

AN NIDA

Is marijuana haram?

The misconception arises within the young Ahmadi Muslim demographic that weed has many medical and recreational benefits, with little side effects to write it off instantly



SAY NO TO DRUGS

AN-NIDA
MAGAZINE

A publication of MKAC - Since 1989



Holy Quran



Hadith



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HOLY QURAN

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا
الصَّلَاةَ وَأَنْتُمْ سُكَرَى

"O ye who believe! Do not approach prayer when you are not in full possession of your senses"

(4:44)

HADITH

كُلُّ مُسْكِرٍ حَرَامٌ وَمَا أَسْكَرَ كَثِيرُهُ فَقَلِيلُهُ حَرَامٌ

"Every intoxicant is unlawful and whatever causes intoxication in large amounts, a small amount of it is (also) unlawful."

Sunan Ibn Majah 3392

EXCERPT
PROMISED
MESSIAH عيسى عليه السلام

“You who claim to possess understanding! Know that this world is not eternal, so take hold of yourselves. Eschew all immoderation and abstain from every type of intoxicant. It is not alcohol alone that ruins a person. Opium, ganja, charas, bhang, tarhi (palm wine) and all other addictions are similarly destructive. They ruin the mind and destroy lives. So, shun all such substances. I cannot understand why one would choose to indulge in these intoxicants when, year on year, they claim the lives of thousands of addicts—not to mention the torment of the hereafter.”

(Noah's Ark, pp. 115-114)



GUIDANCE FROM
HUZOOR ANWAR
MAY ALLAH BE HIS HELPER

Umar Sahib (a khadim) sought advice on how to navigate the challenges and temptations common in college environments, such as exposure to drugs, alcohol, social pressures, etc. Huzoor (aa) responded:

"Allah Ta'ala says:

هُمُّ عَنِ اللَّغْوِ مُعْرِضُونَ

'They shun all that which is vain' (Surah al-Mu'minun, Ch.23: V.4).

When you see all this nonsense, turn your face [away] from them and turn the other way; this is how you can save yourself.

Recite the following repeatedly:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

'I seek refuge with Allah, from Satan, the accursed.'

Also recite:

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ

'I beg pardon from Allah, my Lord, for all my sins, and turn to Him.'

Moreover, offer your five daily prayers and pray to Allah that he saves you from all those bad things; the evils of society."

EASY TO ENTER, HARD TO EXIT



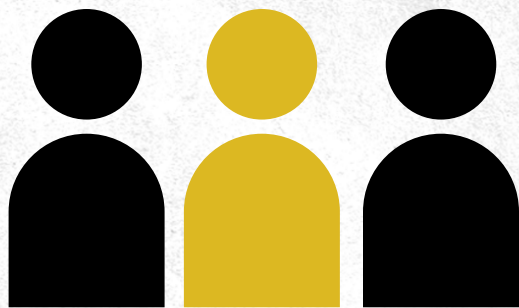
IS MARIJUANA HARAM?

“The misconception arises within the young Ahmadi Muslim demographic that weed has many medical and recreational benefits, with little side effects to write it off instantly. And that in the Quran only alcohol has been made forbidden, there is no such mention of weed or any recreational drugs.”

The Canadian Cannabis Survey reports that since the legalization of Marijuana in 2018, 29% of Canadians have smoked weed in the past 12 months. A Whopping 12 million Canadians have either smoked weed or consumed THC products within the past year. With this statistic in mind of how widespread the usage of weed has become within the last 8 years, the misconception arises within the young Ahmadi Muslim demographic that weed has many medical and recreational benefits, with little side effects to write it off instantly. And that in the Quran only alcohol has been made forbidden, there is no such mention of weed or any recreational drugs. Thus leading even Ahmadi youth to explore this avenue with the mindset that it's harmless and has zero effects on my faith. This prompts the question, **what exactly is Islam's take on this hot topic?** Is weed permissible? Is it not? And what proof do we have to further strengthen our stance?

