations on "Jesus, the Cross and the Shroud of Turin" and circulated the text of his enlightening speech during the session. (Those desirous of having a copy may still contact Br. Khalil Ahmad Nasir.)

The last speaker was Sahibzada Mirza Farid Ahmad, who spoke on the responsibilities of the Ahmadiyya youth in English, and later in the time allotted to him, made an impressive appeal in Urdu to particularly exhort the Pakistani audience with regard to the urgency of realizing their promises made for the Khuddam Mosque Fund. The fervent and earnest requirement elicited a marvelously heartening response and substantial contributions were made by the delegates on the spot to the call of the day, which reflects most admirably on the attitude of the Jamaat to make adequate sacrifices whenever called upon.

The last item on the program was the written test on "The Philosophy of the Teachings of Islam" or "Muhammad, Seal of the Prophets" by Chaudry M. Zafrullah Khan. About a hundred brothers and sisters took the half-hour test, a feature of our American conventions. Answer books will be marked shortly

and results announced.

Side by side, the sisters held their own business meeting. Sister Salma Ghaniyy was elected National Lajna President. She will pick her own cabinet of national secretaries. A remarkable feature, a step forward in implementing "Purdah" among the sisters, is that all incoming officials are believed to be Purdah observing ladies. The regular speakers included Syeda Amatul Matin, wife of Mir Mahmud Ahmad Nasir, who no longer needs any introduction because of her popularity and achievements, spoke impressively on three aspects of the life of the Promised Messiah. Sister Aliyya Shaheed gave vivid impressions of her last year's visit to Jalsa Salana, and Sister Saffiya Saeed, the local Lajna president, welcomed the guests and sister Rashida Saeed, the National Lajna President, dwelt on the institution of Purdah. The Nasirat also presented their interesting program wherein awards were presented to the most diligent workers in their program for the year.

In the evening, Ansar and Khuddam held their respective business sessions, the Khuddam being blessed with the company of Sahibzada Mirza Farid in their midst.

### THE THIRD SESSION

Maulana Kaleem, despite indisposition, through his will power found strength enough to preside over the last session, much to the pleasure of the participants. After recitation from the Holy Quran by Br. Abid Haneef and a suitable poem of the Promised Messiah by Sardar Rafiq Ahmad, Br. Muzaffar Ahmad, our most eloquent and forceful speaker, spoke on "Marriage in Islam." "Importance of Correct Upbringing of Ahmadi Children" was dealt with in a well-prepared speech by Br. Yahya Sharif. "Some Prophecies of the Holy Quran" were described by Dr. Sajid of Chillicothe, to establish the authenticity of the Holy Quran, and as a proof of the existence of God. Then Mubashar, our National Administrative Secretary who acted as stage secretary, enthusiastically enumerated the blessed schemes initiated by our benign Leader Hazrat Khalifatul Masih III, all of which have received the desired response and have met with unique success.

Maulana Kaleem, as the last speaker of the convention, asked the Ahmadies in America to fulfill all the requirements of their "Baiat," improve their standard of financial sacrifices and come up to the expectation of their Imam by reflecting the true picture of Islam and Ahmadiyyat.

The session concluded with the presentation of prizes and awards to the Jamaats which were adjudged to be the best on the basis of the incoming

reports during the past year. Work done by Dayton, Cleveland, Willingboro, Tucson, Pittsburgh, and Indianapolis was recognized, along with that of Philadelphia, which seemed to have carried the lion's share of the prizes.

With prayers offered from the depth of our hearts for the success of our Movement and the solution of individual problems, led by Imam Kaleem, this year's most successful convention ended with hearty shouts of "Allahu Akbar," "Islam," "the Prophet of Islam," and "Ahmadiyyat" "Zindabad," epitomizing a perfectly successful and well-organized convention. Through the courteous and voluntary contributions of Br. Tahir Abdullah of Philadelphia, we had not only the pleasure of watching the video tape of last Jalsa Salana Rabwah on Friday evening, but also the sisters were privileged to watch the performances on the men's side of the program via closed circuit television in their own meeting hall. This innovative facility was provided for the first time.

The appropriate message which was sent from Rabwah to the delegates by Wakilut Tabshir, Sahibzada Mirza Mubarak Ahmad, was read at the convention by the Acting Missionary Incharge and is herewith appended. We hope and pray we are capable of acting up to it. The congregation also decided to send a cable to Hazur assuring him of our whole-hearted submission and loyalty to him and Ahmadiyyat. The text of this resolution is likewise being published. Prominent among distinguished guests from Pakistan was Sahibzada Dr. Mirza Munawar Ahmad, several Brothers from Canada and London also participating.

