



NAHNU ANSARULLAH



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Special Appeal For Prayers

In his Friday Sermon of August 23, 2024, Hazrat Khalifatul Masih V (May Allah be his Helper) instructed us to recite the following prayers to remain within the fortress of Divine protection, safe from Satanic onslaughts:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Translation: Holy is Allah with His praise, Holy is Allah the Great, O Allah, bless Muhammad and the people of Muhammad

(200 Times Daily for age 25+, 100 Times Daily for ages 15-25, 33 Times Daily for children and 3-4 Times Daily for small children)

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ

Translation: I seek forgiveness from Allah, my Lord, for all my sins, and turn to Him. (100 Times Daily)

رَبِّ كُلِّ شَيْءٍ خَادِمِكَ رَبِّ فَاحْفَظْنِي وَأَنْصُرْنِي وَارْحَمْنِي

Translation: O my Lord, everything is Your servant. O my Lord, so protect me, help me and have mercy upon me!

(100 Times Daily)

His Holiness said that these days when Satan is trying to attack our Community and the world at large, the only way for us to remain safeguarded is through prayers. Hence, we should recite these prayers, not just during the days of Jalsa but throughout the year.

(Friday Sermon of August 23, 2024)

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The Holy Qur'an

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۖ عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ ۖ هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿٢٣﴾ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۖ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۗ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٤﴾ هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۗ يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٥﴾

(59. Al-Hashr:23-25)

Translation

He is Allah, and there is no God beside Him, the Knower of the unseen and the seen. He is the Gracious, the Merciful. He is Allah, and there is no God beside Him, the Sovereign, the Holy One, the Source of Peace, the Bestower of Security, the Protector, the Mighty, the Subduer, the Exalted. Holy is Allah far above that which they associate with Him. He is Allah, the Creator, the Maker, the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorifies Him, and He is the Mighty, the Wise.

Short Commentary

The verse means that the Quran, before whose powerful Message even tall and firm mountains would crumble and fall, has been revealed by God Whose attributes are inimitable and matchless. He knows everything and nothing is hidden from Him. He provides his creatures, out of His bountiful grace and mercy, and not in return for anything done by them, all the means of their development and progress even before they are born.

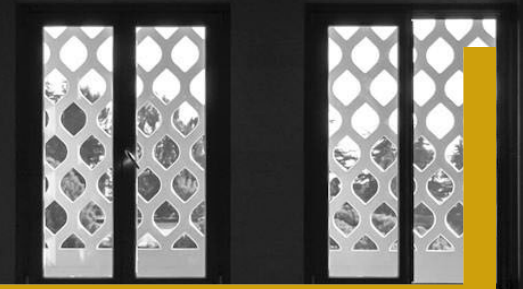
God is the King Who is free from every fault, defect, or deficiency. He is the Source of all peace, and the Granter of safety and security. He is Guardian over all, overcoming every power, the Mender of every

breakage and the Restorer of every loss; and He is above every need and is the Besought of all.

God, as represented by the Quran, is the Maker of bodies, the Creator of souls, the Fashioner i.e. the Giver of final touches to things created by Him. Such is the God of Islam, the Mighty, the Wise. To Him belong all excellent titles that man can imagine. The dwellers of the heavens and the earth declare His sanctity and holiness. He is the Great, and the Powerful.

(The Holy Quran with English Translation and Commentary, Vol. 5, Surah Al-Ahqaf-Surah An-Nas, pp. 3131-3132)

Hadith



عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ ”كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمَنِ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ۔“

Translation

Abu Hurairah (ra) relates that the Holy Prophet said: There are two phrases that are easy on the tongue, but are heavy in the balance and are loved by the Gracious One: Glorified be Allah and His is the Praise; Glorified be. Allah, the Lord of Majesty

(Bokhari and Muslim)

Explanation

Hazrat Maulana Ghulam Rasool Rajeki Sahib narrates:

“During one sitting with members of the Jamaat, Hazrat Khalifatul Masih II (ra) instructed the youth that after the obligatory part of every Salat, they should repeat: ”سُبْحَانَ اللَّهِ وَبِحَمْدِهِ“ and Durood [specific wording invoking salutations upon the Prophets] 12 times respectively. I started acting on this advice

regularly from that very day. I benefited greatly from this practice. With purification of my heart and illumination of my soul, I started having a strange type of spiritual awareness. Just as the eyes perceive the light of sun and moon, my heart is frequently illumined at times like a lightbulb and at times, like a gas lamp during prayers and at times, I feel that from head to toe, my body has become internally luminous. *(Hayat-e-Qudsi, Part V, p. 129)*

So said the Promised Messiah (AS)



HAZRAT MIRZA GHULAM AHMAD (AS) 1835-1908. THE PROMISED MESSIAH



The actual purpose and essence of the Prayer is supplication and supplication is a phenomenon that accords with the law of nature established by God Almighty. You may commonly observe that when a child weeps and cries, and expresses anxiousness, a mother becomes extremely restless as well and gives the child milk. The relationship between divinity (uluhiyyat) and servitude (ubudiyyat) is similar in nature and cannot be understood by everyone. When a person falls at the gate of God Almighty with extreme humility, lowliness and meekness, and presents his circumstances before God, and requests his needs from Him, the grace that is inherent in divinity surges forth and shows mercy to such a person.”

