

## BUILDING OF MOSQUES -- AN AHMADIYĀ PRIORITY



SERMON DELIVERED BY HADHRAT  
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COMMUNITY



RELAYED LIVE ALL ACROSS THE  
GLOBE

13<sup>th</sup> May, 2013

NOTE: Al Islam Team takes full responsibility for any errors or miscommunication in this Synopsis of the Friday Sermon

# Summary

By the Grace of Allah, the Ahmadiyya Muslim Jama'at of British Columbia has been blessed with the ability to build a mosque

The intention behind building the mosques is 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

Always remember that a mosque has its own importance and significance and centers and mission houses or halls cannot attain the stature which a mosque enjoys

Allah, 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."

The Holy Quran describes many attributes of those who populate the mosques

It is our foremost duty that we mould ourselves in line with the commandments of God



**Establish the Unity  
of God**

**Spread His message**

**Status of a Mosque**

**The Promised  
Messiah's revelation**

**Those who populate  
the mosques**

**Our Responsibilities**

**18<sup>th</sup> May, 2013**

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





**Establish the Unity  
of God**

**Spread His message**

**Status of a Mosque**

**The Promised  
Messiah's revelation**

**Those who populate  
the mosques**

**Our Responsibilities**

The Promised Messiah (as) has strongly drawn our attention to the building of mosques

In this way not only the unity of the Jama'at would be promoted...

... but also the work of conveying the message of Islam would be greatly enhanced as a result.

Where a mosque comes into being, new avenues for the introduction of Islam to others are opened up and new opportunities arise for conveying the message of Islam to the broader society

