

AHMADIYYA

Gazette



CANADA

APRIL 2016 | WWW.AHMADIYYAGAZETTE.CA

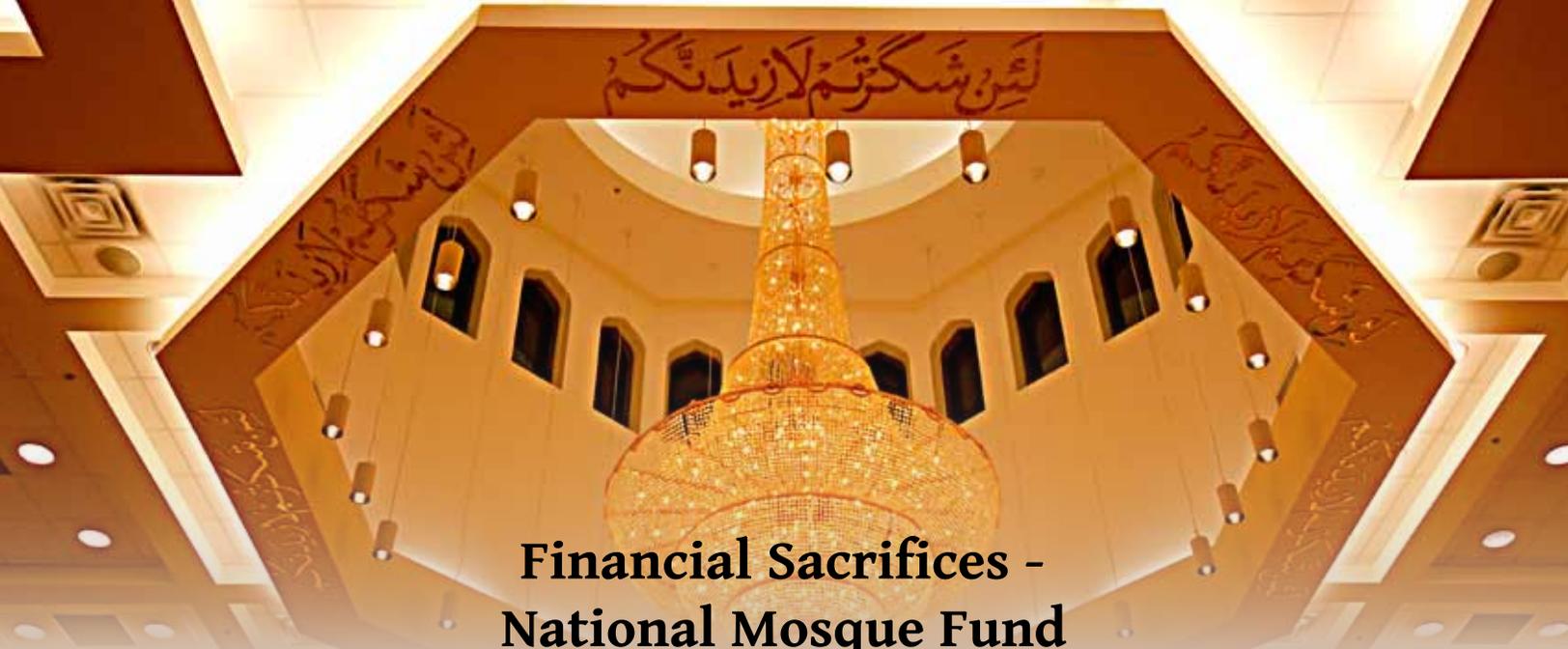
Mosque Edition

National Mosque Fund

“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 Allāh loves those who purify themselves.” (9:108)



Ahmadiyya Muslim Jam'at



Financial Sacrifices - National Mosque Fund

Lal Khan Malik Şāhib, Amīr Jamā'at Aḥmadiyya Canada

When contributing towards the building of a House of Allāh, one is actually building a home in Paradise. For its 50 year Anniversary, Jamā'at Aḥmadiyya Canada has also pledged to offer a very special gift to Hazrat Khalifatul-Masīḥ V^{aa} – the gift of building new mosques.

Three mosques are currently under construction in Regina, Saskatoon and Lloydminster. Construction of the Brampton Mosque will be starting soon. Likewise, acquisition of another building in Brampton to be used as a mosque is under negotiations. In addition, our Baitul Hanif Mosque in Toronto East needs to be rebuilt. Collectively, these projects require about \$28 million.

Members of the Jamā'at are requested to pray that Allāh Almighty may remove every obstacle in the building of these mosques! May Allāh enable us to contribute generously for these mosques! And may He enable us to complete them in a timely and excellent manner! Amīn!

By the Grace of Allāh, the construction activity is now moving rapidly. As such, there is an urgent need to turn our attention towards increasing our pledges and starting payments in the National Mosque Fund (NMF).

On November 11, 2005, our beloved Imām, Hazrat Khalifatul-Masīḥ V^{aa} stated the importance of building of mosques in foreign countries:

During our days of adolescence, one of the contribution heads listed in Taḥrīk Jadīd was Foreign Mosques. Usually, when children were given some cash amount by the elders in celebration of passing the exams, the children would be sure to offer some amount of chanda in this head (i.e. Foreign Mosques); otherwise, they would contribute towards it from their allowance or pocket expense.

Then, Huzoor Anwar^{aa} further said:

If every year, the auxiliary organizations and the Jamā'at draws their attention to offer Chanda in this contribution head, at the occasion of passing their exams, not only will they be developing the habit of financial sacrifices for building the House of Allāh, they would also be building a bright future by absorbing the Grace and Blessings of Allāh! If parents also educate their kids and strongly encourage them, Allāh Almighty would also free them of certain anxieties that they have (for their kids), especially in this environment. (Khutbāt Masroor, Vol. 3, pp. 665-666)

While members of the Jamā'at (the men and women) offer financial sacrifices under various contribution heads, they are also requested to contribute in the National Mosque Fund, according to their capacity. Likewise, in their occasions of happiness - such as gaining employment or promotion in career/job, buying a new home, or success of the kids in school/college/university – they can attain the pleasure of Allāh by contributing, according to their means, in this blessed National Mosque Fund. May Allāh enable us to do so! Amīn!

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

Aḥmadiyya Gazette Canada

An Educational and Spiritual Publication

Volume 45 - No. 3 - March 2016



Pearls of Wisdom

Selection from the Holy Qur'ān and Aḥādīth 2

So Said the Promised Messiah^{as} 3

Guidance from Hazrat Khalīfatul-Masīḥ V^{aa}

Guidance on Majlis Shūrā 4

Building of Mosques - An Aḥmadi Priority 6

Articles

Mosques Under Construction 9

Masjid Mahmood, Regina 10

Baitul Amaan, Lloydminster 12

Masjid Darur Rehmat, Saskatoon 14

Baitul Hanif, Toronto 18

Current Mosque and Namāz Centre Properties in Canada 19

Masjid Baitur Rahman, Vancouver 21

Masjid Baitun Noor, Hamilton 25

Masjid Baitul Hafeez, Sydney 27

Fasting in Abnormal Timings 28

New Indian High Commissioner Welcomed at Aiwān Ṭāhir 29

Mother of Respected Amīr Ṣāḥib Passes Away 30

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The Aḥmadiyya Gazette Canada is published by the Aḥmadiyya Muslim Jamā'at Canada. The editors of the Aḥmadiyya 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 Hazrat Mirzā Masroor Aḥmad, Khalīfatul-Masīḥ V^{aa}.

Articles published in the Aḥmadiyya Gazette Canada reflect the views of their respective authors and may not reflect the views, beliefs and tenets of the Aḥmadiyya Muslim Jamā'at Canada.

The official publication of the
Aḥmadiyya Muslim Jamā'at Canada

ISSN 0229 5644

1. Aḥmadiyya - Periodicals.

I. Aḥmadiyya Movement in Islām Canada.

BP195.A34 1972 297.8605-20dc

CANADA POST

SECOND CLASS MAIL

Mail Registration No: 40026877

Pearls of Wisdom



THE HOLY QUR'AN

He alone can keep the Mosques of Allāh in a good and flourishing condition who believes in Allāh, and the Last Day, and observes Prayer, and pays the *Zakāt*, and fears none but Allāh; so these it is who may be among those who reach the goal. (9:18)

إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنِ آمَنَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى
الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ ۗ فَعَسَى
أُولَٰئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ ﴿١٨﴾

HADĪTH OF THE HOLY PROPHET MUHAMMAD^{SA}

Hazrat Uthmān bin Affān^{ra} states that I heard the Holy Prophet^{sa} say, “Whosoever builds a mosque for Allāh, Allāh builds the like of it (a house) for him in paradise.” (*Sahīḥ Muslim*, qtd. in *Hadīqatus-Sāliḥīn*, pp. 305-306)

عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ بَنَى مَسْجِدًا لِلَّهِ بَنَى اللَّهُ لَهُ فِي الْجَنَّةِ مِثْلَهُ -

(صحيح مسلم - باب فضل بناء المساجد- حديقة
الصالحين ، حديث نمبر 258 صفحہ 305-306)



So Said the Promised Messiah^{as}

At this moment, our Jamā‘at needs a lot of mosques. Mosque is a House of Allāh. If you want Islām to progress, build a mosque. It should be well understood that a town or city in which a mosque has been built has, in fact, laid the foundation of the progress of Jamā‘at. If a town or city has few or no Muslims, build a mosque in order to effect the progress of Islām; God shall, then, Himself attract Muslims there. However, the condition is that you are sincere in the building of this mosque; it is built for the sake of God, and not for personal interests or evil designs. Then, God shall grant blessings . . .

Therefore, the Jamā‘at must have its own mosque with it’s own Imām who advises. Members of the Jamā‘at should make it a practice to collectively offer prayers in the mosques. There are great blessings in congregation and unity. Being scattered only creates disunity. At this time, unity and mutual understanding should be highly encouraged, and trivial matters which result in disarray, should be overlooked.
(*Malfūzāt* Vol 4, p. 93)

Guidance from Hazrat Khalīfatul-Masīḥ V^{aa}

The following are translations of selected extracts of Friday Sermons



Guidance on Majlis Shūrā

By the Grace of Allāh, Jamā'at Aḥmadiyya Canada will be holding its 40th National Majlis Shūrā from April 22 to 24, 2016. Representatives from all parts of Canada will be arriving to attend this blessed event, which (this year) would also include election of Office-Bearers. In light of this, portions of a Friday Sermon delivered on March 12, 2004 by His Holiness Ḥazrat Khalīfatul-Masīḥ V^{aa} are presented for the readers, which cover the responsibilities of the members of Majlis Shūrā.

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. (42:39)

There are some fundamental matters regarding Shūrā that I will present. Aside from the Shūrā delegates, in general terms it is befitting for these matters to be brought to the attention of Jamā'at members. This is because, if from time to time Shūrā's importance and method of conduct is not explained, then even those, who are experienced, tend to disregard some aspects of its importance and method of conduct. Similarly, sometimes new converts or the younger generation are not fully aware of its importance, which results in effecting the dignity and sanctity of Majlis Shūrā.

Consultation Should be Given After Thinking, Understanding and Deep Reflection

After the Institution of *Khilāfat*, the second most important and holy institution is *Majlis Shūrā*. Whenever *Majlis Shūrā* is called for deliberation, a great responsibility is placed upon it, upon its delegates. They are elected as delegates of a holy institution. For within the Jamā'at, following the *Nizām Khilāfat*, the institution of *Shūrā* is the most

important and sacred. When the *Khalīfa* of the time calls a *Shūrā* meeting, and members of the Jamā'at also elect and send representatives for this meeting, in effect saying, "The *Khalīfa* of the time has called you for counsel in order to serve humanity, in order to spread the teachings of Allāh, the Exalted, for the training of members of the Jamā'at, to resolve issues. Go! Give him your counsel." With this in mind [see] how much your responsibility as a delegate increases.

If you sit in *Majlis Shūrā* with this perception, then aside from completely listening to the proceedings, seeking *Maghfirat*, and invoking blessings on the Holy Prophet^{sa}, no other thought will enter your mind. Whenever you stand in this *Majlis* to provide your counsel, you will be able to do so with true and complete responsibility. Because your views will reach the *Khalīfa* of the time and the *Khalīfa* is optimistic that the *Shūrā* delegates must have formed their opinion on matters after deep reflection, thinking and understanding; it is for this reason that the *Majlis Shūrā*'s opinion is usually accepted as is, when such conditions are present, except in regards to such matters in which the *Khalīfa* has sure knowledge that accepting the opinion formed by the *Shūrā* can cause the Jamā'at to suffer. And this [decision by the *Khalīfa* to decline a *Shūrā* recommendation] is not something which is against the teachings of the Holy Qur'ān or contrary to it because Allāh, the Exalted, has given permission for it.

Majlis Shūrā Has the Right to Make Recommendations, Only the Khalīfa Has the Right to Make a Decision

Indeed, there is a command to take counsel, so that a matter may be brought forward openly, but it is not necessary that the consultation also be accepted.

In this way, the establishment of our institution of *Shūrā* is established on the Sunnah of the Holy Prophet^{sa}. *Khulafā'* take counsel so that matters maybe be looked at in great depth but it is not necessary that all conclusions also be accepted. It is for this reason that at the end of all *Shūrā* proceedings, under each discussed matter it is written, "The *Shūrā* makes the following recommendation." They do not have the right to write, "The *Shūrā* has made the following decision." The *Shūrā* has only the right to make recommendations. Only the *Khalīfa* of the time has the right to make a decision.

