



NAHNU ANSARULLAH



وَأَقِمْوَا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ
لَعَلَّكُمْ تُرْحَمُونَ

And observe Prayer and give the Zakat
and obey the Messenger, that you
may be shown mercy.

(24 : 57)

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May 2026 | Hijrat 1405 | Zilqadah - Zilhijjah 1447 | Volume 26 | Issue 05

www.nahnuansarullah.ca

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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 ages 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 خَادِمُكَ 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

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وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ
لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ
مِن قَبْلِهِمْ ۖ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي
ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا ۗ
يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۗ وَمَن كَفَرَ بَعْدَ
ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٦﴾

Translation

Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear: They will worship Me, and they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious. (24:56)

Short Commentary

Briefly, the verse under comment covers all these categories of Khalifahs, viz. the Holy Prophet's (sa) rightly-guided Khalifahs, the Promised Messiah (as), his Successors and the spiritual Reformers or Mujaddids. Their mission, as the above verse says, is to protect the Law and to bring back "the erring flock into the Master's fold."

The special marks and characteristics of these Khalifahs are:

(a) They are appointed Khalifahs through God's own decree in the sense that the hearts of believers become inclined towards them and they voluntarily accept them as their Khalifahs.

(b) The religion which their mission is to serve becomes firmly established through their prayers and missionary efforts;

(c) They enjoy equanimity and peace of mind amidst hardships, privations or persecution which nothing

can disturb.

(d) They worship God alone, i.e. in the discharge of their great responsibilities they fear no one and they carry on their duties undaunted and without being discouraged or dismayed by the difficulties that stand in their way.

The verse may also be regarded as embodying a prophecy which was made at a time when Islam was very weak and idols were being worshipped throughout Arabia and the Muslims being small in number feared for their very lives, and yet in the course of only a generation the prophecy was literally fulfilled. Idolatry disappeared from Arabia and Islam became firmly established not only in Arabia but also reigned supreme in the whole world and the followers of the Holy Prophet (sa), erstwhile regarded as the dregs and scum of humanity, became the leaders and teachers of nations.

*(The Holy Quran with English Translation and Commentary
Vol. 4 pp. 2289-2290)*

Hadith

عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ رَسُولُ اللَّهِ ﷺ:
تَكُونُ النَّبُوءَةُ فِيكُمْ مَا شَاءَ اللَّهُ أَنْ تَكُونَ،
ثُمَّ يَرْفَعَهَا اللَّهُ إِذَا شَاءَ أَنْ يَرْفَعَهَا، ثُمَّ تَكُونُ
خِلَافَةً عَلَى مِنْهَاجِ النَّبُوءَةِ فَتَكُونُ مَا شَاءَ اللَّهُ
أَنْ تَكُونَ، ثُمَّ يَرْفَعَهَا اللَّهُ إِذَا شَاءَ أَنْ يَرْفَعَهَا،
ثُمَّ تَكُونُ مُلْكًا عَاصًا فَيَكُونُ مَا شَاءَ اللَّهُ أَنْ
يَكُونَ، ثُمَّ يَرْفَعَهَا إِذَا شَاءَ اللَّهُ أَنْ يَرْفَعَهَا،
ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ
تَكُونَ، ثُمَّ يَرْفَعَهَا اللَّهُ إِذَا شَاءَ أَنْ يَرْفَعَهَا، ثُمَّ
تَكُونُ خِلَافَةً عَلَى مِنْهَاجِ النَّبُوءَةِ ثُمَّ سَكَتَ

(مسند احمد بن حنبل، زير عنوان حديث نعمان بن بشير جلد 4 صفحه 273 - دار صادر بيروت)



Translation

“Prophethood will remain among you as long as Allah wills. Then Khilafat on the lines of Prophethood shall commence, and remain as long as Allah wills. Then corrupt/erosive monarchy would take place, and it will remain as long as Allah wills. After that, despotic kingship would emerge, and it will remain as long as Allah wills. Then, the khilafat shall come once again based on the precept of Prophethood.”

Explanation: Our beloved Imam Hazrat Mirza Masroor Ahmad (aa) states explaining this Hadith:

“So clearly in this Hadith, first the Holy Prophet (sa) talks about his own Prophethood and then he talks about the establishment of Khilafat-e-Rashida, the Rightly Guided Khilafat which would move forward on the pattern, or lines of prophethood, and the world saw and witnessed how the first four Khilafats, which are referred to as Khilafat-e-Rashida, had nothing to do with the worldly kingships and their pomp and glory. They operated with just one goal in mind; to please Allah and kept this in view as they discharged the duties of Khilafat. Then also the world saw how every word of what the Holy Prophet (sa) had said came true when he said that there would be times when kingships would reign and at times these would be a little less severe and at other times they would

be very severe in their treatment of the people.” Then he further states:

“So when Allah’s Mighty, All Encompassing Wisdom determined, and when His Mercy was moved, the Muslims were freed from despotic kingships and Khilafat on the pattern of prophethood was established as He desired.

So we Ahmadis are fortunate because we bear witness to the truth of the first part of the Holy Prophet’s (sa) prophecy, and believe in it, and have seen it being fulfilled, and we are those who also believe in the last part of his prophecy. We believe fully that this part of his prophecy also has been fulfilled.”