**18<sup>th</sup> May, 2013**



## Establish the Unity of God

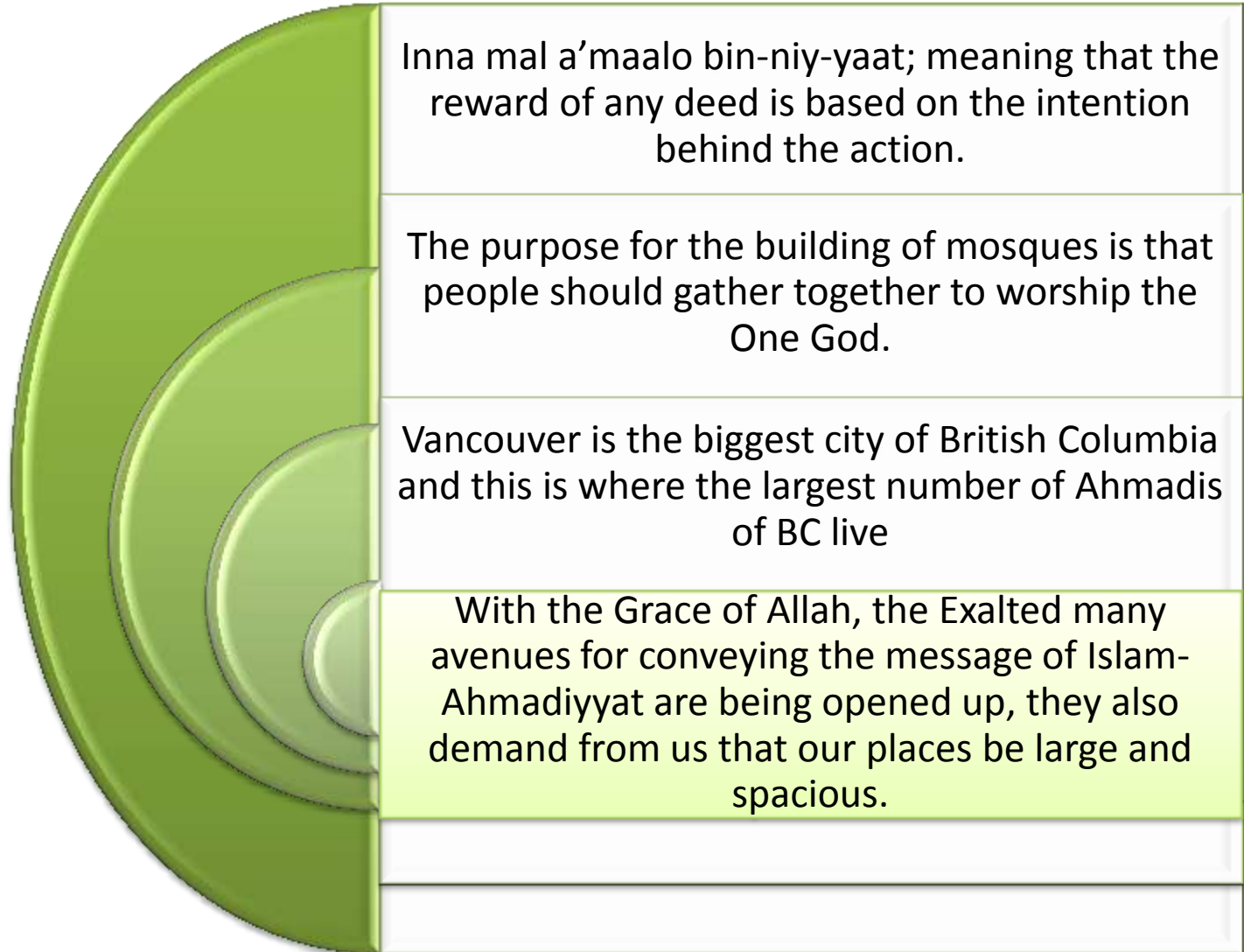
Spread His message

Status of a Mosque

The Promised Messiah's revelation

Those who populate the mosques

Our Responsibilities



**18<sup>th</sup> May, 2013**



Establish the Unity  
of God

Spread His message

Status of a Mosque

The Promised  
Messiah's revelation

Those who populate  
the mosques

Our Responsibilities

Our places need to be expansive also on the basis of this revelation of the Promised Messiah (as), "**was-say a makanaka**," in which Allah directed him to expand his house and make it more spacious.



This revelation does not only mean that we make our houses more spacious but we need our mosques also to be more and more spacious.

**18<sup>th</sup> May, 2013**



## Establish the Unity of God

Spread His message

Status of a Mosque

The Promised Messiah's revelation

Those who populate the mosques

Our Responsibilities

The Promised Messiah (as) has been addressed by Allah as "Ibraheem" and it was through Hazrat Ibraheem (as) that Allah had built the Khana Ka'aba.



For the establishment of the Unity of God, the First House of Allah built for His worship was again reconstructed and repaired through Hazrat Ibraheem (as).



There is no doubt in this, that Islam's rejuvenation will occur through the Promised Messiah (as).



And in a spiritual sense, in this age, the purpose behind the building of the Khana Ka'aba will be fulfilled through the Promised Messiah (as) and the world shall come to know and recognize this.



Establish the Unity  
of God

Spread His message

Status of a Mosque

The Promised  
Messiah's revelation

Those who populate  
the mosques

Our Responsibilities

the intention behind any action 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.

**18<sup>th</sup> May, 2013**





**Establish the Unity  
of God**

**Spread His message**

**Status of a Mosque**

**The Promised  
Messiah's revelation**

**Those who populate  
the mosques**

**Our Responsibilities**

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 Islam-  
Ahmadiyyat,

... 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 Hereafter

**18<sup>th</sup> May, 2013**



Establish the Unity  
of God

Spread His message

Status of a Mosque

The Promised  
Messiah's revelation

Those who populate  
the mosques

Our Responsibilities

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

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.

And those areas where there are still no mosques built, there also,, attention to this important task will be drawn

**18<sup>th</sup> May, 2013**



Establish the Unity  
of God

Spread His message

Status of a Mosque

The Promised  
Messiah's revelation

Those who populate  
the mosques

Our Responsibilities

Where ever lands have been bought, make proper mosques instead of making halls or centers.

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.

