



# NAHNU ANSARULLAH

إِنَّمَا صَلَّيْنَا عَلَيْكَ يَا رَسُولَ اللَّهِ وَأَنَّمَا نَحْنُ بِمُؤْمِنِينَ

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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.

(Friday Sermon of August 23, 2024)

# TABLE OF CONTENTS



01

HOLY QUR'AN



02

HADITH



03

SO SAID THE PROMISED MESSIAH (AS)



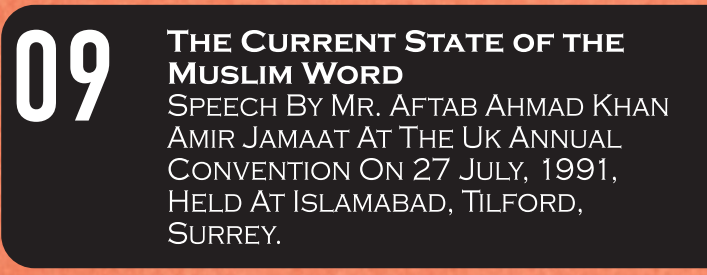
POEM

04



THE SECRET TO EXCEPTIONAL RESULTS:  
ANSAR FROM FRANCE BLESSED WITH MULAQAT

05



09

THE CURRENT STATE OF THE MUSLIM WORD  
SPEECH BY MR. AFTAB AHMAD KHAN  
AMIR JAMAAT AT THE UK ANNUAL CONVENTION ON 27 JULY, 1991,  
HELD AT ISLAMABAD, TILFORD, SURREY.



THE STAINS LEFT BY EPSTEIN:  
WHY PEOPLE SIN  
JALEES AHMAD, AL HAKAM

14

# The Holy Qur'an

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ ﴿١٠٦﴾

## Translation

*And already have We written in the Book of David, after the exhortation, that My righteous servants shall inherit the land. (21:106)*

## Short Commentary

By “the land” is meant Palestine. Christian writers have also interpreted the words ‘inherit the land’ or ‘inherit the earth’ in the Psalms as meaning, inherit Canaan, ‘the pledge of God’s covenant.’ The reference in the words, ‘in the Book of David’ is to Psalms. 37:9, 11, 22 & 29. There is also a prophecy in Deuteronomy (28:11 & 34:4) that Palestine will be given to the Israelites. Palestine remained in the hands of Christians till Muslims conquered it in the Caliphate of ‘Umar, the Second Successor of the Holy Prophet. It is to this conquest of Palestine by Muslim arms that the prophecy embodied in the verse under comment may refer. It remained under Muslim possession for about 1350 years with the exception of a brief space of 92 years, when during the Crusades it changed hands, till in our own time through the evil designs of some so-called democratic Christian Powers, the country of the name of Palestine has altogether ceased to exist and on its ruins the State of Israel has been built. The Jews have come to their own after wandering in wilderness for about 2000 years. But this great historical event, too, has taken place in fulfilment of a Quranic prophecy (17:105). This, however, is only a temporary phase. The Muslims are destined to win it back. Sooner or later—sooner rather than later—Palestine will revert to Muslim possession. This is a Divine decree and nobody can alter the decree of God.

*(Five Volume Commentary of the Holy Quran)*

# Hadith

عَنِ النَّوَّاسِ بْنِ سَمْعَانَ الْأَنْصَارِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ الْبِرُّ حُسْنُ الْخُلُقِ  
وَالْإِثْمُ مَا حَاكَ فِي صَدْرِكَ وَكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ

(صحيح مسلم كتاب البر والصلة والآداب باب تفسير البر والاثم 2553)

## Translation

*Al-Nawwas ibn Sam'an reported: The Messenger of Allah, peace and blessings be upon him, said, "Righteousness is good character, and sin is what disturbs your heart and you hate for people to find out about it."*

*Ṣaḥīḥ Muslim 2553*

# So said the Promised Messiah (as)

## Qualities of the Righteous



*To become truly righteous it is necessary that a person abandoning utterly such outstanding vices as adultery, theft, trespass, hypocrisy, self-esteem, scorn of fellow beings, miserliness, should eschew all low morals and should make progress in high moral values. He should behave towards his fellow beings with politeness, courtesy and sympathy and should cultivate true fidelity and sincerity towards God Almighty. He should constantly seek occasions of beneficent service. He who combines all these qualities in himself is alone righteous. The possession of any one of these qualities would not entitle a person to be accounted righteous unless he possesses collectively all of them. It is only these concerning whom it is said:*

*On them shall come no fear, nor shall they grieve.’ 7:36*

*What more would they need? God Almighty becomes their guardian as it is said: ‘And He protects the righteous.’ 7:197*

