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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 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.

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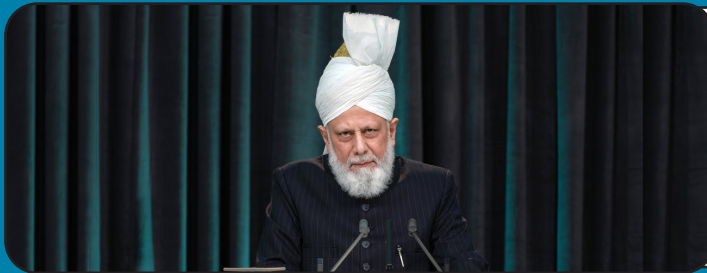
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The Holy Qur'an

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا
لَعَلَّكُمْ تُفْلِحُونَ ﴿١١﴾

Translation:

And when the Prayer is finished, then disperse in the land and seek of Allah's grace, and remember Allah much, that you may prosper. (62:11)

Short Commentary:

Unlike Jewish or Christian Sabbath, the Muslim Sabbath is not a day of rest. Before the Friday Prayer and after it Muslims are exhorted to follow their daily avocations. The words "of Allah's grace," have generally been understood to mean "doing business and earning one's livelihood."

(The Holy Qur'an with Five Volume Commentary (Vol 5) pp. 3154,3155)



Hadith

عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ صَلَاتُهُ وَجَدَتْ تَامَةً وَإِنْ كَانَ انْتَقَصَ مِنْهَا شَيْءٌ قَالَ انْظُرُوا هَلْ تَجِدُونَ لَهُ مِنْ تَطَوُّعٍ يُكْمِلُ لَهُ مَا ضَيَّعَ مِنْ فَرِيضَةٍ مِنْ تَطَوُّعِهِ ثُمَّ سَائِرُ الْأَعْمَالِ تَجْرِي عَلَى حَسَبِ ذَلِكَ.

Translation:

Hazrat Abu Hurairah (ra) narrates that the Holy Prophet, peace and blessings of Allah be upon him, said, "The first thing for which a person will be brought to account on the Day of Judgement will be his Salat. If it is found to be complete, then it will be recorded as complete and if anything is lacking, He will say, 'Look and see if you can find any voluntary prayers with which to complete what he neglected of his obligatory prayers.' Then the rest of his deeds will be reckoned in like manner."

(Sunan al-Nasai, Kitab al-Salat, Hadith 466)

عَنْ أَبِي هُرَيْرَةَ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بِبَابِ أَحَدِكُمْ يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْسًا مَا تَقُولُ ذَلِكَ يُبْقِي مِنْ دَرْنِهِ. قَالُوا لَا يُبْقِي مِنْ دَرْنِهِ شَيْئًا. قَالَ فَذَلِكَ مِثْلُ الصَّلَوَاتِ الْخَمْسِ يَمْحُو اللَّهُ بِهَا الْخَطَايَا.

Translation:

Hazrat Abu Hurairah (ra) narrated that he heard the Messenger of Allāh (sa) say: 'Tell me, if there was a stream by the door of one of you in which he was to bathe five times every day, what do you think – would any dirt be left on him?' They replied: 'No dirt will be left on him.' He said: 'This is the case of the five Prayers through which Allāh erases sins.'

(Saheeh al-Bukhari Kitab al-Salat Hadith 528)



So Said the Promised Messiah (as)



In actuality, the essential parts of the Prayer are a symbolic representation of the form observed in spirituality. Man is required to stand in the presence of God Almighty and standing is also from among the etiquettes of servants. The

bowing position, which is the second posture in Prayer, demonstrates that one submits themselves by lowering their head in preparation to fulfil any command that may be given to them, as it were. Moreover, the prostration expresses, through action, the greatest possible reverence, utmost humility and lowliness, which are the objectives of Prayer. These reverential practices and rites have been appointed by God Almighty to serve as a reminiscence of the deeper reality and so that the physical body may partake of the inner, spiritual essence. In addition to this, in order to reinforce in man the inner, spiritual rites, God has appointed outwardly, apparent rites. Now if in outwardly practice (which is a reflection of the manner observed at a deeper and spiritual level), one merely imitates certain apparent actions superficially and if one seeks to complete these actions only to rid them-selves of a heavy burden, then do tell me, what pleasure and satisfaction can one gain from such practice? Until one is able to feel a pleasure and delight in Prayer, how can its reality be perceived? This is only possible when the soul too falls in prostration at the threshold of God with a sense of complete self-effacement and humility; and when the soul too proclaims the words uttered by the tongue. It is then that a pleasure, light and comfort is attained.”

