

AHMADIYYA

Gazette

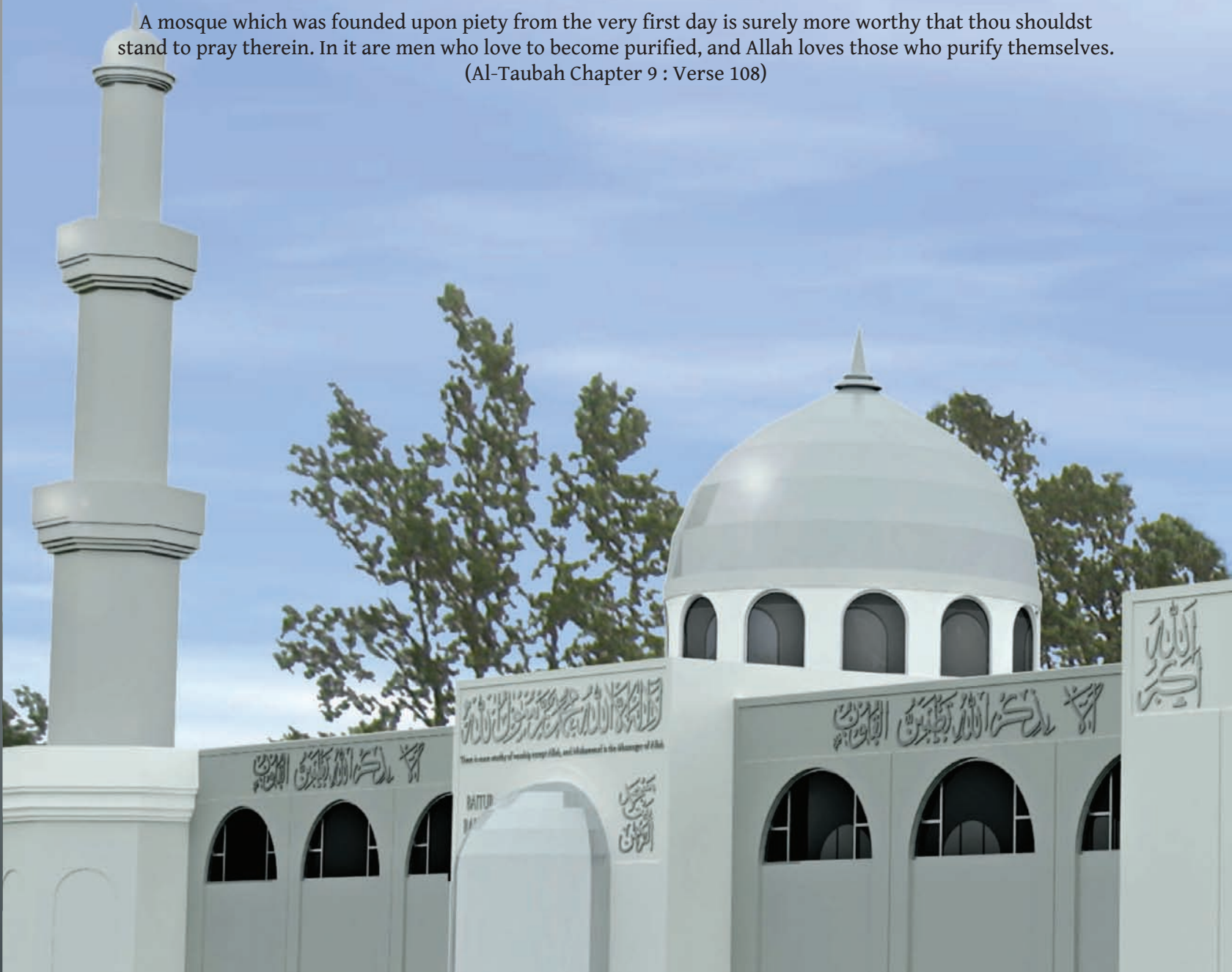
CANADA



APRIL 2013 | WWW.AHMADIYYAGAZETTE.CA

لَمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ ۗ
فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَّطَهَّرُوا ۗ وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ﴿١٠٨﴾

A mosque which was founded upon piety from the very first day is surely more worthy that thou shouldst stand to pray therein. In it are men who love to become purified, and Allah loves those who purify themselves.
(Al-Taubah Chapter 9 : Verse 108)



Masjid Baitul Rahmān Vancouver, British Columbia

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ عَبْدُهُ وَرَسُولُهُ



NATIONAL MOSQUE FUND

Alḥamdulillāh, our Jamā'at is growing rapidly. This growth is creating a pressing need to have more Mosques all over Canada.

To fulfill this need, all our brothers and sisters are requested to generously donate towards the National Mosque Fund on a monthly basis so that we can meet the ever growing need of building new Mosques. The sacrifices made today will Inshā'Allāh safeguard both our and our progeny's future.

May Allāh the Almighty shower His innumerable blessings on those who come forward and donate out of that which Allāh Himself has given.

May Allāh bestow upon all of us the strength and courage to answer the call of the hour.

May Allāh reward you.

Khalid Naeem,
National Secretary Finance Canada

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

Ahmediyya Gazette Canada

An Educational and Spiritual Publication

Volume 42 - No. 4 - April 2013

Jamādī-I/Jamādī-II 1434 AH - Shahādāt 1392 HS



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Printing:

Jamnik Graphics

The official publication of the
Ahmediyya Muslim Jamā'at Canada

ISSN 0229 5644

1. Ahmediyya - Periodicals.

I. Ahmediyya Movement in Islām Canada.

BP195.A34 1972 297.8605-20dc

CANADA POST

SECOND CLASS MAIL

Mail Registration No: 40026877

www.Ahmediyyagazette.ca

Current Issues - Archives - Contribute - Register - Contact

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The Ahmediyya Gazette Canada is published by the Ahmediyya Muslim Jamā'at Canada. The editors of the Ahmediyya Gazette Canada shall be solely responsible for all errors or omissions contained in the publication herein of the writings of the Promised Messiah^{as} or any of his successors^{ra}, as well as the summaries of the sermons or addresses of Ḥaḍrat Mirzā Masroor Aḥmad, Khalīfatul Masīḥ V^{aa}.

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Pearls of Wisdom



THE HOLY QUR'AN

And whatever you have been given is only a temporary provision of this life, but that which is with Allah is better and more lasting for those who believe and put their trust in their Lord,

And who eschew the more grievous sins and indecencies, and, when they are wroth, they forgive,

And those who hearken to their Lord, and observe Prayer, and whose affairs are *decided* by mutual consultation, and who spend out of what We have provided for them,

And those who, when a wrong is done to them, defend themselves.

And the recompense of an injury is an injury the like thereof; but whoso forgives and *his act* brings about reformation, his reward is with Allah. Surely, He loves not the wrongdoers.

(42:37-41)

فَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا وَ
مَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ
يَتَوَكَّلُونَ ﴿٣٧﴾ وَالَّذِينَ يَجْتَنِبُونَ كَبِيرَ
الْإِثْمِ وَالْفَوَاحِشِ وَإِذَا مَا غَضِبُوا هُمْ
يَغْفِرُونَ ﴿٣٨﴾ وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَ
أَقَامُوا الصَّلَاةَ وَآمَرَهُمْ بِشُورَىٰ بَيْنَهُمْ وَ
مِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٩﴾ وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ
هُمْ يَتَّصِرُونَ ﴿٤٠﴾ وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلَهَا
فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ
الظَّالِمِينَ ﴿٤١﴾

HADĪTH OF THE HOLY PROPHET MUHAMMAD^{SA}

Ḥaḍrat Umm Salamah^{ra} narrates that the Holy Prophet^{sa} said:
“The one from whom counsel is sought should be trustworthy and loyal.”

(Jāmi‘ Tirmadhī)

Ḥaḍrat Abū Huraira^{ra} narrates that the Holy Prophet^{sa} said:
“If your counsel is sought, then give proper advise. If you do not do so you will have betrayed him.”

(Musnad Al-Imām Al-A‘ẓam)

عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْمُسْتَشَارُ مُؤْتَمَنٌ -

(جامع ترمذی، ابواب الاستیذان والاداب باب ان المستشار مؤتمن)
عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ اسْتَشَارَكَ فَأَشْرَهُ بِإِثْرِهِ فَإِنْ لَمْ تَفْعَلْ فَقَدْ خَنَنْتَهُ -

(مسند الامام الاعظم، كتاب الادب)

So Said the Promised Messiah^{as}



When a person is purged of his base desires and leaves aside his ego to live within the desires of God, [then] none of his actions are impermissible. Rather, every one of his actions is in accordance with God's will. People only fall into troubles when their actions are not in line with the will of God, i.e. [when] God's pleasure is opposed to [such actions]. Such a person acts according to his passions. For example, [a person] becoming enraged, ends up carrying out an act which usually result in legal proceedings and disputes.

However, if someone makes it his desire to never carry out an action or take comfort without approval from the Book of Allāh (meaning without instructions from the Holy Qur'ān), then he will turn to the Holy Qur'ān for each and every matter. Without a doubt, the Book of Allāh will provide counsel as it says,

وَلَا رَطْبٌ وَلَا يَأْسٌ إِلَّا فِي كِتَابٍ مُّبِينٍ

“Nor is there a grain in the deep darkness of the earth, nor anything green or dry, but is recorded in a clear Book.” (6:60)

So, if we resolve to take counsel from the Book of Allāh then we will definitely find [its] counsel. However, a person who merely follows his passions will definitely fall into loss. At times he will face accountability. As opposed to this, Allāh says, [my] friend, who speaks to me, treads [my path], works [in

my cause] is as though he were rapt in Him.

The degree to which [a person] lacks raptness [in God], is the same degree to which he is far from God. However, if his raptness is just as God explains, then there is no approximation of his faith. For his succour, Allāh the Exalted says,

مَنْ عَادَ لِيْ وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ

“Whosoever opposes my friend, opposes Me.”

Now observe how elevated the grandeur of a Mutaqī (God-conscious person) and how high his stature is. One whose nearness to Allāh is such that if you confront him, it is as if you are confronting God. Then [imagine] to what extent God will be his aid and helper.

People become caught in many troubles, but those who are Mutaqī are saved. In fact, those who come to him are also saved. There is no limit to troubles. Man is himself filled with so many troubles that there is no reckoning them. If only illnesses were looked at then [they are in themselves] enough to create thousands of problems.

However, he who is in the fortress of Taqwā, is safeguarded from them. He who is outside of [this fortress] is in a jungle filled with ferocious animals. (Malfūzāt Vol. 1 pg. 9-10)

So, if we resolve to take counsel from the Book of Allāh then we will definitely find [its] counsel. However, a person who merely follows his passions will definitely fall into loss. At times he will face accountability. As opposed to this, Allāh says, [my] friend, who speaks to me, treads [my path], works [in my cause] is as though he were rapt in Him.

Guidance from Ḥaḍrat Khalīfatul Masīḥ V^{aa}

Attributes of a Mu'min (Believer) Summary of Friday Sermon Delivered on July 6, 2012

On July 6, 2012, Ḥaḍrat Khalīfatul Masīḥ V^{aa} delivered the Friday Sermon at Baitul Futūḥ Mosque, London.

Ḥuḍūr^{aa} recited verses 58-62 of Sūrah Al-Mu'minūn and verse 9 of Sūrah Al-Bayyinah, which are translated as follows:

“Verily, those who fear their Lord, holding Him in reverence, and those who believe in the Signs of their Lord, and those who ascribe not partners to their Lord, and those who give what they give while their hearts are full of fear because to their Lord they will return—these it is who hasten to do good works, and these it is who are foremost in them.” (23:58-62)

“Their reward is with their Lord—Gardens of Eternity, through which streams flow; they will abide therein forever. Allāh is well pleased with them, and they are well pleased with Him. That is for him who fears his Lord.” (98:9)

Explaining the meaning of the Qur'ānic term *khashiyyah*, or fear of God, Ḥuḍūr^{aa} said that *khashiyyah* means to fear Allāh even though we cannot see Him, and this can only come about with true

Divine cognition. *Khashiyyah* means to be inspired with the greatness and majesty of God and to have full faith in His power.