Mian Muhammad Ibrahim

A resolution addressed to Hazrat Khalifatul Maseeh III:

We the delegates of all Jamaats of the United States assembled in Washington, D. C. and representing all of the Ahmadies in the country submit to Hazoor our renewed and revitalized devotion to follow the Khilafat.

We do solemnly pledge that we will inshallah fulfill our pledge of Baiat to our maximum capacity. We reaffirm our determination to reflect true Islam in our lives and set best example to all. We pledge to carry out your directions and offer our services for the establishment of true Islam. We sincerely pray for Hazoor's good health, fully active and productive long life. We beseech Allah to enable us to commit our talents, energies, and lives to the service of Islam under your benign guidance.

Missionary Incharge and National President

### 33RD ANNUAL NATIONAL CONVENTION

Message from Wakiluttabshir Sahibzada Mirza Mubarak Ahmad for the annual convention to be held in U.S.A. in the first week of September 1981:

"I am very glad to know that the Jamaat is holding its annual convention on the 4-6th of Sept. I pray to God that He may shower His blessings on the deliberations of this convention and grant every member of the Jamaat all that the Promised Messiah Alaihissalam prayed for the participants and all others who for one reason or the other cannot join those attending the convention.

My dear brothers and sisters!

I should like all of you to realize that with the rapid advance that the Jamaat is making all over the world our responsibilities are increasing immensely. Let all of us realize it full well and let us pray to God that He may enable us to cope with the huge task. Let us pray for His blessings on all that we do.

I send all of you wherever you might be living in the United States of America, my hearty Salam."

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#### JAMAATS NEWS

Baltimore, MD.: Alhaj Abdul Fatai Aina and Haleema are blessed with a baby boy. May Allah enable the parent to train the child as a true Ahmadiyya Muslim.

Milwaukee, WIS.: Br. Muhammad Sadiq an Ahmadi Youth of this Jamaat has breathed his last on Monday, September 28, 1981. INNAA LILLAHI WA INNAA ILAIHI RAJIOON. The readers are requested to pray for his forgiveness. May Allah grant him Jannatul Firdous.

Washington, D. C.: The Jamaat held its regular meeting on September 20, 1981 at the Fazl Mosque under the chairmanship of Allah Bakhsh Chaudhary the President of the Jamaat. A portion of the Holy Quran was recited by Br. Masud Malik, who also presented the English translation.

Maulvi Inamul Haq Kausar spoke about the "Truth of the Promised Messiah," and explained to the audience, how the Promised Messiah prayed to the Almighty God i.e. If he is true in his pronouncement he be given victory, but if (God forbid) he was an imposter, let him perish and die mercilessly.

Next Br. Nasir Ahmad Khan read an Urdu poem with English translation which he had composed himself. All the participants enjoyed the poem.

The main event of the meeting was a speech by a guest from Jehova Witnesses. Mr. Kevin S. Slater spoke about their sect and how it suffered from other Christians. After his speech, questions were entertained by him and his associate. Keeping in mind

the hospitality aspect, questions were polite and non-controversial.

The Chairman thanked the guest speaker and compared briefly the Ahmadiyya Movement and the Jehova Witnesses. He explained that how a small Community originating from a very small unknown village named Qadian had spread to all parts of the globe. Because God the Almighty revealed to the Founder of the Ahmadiyya Movement in Islam, "I will spread thy message to the corners of the earth." The meeting was rounded off by a collective prayer led by Maulvi Inamul Haq Kausar.

St. Louis, MO.: The Jamaat is holding regular Juma'a services each Friday, and meetings on Sunday. Propagation is carried out in various ways. Six members of our Talimul Quran has completed the reading of the Yassarnal Quran and are improving their ability in reading the Holy Quran. Br. Abid A. Buttar had two boys awarded the eagle degree in scouting, which is the highest degree in boy scout. Their names are Rashid and Zahid.

Br. Ibrahim Khalil an active member breathed his last and was buried on September 9, 1981. May his soul rest in peace. From Allah we come, and to Him shall we all return.

This year the Jamaat chartered a bus to enable members to attend the Convention in greater number.

#### EAST COAST ILAQA IJTEMA

Camp Conewago, York, PA.: Majlis Khuddamul Ahmadiyya East Coast Ilaqa Ijtema was held here wherein 37 Khuddam, 16 Atfal and 3 Ansar from Baltimore, Boston, New York, Philadelphia, Washington, Willingboro, and York participated.