(Friday Sermon delivered on May 24th 2013)
(<https://www.alislam.org/friday-sermon/2013-05-24.html>)



So Said the Promised Messiah (as)

The Promised Messiah (as) states:

“ So dear friends since it is the Sunnatullah, from time immemorial, that God Almighty shows two Manifestations so that the two false joys of the opponents be put to an end, it is not possible now that God should relinquish His Sunnah of old. So do not grieve over what I have said to you; nor should your hearts be distressed. For it is essential for you to witness the second Manifestation also, and its Coming is better for you because it is everlasting the continuity of which will not end till the Day of Judgment. And that second Manifestation cannot come unless I depart. But when I depart, God will send that second Manifestation for you which shall always stay with you just as promised by God in Barahin-e-Ahmadiyya. And this promise is not for my person. Rather the promise is with reference to you, as God (addressing me) says: I shall make this Jama‘at who are your followers, prevail over others till the Day of Judgment. Thus it is inevitable that you see the day of my departure, so that after that day the day comes which is the day of ever-lasting promise. Our God is He Who keeps His promise and is Faithful and is the Truthful God. He shall show you all that He has promised. Though these days are the last days of this world and there are many a disaster waiting to happen, yet it is necessary that this world continues to exist until all those things about which God has prophesied come to pass. I came from God as a Manifestation of Divine Providence and I am a personification of His Power. And after I am gone there will be some other persons who will be the manifestation of the second Power [of God]. So, while waiting for the second Manifestation of His Power, you all together keep yourselves busy praying. And let a Jama‘at of righteous people, one and all, in every country keep themselves busy in prayers so that the second Manifestation may descend from the Heaven and show you that your God is such Mighty God. Consider your death to be close at hand for you never know when that hour will strike.”

(The Will – Al-Wasiyyat, pp. 7-8)

Glorification of the Lord of All the Worlds



کس قدر ظاہر ہے نور اُس مبداء الانوار کا
بن رہا ہے سارا عالم آئینہ البصار کا

چاند کو کل دیکھ کر میں سخت بے کل ہو گیا
کیونکہ کچھ کچھ تھا نشان اس میں جمال یار کا

اُس بہار حسن کا دل میں ہمارے جوش ہے
مت کرو کچھ ذکر ہم سے ترک یا تاتار کا

ہے عجب جلوہ تری قدرت کا پیارے ہر طرف
جس طرف دیکھیں وہی رہ ہے ترے دیدار کا

چشمہ خورشید میں موجیں تری مشہود ہیں
ہر ستارے میں تماشیا ہے تری چمکار کا

تو نے خود روجوں پہ اپنے ہاتھ سے چھڑکا نمک
اس سے ہے شور محبت عاشقان زار کا

کیا عجب تو نے ہر اک ذرہ میں رکھے ہیں خواص
کون پڑھ سکتا ہے سارا دفتر ان اسرار کا

تیری قدرت کا کوئی بھی انتہا پاتا نہیں
کس سے کھل سکتا ہے پیچ اس عقدہ دشوار کا

خوب رویوں میں ملاحظت ہے ترے اس حسن کی
ہر گل و گلشن میں ہے رنگ اُس تری گلزار کا

چشم مست ہر حسین ہر دم دکھاتی ہے تجھے
ہاتھ ہے تیری طرف ہر گیسوئے خم دار کا

How manifest is the light of the Source of all lights, Turning the Universe into a mirror for eyes to see His reflection.

When I saw the moon yester-night I was overwhelmed with longing, For it reminded me a little of the beauty of my Beloved Lord.

*His eternal beauty has set our hearts afire;
Mention not to us the beauty of the Turk or Tartar.*

*O Beloved! Wonderful is the spectacle of Your glory all around;
Whichever way we turn, is the path that leads to You.*

*Your own light burns bright in the resplendent fountain of the sun;
In every star can be seen the spectacle of Your glowing beauty.*

*With Your own hands have You sprinkled salt upon the souls,
Causing great commotion of love among Your anguished lovers.*

You have invested each particle with amazing qualities; Who can ever decipher Your boundless mysteries?

No one can fathom the extent of Your limitless power; Nor can anyone unravel the mysteries of this intricate knot.

*It is Your beauty that lends charm to every beautiful face;
So are the hues and colours of each flower and garden but a reflection of Your loveliness.*

*The love-laden glances of a beautiful face ever remind us of You;
Every curly lock points its finger in Your direction.*

Implement existing guidance before seeking new counsel:

Members of Majlis Ansarullah Finland meet Huzoor (May Allah be his Helper)



Islamabad, Tilford, UK, 18 May 2025:

A delegation of the members of Majlis Ansarullah Finland had the honour of a mulaqat with Hazrat Mirza Masroor Ahmad, Khalifatul-Masih V (aa).

Upon arrival, Huzoor (aa) graciously greeted all present and took his seat. Huzoor (aa) first addressed Sadr Sahib

Majlis Ansarullah Finland. Following this, each Nasir had the opportunity to introduce himself, sharing details of his family background, services to the Jama'at and professional career. Speaking to one of the Ansar during the introductions, Huzoor (aa) reminded him that the term "Ansarullah" signifies "helpers of Allah," and thus, they should actively help in teaching the Holy Quran to children. After the round of introductions, the Ansar requested permission to ask questions, which Huzoor (aa) graciously granted.

Overcoming sin and the essence of true repentance

A Nasir enquired that, given human fallibility, after sincerely repenting from a sin, what practical

steps can an individual adopt to ensure they do not repeat that sin for the rest of their life?

Huzoor (aa) explained that he had, on numerous occasions in his sermons, elucidated the principles outlined by the Promised Messiah (as) regarding this matter. These principles encompass developing abhorrence for sin, making a firm resolve not to commit the sin again and consistently engaging in prayer and istighfar. Huzoor (aa) questioned how repentance could be considered sincere if the individual subsequently repeated the same sin, asserting that true repentance is characterized by the non-repetition of the transgression.

He advised the questioner to keep the three conditions of repentance, as expounded by the Promised Messiah (as), constantly in view. (*Mal'ufat, Vol. 1, 2022, pp. 119-120*) Huzoor (aa)

suggested writing them down and displaying them prominently in one's room and also at the mosque or local salat centre, so that others too might benefit and be reminded, thereby helping to prevent sin. Persistent istighfar, Huzoor (aa) emphasized, is essential for every individual, and this is the prescribed method.

Instilling faith in children amidst secularism

Another Nasir sought guidance on how parents in Finland and other Western countries, where irreligiousness is widespread, can effectively instill the importance of prayer and cultivate a strong connection with the living God in the hearts of their children, both young and older.