(Malfuzat [English], Vol. 2, p. 67)



Prepare fresh,
innovative plans
for tabligh:

Ansar from Norway blessed with a mulaqat with Huzoor^(AA)

22 June 2025, Islamabad, Tilford, UK: Members of the National Amila of Majlis Ansarullah Norway, along with some other Ansar, had the honour of a Mulaqat with Hazrat Mirza Masroor Ahmad, Khalifatul Masih V (May Allah be his Helper).

(Al Hakam 25 June 2025)

After his arrival, Huzoor (aa) graciously greeted all the attendees and took his seat. Huzoor (aa) first addressed the Sadr of Majlis Ansarullah Norway, who informed him that the delegation comprised the National Amila members of Majlis Ansarullah Norway and some other Ansar.

Huzoor (aa) then led the attendees in silent prayer, after which the members of the delegation had the opportunity to introduce themselves one by one.

Guidance for Amila Members

Addressing the Naib Sadr for Saff-e-Dom, Huzoor (aa) enquired about the number of Ansar who regularly engaged in cycling and other forms of exercise.

Huzoor (aa) instructed the Qaid Talim-ul-Quran and Waqf-e-Arzi that all the Amila Members and Ansar present in the meeting should be encouraged to participate in Waqf-e-Arzi for a couple of weeks. Huzoor (aa) advised them to

move beyond mere words and take practical steps.

Huzoor (aa) asked the Qaid Waqf-e-Jadid and, later, the Secretary Waqf-e-Jadid whether the contributions from Ansar constituted one-third of their Jamaat's total contributions to these schemes. When they replied that they did not have the exact figures, Huzoor (may Allah be his helper) advised that they ought to be aware of such details.

Turning to the Jamaat's Secretary Wasaya, Huzoor (aa) enquired what percentage of the total regular chandah-paying members had joined the institution of al-Wasiyyat and how many new members he had successfully encouraged to join during his tenure. The secretary mentioned that some applications were currently being processed. Huzoor (aa) instructed him to ensure that applications are always processed swiftly.

Huzoor (aa) asked the Qaid Ithaar about the extent of their humanitarian aid efforts. He reported that they had provided assistance in



Africa amounting to one hundred thousand Norwegian kroner.

Addressing the Tarbiyat and Tabligh departments, Huzoor (aa) noted that they needed to be more active. He asked the Qaid Tarbiyat about the number of salat centres or mosques in Norway. The Qaid replied that there were three, to which Huzoor (aa) remarked that this number was for Oslo alone. The Qaid clarified that he thought the question pertained only to Oslo. Huzoor (aa) reminded him that he was the Qaid for all of Norway, not just its capital.

Huzoor (aa) emphasized that the moral and spiritual training of members required significant attention. Huzoor (aa) advised that if all Ansar simply began to offer their daily prayers in congregation, the mosques would become vibrant and full. He instructed the Qaid to draw the attention of Ansar towards this and towards the recitation of the Holy Quran. Huzoor (aa) explained that through devotion to prayer and the Quran, all other moral qualities would naturally flourish.

Regarding tabligh, the Qaid Tabligh mentioned that they set up stalls for preaching. Huzoor (aa) advised that merely setting up stalls is an old

method and is not sufficient. He guided them to set aside outdated, conventional approaches and instead assess the mindset of the local populace to devise more effective means of preaching. Huzoor (aa) counselled that they should explore and implement new methods to open up fresh avenues for conveying the message of Islam. He stated that they should not be bound by strategies that were devised fifty years ago. Although they are Ansar, many are not of an advanced age and should work with the vigour of the youth, utilising the younger Ansar from Saff-e-Dom. Huzoor (aa) instructed them to create a new, dynamic tabligh plan to ensure the message reaches the greatest number of people. This should involve preaching, distributing literature, establishing personal contacts, holding seminars, organising gatherings and serving humanity in such an exemplary way that other Jamaat bodies look to them as a model. Huzoor (aa) reminded them that Ansar are experienced individuals and should use their experience to benefit the Jamaat. They were told not to remain passive but to formulate an innovative tabligh plan.

Following this, permission was granted for members to ask questions.

Faith and worldly success:

The first questioner sought to understand how one could perceive and explain the difference in Allah the Exalted's treatment of believers and non-believers in this world. He noted that both groups receive the fruits of their labour and face worldly trials and asked how this could be demonstrated to non-believers to help them foster faith in God.

Huzoor (aa) explained that Allah the Exalted has clarified that a person who is worldly-minded has a weak spiritual eye and will not be inclined towards faith. Conversely, a religious person possesses greater spiritual insight and acquires more religious knowledge. The first step, Huzoor (aa) said, is for a believer to elevate their own spiritual standard to a level where their connection with God becomes manifest. Merely declaring oneself a Muslim is insufficient. If the five daily prayers, which are a fundamental obligation, are neglected and if one does not adhere to truthfulness, then one cannot claim to be truly religious and faithful. This, unfortunately, is the condition of the majority of Muslims.

