

# An-Nisaa'



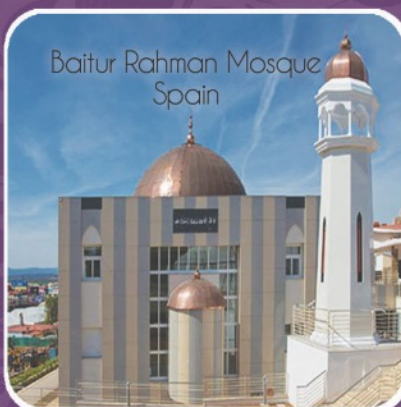
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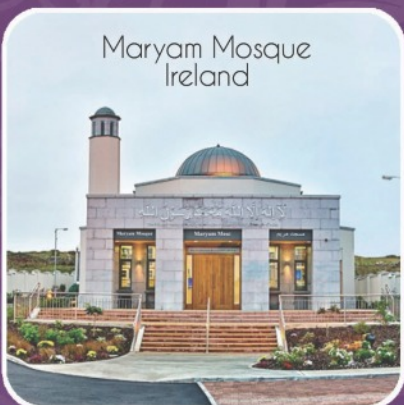
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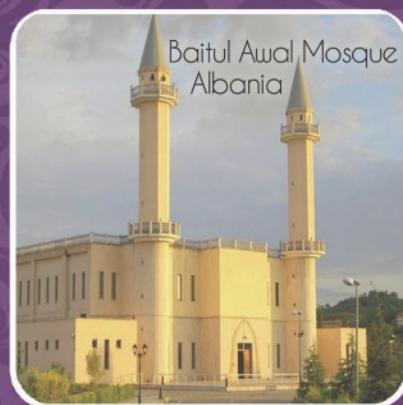
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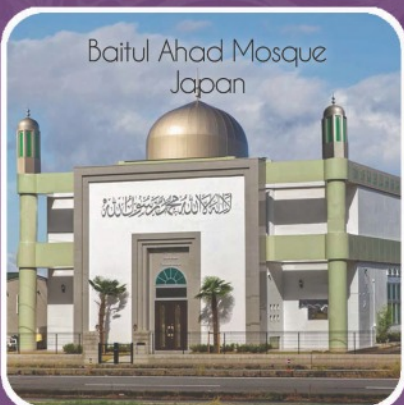
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Ahmadiyya  
Mosques  
Around The  
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Masjid Mubarak - Qadian



Masjid Mubarak [Inside View] - Qadian



Masjid Mubarak [Inside View] - Qadian

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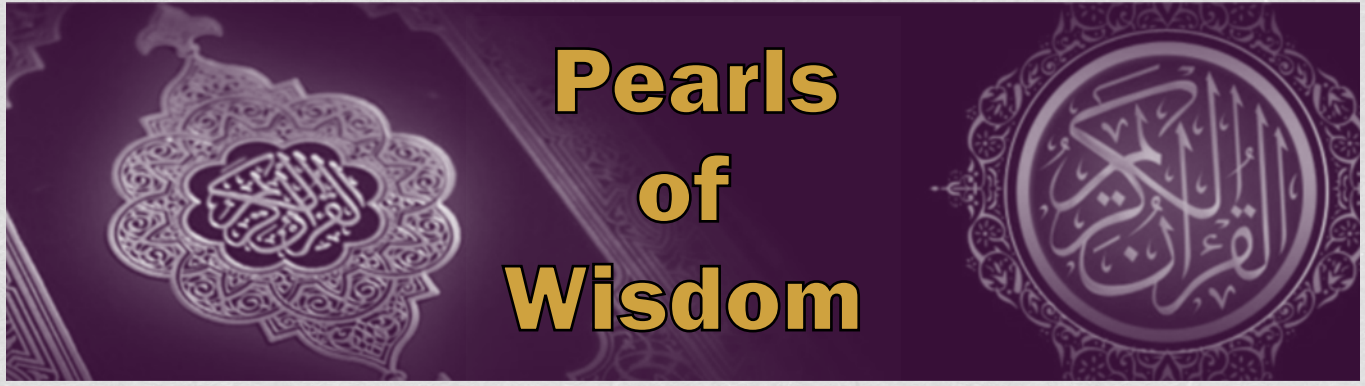
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## The Holy Qur'ān

*This light is now lit in houses with regard to which Allāh has ordained that they be exalted and that His name be remembered in them. Therein is He glorified in the mornings and the evenings [24:37]*

فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا  
اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ۖ  
رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ

*By men, whom neither merchandise nor traffic diverts from the remembrance of Allāh and the observance of Prayer, and the giving of the Zakat. They fear a day in which hearts and eyes will be agitated, [24:38]*

ذِكْرِ اللَّهِ وَاقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ ۚ  
يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ  
وَالْأَبْصَارُ ۚ

*So that Allāh may give them the best reward of their deeds, and give them increase out of His bounty. And Allāh does provide for whomsoever He pleases without measure. [24:39]*

لِيَجْزِيَهمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا  
وَيَزِيدَهُم مِّنْ فَضْلِهِ ۗ وَاللَّهُ يَرْزُقُ  
مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ۚ

(English Translation by Hazrat Maulvi Sher Ali<sup>ra</sup>)

## Hadīth

### Saying of the Holy Prophet<sup>sa</sup>

*Narrated by Hadrat Abū Hurairah, Allāh be pleased with him: The Prophet of Allāh (may peace of Allāh and His blessings be on him) said:*

**“I am the last Prophet and this mosque of mine (at Medina) is the last mosque.”**

(Muslim)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ يَقُولُ قَالَ رَسُولُ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي أَخِيرُ الْأَنْبِيَاءِ  
وَرَأَتْ مَسْجِدِي هَذَا أَخِيرُ الْمَسَاجِدِ -  
(مسلم)





# A Note from the Editor

## Building Mosques - A Godly Initiative

### Purpose of building mosques:

**‘And *remember the time* when Abraham and Ishmael raised the foundations of the House,*praying*, ‘Our Lord, accept *this* from us; for Thou art All-Hearing, All-Knowing. ‘Our Lord, make us submissive to Thee and *make* of our offspring a people submissive to Thee. And show us our ways of worship, and turn to us with mercy; for Thou art Oft-Returning *with compassion and Merciful.*’ (2:128 – 129)**

The Holy Ka`ba was built with the intention of dedicating a place for the worship of Allāh, the Almighty. It was to be a place where people would gather to invoke His name, supplicate and immerse in His remembrance. Hazrat Khalīfatul-Masīh V (may Allāh be his Helper), explained the purpose of building a mosque in these words:

“While the objective of building a mosque is to purify and make one a better worshipper, to gather at the mosque five times a day and turn to God, it is also a source of taking the message of Unity of God to the world. To raise the sound of: ‘There is none worthy of worship except Allāh and Muhammad is His Messenger’, so that when this sound reaches the heavens we too are included among those with whom God is pleased.

“This is the reason God sent the Messiah of Muhammad<sup>as</sup> whose coming was predicted by earlier Prophets and the Holy Prophet<sup>sa</sup>. His task was to raise the slogan of *Allāho Akbar* and to take the message of the *Kalima* (Muslim declaration of faith) to the world and make it turn to God and to bring it in subservience of the beloved Prophet<sup>sa</sup>. The Promised Messiah<sup>as</sup> did not bring any other message apart from this.” (Friday Sermon, September 17, 2010)

In this day and age, it is the humble servant of the Holy Prophet<sup>sa</sup>, Hazrat Khalīfatul-Masīh V<sup>aa</sup> who is championing this cause of Islām. Since its inception, Jamā‘at Ahmadiyya, under the direct guidance of Khilāfat, has built and acquired mosques wherever the community has established.

### **Financial Sacrifice:**

The Holy Prophet<sup>sa</sup> said: O ye people, praise Allāh. Whoever builds a mosque for Allāh, Allāh, The Exalted, shall build a house for such a one in paradise. (Muslim Bab Fadhal Bina Al Masjid)

Talking about the same Hadīth, our beloved Huzoor, Hazrat Khalīfatul-Masīh V (may Allāh be his Helper) says, “The Holy Prophet (peace and blessings of Allāh be on him) said that one who makes a house of God in this world God will make a house for him in Paradise. Can there be anyone who does not wish for a house in Paradise? No Ahmadī can even think of not attaining God’s pleasure and not wish for the blessing to have a house built in Paradise. It is the beauty of the Jamā‘at that everywhere in the world, it makes unreserved financial sacrifice. The substance of financial sacrifice that the Promised Messiah<sup>as</sup> initiated in his companions to take the message of Islām to the ends of the earth and about which he said that he was amazed to see the boundless sincerity and love of his companions, still exists today, a hundred years later in members of the Jamā‘at. Regardless of which country Ahmadīs may belong, they surpass each other in loyalty and sincerity.” (Friday Sermon, November 1, 2013)

Jamā‘at Ahmadiyya Canada is striving to build mosques as the community expands throughout the country. In various parts of the country, i.e. Brampton, Saskatoon, mosques are in different phases of being built – from planning to chanda collection to the actual construction. Let’s all donate to build a house of Allāh in our country, and also attain the assurance of having a house in the life hereafter. May Allāh enable to do so. Amīn.