The Promised Messiah^{as} says that only those people truly fear God who have knowledge of His Glory, Power, Beauty and Majesty. Islām and *khashiyyah* are essentially one and the same thing. It is only through *khashiyyah* that one truly enters Islām. To become a true believer, one should have knowledge of God's Powers and Attributes. Such cognizance is not limited to any group; everyone should try to acquire it according to one's capacity. Thus, by linking Islām with *khashiyyah*, the Promised Messiah^{as} has placed the true believers in the same category as the men of knowledge. And in doing so, he has placed upon us the responsibility to acquire knowledge of God's attributes and to mould our own selves according to them. A person who claims knowledge but does not tread the path of guidance is not a true man of knowledge, or 'Alim.

The Promised Messiah^{as} says that knowledge does not mean only logic or philosophy. True knowledge comes from God, leading to His cognition and

khashiyyah. A true divine scholar is one who fears God and does not speak frivolously. True knowledge comes from the Holy Qur'ān. The highest goal of a believer is to attain the level of absolute certainty. 'Ilm means the knowledge of the Holy Qur'ān and not just logic and philosophy.

Ḥuḍūr^{aa} said that by distinguishing between true and superficial scholars, the Promised Messiah^{as} has taught us to acquire true piety and fear of God. This command is not for any group, rather it is incumbent upon all believers to follow in the footsteps of the Holy Prophet^{sa}. Let us make the best use of the month of Ramaḍān to attain nearness to Allāh. Ḥuḍūr^{aa} read out some supplications of the Holy Prophet^{sa} expressing his great humility, and said that the Holy Prophet^{sa} is the perfect example with respect to *khashiyyah*. If we follow his example, we too will attain God's favours. May Allāh enable us to go through the blessed month of Ramaḍān with the fear of God in our hearts and may it help to bring about a spiritual revolution in our lives. *Āmīn*.

True knowledge comes from God, leading to His cognition and *khashiyyah*. A true divine scholar is one who fears God and does not speak frivolously. True knowledge comes from the Holy Qur'ān. The highest goal of a believer is to attain the level of absolute certainty. 'Ilm means the knowledge of the Holy Qur'ān and not just logic and philosophy.

Become True Servants of Allāh

Summary of Friday Sermon Delivered on August 10, 2012

On August 10, 2012, Ḥaḍrat Khalīfatul Masīḥ V^{aa} delivered the Friday Sermon at Baitul Futūḥ Mosque, London.

Ḥuḍūr^{aa} recited verse 187 of Sūrah Al-Baqarah, which is translated as follows:

“And when My servants ask thee about Me, say: ‘I am near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in Me, that they may follow the right way.’ (2:187)

Ḥuḍūr^{aa} said that we are now in the last ten days of Ramaḍān during which a believer should strive to win maximum Divine favours. Ramaḍān is the month that most facilitates the revolution that the Promised Messiah^{as} came to bring about. Ramaḍān is a blessed occasion for it focuses our attention on piety and virtue, and to excel in these, we must strive.

Ḥuḍūr^{aa} said that in the verse he has recited Allāh has told us of the means through which we can attain His love and also how to gain the most benefit from fasting in Ramaḍān. Allāh loves those who fulfil their obligations to Him, their Lord and Master, keeping the purpose of their existence before them and trying to raise the standard of their worship. This is a purpose which should be kept in mind by a believer not just during Ramaḍān, but at all times. In the above verse, Allāh says to His Prophet^{sa} that when the believers ask you how they can attain My nearness, tell them that I am near. Ḥuḍūr^{aa} said that when believers wake up to offer *tahajjud* prayers and cry and supplicate before their Lord, He comes down to the lowest heaven to hear their prayers. In Ramaḍān, His Mercy and Grace become greater than ever. Fortunate are those who make use of this opportunity.

Ḥuḍūr^{aa} said that we should make sure that the good habits we have developed in Ramaḍān continue throughout the year. Man should have a craving and anguish for God, as a result of which he will become a worthy soul in His eyes. To become a true servant of God and to meet the purpose of one’s creation, a believer should try to mould himself according to Divine attributes. God has given man the ability to demonstrate His attributes in his own limited sphere. We should reflect upon God’s attributes and try to apply them to our lives and in this manner pass

through the month of Ramaḍān, and also make a pledge to continue doing this right up to the following Ramaḍān. If we are able to do this, we will surely be given the tiding, ‘I am near,’ and witness the manifestation of ‘I hear the prayers of the supplicant.’

Ḥuḍūr^{aa} said that the words ‘they should hearken to me,’ reminds the believers of their obligations. In this regard, the office bearers and devotees of the Jamā‘at in particular and the Jamā‘at in general should do some soul searching. Ḥuḍūr^{aa} particularly stressed the need for justice, fairness, truth and righteousness among the office bearers and devotees.

Ḥuḍūr^{aa} said that in order to become God’s true servants, we should try to

abide by all His commandments, try to perfect our faith, adopt humility and meekness, break all the idols of self-love and arrogance, raise our standards of truthfulness and forgiveness and avoid slander and backbiting. We should fulfil all our obligations, treat others not just with justice but with the same kindness we show to our next of kin. Let us do good to those around us without any desire for reward or gratitude. Once we have reformed ourselves in this way, only then shall we become worthy of reforming the world. Only then will we be counted as being among the true believers. May Allāh enable us all to derive the most benefit from the month of Ramaḍān and become God’s true servants. *Āmīn.*

We should make sure that the good habits we have developed in Ramaḍān continue throughout the year. Man should have a craving and anguish for God, as a result of which he will become a worthy soul in His eyes. To become a true servant of God and to meet the purpose of one’s creation.

Supplementary Fasting Every Monday So Aḥmadīs May Be Protected From Harm

Aḥmadīs in Pakistan have shown extraordinary patience and resilience in the face of severe persecution. These sacrifices and these emotions can only bear fruit if we fall down before Allāh and wet our prayer mats with tears. Pakistani Aḥmadīs in particular should offer fervent prayers and try to keep fast one day each week... It will be more appropriate if a specific day, such as Thursday or Monday, is fixed by the Jamā‘at for this fast. In any case, our focus should be to attract Allāh’s love by making whatever sacrifices we can, by establishing a personal relationship with Allāh, by raising our moral and ethical standards, by spreading the message of Islām and countering the objections that are raised against it.

Members of the Jamā‘at are reminded to take part in this supplementary fasting scheme every Monday.

Obedience to The Holy Prophet^{sa}

Summary of Friday Sermon Delivered on August 17, 2012

On August 17, 2012, Ḥaḍrat Khalīfatul Masīḥ V^{aa} delivered the Friday Sermon at Baitul Futūḥ Mosque, London.

Ḥuḍūr^{aa} recited verse 22 of Sūrah Al-Aḥzāb and verse 32 of Sūrah Āl ‘Imrān, which are translated as follows:

“Verily you have in the Prophet of Allāh an excellent model, for him who fears Allāh and the Last Day and who remembers Allāh much.” (33:22)

“Say, ‘If you love Allāh, follow me: then will Allāh love you and forgive you your faults. And Allāh is Most Forgiving, Merciful.’” (3:32)

Ḥuḍūr^{aa} said that Allāh commands us that, if we wish to partake of His blessings, we must become His true servants and follow His commandments. He has made the Holy Prophet^{sa} a model for us in respect of all the commandments of the Holy Qur’ān. Being the perfect example of His commandments, the Holy Prophet^{sa} became God’s perfect servant. In the above verses Allāh commands us that, in order to perfect our own faith and to attain nearness to God, we must follow the example of the Holy Prophet^{sa}.

The Promised Messiah^{as} says that those

who become the servants of the Holy Prophet^{sa} with all their heart and soul will be blessed with the light of faith and love, such that it will estrange them from everything other than God and free them from sin. They will be given a new life in this very world and will be rescued from the dark and narrow abyss of selfish passions.

The Promised Messiah^{as} says that it is clear from the Holy Qur’ān that there are six hundred injunctions that God wishes man to follow, and similarly, the wings of Gabriel are also six hundred. This means that until man takes it upon himself to follow the six hundred commandments and finds shelter under the wings of Gabriel, he cannot completely absorb himself in God. The human soul has been bestowed six hundred potentials. Therefore you should try to implement these six hundred injunctions. Ḥuḍūr^{aa} said that a sinner can have his sins forgiven and become God’s true servant, if he strives to follow in the footsteps of the Holy Prophet^{sa}.

In the light of Aḥādīth, Ḥuḍūr^{aa} spoke about the example of the Holy Prophet^{sa} in respect of his love and gratitude

towards God and the manner and quality of his prayer and worship. Ḥuḍūr^{aa} also shed light on the Holy Prophet’s^{sa} forbearance, justice, kindness toward enemies, caring for the feelings of others, serving God’s creatures and compassion towards women, children, neighbours, etc. He was the perfect servant of God who presented an example in every matter and thus brought about a revolution that transformed the ignorant into godly people. For a believer, making the best use of his abilities is also a form of worship. If we wish to avail the blessings that are linked with the Holy Prophet^{sa}, we must strive to follow in his footsteps.

Ḥuḍūr^{aa} said that we should pray during the remaining days of Ramaḍān that God may make us true believers and enable us to follow the example of the Holy Prophet^{sa}. The Promised Messiah^{as} says that man cannot truly love God unless he adopts the morals, manners and character of the Holy Prophet^{sa}. May Allāh enable us to understand this secret in this Ramaḍān so that we may forever continue to walk in the Holy Prophet’s^{sa} footsteps. *Āmīn*.

A sinner can have his sins forgiven and become God’s true servant, if he strives to follow in the footsteps of the Holy Prophet^{sa}.

Noble Nature of Companions of the Promised Messiah^{as}

Summary of Friday Sermon Delivered on August 24, 2012

On August 24, 2012, Ḥaḍrat Khalīfatul Masīḥ V^{aa} delivered the Friday Sermon at Baitul Futūḥ Mosque, London.

In this sermon, Ḥuḍūr^{aa} related some events from the lives of the Companions of the Promised Messiah^{as}, which shed light on their sincerity and devotion and the hardship they had to endure for the sake of Aḥmadiyyat. Ḥuḍūr^{aa} said that these incidents also open for us a window into the life of the Promised Messiah^{as}, revealing various aspects of his blessed character and the effect of his presence. The Companions of the Promised Messiah^{as} are also an example for us, for they are the *Ākharīn* who had

been promised to this *Ummah*. Their example has made our spiritual journey easier for us.

Ḥuḍūr^{aa} said that these incidents are of great significance for the descendants of these Companions, and they also offer an example to new converts to Aḥmadiyyat. The Companions, Ḥuḍūr^{aa} spoke about, included Ḥaḍrat Nizāmud Din ṣāhib, Ḥaḍrat Mīān ‘Abdul ‘Aziz ṣāhib, Ḥaḍrat Dr. Muḥammad ‘Abdullāh ṣāhib, Ḥaḍrat Malik ‘Umar Khattab ṣāhib of Khushab, Ḥaḍrat Rehmatullah ṣāhib Aḥmadī and Ḥaḍrat Sayyed Maḥmūd ‘Alam ṣāhib, may Allāh be pleased with them all.

Ḥuḍūr^{aa} said that Companions had

accepted the Promised Messiah^{as} with great zeal and fervour. May Allāh grant them lofty stations in Heaven. And may Allāh also grant strength to our own faith and open people’s hearts so that they may recognize the Promised Messiah^{as}.

At the end of the sermon, Ḥuḍūr^{aa} informed the Jamā’at of the sad demise of Muḥammad Hashim Sa’id ṣāhib of U.K., who was living in Saudi Arabia. Ḥuḍūr^{aa} mentioned his services for the Jamā’at and said that he was among the *Ṣultān-e-Naṣīr*. May Allāh continue to bless the Jamā’at with such devoted workers, grant him a lofty station in heaven and be the Guardian of his family. *Āmīn*.

Hospitality of the Guests of the Promised Messiah^{as}

Summary of Friday Sermon Delivered on August 31, 2012

On August 31, 2012, Ḥaḍrat Khalīfatul Masīḥ V^{aa} delivered the Friday Sermon at Baitul Futūḥ Mosque, London.