*In another Hadith it is stated that God Almighty becomes their hands with which they grasp, and becomes their eyes with which they see, and becomes their ears with which they hear and becomes their feet with which they walk.*

*In another Hadith it is stated that God has proclaimed that he who bears enmity towards a friend of Mine should become ready to contend with Me. Still another Hadith declares that when anyone attacks a friend of God, He pounces upon him with the fierceness with which a tigress pounces upon one who seeks to deprive it of its young.*

*[Malfuzat, vol. IV, pp. 400-401]*

# Poem

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ہمیں اُس یار سے تقویٰ عطا ہے  
نہ یہ ہم سے کہ احسانِ خُدا ہے  
کرد کوشش اگر صدق و صفا ہے  
کہ یہ حاصل ہو جو شرط لقا ہے

یہی آئینہ خالقِ نما ہے  
یہی اک جو ہر سیفِ دُعا ہے  
ہر اک نیکی کی جڑ یہ اتقا ہے  
اگر یہ جڑ رہی سب کچھ رہا ہے  
یہی اک فخر شانِ اولیاء ہے  
بجز تقویٰ زیادت ان میں کیا ہے  
ڈر و یارو کہ وہ بینا خدا ہے  
اگر سوچو، یہی دارِ الجزاء ہے

مجھے تقویٰ سے اُس نے یہ جزا دی  
فَسُبْحَانَ الَّذِي أَخَذَ مِنَ الْعَمَادِ  
عجب گوہر ہے جس کا نام تقویٰ  
مبارک وہ ہے جس کا کام تقویٰ  
سنو! ہے حاصلِ اسلام تقویٰ  
خُدا کا عشق سے اور جامِ تقویٰ  
مسلمانو! بناؤ تامِ تقویٰ  
کہاں ایماں اگر ہے خامِ تقویٰ  
یہ دولت تو نے مجھ کو اے خُدا دی  
فَسُبْحَانَ الَّذِي أَخَذَ مِنَ الْعَمَادِ

*We have been granted righteousness by that Friend;  
It is not from us; for it is a gift of God.  
Strive hard if you are truthful and sincere;  
So that you attain righteousness, which is the prerequisite to  
communion with the Beloved (Liqa).  
This is the mirror which reflects the Creator;  
This alone sharpens the sword of prayer.  
The root of every virtue is the fear of God (Ittiqa);  
If this root is intact, everything will remain intact.  
This alone is the hallmark of the lofty status of saints;  
What more do they have, except righteousness?  
Fear Him O friends! He is the All-Seeing God;  
If you ponder over it, even this world is the place of reward  
and punishment.  
He granted me this reward because of righteousness  
Glory be to Him, Who put my enemies to shame.  
What a wonderful gem is Taqwa!  
Blessed is he who practices Taqwa.  
Listen! The essence of Islam is Taqwa!  
Love of God is the wine and Taqwa is the goblet.  
Muslims! Live Taqwa in full;  
Where is faith, if one is deficient in Taqwa?  
This wealth, O God, You have granted me;  
Glory be to Him, Who put my enemies to shame.*

[Durr-e-Thamin Urdu]

# The Secret to Exceptional Results: Ansar from France Blessed with Mulaqat



Islamabad, Tilford, 24 January 2026:

A delegation of Ansar from France was blessed with a Mulaqat with Hazrat Mirza Masroor Ahmad, Khalifatul Masih V (May Allah be his Helper).

**U**pon arrival, Huzoor (aa) greeted the attendees and invited them to be seated. Huzoor (aa) first addressed Syed Sohail Ahmed Sahib, Sadr Majlis Ansarullah France, enquiring about a member of the delegation who had been suddenly admitted to hospital. Sadr Sahib provided a report regarding his condition. Following this, all the attendees had the opportunity to introduce themselves. Afterwards, they were granted permission to ask questions.

## **The secret to exceptional results**

A member asked regarding the observation that, despite time being limited, Huzoor (aa) achieves

extraordinary results. He sought guidance on the formula or method to attain such results.

Huzoor (aa) asked the questioner if he listened to the Friday sermons [about establishing a relationship with Allah]. Huzoor (aa) explained that if one wishes to work for the sake of Allah, one must establish a true relationship with Him. The key is to utilise one's God-given faculties and capabilities for the pleasure of Allah rather than for personal interests. Only then can one truly become a helper of Khilafat.

Huzoor (aa) stated that when one works with sincerity to seek the pleasure of Allah, He grants the ability to accomplish more and

enables one to benefit from that capacity. Conversely, if personal interests, internal conflicts or complaints – such as “this did not happen” or “that was not done” – take precedence, it not only harms the individual but can indirectly harm the Jamaat. Huzoor (aa) warned that if even a single person goes astray due to someone’s conduct, it amounts to a wrong committed against the nation. Huzoor (aa) remarked that Ansar are of a mature age and intellect; they do not need to be taught basic things like children, but rather should reflect on the sermons, particularly those regarding the life and character of the Holy Prophet (sa) and strive to emulate that model.