In this issue of An-Nisaa’, you will find a variety of writing pieces including “The House of Allāh which Unifies and Strengthens”, “Introduction of the Mandatory Chanda of Ishā‘at”, “Western Traditions and the Training of Our Children”, Reports of Local events and much more. Please continue to write for An-Nisaa’. For any suggestions and concerns, please contact us at [annisaa@lajna.ca](mailto:annisaa@lajna.ca).

Sadiqa Hifsa

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# Words of the Promised Messiah<sup>as</sup>

## The Promised Messiah<sup>as</sup> on the importance of Mosques

The Promised Messiah<sup>as</sup> said:

"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. It is not mandatory that the mosque be embellished or be a brick building. Wall off a piece of land and build a room with a thatched roof..." (*Malfūzat Vol 2, p. 42*)

### Mubarak Mosque – Qadian

The Promised Messiah<sup>as</sup> said:

"I have received revelations concerning this blessed mosque (Mubarak Mosque, Qadian) five times. One of them is the following magnificent revelation ...

فِيهِ بَرَكَاتٌ لِّتَنَاسٍ - وَمَنْ دَخَلَهُ كَانَ آمِنًا -

There are in it blessings for people and whoever enters it will be secure." [*Maktubat-e-Ahmadiyyah, vol. 1, p. 55*]

"On one occasion when I desired to discover through revelation the phrase which would express the date of the consecration of this mosque, I received the revelation:

مُبَارِكٌ وَمُبَارَكٌ وَكُلُّ أَمْرٍ مُّبَارَكٍ يُجْعَلُ فِيهِ -

This mosque is a source of blessings, and is blessed itself. In it will be performed every blessed deed."


[*Izala-e-Aubam, part 1, p. 186, Rubani Khaza'in, vol. 3, p. 190*]

"There are three types of Signs in this revelation. (1) First that this revelation comprises the date of the consecration of this mosque. (2) Second that in it is a prophecy stating that the affairs of a great Community will be settled in this mosque. Accordingly, thousands of people have made their covenant of repentance in this mosque. Hundreds of points relating to the mysteries of the faith are expounded in this mosque. Designs for new publications are settled in this mosque and a large number of Muslims offer the five daily prayers in this mosque and hear sermons and make their sincere heartfelt supplications. No sign of any of these things existed at the time of its consecration. (3) Third, this revelation indicates that there will be some calamity in future. Whoever will enter this mosque with complete sincerity will be secure against that calamity. Other references in the Barahin-e-Ahmadiyya prove conclusively that plague is that calamity. Thus, this is a prophecy that whoever enters this mosque with complete devotion and sincerity, such as is acceptable to God, will be secure against the plague, that is, against death by plague."

[*Nuzulul-Masih, pp. 147–148, Rubani Khaza'in, vol. 18, pp. 525–526*]

[*Tadbkirah, pp. 131, Footnotes, Ed. 2009*]





# Friday Sermon Summary

## Baitul Ahad: The Japan Mosque

*This Friday sermon was delivered from Baitul Ahad, Japan, on November 20, 2015. Below is a summary of what Hazrat Mirza Masroor Ahmed, Khalifatul-Masih V (May Allāh be his Helper) said.*

'Those who, if We establish them in the earth, will observe Prayer and pay the Zakat and enjoin good and forbid evil. And with Allāh rests the final issue of all affairs.' (22:42)

Alhamdulillah, today Ahmadiyya Jamā'at in Japan is enabled to have its first mosque inaugurated. May God bless this mosque in every way and may those who attend the mosque be able to fulfil all the objectives for which a mosque is made. Indeed, some beautiful mosques are also built by non-Ahmadīs spending millions and hundreds of thousands of dollars. This is the first Ahmadiyya mosque in Japan but not the first mosque in the country, there are about 100 mosques in Japan. Simply having a mosque built does not fulfil our objective in Japan. Our mosque is understood to be the largest mosque in Japan in terms of capacity. This is also not a very significant fact and should not make us think that we have reached our ultimate goal. Our objective will be fulfilled when, having taken the bai'at of the Promised Messiah (on whom be peace) we try to attain its objectives, that is, to forge a connection with God, to fulfil the rights and dues of worship of God and to fulfil the rights and dues of God's creation, to elevate our practice to high levels and take the beautiful message of Islām to every person in this nation.

Once Japan had religious freedom and its people became inclined to faith, they were also interested in Islām. When this fact was brought to the attention of the Promised Messiah (on whom be peace) he expressed an intense desire to deliver the message of true Islām to the Japanese. He explained, more than a century ago, that if Japanese people were inclined towards Islām, they should be given the message of true Islām. He asked why they should turn to a faith that was dead. Explaining, he said how could those, who do not have the spirit of Islām in themselves, be of any benefit to the Japanese people. Those who have closed the door to revelation and made their faith lifeless. The Promised Messiah (on whom be peace) said agonizingly that other Muslims are not only unfair on themselves by following this creed they also make others distant from Islām by showing the erroneous creed. He said, what is needed is that this community should prepare some people for this task who are competent and courageous. He also expressed the desire to write a book for Tablīgh among the Japanese. The Promised Messiah (on whom be peace) came in subordination of the Holy Prophet (peace and blessings of Allāh be on him) to spread his message in the world which indeed includes Japan and Oceania and other parts of the world. It is a grace of God that Ahmadīs have migrated to Japan and it is God's grace that some run successful businesses there. Almost all Ahmadīs in Japan are those who benefitted economically after migrating from Pakistan. Many among them are those whose



forefathers accepted Ahmadiyyat and there would be some among them, who, after listening to the Promised Messiah (on whom be peace) may have wished and longed to visit Japan and rest of the world to spread the message, but their longing remain unfulfilled. Ahmadīs who are now in Japan and are given the opportunity by God to be there should spread that message. Surely, they have not migrated simply for economic reason?

The Promised Messiah (on whom be peace) was saddened that other Muslims, having closed the door to revelation had made faith dead, what message of Islām could they take to the Japanese for the Japanese were not in need of a lifeless faith. Now Ahmadīs living in Japan can give proof of Islām being a living faith. Once door to God is closed what difference remains between Islām and other religions? If Islām's pre-eminence is to be proven it is to be done by telling the world that the God of Islām still speaks to those He loves. Economic benefit should not be the only goal of coming to Japan, rather everyone should forge connection with God. Islām does not need any force or might to spread. It is in need of people who have absolute faith in God, whose standards of worship of God are high and who, rather than perpetrate murder and mayhem, engage in Jihād against their selves to make themselves better people. It is a great tragedy of the state of Muslims that on the one hand they reject that God can still send down revelation and on the other hand they try to spread Islām through force and oppression and by murdering innocent people. The recent Paris attacks were intensely barbaric. These people are not garnering God's grace, rather they garner His chastisement. In this regard there is huge responsibility on Ahmadīs to elevate their levels of worship of God as well as spread the message of the teachings of Islām. Their responsibility is to fulfil the rights and dues of the new mosque, to populate and fill it five times a day, to elevate their level of worship of God, to reflect and analyse their practice and to extend the fields of Tabligh. Indeed, the Promised Messiah (on

whom be peace) said if you want to introduce Islām in an area, build a mosque there. Avenues of Tabligh and introduction will open up.

The mosque in Japan puts responsibility on Ahmadīs who live there as regards standards of their worship of God and Tabligh. Media has given quite a bit of coverage to the opening of the mosque as presenting peaceful Islām. It is up to the Ahmadīs in Japan to avail this introduction. Of course building of our mosque is nothing new in Japan. There are some 100 mosques in the country. The significance of our mosque is that unlike other Muslims we give true illustration of Islām, the illustration given by the Holy Prophet (peace and blessings of Allāh be on him) and for which his true and ardent devotee was sent in this age. It is also the responsibility of Ahmadīs to present this illustration and for this strength of creed and belief is not sufficient, in fact good standard of practice is also required as well as spirit of brotherhood. We have to turn our sights to where our master's sight was as well as the sight of his true and ardent devotee. We can find this discourse in the Holy Qur'an. It is not sufficient to say, Alhamdulillah, we have accepted the Imam of the age. And in this age Ahmadi Muslims alone are the addressees of the verse recited at the start of the sermon, who have accepted the Imam of the age and among whom the system of Khilāfat is instituted for the firm establishment of faith. And God has laid down some principles for those who associate with the system of Khilāfat. Firstly, attention is drawn to observance Salāt. If attention is lacking in this regard then it is incorrect to claim to be true Muslims and say that we will bring about revolutionary change in the world and we have accepted the true and ardent devotee of the Holy Prophet (peace and blessings of Allāh be on him). This is so because the very objective of the coming of the Promised Messiah was to connect man to

God, the second objective is to connect humanity with each other.