**18<sup>th</sup> May, 2013**



**Establish the Unity  
of God**

**Spread His message**

**Status of a Mosque**

**The Promised  
Messiah's revelation**

**Those who populate  
the mosques**

**Our Responsibilities**



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 Islam and also non Ahmadi Muslims are coming to offer their prayers and gaining knowledge about the Jama'at. Insha-Allah, from among such people those blessed with righteous, blessed souls shall be granted the ability to accept the message of Islam-Ahmadiyyat and enter in its fold.

**18<sup>th</sup> May, 2013**



Establish the Unity  
of God

Spread His message

Status of a Mosque

**The Promised  
Messiah's revelation**

Those who populate  
the mosques

Our Responsibilities

**18<sup>th</sup> May, 2013**

Allah, 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) says: That this command to gather together all the Muslims that are living on the face of the Earth is an **extraordinary directive**. A similar extraordinary directive in the time of Hazrat Ibraheem (as) was given to the fire, Allah had commanded the fire to become cool and a to be a means of security for Hazrat Ibraheem. This is exactly what came about. This command seems to me to be of the same extraordinary nature.

**That Allah 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. But this does not mean that there would be absolutely no differences left among them. Indeed differences shall remain but they shall not be such as would be considered worthy of note or mention.



Establish the Unity  
of God

Spread His message

Status of a Mosque

**The Promised  
Messiah's revelation**

Those who populate  
the mosques

Our Responsibilities

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

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 Islam Ahmadiyyat

you will have to prepare yourselves for this

**18<sup>th</sup> May, 2013**



Establish the Unity  
of God

Spread His message

Status of a Mosque

The Promised  
Messiah's revelation

Those who populate  
the mosques

Our Responsibilities

When you  
will prepare  
yourself to  
convey the  
message of  
Islam-  
Ahmadiyyat,



... you will  
have to  
improve  
your  
personal  
moral  
qualities



... as well as  
improving  
your  
knowledge  
of matters  
related to  
the faith.



There is  
need for  
accord  
between  
your words  
and deeds.

**18<sup>th</sup> May, 2013**



Establish the Unity  
of God

Spread His message

Status of a Mosque

The Promised  
Messiah's revelation

Those who populate  
the mosques

Our Responsibilities

Those who come to the mosques are  
those who believe in Allah.

Just saying that we believe in Allah is not  
sufficient.

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.

**18<sup>th</sup> May, 2013**





Establish the Unity  
of God

Spread His message

Status of a Mosque

The Promised  
Messiah's revelation

Those who populate  
the mosques

Our Responsibilities

Allah, the Exalted, says in the Holy Quran [\(49:15\)](#), "qaalatil a'raabo aamanna," meaning, "the Arabs of the desert say, 'We believe' - but Allah says, "Qul lam to'minoo wa lakin qoolo aslamna," meaning, "Say, "You have not believed yet; but rather say, 'We have accepted Islam.'

Reciting the Kalima and

then making progress in one's state of belief,

and developing stronger link with God and

paying attention in ones worship,

being ever ready to make any kind of sacrifice in order to win the pleasure of Allah,  
and making such sacrifices,

acting on all His commandments;

these are the real things which one has to do after accepting Islam



Establish the Unity  
of God

Spread His message

Status of a Mosque

The Promised  
Messiah's revelation

Those who populate  
the mosques

Our Responsibilities

In this regard the Promised Messiah (as) says that '**the momins**, the believers are those people whose actions bear witness to their inner beliefs. Their faith is inscribed on their hearts. **And they make the winning of the pleasure of God the most important thing** and assign this the highest priority over all other things. And they adopt the fine and narrow paths of taqwa, righteousness, for His sake. They become totally consumed in His love. And every idol that comes in their way as an obstacle whether it be a moral lapse or some other sort of weakness or failing they take themselves far away from any such thing.'

18<sup>th</sup> May, 2013



**Establish the Unity  
of God**

**Spread His message**

**Status of a Mosque**

**The Promised  
Messiah's revelation**

**Those who populate  
the mosques**

**Our Responsibilities**

To subject every limb and part of your body to the commandments of Allah.

Prevent every limb and body part from committing any wrong or evil deed

You must also make sure to keep your thinking totally pure and free from any and every impurity

If you do this then in worship, in salat, your attention will remain focused on Allah, the Exalted and then also you will have success in establishing Salat.