Huzoor (aa) responded by first questioning how they could instill these qualities in others if they themselves lacked them. He urged them to first cultivate these attributes within themselves. He recalled an incident where Hazrat Musleh-e-Maud (ra) sent someone on a mission with counsel, stating that he offered the advice partly so he too might share in the reward, for if a person disobeys God, whose counsel they already know, they are unlikely to heed his.

Huzoor (aa) noted that he had spoken about matters pertaining to God countless times. He stressed that it was their duty, as Ansar, to listen to every sermon and speech, to extract key points, note them in their diaries, and use this knowledge to guide other Ansar, rather than repeatedly asking the same questions. These matters, Huzoor (aa) stated, he had explained hundreds of times, as had previous Khulafa, and they themselves also read about them.

He admonished them to set a personal example. When their own examples are established, the same values will become ingrained in their children, and only then would they be truly qualified to advise them. If parents do not set a good example, their children are unlikely to follow. Similarly, those under their supervision or influence will question their counsel, urging them to first rectify their own conduct. Therefore, Huzoor (aa) advised, they must first correct themselves, and then everything else will

fall into place. He reiterated the importance of listening attentively and taking notes, not merely listening for enjoyment. Huzoor (aa) pointed out that his sermons, including his discourses on the history of the Companions (ra) and the life of the Holy Prophet (sa), contain many valuable points, if one is inclined to seek them.

Counsel on maintaining good health for Ansar

A Nasir enquired about the methods by which Ansar can maintain good physical health.

Huzoor (aa) advised the Ansar to keep their stomachs in check, engage in exercise and walk regularly. He humorously suggested that instead of buying looser trousers, adjusting belt buckles, or loosening their shalwars as their waistlines expand, they should strive to fit into their existing clothes. He encouraged them to wake up for Tahajjud and Fajr prayers. Huzoor (aa) noted that at the age of Ansar, especially up to 60 or 65 years, these practices are quite manageable. Beyond that age, some might cite old age, other constraints, difficulty waking up, or fatigue, but until then, it is feasible.

Huzoor (aa) stressed the importance of walking. He advised waking early, offering prayers, and then exercising or walking for at least half an hour. He particularly recommended cycling for Ansar in Saff-e-Daum. Addressing one Nasir, he noted that though he had now moved from Saff-e-Daum to Saff-e-Awwal (the senior-most group), he had not cycled for 15 years, despite having a bicycle at home which he merely looked at with satisfaction. Huzoor (aa) urged him to use it at least three or four days a week. If not cycling, then walking four to five miles daily, which would take about 45 minutes to an hour, would improve health.

Regarding diet, Huzoor (aa) cautioned against overeating. He advised a careful breakfast, a light lunch, and an early dinner. He reminded them of the Hadith of the Holy Prophet (sa) to stop eating while still feeling some hunger. (Sunan at-Tirmidhi, Kitab az-zuhd, Hadith 2380) One should not, he said, consume four plates of biryani just because it is delicious or keep

eating qormah while praising one's wife's cooking. Diet must be controlled. This does not mean starving or extreme dieting, but rather, in accordance with the Hadith, leaving some appetite unsatisfied, alongside walking and regular exercise. This is how one stays fit. Only then, Huzoor (aa) said, can Ansarullah truly be helpers; otherwise, they will age quickly and depart from this world.

The importance of acting on existing guidance

A Nasir then requested Huzoor (aa) to impart some advice that could serve as a guiding light for them.

Huzoor (aa) responded by pointing out the abundance of counsel already given: at Khuddam ijtemas, Ansar ijtemas, Lajna ijtemas, in Eid sermons and recently during his address to missionaries at Jamia Ahmadiyya UK, besides countless other pieces of advice. He questioned whether they had implemented all this existing counsel before seeking new advice.

Huzoor (aa) observed that if they claim to be “trying” to follow advice, then even if he were to offer new counsel that day, their response would likely be the same – that they would “try.” He urged them to first fully implement the advice already given. Once all previous counsel has been thoroughly acted upon, if they then find a specific deficiency that the existing guidance does not address, they should identify that gap to him, and he would then provide advice to fill that specific need. Huzoor (aa) reiterated the importance of offering prayers and setting a personal example. When they set a good example, the importance of faith will be established both within their homes and in their wider environment.

Global tariffs, economic realities, and the rise of AI

A Nasir enquired about Huzoor's (aa) views on the economic problems arising from global tariffs.

Huzoor (aa) remarked that the US had, in a sense, already lost half the tariff war; they had reduced tariffs for China and other places, and in return, China had also reduced its tariffs on US goods. It appeared their initial aim was merely to threaten, thinking that an aggressive stance would intimidate others. However, when they reciprocated with similar toughness, the US quietly relented, much like the employee in an anecdote who, when pushed to demand a raise “or else...” meekly replied to his employer's challenge of “Or else what?” with, “Or else I will continue working on the same salary.” Huzoor (aa) likened the US government's situation to this.

Huzoor (aa) continued that tariffs aside, the global economic situation is generally deteriorating. President Trump had

attempted to improve the US economy through these measures, but improving an economy requires adherence to certain principles, rules and regulations. For instance, imposing tariffs on agricultural produce that cannot be grown in the US due to specific climatic requirements or soil fertility – conditions met in tropical countries – is impractical. He illustrated this with the example of rice in Pakistan, where rice grown in the Gujranwala region has a superior aroma and taste compared to the same variety grown in other parts of Punjab, even if the yield is matched elsewhere. This is because Allah the Almighty has endowed different lands with specific properties.

Regarding industry, Huzoor (aa) acknowledged that factories can be established anywhere. However, industrialists will naturally consider where labor is cheapest. If forced to produce in more expensive locations, their costs would multiply. It was to offset this that President Trump imposed tariffs. As for China, they often produce goods in multiple quality categories to compete, and if tariffs are imposed, they could simply export lower-grade goods at a similar price point. In any case, Huzoor (aa) noted, the matter of tariffs seemed to be somewhat settled. He stressed the need for wisdom, rather than acting impulsively for personal recognition. The US president sought publicity, which he achieved, but in a way, also conceded defeat, an observation

shared by economists.