(Malfuzat-English Translation – Volume I page no 161,162)

Poem: Help of God (*Nusrate Elahi*)

خدا کے پاک لوگوں کو خدا سے نصرت آتی ہے
جب آتی ہے تو پھر عالم کو اک عالم دکھاتی ہے
وہ بنتی ہے ہوا اور ہر خس رہ کو اڑاتی ہے
وہ ہو جاتی ہے آگ اور ہر مخالف کو جلاتی ہے
کبھی وہ خاک ہو کر دشمنوں کے سر پہ پڑتی ہے
کبھی ہو کر وہ پانی اُن پہ اک طوفان لاتی ہے
غرض رکتے نہیں ہرگز خدا کے کام بندوں سے
بھلا خالق کے آگے خلق کی کچھ پیش جاتی ہے

*To pious men of God, help comes from God;
When it comes, it opens up a new vista upon the world.
It turns into gust and blows away each wayside straw;
It becomes fire and scorches every adversary.
At times, becoming dust, it falls on the heads of foes;
At times, turning to water, it breaks a tempest upon them.
God's plans, in short, are hindered not by men
Can people hold any sway before their Maker!*



There is no shortcut to spiritual success: Ansar from Los Angeles meet Huzoor

Islamabad, Tilford, UK, 13 June 2026: Members of Majlis Ansarullah from Los Angeles, in the South West Region of the United States, were blessed with a mulaqat with Hazrat Mirza Masroor Ahmad, Khalifatul Masih V (aa).

During the meeting, each nasir had the opportunity to introduce himself, after which members sought guidance from Huzoor (aa) on attaining success in faith and worldly life, hospitality, the system of Wasiyyat, maintaining Islamic values in an individualistic society, conflicting approaches to healthcare and praying for a good end.

There is no shortcut to success in faith or worldly life

A member requested a single principle through which one might attain true success in both faith and worldly life.

Huzoor (aa) directed him towards the proper observance of the five daily prayers. He

explained that salat should be offered with due attention and understanding, rather than merely completing its physical movements. A person should pray and seek help from Allah through salat.

Huzoor (aa) said that Allah has prescribed the five daily prayers so that human life may become disciplined. When a person offers them properly and prays sincerely, Allah also accepts their supplications. However, offering salat correctly does not mean performing the prayer while neglecting the other commandments of Allah. It also requires fulfilling the rights owed to Allah and the rights owed to His servants.

Huzoor (aa) referred to the Quranic warning concerning those whose prayers are rejected because they fail to fulfil the broader demands of faith. Therefore, the observance of salat must be accompanied by obedience to Allah's commandments and the discharge of one's responsibilities towards other people.

Upon learning that the questioner was a dentist,

Huzoor (aa) prompted him to reflect on the rigorous path he took to qualify. By highlighting the specific stages – from his early education to dental college and eventually acquiring higher qualifications in the United States – Huzoor (aa) illustrated that, just as professional success requires years of dedicated study, spiritual growth also demands sustained, purposeful effort. There is no simple formula of a few words that can immediately make someone a wali or friend of Allah. A person must make continuous effort.

Hospitality should combine good food with good manners

The Secretary Ziyafat of the Los Angeles Jamaat sought guidance on balancing the preferences of elderly members, who generally favoured traditional food from the Indian subcontinent, with the different tastes of the younger generation.

Huzoor (aa) advised that if one type of curry was being prepared, it should be suitable for a broad range of people and should not contain excessive spice. He observed that many people in parts of the United States, including Mexican communities, were also accustomed to eating spicy food, but the preferences of those attending should nevertheless be considered.