### **Overcoming worldly constraints**

A question was asked on how to overcome worldly compulsions, necessities or excuses that sometimes hinder the pledge to prioritise faith over the world.

Huzoor (aa) referred to his previous answer, stating that if the pleasure of Allah is kept supreme at every juncture, one will naturally prioritise faith. Huzoor (aa) quoted the Promised Messiah (as), noting that one should not rely on material means, as doing so amounts to associating partners with God (shirk). Instead, means should be subservient to the pursuit of Allah’s pleasure. Huzoor (aa) warned the members to abandon the “small idols” of worldly means they may have erected.

Huzoor (aa) emphasised that if one prioritises Allah, all problems will be resolved. However, if one makes a pledge and then retreats from it, Allah the Almighty says He will hold them accountable for their pledges in the Hereafter. Huzoor (aa) used the analogy that a sleeping person can be awakened, but one who pretends to sleep cannot be woken. He stated that he reminds the Jamaat every Friday; if members choose to remain in a state of pretence, there is no cure, but if they are merely asleep, the sermons serve to awaken them.

Huzoor (aa) remarked that the Jamaat in France is small, but if they truly fulfilled the pledge

of prioritising faith, they could bring about a revolution despite the evils of the society around them. Huzoor (aa) challenged them, stating that if the world means everything to them, they should admit it and not make the pledge to prioritise faith. He reminded them that the Companions did not receive honour for free; they made immense sacrifices. Huzoor (aa) concluded by stating that one can perhaps trick people with various tactics, but “God cannot be deceived.”

### **Global blocks and the threat of war**

A member asked about the formation of opposing global blocks and the flaring of war, enquiring how Ahmadis living in these countries should create awareness to stay safe from such turmoil.

Huzoor (aa) stated that he has been warning the world about this for the past 20 years. Initially, people dismissed these warnings as negative thinking, but they now acknowledge the reality. Huzoor (aa) explained that the United Nations was formed to unite nations, but the introduction of veto power and inequality meant justice could not be established. This injustice allowed a fire to smoulder, which is now spreading.

Huzoor (aa) noted that when leaders prioritise their own laws over international cooperation – referencing the approach of certain American administrations – divisions deepen. He also mentioned the Canadian Prime Minister’s recent comments in China, the changing world order and the formation of new blocs. Huzoor (aa) explained that nations are now forming groups for their own survival and the powerful will inevitably try to subjugate the weak, leading to destruction.

While this destruction is destined to turn people towards God, Ahmadis must pray, warn others within their circles and strive to establish peace. Huzoor (aa) quoted a couplet of the Promised Messiah (as) regarding protection from fire for “those who love the God of Glory,” emphasising that establishing a strong relationship with Allah is the only true safeguard. The Promised Messiah (as) has said:

آگ ہے پر آگ سے وہ سب بچائے جائیں گے  
جو کہ رکھتے ہیں خدائے ذوالعجاب سے پیار



[“There is a fire,  
but all those shall be saved  
from this fire who possess  
love for the God of  
Great Wonders.”]

### Destiny and human effort

A question was raised regarding Qadr or destiny: if fate is predetermined, does human effort play any role?

Huzoor (aa) clarified that “destiny” does not mean Allah has forced a specific outcome upon a person. While Allah has knowledge of the future and knows who will commit sins, He has not compelled them to do so. Huzoor (aa) gave the example of the man who had killed 100 people but was forgiven because, in his final moments, he turned towards righteousness and sought forgiveness.

Huzoor (aa) explained that a person can change their destiny through their final actions. Allah’s decree is that evil actions lead to punishment, but His decree is not that a specific individual must commit evil. Huzoor (aa) stated that one

should not sit idle, assuming their fate is sealed in Hell; rather, Allah is All-Forgiving and accepts repentance. God has granted humans intellect to seek His refuge. Huzoor (aa) concluded that if a person changes their conduct and attitude, Allah changes His decision regarding them.

### Harmony between auxiliaries and the Jamaat

A member asked how auxiliary organisations can work in complete harmony with the Jamaat system, given their clear objectives.

Huzoor (aa) reiterated that the auxiliaries and the main Jamaat structure act as the four wheels of a vehicle. Hazrat Musleh-e-Maud (ra) established these organisations to foster cooperation. Huzoor (aa) illustrated that a vehicle runs smoothly only when all four wheels are functional; if one is punctured, the vehicle cannot move forward. He noted that while a two-wheeled scooter might run, it is unstable and prone to falling, whereas a four-wheeled vehicle provides balance.