As preparations were underway for the UK Jalsa which was to commence in a weeks' time, Ḥuḍūr^{aa} particularly addressed the volunteers who will be serving the guests during the Jalsa and stressed the importance of hospitality and good manners in this regard.

Ḥuḍūr^{aa} said that it was a great honour to serve these guests who arrive to attend the Jalsa purely for the sake of Allāh. He said that the UK Jalsa had gained a central position among the Jalsas held worldwide due to the presence of the Khalīfatul Masīḥ^{aa} in London. Therefore, the administration of the Jalsa and Khalīfatul Masīḥ^{aa} are greatly concerned about the ever-growing needs and proper arrangements of the event. Since the guests, who arrive from all over the world to attend the Jalsa, take a keen interest in how the administration plans the event, the responsibility of the volunteers and other workers increases a great deal. The volunteers, therefore, need to put forth their best efforts to improve their behaviour and standards of hospitality for the Jalsa. Ḥuḍūr^{aa} said that selfless hospitality, which is done for the sake of God, receives a twofold reward from the Almighty, inasmuch as it is one of the noble traits of the prophets.

Ḥuḍūr^{aa} related certain incidents from the lives of the companions of the Promised Messiah^{as} to illustrate how excellently they served their guests. Ḥuḍūr^{aa} said that Jalsa participants are actually guests of the Promised Messiah^{as} and as such, it is a great honour for the volunteers to serve them. This is why the volunteers should make sure that the guests are treated in an excellent manner. Ḥuḍūr^{aa} quoted the Promised Messiah^{as} who said:

“I am always anxious for my guests lest they suffer any discomfort. In fact, one should try to provide as much comfort and ease to one's guests as possible. Separate food could be arranged for the guests with dietary restrictions.”

Ḥuḍūr^{aa} said that food is not the only

department where guests should be treated well; rather, they should be given the best care by all the Jalsa departments. If guests have any complaints regarding the arrangements, the volunteers should listen to them patiently and pay due attention to them. Those responsible for security should also make sure that they are polite with the guests, while trying to maintain discipline. They should be kind to everyone and speak to the guests in a decent and affectionate manner. The non-Aḥmadī participants should also be treated well. It is our good morals, which will win their hearts. The Khalīfatul Masīḥ^{aa} places great trust in volunteers who should, in turn, try to faithfully fulfil the requirements of the trust.

Ḥuḍūr^{aa} said that the companions of the Holy Prophet^{sa} set the best example of hospitality and good manners. Ḥuḍūr^{aa} also narrated a Ḥadīth related by Ḥaḍrat Abū Hurairah^{ra} about the excellent hospitality the Holy Prophet^{sa} and his Companions extended towards the *Ashābus Suffa*.

Ḥuḍūr^{aa} said that volunteers should make sure that they fulfil the requirements of their duties as well as offer prayers on time. Ḥuḍūr^{aa} spoke about the beautiful atmosphere of the Jalsas in Rabwah and drew the attention of the UK volunteers to treat their guests in the same manner. Ḥuḍūr^{aa} also urged the Aḥmadīs around the world to remember Pakistani Aḥmadīs in their special prayers.

Ḥuḍūr^{aa} said that it is incumbent upon us to make sure that all security arrangements are properly in place and that the guests are not treated badly on the pretext of security. Ḥuḍūr^{aa} asked the Aḥmadī participants of the Jalsa to bring with them only those non-Aḥmadī friends about whom they are sure that they are peace-loving people and interested in religious discourse. Ḥuḍūr^{aa} said that to serve the guests of the Promised Messiah^{as} is a great honour for us and we should try to serve them better than ever before. May Allāh enable all the volunteers to fulfil their obligations so that the Jalsa becomes a blessed event in every respect. *Āmīn*.

THE REVIEW OF RELIGIONS

Letters Sent to World
Leaders

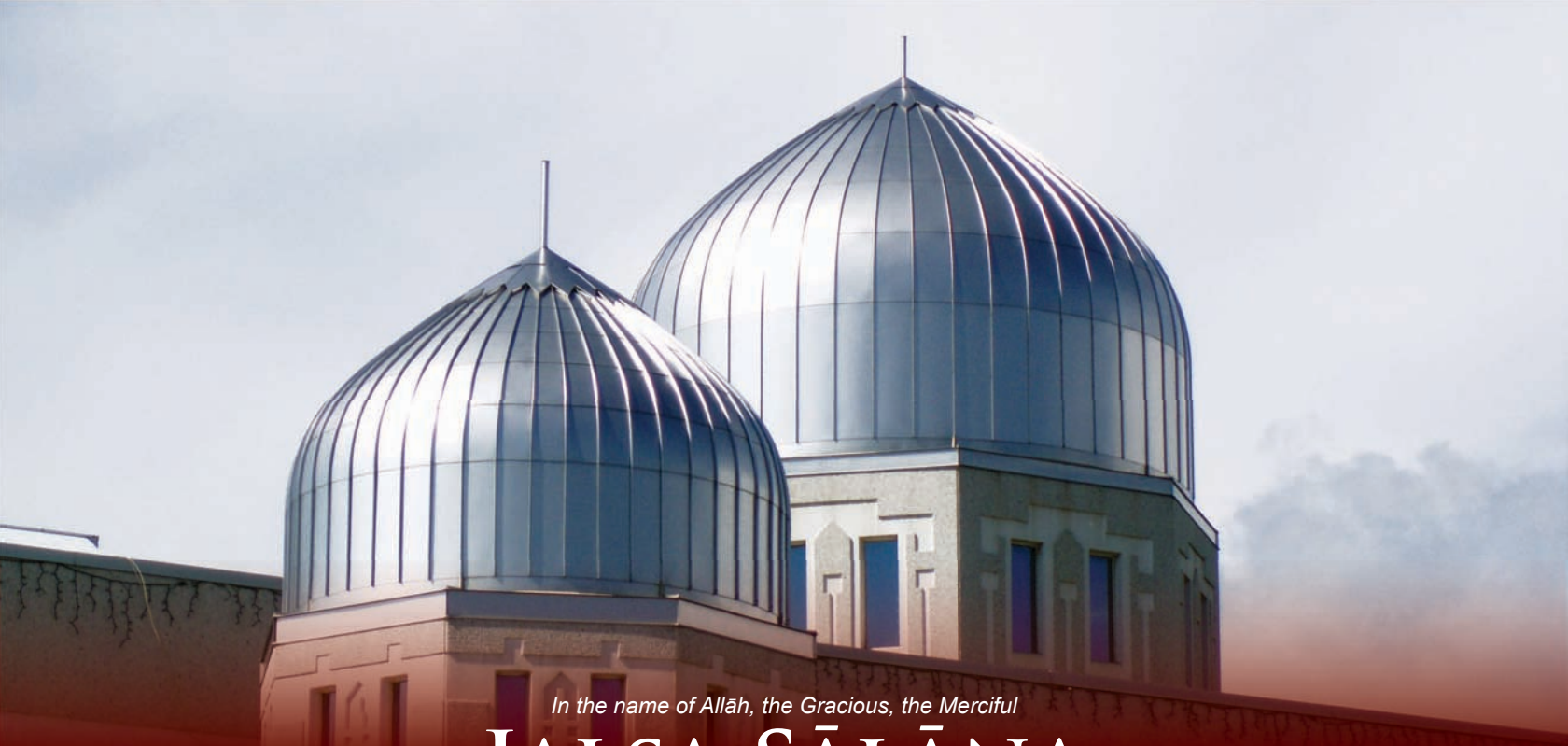
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In the name of Allāh, the Gracious, the Merciful

JALSA SĀLĀNA

WESTERN CANADA 2013

MAY 17-19, 2013

MASJID BAITUL RAḤMĀN, VANCOUVER

By the Grace of Allāh, Jamā'at Aḥmadiyya Western Canada is holding its Jalsa Sālāna on May 17-19 2013. Inshā'Allāh it will be held in Vancouver, British Columbia.

This Jalsa is very important for the spiritual, educational and training needs of the Jamā'at and for propagating the message of Islām. In fact, this Jalsa Sālāna is a branch of the Jalsa Sālāna which was started by the Promised Messiah^{as} himself in 1891. The Promised Messiah^{as} published an announcement on December 7, 1892 in which he expounded the importance of the Jalsa Sālāna in the following words:

“You must not rank this convention in the same league as other, ordinary, human assemblies. This is a phenomenon that is based purely on Divine Help, for propagation of Islām. The foundation stone of this community is laid by Allāh the Exalted himself. Nations are prepared for this, soon they will join it, because this is an action of that powerful being for whom there is nothing impossible.” (Majmū'ah Ishtihārāt, Vol. 1, pg. 341)

By the Grace of Allāh, our beloved Imām, Ḥaḍrat Khalīfatul Masīḥ V^{aa}, will grace this year's Jalsa with his presence and will also inaugurate the newly built Masjid Baitul Raḥmān, Vancouver, Inshallāh.

Besides from the five daily prayers, during the days of the Jalsa Sālāna, dawn prayer (tahajjud) would also be offered in the mosque. During these days educational and spiritual lectures are delivered by scholars of the Jamā'at. Time is spent in supplications, remembrance of Allāh and prayers in a unique spiritual environment. Thus, these three invaluable days of Jalsa Sālāna are an excellent opportunity for preaching, spiritual and educational uplift and training. Members of the Jamā'at should take full advantage of these days.

Members of Jamā'at are requested to especially pray for the success of this Jalsa Sālāna that may Allāh make this Jalsa a very blessed one, and make it a source of guidance for all. Further you are also requested to participate in Jalsa Sālāna along with all of your family members, and to invite as many of your non-Ahmadi friends as possible since this is an excellent opportunity for propagating the message of Islām.

May Allāh the Exalted enable you all to participate in this Jalsa, and make you recipient of its spiritual blessings, and may you all be the heirs of many prayers of Promised Messiah^{as} which he offered for the attendees of this blessed Jalsa. Āmīn.

Ghulam Murtaza Zafar

Afsar Jalsa Sālāna Western Canada

Guidance on Majlis Shūra

Where ever Allāh the Exalted has told of the purposes and objectives of Khilāfat in the Holy Qur'ān, He has also told us how it should work.

وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا
عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ

[Meaning,] establish a Majlis Shūra, [a consultative body]. Attain their consult [on matters] and reflect, then supplicate after which, whatever [decision] Allāh the Exalted establishes you on, stand firm on it. (3:160) And so, after consultation with the Shūra, it is the Khalīfa of the times' job to pray and make a decision. And after having made his decision, he is to stand firm on it as is commanded in the Holy Qur'ān. Even if the decision is against the recommendations of the Majlis Shūra, Allāh the Exalted will provide His help. God the Exalted says that when you are determined, then put your trust in Allāh. That is to say, that do not fear, Allāh Himself will aid and assist you.

These people desire (i.e. those people who desire that the Khalīfa should follow their desires, even if the Khalīfa desires are different and God makes him resolute on a matter) that nothing happens against the opinions of some few people. Some desire that only their opinions be followed... Khalīfas are appointed by God and He Himself removes their fears. [But] a person who always acts according to the will of others, like a servant, what to speak of fear, [in such a situation], what characteristic of being a Mūhid (Believer

in the Oneness of Allāh) would be left in him?

Whereas for a Khalīfa, it is necessary that God appoint him, that [God] change his fear into peace, and the he worship Allāh alone, not committing any shirk.