The speakers who addressed the participants include, Alhaj Ata Ullah Kaleem, the Naib Sadr Khuddamul Ahmadiyya, Br. A. Kabeer Haq, the National Qaid and Br. Saleem Mohaimin the Ilaqa Qaid.

The various competitions were held and the following Khuddam and Atfal gained the coveted positions:

**SPEECH COMPETITION:** First: Safiullah Chaudhari; Second: Rafi Ahmad; Third: Shakil Akbar

**TILAWAT COMPETITION: KHUDDAM:** First: Imdad Ali; Second: Safiullah Chaudhary; Third: Javed Bhatti

**TILAWAT COMPETITION: ATFAL:** First: Wajid Bashir; Second: Haroon Rashid

The National Khuddam Religious Evaluation Test was given. All branches participated in taking of the test.

The Khuddam as well as Atfal had very good sports games. They had also a good Archery Demonstration put on by a local Archery Club in York, Pa.

SALEEM A. MUHAIMIN QAID ILAQA

33RD ANNUAL CONV. TION IN PICTURES



Maulvi Inamul Haq Kausar reciting a portion of the Holy Quran



Munawwar Saeed reading his welcoming address



Sahibzadah Mirza Muzaffar Ahmad delivering the Inaugural Address



Meer Mahmud Ahmad delivering his speech



**Mahmud A. Anwar addressing the Convention**



**Mian Muhammad Ibrahim delivering his speech**



**Abdul Mannan Malik is delivering his speech**



**Br. Rashid Ahmad addressing the Convention**



**Dr. Khalil Ahmad Nasir delivering his speech. On the left side of Alhaj Muzaffar Ahmad is Sahibzadah Dr. Mirza Munawwar Ahmad**





**Sahibzadah Mirza Farid Ahmad is addressing the Convention**



**Br. Abid Haneef is addressing the Convention**



**Alhaj Muzaffar Ahmad is delivering his speech**



**Br. Yahya Sharif is delivering his speech**



**Dr. Muhammad Husain Sajid is addressing the Convention**



**Mubashir Ahmad is addressing the Convention**



**Alhaj Ata Ullah Kaleem is delivering the Closing Address**



**A section of the participants of the Convention**



**A section of the participants of the Convention**

## HAJJ OR PILGRIMAGE TO MECCA

By Sufi M. R. Bangalee M. A.

*Hajj or the pilgrimage to Mecca, which forms one of the pillars of Islam, is a duty incumbent upon every Muslim once in his life. It becomes compulsory only under certain conditions, such as physical health, financial ability, security in the way and transportation facilities.*

*The three sacred months of Shawwal, Zul Qa'da and Zul Hajja are the appointed season of the pilgrimage. Umrah, or the little pilgrimage, may be performed at any time, except in the season of the Hajj. It differs in some of its forms from the Hajj, or the pilgrimage proper.*

It is necessary for the Haji or the pilgrim, to undertake the sacred journey with the definite purpose and intention of performing the pilgrimage. When he arrives at Miquat, the fixed stations which are at a distance of five or six miles from Mecca, on the various roads leading to the holy city, the pilgrim, after ablution and prayers must put off his ordinary dress and assume the Ihram or the pilgrim's garb, which consists of two seamless sheets, one of which is worn around the loins and the other thrown over the shoulders. While in the state of Ihram, the Haji must abstain from the affairs of the world. He must not shave at all, nor trim his nails nor annoint his head, nor hunt. He must devote himself entirely to prayers and to the remembrance of God. The formulas and expressions which the Haji, is required to repeat constantly are as follows:

*"O Lord, Here I am, Hear I am. There is no partner unto Thee. All praise, bounty and the sovereignty belong to Thee. There is no partner unto Thee."*

*"Allah is most great."*

*"There is none worthy of worship but Allah."*

*"Allah is Holy and all praise belongs to Allah."*

Upon arrival at Haram—the sacred territory a few miles round the city of Mecca—when the Haji first gazes at the Ka'aba, he is supposed to pray earnestly as that is considered a special moment for the acceptance of prayers. The kissing of the Black Stone which adorns the Southeast corner of the house of God constitutes the next important ceremony, after which the pilgrim makes seven circuits around the sacred house, each time kissing the Black Stone. When the overwhelming multitude prevents access to it, a gesture is made toward it with the hand, which is kissed instead. This is called Tawaf or circumambulation round the Ka'aba, at the conclusion of which the Haji has to offer prayers within the precincts of the holy house standing behind Maquami-Ibrahim—the place of Abraham.