Huzoor (aa) reminded them of the Quranic injunction to cooperate in righteousness and piety. If office bearers – whether the Ansarullah, Lajna or Khuddam – seek to establish their own authority rather than working for Allah, cooperation becomes impossible. Huzoor (aa) quoted a couplet of Sir Muhammad Iqbal, stating that

“Action makes life heaven or hell,” but humorously noted that only the first line is valid and relevant here: practical action is essential. It is not enough to give lectures on cooperation; one must practise it.

### ‘We are the Helpers of Allah’

A member asked how Ansar can practically demonstrate the spirit of their motto,

“We are the Helpers of Allah”  
“نَحْنُ أَنْصَارُ اللَّهِ”

Huzoor (aa) referred the member to his address to Ansarullah delivered two years prior, stating that if they do not act upon it, the motto remains a hollow slogan. Huzoor (aa) warned that if they do not reform, Allah is not dependent on them; other nations, such as Arabs or Africans, will progress and take the lead. Being of Pakistani origin grants no special right.

Huzoor (aa) advised every member to perform a daily self-assessment: How much did I worship Allah? Did I fulfil the rights of His creation? Did I increase my religious knowledge? Did I convey the message of Allah? Did I show good conduct at home? Huzoor (aa) warned that without these qualities, one is like useless flesh that is cut off and discarded. To truly be Ansarullah, i.e., the helpers of Allah, one must embody these values practically.

Huzoor (aa) advised every member to perform a daily self-assessment: How much did I worship Allah? Did I fulfil the rights of His creation? Did I increase my religious knowledge? Did I convey the message of Allah? Did I show good conduct at home?



To truly be Ansarullah, the helpers of Allah, one must embody these values practically.

### Preparation for the Hereafter

A question was asked regarding the best method to prepare for the Hereafter.

Huzoor (aa) responded that Allah the Almighty has commanded His remembrance. Huzoor (aa) explained that fulfilling the rights of Allah and the rights of His creation are the means to attain the pleasure of Allah. Huzoor (aa) urged the members to read the Holy Quran, reflect upon its commandments and strive to act upon them, as these instructions are clearly laid out.

At the end of the meeting, the ansar had the honour of a group photograph with Huzoor (aa). Huzoor (aa) graciously gifted pens to the attendees before taking leave.

*(Summary prepared by Al Hakam)*



# The Current State of the Muslim Word

Speech By Mr. Aftab Ahmad Khan Amir Jamaat UK  
At The Uk Annual Convention On 27 July, 1991,  
Held At Islamabad, Tilford, Surrey.



**E**very Muslim believes that Islam is the highest and final form of religion which comprehends and transcends all other faiths. Every Muslim believes that it is Islam which will triumph ultimately and to which the whole of mankind is destined to adhere. This is the conviction ingrained in the sub-conscious of every Muslim. However, the faith of an ordinary Muslim is severely tested when he surveys the state of today's world of Islam. The picture that comes before his eyes is dark and gloomy. The world of Islam, in political, economic and social terms, is in disarray. The recent war in the Gulf has highlighted not only the historic and political differences among Muslim states but also exposed their helplessness in settling their own affairs. The Arab countries of the Middle East have placed themselves entirely into the

hands of Western powers for the conduct of their defence, and foreign policies. They have also mortgaged their economic and financial resources to pay for the war fought on their behalf by the military forces of USA and its allies. The two wealthiest Muslim countries viz Saudi Arabia and Kuwait are seeking huge loans from commercial markets in London, New York, Tokyo and Zurich to pay their debts to the West. On the other hand, a defeated and fractured Iraq is begging the West to allow it to sell its own oil for providing food and medicines for its sick and needy mothers and children. The situation in other Gulf States is equally depressing. Bahrain, UAE and Muscat are competing with each other to secure the location of the headquarters of allied forces for the security of the Gulf. This reminds one

of a verse of the Urdu poet Habib Jalib who recently wrote:

اُن کو کہاں حرم کا تحفظ عزیز تھا  
ارض وطن کو بیچ کر خود کو بچا لیا

It was not the concern to safeguard the sanctity of the house of God that was dear to their hearts; what they sought to save was their own skin by selling their hearths and homes!

In Iran where an Islamic Revolution was inspired by an incorruptible but impractical visionary, the revolutionary zeal is now in retreat and the pragmatist successors of Ayatollah Khomeini are seeking the goodwill and support of the West to relieve their suffering. If we divert our attention away from the smouldering Gulf region, the other Muslim states are also confronted with serious internal tensions and conflicts. Indonesia to Algeria, the development process is stalled or slowed down by the increasing burden of foreign debts, multiplying population, foreign exchange shortages and inefficient bureaucracies. The African Muslim states are plagued with tribal and ethnic strains and crippled with constant drought and famine.