Huzoor (aa) elaborated that righteous Muslims who are devout in their worship and obedient to God's commandments are rewarded by Allah with worldly blessings as well as spiritual progress. The Companions of the Holy Prophet (sa) were prime examples of this; they were deeply religious and yet Allah also made them owners of great wealth. The Promised Messiah (as) aptly described them with the saying, "Hand at work, heart with the Beloved," meaning their hands were engaged in worldly tasks while their hearts remained attached to God. In contrast, today, many people's hearts are also attached to worldly matters and wealth. They miss prayers during work, or they work late and miss the Fajr prayer. With such a state of affairs, one cannot be considered truly devout. Such a person is religious in name only, for while they labour for worldly gain, they carry the label of being religious.

Huzoor (aa) further explained that a worldly

person who works hard is at least not deceiving anyone about their religious state; there is no hypocrisy in their actions. Consequently, Allah often rewards the worldly person's efforts more abundantly. Many who profess the Kalimah are not firm on truth, whereas some non-religious people possess good qualities, such as a habit of hard work. Allah, therefore, grants them the reward for their efforts.

Therefore, Huzoor (aa) said, rather than asking how to differentiate, one should first seek out and present positive examples of devout individuals. If one is themselves religious and a recipient of God's grace, they should share their own experiences of how, while remaining steadfast in their faith, they were also blessed with worldly provisions. Huzoor (aa) gave the example of a devout person and a worldly person with similar businesses. The devout person, who fulfils their duties to God and His creation, will find that Allah puts Barakah and blessings in their work and wealth. In contrast, the worldly person, no matter how much they earn, often remains entangled in worldly trials and their work and wealth lack such blessings. One can find many such examples within society to share with others. The fundamental principle is that when one professes a faith, one must also demonstrate it through action. Then, when one prays to Allah, He bestows His favours.

Huzoor (aa) guided that the objective should not be to show the world how faith brings worldly rewards. The primary purpose is to show people how to attain faith and find God. This worldly life is temporary, lasting 80, 90 or 100 years. The permanent life is in the hereafter and it is for this that a believer strives. This should be our message to others. The Holy Quran warns that in the next life, those who were heedless will see the consequences and will beg for another chance to return to the world and obey God's commands, but they will be told that their time has passed. (*Surah al-Mu'minun, Ch.23: V.100-101*)

Huzoor (aa) stated that our concept of life is entirely different. One should not try to conflate worldly gain with religion. This notion must be

removed from our own minds and the minds of our children. Instead, we should explain to society that faith is what leads one to God. Many people have become irreligious and do not believe in God. They should be told that God truly exists and be shown the signs of His existence, backed by personal experiences. The message should be to turn to God and then they will see that they will attain both this world and the next. However, Huzoor (aa) stressed, for this message to be effective, we must first improve our own spiritual conditions.

Interference by parents in marital life:

The next question concerned the matter of parents offering advice on marital issues to their married children. The questioner noted that some children perceive such counsel as interference in their personal lives and sought Huzoor's (aa) guidance on the matter.

Huzoor (aa), smiling, remarked that in that case, parents should not interfere. He explained that the key lies in the children's upbringing. If they have a sound Islamic upbringing and an understanding of their faith, they will know their own rights and the rights of their spouses, etc. Huzoor (aa) mentioned that he had spoken on these rights – of the husband, wife and children – on numerous occasions in his sermons as well as addresses of the past several annual conventions.

He advised that children should be reminded that, as Ahmadi Muslims, they have received counselling to foster good family relations and should act upon it. If the children are following the tenets of their faith and the parents still make incorrect demands, such as insisting the daughter-in-law must live with them instead of in her own home, then such demands are wrong. Huzoor (aa) stated that one should not interfere in a child's affairs once they are mature. He prompted the parents to recall their own youth and how they, too, disliked interference from their own parents. Huzoor (aa) said that if a child's upbringing from an early age is such that they are receptive to religious teachings, then marital counselling will also benefit them.

Otherwise, interfering in their lives in adulthood will only worsen the situation and push them further away, both from their parents and from their faith.

Instead of interfering, parents should pray for their children. Huzoor (aa) reiterated the guidance of the Promised Messiah (as) that prayer is the greatest weapon. (*Malfuzat [English], Vol. 8, pp. 398-399*) Parents should pray that Allah the Exalted grants their children a righteous upbringing and, crucially, they must present a good personal example. If parents set a righteous example in their own marital life, their children will have a positive model to follow. If not, the children will disregard their advice. Thus, once children are mature and have received counselling, they should be left to live their own lives. Parents should focus on their own lives and continue to set a good example. Seeing the living example of their parents, the children will themselves understand how they ought to conduct their own lives.