The aforementioned verse states that those who fear God pay the dues of His worship and also spend for the good of others. Not only do they follow this in their life-time they also leave behind models for others to emulate; models of how to avail the real objective of life and to protect oneself from Satan. If we accept the one commissioned by God in this age we must consider this as a grace of God because other Muslims are dispersed. We accepted the Promised Messiah and after him his Khilāfat was firmly established, through which we move at the gesture/signal of one hand. Indeed, the status of being firmly established/honoured is not simply attained through governance or power, rather it is also attained through inner peace. Insha'Allāh that time will soon come when governments will also accept the Promised Messiah (on whom be peace). The world now looks upon us to give the true teachings of Islām, this too is an honour stemming from us being firmly established. God states that to be recipients of this grace stay firm on piety and spread it and avoid what is bad and also save others from it and this practice will give you progress.

Every Ahmadī should be mindful to continue to focus on bettering our practice and this will continue to be a source of our Jamā'at being firmly established and honoured and governments too will come under its umbrella and become subservient to the Holy Prophet (peace and blessings of Allāh be on him). This indeed is a great glad-tiding for true Muslims who are not oppressors, who are fair and just, who do not forget God, who worship Him and who do not usurp others rights, rather who fulfil rights of others; who are not selfish, rather are selfless and who have a sincere connection with Khilāfat e Ahmadiyya and do not simply repeat pledges at Ijtemas, rather who spread good values and stop what is evil and before doing so, who self-reflect. Who sacrifice their egos for the sake

of the administrative system of the Jamā'at. These aspects make them closer to God and also facilitate them to fulfil rights of humanity and make them true Ahmadī Muslims as the Promised Messiah (on whom be peace) expected them to be.

There are some in the Jamā'at who say that they will sacrifice their all for the sake of Khilāfat e Ahmadiyya, however, when they are asked to settle mutual grievances they look for endless excuses. If you want to be true believers, be those who give peace and security. Being associated with the new mosque in Japan should not be in terms of merely associating with a building of bricks and mortar. Rather, it should be associating with that person whom God sent to connect man with God and having abandoned all personal grievances, wishes and egoism, to bind people in a system which demands sacrifice. And this sacrifice may not be simply financial giving but may also be sacrifice of egoism. Enjoining good should not be only for others but should also apply on oneself and before forbidding others from evil, one should self-reflect.

Large majority of Ahmadīs in Japan are from Pakistan where they face persecution to worship God, where they face persecution to call their mosque a mosque, where uttering greeting of peace and security can end up in three-year imprisonment. Some Ahmadīs in Japan have sought asylum and they should ponder as to how much God has blessed them. There is no persecution in Japan as regards worship of God, no punishment for calling mosque a mosque and rather than causing imprisonment, greetings of peace and security are appreciated. Does all this not demand that we bring about revolutionary changes in ourselves and recognise the objective of our creation? That we should live with mutual love and affection and extend this love and affection in wider society and instill those qualities



in ourselves that God wants us to have. Effort will be needed for this.

God states in the Holy Qur'an: 'They are the ones who turn to God in repentance, who worship Him, who praise Him, who go about in the land serving Him, who bow down to God, who prostrate themselves in prayer, who enjoin good and forbid evil, and who watch the limits set by Allāh. And give glad tidings to those who believe.' (9:112)

The first condition to become a true believer is to repent from sin and promise to completely avoid it. This does not only signify big sins but mistakes and errors which create disturbance in the system of Jamā'at are also sin. Worship of God is also an obligation, as it is obligatory to abide by God's will. Indeed, God's will is for man to worship God as it is stated: 'And I have not created the Jinn and the men but that they may worship me.' (51:57) No one is exempt from worship of God; the rich, the poor, business people alike should not be indolent about it.

Some Ahmadīs have given great financial sacrifices for the construction of mosque in Japan, others have endured hardship to make sacrifices and children too have contributed in giving. Although there has been a tremendous spirit of sacrifice it does not exempt anyone from being indolent as regards worship of God. Sacrifices gain acceptance in conjunction with fulfilling dues of worship of God. The verse goes on to state: praise God. We should praise God that by granting us the mosque in Japan He has opened avenues of Tabligh for us, we should praise God that He has opened up new ways for us to spread the teaching of Islām, we should praise God that He has made us economically better-off, this is not owing to any cleverness on our part but is through His grace alone. We should remember God's blessings on us. Praising God should also encompass being grateful to Him even in adverse circumstances. We should praise God that He enabled

us to accept the Imam of the age. God states in the verse that true believers travel to seek God's pleasure and the migration of Ahmadīs to Japan should be in this vein. The verse goes on to state that true believers bow down before God. This signifies bowing down in Salāt as well as spending wealth and one's energy/skill/knowledge for the cause of faith. We should not merely repeat our pledge in a ritualistic manner but should put it in practice. God states in the verse that true believers also prostrate before God and are inclined to pray.

The Holy Prophet (peace and blessings of Allāh be on him) said that a true believer is the closest to God when in the prostration posture. Prostrations of nearness of God should be looked for. Merely putting one's forehead on the floor does not signify prostration. Rather, we should also prostrate in spirit most humbly and try and seek God's pleasure. What is needed is to sacrifice everything before God, to put aside one's ego, abide by commandments and follow the administrative system of the Jamā'at. It is indeed also God's commandment to obey the administrative system of community and it brings nearness to God. The prostration posture brings one closer to God and is made in a state of humility. When we are enabled to make prostrations of complete humility and make full efforts to gain God's nearness, we should also use all our capacities to bring others close to God; those who are immersing themselves in worldly ways. This is the task and responsibility of every Ahmadī to save the world from Divine displeasure. God states in the verse that true believers watch the limits set by God, that is, full effort should be made to put in practice limits set by God as stated in the Holy Qur'an and which the Holy Prophet (peace and blessings of Allāh be on him) elucidated and which were also told by the Promised Messiah (on whom be peace) who expected us to abide by

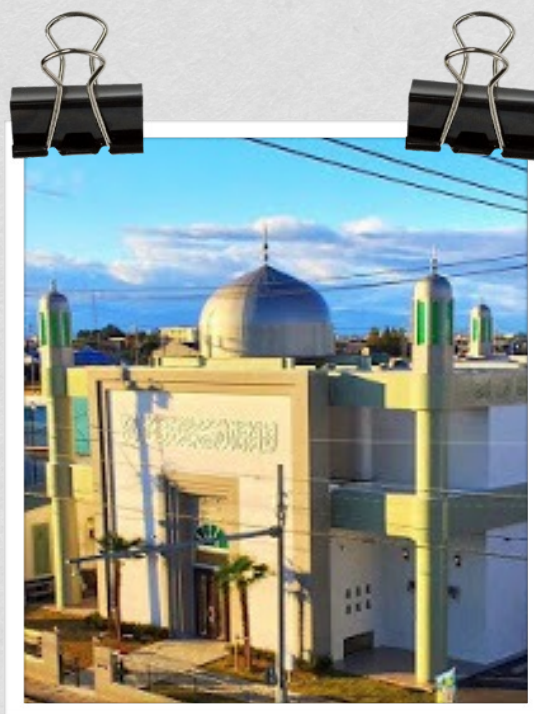


them. Try and put in practice the words of the Khalīfa of the time. We should guard our faith and our practice and value the blessing of Khilāfat that God has given us in this age. God has stated it [Khilāfat] as an important element of being firmly established and honoured and has given glad-tidings to those true believers who put these matters in practice.

It is God's favour on us that we utilise modern inventions to our benefit. The Jamā'at spends hundreds of thousands of dollar each year on MTA. It is a huge resource of Tabligh as well as tarbiyyat and above all it is a means to be connected to Khalīfa of the time. A mother recently complained about lack of Jamā'at resources in Japan. Most of the week the children are either at school or at home with parents. When home parents should at least show them the programmes of Khalīfa of the time. It will give them tarbiyyat (moral training) and they will understand the concept of the unity of the Jamā'at. Parents should adhere to MTA programmes of the Khalīfa of the time and also make their children adhere. Even people outside our Jamā'at write in to Hazrat Khalīfatul-Masīh telling him how listening to his sermon made them aware of the reality of religion. How much more do we need to watch these programmes? If time difference is a problem, there are many repeat broadcasts at various times.

Then there is the ill of finding faults of others rather than spend time in constructive matters. Office-holders too should do tarbiyyat affectionately and rather than increase grievances they should increase mutual affection. We give the message of love for all, hatred for none but what is the point if we ourselves have malice in our hearts? Those who find themselves in such situations should bring changes to seek God's pleasure and be included among those who have been given glad-tidings as true believers. Some families talk negatively about Jamā'at and office-holders at home. They are subliminally ruining their next generation. We claim to enjoin good and forbid evil and as such we

should first and foremost direct these aspects at ourselves and our families. Failing this, our Tabligh efforts will be unsuccessful. Now that the mosque is built, its rights should be fulfilled. Addressing native Japanese Ahmadīs Hazrat Khalīfatul-Masīh said they should learn faith and progress in belief. They should not see how such and such long-term, born Ahmadīs are. As mentioned many times before, God is no one's relation, His help and succour will be for those who are pious. May God make every Ahmadī live their life by this principle and may this mosque bring a revolutionary change in the belief and practice of every Ahmadī. Rather than have temporary enthusiasm and interest about the mosque may its rights be fulfilled in reality.