In Pakistan, Sudan, Algeria, Egypt and even in Turkey, reactionary religious forces are gaining the upper hand in deciding the fate of their countries. The Muslim communities in the Western countries are also not immune from the impact of convulsions in countries of their origin. For example, Muslims in Britain face a political and social backlash from the Salman Rushdie affair and they have suffered great financial loss as a result of the latest banking crises. As I said earlier, the faith of every Muslim is severely tested as he watches the present state Islam and wonders whether it can ever recover its past splendour or the promised victory. He is further confused and confounded by the claims and counter claims of Islamic leadership and their declarations in the name and on behalf of Islam. For example, he is told that a Muslim martyr earns a place in

paradise. Then, he hears from Baghdad that an Iraqi who died fighting against Iran is a martyr and exactly the opposite is claimed by Tehran.

A few years ago, a diabolical situation arose in Pakistan when in the National Assembly; one side declared Zulfikar Ali Bhutto as Shaheed and the opponents sang the praises of Gen. Ziaul Haq Shaheed who was responsible for hanging Bhutto. Is this not a confidence shattering trick for any sober minded person? Our confidence is however, sustained and reinforced by the fact that the Holy Prophet (sa), had predicted that the faith of Islam will remain eternal but there was no guarantee that its followers would not fall prey to internal divisions or their majority might not go astray. That prediction had to come true as a proof of his truth. Both Muslim and non-Muslim scholars have explained and interpreted the causes of the decline of Muslim society since the birth of Islam fourteen centuries ago with the advent of Prophet Muhammad (sa), as the Messenger of Allah and Seal of Prophets. In a short span of time, starting with the Holy Quran and its glorious message of equality, justice and reason, Islam won the hearts and mind of millions of peoples of diverse nationalities and cultures in distant lands. Its renaissance reached the pinnacle of glory in the 9th and 10th centuries bringing light to the dark ages in Europe. At different points in Islamic history and despite some obvious shortcomings, the Umayyads, the Abbassids, the Moghuls and Safarids set high standards of administration, public service and cultural and scientific achievement which were admired and emulated by their European contemporaries.

In order to explain the rise and success of Islam, Christian historians developed a defensive theory demonstrating that Islam's success was the product of physical violence, sexual licentiousness and political deceit. Even the later scholars, claiming to be impartial, continue to present a static view of Islam and consider the glorious period of Islam as a deviation. This highly misconceived thinking

continues to influence Western opinion even till today. And I am afraid, the Muslims have not only done little to redress this injustice but have allowed their own confidence to be undermined and even coloured their outlook on Islamic history. The interaction of Islam and Christianity upon each other is a vast subject which cannot be dealt with in a short time. For the purpose of my talk, it would suffice to say that their relationship has been continuous, frequently intimate, marked by protracted and sometimes violent confrontation and, at times, leading to mutual collaboration. This seemingly contradictory assessment can be verified from the history of this relationship beginning with the conquest by the Arabs of most of the Christian lands in the Mediterranean region within a hundred years of the passing away of the Holy Prophet (sa) till the surrender of Iraq to US-British forces earlier this year. The Industrial Revolution in Europe was the turning point in this relationship and it coincided with the political and economic disintegration of Muslim states and societies, though the Ottoman and Mughal Empires attempted some feeble but futile resistance against the onslaught of technologically and militarily superior Europe. By the end of the First World War, every inch of Muslim territory was colonised. by one or the other Western Power. It is no coincidence that territorial boundaries of all Muslim countries today are defined to meet the needs and interests of Western countries. Moreover, they have left behind territorial disputes such as Palestine, Kashmir and W. Irian which continue to sap the energies and resources of Muslim world. It is not my intention to suggest that the retreat of Muslim society and the ascendancy of Christian power should be attributed entirely to a ruthless strategem by the West. Political and social analysis would attribute several causes for the downfall of Muslim society and its present plight. They view it as an unequal contest between an industrial and capitalist Western system against an agrarian and pastoral house of Islam. Muslim scholars also admit that the decline was caused by fragmentation of Islam in geo-political terms over the last

two centuries as a result of weakening of central authority, absence of institutional frame-work for Muslim states, decline in moral and ethical values of ruling classes and growth of autocratic and corrupt regimes. The emergence and consolidation of reactionary thought in sections of Muslim society was a significant factor in the rejection of science and acquisition of modern technology. We learn from al-Sayuti that Caliph Al-Hadi put to death in Baghdad, 5000 scholars to destroy the teaching of science, In 885 AD all professional calligraphers were banned from making copies of text books of philosophy which represented the finest contributions by Muslim thinkers. The drying up of source of knowledge most effectively blocked further progress. This is the fundamental cause of the decline of Muslim society. In his book Faith and Power - the Politics of Islam, Edward Mortimer has put his finger on the core of the problem by observing: "The political disintegration of the Islamic state corresponded to a gradual ossification of Islamic thought. Sunni Islam at least, the jurists, declared that the work of interpreting the Qoran and Sunna complete, and there was no further need for original thought the gate of ijthihad is closed while in theology and philosophy al-Ghazali, in the 11th century AD, provided a complete system of thought that could henceforth only be embroidered, not challenged. Thus, the world of Islam sank gradually into stagnation and decadence."