What Qualities Should Those Who Give Counsel Possess

There is another narration that lets us gauge the importance of consultation. Ḥazrat Ali bin Abū Ṭālib^{ra} narrates that, "I addressed the Holy Prophet^{sa} saying, 'O Messenger of Allāh! After you if we are faced with a matter regarding which there is no revelation in the Holy Qur'ān, nor have we heard anything from you regarding it, then what should we do?' The Holy Prophet^{sa} responded, 'In order to resolve any such matter, gather those who are learned or those who are sincere worshipers and seek their counsel regarding the matter and do not make a decision on any such matter based only upon one person's view.'" (*Kanzul A'māl* Vol. 2, p. 340)

Members of the Jamā'at should also pay attention to this ḥadīth and should pray that Allāh, the Exalted, allow always keeps such members in the Jamā'at who are well versed in religious and secular knowledge; and that He makes us 'Ibādur-Raḥmān so there is never any difficulty in giving counsel to the *Khalīfa* of the time, and looking at the recommendations leaves no doubt that they were formed with pious intentions.

Instructions for *Shūrā* Delegates

His Holiness *Ḥazrat Khalīfatul-Masīḥ V^{aa}* further states in his Friday Sermon:

Now I will briefly state some important points that *Shūrā* delegates should keep in mind, and other members of *Jamā'at* should keep in view, as they too may be delegates of the *Majlis Shūrā* in future.

- When you enter the *Shūrā*, do so completely for the sake of Allāh; that is offer opinion for the sake of Allāh.
- When you enter, do so with a clear mind and offer supplications, abandoning any personal interests. To achieve this purpose, remain occupied in supplications during the the *Shūrā* proceedings
- Do not have the intention of making others agree with you
- Every opinion can be beneficial. This is not like a worldly parliament or assembly where debates and arguments occur. There is no right to debate, state your opinion and sit down. If your opinion has merit, people will favour it with consensus. If not, you played your part of sharing your views with rightful intention.
- Listen to other opinions carefully. It is quite possible that listening to another viewpoint might lead you to agree and/or not feel the need to express your view.
- Do not offer your opinion for the sake of agreeing with others. That is, do not agree with an opinion merely because it was given by a friend, a loved one, or a member of your local *Jamā'at*. Opinions should be offered freely and for the sake of Allāh.
- Never offer opinion as a ploy to achieve personal gain. Rather, dwell on the best resolution for the matter being discussed, not what you personally gain from it.
- Do not hesitate to accept what is right, no matter who is presenting it. I have mentioned before, some people oppose simply because it was brought forth by one apparently less educated or knowledgeable.
- Do not be haste in reaching a conclusion.
- Never consider your opinion to be so strong that it can never be wrong; this would result in a bias
- While presenting your opinion, do not follow your emotions, stating your feelings. Rather offer them with facts in view . . . when stating your opinion, present facts and figures by which others can form their own views.
- State things which will have religious benefits. The purpose of stating your views is not to display knowledge, but to help in the progress of religion. All suggestions should be made keeping this in view.
- Suggestions should be made after thinking and understanding.
- The *Shūrā* agenda should contain items of high importance, and should be more effective as compared to the opponents. The *Shūrā* agenda should not include trivial matters. We are destined to contend against the world and spread Islām in the world; so our planning should be solid and comprehensive.
- Do not start debating over the trivial details. Rather, observe the facts and determine whether a point is beneficial or harmful; this is what should be kept in focus.
- As I have said before, it is not necessary to repeat a point that has already been stated.
- Lastly, I would like to mention the most important aspect: Your every action and word should be for the sake of God.
- I have briefly mentioned this before, *Taqwā* should always be kept in view. Give your suggestions humbly, asking God for His help. Pray, “O Allāh we do not encompass all types of knowledge, so help us Yourself and provide us true direction . . . “

If you sit in the *Majlis* and provide such counsel with such intentions, then *Inshā'Allāh*, Allāh will assist you greatly, and guide you to the right methods, and you will benefit from the blessings of this gathering.



Building of Mosques - An Aḥmadī Priority

Friday Sermon Delivered on May 17, 2013

In his last visit to Canada, Hazrat Khalīfatul-Masīḥ V^{aa} delivered guidance on the subject of building mosques on the occasion of the Baitur Rahmān Mosque Inauguration in Vancouver, Canada. The following are extracts from the Friday Sermon delivered on May 17, 2013 highlighting importance of building mosques for Aḥmadīyya Muslim Jamā'at, and its crucial role in this age. These are revised extracts from alislam.org.

A mosque has its own importance and significance. The minarets, the dome and the very shape of a mosque leaves an impression on the members of the Jamā'at, as well as on the surroundings, and the rest of the members of society also.

Wherever a mosque comes into being, new avenues for the introduction of Islām to others are opened up, and new opportunities arise for conveying the message of Islām to the broader society. This is the reason why the Promised Messiah^{as} has so strongly drawn our attention to the building of mosques and said that in this way, not only will the unity of Jamā'at be promoted, but also as a result, the work of conveying the message of Islām would be greatly enhanced.

It is true that the Promised Messiah^{as} has said that it does not matter if the mosque built is a humble and simple structure, but it is important that a mosque be built. Some people may be thinking, therefore, what is the need for us to build such grand mosques, especially as the demands from many Jamā'at's are coming that mosques should be built there also; and some of them do not have the capacity to do it on their own and so the national headquarters has to help them. So the thought might come that

if smaller mosques are built, then in the same amount of money more mosques could be built. But if we keep in mind a fundamental principle, then perhaps this question would not arise and that principle is enshrined in the saying of the Holy Prophet^{sa}: "Inna mal A'mālu Binniyāt" meaning that the reward of any deed is based on the intention behind the action.

Vancouver is the biggest city of British Columbia, and this is where the largest number of Aḥmadīs of BC live; and based on the number of Aḥmadīs living in BC, this is not really a very big mosque. And then, when we look at the Grace of Allāh, the Exalted, and the manner in which the avenues for conveying the message of Islām-Aḥmadīyyat are being opened up, they also demand from us that our places be large and spacious. Then our places need to be expansive also on the basis of this revelation of the Promised Messiah^{as}: "Wassi' Makānaka" in which Allāh directed him to expand his house and make it more spacious.

This revelation however does not only mean that we make our houses more spacious so that more and more guests can be easily accommodated therein when they come to visit or attend the *Jalsas*, but we need our mosques also to be more and more spacious.

Then in this age in which we live, the Promised Messiah^{as} has been addressed by Allāh as Ibrāhīm and it was through Hazrat Ibrāhīm^{as} that Allāh had built the *Khāna Ka'aba*. For the establishment of the Unity of God, the First House of Allāh built for His worship was again reconstructed and repaired through Hazrat Ibrāhīm^{as}.

And in accordance with the promises of Allāh, it will be through the Promised

Messiah^{as} that this world will come to know, and indeed is getting to know, and there is no doubt in this, that Islām's rejuvenation will occur through the Promised Messiah^{as}. And in a spiritual sense, in this age, the purpose behind the building of the *Khāna Ka'aba* will be fulfilled through the Promised Messiah^{as}, and the world shall come to know and recognize this.

The purpose for the building of mosques is that people should gather together to worship the One God, and from this point of view also we need to give attention to the building of mosques.

So, as I said, the real thing, in accord with the directives of the Holy Prophet^{sa}, is the intention behind any action, and our intention is: to work to establish the Unity of God, and to spread His message; and to gather the largest numbers of people under the flag of His Unity and Oneness; and to bring about a revolutionary improvement in the condition of our own selves and our progenies, and by doing so, make ourselves and our children bow down in front of God.

We have to make use of every effort to establish *Ṣalāt* and fill the mosques for this purpose in such a way that they begin to appear to be too small.

So when this is the intention, then even seemingly large mosques will not appear to be just for the purpose of show but rather will be large for the purpose of winning the pleasure of Allāh, the Exalted. *Inshā' Allāh*, I am convinced that those of you who live in this area, who are going to populate this mosque, if you will discharge your responsibilities with such intentions, then while you will be succeeding in spreading the message

of Islām-Aḥmadiyyat, you will also simultaneously be advancing spiritually, and by uniting your children with the One God, you will become the ones who will improve their lives here and in the Hereafter.

You also shall be gaining the pleasure of Allāh and see the bounties of Allāh rain down upon you. And when the Grace of Allāh begins to rain down upon people, when the intention is purely to win His pleasure, then in each city Allāh bestows upon the people the ability to build several mosques.

So now your intention should be that we will not wait another 30 or 40 years before building the next mosque, but shall go on making this and many other similar mosques that shall be built to become too small to accommodate all the worshippers.

By populating mosques, by fulfilling the requirements of worshipping God, and in accordance with His directives, by making our lives fully in line with His teachings, we can make the increasing needs to expand our mosques a way to draw upon ourselves more and more blessings of Allāh, and make this a way to go on gaining every day more and more the Grace of God.

So if we are inaugurating this mosque with this intention, then certainly we are making an attempt to make up for not having built this mosque for such a long time. And those areas where there are still no mosques built, with the inauguration of this mosque, attention to this important task will be also drawn there, and this will also serve to make up for the long time it took you to build this mosque.

Always remember, as I have said before, that a mosque has its own importance and significance and centres, mission houses, or halls cannot attain that stature which a mosque enjoys.

Yes, it is true that a hall or centre allows the Jamā'at to have a place to get together but the spiritual connection that one gains by being in a mosque and the emotions that are evoked by a mosque – those cannot come into being without a proper mosque. This is a part of human nature if you will. So wherever lands have been bought, make proper mosques instead of making halls or centres. I heard about a place in Canada where they had some land, and they had decided to build a hall with the money they had. I am grateful to Allāh, the Exalted that they changed their decision when they were asked to look at the matter again.

May Allāh bless all those places that are considering building mosques that they be able to build mosques.

It is certainly true that once mosques are built then new avenues open up for conveying the message of Islām-Aḥmadiyyat. At the end of March, I inaugurated the mosque in Valencia, Spain, and now reports are reaching me that non-Muslims are making inquiries about Islām, and also non-Aḥmadi Muslims are coming to offer their prayers and gaining knowledge about the Jamā'at. *Inshā' Allāh*, from among such people those blessed with righteous, blessed souls shall be granted the ability to accept the message of Islām-Aḥmadiyyat and enter in its fold.

From among the duties that Allāh the Exalted, has assigned to the Promised Messiah^{as} one duty is that the Muslims be informed about the true teachings of Islām, and that they be gathered on that Islām that the Holy Prophet Muḥammad^{sa} had brought and that that Sharī'a should be promoted which had been revealed to him.

Allāh, the Exalted, had directed the Promised Messiah^{as} through revelation, "Gather all the Muslims on the face of the Earth on the One True Religion." Explaining this, the Promised Messiah^{as} has said that this command to gather together all the Muslims that are living on the face of the earth is a special kind of directive . . . That Allāh desires that the Muslims living on this Earth should be gathered together on the one true religion and this shall indeed come to pass and they shall indeed become gathered so together . . .

So now, the way to guidance for all, Muslims and non-Muslims alike, is through the Promised Messiah^{as} alone. In this country, and in this city, hundreds of thousands of Muslims live and certainly this mosque will draw their attention. Construction of this mosque will draw positive and negative commentary from Muslims and non-Muslims alike. This will lead to many new opportunities for conveying the message of Islām-Aḥmadiyyat, and you will have to prepare yourselves for this also. So the building of this mosque will continue to increase your responsibilities one after the other.

Clearly, when you will prepare yourself to convey the message of Islām-Aḥmadiyyat, you will have to improve your personal and moral qualities, as well as improving your knowledge of matters related to the faith; and this is essential. If you do not do this, then because of the lack of accordance between your words

and deeds, no one will even want to come close to you. So the building of mosques leads to opening of doors for persons to draw upon themselves the blessings of God, which continue to increase the faith of a believer continuously. And there are also blessings that the whole Jamā'at draws upon itself by building mosques, to such a degree that boggles the mind.

Allāh has discussed the subject of mosques in several places in the Holy Qur'ān. The Holy Qur'ān addresses the topic of respect and honour due to mosques. It addresses the topic of the purpose of mosques and it has laid bare the characteristics of those who populate the mosques of Allāh. Right now the verse of the Holy Qur'ān that I have recited in front of you discusses those who populate the mosques.

The first thing stated is that those who populate, who come to the mosques, are those who believe in Allāh. But just saying that we believe in Allāh is not sufficient. The faith mentioned here also has some standards that Allāh has mentioned. Allāh the Exalted, says that if you will establish these standards of faith, then alone will you be counted as being among those who are perfect in their faith, otherwise your faith shall not be perfect.

The Promised Messiah^{as} has said that if you wish to attain to the high stages of belief, then you must try to attain to the highest levels of moral qualities also. And the way you can judge your level of high morals is by looking at your discharge of duties you owe to your fellow human beings. So just offering prayers, and in your own mind discharging the duties you owe to God is not sufficient in attaining the nearness of God. It is essential for a believer, in fact, to also discharge the rights of the society among whom he lives.

Then the Promised Messiah^{as} has said that you must also safeguard yourself against laziness and lethargy because this also takes one away from God. Much of the time when you ask those who have difficulty offering their five daily prayers, and I do ask many such people, you find them saying that they feel lazy and do not take the necessary care. This laziness makes one also negligent of the love of God and this carelessness, negligence, slowly but surely takes one away, far away, from the faith also, and one also loses the fear of the Day of Judgment and the fear of the coming of the Day of Reckoning and having to present oneself in front of God.



This is why Allāh has mentioned faith in the Hereafter as one of the characteristics of those who populate the mosques who come to the mosques regularly. This is why we are taught that we will get the reward of the things we do in this world in the Hereafter.

Those acts of worship carried out purely for the sake of winning the pleasure of Allāh, and having faith in God in this world and getting oneself counted amongst the believers will yield its fruits in the Hereafter by making one inherit paradise.