If a person does not accept a Prophet, this does not effect prophethood, [the Prophet] remains a Prophet. The same is the case with Khalīfa, if all were to abandon him, even then He remains the Khalīfa. Remember, a person who becomes the Khalīfa for the sake of governance, he is false, but if he works for the sake reformation and comes for God, then he is beloved by God, even if the entire world is his enemy. (Maṣṣab Khilāfat, Anwār al- 'Ulūm, Vol. 2 pg. 53-54)

Majlis Shūra Delegates

Jamā'at members have been given a great responsibility that they not elect Shūra delegates on the basis of personal friendship, familial relations or associations, rather they select those people who tread the paths of Taqwā. This is because the institution

elect such people, only then will you be the inheritors of Mercy. Or else, a worldly person will only exhibit those morals as are shown in worldly assemblies and parliaments. (Khutbāt Masroor, Vol. 4 pg. 159)

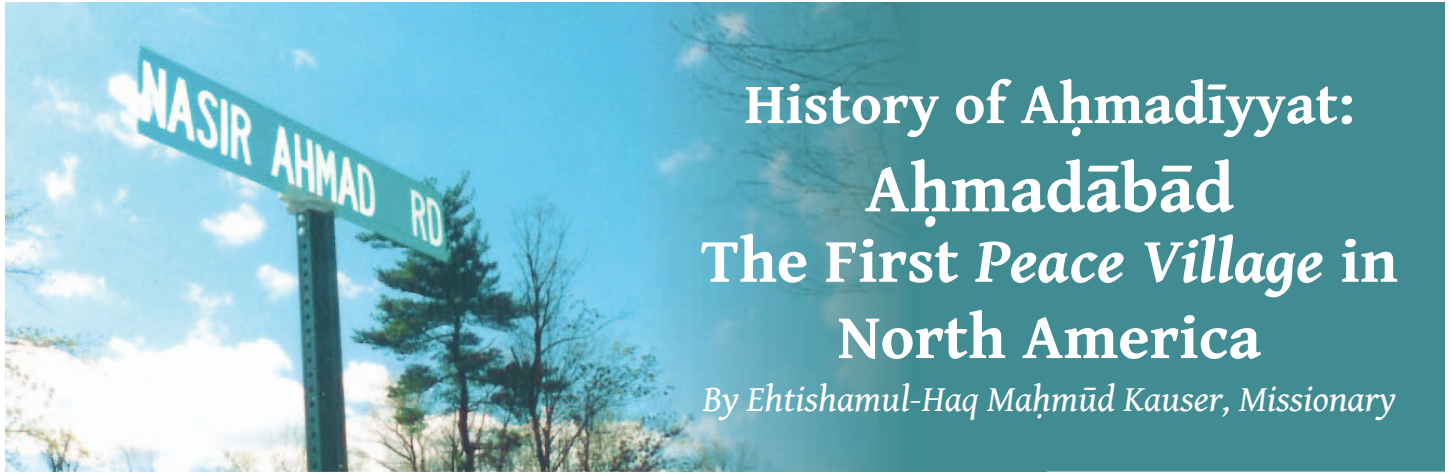
People who your eyes can clearly see are unsuitable, if you elect them then they will not be able to carry out the rights of Shūra representation. Or people who like to present themselves and come out in front without reason, when they go to the Shūra, rather than giving counsel they try to show the extent of their knowledge. So when the Jamā'at makes its elections, they should keep in mind not to elect such people. So this is the responsibility of Jamā'at members in regards to Shūra. That they elect representatives while being rooted in Taqwā, not on the bases of any relationship. And whoever you choose, examine them very well. Ensure that you know them, that according to your knowledge they are able to understand [matters], are knowledgeable, active worshippers, and tread on the paths of Taqwā. (Khutbāt Masroor, Vol. 4 pg. 159-160)

Jamā'at members have been given a great responsibility that they not election Shūra delegates on the basis of personal friendship, familial relations or associations, rather they select those people who tread the paths of Taqwā.

Then, Shūra delegates and office bearers should also remember, regardless of whether they are from Muqami Jamā'ats or Central Anjumans that you are an excellent part of the Jamā'at who have been entrusted with serving the Jamā'at and it is hoped and

for which you are sending these elected representatives is a very holy institution and subsequent to Niẓām Khilāfat, Niẓām Shūra has a sanctity. For this reason, those who appear to be intelligent and pious, who worship and tread the paths of Taqwā, should be elected. And if you

expected from you people that your level is high in every regard. Whether it is in carrying out the Rights of Allāh, i.e. your attention towards worship, in carrying out the Rights of Creation, or in your relationship with and obedience to the Khalīfa of the time. (Khutbāt Masroor, Vol. 4 pg. 163)



History of Aḥmadīyyat: Aḥmadābād The First Peace Village in North America

By Ehtishamul-Haq Maḥmūd Kauser, Missionary

An Interview of Abid Haneef ṣāhib and Saleha Haneef ṣāhiba on February 06, 2011

It is the pride of every Canadian Aḥmadī to see their brothers and sisters marching down “Aḥmadīyya Avenue” five times a day. Every time residents roam about in Toronto and are confronted with the age old question, “Where are you from?” they are not ashamed to declare that “We live on Aḥmadīyya Avenue, next to the mosque.” The greater joy is when the inquirer returns a gesture affirming the knowledge of such a location. Among the many accomplishments of Aḥmadīyyat in Canada, including the Aḥmadīyya Abode of Peace, Aḥmadīyya Park, and Calgary Mosque, the most precious jewel to every Canadian Aḥmadī is “Peace Village.” All day, children crowd the parks and streets while adults go to the mosque for prayer.

Undoubtedly, Peace Village is extremely eventful. Thousands of onlookers observe the peaceful nature of Aḥmadī residents. They watch the innocence on the faces of children, and the conviction and faith of the elders. Peace Village is truly a heavenly scene to all western eyes. And its greatest feature, after the Baitul Islām Mosque, is the street signs displaying the names of the Khulafā’ and prominent Aḥmadīs. It has a wonderful ring to it when you mention that your address is “Zafarullah Khan Crescent.” Everyone desires that such a spiritual atmosphere should be created in every country, and in the near future, in every city and town.

Unfortunately, the greatest misconception among both residents of Peace Village and people abroad is that Canada’s Peace Village is the first of its kind in North America. Actually, in the era of Ḥaḍrat Khalifatul Masīḥ IIIth, a project was launched by our beloved Ḥuḍūrth to establish a Peace Village-like plot of land in North America.

In 1984, after hearing this plea, Jamā’at

members of the Boston area began searching for a piece of land that could be used for this endeavour. The driving force behind this mission was the then president of the Boston chapter, Abid Haneef ṣāhib. Before highlighting the great work that he and his family undertook, it is essential to provide some background information.

Abid Haneef ṣāhib is a distinguished personality in the community for many reasons - one of them being that he accepted Aḥmadīyyat in 1948. He began working in New York City to further the message of Islām and by the 1980s, he had moved to Boston where he and his family established the first iconic “Peace Village” of North America.

Concerning his years prior to Aḥmadīyyat, he describes his childhood inclination towards knowledge as eventually bringing him to the truth of Aḥmadīyyat. As a child, he was brought up by his grandfather who also had the distinction of being educated, while living in the south during the 1930s. He was blessed with a wonderful childhood; he learned and excelled in line with his grandparents’ expectations.

Finally, he moved to New York City where he continued his education. Although that phase in his life was a setback, it was his enrolment in the army with his brother that set things straight for him again. During this service, he was introduced to some forms of Islām, an experience that had a lasting effect on him. Once he returned, although his heart was pure and yearned for more truth, he attended “social gatherings” with his peers. It was at this point that he came in contact with a relative who promised to introduce him to someone who could fill the missing links in his mind concerning Islām. Haneef ṣāhib continuously insisted on meeting this individual, but the relative kept on delaying it. After



Abid Haneef ṣāhib

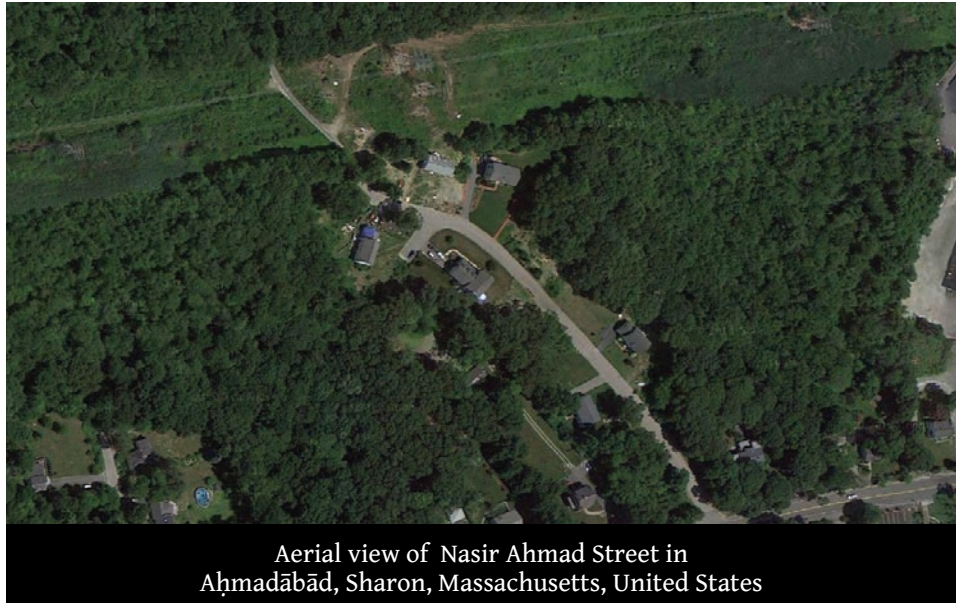
repeated requests, Haneef ṣāhib relates that “One day, he just got so fed up that he finally decided to take me. And he did this to take me off of his back and that is where I was introduced to Aḥmadīyyat.”

After much study and contemplation, Haneef ṣāhib accepted the message of Ḥaḍrat Mirzā Ghulām Aḥmad^{as}, the Promised Messiah. Concerning his conversion, Haneef ṣāhib mentioned that, “People usually convert after a traumatizing event.” Consequently, he states that he converted on either June or July 13, right after his mother’s death. “Back then, converting was an exotic thing and it was that Muslim thing which gave you an identity.” He further states that “What they saw in Islām or reasons why people would come to it was because Islām was more organized and more

disciplined, whereas their backgrounds weren't as such." Even his mother did not disprove of him becoming an Aḥmadi Muslim because she would say that "Any religion that could change you to what you have become from what you were; even I was willing to accept."

Shifting from his position of a complete stranger to Islām to an utterly devoted servant is truly astonishing. In fact, when Abid Haneef ṣāhib was given his name by Khalīfatul Masīḥ II, Ḥaḍrat Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad^{ra}, he said "Abid Haneef doesn't sound like an Arab name, but then once Khalīfatul Masīḥ II^{ra} told me what it meant, a humble servant who is ever inclined to God, I realized that it was a goal to live up to." Such devotion did not stop there; instead, his love and passion for being obedient to Khilāfat continued.

In 1973, he went to the Holy Land of Mecca from Pakistan after meeting Khalīfatul Masīḥ III, Ḥaḍrat Mirzā Nasir Aḥmad^{rh} had given him one of his turban as a gift and Haneef ṣāhib cherished it dearly. While in Mecca, he relates that, "After a couple of days, I didn't have any more money and my hotel booking was over. Again, me being very naive, I told my predicament to this one Pakistani young gentleman. He said 'why don't you leave your bags here and pray to Allāh, and Allāh will take care of your stuff.' During that time I had no more hotel booking so I was sleeping outside. They had tents outside, [and] I would pull up underneath it." After indulging in prayer for a while, he realized that his bags had been snatched. His bags full of his personal belongings and most importantly, the turban. In bewilderment, he quickly went back to that same gentleman and told him his issue about losing his bags. Upon hearing about his loss, the hotel management allowed him a room for a day. He earnestly prayed in that room and began to weep and cry that, "O Allāh! All I want is this turban; I don't care for much of anything else," because this was a turban gifted to him by Khalīfatul Masīḥ III^{rh}. It was a sheer miracle that shortly after his prayer, he went to his window of the hotel and looked towards Haram. He says that "I looked outside the window towards Haram and saw my turban and [some] stuff there." God had answered his prayers. To this day, he does not know why anyone would steal a few bags and then choose to return them. The thief left exactly what Abid Haneef ṣāhib had prayed for. Later on, when asked jokingly by a missionary why he had not just prayed for all of his stuff, Haneef ṣāhib replied that, "I didn't even think about



Aerial view of Nasir Ahmad Street in Aḥmadābād, Sharon, Massachusetts, United States

that." Haneef ṣāhib also relates this story as part of his efforts to spread the books of the Promised Messiah^{as} across the Arabian Peninsula, since the remaining bags were filled with them.