The pilgrim next proceeds to the mounts Safa and Marwa. First ascending the hill of Safa, he recites the Takbir or "Allah is most Great," with his face turned toward the Ka'aba. Then he descends and starting from Safa, he runs seven times between the two summits. This is called Sa-ee, or the Running, after which, the wayfarer to God stays in Mecca with his pilgrim's garb on, until the eighth of Zul Hajja. On that day he goes to Mina, a place three miles distant from Mecca. He reaches there before noontide and stays overnight.

On the morning of the ninth day immediately after the early dawn prayers, the Haji proceeds to Arafat, a plain at a distance of six miles from Mina. Arriving at the Valley of Namrah, the pilgrim offers his early and late afternoon prayers together and then enters into Arafat and remains there until sundown. This staying in Arafat forms a principal part of the ceremonies of the Hajj. The pilgrim must devote himself solely to prayers and the remembrance of God. After sunset, the Haji departs from Arafat and goes to Muzdalifa a place midway between Arafat and Mina, where he spends the night in devotions.

On the tenth of Zul Hajja, after prayers at the break of dawn, the pilgrim visits the sacred Mosque of Masharul Haram and spends a little while in prayers. Departing thence before sunrise, the Haji goes to Mina where there are three different pillars called Jamratul Aquaba, Jamratul Wusta, the middle pillar, and Jamratul Ula, the first or the little pillar. There the Haji performs the ceremony called Ramiul Jimar or the throwing of the pebbles. He throws seven stones at Aquaba, each time reciting "Allah is Most Great." At that time, he ceases reciting the formula, "O Lord, Here I am" which he started when assuming the pilgrim's garb. This ceremony duly over, the pilgrim offers the sacrifice of Idul Adh-ha, an account of which has already been given. The offerings of the sacrifices marks the conclusion of the essential ceremonies of the Hajj. The Haji now shaves his head, cuts his nails, removes his Ihram or the pilgrim's garb, takes a bath and resumes his ordinary dress.

Next following this, the Haji should pay a visit to the Ka'aba and make circuit around it and in case he could not make the circuit of Safa and Marwa before, he must do it now. Without this Hajj will not have been fulfilled. Then he should turn to Mina and remain there until the thirteenth of Zul-Hajja. During his stay at Mina, he must perform the ceremonies of

casting pebbles at the pillars each day after noontide and spend all his time in prayers and in the remembrance of God.

On the thirteenth day, the pilgrim pays his last visit to Ka'aba and makes his farewell circumambulation of the holy house at the conclusion of which he offers his prayers and thus brings his Hajj to completion. The Haji is now free to go where he wills.

The following acts are considered meritorious:

Praying with the face, the chest and stomach touching the wall near the corner where stands the Black Stone. The drinking of the water of the well Zam Zam.

Paying a visit to the caverns of the mounts Hira and Thaur, and to the Vale of Abu Talib, about which we have already spoken.

Offering prayers in Masji-dul Haram, the Holy Mosque in Mecca.

It is the pious custom with those pilgrims who can afford to do so to pay a visit to the holy city of Medina, where lies the tomb of the great Prophet Muhammad (P.B.O.H.).

### PHILOSOPHY OF HAJJ

The ceremonies of the Hajj are not empty and meaningless forms. They have deep spiritual significance. Just as the soul cannot exist without the body and the kernel cannot exist without the shell, similarly, the vital spiritual reality and experience cannot be attained without these outward forms of devotion. In the eyes of the true Muslims the pilgrimage is null and void unless each of the successive formal acts which it involves is accompanied by corresponding movements of the heart.

The word *Hajj* literally means *Qasd* or aspiration and in its spiritual significance it symbolizes the journey from this material world to God, which means realization of and union with Him.

The Pilgrimage to Mecca is a symbol of respect shown to places where the will of God was manifested and serves to remind the faithful of these incidents. It is reminiscent of the story of Ishmael and Hagar who had been left in the desert by Abraham, and how those who make sacrifices in the path of God are protected and honoured. This inspires the pilgrim with living faith in the power and might of God. He finds himself near the place which has been dedicated to the worship of One, True God from time immemorial. And he comes to experience a spiritual association with those who have through countless centuries been bound together by the love and remembrance of God, among whom he reckons himself.

The pilgrimage trains the Muslim to leave his dear hearth and home, to suffer separation from his friends and relatives and to undergo the hardships of the arduous journey for the sake of God.