One may not agree entirely with what Edward Mortimer says but there can be no dispute over the fact that it is not the fundamental teachings of Islam which have failed but it is the ossification of Islamic thought which has brought about the downfall of Muslim civilisation. The word "ossification" means hardening of bones or arteries and causing rigidity and immobility. the If this aspect is examined more closely and logically, we inevitably reach the conclusion that the process of ossification began when the concept of divine revelation-blood line of life-was abandoned and spiritual link between Man and God was severed. It was the product of the

convergence of common interests of autocratic political rulers who did not wish to abandon illegally seized power and the religious scholars who sought a share in that hijacked power by serving the interests of their masters. This phenomenon common in the history of Islam and other religions is described by a Pakistani political leader, Retired Air Marshal Asghar Khan in the introduction to his book *Islam, Politics and the State* in these words: “Many so called Ulema (religious scholars) have provided support to autocrats, and there has been no dearth of hypocrites masquerading as religious scholars and divines.” Of course, Asghar Khan was referring to the symmetry of interests between former President Ziaul Haq and the orthodox and reactionary Muslim groups led by Jamaat-e-Islami which had no difficulty in sanctioning a repressive and undemocratic military regime in the country so long as their own interests were being served. The most serious, almost fatal blow to Islam was dealt when these self-styled interpreters of Islam decided that the door of revelation was closed for ever after Holy Prophet Muhammad (sa), even though the Holy Quran had promised and the Holy Prophet (sa) had confirmed the advent of a Messiah and a Mahdi who was to launch the renaissance of Islam through divine intervention. Thus, the corner stone of bankruptcy of Muslim society was laid. The West may have transgressed against Muslims but it is the Muslims who have been transgressing against Islam.

How can the decadence and disarray in the world of Islam be arrested and its spirit re-awakened. The simple answer is by being more itself. The remedies of the present ills must be found in the Holy Quran. As Professor Abdus Salam points out, 1/8th of the text of Holy Quran exhorts believers to study nature and pursue knowledge. Only then can it be possible to appreciate and admire the supreme qualities, the attributes, and the blessings of Allah, and re-open the spiritual blood line for fresh infusion of Allah’s grace. A success of this life-saving exercise demands re-affirmation of faith in prayer and divine revelation. The basic remedy

is prescribed in the Holy Quran for the ills of the Community of Islam. I shall briefly refer to Surah Al-Imran. In Verses 103-105, Allah enjoins upon all Muslims to practice Taqwa

“fear of God to hold fast, collectively the rope of Allah and be not divided. He united their hearts in love so that they become as brothers. And let there be among them a body of men who should invite to goodness and enjoin equity and forbid evil. And it is they who shall prosper.”

It is a very comprehensive programme which ensures the revival, the progress and prosperity of the world of Islam provided Muslims become righteous in deed and thought, forge unity as a community of blood brothers who are engaged in noble deeds for the good of humanity. The conduct of this community is to be based on justice and equity and without any ill will towards others. In Surah Al-Maidah(5-9), Muslims are exhorted in these words:

“O ye who believe be steadfast in the cause of Allah, bearing witness in equity; and let not a people’s enmity incite you to act otherwise than with justice. Be always just that is near to righteousness. And fear Allah. Surely Allah is aware of what you do.”

There can be no message more forceful than this for exercise of tolerance and forbearance. Freedom of conscience, basic human rights and eschewing force are other principles enunciated in the agenda for the redemption of Muslims who are exhorted to abandon the Machiavellian concepts of might is right and ends justify means. In the context of a remedy for the ills of the world of Islam it is relevant to point out that the Holy Prophet (sa) is reported to have predicted that a time will come in the latter days when faith will ascend to the heavens and a man of Persian descent will bring it back to earth.

The present plight of the world of Islam reveals that it has been abandoned and true faith has sought refuge in the heavens. And, it is the task of the Promised Messiah and Mahdi(sa) to bring



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it back. Hazrat Mirza Ghulam Ahmad of Qadian(as) has claimed that he is the chosen one to fulfil the task of reviving the faith that his Master, Prophet Mohammad (sa) has given to mankind.