"Whoever builds a mosque, desiring thereby Allāh's pleasure, Allāh builds for him the like of it in paradise" - Holy Prophet Muḥammad^{sa}

His greatest service was his passion to comply with the request and desire of Khalīfatul Masīḥ III, Ḥaḍrat Mirzā Nasir Aḥmad^{rh}, to build a small village, a mosque and a community for the members of Boston. He said that, "Khalīfa III^{rh} gave guidelines on the location in his book *A Message of Peace and a Word of Warning* (20 miles away from the city of Boston), so we drew a circle and saw the city of Sharon, MA." They had proposed the village to be called Qādiān village and in the original blue print it has been named as such, but when Khalīfatul Masīḥ IV, Ḥaḍrat Mirzā Ṭāhir Aḥmad^{rh}, had come to know of the proposed name he said that there is only one Qādiān Village and one Rabwah city, instead it should be called "Aḥmadabad." Naming the site was only the beginning stage; it had to undergo many phases before it would meet its true expectation. Before indulging in the details of how the site was mapped and what plans were made regarding the mosque, the first most challenging dilemma for President Abid Haneef ṣāhib was the acquisition of the land. After enquiry on the land, it was observed that this particular plot of land was only allowed for one estate - subdivisions were not allowed. This was considered a downside since the ultimate aim was to build a village. On the other hand, the upside was that to acquire the land, the price was only \$27,000. This was an excellent deal, even at that time.

The first most heartfelt event that occurred was when both Abid Haneef ṣāhib and his wife Saleha Haneef ṣāhiba went to make the final payments for the plot of land. After including their own contributions and some collections by other members, they proceeded to submit the payment to legally acquire the land. In the midst of this excitement was the shock of so many hidden fees - they said, "We didn't even expect them." They assumed that as it was listed at a certain price, so that would be the final price. Being naive in this field, both husband and wife went in expecting to pay the amount and walk out with no worries, but what they were confronted with was a long list of hidden and extra fees that were required. But by the Grace of Allāh, they had just enough. In fact, they cut it very close. When they finally exited City Hall, having made all the necessary payments, they were only left with 50 cents. At this joyous occasion they wanted to celebrate, so they went into a nearby coffee shop. Of course, they could only afford one coffee, so they took out the 50 cents, bought a single coffee, and shared it with each other with a sense of celebration and joy, not with any fear that they had been left with nothing but a measly 50 cents. At this moment, they felt a sigh of relief while sharing a 50 cent cup of coffee.

This was a sign of the Help of God. This devotion is likened to that demonstrated by Ḥaḍrat Abū Bakr^{ra} when he and Ḥaḍrat Umar^{ra} were called to donate whatever they possessed in their homes. Ḥaḍrat Abū Bakr^{ra} gave everything he had and only left behind Allāh and His Messenger for his family. Such was the devotion exhibited in the efforts to fulfill the dream of Ḥaḍrat Khalīfatul Masīḥ III^{rh}.

Unfortunately many people told them that they were wasting their time and that the project was impossible; but they said that, “Since our Khalifa has shown this desire, we will work towards it at all costs.” Mr. and Mrs. Haneef both expressed their lack of experience in any such field. They had no means and no help other than from God. It was impossible for them, being as naive as they were, to pull off such a project. When the project of the Sharon Mosque was in its initial stages, one of the many problems that Haneef ṣāhib and his wife faced was the lack of funds to build the ground work for the project. One example of God’s miraculous assistance, as mentioned by Abid Haneef ṣāhib, was concerning the constructing of the world-renowned, “Nasir Aḥmad Road.”

One of the issues that they faced was the lack of funds to purchase sand to fill the first couple of layers of the road. He mentioned that Allāh had bestowed him and his wife with such help that they were not able to comprehend. This was one of those signs of God’s existence for Abid Haneef ṣāhib. He said, “We could not afford any sand and randomly a man came who offered to assist us.” Although, as Haneef ṣāhib stated, “He was secretly stealing stuff from our home,” he did help when they needed sand. They were all out of money, but this man would reassure them. Whenever they needed sand, he would direct them to a particular part of the land and say dig here, you will find your sand. Lo and behold, they found enough sand in that area to fill the whole road. Such means were unbelievable for them considering their inexperience.

Even when Haneef ṣāhib and his wife would go out to the City Council to get approvals for the land in Sharon, many a times, the City Council would approve their requests while rejecting the requests of top contractors. They were surprised, even to this day, as to why that was the case. Saleha Haneef ṣāhibā mentioned, “Maybe they did this because they felt pity for us.” Each time it provided another proof of the existence of God.

And yet another obstacle that Abid Haneef ṣāhib and his wife faced was cutting down the trees on the land. They asked a contractor as to how much it would cost to cut down the necessary trees, and they were astonished at the rate of 500 dollars per tree. At hearing such rates, Abid Haneef ṣāhib said that, “We would be better off doing it ourselves.” The only problem with that was that they had no idea what they were



Abid Haneef ṣāhib is standing third from the left. Maulana Azhar Haneef ṣāhib, Naib Amir and Missionary USA, son of Abid Haneef ṣāhib is standing first from the left.

doing. They went and rented a chainsaw and it was his wife’s first time seeing a chainsaw. Among the many trees, one tree was noteworthy. It was the size of a normal-sized round table. Abid Haneef ṣāhib feared that the tree would fall on to his neighbour’s house and would cause a lawsuit, which would stop all of their work for good. In the midst of this thought, a truck driver driving by suddenly stopped and got out and said, “Do you need any help?” He came out with a rope and tied the tree accordingly and made the tree fall exactly where he wanted. Then he got in his truck and left and they do not know to this day who he was. “He was an angel,” said Saleha Haneef ṣāhibā.

The only thing that they regret is that once they finished the subdivisions and the road, the only thing that was left was the building of the mosque itself. Unfortunately, a grand and beautiful mosque, which both Abid Haneef ṣāhib and his wife dreamed of is still to come.

The stunning future mosque has even been named by Ḥaḍrat Khalifatul Masīḥ V, Ḥaḍrat Mirzā Masroor Ahmad^{aa}, as “Baitul Nāsir.” How beautiful that Baitul Nāsir will be located on Nasir Aḥmad Road. All members of Jamā’at Aḥmadiyya across the globe are most appreciative of those who offered sacrifices in the early stages of Aḥmadiyyat, such as Abid Haneef ṣāhib and his wife, Saleha Haneef ṣāhibā. With their great contributions, future projects were easier to introduce, such as the famous Canadian “Peace Village” located in Vaughan, Ontario. We pray for both Abid Haneef and his wife, as well as all of those who helped in establishing the iconic “Nasir Aḥmad Road” of Sharon, MA. Both Abid Haneef ṣāhib and Saleha Haneef ṣāhibā conclude with a request to pray that they are able to see the completion of that project soon: “Ḥuḍūr said it, and we just wanted to fulfill that dream.” May Allāh bestow them with His blessings in this life and in the next. Āmīn!



Religion and Science: Friends or Enemies? Dr. Abdus Salam His Faith & His Science By Zakaria Virk

Dr. Abdus Salam was a deeply religious man despite the fact that he was a towering scientist of the 20th century. He was a devout Muslim in his personal life. His family had a rich tradition of scholarship, learning and piety. He was brought up by a profoundly religious father; hence, his father's personality was imprinted on him. His father used to recite verses, tales and the Holy Qur'an to him and it was from his father that he developed his love for Islām. As was the custom, he learned how to read the Holy Qur'an from his mother. He was well versed in Arabic.

From his childhood, he offered the five daily prayers. In the pocket of his jacket, he used to carry a small copy of the Holy Qur'an. At his home in Putney, while he was engrossed in his research, he used to listen to taped recitation of Holy Qur'an by outstanding Qāris of the Muslim world. He performed the lesser pilgrimage (i.e. 'Umrah) when he was not internationally renowned. Despite his wish to perform the pilgrimage of Hajj, he could not do so due to his religious beliefs. The Saudi Government would not grant him a visa.

When Ahmadis were declared non-Muslims in 1974 by the Government of Pakistan, he grew a beard and assumed the forename Muhammad to show his pride in being a Muslim. He used to lead the congregational Friday prayer for Muslim students at the International Centre for Theoretical Physics in Italy.

When his father was staying with him in London, he could have bought a house in a posh London suburb, but he chose to buy a house in Putney, close to Al-Fazl Mosque, where his father could easily go for daily prayers. On Fridays, Dr. Salam used to arrive at the mosque early and would take a seat in the front row. Even during the summer, he would don a winter jacket and a hat. When the Imām was delivering the sermon, he would

take out a notebook and start taking notes. One day, Imām Rafiq asked him: "Do you like my sermon so much that you take notes?" Dr. Salam replied, "The fact of the matter is that I get flashes of scientific ideas like an electric current, so I jot them down right away. These ideas subsequently become the basis for my theories. If I don't write them instantly, chances are I will lose them."¹

One of the favourite books of Dr. Salam was *Shamail-e-Tirmidhi*, a classic book of hadith. Once Sir Muhammad Zafrullah Khan^{ra} (1893-1985) fell sick, Dr. Salam visited him in the hospital in London and expressed the desire to translate the book one day. The next time Dr. Salam visited Sir Muhammad Zafrullah Khan^{ra} at the hospital, he gave him a printed copy of the translation with this dedication: "With deep gratitude to Abdus Salam, eminent physicist, with whom the idea of this book originated."²

Efficacy of Prayer

Dr. Salam did not find any dichotomy between his faith and his science. He said: "I have myself never seen any dichotomy between my faith and my science – since faith was predicated for me by the timeless spiritual message of Islām, on matters on which physics is silent and will remain so. It was given meaning by the very first verse of Qur'an, after Sūrah Fātiḥah: 'This is the Book, wherein there is no doubt, guidance to the God-fearing who believe in the Unseen.'³ The Unseen means beyond the reach of human ken."⁴

He was a firm believer in the efficacy of prayer. He said: "I do have faith in the efficacy of prayer at times of distress. I could elaborate on this intensely personal thought but I shall forbear to do this. I am also a believer in the Moral Lord. My greatest desire before I die is that Allāh may in His bounty may grant me the mystical vision so that I too can

partake first-hand of what was vouched to the Seers in the past."⁵

His Belief in One God

As most are aware, Dr. Salam shared the Nobel Prize in physics with two American scientists, one an atheist and the other a Christian. This was not easy for a man who had not seen electricity until he was in his teens. But due to his unique personality, his devotion to his cause, his deep scientific interest, his power of concentration, inexhaustible energy for his scientific work, and his exceptional capacity as an organizer, he succeeded in what Einstein could not do.

By way of comparison, we should give here beliefs of two outstanding scientists of Europe, namely Copernicus and Kepler. Copernicus derived his astronomical ideas from his theology. Kepler, like Copernicus, was convinced that the structure of the heavens had to reflect the perfection of its Creator. This perfection revealed itself best through the precision of geometry. Kepler's ideas about God provided his hypothesis, and he had the mathematical ability to turn his ideas into a system.