A supreme purpose of the pilgrimage to Mecca, is the fulfillment of the ideal of equality and brotherhood of mankind. Dressed in the same simple garments, the vast concourse of the pilgrims presents an impressive sight. There the emperor cannot be distinguished from the ordinary peasant. There the king is made to realize that he is not superior to the poorest man in the street. There the humble servant is made to feel that he is not inferior to the greatest monarch. It indeed is a great academy of universal brotherhood.

T. W. Arnold says: "But above all and herein is its supreme importance in the missionary history of Islam—it ordains a yearly gathering of believers of all nations and languages, brought together from all parts of the world to pray in the sacred place (The Ka'aba) towards which their faces are set in every hour of private worship in their distant homes. No fetch of religious genius could have conceived a better expedient for impressing on the minds of the faithful a sense of their common life and of their brotherhood in the bond of faith. Here is a supreme act of common worship, the Negroe of the West Coast of Africa meets the Chinaman from the distant East; the courtly and polished Ottoman recognizes his brother Muslim in the wild islander from the farthest end of the Malayan Sea. At the same time throughout the whole Muhammadan world the hearts of believers are lifted up in sympathy with their more fortunate brethren gathered together in the sacred city (Mecca) as in their own homes they celebrate the festival of 'Id al Adh'a or (as it is called in Turkey and Egypt) the feast of the Bayram'. (The Preachings of Islam by T. W. Arnold. Page 338.)

### FESTIVAL OF SACRIFICES

*Continued from page 3*

your sacrifices reaches God, but it is the righteous motive underlying them that reaches Him." (22:38)

"A true Muslim," therefore in the words of Hazrat Ahmad, the Founder of the Ahmadiyya Movement in Islam, "is he who bows his neck before Allah the Creator and Sustainer of all the worlds. And for Him he sacrifices the she-camel of himself and throws down on her forehead and he does not forget own death at any moment."

### HADEES

All the creatures are the family of Allah and therefore Allah Likes that person most who treats His family nicely.

# FAZLE UMAR FOUNDATION

An Important Announcement  
For the Year 1360 H.S./1981 A.D.

Annual Prizes of Rupees 12,500 for Literary Works



At the Annual Gathering of 1949, Hazrāt Musleh-Mauood (may God be pleased with him) laid before the Community a comprehensive scheme regarding the Ahmadiyya Publications. To implement this scheme, the Fazle Umar Foundation has fixed five prizes of Rs.2500 each. These prizes are awarded for works which fall under any one of the following categories of topics:

**First Category:** The basic tenets of Islam, e.g., Existence of God, Divine attributes, the need of Prophethood, criteria for the recognition of the Prophets, Prayer, Fate, Life after death, Paradise and Hell, Miracles, the need of Shariat (Religious Law), and life of the Holy Prophet.

**Second Category:** Any aspect of Islamic forms of Worship and Islamic moral ethics.

**Third Category:** History of Religion, history of former prophets, history of Islam, history of propagation of Islam in any country, history of the Ahmadiyya Movement, life story and character sketch of any companion of the Holy Prophet or any hero of Islam, etc.

**Fourth Category:** Islamic Economics, e.g., Banking and interest, systems of insurance, Labor and related questions, Organization of Trading Companies, Industry, International Commerce (Aside from throwing light on these subjects from the Islamic point of view, the discussion must include comparison with the existing system), Research by Muslims in any branch of knowledge and their contribution to its development.

**Fifth Category:** Any literary topic not included in the above mentioned categories of titles.

## RULES AND CONDITIONS

1. These prizes will be awarded annually. For this purpose a year will be reckoned as from 1st January to 31st December.
2. Only those manuscripts will be included in the competition which are received in the office of the Fazle Umar Foundation on or before 1st November in any year. Exceptions to this condition may be allowed under special circumstances.
3. It is important that the manuscript is original and unpublished.
4. The manuscript shall not be less than 20,000 words.
  - (a) Two bound copies of the draft shall be submitted; a third copy should be retained by the author for his personal reference. While submitting his article, the entrant should state clearly the category of prize (first, second, etc.) under which the entry falls.
  - (b) The author should submit an outline of his thesis before undertaking the writing of the paper so that the committee appointed for this purpose can suggest essential modification and improvement if necessary.

(c) The author, in his thesis, must include complete references quoting the author, the name of the book and the year of its publication.

(d) It is permissible for an Arabic and an English scholar to jointly produce a thesis in English which can be published in joint names.