His claim is right and just because he has established a community dedicated to righteousness and to noble deeds. He has called upon this community to subscribe to his efforts in establishing the universality of Islam for the solution of the whole of mankind. He has made his call on the basis of divine revelation and thus opened a new dimension of relationship between man and his Maker. He says in his Urdu poem:

میں وہ پانی ہوں کہ آیا آسمان سے وقت پر  
میں وہ ہوں نور خدا جس سے ہو ادن آشکار  
صدق سے میری طرف آؤ اسی میں خیر ہے  
ہیں درندے ہر طرف میں عافیت کا ہوں حصار

I am indeed the water that has come down from heavens in time. I am the light of God which serves the day-time for all as distinct from the darkness of night. Come to me with true and sincere hearts and therein lies your welfare. The beasts of prey are all around you and I alone am the safe haven of peace and tranquillity.

It is our earnest prayer that Allah may enable us to serve in the Community established by the Promised Messiah (as) for the service of our Holy Prophet Mohammad (sa) and enjoy the safe haven that has been offered to us as a splendid reward for our meagre efforts.

# The stains left by Epstein: Why people sin

Jalees Ahmad, Al Hakam

“Image: Library/AI Generated”



“**O**ut, damned spot!” cries Lady Macbeth nervously and fearfully as she washes her hands, attempting to rid herself of the imagined bloodstains and, of course, the overwhelming guilt of murdering the king.

In life, unimaginable actions like murder and rape give rise to guilt. Guilt, in its purest form, is what makes humans just that: human. It is among the best deterrents to committing evil. Yet, what happens when one falls so deeply into sin, into acts so heinous, that even the idea makes one wonder how such people can continue to live in this world?

Murder, rape, and other terrible sins are among the most cruel actions a person can commit, and they have existed since the beginning of humanity. When Adam’s son, Cain, slew his

brother, Abel, even then the murderer felt guilt. Guilt, indeed, serves as a reminder of our human nature. No matter how far humans wander into sin, guilt is what pulls people back to humanity, back to their human selves.

However, what happens when one lacks righteousness and a moral compass? What happens when sin and heinous deeds become a habit? Does it still pull us back to our human selves? Does guilt still leave a stain on our conscience?

The stains left by Jeffrey Epstein in the world have and will continue to have a lasting ripple effect. With much that has come to light and some matters still unrevealed, it has left a deep stain on the fabric of society, one so profound that what was once dismissed as conspiracy theories no longer seems theoretical.

This is not an article meant to argue over Epstein's actions or rationalise them. Rather, it is a brief examination of why people sin. Since the latest release of the files, many might be wondering: "What makes one sink into a sinful life so that it no longer seems like a sin for them?" Here is an Islamic overview and five reasons why humans sin.

## **The *nafs* and its nature**

Plato said that the soul is like a charioteer with two horses, one noble and the other ignoble. Before we talk about why humans sin or, for that matter, do anything, we must understand that we are not bodies with souls but rather souls occupying a body.

So, to truly understand the self, along with humans' internal struggles and desires, we are compelled to look at the soul. In the Holy Quran, we are told of three types, or stages, of the soul. The first stage is called *nafs al-ammarah*. (12: 54)

Humans have a *nafs*, a soul, often understood as the self or ego, which, if left unbalanced, unchecked, and unregulated, can make one lean toward sin. The *nafs al-ammarah* is defined in the Quran as the self that incites to evil. It provokes and nudges a person to simply satisfy their immediate cravings without moral restraint.

This, in itself, is dangerous to keep unchecked. The Quran quotes Prophet Joseph (as):

“And I do not hold my own self to be free from weakness; for, the soul is surely prone to enjoin evil.” (12:54)

This demonstrates that if the soul is not disciplined through faith, through self-reflection, and through righteous deeds, it can push a person toward evil.

From this, it would not be incorrect to conclude that one of the primary reasons humans sin is their lack of control over, or failure to properly regulate, the soul. So, the soul must be tamed, as it naturally leans toward desire and passion. If it is overlooked and not disciplined, it certainly dominates the heart. This is why spiritual acts

and purification are required to restrain it.

When Prophet Moses (as) was commanded to go to Pharaoh, he invited him first and foremost toward purification. The Holy Quran states:

“Go thou to Pharaoh; he has rebelled. And say [to him], ‘Wouldst thou [like to] be purified?’” (79:18-19)

Here, it must be kept in mind that if doing religious obligations were always easy, they wouldn't truly change us. The effort and struggle applied is actually the point. Having to push yourself to do what's right in turn trains your self-control, shapes your character, and makes you stronger inside.

So the struggle itself is a gift from God, because through it, your soul, your *nafs*, becomes more disciplined, you grow as a person, and you slowly become better than you were before.