Then it is said that those who come to the mosques regularly and offer their five daily prayers also offer financial sacrifices too. They spend their wealth in the way of Allāh to seek His pleasure.

By the Grace of Allāh, the Aḥmadiyya Jamā'at is extraordinary in its zeal for making financial sacrifices for the sake of Allāh. At the least there is a group that makes amazing extraordinary sacrifices. In the construction of this mosque, there are members who have sacrificed hundreds of thousands of dollars. When it comes to the construction of mosques even non-Aḥmadī Muslims make great sacrifices, but the hallmark of the Aḥmadī is that he makes the constant sacrifice to pay the regular *Chandajāt* (contributions), as well as participating in whatever special schemes or projects are presented to them. This is why their sacrifices occupy a high level of importance and worth, and especially so in today's materialistic world, and more so because of the current economic conditions. May Allāh bless without end, the persons and possessions of all these

who made these sacrifices.

But I want you all to remember that just one action is not enough to enable you to achieve the heights of righteousness or *Taqwa* or make your faith perfect. Indeed for a *Mu'min*, a true believer, it is necessary that he discharge both his obligations to God and to God's creatures.

So with the construction and building of this mosque, we need to carry out an inspection, or analysis of ourselves, and determine to what extent we are discharging the obligation of worshipping God; and determine to what extent we are fulfilling the demands that we love God; and see to what extent we are fulfilling the obligations and duties each of us has on the other because the dues of worship cannot be fulfilled without righteousness and this we cannot acquire till we fulfill and act on all the commandments of God.

May it be that by the building of this mosque the Jamā'at becomes stronger internally also; and become such that act on the injunctions and commandments of Allāh; and as those that attend and populate the mosques; and may the hearts of every one of you be always remain in the mosque in the same way as the Holy Prophet^{sa} has wished of a true *Mu'min*. May this mosque be such as would capture the Grace of God; and may everyone who comes here share in this; and may the doors of conveying the message of Islām-Aḥmadiyyat keep on opening as a result of this mosque having been built.

In the end I want to read out a short excerpt from the writings of the Promised Messiah^{as}. He has said:

The true beauty of mosques is not

in their building structures, but in fact it is with those worshippers who offer their prayers in them with full sincerity. Without such people these mosques are lying abandoned. The mosque of the Holy Prophet^{sa} was small and its roof was made of date palm branches and water would leak onto its floor when it would rain. But the glow and atmosphere of a mosque is with its worshippers. In the time of the Holy Prophet^{sa} some worldly-minded people made a mosque that was brought down by the command of God. The name of that mosque was *Masjid Zarār*. This mosque was brought down. The commandment with regard to mosques is that they should be built for the purpose of *Taqwā*, righteousness.

So this is what every Aḥmadī must keep in mind.

The Promised Messiah^{as} has gone on to say:

The Jamā'at should have its own mosque in which there should be an *Imām* of our own Jamā'at who should advise and guide the people and the members of the Jamā'at should all get together to offer their prayers in this very mosque. There is great blessing in the Jamā'at and unity and much confusion arises of disunity. And this is the time when unity and togetherness needs to be promoted and minor small differences should be overlooked which cause disunity.

May Allāh enable us to mould our lives in accordance with these instructions! *Āmīn!*



Aḥmadiyya Muslim Jamā'at Canada - Mosques Under Development

Islām has strongly emphasized the importance of building mosques, the House of Allāh. Allāh Almighty has said:

He alone can keep the Mosques of Allāh in a good and flourishing condition who believes in Allāh, and the Last Day, and observes Prayer, and pays the *Zakat*, and fears none but Allāh; so these it is who may be among those who reach the goal.' (18:9)

The Holy Prophet^{sa} has said, "Whosoever builds a mosque for Allāh, Allāh builds the like of it (a house) for him in paradise." (*Saḥīḥ Muslim*)

The Promised Messiah^{as} says: "If you want Islām to progress build a mosque. Wherever our Jamā'at is established, a mosque should be built. Our Jamā'at's progress is founded on the construction of mosques. If there are only a few Muslims in a village or a city, build a mosque with good intentions and God will bring more Muslims to that place." (*Malḡūzāt* Vol 2, p. 42)

Hazrat Khalīfatul-Masiḥ IVth says:

Among the guidelines I had issued to the Jamā'ats, the most significant advice was that they should start building houses of God and build them in great numbers. Since it is God's work to all these mosques, He will bring people to these mosques . . . Our efforts should not be limited to building of central and big mosques. In fact, every community where there are a few Aḥmadīs we should look into building small mosques . . . (Friday Sermon, March 19, 1999)

Our beloved Imām Hazrat Khalīfatul-Masiḥ V^{aa} says:

When a Mosque is built, new avenues of spreading the message of Islam are created. (Friday Sermon, May 17, 2013)

For its 50 year Anniversary, Jamā'at Aḥmadiyya Canada has also pledged

to offer a very special gift to Hazrat Khalīfatul-Masiḥ V^{aa} – the gift of building new mosques.

The following is a snapshot of the the mosques that are currently in the construction or pre-construction phase. The mosques under construction are based in Regina, Saskatoon, Brampton and Lloydminster, while a mosque to be built in Toronto East is now in the pre-construction phase. Collectively, these projects require about \$28 million. As such, there is an urgent need to turn our attention towards increasing our pledges and starting payments in the National Mosque Fund (NMF).

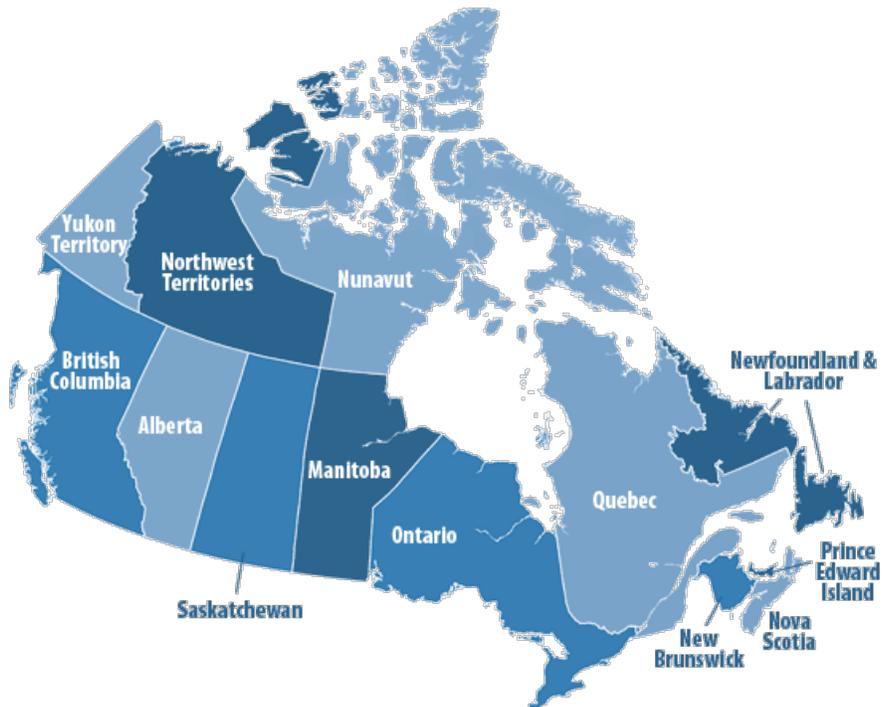
Members of the Jamā'at are requested to pray that Allāh Almighty may remove every obstacle in the building of these mosques! May Allāh enable us to contribute generously for these mosques! And may He enable us to complete them in a timely and excellent manner! *Amīn!*

Construction:

- Regina
- Lloydminster
- Saskatoon
- Brampton

Pre-Construction:

- Toronto



Masjid Mahmood, Regina

Munib Waqas Ahmad

لَمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ
رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ

“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 Allāh loves those who purify themselves.”(9:108)

Hazrat ‘Uthmān bin ‘Affān^{ra} narrates that Holy Prophet^{sa} has said: “Whoever builds a mosque for the sake of Allāh; Allāh will build a similar house for him in paradise.” (Muslim)

In another Ḥadīth, Hazrat Abū Sa‘īd^{ra} narrated that the Holy Prophet^{sa} has said: “When you see someone regularly coming to mosque for the sake of prayers, then bear witness that he is a believer because Allāh the Almighty has declared: ‘Only those people populate the mosques of Allāh who believe in Allāh and the Day of Judgement.’” (Tirmidhī)

The Promised Messiah^{as} has said:

Our Jamā‘at needs a lot of mosques. It is a house of Allāh. Whichever village or town can build it, should build it. It should be well understood that (in that town) foundation of the progress of Jamā‘at is also laid with it. If a village or town has few Muslims or no Muslims at all and you wish to propagate Islām in that area, then a mosque should be built. Allāh will Himself increase Muslims in that area. But the condition is that your intentions of building a mosque must be pure. Mosques should be built purely for the sake of Allāh without any worldly motives, only then will Allāh bless it. (Malfūzāt, Vol. 4, p. 93)

Appeal for Mosque Fund

On January 1, 2016, in his Friday Sermon, Respected Lal Khan Malik Şāhib, Amīr Jamā‘at Aḥmadīyya Canada, explained

the plans for the 50 Year Thanksgiving Celebration of Jamā‘at Aḥmadīyya Canada. One aspect of these celebrations is to build mosques across Canada. Speaking about currently undergoing mosque projects, Respected Amīr Şāhib appealed to members to contribute towards the National Mosque Fund. Talking about the current three projects, Respected Amīr Şāhib also mentioned Masjid Mahmood, Regina, which is being built entirely by volunteers.

Mosque Location & Neighbourhood

Masjid Mahmood is located on the east side of the city of Regina on Highway 1. The lot size of the mosque is 0.82 acres, whereas the covered area is 8486 square feet. By the Grace of Allāh, it has the capacity to accommodate 300 worshippers. The mosque will have two large prayer halls for men and women and a conference room. In addition, it will have a large multipurpose room, a nursery room, and a Murabbī house. The parking lot will be able to accommodate 35 vehicles.

Initial Stages of Construction

Initially the mosque was to be built by contractors and for that purpose the tenders were also received. But the lowest tender was 1.8 million dollars, which was beyond the Jamā‘at’s budget for this mosque. Therefore, these tenders were rejected.

During this time, three brothers from Saskatoon Jamā‘at, Farid Aḥmad Şāhib, Manzoor Aḥmad Şāhib, and Mansoor Aḥmad Şāhib, who own their own construction business offered to build the mosque voluntarily, and charge only the cost of the materials used. Consequently, the total cost of the project came down to 1.2 million dollars, which was less than half of the contractor’s cost.

Respected Amīr Şāhib instructed M. A. Rashid Malik Engineer (National



Secretary Zirā‘at, Aḥmadīyya Muslim Jamā‘at Canada to visit Saskatoon to meet these brothers to assess whether they would be able to fulfill their commitment. Based on his report, Respected Amīr Şāhib approved this project to be built voluntarily and appointed M. A. Rashid Malik Engineer as the Project Manager. Respected Amīr Şāhib also formed a committee for this project with the following members:

- M. A. Rashid Malik Engineer, Project Manager
- Dr. Habib-ur-Rehman Şāhib, President Jamā‘at Regina
- Malik Shamoan Rashid Şāhib, President Jamā‘at Saskatoon North
- Mansoor Aḥmad Şāhib, Project Superintendent
- Waqas Waseem Şāhib, Secretary Māl Jamā‘at Regina, Project Accountant
- McGinn Engineering Ltd., Consultant

A Distinction of This Mosque

By the Grace and Mercy of Allāh the Almighty, the construction of Masjid Mahmood is well under way. The distinction of the mosque is that it will be Canada’s first ever mosque to be built entirely by volunteers through Waqār ‘Amal, Inshā‘Allāh!

Foundation Stone Ceremony

The foundation stone ceremony of this mosque took place on October 1, 2014. Respected Amīr Šāhib Canada laid the foundation stone. Various dignitaries of the city and politicians including the Mayor of Regina attended the ceremony. Likewise, various representatives of different faith groups also participated and had the honour of laying bricks. The ceremony was well covered by various media outlets including the *Leader Post* newspaper and CTV news.

Exemplary Services of Volunteers

The mosque is mainly being constructed by Mansoor Aḥmad Šāhib and his

brothers Farid Aḥmad Šāhib and Manzoor Aḥmad Šāhib; however, various members of Jamā'at Regina are also volunteering with great zeal in construction by means of *Waqār 'Amal*. Similarly, a number of Khuddām from across Canada have had the honour of volunteering for the construction of this mosque. It is our humble prayer that Allāh the Almighty may accept all their sacrifices and abundantly reward them. *Āmīn!*

Appeal for Volunteers

All members from across Canada are requested to sacrifice their wealth and time to volunteer for the construction of

Masjid Mahmood, Regina. Members are encouraged to participate in the blessed scheme of Temporary Waqf (*Waqf 'Arḍi*) to come to Regina and participate in the construction of this House of Allāh.

At the end, we humbly pray that May Allāh the Almighty enables all of us to build this House of Allāh purely for His sake and purely on the basis of piety. May Allāh enable us to fill this mosque with true and humble worshippers. Moreover, May Allāh make this mosque a mean of propagating Islām Aḥmadiyyat in this area. *Āmīn!*

Project Snapshot

Name of the Project: Masjid Mahmood

Jamā'at: Regina

Address: 3810 E Eastgate, Regina

Total Land: 0.82 Acres

Status: Under Construction

Foundation Stone laid by: Malik Lal Khan, Amīr Jamā'at Canada

Foundation Stone: October 1, 2014

Building Permit Granted: January 15, 2014

Construction Snapshot

Architect/Consultant: McGinn Engineering Ltd.