5. Old books shall not be eligible for consideration.
6. To qualify for a prize, special standard of literary merit and research work has been prescribed. The question whether any entry comes up to this standard and as such is eligible for the award of a prize shall be decided by a Board whose appointment will be made by the Chairman of the Foundation. The decision of this Board shall be final and binding and beyond appeal in any Court of Law.
  - (a) The thesis approved for the grant of an award will be suitably amended by the author in the light of the remarks and comments made by the judges of the thesis before it is published.
  - (b) Such an amended copy will be submitted for record to the Foundation office.
7. It is not at all a compulsive obligation to award all these prizes every year. If in any year entries do not measure upto the standard in any division, no award of prizes will be made that year.
8. The copyright of the prize winning thesis will belong to the author, but the Foundation shall have the right to publish one-third of the thesis as its excerpt and if the author concerned does not publish his prize-winning work in three years, the copyright thereof shall pass on to the Foundation.
9. (a) If the printing and publication of an article be under the consideration of the Foundation and its author insists on grant of suitable royalty, the Foundation shall give due regard to the request, i.e., the payment of royalty for the publication of a thesis is not outside the bounds of possibility.
  - (b) If a writer is not in a position to publish his thesis, and if its publication is, in the opinion of the Foundation, in the interests of the Movement, the Foundation will make necessary arrangements.
10. It is upto an author to determine the category or division for his entry under anyone of the above mentioned five categories of topics. He may, however, consult the Chairman of the Foundation in this behalf. The title of the approved thesis will be reconsidered before its publication for any possible amendment.
11. It is for the Chairman of the Foundation to decide as to which of the said categories covers an entry or whether it is not covered by any category and his decision in this respect shall be final and binding.

(Secretary, Fazle Umar Foundation, Rabwah)

## THE PLACE OF THE BLACK STONE IN HAJJ RITES



Many of the places and objects connected with Hajj are mentioned in the Holy Quran. The *Arafat*, *Masharal-Haram*, *Tawaf*, *Safa*, *Marwa*, *Maqamo Ibrahim*, but nowhere has the Holy Quran spoken about the Black Stone. It is no object of worship at all.

One of the grossest misconceptions about Islam is the position of the Black Stone—*Al-hajjar al Aswad*. The misconception has been born of a profound ignorance/and/or deliberate distortion.

Most of the photographs of the Sacred Mosque in Mecca as seen in books and periodicals contain a rectangular object, which is draped in black, looking like a big box placed in the centre of the Sacred Mosque.

This black object is commonly referred to by many non-Muslims as the black stone, which Muslims go to worship in Mecca. I have heard this distortion with my own ears, at least five times before.

The truth is that the black object is the original Kaaba—The Bait al ateeq which was met in ruins by the patriarch Abraham when he brought his family of Hajar and Ismail to be domiciled in Arabia. The same building is referred to in the Holy Quran as the first house built on this earth for the worship of one Allah.

Seeing it from pictures and photographs, it looks small, but in actual fact, it is a rectangular building, almost at the centre of the Sacred Mosque. The two front walls are 40 feet each in length while the two side walls are each 35 feet wide. The height of the building is 30 feet.

After you have known these facts, I hope you will join anybody to refer to the *Bait al Ateeq* as the black object being worshipped by the Muslims in Mecca. Muslims worship only Allah—and one Allah alone.

However, it is quite true that there is a black stone. Let us quickly examine its position and significance.

The four corners of the Kaaba—the Ancient House are known by four different names. One is named *Ruknu al-iraqi* after Iraq. Another is named *Ruknu al-yamani* after Yemen. The third is named *Ruknu Asshami* after Syria and the fourth is named *Ruknu al-aswad* after the black stone which forms an important, easily distinguishable part of the corner.

The four walls of the Kaaba are covered with a shinning black curtain known as the *Kiswah*.

Now, back to the black stone. In the fourth corner known as the *Ruknu Aswad*, about five feet from the ground is the famous black stone—*Al-hajar al Aswad*. It is built into the corner wall. It is in fact

of a reddish black colour, already broken to pieces but held together by a silver band.

Under normal circumstances, we should not be bothering ourselves about this stone, but because of the mischievous assertions of some opponents of Islam.

One of the important duties of Haji is seven-times-going-round the Holy House, Kaaba. The significance of the black stone in connection with Tawaf is that the circumambulation commences at the corner containing the Black Stone. And as the Tawaf progresses, each round terminates at the same corner. In order to facilitate counting, pilgrims kiss the stone or make a sign towards it and keep going until the circumambulations are complete.