If your thoughts are all tangled up in the world and its pleasures then you cannot maintain your focus on God in your prayers.

Then the promised Messiah (as) said that those who remain totally engaged in the love of God are the true momins, the true believers.

**18<sup>th</sup> May, 2013**



Establish the Unity  
of God

The Holy Prophet Muhammad (sa) has described this as one characteristic of a momin that from one salat till the next his heart continues to be stuck in the mosque.

Spread His message



Status of a Mosque

Such a one is waiting from the time of the last prayer till the time for the next comes so he can return to the mosque.

The Promised  
Messiah's revelation



Those who populate  
the mosques

It does not matter, whether it is business, or labor or farming etc. while engaged in these duties, he must, all the time remember God and if he will remember God then such a one will sense that these worldly tasks are also being carried out with the command of God and so the person will try and discharge those duties with full honesty.

Our Responsibilities



The worldly activities of such a person then also become classified as a part of his spiritual, religious activities because winning of God's pleasure and His remembrance was always in his mind.

18<sup>th</sup> May, 2013



Establish the Unity  
of God

Spread His message

Status of a Mosque

The Promised  
Messiah's revelation

Those who populate  
the mosques

Our Responsibilities

The Promised Messiah (as) 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.

**18<sup>th</sup> May, 2013**



Establish the Unity  
of God

Spread His message

Status of a Mosque

The Promised  
Messiah's revelation

Those who populate  
the mosques

Our Responsibilities

Then the Promised Messiah (as) said that you must also safeguard yourself against laziness and lethargy because this also takes one away from God. when you ask those who have difficulty offering their five daily prayers,, you find them saying that they feel This laziness makes one also negligent of the love of God This carelessness, negligence, slowly but surely takes one away from the faith 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 Allah has mentioned faith in the Hereafter as one of the characteristics of those who populate the mosques Those acts of worship carried out purely for the sake of winning the pleasure of Allah, and having faith in God in this world and getting oneself counted amongst the believers will yield its fruits in the Hereafter

**18<sup>th</sup> May, 2013**



Establish the Unity  
of God

Spread His message

Status of a Mosque

The Promised  
Messiah's revelation

Those who populate  
the mosques

Our Responsibilities

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 Allah to seek His pleasure.

By the Grace of Allah the Ahmadiyya Jama'at is extraordinary in its zeal for making financial sacrifices for the sake of Allah.

In the construction of this mosque there are members who have sacrificed hundreds of thousands of dollars.

**18<sup>th</sup> May, 2013**



Establish the Unity  
of God

Spread His message

Status of a Mosque

The Promised  
Messiah's revelation

Those who populate  
the mosques

Our Responsibilities

Allah, the Exalted, says:  
*wal-lazeena amanoo ashad-  
do hub-ban lil-lah* [\(2:16\)](#) those  
who are momins, believers,  
they love Allah the most.

The Promised Messiah (as) says that, **“the height of  
love is worship and this is why the word  
'mohabbat' or love is special to God alone.”**

**18<sup>th</sup> May, 2013**





Establish the Unity  
of God

Spread His message

Status of a Mosque

The Promised  
Messiah's revelation

Those who populate  
the mosques

Our Responsibilities



The Promised Messiah (as) says that, "worship consists of two parts. The one where he fears God as God should be feared. Thus the true fear of God takes a man towards the fountain of purity and his soul melts and flows towards God and the true color of servitude develops in it."

**18<sup>th</sup> May, 2013**



Establish the Unity  
of God

Spread His message

Status of a Mosque

The Promised  
Messiah's revelation

Those who populate  
the mosques

Our Responsibilities

Then the Promised Messiah (as) says, "The other part of worship is that man should love God as God merits being loved. This is why it is said, "wal-lazeena aamanoo ashad-do hub-ban lil-lah" [\(2:166\)](#). So that recognizing all worldly loves to be temporary and transient, one declares God to be the only true object of one's love. These are the two rights that Allah asks of man with respect to Himself. For the proper discharge of both these types of obligations that man owes to God for His worship, although every worship has its own color, yet Islam has set two different types of worship."