Huzoor (aa) referred to the arrangements made at Jalsa Salana, where an alternative such as pasta may be prepared for those who do not eat the traditional meal, alongside a dish such as meat and potato curry. In the same way, both types of food could be offered according to need.

He advised that the organisers should determine which preference was more common. If most people preferred traditional Pakistani food, a greater quantity of curry could be prepared. If more preferred pasta or another alternative, then the quantities could be adjusted accordingly.

Huzoor (aa) said that the essential requirement was to provide food that was both good and affordable. Hospitality should be offered cheerfully and with courtesy. Those serving

should not behave as though the responsibility placed an unwelcome burden upon them.

Wasiyyat and the fulfilment of the rights of Allah and humanity

A member asked how the system of Wasiyyat would develop as increasing numbers of countries came to have Ahmadi Muslim majorities and sought to follow Islamic economic principles.

Huzoor (aa) recalled that in 2005 he had called for greater participation in the system of Wasiyyat. He explained that wider participation would assist the Jamaat in meeting its expenses and in fulfilling the needs of those requiring support, including needy people, students, patients and widows.

Huzoor (aa) said that the Promised Messiah (as) had explained the purposes of Wasiyyat in Al-Wasiyyat. As greater numbers of people enter this system, a stronger economic arrangement will be established within the Jamaat.

He explained that as Ahmadiyyat spreads and increasing numbers of countries accept it, the same system will continue to expand. It will help to meet the needs of people, including the poor and orphans, alongside supporting the wider work of the Jamaat.

Huzoor (aa) advised the member to read Nizam-e-Nau, or The New World Order, by Hazrat Musleh-e-Maud (ra), in which this subject had also been discussed. He further directed attention to the concluding portions of Al-Wasiyyat, where the Promised Messiah (as) had explained the purposes of the system.

Huzoor (aa) said that apart from supporting the propagation of the teachings of Islam, Wasiyyat is also intended to serve people. Thus, it enables believers to fulfil both the rights owed to Allah and the rights owed to their fellow human beings.

Selfishness arises when people move away from Allah

A member referred to the growing trend of

individualism and concern only for oneself in Western society. He asked how an Ahmadi Muslim could preserve an Islamic and Jamaat identity based on serving others and giving precedence to collective welfare, without becoming isolated from wider society.

Huzoor (aa) explained that selfishness means considering one's own rights to be foremost while failing to give others their due. He asked whether this tendency existed only in the West, pointing out that selfishness was also found in Pakistan, India and other developing countries.

He said that selfishness generally develops when people move away from Allah. For this reason, Allah has given two fundamental commands: that people should fulfil His rights and also fulfil the rights of His creation.

Huzoor (aa) referred to the series of Friday sermons he is currently delivering, in which he has been drawing attention to these matters through the examples of the Holy Prophet (sa) and the Promised Messiah (as).

He explained that the Promised Messiah (as) had described two principal purposes of his advent. The first was to bring people closer to Allah so that they might worship Him in the correct manner and fulfil His rights. The second was to establish the rights of Allah's creation.

Huzoor (aa) said that if an Ahmadi is a true Ahmadi, a genuine believer, one who acts upon the teachings of the Holy Quran and gives precedence to faith over the world, then that person will fulfil the rights of Allah and the rights of His servants. Such a person will not merely follow the selfish tendencies of the surrounding society, but will care for those who are in need.

Huzoor (aa) also referred to research indicating that, in Western and other countries, those who give more to charity and care for others are generally religious people and that Muslims remain particularly active in giving charity and helping others. He said that this quality, therefore, still remained among Muslims and

it was now the responsibility of Ahmadis to preserve it.

Huzoor (aa) said that members pledge to give precedence to faith over the world. They deliver lectures, organise large gatherings and listen to speeches at Jalsa Salana. However, there is no benefit in simply enjoying speeches without acting upon what has been heard.

He referred to an address in which he had spoken about the generosity of the Holy Prophet (sa), explaining that if people truly believed themselves to be Muslims and followers of Islam, they should practise such teachings and remain established upon them.