If all acts of worship were easy, they would not, in any way, help to exercise restraint. Take fasting, for example; the very act of abstaining from food exercises self-control, and one begins to realise that if they can abstain from what is lawful and necessary, then they can certainly abstain from that which is sinful and immoral.

## **Lack of *taqwa* (righteousness)**

A heart that is mindful of God does not follow its desires of the lower and base self. In contrast, the heart that fails to be mindful and forgets God allows it to wander and commit sins. The lack of righteousness is another factor that leads humans to sin.

When we do not fear our Creator, or even the results of our actions, we begin to transgress. It is in this habit of transgression that man leaps forward in sin to such an extent that they no longer see their actions as damaging to their society. God states in the Holy Quran:

كَلَّا إِنَّ الْإِنْسَانَ لِكَيْطَئِي أَنْ رَأَاهُ اسْتَكْبَرَى

“Nay! man does indeed transgress, because he thinks himself to be independent.” (96:7-8)

When one truly follows Islam and has a moral

compass, they develop *taqwa*. The absence of *taqwa* is, in essence, the absence of awareness of Allah. When a person lacks consciousness of God, when they forget or ignore that Allah is watching and that all will be held accountable, they are left to act solely according to their desires.

As explained above, they will act through the soul that incites towards evil, since the soul is naturally inclined toward evil, the default direction a person will gravitate toward is sinful behaviour and corrupt vices.

The lack of *taqwa* is fundamentally a state in which a person forgets God. It's like when one is driving on the highway and knows that there is no camera to catch them speeding; they feel more confident to speed, even if it might be reckless. Thus, we find why having a moral compass, be it religion or morals and ethics, is necessary.

## Satan's influence

The influence of Satan finds mention in all holy scriptures. Satan desires for man to fall. He tempts and lures humans, beautifying the lusts of this world and committing evil deeds. The whispers of Satan only take effect when the first two reasons, the unregulated *nafs* and lack of *taqwa*, are left unchecked.

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا  
فَإِذَا هُمْ مُبْصِرُونَ

“[As to] those who are righteous, when a suggestion from Satan assails them, they remember [God]: and behold! they begin to see [things rightly].” (7:202)

The Quran also says that Satan stands in the path between man and God, always striving to misguide people. This is why we seek refuge in Allah from Satan when reciting the Quran. (16:99) Those who lack faith and awareness of God are like individuals with no experience who step into a boxing ring against a heavyweight fighter. Satan himself has voiced that he will do everything in his power to lead human beings away from the straight path. (7:18)

Thus, evil actions often begin when a person gives in to the whispers that make sin appear attractive and harmless.

## Desire for power

The lust for power has always been a driving force that allows the lower self (i.e. the *nafs al-ammara*) and the lack of *taqwa* to go unchecked, leading to the outbreak of sinful deeds. Whether it is power or greed, ultimately prudence fails to stay afloat, and what remains are simply urges that cloud reason, divert man away from God and lead to pride.

وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ

“And when it is said to him, ‘Fear Allah,’ pride incites him to [further] sin.” (2:207)

Everyone eventually learns that the desire for wealth, status, or control can blind a person's moral sense. Arrogance, referred to in the Quran as *kibr*, is a disease that eats away at the soul.

The example of Pharaoh and those like him illustrates how arrogance can lead a person to demand worship and view themselves as divine. His pride blinded him to the truth, to the point that he rejected the very messenger who was raised in his own household. This reveals that arrogance can totally block one from perceiving guidance, much like bats that cannot tolerate light. Such people, like Pharaoh, behave as though they are above ethical principles and even divine law.

## Habitual sinner

Habits make us who we are. When we continue to trek a path of good or evil, we ultimately marinate in our doings. Even if a person is not intrinsically evil, their deeds shape them. This is why small, consistent acts of righteousness are often encouraged more than rare grand gestures; continuity matters. We become what we do, just as we become what we eat. And when one continues to commit evil, their heart becomes rusted, as God says:

كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ

“Nay, but that which they have earned has

rusted their hearts.” (83:15)

When an individual constantly engages in an action, it can gradually lose its moral weight, whether that action is good or evil. The constant committing of evil over time brings about a feeling of normalised evil behaviour.

An example of this is evident even in today’s age of social media, where memes and online content often downplay serious offences. For example, racist memes often create the image that such attitudes are acceptable, leading to their “normalisation.” When the rights of others

are ignored, evil takes root and grows.

Indeed, wrongdoing often flourishes when it is socially tolerated or even encouraged.

It seems that sin becomes almost unavoidable when faith is neglected and God is ignored. It is no wonder, then, that the first point of belief in Islam is the recognition of one Almighty God. The above five reasons for the depravity of certain people can serve as a warning to us all. We must tread the paths of righteousness and avoid the paths of sin, no matter how small they seem. *(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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