Establishing Maqbarah-e-Musian:

The final question was regarding the institution of Wasiyyat and Maqbarah-e-Musian (the cemetery for Musis). The questioner quoted the Promised Messiah (as) from his booklet *Al-Wasiyyat*, where he stated that it is God's will for the truly faithful to be buried in one place, so that future generations can visit their graves and refresh their faith. He asked that, since in most European countries, individuals are generally buried in the council area where they pass away, should the Jamaat strive to establish a Maqbarah-e-Musian in every country?

Huzoor (aa) affirmed that this effort should certainly be made and it is being done wherever possible. He mentioned that such cemeteries exist in the UK and Germany. He instructed that the Jamaat in Norway should also endeavour to establish one.

Huzoor (aa) explained that in places where it is not possible due to legal restrictions or other compelling circumstances, one is helpless. Allah knows the intentions and the prayers offered for

the deceased by their loved ones will, by God's grace, elevate their spiritual status regardless of their place of burial.

Nevertheless, Huzoor (aa) concluded, the primary effort should always be to establish a Maqbarah-e-Musian wherever possible. He noted that this guidance can itself be inferred

from the booklet Al-Wasiyyat.

The meeting concluded after Sadr Sahib requested a group photograph with Huzoor (aa), which was graciously granted. Following the photograph, Huzoor (aa) took his leave. *(Summary prepared by Al Hakam)*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
(68:2) ن وَالْقَلَمِ وَمَا يَسْطُرُونَ
By the inkstand and by the pen
and by that which they write

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"The one who will utilize their speaking and writing abilities to serve the religion, would bring the victory [of Islam] nearer."
(Khutbat-e-Mahmud, Vol. 8, pp. 299)

Majlis Ansarullah Canada
We are the helpers of Allah
Ta'lim Department
Majlis Ansarullah Canada

“Alaamat-al-Muqarrabeen” THE SIGNS OF NEAR ONES

خدا سے وہی لوگ کرتے ہیں پیار
جو سب کچھ ہی کرتے ہیں اُس پر نثار

Only those people are in love with God
Who sacrifice everything for His sake.

اسی فکر میں رہتے ہیں روز و شب
کہ راضی وہ دلدار ہوتا ہے کب

Each night and day they are concerned
with this: When would their Belovèd be
truly pleased with them!

اُسے دے چکے مال و جاں بار بار
ابھی خوف دل میں کہ ہیں نابکار

They give Him their life and wealth,
time and again, Yet in their hearts they
still fear being so useless.

لگاتے ہیں دل اپنا اُس پاک سے
وہی پاک جاتے ہیں اس خاک سے

They attach their heart with that Pure
One; ‘Tis they who leave this earth thus
purified!





Building True Faith in the Heart of your Child

Mehmood Muhammad Sharma,
Bradford West Northern Ontario

“If you wish your children to become righteous, then first reform yourselves. They learn not from your words but from your actions.”

(Malfuzat, Vol. 5, p. 215)

The hardest part of Tarbiyat is not teaching what to believe, but helping a child feel the presence of Allah.

A parent can make a child recite prayers, read the Qur’an, or attend Jama‘at classes — but nurturing a personal connection with Allah is something deeper. It requires the parent’s own example, patience, and prayer.

The Promised Messiah (as) said:

“If you wish your children to become righteous, then first reform yourselves. They learn not from your words but from your actions.”

(Malfuzat, Vol. 5, p. 215)

So the most difficult task is to let children see faith lived out — to show them what humility, trust, and love for God actually look like.

1. Balancing Love and Discipline

Another very difficult aspect is finding the right balance between being loving and being firm. Too much strictness can drive a child away. Too much leniency can weaken their sense of responsibility.

Hazrat Khalifatul Masih II (ra) said:

“Discipline your children with love, not with anger. The purpose is to correct, not to

humiliate.”

(Taleem-ul-Islam, Vol. 2, p. 142)

Parents must learn to correct behavior without breaking confidence, and to guide with warmth, not fear.

This balance is hard, especially when children grow into their teens and start developing their own opinions. But this is the age where patience and silent prayer are most powerful.

2. Protection from the Influences of Modern Society

Today, one of the greatest struggles in Tarbiyat is protecting children from negative influences — social media, peer pressure, materialism, and moral confusion. Even the best teaching at home can be undone by what a child sees or hears every day outside. Hazrat Khalifatul Masih V (aa) has spoken about this often:

“Parents should create an atmosphere at home where children find peace and love. If that environment of affection and spiritual comfort exists at home, then outside influences will have less effect.”

(Friday Sermon, 27 October 2017)

So the challenge is not only telling them what’s

wrong — it's making the home a place so warm, balanced, and faith-filled that they don't want to run toward harmful things.

3. Instilling Modesty and Moral Awareness

Teaching haya (modesty) and moral values in a world that celebrates the opposite is one of the hardest parts of Tarbiyat. It's not enough to say, "This is haram."

Parents have to explain why, in a way that appeals to both the heart and mind.

And they have to model those same values themselves. Hazrat Khalifatul Masih IV (ra) said:

"If parents themselves adopt purity of heart and mind, their children will reflect it naturally. Moral training is not through lectures but through atmosphere."