As regards facts and figures about the mosque the land it stands on is 1000 square metres. It has a ground floor and a first floor and is situated on a main road which is also a junction. It has exits to two highways close by. Also close by is a train station from where direct trains run to Nagoya International Airport. As blessings bricks from Masjid Mubarak Qadian and Darul Masih Qadian



were used in the mosque. Ground floor of the mosque has the main hall with the capacity for more than five hundred worshippers. Lajna hall is upstairs and there is also a terrace. With a small marquee erected on the terrace the mosque capacity could increase by seven to eight hundred. There are also offices and a library on the first floor. There is also a house for the missionary and guest rooms. The building was purchased and alterations were made to convert it into a mosque including four minarets and a dome. As it is on a main road it draws a lot of attention. It is our first mosque in the entire Far East region, may it herald many more. The property was purchased in June 2013 and the costs were around 137,000,000 JPY (\$1,115,591). A little less than half of this was given as aid by the centre and the balance was met through great sacrifices by Japanese Jamā'at. May God reward them all! It was first thought that planning permission will be easily obtained but a time came when everything looked very difficult. At one point lawyers advised against going ahead due to Jamā'at not being registered and suggested relinquishing the contract. But God removed all the obstacles. There were also concerns that the locals may protest but a meeting was called and God filled their hearts with conviction and they promptly agreed. Some of them would be present at the Friday Prayers. All these matters should increase the faith of Ahmadīs who live in Japan and they should pay attention to their responsibilities.

There are many accounts of financial sacrifices made for the building of the mosque. One Ahmadī took home whichever office-holder requested for donation and said I will give whatever I have. His Japanese wife presented some boxes from which she took out cash and property worth \$10,000 and donated. Sadr Sahib Japan says he knows of other families who are not financially well-off but they limited their own personal expenses and made donations. At one stage there was a shortage of £250,000 which was met by Ahmadīs in Japan by making great sacrifices although they had already made donations. A young student who works

part-time gives, or gave regularly until the time reports were received, each month. Children gave their pocket money, a young girl collected all the gifts she had received on different occasions and gave a donation of nearly \$9000. Ladies gave their jewellery including one who gave her 24 bangles of gold. One lady gave the jewellery her mother had given her and a lady who has recently arrived from Pakistan gave her new gold jewellery set bought only in January of this year.

May God Himself bless all these people and continue to increase them in faith and may they fulfil the rights and dues of the mosque and live together with love and affection. Neighbouring Japanese people have made many sincere gestures. When a neighbour found out that guests were coming from abroad for the opening of the mosque he gave the use of his large three-storeyed house as accommodation for guests. Other neighbours offered car parking spaces. It is traditional for Japanese people to decorate new buildings with opulent flowers. Two Japanese friends expressed the wish to decorate the mosque for its opening and were very helpful. A non-Ahmadī lawyer was extremely helpful in the registration process and all matters legal regarding the mosque. His fee amounted to \$20,000 which he waived because he felt Ahmadiyya Jamā'at had done many favours to Japan. The opening was also covered well by media.

Second largest newspaper of the country published a report on 11 Nov. It said that a mosque and community centre of peaceable Ahmadiyya Muslim community is ready. It constitutes of minarets and has capacity for 500 worshippers. The Ahmadiyya community prides in propagating peace and love and holds programmes promoting social interaction. There are about 200 members of this community in Japan most of whom are of Pakistani origin while others are from fifteen

different ethnicities. The community is at the forefront of voluntary activities. They distributed food among those affected by the Kobe earthquake and tsunami, as well as the earthquake in northern Japan and floods this year.

This is the impression the Jamā'at has on others; as representatives of Islām which promotes peace and security, who serve humanity. It is the task of every Ahmadi in Japan to keep this going and to enhance this impression. May God enable every Ahmadi to promote the reality that Islām is a religion of peace and security and our mosques are symbols of this so that avenues of spreading Islām in this nation become wider still and this nation may also be fortunate enough to recognize the Creator and understand the status of the benefactor of humanity, the Holy Prophet (peace and blessings of Allāh be on him).

(Contd. From pg. 1): **Explanatory Note:** In this pleasing Hadīth, our Lord, the Holy Prophet (peace and blessings of Allāh be on him) says: He is the last prophet and no such reformer dare come after him as would terminate his prophetic dispensation and, instead, initiate another dispensation. If one came along, he would necessarily be of his own following, his disciple, and as a servant of his Sharī'ah, within the fold of his prophethood and not beyond its pale. In order to clarify its purport, our Master (peace of Allāh be on him and His blessings) added the words "And this mosque of mine is the last mosque." It is clear that, by these words, it was not meant, nor subsequent events support the sense that there would never be built another mosque in the world. On the contrary, it meant that there would not be a mosque in opposition to his mosque and that, all mosques hence-forth, shall be constructed in line with and in imitation of his mosque, as its copies and as its reflections.

(*Forty Gems of Beauty by Hazrat Mirza Bashir Ahmed, Translated into English by Nafisur Rahmān A. G. Soofi, pg. 34-35*)



### **Believe**

*By: Aiza Khan Chaudhry, Malton*

He is the one  
He has no son partners he has none  
We pray to thee  
Who has created the bees  
Forget not the sea  
This is the key  
To heaven I see  
In life you'll have glee  
Just pray to thee  
Just pray to only  
God almighty indeed  
Just like a seed  
To you , he'll feed  
And spiritually he'll lead  
You just have to believe  
And the goal you'll achieve  
Just believe, just believe  
And glorious you'll be



# Introduction of Chanda Ishā`at

## Lajna Imā`illah Canada:

### A blessed initiative in the history of Lajna Imā`illah Canada

**By: Dr. Amtul Qudoos Farhat National Secretary Ishā`at, Lajna Imā`illah, Canada**



#### Background

Chanda Ishā`at was proposed by Department of Ishā`at, National Majlis `Āmila, Lajna Imā`illah Canada. With the approval of this proposal by Hazrat Khalīfatul-Masīh V (may Allāh be his Helper), it was presented in the Majlis Shūrā of 2015. The proposal was supported by 100% members of the subcommittee and by almost all members in general session. Hazrat Khalīfatul-Masīh V (may Allāh be his Helper) graciously gave approval for implementation

of Chanda Ishā`at to Lajna Imā`illah Canada in December 2015 by a letter.

#### Purpose of Chanda Ishā`at

Chanda Ishā`at will be utilized to expand the activities for Ishā`at of Islām. Ishā`at projects include publications of magazine and books, the Holy Qur`ān exhibitions, book fairs and other events. The magazine and books are provided to members at subsidized rates. Chanda Ishā`at will also help to provide the quarterly Lajna Imā`illah Canada's An-Nisaa' magazine free of cost to all Lajna members in Canada. An-Nisaa' will be sent by postal service (like Gazette Canada) to all households in Canada. Insha`Allāh!

#### An-Nisaa'

An-Nisaa' is our literary magazine. The aim of this magazine is to equip Lajna members and Nasiratul Ahmadiyya with the spiritual, religious and moral knowledge, teachings and practices. It is an outlet to express and polish literary needs of our women and girls.

Unfortunately less than 25% members were able to derive benefit of it and there were always delays in delivery due to use of either free service (via travelling members) or any other economical means. An-Nisaa' will now be delivered to every household by postal service. In this way every member will be benefitted by it in a timely manner, irrespective of how far a member lives away from National Centre. Insha`Allāh!



## The Holy Qur'ān Exhibitions

The holding of Holy Qur'ān Exhibition events involves renting community places, giving away free books and gift packs, and sometime providing food and other special items. So far, we have been holding these events with the help of Tabligh department.

## Publications

Various books and publications of the Jamā'at published by Lajna Imā'illah are usually subsidized for members. The special Edition of An-Nisaa' was subsidized by more than \$2.00; the children's books were subsidized by under a dollar.

## Benefits of Chanda Ishā`at

Thus, there are multiple benefits of having a dedicated Chanda for Ishā`at, including:

- We can expand Ishā`at activities and subsidize publications.
- An-Nisaa' will be provided free of cost and in a timely manner to every household by post like Ahmadiyya Gazette.
- Every Lajna member will benefit by An-Nisaa' irrespective of how far she lives away from Markaz.
- Ishā`at will have some funds for Book Stalls and the Holy Qur'ān Exhibitions and giving away of free books. Insha'Allāh!

## How much and who will pay?

The rate of this Chanda is \$5 per member per year. It is mandatory for all Lajna members to pay this Chanda.

May Allāh Almighty make this humble initiative a highly blessed one and make it very beneficial for propagation of peaceful message of Islām Ahmadiyyat. Amin!