Honestly, there is no plausible explanation as to where the stone came from, but is definite that it has been there at the corner before even the Holy Prophet was born. At least, it must have been there since Abraham rebuilt the Sacred House—Kaaba.

One very significant point is that, there were about 360 idols inside the Kaaba before Islam, but the Black Stone was never considered as an idol. The idols were kept inside the Kaaba where—as the black stone was part of the building at a corner of the House.

All historians are unanimous about the fact that black stone was never worshipped even by the pagan Arabs before Islam.

The holy Prophet was reported to have kissed the black stone. He also kissed the Corner known as *Ruknu-yamani* according to other narrators. In fact some of his companions kissed the four corners of the Sacred House as a sign of affection rather than worship. One narration recorded the Holy Prophet as using a rod in his hand to touch the black stone from the back of a camel when he was performing the Tawaf.

The well known Caliph Umar, removed all doubts about the position of the Stone before kissing it one day when he said:

“I know that you are a mere stone. You cannot do any good or any evil. Had I not seen the Holy Prophet kissing you, I shall never have kissed you.”

However, there is a narration of considerable merit about the black stone.

The Israelites looked upon Ismail as the rejected of Allah. They maintained that Allah made a covenant with the children of Isaac only. They held this view because Abraham cast Ismail near the Kaaba. But, by Allah, it was the rejected stone that, was to become the “head stone of the corner.” In other words, it was from the progeny of Ismail that the last law

bearing Prophet—the headstone of the corner—was to arise and the black stone, wherever it came from, was placed as the cornerstone of the Kaaba as a sign that the rejected Ismail and his progeny were the true inheritors of the Divine kingdom.

Most probably the black stone is the same one that is referred to in the Bible, Daniel 2, verse 45 as “The Stone that was cut out of the mountain without hands.”

Indeed, if the black stone is kissed, it is not kissed as an Idol or a heathen god, but as a monument to the rejection of a nation which was to become the “headstone” in the kingdom of Allah.

Hazrat Ahmad, the Promised Messiah, and Mahdi, the Founder of the Ahmadiyya Movement in Islam while throwing light on the Ka’aba and the Black Stone says in his book, *The Fountain of Knowledge*: “... So, in the other kind of worship, that is to say, love and self-sacrifice, there is an interplay of actions between the body and the soul.

“While in love the human spirit all the time hovers round its beloved and kisses his threshold. So the Ka’aba has been made a physical symbol for the true lovers.

“God seems to say: Look! This is My House; and this Black Stone is the Stone of My Threshold. (God’s ‘Threshold’ is the Source and Spring of all bounties, that is to say, every blessing emanates from His ‘Threshold’).

“And He commanded thus in order that man might give physical expression to his love. So, the Hajis at the place of Haj go physically round this House, their countenance and their attitude showing their mad love for God . . . and, assuming the role of the love intoxicated, go like lovers round the House of God, imagining this Stone to be the Stone of God’s Threshold, they kiss it their physical enthusiasm giving rise to warmth of spiritual love - the body goes round that house and kisses the Stone of the Threshold while the spirit round the real Beloved and kisses his spiritual Threshold.

It is not at all polythetic practice - a friend kisses a beloved friend’s letter; no Mussalman worships the Ka’aba, nor does he pray to the Black Stone for blessings - he takes it only for a divinely appointed physical symbol and nothing else.”

## REMEMBRANCE OF GOD

It is quite clear from the Holy Quran that the remembrance of God gives consolation to the heart. It says: “Aye! it is in the remembrance of Allah that hearts can find comfort.” (13:29) (Malfoozat,

### Important Announcement:

## RULES REGARDING THE BURIAL OF MOOSEES

Many Moosees have expressed the desire of being buried in Qadian at the Bahishti Maqbara. We are pleased that now facilities have been created for all such persons and the Secretary of the Bahishti Maqbara has issued instructions for all such persons:

(1) The Moosee’s relations must at first obtain in writing the permission of Hazrat Khalifatul Masih III, Rabwah, for the burial of the Moosi in Bahishti Maqbara, Qadian. The coffin should be consigned to Qadian only after such permission has been obtained.

(2) The relations should also produce a certificate obtained from the local Jammāt that no arrears of any kind are due from the Moosee and that he lived his life according to what is contained in Al-Wassiyat.

(3) In case the Moosee lived originally in Pakistan and subsequently settled in a foreign country, then, his relations must produce a certificate from the office of the Bahishti Maqbara, Rabwah that no arrears of any kind are due from the Moosee.