Huzoor (aa) then spoke about rising global inflation, driven by a growing population, increased demand, and heightened desires for modern goods due to greater global connectivity. He contrasted this with his time in Africa when modern amenities were scarce. As global interconnectedness increases, so do desires and demands, leading producers to raise prices when supply is limited. This trend, Huzoor (aa) opined, will likely continue unless, for instance, some catastrophic events reduce the world population. If the population grows and desires persist, inflation will rise, making it hard to control and only those who can compete will fare better.

Adding to this, Huzoor (aa) noted the increasing reliance on Artificial Intelligence (AI), which is eroding existing skills. He cautioned that if this reliance continues, millions of jobs could be lost within the next 10 years, a concern voiced by IT professionals themselves. He advised acquiring alternative job skills.

Upon this, the Nasir asked what skills they should teach their children. Huzoor (aa) responded that as they are in the field themselves, they should explore and identify these skills. He emphasized teaching children the value of work, hard work, and diligence, so it became a habit.

Confronting opposition in Pakistan with prayer, self-reformation, and awareness

Finally, a Nasir enquired about

the opposition faced by the Ahmadiyya Muslim Jama'at in Pakistan.

Huzoor (aa) stated that when anything reaches its extreme, a divine law comes into operation, and its decline begins. This, insha-Allah, will happen concerning the opposition. He emphasized that members need to pray, improve their own spiritual states, and develop a strong connection with Allah the Almighty. If they do so, they will witness better conditions sooner. He gave the example of the people of Prophet Moses (as), who, upon transgression, were made to wander for forty years. Thus, self-reformation is key to expediting better times.

It is certain, Huzoor (aa) affirmed, that the Jama'at is spreading globally. The Promised Messiah (as) prophesied that a period of 300 years would not pass before the Jama'at achieves significant progress. Approximately 130 years have passed, and Huzoor (aa) urged Ahmadi to hasten this progress by continuously reforming themselves and their future generations, instilling in them the spirit of faith.

Regarding worldly means of raising a voice against opposition, Huzoor (aa) said the Jama'at does whatever is possible. He instructed the Ansar to do the same in their spheres of influence. Every Ahmadi has a circle of acquaintances – politicians, councilors, journalists – whom they should approach and inform. The more awareness created, the greater the impact.

Huzoor (aa) cited Israel as an example; previously, few would speak against its actions, but recently, some media outlets and politicians have begun to condemn its treatment of Palestinians, even clearly terming it genocide. Sometimes, Huzoor (aa) remarked, Allah the Almighty can cause even “stones” to speak, softening hard hearts. Nevertheless, opponents will continue their actions, fulfilling a Hadith about Muslims in the era of the Imam Mahdi, emulating the Jews (Sahih Muslim, Kitab al-ilm, Hadith 2669). Allah the Almighty has an appointed time for a remedy; swift self-reformation can hasten it.

Conclusion

At the end of the mulaqat, the attendees had the honor of a group photograph with Huzoor (aa). Huzoor (aa) also graciously enquired about their accommodation and food arrangements during their stay and whether they were able to offer their prayers at the Mubarak Mosque. Following this, Huzoor (aa) took his leave.

*(Summary prepared by Al Hakam)(Al Hakam Weekly 23rd May 2025)-
(<https://www.alhakam.org/majlis-ansarullah-finland-18-may-2025>)*

The Glorious Future of Khilafat: As Foreseen by the Holy Prophet (sa), the Promised Messiah (as) and His Khulafa

(Content prepared and published under the responsibility of Al Hakam)



The Noble Qur'an revealed to the Holy Prophet (sa) is full of treasures, a verse of which states:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظَاهِرَهُ عَلَى
الَّذِينَ كَفَرُوا وَكَوْكَرَهُ الْمُشْرِكُونَ

“He it is Who has sent His Messenger with the guidance and the Religion of Truth, that He may cause it to prevail over all religions, even if those who associate partners (with God) hate (it).” (Surah al-Saff, Ch.61: V.10)

This verse clearly points to the future where the supremacy of Islam will become manifest. A hadith of the Holy Prophet (sa) further draws a roadmap of the various phases that Islam will undergo before this Qur'anic prophecy would materialise.

Hazrat Huzayfa (ra) bin Yaman narrates:

“The Holy Prophet (sa) said, ‘Prophethood shall remain among you as long as God wills. He will bring about its end and follow it with Khilafat on the precepts of Prophethood for as long as He wills and then bring about its end. Kingship shall then follow, to remain as long as God wills and then come to an end. There shall then be monarchical despotism which shall remain as long as God wills and come to an end upon His decree. There will then emerge Khilafat on the precepts of Prophethood’. Then he became silent.”

The Promised Messiah (as) graced us with his understanding of the above Qur'anic verse about the supremacy of Islam in the following words:

“This is a magnificent prophecy of the Holy Qur'an about which historians and scholars unanimously agree that it will become manifest at the hands of the Promised Messiah”.