## My Gratitude Song

*By: Seema Chowdhury, Maple*

Thank you God for the morning light  
Thank you God for the breeze flight  
Thank you God for the clouds so bright  
And thank you God for the joy and delight

Thank you God for opening prayer's door  
Thank you God for always giving me more  
Thank you God for your blessings in store  
And thank you God for letting my spirit soar

Thank you God for your mercy and grace  
Thank you God for saving me from disgrace  
Thank you God for your loving embrace  
And thank you God for faith's deep place


Thank you God for turning my life around  
Thank you God for all blessings on the ground  
Thank you God for casting spiritual sound  
And thank you God for my faith's rebound

Thank you God for changing my world's way  
Thank you God for saving me from going astray  
Thank you God for showing me truth's stairway  
And thank you God for listening when I pray

I am so humbled, grateful and feeling awed  
You love me so much that you even all my odd  
You always hold my hands my Gracious Lord  
And show me to hold on to mercy and grace  
rod.

"Feeling gratitude and not expressing is like  
wrapping a present and not giving it"  
William Arthur Ward





# The House of Wisdom

## that unifies and strengthens

*By: Saira Syed, Calgary South*

Throughout history like-minded people have been inclined to gather to a collective space, whether it is for religious, political, educational, cultural or social reasons. A mosque has epitomised this collection of people who gather first and foremost to worship Allāh. That is the bond that all Muslims share, because the Arabic word ‘masjid’ means “place to prostrate”, as Muslims we prostrate to Allāh only.

The Sacred mosque is known to be an important center for Islāmic information, since it was and still is the locale of political, social, cultural and ritual life; an integral part of a Muslims’ life. The Kaba’aa is at the centre of the Masjid al Haram (the Sacred Mosque), it is considered the holiest place for all Muslims, the fact that Muslims pilgrimage to Mecca as part of the five pillars of Islām illustrates the immense significance of a mosque. Historically there were many functions for mosque which still apply today. As mentioned earlier its primary function is to worship Allāh, but it was not restricted to worship. During the Holy Prophet<sup>sa</sup> time the mosque was the headquarter for his consummate leadership. A place from where all the state affairs were run, as the Holy Prophet<sup>sa</sup> used to meet envoys, sign agreements and judge between disputing parties. It served as a judiciary court where judges would sit and settle differences and look into complaints. Whenever the Holy Prophet<sup>sa</sup> needed to share important information or relay messages to the Muslim Ummah, they would all gather and listen.

Islām stresses equality for all, regardless of gender, status, occupation, ethnicity or titles, this is expressed perfectly when reading Salāt everyone is shoulder to shoulder. Furthermore, gaining and imparting knowledge is stressed in Islām and so mosques became centres for learning. Some of the early Muslims were illiterate and were taught how to read and write specially the Holy Qur’ān . For the first time in history women and girls were able to educate themselves and teach free from reprimand or control, so a Mosque was a place for self-transformation on every level. It is essential we remember that Islām is a religion to be practiced collectively therefore, all good things if they are done together have more of a reward than the same things done alone. Never in the Qur’ān does Allāh address Muslims as believer but, always as believers; therein lies the beauty of a Mosque, it is a place that brings us all together and for our society to flourish throughout the world. Nothing better can underscore the merit of a Mosque unifying all of us, more than the words of the Holy Prophet<sup>sa</sup>:

It is related by Abu Musa Ash’ari<sup>ra</sup> that the Messenger of Allāh said, "The connection between Muslims is like that of a strong building - one part strengthens another." The Prophet then showed this by interlocking the fingers of one hand with those of the other (that Muslims should remain united and combined - thereby strengthening one another). (Sahih al-Bukhari )



# Baitun Nur Mosque

## The best in Calgary - the largest in Canada

*By: Deeba Chaudhry, Calgary South*

**Baitun Nur Mosque** (Arabic for “House of Light”) is known for being the largest mosque in Canada located in the Castleridge Community of Calgary. The Ahmadiyya Muslim Community acquired the site in 2003, and Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V<sup>aa</sup>, laid the foundation stone on June 18, 2005. Construction was completed in 2008 for an estimated cost of \$15 million with roughly \$8 million of that coming from local Ahmadiyya Muslims, Calgary.

Baitun Nur Mosque had its grand opening to the public on July 5, 2008 with five thousands (5000) people in attendance, including dignitaries such as Canadian Prime Minister Stephen Harper, Opposition Leader Stephan Dion, and Calgary Mayor Dave Bronconnier. The Roman Catholic Bishop of Calgary, Fred Henry, attended as well, Hazrat Khalifatul-Masih V<sup>aa</sup>, the supreme head of the worldwide Ahmadiyya Muslim Community, oversaw the opening. (Source: The Edmonton Sun)

The Baitun Nur Mosque complex is 4,500 square meter (48,000 sq. ft.) in size. A 30 m (97 feet) tall steel capped minaret tower and large steel dome are the most noticeable, externally visible features of the

mosque. Around the exterior of the building are written 99 Arabic words, each an attribute of Allāh’s character as stated in the Qur’ān. Additionally, the mosque complex includes classrooms, office space, a children’s area, a kitchen and a community centre.

By the Grace of Allāh the Baitun Nur Mosque complex has been completed through voluntary donations of individual members of the Ahmadiyya Muslim Community. The Baitun Nur mosque complex provides the Ahmadiyya Muslim Community with a central focal point for meetings, social and religious events on a greater scale that was not possible in the much smaller Calgary mosque. Ahmadiyya Muslim Community Calgary has also been holding many Interfaith Symposia and Conferences at Baitun Nur Mosque, Calgary.

Although a beautiful structure, its beauty will be enhanced when worshippers regularly attend it in order to perform the five daily prayers. May Allāh enable us all to do so. Amīn!





# Beautiful Memories of Mosques in Canada - The Houses of Peace

***By: Tahira Tahir, Vancouver***

“Verily, it is in the remembrance of Allāh that hearts can find comfort” (13:29)

This verse of the Holy Qur’ān embodies an undeniable truth—that it is indeed in the remembrance of Allāh alone that hearts can find true peace and comfort. From my perspective, in the physical world, it is the houses of Allāh that are the hub of this remembrance and thus, they form the central focus from where peace, in all its myriad forms, can be found.

Mosques have always played an integral part in the lives of Muslims the world over, and Ahmadi Muslims in Canada are no exception. I have been fortunate enough to personally witness the inauguration of three mosques in Canada; the Baitul Islām mosque in Maple, Ontario, the Baitun Nur mosque in Calgary, Alberta, and most recently, the Baitur Rahman mosque in my hometown of Delta, British Columbia. Every inauguration has left imprints in my mind of unforgettable memories. I distinctly remember back in October, 1992 when the Baitul Islām mosque was inaugurated in Toronto. Hazrat Khalifatul-Masih IV<sup>ra</sup> graced us with his blessed presence at this event, and I remember the joyful atmosphere in his holy company. Those who were present there can probably remember the very wet weather and the mud that collected in the marquees!

In the summer of 2008, my family and I took a road trip to Calgary to witness the inauguration of the stunning Baitun Nur mosque in Calgary, Alberta. I recall the atmosphere being so festive as we prepared for the arrival of Huzoor<sup>aa</sup>. The greatest highlight of the event was of course having the opportunity to see Huzoor<sup>aa</sup>. I remember how much fun we had when Huzoor<sup>aa</sup> had dinner with the entire Jamā’at, and then graced the ladies’ side for dessert!

Most recently, Jamā’at Vancouver had the honour of hosting Huzoor<sup>aa</sup> at the opening ceremony of Baitur Rahman mosque in May, 2013. As with every other inauguration that I have attended, I will always cherish the moments that we spent with other members of the Jamā’at and in the blessed presence of Hazrat Khalifatul-Masih<sup>aa</sup>. In my opinion, the transformation of Vancouver Jamā’at has been huge ever since building our very own mosque. Even though we always had events at different rented community centres, the ambience of the mosque is indescribable compared to those rented places. Words cannot capture the way the heart swells with happiness whenever the mosque comes into sight. Ever since the mosque has been built, there seems to be a greater energy in all of the events held there and the Salāt performed in this House of the Gracious God is filled with a greater sense of peace, calmness and intensity. It truly feels as though Allāh especially blesses the monuments that are built for His remembrance and provides hearts with comfort and contentment. It is my sincere wish and prayer that all Jamā’ats in Canada that do not currently have a mosque of their own are soon granted the opportunity to build their own Houses of Peace so that their hearts, too, may find comfort in the remembrance of Allāh.