Huzoor (aa) warned that if people became absorbed in worldliness, they would also move away from religion. He observed that some ansar, despite their advancing age, might still say that they offered only three or four prayers and were trying to improve. At that stage of life, they should instead be able to say that, alongside the five daily prayers, they also offered nawafil and tried to fulfil the rights of Allah's servants.

Huzoor (aa) said that this outlook must be continuously cultivated. The duty of office-bearers and members was to advise and draw attention to it repeatedly. These values should also be instilled in their children, who should then pass them to their own children. In this way, the teaching would continue from one generation to the next. Otherwise, Ahmadis would gradually become like those who were entirely absorbed in the world.

Considering conflicting approaches to cholesterol and healthcare

A member asked how one should respond to conflicting healthcare advice. He gave the example of general medical guidance concerning the treatment of high cholesterol, while some practitioners of alternative systems, including Ayurveda, naturopathy and Chinese medicine, appeared not to accept its effect upon the heart.

Huzoor (aa) observed that homoeopathy also contained remedies used in relation to high cholesterol. When it was suggested that Chinese and Ayurvedic practitioners did not believe that cholesterol affected the heart, Huzoor (aa) said that such systems also offered remedies and dietary guidance for reducing bodily fat, regardless of whether they described it specifically as cholesterol or used another term.

He explained that practitioners of Ayurveda and other traditional systems often prescribe both medicine and dietary restrictions. A person may be told to avoid particular foods, to restrict butter or to reduce the intake of milk and other items. If such restrictions are being prescribed, then the underlying concern is still being acknowledged, even if different terminology is used.

Huzoor (aa) said that claims of completely rejecting the issue could sometimes be connected with business interests or an attempt to promote one particular system over another. He stated that elevated cholesterol can be connected with the blockage of arteries and heart-related problems, for which medicines and procedures such as angioplasty may be used.

Huzoor (aa) also referred to homoeopathic remedies used in this context. Regarding Ayurveda, he said that although he did not know its details extensively, it was evident that its practitioners also prescribed dietary restraint. If a person follows appropriate dietary restrictions, this itself may improve their condition.

Huzoor (aa) then referred to an account associated with Tibb-e-Nabawi, or Prophetic medicine, concerning a person suffering from a condition involving the heart and difficulty in breathing. In that account, the Holy Prophet (sa) advised the use of Ajwa dates crushed together with their stones. Huzoor (aa) said that preparations involving Ajwa dates were also used by some practitioners of traditional medicine.

Huzoor (aa) advised that those of advancing age should exercise restraint in their diet. He added that if a person's arteries were healthy, they could eat, but they should also walk regularly, mentioning a daily walk of five miles.

One should pray for a good end throughout life

A member asked about the broader meaning of praying for a person's good end when that person is in the final days of life.

Huzoor (aa) said that it was not right to wait until a person reached the end of life before praying for a good end. A person should always pray for a good end, both for themselves and for others, including loved ones and friends.

He explained that no one knows what may happen during life or when a person's mind and spiritual condition may change. Someone may initially be righteous and active in the service of the Jamaat, but later their thinking may alter and they may even begin denying Allah and religion.

For this reason, Allah and the Holy Prophet (sa) taught believers to pray for a good end. Huzoor (aa) referred to the following supplications of the Holy Prophet (sa), which he had mentioned in his Friday sermon:

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنَ الْبُخْلِ وَالْكَسَلِ وَاَذَلِّ الْعُمْرِ وَعَذَابِ الْقَبْرِ وَفِتْنَةِ الْمَحْيَا وَالْمَمَاتِ -

O Allah, I seek refuge in You from miserliness, laziness, the infirmity of old age, the punishment of the grave and the trials of life and death. (*Sahih Muslim, Kitab adh-dhikri wa d-du'a'i wa t-tawbati wa l-istighfar, Hadith 4865*)

اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ وَالْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَفُتُوْر الدِّيْنِ وَعَلَبَةِ الرِّجَالِ -

O Allah, I seek refuge in You from anxiety and grief, helplessness and laziness, cowardice and miserliness, the burden of debt and being overpowered by others. (*Sahih al-Bukhari, Kitab al-da'awat, Hadith 6369*)

Huzoor (aa) said that this prayer should be made continually for oneself and for others throughout life. It is not connected exclusively with death or a person's final moments.