Establish the Unity  
of God

Spread His message

Status of a Mosque

The Promised  
Messiah's revelation

Those who populate  
the mosques

Our Responsibilities

“Fear and love are two things that it seems impossible to have together..how can a person who fears someone also love such a one. But the fear of God and His love have a totally different kind of color. The degree to which a man advances in his fear of God, to that same degree his love for God will also increase. And similarly the degree to which he advances in his love for God to that same degree he shall increase in his fear of God and this fear shall dominate him and prevent him from committing any evil deed by making him hate such things and take him towards a more and more pure state.”

**18<sup>th</sup> May, 2013**



Establish the Unity  
of God

Spread His message

Status of a Mosque

The Promised  
Messiah's revelation

Those who populate  
the mosques

**Our Responsibilities**

With the building of this mosque we need to carry out an inspection,

and determine to what extent we are discharging the obligation of worshipping God;

determine to what extent we are fulfilling the demands that we love God;

to what extent we are fulfilling the obligations and duties each of us has on the other

So fortunate are those among us who, by being counted by Allah as being amongst those who are deemed guided, and becoming His, are increasingly getting closer and closer to God.

**18<sup>th</sup> May, 2013**



Establish the Unity of  
God

Spread His message

Status of a Mosque

The Promised  
Messiah's revelation

Those who populate  
the mosques

Our Responsibilities

Allah the Exalted says [\(3:11\)](#)  
**“You are the best people raised for  
the good of mankind; you enjoin  
what is good and forbid evil and  
believe in Allah.”**

[\(2:84\)](#) wa qoolo lin nasay husna  
**Speak and deal with the people with  
kindness.**



**Establish the Unity  
of God**

**Spread His message**

**Status of a Mosque**

**The Promised  
Messiah's revelation**

**Those who populate  
the mosques**

**Our Responsibilities**

This verse Allah has mentioned the qualities of a true Muslim that he enjoins good and forbids evil and this work cannot be done until a man's deeds and words match each other perfectly.

we have first to fill our mosques with such righteous worshippers who, for the sake of Allah, are those who fulfill the right due to God vis-a-vis His worship.

it is necessary that we reform ourselves.

you need to go on developing and strengthening this effect that Ahmadis are always dedicated to doing good for others.

**18<sup>th</sup> May, 2013**



Establish the Unity  
of God

Spread His message

Status of a Mosque

The Promised  
Messiah's revelation

Those who populate  
the mosques

Our Responsibilities



The announcement of this mosque's construction was made in 1997 by Hazrat Khalifatul Masih IV (ra) and he also named it at that time as Masjid Baitur Rahman.

It is situated on roughly 3.75 acres of land and has a covered area of 33,419 sq ft.

It has two floors and a dome that is 47 ft high and a minaret that is 76 ft high.

In the combined hall a total of 1,132 people can offer prayers. There is an ample parking lot that can accommodate 140 cars. There is also a multi-purpose hall in which 1,050 people can offer prayers - so altogether more than 2,000 people can offer prayers in the mosque.

**18<sup>th</sup> May, 2013**



Establish the Unity  
of God

Spread His message

Status of a Mosque

The Promised  
Messiah's revelation

Those who populate  
the mosques

**Our Responsibilities**

Promised Messiah (as) says:  
“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 a 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 which was brought down by the command of God. The name of that mosque was Majid Zarar. This mosque was brought down. The commandment with regard to mosques is that they should be built for the purpose of taqwa, righteousness.”

**18<sup>th</sup> May, 2013**





Establish the Unity  
of God

Spread His message

Status of a Mosque

The Promised  
Messiah's revelation

Those who populate  
the mosques

**Our Responsibilities**

The Promised Messiah (as) goes on to say:  
“The Jama’at should have its own mosque  
in which there should be an Imam of our  
own Jama’at who should advise and guide  
the people and the members of the  
Jama’at should all get together to offer  
their prayers in this very mosque. There is  
great blessing in Jama’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.”

**18<sup>th</sup> May, 2013**