# Ahmadiyya Mosques Around the World

**By: Mohsina Islām, North Hamilton**

## Brief Overview of Ahmadiyya Mosques around the World:

- **1922:** Jamā'at USA acquires a building in the heart of Chicago for Wabash Mosque
- **October 23, 1926:** Fazal Mosque in London is inaugurated
- **April 6, 1950:** The Fazal Mosque in USA is purchased
- **1952:** Fazl Umar Mosque in Dayton, Ohio, first Muslim House of Prayer in the USA is built
- **June 22, 1963:** Mahmud Mosque is built in Zurich, Switzerland.
- **1959:** Fazl Umar Mosque is built in Hamburg, Germany.
- **July 21, 1967:** Nusrat Jehan Mosque is built in Copenhagen, Denmark.
- **September 10, 1982:** Basharat Mosque is inaugurated in Pedroabad, Spain
- **August 19, 1983:** Baitul Huda Mosque is inaugurated in Sydney
- **July 3, 1989:** Baitul Awal mosque is inaugurated in Guatemala
- **July 7, 1989:** Baitul Hameed Mosque is inaugurated in Los Angeles, California
- **October 16, 1992:** Baitul Islām Mosque is inaugurated in Maple, Canada
- **October 14, 1994:** Baitul Rahman Mosque is inaugurated in Silver Spring, MD USA

## Ahmadiyya Mosques in Canada:

- **Al Nusrat Mosque**, located in Montreal, Quebec
- **Baitul 'Afiyat**, located in Scarborough, Ontario
- **Baitul Ehsaan**, located in Windsor, Ontario
- **Baitul Hadi**, located in Edmonton Alberta
- **Baitul Hafeez**, located in Sydney, Nova Scotia
- **Baitul Hamd**, located in Mississauga, Ontario
- **Baitul Hanif**, located in Toronto, Ontario
- **Baitul Islām**, located in Maple, Ontario
- **Baitul Karim**, located in Cambridge, Ontario
- **Baitun Naseer**, located in Cumberland, Ontario
- **Baitun Nur**, located in Calgary, Alberta (largest mosque in North America)
- **Baitun Nur mosque** located in Hamilton, Ontario
- **Baitur Rahman**, located in Delta, British Columbia
- **Darur Rehmat**, located in Saskatoon, Saskatchewan
- **Masjid Baitun Nasir**, located in Cornwall Ontario
- **Baitul Mahdi**, located in Durham, Ontario

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# Western Traditions and the Training of our Children

*By: Farzana Munawar, Calgary Martindale-Skyview*

December is the time of the year when everywhere you turn you see red and green to mark the “holiday season”, in other words, Christmas. Has your child ever come home asking you when your family will be putting up the Christmas tree? When Santa will be visiting and then the ultimate question once you shatter all their hopes and dreams, “are we still Muslim”. Living in Canada, our children experience Christmas year after year but do we as mothers ever take the time to educate our children or ourselves. We know from the study of history that Jesus<sup>as</sup> was not born on December twenty-fifth but how do we explain the tall and bright Christmas trees adorned with all kinds of ornaments. Plus the commercial beauty of Christmas that no one can escape.

Living in the West, we often catch ourselves telling our children we don’t celebrate Halloween, we don’t celebrate Christmas, we don’t celebrate Valentine’s Day, we don’t celebrate Birthdays, and the list continues. Have you ever stopped, planned and implanted traditions around Muslim Holidays? Do you ever ask yourself what its like for a four year old starting school and being bombarded with all these holidays that we don’t celebrate to please our Allāh. Does your four year old even understand the concept of Allāh. And by opting out of these celebrations in the name of Allāh, are we doing our fair share in creating a lifelong positive bond with Allāh? Our Allāh is Gracious, Loving, the Bestower of Favour, the Light, and the Guide. We need to help our children understand that this is our Allāh and much more.

We need to create traditions that make our children understand and love our beautiful religion of Islām. Here is a list of simple activities that you can do with your children to help them embrace and understand and love their very own Muslim Celebrations.

As the month of Ramadhan approaches print your Ramadhan Calendar and ask your children to decorate it. Print the prayers for Keeping and Breaking the Fast and display them around the house. Go shopping for dates and pack them and distribute them to family and friends with a note attached. Ask Children to decorate the Fitrāna Jar. Decorate your house for ‘Īd. Celebrate ‘Īd-ul-Adha throughout the year by creating a sense of sacrifice in your family: instead of family movie night, learn a prayer together; instead of dinner at a restaurant, donate money to a food bank; instead of trip to an amusement park, offer five prayers at the mosque. Plan your calendar of small monthly sacrifice for the entire family. In other words, gear all your energies towards winning and inculcating the love of Allāh. May Allāh Bless our children and create ease in their lives and safeguard them against the evils of society. Amīn





# How the Hijāb gives Me Confidence

*By: Arfa Rana, Milton/Georgetown Jamā'at*

I remember watching my mother dress in a *burqa* and wear a Hijāb on her head on a hot summer day. The sun shone brightly and the heat made the back of my shirt damp. I raised my eyes in curiosity and began to wonder why anyone would wear something so hot during the summer. As I started to grow up, I began to understand through different point of views and experiences that were shared during the discussions we had on *purdah* at the Mosque and at home. From then onwards, the Hijāb has just grown on me. Throughout the years of experience of wearing this simple cloth over my head, I have come to realize - the Hijāb is not a curse, it is a beautiful thing to wear! I know that when I wear the Hijāb, I do it for God. I know that when I do something for the love of God, nothing bad can happen to me. God never lets anyone down who does something to please Him! The Hijāb may hide my beauty, but that does not mean that the world sees me as 'ugly'. It means the world cannot judge me because they have not truly seen me.

I know that some Muslim girls are hesitant on trying on putting on the Hijāb; they are afraid of being judged by their teachers, friends, society etc... But the Hijāb gives me confidence because I know people are enforced to judge me based on my intellect. I have not given them permission to see my true beauty, which remains hidden under my Hijāb. My beauty and innocence is only for me and my family to see. This gives me inspiration to focus and build my character and make my personality shine. I also don't have to worry about having a bad hair day because I know that no one will see it. During the winter, I don't have to wear a hat or a scarf because there are a variety of Hijābs and I can easily find thick, woolen one that keep me warm. Usually, people respect me and treat me in a kind manner. I am truly grateful to be living in Canada, a very diverse country. I almost *never* have to deal with rude and racist comments regarding my religion, even after the unfortunate Paris attacks and ISIS. Many people in my community are kind, open hearted and understanding. Nobody has ever tried to pull off my Hijāb. Well sometimes, people will stare at me with curiosity, but they just want to know why I wear something on my head. There's no harm in that, I can get some *Tabligh* work done. I tell them that I am so used to wearing the Hijāb, which is like typical clothing for me. I can't go anywhere without it because I feel exposed if I don't have it. Wearing a Hijāb may be difficult at first, but, it gives me confidence in society because I know I am representing the Muslim community. Remember- in the end, it doesn't matter about what's on your head; it's about what's in your head!



# Hijāb: Freedom of Expression

*By: Saira Sayed, Calgary South*

Currently there is considerable discussion on Muslim women who elect to wear the Hijāb; comparably there is ample debate on feminism and what it means. For me as a Muslim woman I feel both are interwoven, wearing a Hijāb is a feminist act, it exemplifies that I want to be treated as equal. I want to be respected for who I am rather than what I look like.

Islām encourages all Muslims be humble and modest, our behavior, mannerisms and appearance foresee, to avoid impropriety or indecency, the very definition of modesty. Furthermore, humility is self-confidence without arrogance it is modesty and restraint without the destructive effects of arrogant hubris. It takes courage to wear the Hijāb, knowing that others may perceive you as backwards, uneducated or oppressed. Even facing these tiresome stereotypes we remain strong because Hijāb demonstrates self-respect without excessive self-promotion, it is a way to contain and eliminate the ego.

It is commonly known that what you feel on the inside should be reflected on the outside, the Hijāb is comparable to a uniform, its part of my identity. When you see a Hijābi, you will instantly recognize that she is a Muslim and she holds her faith in high regard. Moreover that she has full control over her body and she chooses to expose or conceal, it is who she is. It is unfortunate that women have been sexually objectified throughout history and more so now than ever in our capitalist society. As a Muslim feminist I reject the capitalist form of representation of my gender, I reject the objectification and over sexualization of my gender. Standards of beauty in media create a distorted sense of body image for young girls and women where they feel unworthy when they fall short of the ideal. The media's harmful effect on the self-body image and self-esteem of young girls has brought about a lot of damaging outcomes: eating disorders, mental depression, and physical depression and even suicide.

As a final point, when I wear my Hijāb I exude strength, a quiet confidence and feel empowered that I don't have to conform to what society expects of me to look or behave like. There is an unavoidable truth that Hijāb is a choice there is no coercion, for me my Hijāb represents complete freedom of expression as a feminist it is my right, to be free and equal to practice my faith.



# **#JeSuiHijābi – A Campaign by Ahmadiyya Muslim Women's Association**

*By: Riffat Jahan, Peace Village Center East*

Canadian Muslim women from the Ahmadiyya Muslim Women's Association invited Canadians from all walks of life to "Try on a Hijāb", initiating a Campaign called JeSuiHijābi".