Referring to the recitation of Surah Ya-Sin when someone is approaching death, Huzoor (aa) explained that its purpose is to provide comfort. It can also be recited in ordinary circumstances and for those who are ill. If the person's final time has arrived, the prayer is that Allah may create means of comfort for them; and if further life remains, that Allah may still grant them peace and relief.

Huzoor (aa) reiterated that a person should pray for a good end whether healthy or ill, young or old and even while at the height of life. The

questioner acknowledged that he would now make this prayer regularly.

Huzoor (aa) said that one should not wait until the moment of death and only then begin praying for a good end. He referred to the account of the person who had killed 100 people and then sought forgiveness, explaining that this should not be misunderstood to mean that a person may spend an entire lifetime in wrongdoing, assume that Allah will forgive them and then only seek a good end at the last moment. Rather, a person must strive throughout life to remain faithful and righteous.

(<https://www.alhakam.org/ansar-from-los-angeles-13-june-2026>)



عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ
اللَّهِ ﷺ قَالَ: أَقْرَبُ مَا
يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ
سَاجِدٌ فَأَكْثِرُوا الدُّعَاءَ

Hazrat Abu Hurairah (ra) narrated that Allah's Messenger (sa) said: "The servant is closest to his Lord when he is prostrating, so supplicate more frequently [while in sajdah]."

(Sahih Muslim, Kitab as-salat)

Annual Ijtimaa

Majlis Ansarullah Prairie Region

سوره الصف آیت ۱۵



اے وہ لوگو جو ایمان لائے ہو ان کے انصار بن جاؤ
O ye who believe, be helpers of the



Report- Regional Ijtimaa Majlis Ansarullah Prairie Region - 2026

Alhamdulillāh, Majlis Ansarullah Prairie Region successfully held its Regional Ijtimaa on July 4th & 5th at Baitur Rahmat, Saskatoon.

1st Day Saturday July 4th

Registration began on July 4th at 11:30 am. Lunch was served from 12:30 to 1:30 pm. Opening Session started at 2:00 p.m. after Zuhr and Asr prayers.

OPENING SESSION

TILAWAT:	MUHAMMAD SULEMAN
ENGLISH TRANSLATION:	MUHAMMAD SHAFIQ TAHIR
URDU TRANSLATION:	SHAFIQ QURESHI
PLEDGE:	SADR SAHIB ANSARULLAH
POEM:	ANWAR UL HAQ
ENGLISH TRANSLATION:	IDRESS MIAN
OPENING ADDRESS:	SADR SAHIB ANSARULLAH
Q&A SESSION:	SADR SAHIB ANSARULLAH
ANNOUNCEMENTS & DUA	

The Opening Session was presided over by Sadr Majlis Ansarullah Canada, Respected Shahid Mansoor Sahib. He delivered an inspiring address emphasizing the importance of love and obedience to Khilafat and highlighting the significance of participating in Majlis Ijtimaat. After opening session Sadr Sahib Ansarullah left for Vancouver. Respected Na'ib Sadr, Sana Ullah Khan sahib graciously remained present during the whole Ijtimaa. After the opening session following Ijtimaa events were started.

The educational competitions included:

- Tilawat
- Nazm
- Speech
- Bait Bazi
- Hifz e Qur'an
- Qur'an Translation

Except for Hifz e Qur'an and Qur'an Translation, all educational competitions were



conducted separately for Saf-e-Awwal and Saf-e-Dom.

Special sports competitions for Saf-e-Awwal Ansar included:

- Ludo, Carrom Board, Musical Chairs, Basketball, Brisk Walk

The Basketball Throw competition could not be held due to time constraints.

Other sports competitions included:

- Cricket, Volleyball, Tug of War, Badminton, Table Tennis, 100-Metre Race

In addition, Message Relay and Memory Observation competitions were also organized.