(Friday Sermon, 1996)

4. Teaching Gratitude and Simplicity in a Material World

Modern life easily breeds entitlement. Children see luxury, comparison, and convenience everywhere. Teaching gratitude, humility, and simplicity is a major challenge. The Promised Messiah (aa), said:

"Do not spoil your children with comfort. Teach them patience and contentment. They should learn that true joy lies in righteousness, not in wealth."

(Malfuzat, Vol. 4, p. 203)

A child raised with gratitude will not feel deprived, even when the world tempts them with more.

5. Keeping Consistency Over Time

Perhaps the most subtle difficulty is consistency. Parents often start strong, reading prayers together, discussing morals, attending Jama'at programs but over time, life's distractions take over. Hazrat Khalifatul Masih V (aa) has

reminded parents repeatedly:

"Tarbiyat is not an occasional effort; it is a daily responsibility. Children watch their parents all the time. If they see contradiction between your words and your actions, your advice will lose its effect."

(Friday Sermon, 24 February 2012)

Consistency — even in small routines — teaches permanence and sincerity.

6. Praying for Their Hearts

Finally, the Promised Messiah (as), taught that the real Tarbiyat happens through prayer. You can teach, guide, discipline, and love — but it is Allah Who opens hearts. He said:

"Pray for your children night and day. Cry for them in your prostrations. Do not think mere instruction will suffice. Until God's mercy descends, the seed will not bear fruit."

(Malfuzat, Vol. 5, p. 214)

Hazrat Khalifatul Masih V (aa) once said beautifully:

"Parents should never tire of praying for their children, even if they seem distant or disobedient. When the tears of parents fall before Allah, they never go to waste."

(Friday Sermon, 7 February 2020)

Conclusion

So the most difficult part of Tarbiyat-e-Aulad is not simply telling children what is right or wrong — it is living Islam before them, winning their hearts, and protecting their faith in a world that constantly tries to reshape it. Real Tarbiyat is silent, steady, and full of prayer. It begins with the parents' own example — their humility, their worship, their fairness, and their love. When parents live what they teach, their children don't just hear Islam — they see it. And that sight leaves a mark that lasts for generations.

National Majlis 'Āmila 2026

#	Department	Name
1	Sadr Majlis	Shahid Mansoor sahib
3	Nā'ib Sadr Awwal	Sohail Ahmad Saqib sahib
2	Nā'ib Sadr Saf Dom	Zubair Afzal sahib
4	Nā'ib Sadr	Ghulam Misbah Balouch sahib
5	Nā'ib Sadr	Sanaullah Khan sahib
6	Nā'ib Sadr	Ata Ur Rab sahib
7	Nā'ib Sadr	Mirza Naseer Ahmad sahib
8	Qā'id `Umumi	Asim Mahmood Bhalli sahib
9	Additional Qā'id `Umumi	Muhammad Afzal Malik sahib
10	Additional Qā'id `Umumi	Fakhar Ahmad Chughtai sahib
11	Qā'id Ta'līm	Khalid Mahmood Sharma sahib
12	Additional Qā'id Ta'līm	Mirza Waqas Ahmad sahib
13	Qā'id Tarbiyat	Ghulam Misbah Balouch sahib
14	Additional Qā'id Tarbiyat	Amir Mahmood Rana sahib
15	Qā'id Tarbiyat Nau Mubā'i'īn	Muhammad Mahmood Abdulla Shabooti sahib
16	Qā'id Isār	Mubashir Ahmad Khalid Hussain sahib
17	Qā'id Tablīgh	Dr. Mirza Tahir Ahmad sahib
18	Qā'id Zahanat wa Sehat Jismani	Asif Jamil Malik sahib
19	Qā'id Māl	Ataul Majeed Zafar sahib
20	Additional Qā'id Māl	Atta Mohey Ud Din sahib
21	Qā'id Waqf Jadīd	Safdar Anees sahib
22	Qā'id Tahrīk Jadīd	Naeem Chaudhry sahib
23	Qā'id Tajnid	Muhammad Kaleem sahib
24	Qā'id Ishā'at	Muhammad Musa sahib
25	Qā'id Ta'līmul Qur'ān	Mohammad Arshad Malik sahib
26	Auditor	Syed Farooq Shahzad sahib
27	Za'im A'lā Peace Village Muqāmi	Nusrat Ahmad sahib
28	Mu'āwin Sadr	Nasir Mahmood Ahmed sahib
29	Mu'āwin Sadr Tarbiyat	Muhammad Ansar Bharwana sahib
30	Mu'āwin Sadr Properties	Mohammad Naeem Mian sahib
31	Mu'āwin Sadr Corporate Affairs	Fateh ud Din sahib
32	Mu'āwin Sadr Hospitality	Mohammad Dawood Ajmal sahib
33	Rukn e Khasoosi	Maulana Daud Ahmed Hanif sahib
34	Rukn e Khasoosi	Shafqat Mahmood sahib
35	Rukn e Khasoosi	Khawaja Imtiaz Ahmad sahib

Military Delegation visited the Baitul Islam Mosque

Riaz Ahmed Bajwa, Nazim Tabligh PV. Muqami

A delegation from the Canadian Military visited the Baitul Islam Mosque on Tuesday November 04, and Aiwan e Tahir to learn about Islamic teachings. The delegation consisted of representatives from the three forces: the Navy, Army, and Air Force.