These "Try on a Hijāb" events all across Canada from Moncton in New Brunswick to Vancouver in British Columbia were composed to educate the wider community about Islām and the status of women within Islām. #JeSuiHijābi was a deliberate reference to #JeSuiCharlie, which brought the world together in solidarity with the victims of terrorism and the victims of Hate in reaction of that terrorism.

The aftermath of the Paris attacks and the San Bernardino shooting has left a wake of Islāmophobia in Canada. In order to prevent future violence, women of the Ahmadiyya Muslim community have launched a national campaign entitled #JeSuiHijābi to highlight Canadian values of acceptance and diversity; and to remove any misconceptions. In an interview with CP24's Chris Herhalt, Hena Malik, one of the coordinators of the campaign, explained "With the recent hate crimes that have happened against Muslim women in Toronto and in other parts of the world, we felt that we want to allow people to understand who Muslim women are, we're against the negative extremism that is happening in the world."

The campaign followed a series of recent incidents in Toronto and across the country, in which women were verbally and physically abused in apparent acts of Islāmophobia. Hence this hashtag campaign was designed to build bridges between all Canadians. On Wednesday December 02, 2015, Ahmadiyya Muslim Jamā'at (AMJ) launched #JeSuiHijābi, one of many interfaith initiatives taking place across the country to dispel stereotypes about Muslims that continue to exist.

Using a Twitter hashtag #JeSuiHijābi, the Ahmadiyya Muslim Women's Association have attempted to educate Canadians about the importance of the head covering in Islām and explain away stereotypes. The campaign also started a dialogue between Muslims and non-Muslims about the level of tolerance in Canadian society.

The National President of the Ahmadiyya Muslim Women's Association, Amtul Noor Daud stated: "Acceptance and diversity are core Canadian values that we should strive to embrace and live by. This campaign allows for Canadians to come together and engage in peaceful public dialogue to foster a better understanding of the Islāmic faith."

Canadian Muslim women open-heartedly endeavoured to nationally spread awareness to help Canadians better understand Muslim women's identity. As Muslims around the world found themselves become victims of various forms of hate attacks, this campaign open dialogue at public forums across Canada. Events of such nature are one of the best weapons against extremism, stereotypes and intolerance.



# Local Reports

## Introducing Veil in Islām

*By: Tabira Mahboob Malik and Mubarka Kalim Calgary NW*

For this year's Alberta Culture Days celebration, on September 26 and 27, 2015 at local sports Multiplex VIVO, Lajna Calgary NW setup their stall and displays, which included roll up banners on the topic of Islāmic concept of Purdah, brochures on peaceful teachings of Islām and introduction of Ahmadiyyat, picture of Promised Messiahas and the book "Women in Islām". A slideshow on the topic of "Islām - Religion versus Culture" with brief introduction of Jamā'at ran on a screen throughout the program. Ladies were offered a chance to try Hijāb. Over 50 ladies registered for the event and gave their feedback. Local Member of Legislative Assembly, Jamie Kleinsteuber visited the stall and obtained information about the Islāmic teachings about women.



## Shoebox Donation Collection

*By: Seema Chowdhury, Maple*

Maple Halqa participated in Shoe Box Donation for St. Joan of Arc Catholic High School. Lajna members collected donation worth approximately \$200. The donation items were boxed including hygiene, sanitation, beauty products and stationary items and put labels of **Women's Association of Ahmadiyya Muslim Community** and **Love for All Hatred for None** on the boxes. In addition, flyers on Peace, Islām, Global Message and My Belief were included in the boxes.



## A great way to start the New Year

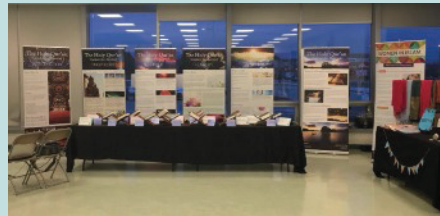
By: *Aden Sharif & Saimah Manabel Sharif - Montreal West*

When the New Year approaches, many of us often forget about the large number of children around the world who are growing up in orphanages, without the love and care of a family. Montreal West majlis had the opportunity to put a smile on the faces of 29 orphans by offering various gifts. Montreal West members collected money for this cause and presented gifts bought and wrapped with this fund to Marie-Josée Beaudet, the liaison officer on December 22, 2015. At the end of the meeting, Shazia Naseer and Nusrat Sharif Sāhiba introduced the Ahmadiyya Muslim community to Ms. Beaudet.

## The Holy Qur'ān Exhibition

By: *Sebar Ahmad, Vaughan North*

On Sunday Feb 28, 2016 a Qur'ān Exhibition and open house was held by Peace Village Center East, Peace Village East and Vaughan North Jamā'ats jointly. This Exhibition was held at Vellore Village Community Center. The Exhibition included stalls on different translations of the Holy Qur'ān, Jesus<sup>as</sup> in Islām, Women in Islām, Try on a Hijāb, and literature, as well as a kids stall, henna application stall and refreshments. We had a total of 27 men and women visit the exhibition including Councillor (city of Vaughan) Marilyn Iafrate and Deb Schulte, the Member of Parliament.



## The Holy Qur'ān Exhibition – University of Calgary

By: *Team Ishā'at, Calgary South*

A Holy Qur'ān Exhibition was held at the University of Calgary on Nov 30<sup>th</sup> and December 1<sup>st</sup>, 2015. The theme of the exhibition was **"Islām is the religion of peace"**. Throughout the two days, over 200 people visited the exhibition, and about 20 left their contact information. Further, one specific individual even visited our masjid after his curiosity was enticed at our stall, and has since been in contact with Murrabi Sāhib. For the benefit of those who were interested, The Holy Qur'ān and other Jamā'at literature was distributed for free. A total of 41 copies of the Holy Qur'ān were given out, along with several pamphlets and shorter books, the most common book being the "Women in Islām".



### **JesuisHijābi Event – University of Calgary | Calgary South**

*By: Team Ishā`at, Calgary South*

Lajna Imā`illah of Calgary South held a JesuisHijābi stall at the University of Calgary. Trying on Hijāb served as a great learning experience for the guests, as they were able to put themselves in the shoes of the millions of Muslim women around the world, and truly understand the essence of Hijāb. The by-passers were very impressed with such an initiative. It was the sheer Grace of Allāh Almighty that Global TV was also present to further extend our message and raise awareness to not only University of Calgary students, but to the other citizens of Calgary. They interviewed Sadr Sāhiba Lajna as well as Murrabi Shah Rukh Abid Sāhib about this campaign.

The Holy Qur`ān exhibition was held alongside our Hijāb campaign which increased the attraction and interest of people. Several pamphlets and books were also given out.

### **#JeSuisHijābi Event | Mount Royal University Calgary**

*By: Mubarka Kalim, NW Calgary*

By the grace of Allāh the Almighty, members of Lajna Imā`illah Calgary NW and Martindale were able to organize A #JeSuisHijābi event at Mount Royal University Calgary on Tuesday December 8, 2015.

A Stall was setup in the main lobby of the university displaying Islāmic teachings about women and the Holy Qur`ān. At this occasion free Hijābs were offered – 85 ladies took upon this opportunity and donned a Hijāb. Six copies of Holy Qur`ān were given upon guest's request. Several "Women In Islām" books, peace flyers and pamphlets were also given. The event was promoted in several tweets by general public, guests and Mount Royal University, which reached thousands of readers. Local Radio Channel 660 News aired the news of the event several times. CTV Calgary news also covered the event, and tweeted about it as well.

### **A JeSuisHijābi Event | Vaughan East**

*By: Najia Chaudry and Hira Islam of Vaughan East*

A JeSuisHijābi event was held by Lajna Imā`illah Canada, Vaughan East on January 16, 2016 as part of the National campaign. The purpose of the event was to invite women to try on the 'Hijāb', familiarize themselves with the philosophy, ask questions and leave comments. The response was tremendous and many participants ended up trying the 'Hijāb'.

### **JeSuiHijābi Event | Lloydminster**

*By: Muberra Rajput, Lloydminster*

Lloydminster held a Tabligh event of "JeSuisHijābi" on December 18, 2015 at LackLand College. There were 20 scarfs that were gifted to the ladies who tried them on. We had a table for "tree of supporters" where people signed their name on a leaf and pinned it to the tree. We also had a sign where they selected words on how Hijāb makes them feel. Among guests we had our local MP, Colleen Young, the College Vice President, students and many other visitors. Two newspapers and one TV channel covered the event. The second JeSuisHijābi event was held at Islām open House at Multiplex on Jan 17<sup>th</sup>, 2016, where 50 guests were given the Hijāb. The event was covered in the local newspaper on January 24<sup>th</sup>, 2016.



## Announcements

Mr. & Mrs. Abdul Rafay of Vaughan South Jamā'at were blessed with a son named Esa Hakeem Rafay born on December 09, 2015. Esa is paternal grandson of Abdul Salam Shiekh of Kitchener Jamā'at and maternal grandson of Nasir Mehmood Khokhar of Kitchener Jamā'at. Esa is blessed to be in Waqfe nau scheme along with his elder brother, sister and mother Yusra.