Contractor: Being Built by *Waqār 'Amal*

Project Manager: M.A Rashid Malik Engineer

Gross Floor Area Sqft: 8,486 sq. ft.

Budgeted Cost : \$1.2 Million

Total Construction Area: 4,600 sq ft.

Type of Construction : ICF/ Wood

Enclosed Stage : August 2015

Concrete : 800 tons

Steel : 70 tons

Total Domes: 2

Total Minarets: 1

Height of Dome: 7 ft.

Height of Minaret: 47 ft.

Completed/Expected completion: July 2016

Facility Snapshot

Number of Floors: 2

Prayer Hall Capacity: 300

Total Praying Capacity: 500

Number of Offices: 1

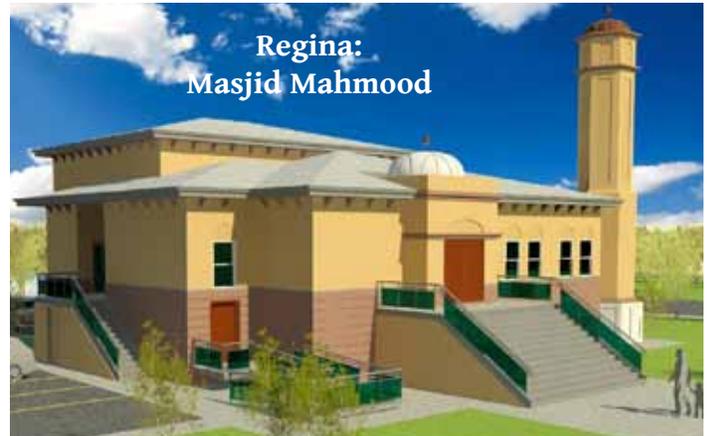
Parking Spots: 42

Green Initiatives: Solar Power

Tabligh Room: 1

Children Area: 1

Murrabi Residence: 1



Baitul Amaan, Lloydminster

Muhammad Anwar Mangla, President Lloydminster Jamā'at

Introduction

The Aḥmadīyya Muslim Jamā'at in Lloydminster is pleased to announce the completion of our Mosque, Baitul Amaan. After many years of praying and constant hard work, we have overcome many obstacles by the help of Allāh. We have been very blessed and fortunate to finally have our mosque, Baitul Amaan. I would like to take this opportunity to share some history of our Jamā'at and the process of building the first mosque in Lloydminster.

Lloydminster is the only border city of Canada, located on the border of Alberta and Saskatchewan. The Lloydminster Jamā'at was established in 1993 and prior to that members of the Lloydminster Jamā'at were part of the Edmonton Jamā'at. At that time, Mirzā Ikram Aḥmad Ṣāḥib's family members were the only ones residing in Lloydminster and would travel to Edmonton for Friday and 'īd prayers. Mirzā Ikram Aḥmad Ṣāḥib was the first President of Lloydminster Jamā'at. He made the initial efforts to establish a *Namāz* centre or mosque in Lloydminster. Along with his younger brother, Mirzā Irshad Aḥmad Ṣāḥib, he made many road trips to the National *Markaz* to attend National *Majlis Shūrā*, *Jalsa Sālāna*, and other Jamā'at events. Mirzā Ikram Aḥmad Ṣāḥib's home was used as a *Namāz* centre. He also graciously offered his home for accommodation of Jamā'at visitors and showed great hospitality.

In September 2002, when Mirzā Akhtar Ṣāḥib's home was constructed, he openheartedly offered the spacious basement of his home to the Lloydminster Jamā'at to offer prayers and hold various Jamā'at events. The Lloydminster Jamā'at started to hold all events and meetings at Mirzā Akhtar Ṣāḥib's residence.

Huzoor Anwar^{ra} Visits Lloydminster

June 20, 2005 was a very historical day in Lloydminster Jamā'at's history as Huzoor Anwar^{ra} graced the Jamā'at with his presence. At that time the total *Tajnid* of Lloydminster was 30. Huzoor^{ra} offered silent prayer on the 2 acres of land donated for the Mosque by Mirzā Akhtar Ṣāḥib. Initially, Mirzā Akhtar Ṣāḥib donated 2 acres of land, however, in March 2010, he donated 3 more acres and transferred all 5 acres of land to the National *Markaz* for the Lloydminster Mosque.

In the meantime, with the blessings of Allāh Almighty, the Lloydminster Jamā'at started to grow rapidly, with majority of the families moving from Saskatoon and Toronto. As the Jamā'at grew, a larger place to hold Jamā'at events and prayers became a priority. The Jamā'at then started to rent a hall called Forester's Hall for Jamā'at events, which met the needs of the members. In 2009 Forester Hall became available to purchase. A proposal was sent to *Markaz* showing great interest in purchasing this hall but, unfortunately, due to insufficient funds and the limited time available, this opportunity could not be availed. Under the new ownership, Forester Hall was no longer available to rent so the Jamā'at began looking for another suitable place to accommodate all its members. By the Grace of Allāh Almighty, the Jamā'at started renting a hall at the Royal Canadian Legion for a special discounted price. All Jamā'at events and activities started to take place there on a regular basis, but we continued to look for our own centre.



Struggle for a Mosque

Respected Amīr Ṣāḥib Canada, Lal Khan Malik Ṣāḥib, arrived in Lloydminster and motivated our Jamā'at to start building a Mosque on the 5 acres of land donated by Mirzā Akhtar Ṣāḥib. In our meeting with Respected Amīr Ṣāḥib and Respected Regional Amīr, Salman Khalid Ṣāḥib, on the occasion of *Jalsa Sālāna* Western Canada, held in Cochrane, Alberta, a presentation was shown by Kaleem Malik Ṣāḥib. Blueprints of the proposed Lloydminster Mosque were also presented to all Lloydminster Jamā'at members.

We quickly started acting on the advice of National Amīr Ṣāḥib and submitted an application to build a mosque on the donated land to the County of Vermilion River. We learned that we would need to submit an application for re-zoning of our land from an industrial zone to an institutional zone suitable for building a religious assembly. In November 2011, the County of Vermilion River denied our request of re-zoning citing that they cannot allow a religious assembly in the middle of an industrial area.

In March 2013, a member of our Jamā'at, Mr. Sherjeel Butt Ṣāḥib, informed me that there was a warehouse for sale and its market value was approximately \$300,000. He also mentioned that the



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“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 Allāh loves those who purify themselves”(9:108).

owner might be willing to sell it at a lower price. I had a meeting with the seller and he asked for \$220,000 for the building. I explained our intention of building a mosque and informed him about our community. We offered him \$190,000 for the property after getting approval from National Markaz. Allāh Almighty once again helped us through this agreement because not only did he accept our offer, but he also agreed that we could pay him 50% of the total amount at that the time and the remaining 50% after 6 months. He was very cooperative and gave us the keys to the building after we paid the first 50%.

Respected Amīr Šāhib sent Nasir Mahmood Butt Šāhib, Missionary In-Charge of Calgary at that time, to Lloydminster for fundraising. Members of the Jamā‘at were requested to especially pray and become the recipient of this spiritual blessing. By the Grace of Allāh, our local Jamā‘at offered exceptional sacrifices. Everyone enthusiastically took part in this noble cause by donating. Lajna members organized a garage sale and raised funds and many Lajna members even donated their jewellery.

On July 17, 2014, this property was transferred to National Markaz. On November 23, 2014, just prior to the land title transfer, Respected Amīr Šāhib sent a fax to Huzoor^{aa} requesting him for a name for this property. Huzoor^{aa} graciously named it “Baitul Amaan.”

We contacted the City of Lloydminster and asked if we could make a few changes to the building to meet our mosque needs. The City of Lloydminster advised us to get new blueprints and building permits

for the property. In our ‘Amila meeting we reviewed all the requirements and a plan was made that was then engineered by Universal Consulting Group and presented to National Markaz for approval.

In January 2014, I faxed Huzoor Anwar^{aa} a letter in which I wrote about the refusal by the County of Vermilion River for building a mosque and then requested Huzoor^{aa} for approval to sell the 5 acres of land. Huzoor^{aa} granted permission to sell the land and in his letter to National Markaz he wrote, “When we cannot build anything there then there is no need to keep it.” On January 7, 2015, the 5 acres of land was sold for \$320,000 and all the money was submitted to National Markaz.

After getting the blueprints for Baitul Amaan, we sent a proposal for renovations to National Markaz, which was approved by the National Finance Committee as well as the Capital Project Committee. Respected Amīr Šāhib appointed M.A. Rashid Malik Engineer as Project Manager. Construction was started on May 2, 2015, and Bilal Ahmed Butter Šāhib, who is a member of Saskatoon Jamā‘at, voluntarily offered construction management through his company, Green Villas Construction. He made multiple trips to Lloydminster and played a major role in the construction of Baitul Amaan. A few members of Saskatoon Jamā‘at, Amjad Šāhib, Akbar Šāhib and Zohaib Šāhib helped put in the tile flooring; and Muhammad Asghar Šāhib, Imran Bajwa Šāhib and Munam Rehman Šāhib helped with tile and carpet installation. Hassan Masood Butter Šāhib from Saskatoon did the plumbing work. Maqsood Butter Šāhib from our

local Jamā‘at also worked day and night at Baitul Amaan. Similarly, many local Khuddām, Anšār and Aṭfāl members also helped with cleaning and general labour.

Geographically, Baitul Amaan is situated on the Saskatchewan side of Lloydminster towards the east side of the city. Baitul Amaan is about 4 blocks away from downtown. Baitul Amaan is also easily accessible from the east side of TransCanada Highway. Since it is located on the south end of the railway tracks, it makes it very convenient for most of our Jamā‘at to get to Baitul Amaan as they won’t be stuck waiting at the tracks for the train to go by.

On January 1, 2016, we offered Namāz Tahajjud at Baitul Amaan in which a large number of members participated. All inspections passed on February 3, 2015, and by the Grace of Allāh Almighty we started offering daily prayers at Baitul Amaan on Friday, February 5, 2016.

Brief Description of the Mosque

The total cost is estimated at around \$240,000, excluding the purchase of the property, which was \$190,000. There are 22 parking stalls on the premises. The total lot area is 0.35 acres and the building size is 3,200 sq. ft. The property can accommodate 200 people. There is also a 1000 sq. ft. detached storage unit on the property.

I hope and pray that, *Insha’Allāh*, Huzoor^{aa} will inaugurate our Mosque, Baitul Amaan. *Amin!* May Allāh make our mosque a great source of *Tablīgh* and *Tarbiyat!* May Allāh Almighty enable us to fulfill our duties and may He accept our prayers and services! *Amin!*

Masjid Darur Rehmat, Saskatoon

Syed Tanveer Shah, Regional Amīr Prairie Region

Masjid Darur Rehmat located in Saskatoon, Saskatchewan has been a long overdue project, which will *Inshā'Allāh* become a reality soon. It is truly a blessed project in many ways and there are many interesting facts about this Mosque.

This is the third Mosque in the history of the Jamā'at so far, where one Khalīfatul-Masīh has laid the foundation, and another Khalīfatul-Masīh will inaugurate it, *Inshā'Allāh!* The first one is Masjid Basharat in Spain, and the second is Masjid Baitul Futūh in England.

Over the years we have received, and continue to receive to this day, countless blessings due to this project. The land upon which the Mosque is being built was purchased in 1989 as a gift for the Jubilee celebration of the Jamā'at. That same year Hazrat Khalīfatul-Masīh IVth visited Saskatoon to lay the foundation stone for the proposed Mosque. We had planned to build the Mosque soon, the architectural design was drawn up and everything was ready.

Back then, Huzoor'sth Friday Sermons used to be recorded on an audiocassette, or could be listened to via telephone or radio. Therefore, we had initially planned to build a transmission tower on the minaret of the Mosque so that we could transmit programs to other Jamā'ats, and would thus be the first Mosque to have live transmission capabilities. Little did we know that God had a better plan for us in the blessed form of MTA.

Perhaps this was one of the reasons we did not start construction. If my memory serves me correctly, I remember that on three different occasions, it was decided to start construction of the Mosque, but other more important projects would come along, and this project kept going back to the end of the line. Another reason perhaps was that we already had a new mission house big enough for the

current Jamā'at in Saskatoon. At the time it was not seen as any kind of crisis situation. But maybe Allāh wanted more people to take part in this blessed project. Imagine if we had built the Mosque at that time, we would surely be looking for a second Mosque right now! The original plan was to build to accommodate 250 worshippers. We may not always see it immediately, however, there is always wisdom behind the ways of Allāh. And truly He knows what is best for us.

Time went by and the number of members of the Saskatoon Jamā'at stayed the same. Kids grew up and members were getting old and grey, and still praying for the day when our dream of building our Mosque would come true. In those days, the population of Saskatoon was not growing as fast as cities like Calgary. In 1975, Calgary and Saskatoon had the same size in population, however, many more people moved to Calgary due to the oil boom.

By early 2000, we realized that the Saskatoon Jamā'at was not going to grow by itself so we needed to do something about it. At that time, Maulānā Naseem Mahdi Şāhib was Amīr Jamā'at Ahmadiyya Canada, and he asked the people of Canada Jamā'at to move to Saskatoon for the purpose of expanding the Jamā'at and to be able to build a mosque.

At first people were puzzled. The general impression of the Jamā'at members from Eastern Canada regarding Saskatchewan was, "where is this place and why would anybody live there? A place where it is cold and snowy for more than half the year and the remaining months are too hot and mosquito ridden?" People were unsure if there were direct flights to Saskatoon, or whether we had a Wal-Mart, or if there were Pakistani grocery stores in the vicinity. One person even asked if we had traffic lights!