Kepler's laws are not hard to explain, but one can never guess this from his explanations. Part of the trouble was his religion, as he saw his science as his religious duty and wrote as if it was a complicated piece of theology. His notebooks are even worse. Sheet after sheet of calculations are punctuated with mystical speculation and prayers. Nevertheless, it remains true that Kepler cracked the mystery of the planet's movements because of his faith in God's creative power.⁶

Once Dr. Salam visited a famous British philosopher by the name of Bertrand Russell along with A.T.M. Mustafa, the Education Minister at the time. During the meeting, Mr. Mustafa started a

discussion about whether God exists. After a while, when he was unable to convince Russell, Mr. Mustafa left. Now Dr. Salam was alone with the great philosopher. Russell said: "Why do people think that they can convince a 95 year-old in half an hour that God does exist?" Dr. Salam replied to him that: "Without belief in God, a man's character remains deficient. We have observed that people who believed in God gave more sacrifices for mankind, compared to those who did not believe in God." Russell replied, "Give me an example." Dr. Salam said: "Gandhi is a case in point." Russell looked at Dr. Salam astonishingly and said: "Gandhi was a cruel man." Dr. Salam asked him: "How come?" He replied: "For 40 years, he deprived his wife of the enjoyments of a married life."⁷

Dr. Salam felt that the religious leaders in Muslim countries were too content with explaining the Islāmic religion without any reference to science and technology. He asked them to exhort Muslims in their sermons to study science and technology, considering that 750 verses speak of *tafakkur* and *taskhīr*, i.e. science and technology. Most of them replied they would like to do this, but they did not know enough about modern science.⁸

In an interview for *New Scientist* published on August 26, 1976, Dr. Abdus Salam said: "Every human being needs religion, as Jung has so firmly argued; this deeper religious feeling is one of the primary urges of mankind."⁹

In his article *Science and Religion*, Dr. Salam wrote: "Einstein was born into an Abrahamic faith; in his own view, he was deeply religious. Now this sense of wonder leads most scientists to a Superior Being – der Alte, the Old One, as Einstein affectionately called the Deity – a Superior Intelligence, the Lord of all Creation and Natural Law."¹⁰

In the interview with *New Scientist*, he also said: "We are trying to discover what the Lord thought; of course we miserably fail most of the time, but sometimes there is great satisfaction in seeing a little bit of the truth."¹¹

Speech at Nobel Banquet

In July 1981, Dr. Salam was in New York. I helped arrange for him to be interviewed for Toronto's CHIN Radio. Dr. Narrinder Nath asked him: "During the Nobel ceremony when your name was read out in the Hall of Royal Academy of Sciences, what was on your mind?" Dr. Salam sagely replied: "There were two things on my mind, how Allāh had bestowed His benevolences on me—me a villager

attending the dazzling ceremony. The main thought occupying my mind was one of gratitude. I wished my parents were with me who had their teeth worn out praying for me. I dearly wished they were with me."¹²

At the Nobel banquet ceremony in 1979, in his address he stated: "The creation of physics is the shared heritage of all mankind. East and west, north and south, have equally participated in it. In the Holy Book of Islām, Allāh says,

'Thou seest not, in the creation of [the] All-Merciful any imperfection, return thy gaze, seest thou any fissure. Then return thy gaze, again and again. Thy gaze, come back to you dazzled away."¹³

This, in effect, is the faith of all physicists, the deeper we seek, the more is our wonder excited, the more is the dazzlement for our gaze."¹⁴

This amazement turns into admiration, and this admiration is in Dr. Salam's opinion one of the strongest roots of religious feeling.

Following the teachings of Islām, he dedicated his life to finding unity in the four forces of nature. He was able to prove that various interactions of the elementary particles are no more than diverse aspects of a single primary force.

Religion and Science

It is generally believed that science is anti-religious and that science and religion are mutually exclusive. Religious beliefs and scientific beliefs can never be compatible; religion demands blind faith. Religion demands that people believe in its doctrines without questioning them, while science dictates that everything should be questioned and proven empirically.

The object of religion is to develop the ideals and aspirations of mankind, while the object of science is to realize these aspirations through finding the laws of nature. Dr. Salam attempted to identify these laws of nature with the knowledge that a true science can never contradict religion. Dr. Salam's integrity and intelligence did not permit his beliefs to determine the outcome of his scientific work. His religious beliefs and cultural background profoundly influenced his scientific career. In his scientific work, he sought inspiration from his religious beliefs. For instance, he was intrigued by the concept of symmetry because of the stately towers of *Bādshāhī* Mosque in Lahore. For him, his religion was integral to his scientific work. His religious passion spurred him on in his scientific

discoveries.

Noble Laureate Sir W.H. Bragg said that science is opposed to religion in the sense that the thumb and fingers are opposed to one another. Einstein expressed the same view with a different analogy: science without religion is lame, and religion without science is blind. Dr. Salam agreed with both and said that science without religion is lame and has therefore to rely on religion to avoid limping.¹⁵

A scientific writer had this to say about Dr. Salam:

"To a Muslim mystic, God is to be sought in eternal beauty. And for Salam, beauty comes through finding new, subtle, yet simplifying patterns in the natural world."¹⁶

Dr. Salam had two passions in life: first, an urge to understand the nature of physical reality using the tools of mathematical physics and second, the desire to put the Islāmic world on the road to prosperity through acquisition of science and technology.

In an interview published in *The Guardian*, Robert Walgate asked Dr. Salam about the fundamental contradictions between any religion that referred to one immutable text and the spirit of science, which must allow hypothesis, testing, verification, admission of error and change. The sage-scientist replied that religion and science refer to two different worlds: religion to the inner world of the human mind and science to the outer world of matter. To explore the inner world, one needs faith and to explore the outer world, one needs reason.¹⁷

In his first meeting with Einstein, their entire discussion was about religion. Dr. Salam explained to him the Islāmic concept of Unity (*Tauhīd*). Einstein did not dismiss Dr. Salam as a religious bigot and they developed a good mutual understanding. His student Dr. Michael Duff, now Principal of the Faculty of Physical Sciences and Abdus Salam Chair of Theoretical Physics at [Imperial College London](http://www.imperial.ac.uk), recalls that his mesmerising lectures were so unique that the students would find themselves entranced by the depth of his knowledge.

Once he was asked, "Do you think your religious views made you think that they (four fundamental forces of nature) could be unified?" He replied, "I think perhaps at the back of my mind. I wouldn't say consciously. But at the back of one's mind, the unity implied by religious thought perhaps plays a role in one's thinking."¹⁸

To the question of whether there was any conflict in doing physics because he was coming from a religious background, Dr. Salam replied: “No why should there be? Fortunately Islām is one of the three religions, which emphasize the phenomena of nature, and their study... So Islām has no conflict with science.”

Professor Hoodbhoy states that when he asked Dr. Salam to write a preface to his book *Islām and Science*, Dr. Salam wrote the following about the irrelevance of religious beliefs and scientific discovery:

“I do not disagree with anything that Dr. Hoodbhoy has written in this book. Dr. Hoodbhoy quotes Steven Weinberg’s and my research and says that it made no basic difference to our work whether I was an ‘avowed believer and Weinberg an avowed atheist’. I can confirm that he is right. We were both ‘geographically and ideologically remote from each other’ when we conceived the same theory of physics for unifying the weak and electromagnetic forces. If there was any bias towards the unification paradigm in my thinking, it was unconsciously motivated by my background as a Muslim.”¹⁹

To the question, is there such a thing as Islāmīc science? Dr. Salam’s reply was: “There is only one universal science, its problems and modalities are international, and there is no such thing as Islāmīc science, just as there is no Hindu science, no Jewish science, no Confucian science, nor Christian Science.”²⁰

Interview in India

During his visit to India in 1981, he was interviewed by *Illustrated Weekly of India*. I would like to give here a few questions he was asked.

Q: Do you believe in Destiny?

A: I don’t know what destiny is.

Q: What is your concept of God?

A: There are many concepts of God. For instance, there is the concept of God as the Law givers...say such as Einstein’s God. And there is God of moral order. If you do well, the outcome will be good. And if you do evil, you will reap evil. Most of us believe in such things without ascribing them to God of moral order. Some people believe in God of history, a God who controls history. Then there is the personal God, to whom we pray.

Q: Could you describe your philosophy of prayer?

A: It is very difficult for a physicist to discuss prayer. I don’t know what it does

to you.

Once he was asked whether God can be described in a mathematical equation. His reply was that that is rubbish.

Was His Electro-Weak Theory Pantheistic?

An Islāmīc monthly, *The Arabia*, published from London, castigated his work on unification of fundamental forces as “pantheism,” therefore un-Islāmīc and heretical. In 1983 an Arab-Islāmīc journal, which was also published from London, called this theory “*the heretical Sufi doctrine of Wahdat-ul-Wujud*.” To this criticism Dr. Salam replied:

“I am proud to be a case together with al-Kindi, al-Razi, Ibn al-Haitham, and Ibn Sina, but I do protest against the attribution of pantheistic motives to myself.”

The article went on to discuss the question of whether the science of the Middle ages was really ‘Islāmīc,’ their observation was that,

“The story of famous Muslim scientists of the Middle Ages, aside from being Muslims, there seems to have been nothing Islāmīc about them or their achievements. On the contrary their lives were distinctly un-Islāmīc. Their achievements in medicine, chemistry, physics, mathematics and philosophy were natural and logical extension of Greek thought.”²¹

As to the question of whether there is liberty of scientific discussion and belief in Islām, Dr. Salam observed,

“I am both a believer as well as a practicing Muslim. I am a Muslim because I believe in the spiritual message of the Holy Qur’ān. As a scientist, the Holy Qur’ān speaks to me in that it emphasizes reflection on the laws of nature, with examples drawn from cosmology, physics, biology, medicine as signs for all men.”²²

Conclusion

In the end I would like to say that Dr. Salam did not find religion and science to be incompatible. For him his religious faith and his scientific work were inextricably intertwined. For his scientific work, which spans over 40 years, with 250 scientific papers, he found inspiration in the teachings of Islām and his unswerving faith in God, which was the bedrock of his life.

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Statement by the Prime Minister of Canada on the Establishment of the Office of Religious Freedom

On February 19, 2013, the Right Honorable Prime Minister of Canada Stephen Harper delivered the following remarks while announcing the establishment of the Government of Canada's Office of Religious Freedom. The announcement was made at Aiwan Tahir which is situated at the Ahmadiyya Muslim Jamā'at Canada headquarters in Maple, Ontario. The event was telecast on major Canadian channels. The original text of Prime Minister Stephen Harper's announcement is being presented for the benefit of our readers. (Gazette)

Thank you very much.

Thank you, first of all, Jason, for that kind introduction, and also for the work you've been doing, I know Jason has been a very passionate advocate for the initiative that we're announcing today.

Thank you as well to our master of ceremonies today, our host because he's the Member of Parliament for this area, the Honourable Julian Fantino, who has been a great addition to our team in Ottawa.

I also want to thank all of my colleagues from both Houses of Parliament who have come to be here with us today for this very important announcement.

Special greetings to Member of Parliament Bev Shipley who moved the motion in the House of Commons to get a vote to establish the Office of Religious Freedom.

And thank you as well to our host here today, National General Secretary Dr. Aslam Daud and National President Lal Khan Malik of the Ahmadiyya Muslim Jamā'at Canada, thank you.

Distinguished guests, ladies and gentlemen, I'd like to start today by expressing my gratitude, to join with Jason to express my gratitude, to the Ahmadiyya Muslim community here in Vaughan. I'm grateful for your generous

hospitality but even more, I'm grateful for the outstanding example that you set. This community has experienced, as Jason mentioned, the terrible cruelty of persecution, persecution on the basis of religion. In spite of that, your belief in tolerance and harmony endures. In this you make an inspiring contribution to our values. You strengthen Canada's commitment to diversity and pluralism. And you remind your fellow Canadians that the freedoms we enjoy are precious, and must never be taken for granted. So as your Prime Minister, I thank you on behalf of all Canadians for strengthening and enriching the fabric of our country.

Ladies and gentlemen, around the world, violations of religious freedom are widespread, and they are increasing. In Iran, Bahá'ís and Christians face harassment, imprisonment, and, in some cases, death. In Pakistan, Ahmadiyya Muslims, Shiites Muslims, Christians, Sikhs, and Hindus are vulnerable to persecution and violence. In China, Christians who worship outside government-approved boundaries are driven underground and their leaders are arrested and detained while Uyghur Muslims, Tibetan Buddhists, and Falun Gong practitioners are subjected to repression and intimidation. Elsewhere we watch in horror as sanctuaries are destroyed and believers are attacked and in some cases slaughtered: Shia Muslim pilgrims in Iraq, Coptic Christian adherents in Egypt, Christians at worship in Nigeria, the list, appallingly, goes on and on.

In the face of these injustices and atrocities, Canada will not be silent. Indeed, Canada has not been silent. Under our Government, Canada has spoken out consistently and emphatically. Without fear or favour, Canada defends human rights around the world.

And we have not only spoken out; we



have also taken action. And we have rallied support for religious freedom, for example, among the leaders of the G-8, of the Commonwealth and at the Francophonie. And we are also providing safe haven in Canada for some 20,000 Iraqi refugees, many of whom are Chaldean Catholics, driven from their ancient homeland under the threat of death.