Hafiz Hibba-tur Rahman Sāhib, professor Jāmi'a Ahmadiyya Canada, and Tanwirul Islām Sāhiba of Peace Village West were blessed with a son on December 17, 2015, who is in Waqfe Nau scheme. The child has been named Tilmeez-ur Rahman. The new-born is the grandson of Chaudhry Mushtaq Ahmed Shakir and Sifatur Rahman of Sumandri, Pakistan and of Taqi Ahmed and Amtul Salam Nusrat Sahibā of Brampton Caledon Jamā'at

Rabia Nighat and Haseeb-ur Rahman of Brampton Caledon were blessed with their first daughter on July 22, 2015. The new-born was named Rafia Rahman by Huzoor, and is part of the blessed scheme of Waqfe Nau. The child is the granddaughter of Taqi Ahmed and Amtul Salam Nusrat Sāhiba of Brampton Caledon Jamā'at.

Please pray for the long and healthy lives of all the new-borns. May they become the apple of their parents' eyes.

### Our Generation

By: Amal Chaudhry-Calgary South

Our generation,  
Can change the world.  
Our generation,  
Can bring peace.  
But it's up to us,  
To decide what we change.  
It's up to us,  
To bring positive change.  
Our generation,  
Can save the world.  
Our generation,  
Is the future.

We must work together,  
We must bring change together.  
Without the we there is no change,  
Without the we there is no future.  
Our responsibility,  
Our duty,  
Our power of unity,  
Can either bring the world down,  
Or take it way up.  
Our generation,  
Can save the world.  
Our generation,  
Will bring peace.



# Responsibilities of Waqfe Nau

By: Aruba Khan, Waqfate Nau (Weston Islington)

In the history of Ahmadiyya Muslim Jamā'at, April 3, 1987 is a day of great importance, as on this day, under the divine inspiration, Hazrat Mirza Tahir Ahmad, Khalifatul-Masīh IV, may Allāh have mercy on him, launched the Waqfe Nau scheme. He had a vision that with the dawn of the second century of Ahmadiyyat, countless avenues would be opened for the spread and domination of true Islām, the Ahmadiyyat. He explained that Jamā'at would need a large number of devotees well versed in both spiritual and secular knowledge to cause a revolution in all fields of life. To achieve this noble purpose, Huzoor<sup>ra</sup> announced a splendid initiative known as Waqfe nau Scheme.

Being a part of this blessed scheme is not enough until we understand the responsibilities placed on our shoulders. We, waqfe nau, must be devoted to our God the Almighty. We can love him by following His commands and by understanding the cause of our creation which He has mentioned in the Holy Qur'ān in Surah Al-Dhariyat verse 57:

“And I have not created the Jinn and the men but that they may **worship** Me” [51:57]

A waqfe nau can achieve this purpose by remembering Allāh day and night, by reciting different prayers along with five daily prayers and by reciting the Holy Qur'ān regularly.

Secondly, it is Waqfe Nau's responsibility to always keep in good company – to achieve this we must attend all of Jamā'at events. Attending Jamā'at meetings and other programs increased one's nearness to Allāh because these gatherings are filled with remembrance of Allāh. We also gain spiritual and religious knowledge from these meetings. The Holy Prophets<sup>sa</sup> has said about religious gatherings, “Every morning angels come down to earth and look for

meetings where people remember Allāh, and sit with those people and spread their wings over them until those meetings are over and God accept their prayers and forgive them.(Muslim Kitab-ul-Ziker)

One of the responsibilities of a waqfe nau is establishing a true attachment with Khilāfat-e-Ahmadiyya. We must listen to Huzoor<sup>aa</sup>'s Friday sermons regularly, write letters to Huzoor<sup>aa</sup> for prayers and watch Waqfe Nau meetings with Huzoor<sup>aa</sup> to gain maximum blessings and guidance on various matters.

Reading our religious books also increase our knowledge about Islām and Ahmadiyyat. We should take it as our responsibility to read at least one page of a religious book daily because if we do not have an understanding of our beliefs than how can we be strong on them.

Among a long list of responsibilities the most important is to have true love to our God, our Pophets<sup>sa</sup> and our Khalīfa. If we establish that strong love with all of them then we can become a true waqf-e- nau on whose shoulders a huge responsibility of future relies. May Allāh be with us to achieve this goal. Amin

- Remember Allāh day and night
- Read five daily prayers
- Recite the Holy Qur'ān regularly
- Establish true love to our God, our Pophets<sup>sa</sup> and our Khalīfa.



# Nāsirāt Corner

## An Open Letter to the Prime Minister of Pakistan:

By: *Hunza Choudhry, Surrey Canada*

Dear prime minister,

Assalamoalaikum warahmatullah,

I am an Ahmadi Muslim girl and a citizen of Canada. You must have witnessed the peaceful election of Mr. Justin Trudeau and the words from his speech that a Canadian is a Canadian is a Canadian. I am humbly asking you today that why is every Pakistani not a Pakistani? Why is hatred being fuelled right under your nose towards all minorities? Why is Shia Genocide happening, murders of Ahmadis and burning of Christians are increasing when you are governing the country? Are you not answerable to God Almighty that He put you in a position and made you a guardian of all people in an Islāmic country regardless of religion, cast, color or creed?

If Muslims Hindus , Sikhs , Buddhists, Jews, Christians; in fact every religion imaginable are existing peacefully in a country like Canada then why isn't an Islāmic republic which should have been following the teachings of the Holy Qur'ān and Sunnah of the Holy Prophet Mohammad<sup>sa</sup> allowing the fuelling of hatred towards minorities. Have you not read the speech of our Holy Prophet<sup>sa</sup> at the occasion of Hajjatul Wida' (the Last Pilgrimage)? Have you not read the peaceful coexistence of all peoples in Medina under Islāmic governance? And have you forgotten what Islām is all about?

If Ahmadi Muslims are allowing Shia Muslims to perform their religious worship for the whole 10 days of Muharram in one of their mosques in Canada and making sure of their comfort and safety at all times; why are the citizens of your country killing others just because they are of a different religion and practicing their own faith in their own place of worship or even their homes?

Mr. Prime Minister please wake up and learn something from Mr. Justin Trudeau who not being a Muslim is practicing what Islāmic tolerance is all about.

Thank you.

Sincerely,

Hunza Choudhry, (11 years old from) Surrey Canada.



## My trip to the Gurdawara (Sikh's Place of Worship)

By: Zoya Mahmood, Edmonton West

I had never seen any other place of worship (except a mosque) before, so I was excited to see a Gurdawara. When we got there, we took off our shoes and washed our hands. In the main hall, there was a canopy and underneath there was their holy book, which was kept covered under a very beautiful cloth. In Sikhism, they had ten Gurus (Prophets) and the last Guru, Guru Gobind Singh collected all the scripture and compiled it in one book. They call this book "Guru Grunth Sāhib." He also started Baptism which means, "whoever will be baptised, they have to wear 5Ks at all times except when they sleep; which are the Kara (steel or iron bracelet), Kangha (a small wooden comb), Kesh (uncut long hair), Kachera (a piece of undergarment), and Kirpan (short dagger). This information was very interesting to know.

Afterwards, we went downstairs which led to their dining hall. This was their "Langar" which is open 24 hours a day and for anybody. Everyday ladies volunteer their hours to cook food three times a day, which I found impressive. In the food there was curry, vegetables, and fresh handmade roti, which was delicious. After we were done eating it was time to go. We also invited them to our Mosque.

In conclusion I really enjoyed our trip. May God bless them for their kindness and hospitality.

## Winter Nāsirāt Day Camp Vaughan North

By: Khadija Sultana, Nāsirāt Secretary Vaughan North

To receive Allāh's blessings, Vaughan North Jamā'at arranged an educational and fun day camp for Nāsirāt-ul Ahmadiyya on 31st December, 2016 at Baite Nusrat. Different educational competitions were conducted for different age groups. For example, memorization of last five Surahs, five verses of Surah Al-Baqarah, five couplets of Qaseedah, and Duae Qanoot etc. A cooking competition was arranged as well. Nāsirāt prepared Nutella sandwiches, chicken sandwiches and pasta dishes; marks were given for taste and decoration. Many fun games were played like headbands and charades. Nāsirāt also participated in a very interesting and educational quiz. All 28 Nāsirāt participated in all those activities with great enthusiasm.

A presentation and question and answer session was held about how to perform Salāt, Tayammum and Etiquettes.

### My Love for Ahmadiyyat

By: Ruttab Noor, Brampton Heartlake

Our Jamā'at is finest,  
Fine path to spiritual guidance.

Together, we are a flock of doves  
Flying around the world, spreading love.

We, the leaves of Khilafat blossom each day,  
We will never deceive Khilafat in any way.

We work hard to strengthen our bond with one God,  
We will remain modest, keeping our love of God.

God is one, God is one,  
Love for all, hatred for none.

This is Ahmadiyyat, this is our gift,  
The true Islām, this is no myth.