Little did they know that a surprise was waiting for them. We are the followers of the Promised Messiah^{as}, the ardent servant of our beloved master the Holy Prophet Muḥammad^{sa}. When appealed for the sake of Allāh, nothing can hold us back. Our Jamā'at is made up of true believers.

Maulānā Naseem Mahdi Şāhib had asked for 100 families to move to Saskatoon just for the sake of building a mosque. By the Grace of Allāh, it happened and the migration started. I remember that it was like the start of a rainstorm. First, a few drops of water and then before you could blink, a storm hit and it was a very exciting time!

Finally, we had more people to talk to and visit. We were instructed to accommodate and help settle the new families coming to Saskatoon and help in finding them homes, arrange for food, and help move their belongings. Every week a few new families would arrive. Most were excited and happy; some were surprised to find that it was a nice town to live in.

I would like to share some of the comments that I would often receive:

"We have so much more free time in the evening and don't know what to do now."

"People are so nice here."

"For the first time it feels like we are in



Canada.”

I would also like to mention some comments that I would receive after our new brothers and sisters were settled down, which shows the blessings that were bestowed upon them from Allāh for the sacrifices they had made in His Name. In their own words:

“We feel happier, I cannot contain my smile.”

“Finally, we are actually saving money.”

“We are living in better conditions than we were before.”

“We are able to buy nice cars and nicer clothing.”

Members have commented that if they were in Toronto, or Vancouver, or Calgary, they would not be able to afford a house. However, in Saskatoon our Lord has shown His Mercy and showered us with His blessings. I am proud to say that I would sacrifice everything in the Name of Allāh, who did not wait for His house to be built before giving everyone a house of their own to live in, especially those who migrated to Saskatoon for this purpose.

I urge my brothers and sisters to help us do this together. Take part in this blessed project! Join us in reaping more of Allāh’s blessings and stand with us to show the world the good that we, the blessed Jamā’at of the Promised Messiah^{as}, are capable of.

Compared to the numerous blessings we have been given by Allāh the Almighty, this is a small task. Think for a moment and reflect on your own personal history, your life, where you started your journey, what you had then and what you have been provided with now. Would it be possible to attain all this wealth and comfort on your own? Surely, it is only by the Grace and Benevolence of Allāh the Almighty that we have this wealth, this comfort, the comfort of our children, and everything one could ask for.

Despite these blessings of wealth and comfort, however, always remember that we will take nothing from this world with us when we are gone. If we can do an inkling of good now in our lives, we will be leaving something everlasting behind, which will be worth more to our

future generations than the wealth of a thousand kings. They will remember us forever and they will thank us. And Allāh, in turn, will always reward us.

I conclude in the words of a wise man: “Value and appreciate the people who sacrifice their *something* for you, because maybe that *something* was their *everything*.” To those who have sacrificed their *something* for the cause of this blessed project, may Allāh become your *everything!* *Āmīn!*

The project team for the Masjid Dārur Rehmat project is as follows:

- M.A. Rashid Malik Engineer - Project Manager
- Shamoan Rashid Şāhib - President Saskatoon North
- Nasser Malik Şāhib - President Saskatoon South (former)
- Quorex Construction - Construction Manager
- Maurice Souldre Şāhib, Architect - Consultant

Project Snapshot

Name of the Project: Darur Rehmat

Jamā'at: Saskatoon

Address: Parcel A NW 7-36-4-W3

Total Land: 8.29 Acres

Status : Under Construction

Foundation Stone laid by: Hazrat Khalīfatul-Masīh IV^{rh}

Foundation Stone: June 27, 1989

Building Permit Granted: June 18, 2014

Construction Snapshot

Architect / Consultant: Maurice Souldre Architect Ltd.

Contractor: Quorex Construction Ltd

Project Manager: M.A. Rashid Malik Engineer

Contract Awarded on: July 14, 2015

Area: 31,612 sq. ft.

Budgeted Cost: ~\$10M

Total Land: 33,550 sq. meters (8.29 acres)

Total Construction Area: 31,612 sq. ft. (2937 sq. meters)

Parking Spots: 77 paved

Type of Construction: ICF building, Steel roof

Enclosed Stage: March 2016

Concrete: 1200 cu. meters

Steel: 60 Tonnes

Total Domes: 3

Total Minarets: 1

Height of Dome: 49.09 ft, (14963 mm)

Height of Minaret: 77.14 ft (23512 mm)

Completed/Expected completion: December 2016

Facility Snapshot

Number of Floors: 2

Prayer Hall Capacity: 900

Total Praying Capacity: 1,900

Gym Size: 8,127 sq ft.

Offices and Classrooms: 10

Green Initiatives: In-floor heating, solar electric panels

Elevators: 1

Tabligh Room: 1

Board Room: 1

Children Area: 1

Kitchenettes/Sergeries: 2

Lunch Room: 2

Funeral Area: 1

Commercial Kitchen and Dining Hall: Phase II - ~5000 sq feet

Murrabī Residence: Phase II - ~1900 sq. ft.

Guest House: Phase II - ~1900 sq. ft.





Brampton: Project Snapshot

Name of the Project: Brampton Mosque
Jamā'at: Heartlake
Address: 10545 Hurontario St.
Total Land: 2.4 acres
Status: Pre- Construction
Foundation Stone laid by: Hazrat Khalifatul-Masīh V^{aa}
Foundation Stone: 2005
Building Permit Granted: January 2016

Brampton Mosque



Ahmadiyya Muslim Jama'at

Baitul Hanif, Toronto East

Farhat Nasir, Local Amīr Toronto



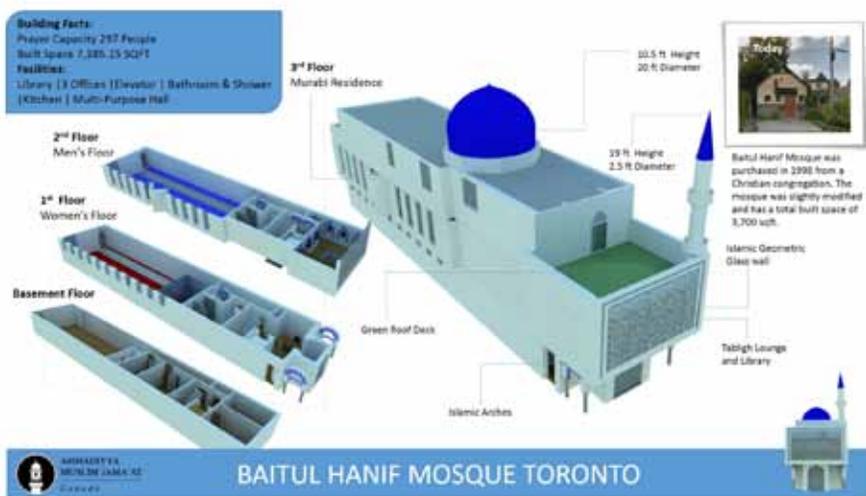
The desire to have a Mosque in Central Toronto area can be traced back to 1992 by Toronto East Jamā'at. The purchase of the building was approved with the expectation that all the funds would be raised locally. By the grace of Allāh, a church was found for this purpose that was situated on 63 Barker Ave, which was built in the 1950's. The Mosque is located at Coxwell and O'Conner area with an enclosed space of 3,400 sq.ft. area.

The key to the building was acquired on June 18, 1998. The Mosque had minor modifications done to get it for use. A request for the name was sent to Hazrat Khalīfatul-Masīh IV^{rh}. Huzoor Anwar^{rh} graciously named the mosque Baitul Hanif.

Over the years, the Mosque has served as an anchor for the local Jamā'at with various events and activities. However, with the passing years the building had fallen into disarray, which required an extensive renovation budget.

A thorough review of the building state showed that it needed extensive roof repair, buckling of the west wall, asbestos and mold in the basement along with a need for new HVAC system. The repairs were estimated at \$400,000. At this time some local members explored the idea of developing a new Mosque on the site. Naeem Farooqi Šāhib developed preliminary designs for the Mosque, which were inspired by Islāmic architecture from Spain, India, and Turkey.

Preliminary designs and project proposal was approved by Toronto East 'Āmila and Toronto Jamā'at 'Āmila in June 2015. The project was brought forward to National Markaz who approved the project for redevelopment with the requirement that the project would be fully funded by the local Jamā'at. Markaz appointed Naeem Farooqi Šāhib as the Project Manager for



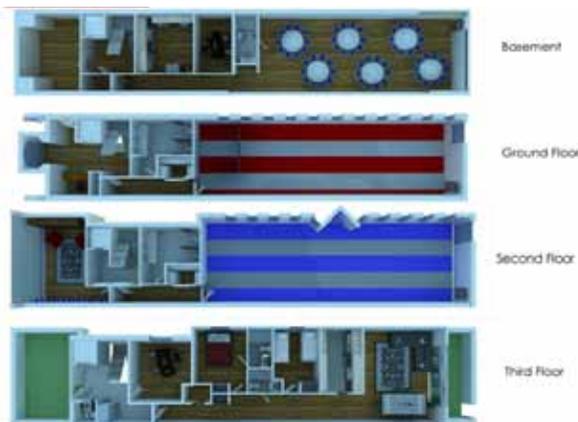
the redevelopment of the site.

A local Mosque committee was established with Ghalib Ahmed Šāhib, Amjad Ahmad Šāhib, Murabbī Muhammad Dawood Khalid Šāhib, Muneeb Ahmed Ghumman Šāhib, Nadeem Ahmad Khalid Šāhib, Nabi Ahmad Babar Šāhib, Kashif Wasim Ahmed Šāhib, Mohsin Raza Bajwa Šāhib, and Zaheer Ahmed Babar Šāhib with the goal of fundraising for the new mosque redevelopment.

A letter of approval was received from Hazrat Khalīfatul-Masīh V (may Allāh be his Helper!) in September 2015 for the redevelopment project.

ARPA architect was retained as the architect of record to work on the project. Various studies, surveys, and drawings were completed with meetings with respective city planning Departments. By the grace of Allāh, the city and local counselor have been very supportive of the redevelopment project.

A Site Plan application for the Mosque was submitted in March, 2016 for a 7,340 sqft three storey building with basement.

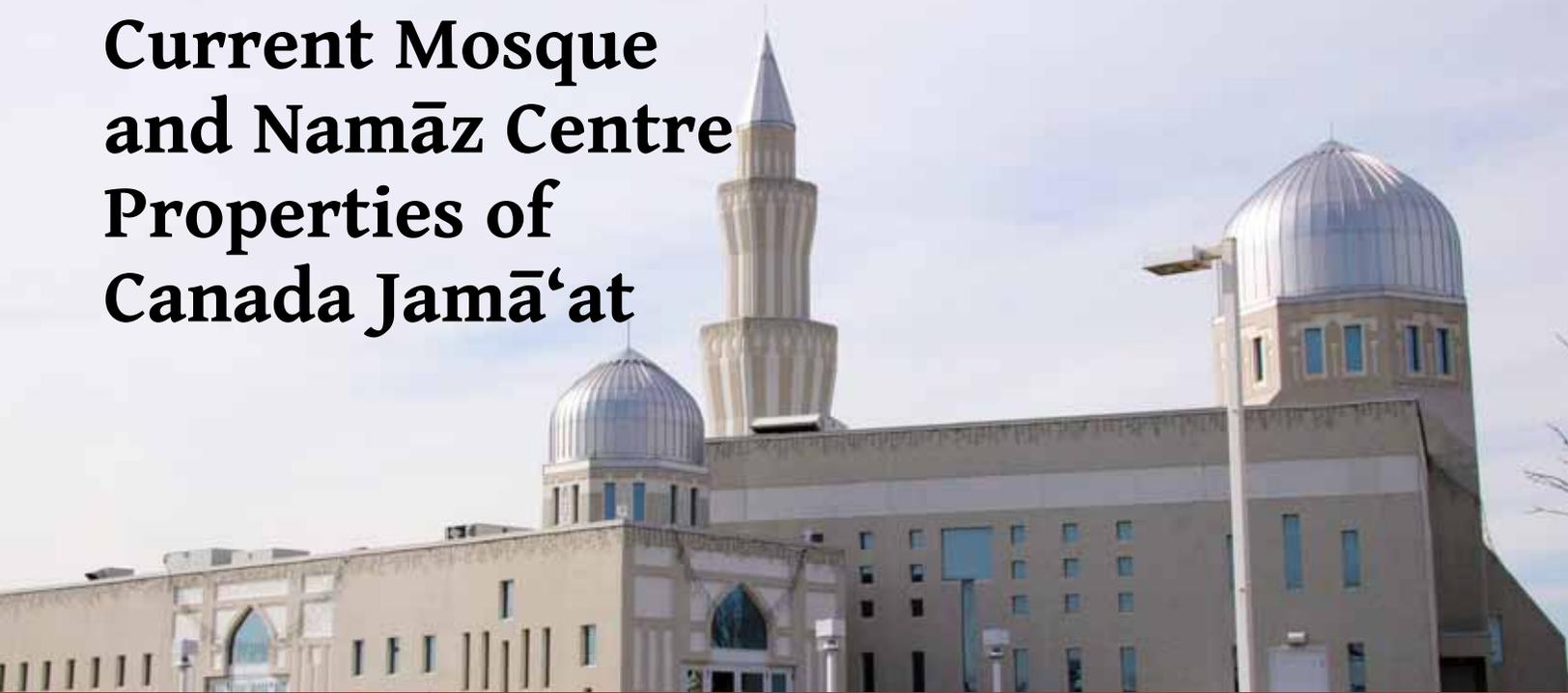


As the redevelopment project continues, prayers are requested from all members of the Jamā'at to achieve this dream of redevelopment.