The delegation arrived at the mosque at Zuhr prayer and consisted of 23 people,

representing almost every nationality. After their arrival, they were seated on the balcony of the mosque, from there they could easily observe the Muslims praying. They observed the prayer closely and later asked many questions related to it.

There was also a Muslim military officer in the delegation who joined us in offering the Zuhr prayer in congregation.



After the prayer, a question and answer session was held, which was led by the respected Missionary Umair Khan Sahib, Imam of the mosque.

He first introduced, Zaim e Alla Sahib. Majils Ansarullah Muqami and Nazim Tabligh Sahib, who had organized all the program.

After then he explained Islam-Ahmadiyyat in great detail, which the audience listened to very attentively. After this, the question and answer period began.

He answered many questions asked from the audience with great enthusiasm and detail. Especially, they asked about the performance of prayers and the difference between Ahmadi Muslims and non-Ahmadi Muslims.

They also asked whether all Muslims pray behind each other. Imam Sahib replied that very few do so.

All the attendees asked many questions, to which the Imam Sahib. gave very reasonable answers, which made the audience very satisfied.

This series of questions and answers continued for an hour.

Refreshments were arranged for the guests and were served them after the questions and answers session.

After taking tea, coffee and refreshments, all the attendees visited Aiwan Tahir, where they were all met with the respected National Ameer Sahib Canada.

At the end of the tour we traditionally offer our guests a gift as we bid them farewell. In keeping with this tradition, we give them some Jamaat books and souvenirs.

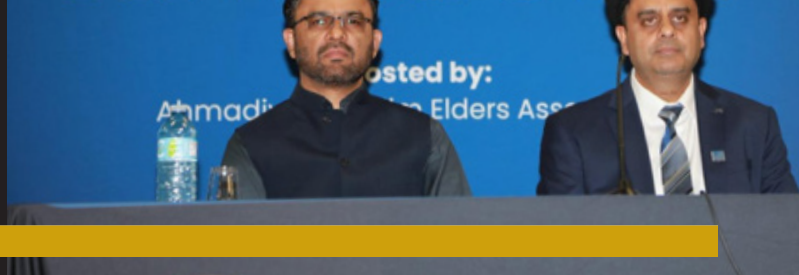
And they also present us a certificate due to our excellent behavior. Their departure took place at 4:00 PM



Interfaith Symposium

Organized by
Elders Auxiliary Organization
Ahmadiyya Muslim Jama'at

INTERFAITH HARMONY



An interfaith symposium was organized on November 14th, 2025 held at the Ahmadiyya Muslim Jama'at's

headquarters at Tahir Hall Community center Maple, Ontario.

The event was organized by the Peace Village Branch of the Elders Auxiliary Organization of the Ahmadiyya Muslim Jama'at Canada.

The theme of the event was "Interfaith Harmony – Peaceful Co-Existence."

The interfaith theme was highlighted by five distinguished faith leaders representing the following religious communities:

- Hinduism represented by Surinder Rathee
- Sikhism – represented by Iqbal Brar
- Judaism – represented by Rabbi Tina Grimberg
- Christianity – represented by Pastor Richard

Gardner

- Islam – represented by Imam Farhan Iqbal

The event started at approximately 2:30 p.m. on November 14th, and the audience was welcomed by Riaz Bajwa, currently serving as the Nazim Tabligh of outreach for the Elders Auxiliary Organization for the Peace Village Maple branch.

Riaz Bajwa invited all the distinguished guests to the stage, including Ghulam Misbah Boloch, the National Vice President of the Elders Auxiliary Organization of the Ahmadiyya Muslim Jama'at Canada.

Riaz Bajwa then turned the mic over to Umair Khan, who moderated the event. Hafiz Rahat Cheema recited the Holy Quran, marking the formal start of the interfaith symposium. He recited from chapter 4 verse 37 of the Holy Quran in a beautiful and melodious recitation.





This was followed by an introduction of the Ahmadiyya Muslim Jama'at by Ghulam Misbah Boloch.

For the remaining portion of the event, Umair Khan welcomed speakers to the podium for their presentations, they were given 15 minutes to present. The first presentation was by Pastor Richard Gardner representing Christianity, followed by Hinduism by Surinder Rathee, Judaism by Rabbi Tina Grimberg, Sikhism by Iqbal Brar, and finally Islam by Imam Farhan Iqbal. Each speaker spoke on the topic of interfaith harmony from the teachings and scriptures of their faith.

After the presentations, there was a question and answer session where the audience had a chance to ask the speakers various questions

in relation to interfaith harmony and their respective faiths.