(Taryaq-ul-Qulub, Ruhani Khazain, Vol. 15, p. 232)

Since the advent of the Promised Messiah and Mahdi (as) was to be for the sole purpose of rejuvenating Islam and reigniting its former glory and taking it even further, Allah the Almighty gave Hazrat Mirza Ghulam Ahmad, the Promised Messiah (as) a great number of glad tidings. A few of those great promises are given below:

“I shall cause thy message to reach the corners

of the earth.” (*Tadhkirah*, p. 260)

“I saw in a dream as if the sceptre of the Czar of Russia was in my hand and hidden inside it was the barrel of a gun and thus it served two purposes. Then I saw that the bow of the king who reigned at the time of Bu ‘Ali Sina [Avicenna] was in my hand and I had shot an arrow at a tiger. It appears as if Bu ‘Ali Sina and the king were also with me.” (*Ibid*, p. 621)

يُصَلُّونَ عَلَيْكَ صُلَحَاءَ الْعَرَبِ وَأَبْدَالَ الشَّامِ

“The abdal (saints) of Syria and the servants of Allah from among the Arabs are supplicating on your behalf.” (*Ibid*, p. 160)

“On many occasions I have seen in my visions ‘ghaus’ (eminent saints) and ‘qutb-e-waqt’ (high-ranking saints of their time) who have believed in and will believe in my high rank.” (*Ibid*, p. 207)

وَرَأَيْتُ أَرَى أَنَّ أَهْلَ مَكَّةَ يَدْخُلُونَ أَفْوَاجًا فِي جُزْبِ اللَّهِ الْقَادِرِ الْمُخْتَارِ وَهَذَا مِنْ
ذَاتِ السَّمَاءِ وَعَجِيبٌ فِي أَعْيُنِ أَهْلِ الْأَرْضَيْنِ

“I behold that the people of Mecca will enter in large numbers into the party of Allah, the Powerful, the Absolute. This is the doing of the Lord of the heavens and is strange in the eyes of the earthly people.” (*Nur-ul-Haq*, Part 2, p. 10)

“Allah has decreed since eternity that He and His Messengers shall prevail.” (*Ibid*, p. 814)

إِنِّي مَلَكَتُ الشَّرْقَ وَالْعَرَبَ

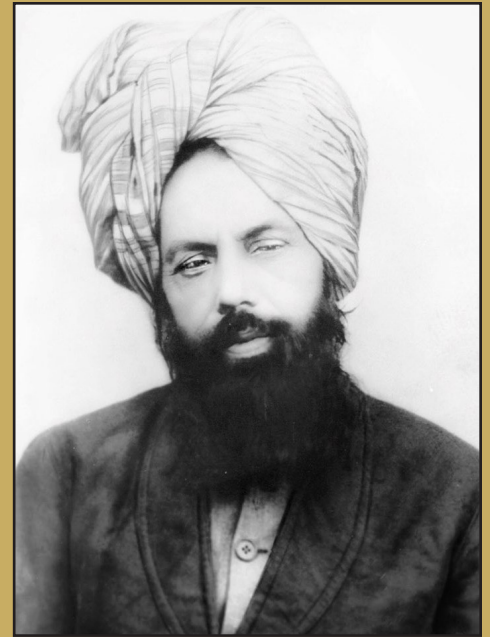
“To Me belong the East and the West.” (*Tadhkirah*, p. 671)

“I shall make you famous with honour to the ends of the earth and shall exalt your name and shall put your love in the hearts of the people.” (*Izala-e-Auham*, *Ruhani Khazain*, Vol. 3, p. 442)

Besides the above, there are numerous tidings bestowed on the Promised Messiah (as) by Allah, which bear witness to the fact that the lost glory of Islam will recover through his mission.

Prophets are human beings and are thus mortal. They live up to a certain time before departing from this world, whereupon the Khilafat that succeeds them takes their mission forward. The words of the Promised Messiah (as) in this regard are self-explanatory and given below:

“So dear friends! Since it is the sunnatullah (Allah’s practice), from time immemorial, that God Almighty shows two manifestations so that the two false joys of the opponents be put to an end, it is not possible now that God should relinquish His practice of old. So do not grieve over what I have said to you; nor should your hearts be distressed. For it is essential for you to witness the second manifestation also, and its coming is better for you because it is everlasting; the



continuity of which will not end till the Day of Judgement. And that second manifestation cannot come unless I depart. But when I depart, God will send that second manifestation for you which shall always stay with you just as promised by God in Barahin-e-Ahmadiyya. And this promise is not for my person; rather, the promise is with reference to you, as God (addressing me) says: ‘I shall make this Jama’at who are your followers, prevail over others till the Day of Judgment.’ (*The Will*, p. 7)

The above words are a great prophecy of the establishment of Khilafat after his demise, just as was prophesied in the hadith quoted earlier. By mentioning the time of his Khilafat to last until the Day of Judgment, the Promised Messiah (as) has explicated the silence of the Holy Prophet (sa) at the end of the afore-mentioned hadith – for Khilafat to remain till the end of this world.

The Promised Messiah (as) also described the functions of Khilafat in the following words:

“Allah promised Khulafa (caliphs) for eternity so they could, by virtually obtaining the light of prophethood, call the world to faith, and reveal the pure blessings of the Qur’an to all.”

(*Shahadat-ul-Qur’an, Ruhani Khazain, Vol. 6, p. 340*)

He also wrote:

“The Noble Qur’an has testimonies of the disbelievers that they went about boldly claiming (about Islam) that this religion would perish and vanish very soon. On such occasions, they are told:

يُرِيدُونَ أَن يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَن يُتِمَّ نُورَهُ وَلَوْ كَرِهَ
الْكَافِرُونَ ﴿٣٢﴾

“That such people, through their verbosity, claim that this religion will never succeed and will be destroyed at our hands. But God will never let this faith go to waste and will not leave it unless it has been fulfilled.” (*Jang-e-Muqaddas, Ruhani Khazain, Vol. 6, p. 290*)

Further explaining the concept of Khilafat, with reference to the afore-mentioned hadith, the Promised Messiah (as) states:

“Unfortunately, such people do not ponder over the word Khalifa – which is derived from istikhlaf – because Khalifa means successor, and a true successor of a prophet can only be one who virtually holds in himself the excellence of the prophet.