But we are compelled to do more by the sheer number and gravity of the offences against this fundamental right around the world and the assault it implies on democracy itself. The cause is just. The need is urgent. And our responsibility is clear.

As Canadians, as citizens of a free country, we have a solemn duty. As Sir Wilfrid Laurier once said, and I quote, we should always remember this: Canada is free and freedom is its nationality.

Ladies and gentlemen, the freedom to worship according to one's own conscience is at the root of our personalities and therefore, at the root of all of our liberties. That is why I am

deeply honoured to be here today, in a place where those once persecuted can now freely worship. In this country whose hallmark is toleration of diversity and respect for human dignity, I am deeply honoured ladies and gentlemen, to announce the official establishment of Canada's Office of Religious Freedom.

I am also further delighted to announce Canada's first Ambassador of Religious Freedom, he is a scholar, a man of principle and deep convictions, please welcome everybody, Dr. Andrew Bennett.

To be housed in the Department of Foreign Affairs, Dr. Bennett will monitor religious freedom around the world. He will promote it as a key objective of Canadian foreign policy. And, Dr. Bennett will help ensure that the protection of religious freedom informs the policies and programs of the Government of Canada.

Dr. Bennett, you have my best wishes and full support as you set forth on this most important mission.

Ladies and gentlemen, I know that this audience requires no convincing on the need for action in defence of religious freedom. But there are some who, while generally supportive, would not have thought to make it a priority, and there are a few who may believe this is of interest to only a limited number of Canadians and the communities most affected.

Let me address this directly. There is a crucial and historical link between respect for religious pluralism and the development of democracy itself. And that is why we shall continue to champion freedom of conscience and freedom of religion throughout the world. And, today, as many centuries ago, democracy will not find - democracy cannot - find fertile ground in any society where notions of the freedom of personal conscience and faith are not permitted.

Former Prime Minister John Diefenbaker, who was one of the greatest human rights champions in our history, noted these realities when he introduced his original Canadian Bill of Rights. To remind you what he said: I am a Canadian, a free Canadian, free to speak without fear, free to worship God in my own way, free to stand for what I think is right, free to oppose what I believe wrong, free to choose those who shall govern my country. This heritage of freedom I pledge to uphold for myself and all mankind.

Indeed, it is 'this heritage of freedom' that Prime Minister Diefenbaker spoke

of, that has drawn so many millions to our great country. And, it has been in defence of this heritage of freedom that so many Canadians have given their lives, in so many struggles against tyranny and oppression around the world.

Throughout history and in our own day, governments that violate religious freedom are also prone to impose themselves in every other sphere of life. In contrast, the great tradition of which Canada is a leading example, is founded on the recognition of what Prime Minister Diefenbaker called 'the sacred personality of man.' It is the tradition of limited government under the rule of law, a government limited by its profound respect for the inviolable dignity of the human person and, thus limited, a government dedicated to promoting the freedom and prosperity of the people it serves.

Our Government is dedicated to this purpose, and we will work with other countries and all peoples of goodwill, to promote the principles we share.

In closing, ladies and gentlemen, I want to tell you a little bit about a personal encounter I had, one that speaks to the fundamental importance of our initiative today. I am privileged, in the course of my service as Prime Minister, to encounter many, extraordinary individuals and, from time to time, even among all of these extraordinary people, someone is exceptional. One such person I met in my office on Parliament Hill in 2011. He was the Minister of Minorities of Pakistan, Shahbaz Bhatti. He worked tirelessly to defend the vulnerable not only his fellow Christians, but also Hindus, Sikhs, Ahmadi Muslims, and all other minorities. He did so knowing that it placed him under a constant and imminent threat to his life. He was an honourable and humble man. Shahbaz and I discussed the threats faced by religious minorities, and the need for Canada to do more. Only three weeks later, while traveling to work in Islamabad, Shahbaz Bhatti was assassinated.

Those of us who met him, and certainly his family and friends, will continue to mourn his loss. But his legacy, is, I believe, a legacy of hope, hope for those who are persecuted for their faith, hope for those who believe we can make a difference, hope that if there is goodness enough to inspire one man to speak out even in the most harrowing of circumstances, there is goodness enough to inspire all of us to do our part.

Unlike Shahbaz, most of the countless men and women who are persecuted for

their faith are not known to us by name. But to them we say, Canada will not forget you. When you are silenced, we will speak out. We will use our freedom to plead for yours. And, we will not rest until the day you can exercise, fully and without fear, your birthright as members of the human family. Thank you.

Question& Answer session with Prime Minister Harper

Question: Candace Daniel from Global

Prime Minister Harper the equivalent office in the US has been criticized including from within the US state department for being primarily dedicated to protecting and promoting Christianity overseas in choosing this particular ambassadors, someone from a private Christian institution in Ottawa. What do you say to those who might have concerns Canada's office religious freedoms will follow a similar agenda?

Answer:

Well obviously this a very different country where the strengths of non-Christian faiths are quite significant, obviously one of the reasons we are holding this event here today and being hosted by the Ahmadiyya Muslim Community is to make it very clear that this is not an office to promote a particular religion this is an office to Promote religious diversity and religious tolerance around the world, its critical its' one of the things that makes Canada such a great society, and it's one of the things we want to export for the benefit of people everywhere. (Prime Minister Harper)

Question: (Joe Breen from National Post)

"Prime Minister will this office also advocate on behalf of those who are persecuted oppressed because of their unbeliever status where their Atheism?"

Answer: This is an office to promote religious toleration and religious diversity and in fact as President Malik himself said people who choose not to believe, that's a valid religious and democratic perspective that we all must also accept and promote we are not trying to impose, we are trying to respect people's own religions, their own faith choices not impose those faith choices or non-faith choices on others, and so it is, just as it is important that religion be respected in a pluralistic and democratic society by those who don't share religion is likewise expected and very religious society that those who don't share faith will be respected as well. (Prime Minister Harper)



Remarks from Amīr Jamā'at Aḥmadiyya Canada

On February 19, 2013, after the Right Honorable Prime Minister of Canada Stephen Harper had announced the establishment of the Office of Religious Freedom, Respected Amīr Jamā'at Canada, Malik Lal Khan expressed his feelings and gratitude. The text of his address is being presented for the benefit of our readers. (Gazette)

Right Honorable Prime Minister, Ambassador Office of Religious Freedom Dr. Andrew Bennet, Honorable Ministers, Members of Parliament and honourable guests:

Assalāmu alaikum! Peace be on all of you!

We are very much honoured to host this extremely important event. We are thankful to the Prime Minister Harper and his government for Canada's strong commitment to promoting the right to religious freedom.

Foreign Minister John Baird and Immigration Minister Jason Kenney have recently met with the head of the world wide Aḥmadiyya Muslim Jamā'at, His Holiness Ḥaḍrat Mirzā Masroor Aḥmad in London. His holiness has stated that:

“In order for world peace to be established and for high moral standards to develop, it is absolutely essential for all people to be concerned about religious freedom, even if they do not believe in any religion or in the existence of God.”

Canada is a country of many religions but we are all part of one family. We respect each other and we enjoy peace and security. Religious freedom and respect for divine law are core building blocks of

societies.

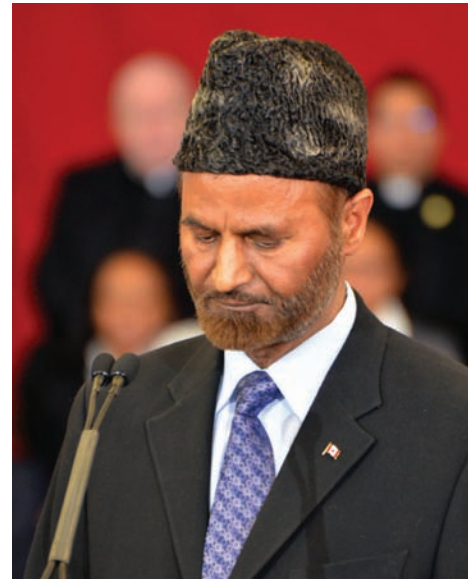
The Holy Qur'ān (the holy book of Islām) states; “There should be no compulsion in religion. Surely, the right way has become distinct from error.” The Prophet of Islām, Muḥammad^{sa} was a beacon of promoting peace, tolerance and compassion for all minorities living in Arabia. At one occasion he stated; “Each of you is free in matter of faith.” His own practices provided legal and constitutional protections for religious minorities.

We are very much fortunate to be Canadians and to live in Canada where we enjoy the freedom. Unfortunately, many people in various parts of the world are not that lucky.

Individuals, including Aḥmadi Muslims, Christians, Jews and many other groups, experience difficulty in their ability to worship and practice their faith in many parts of the world.

Violence and attacks on places of worship, whether at temples, synagogues, shrines, mosques, gurdwaras, or churches is unacceptable in today's society.

Canada enjoys a respectable position in the world. Canada has influence on many nations. In the name of humanity and in the name of religious freedom, it is our responsibility to protect the rights of those who are vulnerable and promote freedom of religion and belief. I am very thankful that today Right Honourable Prime Minister you have done the same. Thank you very much!



On behalf of the Aḥmadiyya Muslim Community, I congratulate Prime Minister Harper for establishing this very important office of religious freedom.

I also look forward to the new Ambassador. Dr. Andrew Bennet, who will focus on advocating values of pluralism and tolerance abroad. On behalf of the Aḥmadiyya Muslim Community, I offer our full support and pledge to work with you to oppose religious hatred and intolerance.

Our message to the world is “Love for All Hatred for None”

Once again, thank you very much for being here today. Our Mosque and our facilities are always open for you.

Thank You!

Aḥmadiyya Muslim Jamā'at Press Releases



Historic Annual Muslim Convention Concludes with Address by World Leader

February 11, 2013

The 89th Annual Convention (Jalsa Sālāna) of the Aḥmadiyya Muslim Jamā'at in Bangladesh concluded yesterday in Dhaka with a powerful and faith-inspiring address by the Fifth Khalifa, the World Head of the Aḥmadiyya Muslim Jamā'at, His Holiness, Ḥaḍrat Mirzā Masroor Aḥmad^{aa}.

The Khalifa^{aa} addressed the event from Baitul Futūḥ Mosque in London via satellite. The Jalsa attracted close to 10,000 delegates, with nearly 6,000 participating in Dhaka and more than 3,500 attending in London.

During his hour-long address, Ḥaḍrat Mirzā Masroor Aḥmad^{aa} spoke extensively about the peaceful response of the Aḥmadiyya Muslim Jamā'at in the face of decades of sustained and brutal persecution. His Holiness^{aa} spoke of his sorrow at the way terrorists and extremists continued to sully the name of Islām in order to fulfill their own political agendas and vested interests.

Ḥaḍrat Mirzā Masroor Aḥmad^{aa} also used the occasion to congratulate the Aḥmadiyya Muslim Jamā'at Bangladesh on its Centenary.

The Convention had been set to take place in a large stadium in Gazipur. However, two days before the event, thousands of extremists, led by fanatical clerics, attacked the site and set the entire venue alight.

Commenting on the attack, Ḥaḍrat Mirzā Masroor Aḥmad^{aa} said:

“We are not sorrowful because we have been subjected to such

cruelty and persecution. We are not sorrowful that the venue for our Jalsa Sālāna was burnt. Our real sorrow lies in the fact that such evil acts are perpetrated in the name of the Holy Prophet Muḥammad^{sa} who was sent as a source of mercy and compassion for all of mankind. Our real sorrow lies in the fact that such hate-filled attacks defame the pure name of Islām.”

Ḥaḍrat Mirzā Masroor Aḥmad^{aa} said that terrorists and extremists were causing huge damage to Bangladesh and were preventing its progress.

He said that “so-called” religious clerics were taking advantage of innocent people by radicalizing them and brainwashing them through misinformation. He said such clerics were motivated only by greed and a lust for power and so it was the duty of Aḥmadi Muslims to inform people of Islām's real teachings.

Ḥaḍrat Mirzā Masroor Aḥmad^{aa} said:

“We, Aḥmadi Muslims, have to enlighten the world with the light of Muḥammad^{sa} who was sent as a mercy for all of mankind.”