The event came to an end with silent prayers led by Ghulam Misbah Boloch, followed by dinner. The organizers and guests ate together and had the opportunity to socialize and participate in interfaith dialogue with each other.

The event received a significant amount of positive feedback from the guests in attendance, and many of them expressed their desire to attend more events of this nature in the near future.

It would also be appropriate to mention that the person responsible for the timely setup and handover of our program was Mr. Amanullah Ghuman, who did his job very well along with his team. The event ended successfully.





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Week	From	To	Type	Dept.	Event Description
January 2026					
1	02 (Fri)	04 (Sun)	Jamā'at	Jamā'at	Ijlās 'Ām Weekend - Jan
3	17 (Sat)		Anṣārullāh	Umumi	National Refresher Course - Eastern Canada
4	18 (Sun)		Anṣārullāh	Umumi	National Refresher Course / New Ansar Welcome (GTA Regions)
4	23 (Fri)		Anṣārullāh	Umumi	National Refresher Course (GTA Regions)
4	24 (Sat)	25 (Sun)	Other	Other	Family Weekend - Jan
5	30 (Fri)		Anṣārullāh	Umumi	National Refresher Course -Prairie (Edmonton)
5	31 (Sat)		Anṣārullāh	Umumi	National Refresher Course - Western Ontario
5	31 (Sat)		Anṣārullāh	Umumi	National Refresher Course -Prairie (Saskatoon)
February 2026					
6	01 (Sun)		Jamā'at	Jamā'at	National Tablīgh Day - 1st
6	07 (Sat)		Anṣārullāh	Umumi	National Refresher Course - British Columbia
7	08 (Sun)		Anṣārullāh	Umumi	Refresher Course - Calgary
7	14 (Sat)	16 (Mon)	Other	Other	Family Weekend (Long Weekend - Family Day) - Feb
8	19 (Thu)		Other	Other	1st of Ramadhan
8	20 (Fri)		Jamā'at	Jamā'at	Jalsa Musleh Mau'ūd(ra) Day
9	28 (Sat)		Jamā'at	Jamā'at	Black History Heritage Month Events
March 2026					
12	20 (Fri)		Other	Other	`Idul Fitr
12	21 (Sat)	22 (Sun)	Other	Other	Family Weekend
13	23 (Mon)		Jamā'at	Jamā'at	Jalsa Masīh Mau'ūd(as) Day
April 2026					
14	03 (Fri)	06 (Mon)	Other	Other	Family Weekend - (Long Weekeend - Easter)
15	11 (Sat)	12 (Sun)	Anṣārullāh	Zahanat	3rd National Badminton Tournament
15	10 (Fri)	19 (Sun)	Anṣārullāh	Mal	Ashra Mal - Majlis Ansarullah Canada
16	17 (Fri)	19 (Sun)	Jamā'at	Jamā'at	Ijlās 'Ām Weekend - Apr
16	17 (Fri)	19 (Sun)	Anṣārullāh	Umumi	Local Majalis Ijtimā'at / Shūrā Elections
17	24 (Fri)		Anṣārullāh	Zahanat	Cycling Webinar
May 2026					
18	02 (Sat)	03 (Sun)	Anṣārullāh	Umumi	Local Majalis Ijtimā'at / Shūrā Elections
19	08 (Fri)	10 (Sun)	Jamā'at	Jamā'at	49th National Majlis Shūrā (Jamā'at)
20	15 (Fri)	17 (Sun)	Other	Other	Family Weekend (Long Weekend - Victoria Day) - May
21	23 (Sat)	24 (Sun)	Anṣārullāh	Umumi	Local Majalis Ijtimā'at / Shūrā Elections - Out of GTA
21	23 (Sat)	24 (Sun)	Anṣārullāh	Zahanat	Spring Bloom Hiking
22	24 (Sun)		Anṣārullāh	Umumi	Zuama & Nazimeen Ala Worshop - GTA Only
22	25 (Mon)		Other	Other	Hajj Starts
22	27 (Wed)		Other	Other	Eid 'Adhaa
22	27 (Wed)		Jamā'at	Jamā'at	Jalsa Khalīfat Day
22	30 (Sat)	31 (Sun)	Jamā'at	Jamā'at	Waqifin Nua/ Waqifat Nau National Ijtima
22	30 (Sat)	31 (Sun)	Anṣārullāh	Zahanat	National Cycling Ride Day
22	30 (Sat)	31 (Sun)	Anṣārullāh	Zahanat	Zu'ama & Nazimeen Ala Workshop East and West Canada
June 2026					
23	01 (Mon)	21 (Sun)	Anṣārullāh	Zahanat	Cycling Challenge (Distance - 1st)
23	06 (Sat)	07 (Sun)	Anṣārullāh	Umumi	Regionl Ijtimat -Eastern & Western Canada
23	06 (Sat)	07 (Sun)	Anṣārullāh	Umumi	Local Majalis Ijtimā'at / Shūrā Elections - GTA Majalis
24	13 (Sat)	14 (Sun)	Other	Other	Family Weekend - Jun
25	19 (Fri)	21 (Sun)	Jamā'at	Jamā'at	Ijlās 'Ām Weekend - Jun
25	20 (Sat)		Anṣārullāh	Zahanat	National Golf Tournament
26	27 (Sat)		Jamā'at	Jamā'at	National Tablīgh Day - 2nd
27	28 (Sun)		Anṣārullāh	Umumi	Regionl Ijtima -Calgary