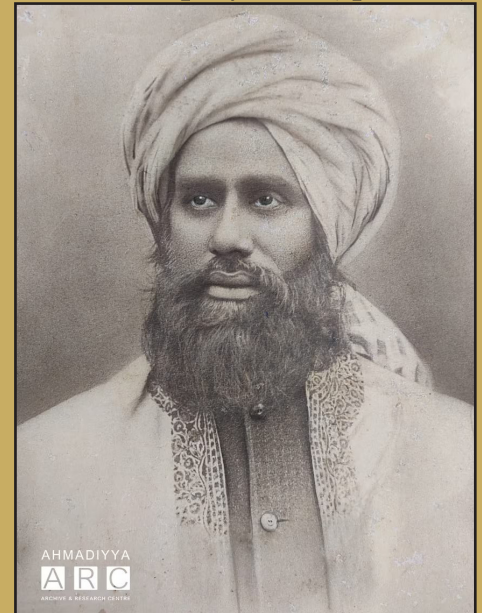
“This is why the Holy Prophet (sa) did not approve of the term Khalifa to be used for tyrannical kings. A Khalifa is a reflection of the prophet and since no human being lives eternally, God Almighty decreed that prophets – who excel and supersede everyone – should, in form of a reflection, live on eternally. Thus, God Almighty chose Khilafat so the world never remains devoid of the blessings of prophethood.”

(*Shahadat-ul-Qur’an, Ruhani Khazain, Vol. 6, p. 351*)

We know that the Khilafat of the Promised Messiah (as) was established on the precepts of prophethood after his demise in 1908. We also know that this Khilafat has upheld the virtues of Islam and has taken the message of the Holy Prophet (sa) to the corners of the earth. We know that it has succeeded in this blessed mission and will, insha-Allah, continue to do so until all promises made by Allah to the Holy Prophet (sa) and the Promised Messiah (as) are fulfilled.

Hazrat Khalifatul Masih I (ra) once said:

“Not all religions of the world have divinely guided guardians. It is Islam’s grace and benevolence that it provides divinely guided ones who pray for (spiritual)

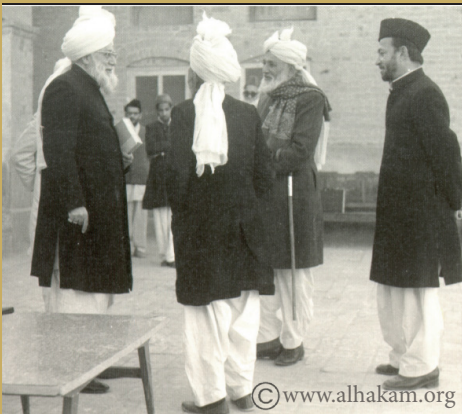


diseases; who is alert in the way of Allah and aware of adverse consequences of mischief and enmity; one who stands for welfare. Whenever there is complacency and indifference towards the Holy Qur’an and the ways of the Holy Prophet (sa) are ignored, Allah has promised to appoint Khulafa”.

(*Al Hakam, 17 July, 1902*)

There once appeared a debate on how long Khilafat-e-Ahmadiyya might last. When this came to the knowledge of Hazrat Musleh-e-Maud (ra), he said:

“In my opinion, such debates are not only unnecessary but dangerous as well, where we start speculating about the life-



Left: Hazrat Mirza Nasir Ahmad, Khalifatul-Masih III (rh).

Right: Hazrat Sahibzada Mirza Tahir Ahmad (rh)

expectancy of Khilafat. It is quite clear that Khilafat will remain in Ahmadiyyat for a very long period of time – such a long time that we cannot even imagine at this moment (...)

“Whatever happened in the early years (of Islam) was specific for that period and is not a set rule for all times to come.” (*Al Fazl*, 3 April, 1952)

Similarly, Hazrat Khalifatul-Masih III (rh) stated:

“To remove fears, (the Promised Messiah (as) gave us the glad tiding that even after him, Allah’s omnipotence will continue to illuminate the Jama’at (...))” (*Mash’al-e-Rah*, Vol. 2, p. 210)

Hazrat Khalifatul-Masih IV (rh) saw the future of Khilafat-e-Ahmadiyya as such:

“By the grace of Allah, we have victoriously sailed through the biggest test that came our way. Khilafat-e-Ahmadiyya will never be in danger in the times to come. In the eyes of

God, the Jama’at has reached maturity and no evil eye, no evil heart and no enemy can ever lay a finger on it. Khilafat-e-Ahmadiyya will continue to flourish in the way that Allah has promised to the Promised Messiah (as). This Jama’at will live up to at least a thousand years.” (*Friday Sermon*, 18 June 1982)

Thirty-six years ago, in January 1986, Hazrat Khalifatul Masih IV (rh) emphatically stated: “Albeit only a few, some Ahmadiis write to me saying, ‘The Promised Messiah (as) has departed and so has the piety of that age and that many weaknesses have emerged in the Jama’at, so this (referring to trials experienced by the Jama’at) is not a test but a punishment.’ This is a completely false and satanic idea.

“Unless Allah grants supremacy to the Promised Messiah (as), and supremacy of Islam through him over the non-believers, Allah’s manifestation of his omnipotence will not cease or grow weak or get tired. This is just impossible that Allah withdraws His hand of omnipotence from you before the manifestation of that supremacy (...) It is about this second manifestation (Khilafat) that the Promised Messiah (as) has been given glad tidings that it will continue for at least a thousand years. Therefore, all those drowned in satanic imaginations that perhaps Allah has withdrawn His hand of omnipotence, are liars. This second manifestation is still with us and as long as the Jama’at remains attached to this manifestation, Allah’s manifestation will stay attached to the Jama’at. No one can cut this bond. Thus, you should, with complete loyalty, remain attached to the second manifestation of God. I give you this good news, and I swear to God, that God’s manifestation will never disconnect it from you. It will not. It will simply not break away from you.” (*Friday Sermon*, 10 January 1986)

Speaking on the future of Khilafat-e-Ahmadiyya, Hazrat Khalifatul Masih V (aa) once said:

“There is no need for us to indulge in the debate of how long Khilafat will last and when it might turn into kingship. Allah willing, there will always be pious people and Khilafat will forever continue. The Promised Messiah (as) has stated that there is no bigger ill-thought than thinking of Islam as a dead religion and limiting the blessings to the early ages (...) I have explained above from a hadith and sayings of the Promised Messiah (as), that anyone who thinks so is mistaken. Allah fulfils His promises. What you need to worry about are your own deeds.” (*Friday Sermon*, 27 May 2005)

May Allah enable us to always refrain from such misguided and misguiding debates and to remain steadfast with our pledge to Khilafat-e-Ahmadiyya.