Features:

- Men and Ladies Prayer Hall
- Kitchen
- Dinning Hall
- Library
- Tabligh Area
- 2 Offices
- Murrabi Residence
- Elevator
- Multi-Purpose Hall

Current Mosque and Namāz Centre Properties of Canada Jamā'at



1. Baitul Islām, Vaughan, ON (1992)
2. Baitun Noor, Calgary, AB (2008)
3. Baitur Rahman, Delta, BC (2013)
4. Brampton Mosque, Brampton, ON (under construction)
5. Masjid Mahmood, Regina, SK (under construction)
6. Baitul Amaan, Lloydminster, SK (under construction)
7. Masjid Darur Rehmat, Saskatoon, SK (under construction)
8. Baitul Hadi, Edmonton, AB (1997)
9. Baitun Nur, Hamilton, ON (1998)
10. Baitul Hanif, Toronto, ON (1998)
11. Baitul Hamd, Mississauga, ON (1999)
12. Baitul Ehsan, Windsor, ON (2003)
13. Baitul Hafeez, Sydney, NS (2005)
14. Masjid Nasir, Cornwall, ON (2005)





- 15. Baitul Karim, Cambridge, ON (2006)
- 16. Baitul Afiyat, Toronto, ON (2008)
- 17. Baitul Mahdi, Pickering, ON (2010)
- 18. Baitun Naseer Mosque, Ottawa, ON (2011)
- 19. Ottawa East Mosque, Ottawa, ON (1990)
- 20. Winnipeg Mosque, MB (1990)

- 21. St. Catharines Mosque, St. Catharines, ON (2015)
- 22. Al Nusrat, Montreal, QC (2008)
- 23. Hadiqa Ahmad, Bradord, ON (2008)
- 24. Milton Mosque, Milton, ON (2013)
- 25. Surrey Namaz Centre, Surry, BC (2015)



Masjid Baitur Rahman, Vancouver, BC

Rizwan Peerzada

“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 Allāh loves those who purify themselves” (9:108).

The Vancouver Jamā‘at waited for decades to build this Mosque to worship in and use to spread the message of Islām, so we could become a part of the grand prophecy of Hazrat Masīḥ Mau‘ūd^{as}.

Members residing in British Columbia are thankful to Almighty Allāh for enabling us to build a beautiful Mosque in the heart of Fraser Valley. Despite our shortcomings, His abundant blessings made it possible. Today, the Jamā‘at is spreading Islām’s message in the best possible way.

Background:

The Vancouver Jamā‘at was started by the settlement of the late Chaudhry Rashid Aḥmad Ṣāḥib with his family. Within a few years, Maulānā Bashir Aḥmad Ṣāḥib, Missionary Incharge at the time, migrated here with a number of families. In his presence, the first election was held and the late Dr. Abdul Latif Ṣāḥib was elected as the first President and Mrs. Bushra Hussein Ṣāḥiba was elected the first President of Lajna Imā‘illāh, Vancouver Jamā‘at.



Hazrat Khalīfatul-Masīḥ V^{ra} after laying the foundation stone

Respected Chaudhry Rashid Aḥmad Ṣāḥib used to pray a lot for this city to receive many Aḥmadīs and a House of Allāh. Today his son, Irfan Chaudhry Ṣāḥib, currently serves as Secretary Jā‘idād, Vancouver Imārat,

The first Mission House was purchased by the Vancouver Jamā‘at in 1982, but the property was not sufficient for the needs of the Jamā‘at. That property was sold and another property was purchased in Cloverdale, Surrey, BC.

Finally, in 1995, a property was purchased in Delta by the Jamā‘at, where Masjid Baitur Rahman now stands, and a Mission House with a playground came into being. It used to be a school and a storage facility for the Delta School District. The late Maulānā Tariq Islām Ṣāḥib, Missionary Vancouver at the time, played a major role in the acquisition of this property. Although it was referred to as a Mission House, Maulānā Tariq Islām Ṣāḥib lived in a small trailer with his 5 daughters and wife.

The Mission House generated a new spirit in the Jamā‘at and, all of a sudden, *Khuddām*, *Atfāl*, and *Anṣārullāh* won ‘*Alm ‘In‘āmi* and the propagation of Islām picked up special momentum. The Jamā‘at was blessed with amazing leadership and it became very clear to the Vancouver Jamā‘at that a Mosque



The Mayor of Delta, BC, Lois E. Jackson, addressing the audience at the Ground Breaking Ceremony



was much needed and that we should all make our best efforts to build a Mosque because a House of Allāh has special importance in Islām.

Construction of the Mosque

The contract for the construction of the Mosque was awarded to Humphrey Construction Ltd., which is an established General Contractor, with a successful track record with clients throughout British Columbia and the Yukon since 1954.²

The geographical location of the Mosque is significant. The Mosque is located on Fraser River and close to the Highway 91 connector and a recently built Highway 17 connector, bringing communities from east to west and south to north closer. The Mosque, for many reasons,



The Honourable Minister of Health, Ujjal Dosanjh



is a central location for members. This means a maximum commute of no more than 30 minutes from any location in the Greater Vancouver Area, where the majority of the Jamā'at members live.

The Mosque project started on October 3, 1997, during a Friday sermon of Hazrat Khalīfatul-Masīḥ IVth. Huzoorth said that one member, Lutfur Rahman Ṣāḥib, asked permission to bear all the expenses, but it is our policy that Mosques are houses of Allāh and everyone has the right to receive the blessings of Allāh by sharing the cost of the Mosque of Allāh. He said that anyone who would like to contribute, his/her contributions will be accepted. However, the rest of the cost will be borne by Lutfur Rahman Ṣāḥib. Furthermore, if no one will contribute, then Lutfur Rahman Ṣāḥib alone will bear the cost. Huzoorth said that he also will have his own share.

With this announcement, the Masjid Baitur Rahman project was initiated. There were a number of issues that delayed the Masjid Baitur Rahman project but, finally, on June 11, 2005, Hazrat Khalīfatul-Masīḥ V^{aa} laid the foundation stone in a ceremony, followed by Huzoor'saa wife, Hazrat Sayeda Amatul Sabooh Begum Ṣāḥiba; National Amīr Ṣāḥib Canada; and other respected members of the Jamā'at.

The first committee for the building of the Mosque was formed in 2000. Maulānā Naseem Mahdi, then Amīr and Missionary Incharge Canada, approved the Mosque Committee, chaired by Lutfur Rahman Khan Ṣāḥib, vice-chaired by Dr. Waseem ur Rahman Khan Ṣāḥib, Secretary Khizar Aḥmad Chaudhry Ṣāḥib and some members, including Rizwan Peerzada Ṣāḥib, Tariq Ghuman Ṣāḥib and Afzal Mahmood Ṣāḥib.

The committee made significant progress until the formation of a new committee was approved by Lal Khan Malik Ṣāḥib, Amīr Jamā'at Aḥmadiyya Canada, in January 2009. Hazrat Khalīfatul-Masīḥ V^{aa} approved recommendations of Amīr Ṣāḥib to hand over the project Vancouver Jamā'at chapters Surrey East, Surrey West and Delta Jamā'at, making Regional Amīr, Chaudhry Mohammad Aslam Shad Ṣāḥib, chair of the committee and Irfan Chaudhry Ṣāḥib, Secretary of the Committee. Initially, its members were Soleman Hashmi Ṣāḥib for legal consultation, Luqman Shaheen Ṣāḥib, and Irfan Ghuman Ṣāḥib. Later on Naeem Aḥmad Lakhan Ṣāḥib, President of Surrey West, Ghulam Zafar Murtaza Ṣāḥib, President of Delta Jamā'at, and Rizwan Saeed Peerzada Ṣāḥib, President of Surrey East, were added to the Committee.

The construction of the Mosque was supervised by Col. (R) Amjad Khan Ṣāḥib, National Secretary Jā'idād. Respected Amīr Ṣāḥib Canada regularly visited and supervised the project and motivated members for financial sacrifices. The Mosque's final cost was \$8.5 million dollars.

Requirements for the Mosque included:

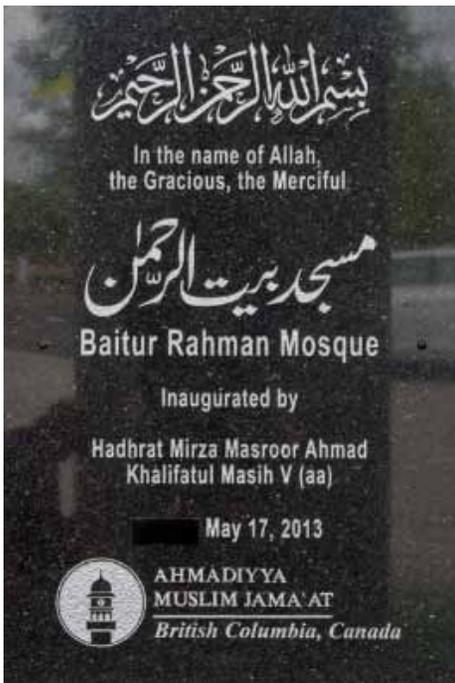
- Missionary Residence
- Visitor's Suite
- Serveries
- Funeral Services Room
- Classrooms
- Offices & Boardroom
- Multi-Function Hall/Gymnasium

The timeline provided by Humphrey Construction Limited was as follows:

Site Work Begins	Building Permit	Foundations Poured	Walls Raised
February 2012	April 2012	May 2012	August 2012
Minaret & Roofing Erected	Dome Erected	Expected Completion	
October 2012	November 2012	March/April 2013	

And facts of the Mosque's design and details are as follow:

Site Acreage	Square Footage Area	# of Stories	Height of Dome
3.8 acres	33,419 sq. ft	1 (inc. partial 2nd floor)	47 ft
Height of Minaret	Men's Occupancy	Ladies' Occupancy	Multi-Purpose Occupancy
76 ft	475 people	475 people	1050 people



Foundation work started in February 2012. By September 13, 2012, all the walls of the Mosque were raised. Minaret insertion started on October 17, 2012, and finally, by May 2013, the City of Delta granted all necessary building occupancy permits to use the Mosque for worship and meetings.

Vancouver Jamā'at members then waited anxiously for their Imām, Hazrat Khalifatul-Masih V^{aa}, with great enthusiasm. Jalsa Sālāna Western Canada 2013 was also planned with the inauguration of the Mosque. Finally, the day came for the arrival of Huzoor^{aa}, and local members of the Jamā'at, along with members from all across Canada, gathered to welcome our Beloved Huzoor^{aa}.

On May 15, 2013, National Amīr Šāhib and selected National 'Āmila members, Regional Amīr Šāhib and Lutfur Rahman Khan Šāhib welcomed Huzoor^{aa} at the airport while the rest of the Jamā'at waited anxiously for his arrival at the Mosque.

The Honourable Jason Kenny, then Minister of Multiculturalism and Citizenship Canada, greeted Hazrat Khalifatul-Masih V^{aa} at the Vancouver International Airport.

Huzoor's^{aa} motorcade, escorted by Vancouver Police, arrived at the Mosque at 8:00 PM and was greeted by thousands of Aḥmadīs. Our hearts were filled with joy after seeing our beloved master in the Mosque. Slogans of *Allāhu Akbar* were raised and tears of joy filled our eyes. Words could not express our emotions. The Mosque took 16 years to complete



since its inception in 1997 and the moment had finally come to present our Mosque to Hazrat Khalifatul-Masih V^{aa}.

Huzoor^{aa} met a number of members and entered the Mosque to lead the *Ṣalāt*.

On the second day, May 16, 2013, Huzoor^{aa} spent most of the day in meetings with families, classes and other programs. On Friday, May 17, 2013, Huzoor^{aa} addressed the Jamā'at and said: "Today, by the Grace of Allāh, the Aḥmadiyya Muslim Jamā'at of British Columbia has been blessed with the ability to build a Mosque."

Huzoor^{aa} advised members of the Vancouver Jamā'at:

"We have to make use of every effort to establish *Ṣalāt* and fill the Mosques for this purpose in such a way that they begin to appear to be too small."

Jalsa Sālāna Western Canada 2013 was held on May 18 and 19 at the newly built Masjid Baitur Rahman in Delta, British Columbia. Members of the Jamā'at from all over Canada came to see our beloved Huzoor^{aa}. A good number of USA Jamā'at members also attended the Jalsa.

Significant highlights included an inauguration ceremony with the highest media and non-Aḥmadi guests in attendance, led by the Media and *Tabligh* team of Jalsa Sālāna Western Canada in Vancouver. Approximately 670 guests attended the reception and gave a very warm welcome to Huzoor^{aa} as he entered the *Jalsa Gah*.

The following dignitaries addressed the audience, congratulated the Aḥmadiyya Muslim Jamā'at Canada on building Masjid Baitur Rahman, and appreciated the Jamā'at's role in promoting peace and harmony:

- Her Worship Lois Jackson, Mayor of Delta
- Hon. Kerry-Lynne Findlay, MP
- Dr. Andrew P. W. Bennett, Ambassador for Religious Freedom

- Senator Mobina Jaffer
- Her Worship Susan Fennell, Mayor of Brampton
- Hon. Judy Sgro, MP
- Hon. Jinny Sims, MP
- Hon. Jim Karygiannis, MP
- Hon. Rob Norris, MLA Saskatchewan
- Hon. (late) Manmeet Bhullar, MLA Alberta
- Councillor Marilyn Iafraate, City of Vaughan and
- Councillor Ron Starr, City of Mississauga.

Amīr Jamā'at Canada, Respected Lal Khan Malik Šāhib, also addressed the audience and requested Hazrat Khalifatul-Masih V^{aa} to deliver the keynote address.

In his address, Huzoor^{aa} thanked the guests for attending the Baitur Rahman Inauguration Reception. Huzoor^{aa} said that this new Mosque would *Insha'Allāh* help to remove some of the misunderstandings and reservations about Islām.