Week	From	To	Type	Dept.	Event Description
July 2026					
27	01 (Wed)		Jamā'at	Jamā'at	Canada Day Celebrations
27	03 (Fri)	05 (Sun)	Jamā'at	Jamā'at	Jalsa Sālāna USA 2026
28	06 (Mon)	26 (Sun)	Anṣārullāh	Zahanat	Cycling Challenge (Elevation Only)
28	10 (Fri)	12 (Sun)	Jamā'at	Jamā'at	48th Jalsa Sālāna Canada 2026
29	17 (Fri)	19 (Sun)	Other	Other	Family Weekend - Jul
29	15 (Wed)		Anṣārullāh	Mal	Deadline to Submit Individual Budget 2027
30	24 (Fri)	26 (Sun)	Other	Other	Jalsa Sālāna UK
31	31 (Fri)		Other	Other	Family Weekend (Long Weekend - Civic Holiday)
August 2026					
31	01 (Sat)	02 (Sun)	Other	Other	Family Weekend (Long Weekend - Civic Holiday)- Aug
32	03 (Mon)	23 (Sun)	Anṣārullāh	Zahanat	Cycling Challenge (Distance - 2nd)
32	08 (Sat)	09 (Sun)	Jamā'at	Jamā'at	Jalsa Sālāna - Western Canada
32	08 (Sat)	09 (Sun)	Anṣārullāh	Umumi	Anṣār - Regional Ijtimā'at
34	16 (Sun)		Anṣārullāh	Umumi	Zuama & Nazimeen Ala Special Meeting
34	21 (Fri)	23 (Sun)	Other	Other	Khuddām & Atfāl 34th Annual Ijtimā'
35	23 (Sun)		Anṣārullāh	Umumi	National Majlis Amila meeting (Shura Budget)
35	28 (Fri)	30 (Sun)	Other	Other	Lajna / Nāsirat - National Ijtimā' & Majlis Shūrā
36	30 (Sun)		Anṣārullāh	Umumi	National Majlis Amila meeting (Ijtima Preparations)
September 2026					
36	04 (Fri)	06 (Sun)	Anṣārullāh	Umumi	32nd Majlis Shūrā & 39th Annual National Ijtimā'
36	04 (Fri)	06 (Sun)	Other	Other	Jalsa Sālāna - Germany
37	11 (Fri)	13 (Sun)	Jamā'at	Jamā'at	Ijlās 'Ām Weekend - Sep
37	11 (Fri)	20 (Sun)	Anṣārullāh	Mal	Ashra Mal
37	12 (Sat)	13 (Sun)	Jamā'at	Jamā'at	9th Francophone Jalsa Sālāna Canada 2026
39	20 (Sun)		Anṣārullāh	Tabligh	National Tabligh Summit
39	26 (Sat)	27 (Sun)	Anṣārullāh	Isar	Mercy for Humanity Charity Runs
October 2026					
41	09 (Fri)	11 (Sun)	Other	Other	Family Weekend (Long Weekend - Thanksgiving) - Oc
43	18 (Sun)		Jamā'at	Jamā'at	National Tabligh Day (Islamic Heritage Month)
43	24 (Sat)	25 (Sun)	Anṣārullāh	Tarbiyat	Ansar Jalsa Khilāfat
November 2026					
45	07 (Sat)	08 (Sun)	Other	Other	Family Weekend - Nov
46	14 (Sat)	15 (Sun)	Anṣārullāh	Umumi	Specail Zuama & Nazimeen Ala meeting
48	22 (Sun)		Jamā'at	Jamā'at	Jalsa Seeratun Nabi(sa)
December 2026					
49	05 (Sat)	06 (Sun)	Anṣārullāh	Talim	3rd National Ta'līm Quiz & Bai'at Bāzī Competition
50	11 (Fri)	13 (Sun)	Jamā'at	Jamā'at	Ijlās 'Ām Weekend - Nov
52	25 (Fri)	27 (Sun)	Other	Other	Jalsa Sālāna Qadian
52	25 (Fri)	27 (Sun)	Other	Other	Family Weekend (Long Weekend) - Dec

Regular Activities - Reminders / Deadlines

- 1 Weekly - Nafli Roza (Optional Fast) - Monday or Thursday of every week.
- 2 Monthly - Individual Report Form (Sa'iq Form) deadline - Last week of each month.
- 3 Monthly - Majālis' Monthly Reports submission deadline - 7th of each month.
- 4 Monthly - Regions' Monthly Reports submission deadline - 14th of each month.
- 5 Quarterly - Talim Exams' submission deadline - End of each quarter (31st Mar, 30th Jun, 30th Sep, 31st Dec)