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Preparing for Long-Term Emergencies: A Practical Guide

(Syed Mansoor Ahmed
Majlis Ansarullah Ottawa West)

safety, documentation)

Most organizations recommend preparing for at least 2–4 weeks, with longer-term planning (up to 3 months) where possible.

2. Water: The Top Priority:

Recommended Amount

According to WHO:

- 2–3 liters per person per day
- Store at least 14 days' supply, ideally more

Storage Tips

- Use sealed, food-grade containers
- Store in a cool, dark place
- Keep purification options:
 - Boiling
 - Water purification tablets
 - Portable filters

3. Food Storage for Long-Term emergencies:

Focus on foods that are nutritious, shelf-stable, and easy to prepare.

Staple Dry Foods

- Rice
- Beans
- Lentils
- Oats
- Chickpeas
- Flour

These provide long-lasting energy and can be stored for extended periods when kept dry and sealed.

Canned & Shelf-Stable Foods

- Canned fish (e.g., tuna, salmon)

Long-term emergencies such as natural disasters, pandemics, or supply disruptions can significantly affect access to essential resources. Being prepared helps protect your health, safety, and stability during uncertain times.

Organizations like the World Health Organization (WHO), the United Nations (UN), and the International Federation of the Red Cross and Red Crescent Societies (IFRC) recommend that households maintain emergency supplies to remain self-sufficient for extended periods.

1. Core Principles of Emergency

Preparedness:

Global guidance highlights three key areas:

- Access to essentials (food, water, medical supplies)
- Ability to function independently for weeks or months
- Preparedness planning (communication,

- Beans and legumes
- Vegetables
- Tomato paste and sauces

These require minimal preparation and are widely recommended in emergency guidelines.

Frozen & Preserved Foods

- Frozen vegetables
- Frozen meat
- Dried fruits (dates, raisins, apricots)

Freezing extends shelf life but should be supported with a backup plan in case of power outages.

Ready-to-Eat & High-Energy Foods

- Dates
- Nuts and seeds
- Peanut butter
- Energy bars

These are useful when cooking is not possible.

Food Storage Best Practices

- Store in airtight containers
- Label and track expiry dates
- Rotate stock regularly (“first in, first out”)
- Keep food in a cool, dry location

4. Medical and Hygiene Supplies:

WHO recommends maintaining:

- First aid kit
- Prescription medications (at least 30 days)
- Pain relievers and fever reducers
- Soap and hand sanitizer
- Masks (if needed)
- Personal hygiene items

5. Essential Equipment:

Prepare for limited utilities:

- Flashlights and batteries
- Battery-powered or hand-crank radio

- Blankets and warm clothing
- Portable cooking equipment
- Basic tools and supplies

6. Important Documents and Finances:

UN guidance suggests keeping:

- Copies of identification and important documents
- Medical records
- Emergency cash
- Secure digital backups

7. Communication and Community Coordination:

Have a clear plan:

- Emergency contact list
- Meeting points
- Plans for children, elderly, or vulnerable individuals

It is also important to stay connected with your local Jama’at. Please also follow the guidelines provided by the local Jama’at, as it may have coordinated plans, support systems, and instructions specific to your area during emergencies.

Conclusion:

Preparedness is about being proactive and organized. By following guidance from trusted global organizations and maintaining a well-planned supply of essentials, households can remain resilient during long-term emergencies.

Taking steps today ensures greater safety, stability, and peace of mind in the future.

References:

- *World Health Organization – Emergency preparedness recommendations*
- *United Nations – Disaster risk reduction guidance*
- *International Federation of Red Cross and Red Crescent Societies – Household emergency preparedness checklists*



Monthly Tabligh February 2026

(Tabligh Department
Majlis Ansarullah Canada)

III. “Tabligh on the Road” (Tabligh Van Campaign)

The campaign utilized literature distribution and public interactions to reach a wide audience.

Regional Highlights & Activities:

- Peace Village Muqami: 4 Majalis were involved, with 16 Ansar participating in activities that reached an estimated 2,001 contacts.
- Hamilton-Niagara: Involved 15 Ansar participants in road-based outreach.
- Brampton East: 7 Ansar participated in intersection duty and flyer distribution.
- Toronto West: 2 Majalis participated with 3 Ansar reaching 2 contacts.
- Eastern Canada: 1 Majlis participated with 2 Ansar reaching 4 contacts.

Campaign Statistics:

- Total Ansar Participated: 53.
- Estimated Public Reach: 2,014 contacts.

IV. Summary of February Results

Category	Achievement
Total Bai’ats (February)	6
Total Bai’ats (Year-to-Date)	11 (5 in Jan + 6 in Feb)
Flyers Distributed	22,842
Ansar Participants (Flyers)	374
Total Contacts Attended (All Activities)	4,912
Total Ansar Participated (All Activities)	457

- Hamilton-Niagara continues to lead the country in flyer distribution.

We request special prayers for the new converts and for all members of Majlis Ansarullah Canada that Allah may enable us to serve with even greater devotion.

By the grace of Allah, Majlis Ansarullah Canada has concluded a productive month of Tabligh activities in February 2026. Ansar across the country continued their dedicated efforts in spreading the message of Islam Ahmadiyyat despite the winter season.

I. Bai’at Statistical Analysis (Feb 2026)

During the month of February, a total of 6 Bai’ats were recorded, Alhamdulillah.

1. Geographic Distribution

- Edmonton West (Prairie): 6 Bai’ats.

2. Religious and Ethnic Backgrounds

- Non Ahmadies Muslims: 5 individuals.
- Other/Canadian: 1 individual.
- Ethnicities: Those who entered the fold included individuals of Canadian and Bangladeshi origin.