On Sunday, May 19, 2013, Huzoor^{aa} graced the awards ceremony with his blessed presence. Eight of the Jāmi'a Aḥmadiyya Canada graduates received their degrees from the blessed hands of Huzoor^{aa}. He also gave certificates to three young graduates of *Ḥifẓul Qur'ān* School and 'Alm 'In'āmī certificates to the top three Majālis of *Ansārullāh*, *Khuddāmul Aḥmadiyya*, and *Atfālul Aḥmadiyya*. The ceremony concluded with educational awards for academic achievements.

Huzoor^{aa} delivered the concluding address. He started by reciting verses 72 to 74 of chapter 25 of the Holy Qur'ān. Huzoor^{aa} said an Aḥmadi claims to be a follower of the Promised Messiah^{as} with the understanding that he would improve upon his state of affairs. We should always be mindful of whether or not we are progressing in our relationship with God. Then Huzoor^{aa} related some quotes from the writings of the Promised Messiah^{as} highlighting the moral and spiritual



standards required of an Aḥmadī and the true meaning of *Baī'at*. In the end, Huzoor^{aa} prayed that Allāh enable all of us to attain the standards the Promised Messiah^{as} wanted to see in his followers. The session concluded with silent prayer led by Hazrat Khalīfatul-Masiḥ V^{aa}. The final session's attendance was 3,550. By the Grace of Allāh, six new converts embraced Aḥmadiyyat during the *Baī'at* ceremony, including the first native Mr. Benjamin Widrick. All the attendees of the Jalsa performed *Baī'at* at the hands of our beloved Huzoor^{aa}. Afterwards, Huzoor^{aa} led the *Zuhr* and *'Aṣr* prayers.

On May 22, 2013, Huzoor's^{aa} departure from Vancouver was a very sad day for members of the Vancouver Jamā'at. We hope and wish to spend more time with Huzoor^{aa} in the coming years, *Insh'Allāh*, and may Allāh enable us to build a Mosque in each city of British Columbia! *Amīn!*

The Mosque's Present Status and Remarks

The late Chaudhry Rashid Aḥmad's son, Irfan Chaudhry, shares his thoughts with us:

I wish to state this project was a labour of love from all Jamā'at

members of British Columbia with special pride from the ancestral founders of AMJ, who settled this beautiful province in 1966. From very humble beginnings in member basements to converted 2 bedroom homes to retired public schools, it wasn't until the third generation of Aḥmadī British Columbians that the dream of Baitur Rahman Mosque was realized. It is truly a blessing that generations to come will appreciate and thank Almighty Allāh.

Local Amīr, Naeem Aḥmad Lakhan Ṣāhib, shares his observation since May 2013:

By the Grace of Allāh, Baitur Rahman Vancouver was built in 2013. Vancouver Jamā'at has 1,400 hundred members but the Mosque has a much greater capacity. May Allāh enable the Vancouver Jamā'at to soon outgrow its capacity! *Amīn!* May Allāh accept the financial sacrifices of all the members who made generous contributions to build this beautiful house of Allāh! *Amīn!*

In addition to fulfilling the basic purpose of five daily prayers and *Jumu'a* prayer, all sorts of other Jamā'at activities are also conducted

at Baitur Rahman including children's classes, Qur'ān classes, meetings, Ijtimā', sports etc.

Tabligh activities and opportunities have been enhanced many folds since the construction of this Mosque. There are regular Mosque visits from individuals, groups, and media.

May Allāh bless this Mosque for the Jamā'at in every way! *Amīn!*

Chaudhry Mohammad Aslam Shad, Regional Amīr, British Columbia says:

In my whole service to the Jamā'at, this House of Allah is the greatest achievement to remember and seeing the joy on the faces of Vancouver Jamā'at members who now have a second home where they can worship daily and praise Allāh for his countless blessings.

(Endnotes)

1. *'Alm In'āmī* is an annual reward given to a *Majlis* that has achieved excellence over the rest of the country. It is decided by committee and is handed out by *Anṣārullāh*, *Khuddāmul Aḥmadiyya*, and *Atfalul Aḥmadiyya*.

2. www.humphreyconstruction.com/

Masjid Baitun Noor, Hamilton

Ghulam Ahmad Abid, President Hamilton South

Baitun Noor, the Ahmadiyya Mosque in Hamilton, Ontario is located at 2301 King Street E, at the Eastern End of Hamilton. It is a two-minute drive from the main highway and also accessible through public transport.

This Mosque was originally constructed as a Church by the First Unitarian Church of Hamilton in 1954. It was sold to the Irish Club of Hamilton and years later acquired by the Canadian Hearing Society. Hamilton Jamā'at was growing fast in the mid-1990s, and found this place up for sale in 1998. With the permission of the Canadian Hearing Society who owned the building at the time, Muḥammad Saleem Akhtar Ṣāhib, then President of Hamilton Jamā'at, called a general body meeting held in the basement of this building. It was presided by Maulānā Naseem Mahdi Ṣāhib, then Amīr and Missionary Incharge Canada. The purpose of this meeting was two-fold: for members to see the building, and to raise the required funds. By the grace of Allāh, members pledged 80% of the price in that very meeting.

It was July 31, 1998 that this building was opened for offering prayers. In October 1998, at the request of the local Jamā'at, a meeting of GTA Presidents was held here. This meeting was again presided by Maulānā Naseem Mahdi Ṣāhib, then Amīr and Missionary Incharge Canada.

Canadian Hearing Society used the building as an office, so a renovation and restructuring was needed to make it suitable for our needs. This renovation was started in December, 1998.

The central portion of the ground floor contained three spacious offices that were modified to create the present prayer hall. Similarly, the pre-existing library was redesigned to make room for the ablution area. The basement also needed some work. Almost all the work

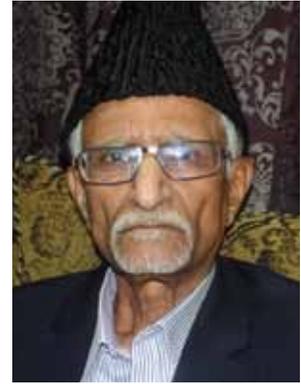
was completed on a volunteer basis. Dozens of volunteers put in hundreds of hours to transform the building into a Mosque.

The renovation was supervised by *Markaz*. The following members played a significant part in the project:

- Chaudhary Naseer Ahmad Ṣāhib, National Secretary *Jā'idād*: visited periodically to oversee project and provide guidance
- Mubashar Ahmad Goraya Ṣāhib, from *Markaz*: General renovation including coordination of all renovation work
- Muhammad Ashraf Nazir Ṣāhib, from *Markaz*: Plumbing
- Mubashar Rasool Ṣāhib, from *Markaz*: Electrician
- Mian Muhammad Salim Ṣāhib, from *Markaz*: Audio/Video
- Mian Muhammad Naeem Ṣāhib, from *Markaz*: Audio/Video
- Muhammad Saleh Mangla Ṣāhib (Late), from *Markaz*: Floor and Tiling
- Malik Ahmad Hussain Muzaffar Ṣāhib, then Local Secretary *Jā'idād*: Volunteer
- Amir Rafiq Qadir Ṣāhib: Local volunteer
- Mubarak Ahmad Naeem Ṣāhib: Local volunteer

In addition, Majida Malik Ṣāhib, the Local Secretary *Diyafat Lajna*, was responsible to arrange food for the volunteers. All the local Jamā'at households gladly took turns in this regard.

It was in 2000 that Mukarram Ishaq Fonseca Ṣāhib was posted here as *Murabbī Silsila*, and it really invigorated the local Jamā'at and the Mosque. Regular monthly meetings began to be held, and weekly Atfāl and Khuddām classes were also



initiated. The mosque was only referred to as 'Masjid' for many years. It was named 'Baitun Noor', a name which was suggested by Ishaq Fonseca Ṣāhib, just before the 2004 visit of Hazrat Khalifatul-Masīḥ V^{aa}.

On June 18, 2004, Huzoor Anwar^{aa} spent about two hours with the local Jamā'at in Baitun Noor. Huzoor^{aa} went downstairs in the Lajna Hall, and then came to the main prayer hall, where he graciously extended his blessed hand for all male members to shake, who were eager to meet Beloved Huzoor^{aa}. Following this, Huzoor Anwar^{aa} led *Zuḥr* and *Aṣr* prayers. And then, photographs with Majlis 'Āmila were taken, followed by refreshments.

A group of *Waqfīn Nau* from England visited the Mosque once. Similarly, many a student-groups from Jāmi'a Ahmadiyya Canada visited the mosque for the completion of various projects. Some of the prominent personalities of Jamā'at who having visited the mosque include:

- Chaudhary Hameedullah Ṣāhib: *Wakīl A'lā*, Rabwah
- Rafiq Hayat Ṣāhib: Amīr Jamā'at, UK
- Azhar Hanif Ṣāhib: *Murabbī Silsila* and Nā'ib Amīr, USA
- Mujeeb ur Rehman Ṣāhib Advocate: Pakistan
- Muhammad Sharif Odeh Ṣāhib: Amīr

- Jamā'at, Palestine
- Maulānā Hani Tahir Ṣāhib: Arabic Desk, Markaz London
- Abdul Momin Tahir Ṣāhib: Arabic Desk, Markaz London

- Mubashar Ahmad Kahloon Ṣāhib: Mufti Silsila, Jamā'at Aḥmadiyya

proposed design/plan of the Mosque.

By the Grace of Allah, Jama'at is now looking to convert the current building into a Mosque. A detail proposal and plan is in the works. The following is a



ANNOUNCEMENTS

Recognizing Early Aḥmadīs of Canada

This announcement is for all those Aḥmadī members who lived in Canada in 1966 or earlier.

A new monthly series will be starting soon in Aḥmadiyya Gazette recognizing all such Aḥmadīs who were in Canada before or during 1966 when Jamā'at was registered in Canada.

All such Aḥmadīs and or their family members are requested to contact Mr. Mubarak Ahmad Qazi so information can be gathered about the Early Aḥmadīs of Canada. Thank you very much for your cooperation.

Cell: 647-770-3868 or email: earlyahmadiofcanada@gmail.com

Announcement of Nikāh

By the grace of Allāh, the Nikāh ceremony of Basharah Naeem Ṣāhibā, daughter of

Khalid Mahmood Naeem Ṣāhib, National Secretary Finance, Jamā'at Ahmadiyya Canada, was solemnized with Nida-ur-Rehman Ṣāhib son of Basharat-ur-Rahman Ṣāhib of Vaughan Jamā'at.

The Nikāh was solemnized by Respected Lal Khan Malik Ṣāhib, Amīr Jamā'at Aḥmadiyya Canada at Baitul Islām Mosque, Toronto, with the dower money of \$30,000. Heartiest congratulations, on behalf of the editorial board & staff of the Aḥmadiyya Gazette Canada, to the newlywed and their families. May Allāh shower His Blessings on them and make this union a blessed one for both families! *Āmīn!*

Announcement of Āmīn Ceremony

Mr. Farhan Khan and Mrs. Atia Khan (of Brampton Flowertown) are pleased to announce that their son, Uzair Khan (Waqf Nau) completed his first reading of the Holy Qur'ān on January 10, 2016.

Family and friends celebrated his Āmīn ceremony on February 13, 2016. Uzair is the grandson of Mr. Nasir Ahmad Khan, National Secretary Ziyafat & Mrs. Rafiq Khan, and his maternal grandfather is the Late Mr. Sharif Ahmad & Mrs. Razia Begum of Calgary. Prayers are requested that Allāh continues to keep him on the right path! *Āmīn!*

Announcement of Birth

Mr. Mubashir Ahmed Balouch and Mrs. Farida Balouch of Brampton East have been blessed with their second son. The newborn was graciously named Ismail Ahmad Balouch by Huzoor Anwar^{aa}. He is a Waqf Nau. He is grandson of Ghulam Nabi Adil Ṣāhib of Hamilton South and Bashir Ahmed Balouch Ṣāhib of Brampton East. May Allāh bless the new born, grant him a long healthy life, and make him a delight for his family! *Āmīn!*

Masjid Baitul Hafeez, Sydney, Nova Scotia

Dr. Abdul Momin Khalifa, President Jamā'at Sydney, NS.



There are two Jamā'ats in Nova Scotia: Sydney Jamā'at and Halifax Jamā'at. The Sydney Jamā'at serves all of Cape Breton Island, and Halifax Jamā'at covers mainland Nova Scotia, New Brunswick and Prince Edward Island.

In Halifax the first *Namāz* centre was at the home of Abdul Razzaq Qureshi Şāhib located at 19 Sugar Maple Drive, Halifax. From 1995 to 2008, Jumu'a, monthly meetings, *īd Namāz* and all other Jamā'at functions were held there.

From 2008 to present, the *Namāz* centre is at the home of Dr. Umar Haider located on Milsom Street, Halifax. All Jamā'at activities are conducted there, as it is more central and convenient for working members to attend Jumu'a.

As more families started pouring into Cape Breton, Nova Scotia, the need for a bigger *Namāz* centre or a mosque became a necessity. In 2005, members of the Sydney Jamā'at were planning to build a mosque or purchase a building that could be used for prayers.

Under the instructions of Maulānā Naseem Mahdi Şāhib, Amīr and Missionary In-Charge Canada at that time, we started searching for a building

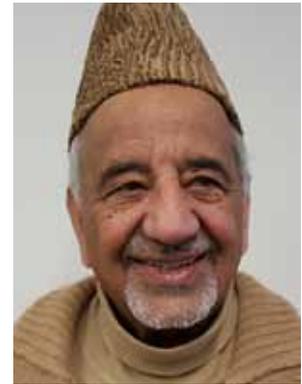
to purchase. In February 2005, by the Grace of Allāh, we succeeded in acquiring a suitable building in an appropriate location.