On the evening of July 4th, a very beneficial Health Awareness Session was conducted at 8:00 pm chaired by Naib Sadr sahib Ansarullah along with two Doctors. In this session importance of Regular Medical Checkup was discussed and professional doctors answered questions from the Ansar. The Session was very successful. A good number of Ansar participated and asked questions. Members greatly appreciated this interactive session

2nd day July 5th Sunday

On July 5th, Tahajjud Prayer was offered at 3:20 am. Breakfast was served at 8:30 am. After Breakfast Educational and Sports Competitions were started. All Competitions were finished at 1:00 pm and lunch was served afterwards. Zuhr & Asr Prayer was offered at 2:00 pm

Closing Session is Presided by Sannah ullah Khan Sahib Naib Sadr Majlis Ansarullah Canada.

CLOSING SESSION

TILAWAT:	Farrukh Mehmood
ENGLISH TRANSLATION:	Dawood Ismaeel
URDU TRANSLATION:	Sultan Ahmad
POEM:	Muddassar Shah
ENGLISH TRANSLATION:	Muddassar Shah
IJTIMA REPORT:	MAQSOOD AHMAD (Regional Nazim Umumi)
PRIZE DISTRIBUTION:	
Educational Competition	Mubariz Warriach (Regional Nazim Talim)
Sports Competition	Safeer Ahmad (Regional Nazim Sehat e jismani)
CLOSING ADDRESS	Naib Sadr Ansarullah
PLEDGE	Naib Sadr Ansarullah
ANNOUNCEMENTS & DUA	

Alhamdulillah, the total registered attendance was 203. Every Majlis made a sincere effort, and the overall participation was excellent.

Majlis Baitur Rahmat achieved the highest attendance with 67% participation. Among the Majalis outside Saskatoon, Lloydminster led with 48% attendance

Jazākumullāhu Ahsanal Jazā.



Majlis Ansarullah, BC Region, Annual Ijtimā 2026

Majlis Ansarullah, BC Region organized the annual Ijtimā 2026 on Sunday 5th July 2026 at Baitur Rahman Mosque Delta. Sadr Majlis Ansarullah Canada, Respected Shahid Mansoor Sahib and Qa'id Tal'im Respected Khalid Mahmood Sharma Sahib graced the occasion with their presence.

Members were invited to attend the Ijtimā through posters, phone calls, email and WhatsApp messages. On Ijtimā day the members enjoyed the breakfast. Registration desk recorded the attendance of every member upon his arrival, and prepared Majlis - wise lists of participants. The total attendance was 161 members.

The program was organized in main Prayer Hall where Majlis-wise seating arrangement was made. Respected Sadr Sahib chaired the session. Nazim A'la BC Region, Dawood Ahmad Malik joined him at the head table. The proceedings started with the recitation of verses 37-40, Surah An Nisa from the Holy Qur'an by Usman

Tariq Malik. The English translation of these verses was presented by Ahmadullah Bajwa and Urdu translations by Zarshan Tariq. Sadr Majlis Ansarullah Canada led the undertaking of the Majlis Ansarullah pledge with attendees. Waqas Mahmood Cheema then recited the poem written by the Promised Messiah (as) and its English translation was presented by Qasim Bajwa.

Sadr Majlis Ansarullah Canada, in his inaugural address, drew the attention of attendees towards the expectations that the Khalifa of the time desires from us. He desires a community of true Muslims in conduct and character, whereas we are indulged in competition to acquire maximum wealth, bigger homes and higher status. We are displaying arrogance and raging feuds among family members. The governments in the present world are lusting for the possession of worldly resources, dominance and supremacy over other nations and are warmongering to achieve that. They are torturing children in Gaza, playing economic tactics, creating hurdles and levying sanctions on weaker communities. He



enquired as far as we are concerned, whether we are not forgetting our responsibility of seeking the pleasure of Allah and the spiritual nurturing of our progeny? He quoted the example of the Jalsa Salana Ghana, reported by an Afro American who attended that Jalsa session, that the attendance was about 35,000 members during the day. Next morning all these 35,000 attendees joined the Tahajjud prayer.