II. 4 Million Flyers Distribution Campaign

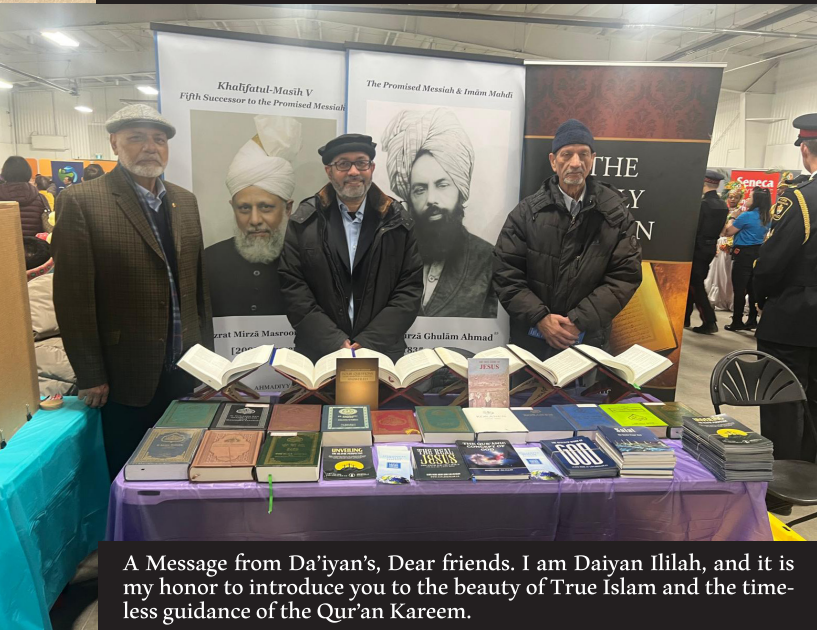
By the Grace of Allah, in the month of February 2026, according to Saiq Form data 22,842 flyers were distributed by 374 Ansar brothers.

Tabligh Festival

(Riaz Ahmed Bajwa)



A team of Da'iyah Ilallah to share knowledge, inspire understanding, and build bridges of peace through the words of Allah.



A Message from Da'iyah's, Dear friends. I am Daiyan Ilallah, and it is my honor to introduce you to the beauty of True Islam and the timeless guidance of the Qur'an Kareem.

Elimination of Racial Discrimination held on March 21, 2026, from 11:00 AM to 2:00 PM. The event brought together diverse cultural communities to promote unity, understanding, and mutual respect.

Event Overview

The festival, hosted by York Region Police, featured cultural booths, performances, and community engagement activities. It served as a platform for interfaith dialogue and the sharing of cultural and religious perspectives.

Peace Village Muqami Stall

The Peace Village Muqami stall, organized and managed by Peace Village South West Halqa, served as a central point of engagement throughout the event. The stall featured:

- A wide selection of Islamic literature
- Translations of the Holy Qur'an in multiple languages
- Informational materials introducing the message of the Promised Messiah (as)

A dedicated team of fifteen Da'iyah Ilallah staffed the stall, welcoming visitors, answering questions, and distributing over 650 flyers. Their efforts helped foster meaningful conversations and provided attendees with authentic information about Islam.

Interfaith Engagement and Public Conversations

The event provided an excellent platform for meaningful and respectful dialogue with individuals from diverse backgrounds. Throughout the program, the Da'iyah Ilallah actively engaged visitors who approached the stall with curiosity about Islam, its teachings, and its values.

By the grace of Allah the Almighty, Peace Village Muqami had the honour of participating in the International Day for the Elimination of Racial Discrimination. March 21, 2026, Markham Fairgrounds, Ontario Organized By the York Region Police.

This global day serves as a powerful reminder of our shared responsibility to stand against racism, promote unity, and uplift the values of dignity and equality for all. Taking part in such an event reflects a meaningful commitment to fostering harmony within our communities.

This report outlines the participation of Peace Village Muqami in the International Day for the

The Da'iyān offered clear explanations on various topics, including:

- The peaceful teachings of Islam
- The purpose and message of the Promised Messiah(as)
- The significance of the Holy Qur'an and its translations
- Islamic perspectives on contemporary social issues

These conversations were conducted with patience, courtesy, and a spirit of openness, allowing attendees to ask questions freely and receive thoughtful, well-informed responses.

A particularly notable interaction occurred with several members of the Christian community who expressed a sincere interest in understanding the Islamic viewpoint on Jesus (peace be upon him). The Da'iyān provided detailed explanations regarding:

- The Islamic belief in Jesus as a revered prophet
- His spiritual status in Islam

These discussions were highly constructive and helped build mutual respect and understanding. Many attendees appreciated the clarity and warmth with which the information was shared, and some requested follow-up contact for continued dialogue. The presence of two respected missionaries further enriched these exchanges, enabling deeper theological discussions when required and supporting the Da'iyān in addressing more complex questions.

Participation Summary

- Da'iyān Ilallah participated: 15
- Flyers Distributed: 650
- New Contacts Established: 3
- Two missionaries supported us in dialogue
- Zaim A'la Majlis Ansarullah was accompanied by two Da'iyān

Conclusion

As the program concluded, we reflected on the event's success and the dedication of all



Da'iyān Ilallah team from PVSU, Muqami, May this moment open a door to learning, reflection, and connection



Da'iyān Ilallah, at our festival stall, finds the Qur'an translated into many of the world's languages, making its message accessible to every heart, no matter where you come from.

participants. Their efforts contributed meaningfully to promoting understanding and sharing the peaceful message of Islam.

The presence of two missionaries further strengthened the team's ability to address deeper theological questions, ensuring that every visitor received accurate and meaningful information.

Overall, the Da'iyān Ilallah demonstrated outstanding dedication and represented the Jama'at with dignity, humility, and professionalism. Their efforts were central to the success of the event.

May Allah the Almighty accept their sacrifices and grant them abundant blessings. Āmeen.