Hazrat Khalīfatul-Masīh V^{aa} very graciously named this building Baitul Hafeez, which is now being used as a mosque. Details are as follows:

- Baitul Hafeez Mosque: 1098 Grand Lake Road, Sydney, NS, B1M 1A2
- Sale price: \$83,580.90
- Parking capacity: 25 cars
- Men's side prayer capacity: 25
- Women's side prayer capacity: 25
- Missionary office and up-to-date library
- Fully equipped kitchen
- Children's play area

In December 2009, a two-bedroom house was purchased adjacent to Masjid Baitul Hafeez, which is now being used as missionary house. Presently, Maulānā Umran-ul-Haq Bhatti Şāhib, Missionary Atlantic Canada (Newfoundland, New Brunswick, Prince Edward Island, Nova Scotia and Cape Breton Island), is residing in the house.

The first Ahmadi in Canada, Sheikh Karam Din Şāhib (1900 - 1998), came to



Nova Scotia around 1919. He is buried in the town of Truro, NS. As such, that is also a great honour for N.S.

Sydney is one of the biggest cities of Cape Breton Island and the second biggest city in Nova Scotia. Cape Breton is rich in history and a paradise for tourists. Some of the sights worth seeing include the Fortress of Louisbourg, Cabot Trail, Alexander Graham Bell Museum, the Marconi National Historic Sites, the Miners' Museum, and Mi'kmaq and First Nations culture. We welcome members of the Jamā'at to come and reside in Sydney or nearby cities in Nova Scotia.





Fasting in Abnormal Timings

By the Grace of Allāh, the blessed month of Ramaḍān will be starting on June 6, 2016. In these days, the prayers and fast timings in the northern most cities of Canada will differ from other cities. The majority of the area is above the 50 degrees line of latitude, and for this reason during the course of the year, in summer the nights become very short, while in winter the days become very short.

By the Grace of Allah, as the Jamā'at is established in all parts of Canada, there is a need to address the abnormal prayer times and fast times in Ramaḍān experienced in relevant cities.

In abnormal geographic conditions, what would be the timings of prayers as well as Sahr and Iftār timings in Ramaḍān? Regarding this the Holy Qur'ān and Sunnah (practice of the Holy Prophet^{sa}), Fiqh Aḥmadiyya and sermons of the Khulafā' provide ample guidance. In particular, the Friday Sermon of Hazrat Khalīfatul-Masiḥ IVth on January 9, 1996 is a milestone in this regard.

For the benefit of all, extracts pertaining to prayer timings and the timings of fasts in Ramaḍān in abnormal geographical

conditions are being presented below from the Friday Sermon of Hazrat Khalīfatul-Masiḥ IVth so that they can guide in the determination of correct prayer timings and fasts in Ramaḍān.

Huzoorth states:.

. . . where the obvious solar indications are lacking, and fail to distinguish different parts of a day; that is, where obvious solar indications, which normally maintain a day of 24 hour span, fail, in such cases the commandments of prayers are modified, and require approximation. And Islām has permitted approximation, and the wisdom behind it is self-evident. In an extremely long fast, no one would survive beyond the first fast, and yet, no one would know how to keep a shorter fast; the whole ordeal would become chaotic. As such abnormal days occur, even if they occur in a 24 hour period, the Holy Qur'ān amazingly gives such rules of worship that in those days, these (usual) rules are dropped, and an estimation becomes applicable. That is to say, it is not necessary for a day to exceed 24 hours to be considered

an abnormal day. Even a day that has approximately reached 24 hours, can still become an impossibility, and where it becomes an impossibility, at that every moment an estimation becomes applicable.

. . . The Holy Prophet^{sa} has said to estimate according to typical days. Typical days are those in which timings of five daily prayers can be distinctly identified by solar indications.

. . . when worships are clearly evident based on solar indications, and where Ramaḍān fulfills the criteria that the white thread can be distinguished from the black thread (as per Holy Qur'ān), such days are considered normal. Where these criteria are not met, there you must make approximations.

Huzoorth further states: “. . . therefore, understand well the context of Ramaḍān; where the obvious indicators are lost, there it is mandatory for you to approximate the usual 'normal' timings of the day.” (*Al-Fazl Weekly London*, March 8, 1996, pp. 7 to 8)

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New Indian High Commissioner Welcomed at Aiwān Ṭāhir

S.H. Hadi



Jamā'at Aḥmadiyya Canada has always had a cordial relationship with the Indian High Commission Office in Canada. There is almost no need to mention the community's love of, and ties to, the great city of Qādiān, the birth place of the beloved *Imām* and Promised Messiah^{as}, from where the world came to know of Islām Aḥmadiyyat. As Qādiān holds a special place in the hearts of Aḥmadīs, the Jamā'at's relationship with the High Commission of India is of great importance.

On February 5, 2016, at Aiwān Ṭāhir, Maple, the community thanked Mr. Akhilesh Mishra, the former Consul General of India in Toronto, for his services and bid him farewell. The Jamā'at also had the pleasure of welcoming Mr. Vishnu Prakash, High Commissioner of India to Canada, as well as Mr. Parag Jain, Counsellor (Coordination & Community Affairs) and Mr. Rajesh Kumar Raina, Consul (Head of Chancery Consular, Passport & Visa Matters).

Respected Amīr Ṣāhib along with members of the National Āmila and Public Relations Committee, received the honoured guests. The Indian High Commission members were given a tour of Aiwān Ṭāhir, Jamā'at offices, the bookstore, the library, Jāmi'a Aḥmadiyya Canada, Baitul Islām Mosque and other facilities. Later, a formal gathering was held in the multi-purpose hall



where dinner was also served. In his welcoming note, Mr. Asif Khan, National Secretary Umūr Khārijjiyya expressed gratitude to the Indian High Commission delegates for their visit to the Jamā'at Headquarters, saying "We value this special relationship."

Mr. Lal Khan Malik's Address

Respected Amīr Ṣāhib extended his profound regards for the guests. He said that the Islāmic message of global recognition for love and peace started from Qādiān and the global Islāmic reform that the world seeks and needs is present in guidance provided by His Holiness Hazrat Mirzā Masroor Aḥmad^{aa}, our current Khalīfa. He wished to continue the cordial relationship and nurture it in the years to come, extending an invitation to the Indian High Commission for the upcoming Jalsa Sālāna Canada.

His Excellency Mr. Vishnu Prakash's Address

The High Commissioner started off by thanking the community for inviting him. He then reaffirmed his admiration for the Aḥmadiyya Muslim Jamā'at's complete commitment to the motto of "Love for All, Hatred for None". He also stressed on the need for the whole world to adopt this valuable approach that the Aḥmadiyya Community preaches and practices. The High Commissioner promised the attendees of his and his staff's complete cooperation and assistance of Aḥmadīs if needed in any matter relating to the Indian High Commission. He concluded his address by inviting questions from the audience.

The event ended with members of the National Āmila Canada and Mr. Asif Khan's team introducing themselves to His Excellency Mr. Vishnu Prakash, the new High Commissioner of India to Canada.



Mother of Respected Amīr Ṣāhib Passes Away

Demise of Malik Allah Jawai Ṣāhiba

Members of the Jamā'at are informed with deep sorrow of the sad demise of Malik Allah Jawai Ṣāhiba wife of the late Mukarram Malik Sultan Ahmad Ṣāhib and mother of Respected Lal Khan Malik Ṣāhib, Amīr Jamā'at Aḥmadiyya Canada on March 24, 2016, at the age of 94: اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُونَ - To Allāh we belong, and to Him shall we Return! Her funeral prayer was offered on March 25, 2016 in Masjid Baitul Islām, lead by Respected Amīr Ṣāhib. The burial took place the following day. There was a large gathering of members on both occasions, that included relatives attending from other parts of Canada, United States and Germany. At the occasion, Respected Amīr Ṣāhib wrote an introductory note, which was read by Respected Maulānā Mubarak Ahmad Nazir Ṣāhib, Missionary Incharge Canada, prior to the funeral prayer. The content of the note is as follows:

Bebe, our mother, Malik Allah Jawai Ṣāhiba was born in a village that lacked the means of education, in particular, for girls. As such, she was unable to attend school or even complete her reading of the Holy Qur'ān, early on.

After marriage when she moved to the village of her in-laws, it was there that, in her youth, she learned simple reading of the Holy Qur'ān. After that, it was her practice to recite the Holy Qur'ān regularly.

In her village and among the extended family, she was known to be a good advisor; ladies would visit to seek personal advise, which she would offer, along with any other necessary help. Her heart was full of love for the Holy Prophet^{ṣa} and by far, her biggest desire in life was to perform Ḥajj.

In 1962 Allāh guided me to Aḥmadiyyat. As a result of hearing oppositional views, she took the impression that I had been misguided. However, as this misunderstanding was gradually removed, she started studying Aḥmadiyyat and soon concluded that Aḥmadiyyat was the true Islām. However, she hesitated in doing the Baī'at. During this time, my father, brothers and sisters did the Baī'at. However, she was still hesitant and did not take the Baī'at.

In 1995, I came to know that, while she was convinced of the truth of Aḥmadiyyat, she was hesitant to do the Baī'at for the reason that as an Aḥmadī, she would not be permitted to perform the Ḥajj, as Pakistani Aḥmadīs are prohibited from performing the Ḥajj. I told her, you are disregarding a bigger task for the sake of a smaller one? While Ḥajj has many conditions; however, after having acquired knowledge of the appearance of the Imām of the Age, it is obligatory for every Muslim to accept him,

and to partake in the service of faith. On this she formally joined the Jamā'at.

In 1998, my parents obtained a visa for Canada, after which we took our mother for 'Umrah. Al-Ḥamdu lillāh! After performing 'Umrah and visiting Madīna, she became so happy that she said "Now, I can die; Allāh has fulfilled my biggest desire."

Allāh Almighty enabled her also to join the Nizām Wasiyyat. She would give her Chanda regularly and generously partake in other financial schemes and mosque projects. She would regularly talk with deep love and respect about the esteemed wife of Hazrat Khalīfatul-Masiḥ V^{aa} as well as other ladies of the family of Promised Messiah^{as}. Every Friday morning, she would watch the Friday Sermon of Syednā Hazrat Khalīfatul-Masiḥ V^{aa} with devotion.

She made every possible effort in our proper upbringing, and made every possible sacrifice to ensure we all had a good education. May Allāh grant her the best of rewards for all her favours for us! Āmīn!

In Septembr 2015, she had a stroke effecting her throat, as a result of which she was unable to eat/drink or talk. During this difficult phase of illness, she demonstrated extreme resolve.

It is sheer Grace of Allāh that we were able to serve her in her old age. In this regard, my wife, Muhtarama Amatul Lateef Ṣāhiba had the greatest share. May Allāh grant her the best of rewards! Āmīn!

The deceased was a very righteous and God-fearing woman. Family members of the deceased as are follows: eldest son, Lal Khan Malik Ṣāhib, Amīr Jamā'at Aḥmadiyya Canada, Mukarram Malik Muhammad Siddiq Ṣāhib (Germany), Mukarram Malik Irshādullah Ṣāhib (Pakistan), Mukarram Malik Bashir Ahmad Ṣāhib (Hamilton) and daughters Muhtarama Hamīda Sultana Ṣāhiba (Peace Village) and Muhtarama Fatima Awan Ṣāhiba wife of Mukarram Tariq Awan Ṣāhib (Peace Village).

On behalf of all readers, the Aḥmadiyya Gazette offers sincerest condolences to Respected Lal Khan Malik Ṣāhib, Amīr Jamā'at Aḥmadiyya Canada and the rest of the family, and prays that may Allāh grant her an elevated station in Heaven, and grant patience and fortitude to all family members! Āmīn!



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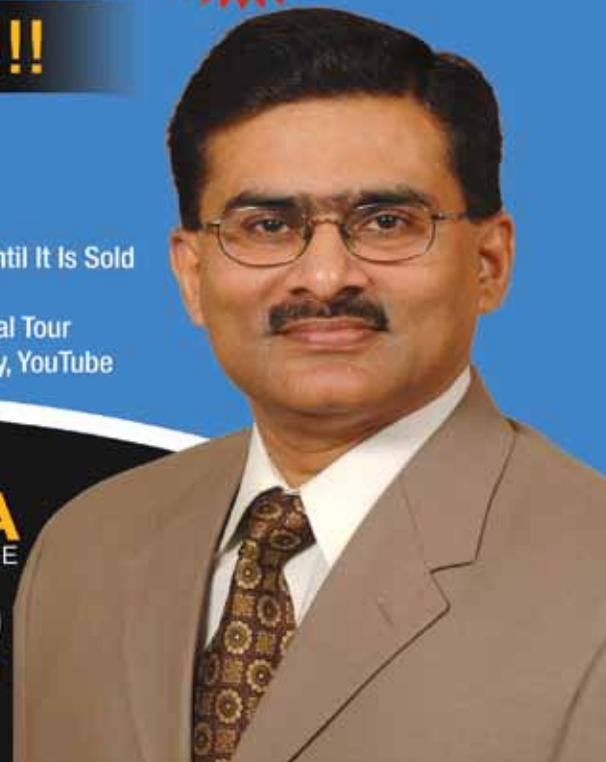
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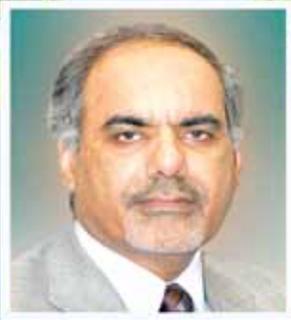
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- اپنی مکمل شدہ درخواست پر نسیل عائشہ اکیڈمی کے فراہم کردہ پتہ پر ارسال کریں۔



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