Respected Sadr Majlis Ansarullah Canada, drew the attention of attendees towards verse No. 105 Surah Al- Kahf, the English translation of which is: *“Those whose labour is all lost in search after things pertaining to the life of this world, and they think that they are doing good work”* (18:105). And he asked to review their own efforts.

Hazrat Masih Mau’ud (as) has advised us to adopt humbleness, absolute obedience, and to endeavour to enter his citadel of wellbeing and protection. We must investigate our hearts.

Nazim Umumi made announcements and the session closed with a silent prayer led by Sadr Majlis.

Then Educational competitions for the recitation of the Holy Qur’an, poem -recitation, English and Urdu speeches, Hifz-e-Qur’an, and Holy Qur’an translation separately for Saf-e- Awal and Saf-e-Dwom were organized in different halls.

Namaz Zuhr and Asr were offered at 2.00 pm.

The Tarbiyat workshop chaired by National Sadr started after Namaz with the recitation of a few verses from the Holy Qur’an by Lutf ul Mannan

Bajwa Sahib. Khawar Mubarak Sahib recited the poem. The issue of moral training at home was discussed with attendees and the need for more attention to this issue was agreed. All attendees enjoyed the lunch. The sports competitions of volleyball, table tennis, badminton, and tug of war started in the gymnasium, parking lot and corridor after the Tarbiyat workshop. All 7 Majalis took part in the matches.

A workshop on Physical Health started at 5.30 pm. Dr. Mussawar Ahmad explained the functions of prostate gland, how to keep it in good health and how to avoid chances of developing cancer. Members appreciated the information received.

The closing session started with the recitation of verses 62-67, Chapter 25 Al- Furqan from the Holy Qur’an by Shafique Ahmad, with an English translation by Mahmood Ahmad and an Urdu translation by Tahir Ahmad Mubarak. Masud Rehan recited a poem and Qasim Bajwa presented an English translation.

Urdu speech was presented by Qasim Bajwa and English speech by Ashfaq Ahmad.

Nazim Ijtimaa Mansoor Ahmad presented his Ijtimaa Report. Respected Sadr Sahib awarded prizes to the winners of educational and sports competitions.

Sadr Majlis in his concluding remarks emphasized the importance of the recitation of three prayers advised by Hazrat Khlifatul Masih Khamis (aa) and recited with the attendees. The Program closed with a silent Prayer.



Tabligh Booth Welcome to Stittsville Multicultural Festival

By the grace of Allah, Majlis Ansarullah Ottawa West successfully organized a Tabligh booth at the Welcome to Stittsville Multicultural Festival, held on Saturday, June 20, 2026. The festival was organized by the Stittsville Councillor's Office.

- This marked the third consecutive year that Majlis Ansarullah participated in this community event, providing an excellent opportunity to introduce the peaceful teachings of Islam and the Ahmadiyya Muslim

Community to local residents.

- Our booth featured several Jama'at banners, a variety of informational flyers on different subjects, and an English translations of the Holy Qur'an for visitors. The booth attracted considerable attention throughout the event, and many visitors stopped to ask questions and engage in meaningful discussions.

- A total of four visitors expressed a strong interest in learning more about the Jama'at and



kindly provided their contact information for future follow-up. Two visitors were presented with a complimentary Holy Qur'an with an English Translation.

- 15 visitors provided specially designed T-shirts bearing the Jama'at's well-known slogan, "Love for All, Hatred for None," which was warmly appreciated by the recipients.
- Among all the displays, two banners attracted exceptional interest from visitors:
- The banner featuring the photograph of our beloved Hazrat Khalifatul Masih V (May Allah be his Helper); some visitors even stopped and took a photo of the banner.

- The "Women in Islam" banner.
- The success of the Tabligh booth was made possible through the dedicated efforts of 8 Ansar members and 2 Khuddam, who generously volunteered their time and actively engaged with visitors throughout the festival.

Alhamdulillah, the event provided another valuable opportunity to convey the peaceful message of Islam Ahmadiyyat, establish positive connections within the local community, and promote the beautiful motto of the Ahmadiyya Muslim Community: "Love for All, Hatred for None."

Annual Local Ijtimaa of Majlis Baitul Afiyat Saskatoon, held on June 6, 2026.