(4) If the coffin is sent to Qadian without the permission it will be interred as a trust in the common cemetery and shall be buried in the Bahishti Maqbara only after the permission from Hazrat Khalifatul Masih has been duly obtained and also other necessary action completed, which will take at least six months.

## SINCERE REPENTANCE

It is a fact that if a person repents sincerely and devotes his life to the cause of God and does good to the people, his life is prolonged. He should be spreading Islam and he should have the ambition that the Oneness of God may be established widely. In order to do all this, it is not necessary that he should be a religious scholar or that he should have abundance of knowledge; what is required is that he should be telling the people to do good and to avoid evil. This is the basis of being useful to the people and it is this usefulness to the people that goes to prolong the life. (Malfoozat, Vol.VI, p.90)

## PATIENCE—NOT REVENGE

You should be patient. This is the time to show patience. He who shows patience, gets the increase from God.

Revenge is like alcohol. When somebody starts taking it just a little, he finds that later on he continues adding to it, so much so that a time comes when he cannot get rid of it and goes beyond the bounds. This is how when a man starts taking revenge, he reaches a stage where he becomes cruel and unjust. (Malfoozat, Vol.VI, p.32)

ISLAM PREACHED ON MANHATTAN CABLE TELEVISION



New York: Alhaj Ata Ullah Kaleem, the Imam of the American Fazl Mosque Washington, D. C. has preached Islam for almost one hour on Manhattan Cable Television. The program was a live program conducted by Arthur Stabile, Jr., the Director of International Student Hospice, New York.

Alhaj Kaleem started the program by explaining Islam as completion of religion inaugurated by God in the beginning of the world by sending the Prophets at different times to various people to lead them to their Creator. When the world reached to the stage when it was ready to receive complete teachings, Alhaj Kaleem continued, God revealed the Holy Quran to the Holy Prophet Muhammad (peace and blessings of God be upon him) as complete and final guidance for mankind. Imam Kaleem also referred to the prophecies of Moses and that of Jesus mentioned in Deuteronomy (18:18) and St. John (16:12-13) regarding the advent of a Prophet like unto Moses, and one who will guide in all truth. He further explained that the advent of the Holy Prophet Muhammad was in accordance to these prophesies and those of others mentioned in the Scriptures.

In answering the questions of the Director, Alhaj Kaleem read the verses from the Holy Quran wherein the Muslims have been enjoined to believe in all the prophets of God, and the verses wherein the position of Jesus has been described. He also explained that according to the Holy Quran, Jesus did not die upon

the Cross, rather God saved him from the accu death and gave him and his mother refuge on an elevated land of green valleys and springs of running water. This, he remarked, refers to Kashmir where he died his natural death and his tomb is found in Sprinagar, the capital of Kashmir.

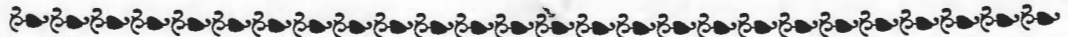
At this point, the Director announced, that the Ahmadiyya Movement in Islam will hold an International Conference describing the position of Jesus in the Holy Quran at Madison Square Garden on September 25-26, 1982 wherein people from Asia, Europe, Africa, and America shall participate. This announcement was made three times by the Director with some intervals.

As the program was a live one, there was direct telephone link opened for questions from the viewers. Among the questions asked by the viewers and answered by Imam Kaleem was the Jihad, the violence perpetrated in some Muslim countries, and the existence of God.

For further information on Islam, the address of the Ahmadiyya Mission House was announced and even was shown on the television. Alhamdo Lillah.

The program was rounded off with the prayer English translation of Sura Fatiha (the first chapter of the Holy Quran).

The Director, Mr. Stabile was presented with the copies of the Holy Quran Arabic text with English translation, the Philosophy of the Teachings of Islam, and Ahmadiyyat the Renaissance of Islam.



NEW YORK MISSION

Maulvi Masud Ahmad Jihlumi, the Regional Missionary for the North East Region is out of hospital after an open heart surgery performed by our Ahmadi doctor—Seyyed Afatab Ahmad at Portland, Oregon. He spent a few days at Dr. M. M. Tahir house under the direct care of Dr. Aftab and that of Dr. Tahir. He has returned to New York but

he shall be convalescing for three months during which period Mian Muhammad Ibrahim, the Regional Missionary for Midwest Region (who has already reached New York) will work in place of Maulvi Masud Ahmad Jihlumi. The members are requested to pray for speedy and complete recovery of Maulvi Masud Ahmad Jihlumi.

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