Ḥaḍrat Mirzā Masroor Aḥmad^{aa} said that a spirit of sacrifice was necessary to rid Bangladesh of its extremist elements. He continued by saying that Aḥmadi Muslims would lead the way in bringing about a peaceful revolution, not just in Bangladesh, but in all countries where persecution, hatred and inequality were rife.

Ḥaḍrat Mirzā Masroor Aḥmad^{aa} said:

“We may be relatively small in terms of our numbers, but the day will surely come when this peaceful minority, the Aḥmadiyya Muslim Jamā'at, will eliminate all forms of cruelty, hatred and oppression from the face of the earth. And we will achieve this not by means of any force or oppression, but through love and peace.”



In an inspiring and emotional message to Aḥmadī Muslims, Ḥaḍrat Mirzā Masroor Aḥmad^{aa} said:

“Governments can place restrictions or pass laws against our Community, however they can never remove the creed of Islām from our hearts, that ‘There is no God except Allāh and Muḥammad is the Messenger of Allāh.’”

Ḥaḍrat Mirzā Masroor Aḥmad thanked the current Bangladeshi Government and segments of its media and civil society for displaying a degree of support to the Aḥmadiyya Muslim Jamā‘at, however, he added regretfully, they did not have the power to take firm action to root out terrorists and extremist clerics.

Concluding his address by again referring to the sacrifices that Bangladesh’s Aḥmadī Muslims were making for their country, Ḥaḍrat Mirzā Masroor Aḥmad^{aa} said:

“O Aḥmadī Muslims of Bangladesh, persecution should never dishearten you or make you fearful. The sacrifices you are making today will come to be etched in the history of Bangladesh.”

Ḥaḍrat Mirzā Masroor Aḥmad^{aa} also used his address to congratulate the Aḥmadiyya Muslim Jamā‘at Bangladesh on its Centenary. He said that whilst the formal Community was founded in 1913, the message of Aḥmadiyyat had reached its land even during the life of the Founder of the Aḥmadiyya Muslim Jamā‘at, Ḥaḍrat Mirzā Ghulam Aḥmad^{as}.

World Muslim Leader says Legislative Bodies Should Act with Caution

To Pursue Laws that are Opposed to Nature is a Means of Ruin

February 13, 2013

In an age where certain countries are adopting controversial laws or policies, the World Head of the Aḥmadiyya Muslim Jamā‘at and Fifth Khalifa, His Holiness, Ḥaḍrat Mirzā Masroor Aḥmad^{aa}, has said that legislative bodies throughout the world should exercise their powers in a way that is compatible with God’s Laws. He has warned that to pursue laws that are opposed to nature is a means of ruin.

Ḥaḍrat Mirzā Masroor Aḥmad^{aa} said:

“In this era many Parliaments or legislative bodies have felt the need



to pass laws that support unnatural acts that are in conflict with God’s laws of nature, whilst in other countries similar debates are taking place. Remember, when nature is challenged in this way then God’s own laws come into action. If God is forced to take action then His laws lead to the destruction and ruin of nations.”

Aḥmadiyya Muslim Jamā‘at Celebrates Fulfillment of Historic Prophecy

February 20, 2013

20th February Marks Anniversary of the Prophecy Concerning the ‘Promised Son’

The Aḥmadiyya Muslim Jamā‘at is pleased to announce that today, February 20, 2013, marks the 127th anniversary of a famous prophecy made by its Founder, Ḥaḍrat Mirzā Ghulam Aḥmad of Qādiān who was the Promised Messiah^{as}.

On February 20, 1886, Ḥaḍrat Mirzā Ghulam Aḥmad^{as} claimed to have received a Divine Revelation informing him that an exceptionally gifted and pious son would be born to him. This prophecy came to be known as the prophecy of ‘*Muṣleḥ Mau‘ūd*’, meaning the ‘*Promised Son*.’ In fulfillment of this grand prophecy, on January 12, 1889, his son Ḥaḍrat Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad^{ra} was born.

In 1914 the ‘Promised Son’ was elected as the Second Khalifa of the Aḥmadiyya Muslim Jamā‘at and his period of spiritual leadership lasted for more than 50 years until his demise in 1965.

Ḥaḍrat Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad^{ra} proved to be a leader of infinite wisdom, courage and piety. His Khilāfat was laden with countless achievements as he spread the true and peaceful message

of Islām to the corners of the world.

Throughout his life, the Second Khalifa^{ra} extolled peace, love, tolerance and mutual understanding as the cornerstones of Islāmic teachings and he proved this through his magnificent commentaries of the Holy Qur‘ān.

Speaking about the Promised Son, the current Worldwide Head of the Aḥmadiyya Muslim Jamā‘at, Ḥaḍrat Mirzā Masroor Aḥmad^{aa} has said:

“The Second Khalifa’s^{ra} 52 year Khilāfat is a clear testimony to the fulfillment of the Muṣleḥ Mau‘ūd prophecy.

His speeches and writings were full of the pain he felt in his heart for the establishment of Islām and for the true status and character of the Holy Prophet Muḥammad^{sa} to be established in the world.

If we look at the characteristics defined in the prophecy, it becomes apparent that they were all fulfilled in the life of Ḥaḍrat Muṣleḥ Mau‘ūd^{ra}.”

Ḥaḍrat Mirzā Masroor Aḥmad^{aa} further stated:

“We do not celebrate the date of birth of the Second Khalifa^{ra}, rather we celebrate the fulfillment of the Promised Messiah’s^{as} prophecy vouchsafed to him on February 20, 1886. The fulfillment of this prophecy is a testimony to the veracity and truth of the Promised Messiah^{as}.”

To mark the occasion of the 127th anniversary of the ‘*Muṣleḥ Mau‘ūd*’ prophecy, the Aḥmadiyya Muslim Jamā‘at will be holding events throughout the world in which the life of its Second Khalifa^{ra} will be remembered and celebrated.

Aḥmadī Muslims will also offer thanks to God Almighty for the fulfillment of the prophecy, which was a major sign of the truth of the Promised Messiah^{as}.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the name of Allāh, Most Gracious Ever Merciful



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DEPARTMENT OF TARBİYAT

PRE-MARITAL COUNSELING

Under the guidance of Ḥaḍrat Khalīfatul Masīḥ V^{aa}, Jamā'at Aḥmadiyya Canada has started a Pre-marital Counseling program between the Bride, Bridegroom and their parents. This program was started in July 2012 and by the grace of Allāh, has been very successful, *Al-Hamdo lillah!*

These sessions are being arranged by Department of Tarbiyat using a selective panel of Counselors. Members of the Jamā'at are requested to provide at least one week notice to make arrangements for these counseling session. Upon successfully attending this session, a certificate is issued to the bride and bridegroom. This certificate is required to be attached to the Nikah forms.

CONTACT INFORMATION TO ARRANGE THESE SESSIONS:

GTA Jamā'ats	Sanaullah Khan ṣāḥib	647 831 3771
Eastern Canada	MirzaTahir Ahmad ṣāḥib	613 770 2789
British Columbia	Naeem Lakhan ṣāḥib	778 709 0277
Calgary	Ijaz Kung ṣāḥib	403 402 8004
Prairies	Kabeer Chughtai ṣāḥib	306 716 1832

Jazakumullah!

Shahid Mansoor

National Secretary Tarbiyat Canada

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the name of Allāh, Most Gracious Ever Merciful



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DEPARTMENT OF TARBIYAT

Dear Parents:

Assalāmo alaikum wa Rahmatullāh!

In a recent letter of Ḥaḍrat Khalīfatul Masīḥ V^{aa}, Ḥuḍūr Anwar^{aa} has mentioned:

It has been brought to my attention that young children, in particular girls, own various electronic devices for communication which can freely access Internet while many are listed on Facebook as well... This is in total contrast to my directives to be cautious towards e-modes which can have disturbing effects. Jamā'at should highlight this risk that is faced by many families. This is not merely a fashion or trend which will go away after a while. The damage caused by these websites can leave serious and lasting impact on young minds. The parents need to be made aware of their responsibilities and to be educated on making their children feel secure before they, the children, turn to other means of finding comfort and become wayward.

May Allāh enable us to follow the instructions of our beloved Imām^{aa} to attain maximum benefits of obedience of Khilāfat! Āmīn!

Wassalām!

Lal Khan Malik
Amīr Jamā'at Canada

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Jāmi'a Aḥmadiyya Canada Requirements for Admission



1. Education:

High school diploma (12th grade, such as in USA or Canada), A-Level or equivalent such as in UK, or FAFSc. such as in Pakistan with minimum average of 70% marks.

2. Age:

Admission age is 17- 20 Years.

3. Medical Report:

A medical report from a practising physician certifying the good health of the prospective student.

4. Written Test:

Prospective students must pass a written test. The study material for the test is the Waqf-e-Nau Syllabus upto 16 year. This test will be in English, Urdu and/or Arabic.

5. Interview:

Only such students who successfully pass the written test will be interviewed by Jāmi'a Aḥmadiyya Canada. Students will be notified of the date and time of the interview.

6. Application Procedure:

The following documents should be attached to the Jāmi'a Admission Form:

- Attested application by President and/or National Amīr
- Medical report in English or French
- Copy of educational certificates
- Copy of birth certificate
- Copy of valid passport (for non-Canadian applicants only)
- Two passport-sized photographs

At the time of the interview, original documents will be seen.

- A report will be attained from Khuddām ul-Aḥmadiyya, Waqf e-Nau and such other services as are deemed necessary.

8. General Instructions:

Prospective students, besides reciting the Qur'ān daily, should prepare for the written test and focus on improving their Arabic, Urdu and English.

9. Submission Deadline:

Application must be received April 30, 2013.



Jāmi'a Aḥmadiyya Canada
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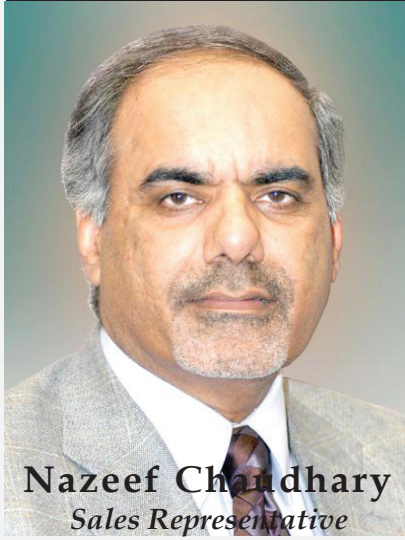
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Shelter & Sanitation: Humanity First builds low cost concrete houses for the displaced and homeless victims of the natural disasters as well as install toilets to enforce sanitation practices in villages and disaster affected areas with the waste disposal strategy in effect.

Model Village: Humanity First is building a Model Village in selected remote villages in order to provide basic necessities of life to the disadvantaged population in those communities. The Model Village will include the following basic establishments depending on the need of the specific community: Water Supply and sanitation, Power Supply through Renewable Energy Sources (Solar, wind etc.), School, Vocational Training Center.

Water for Life: Humanity First provides water pumps and drills wells in the remote villages of many African countries, Pakistan and Bangladesh. Humanity First's Water for Life program has been running for over a decade to deliver sustainable water solutions to over 2.3 million villagers across 17 countries across Africa, Latin America and South Asia.

Vocational Training: Humanity First, in an effort to alleviate poverty crisis, has opened several vocational training centers in Burkina Faso, Sierra Leone, Benin, Ghana and Gambia. These centers provide basic and advanced computer training, as well as, training on garment design and tailoring for specifically women.

Feed a Family: Providing monthly food support to needy families. For those who cannot reach the food banks due to lack of transportation or physical barriers, we fill the gap by delivering food hampers to their doors.

Feed the Homeless: Serve hot meals to homeless, on streets and in shelters.

Orphan Care: Humanity First Orphan Care program is a long-term plan which provides shelter, education, clothing, medical care and a future for these children under the care of foster families.

Our Children Our Future: Support children for academic improvement, sponsoring students for summer camps, educational camps, tuition fees, school supplies, etc.

Seniors First: This program provides seniors with opportunities to stay active and engaged in the local community, enabling them to foster healthy and independent living. Free counseling is also provided on social, familial and health related matters.

Gift of Vision: A sponsorship program through which pair of glasses are provided to those who cannot afford to purchase one for themselves.



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