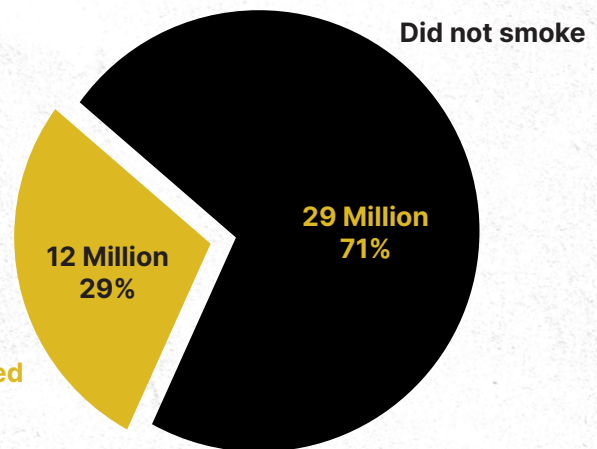


the misconception arises within the young Ahmadi Muslim demographic that weed has many medical and recreational benefits, with little side effects to write it off instantly. And that in the Quran only alcohol has been made forbidden, there is no such mention of weed or any recreational drugs.



According to statistics nearly 1 in 3 people you meet have used it in the last year.

Smoke Weed



Total Estimated Canadian population: 41 Million

WHAT EXACTLY IS ISLAM'S TAKE ON THIS HOT TOPIC?

The Holy Prophet (sa) is recorded to have said while giving the definition of alcohol; "Every intoxicant is alcohol, and every alcohol is forbidden" (Sunan an-Nisa'i kitabul Ashriba). This narration of the second Caliph of Islam clearly defines what constitutes an intoxicant, and according to Hadhrat Umar (ra), every single thing that intoxicates a person, whether its alcohol, weed, drugs, or psychedelics, Islam has classified them as forbidden. With this interpretation of intoxicants in mind, alcohol, similar to weed, are both known to impair judgement and cloud one's thought process. And it is for this reason God Almighty commanded us to avoid even the act of prayer while our minds are in this state of intoxication.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ سُكَرَى

“Oh ye who believe, do not come near prayer while you are in a state of intoxication” (4:44).

For how can such a holy act of worship be performed when one cannot even give his full attention to the prayer. According to the Government of Ontario, being impaired classifies as being under the influence of alcohol, drugs, or both, further proving that if one is incapable of having enough focus to stay on the road or show up for work, how is he expected to have enough concentration and focus in a ritual such as prayer which requires continuous attention and pondering. And this lack of sense isn't just limited to prayer, it expands to other aspects of a muslim's life; a muslim is commanded to serve his parents, to control his anger, to be patient in times when patience seems almost impossible, yet how is he expected to do this when his own moral compass is affected from smoking weed. For this reason Islam has prohibited alcohol and all other intoxicants as a whole as their reaction on the mind and body are fundamentally the same.



WHAT IF WE SMOKE, BUT NOT TO THE POINT WHERE WE LOSE OUR SENSES?

After establishing that weed is in fact prohibited and falls under the classification of other intoxicants in Islam, the next question that tends to be brought up is; **“what if weed is used minimally, what if we smoke, but not to the point where we lose our senses?”** The simplest and most concise response to this is a beautiful saying of the Holy Prophet (sa);

كُلُّ مُسْكِرٍ حَرَامٌ وَمَا أَسْكَرَ كَثِيرُهُ فَفَلَيْلُهُ حَرَامٌ

“Every intoxicant is unlawful and whatever causes intoxication in large amounts, a small amount of it is (also) unlawful”.



“what if weed is used minimally, what if we smoke, but not to the point where we lose our senses?”

From this we see the insight of our beloved Prophet (sa) and his understanding of human behaviour and tendencies. Nowadays especially, we find ourselves struggling to control minor things such as our sugar intake or our screen time. It's human to enjoy something, or to be fond of something and to crave and want more and more of it. Some of us are strong willed and are able to control our cravings and desires, however many of us have not yet reached a level where we have full control over these things. This is something our beloved Prophet (sa) understood very well that man is prone to becoming dependent on a thing, and intoxicants in their nature are addictive, thus this precaution has been put in place that if something intoxicates you in a large quantity then, the smaller quantity is also forbidden.



DOES IT AFFECT US SPIRITUALLY?

And finally, the question; **“we understand that weed is bad for our health, but how does it affect us spiritually?”** In addition to not even being able to pray the 5 daily prayers due to intoxication, which is the crux of worship and our purpose in life, Hadhrat Musleh Maud (ra) once expressed his displeasure from members of the Jama’at smoking hookah, he stated, “Even if those men who smoke hookah were to receive revelation from God, do they think that their revelation and the revelation of one who doesn’t smoke hookah is the same?” (Anwar-ul-Uloom, Vol.4). Beyond the issue of halal and haram, there are certain acts that while they are allowed in Islam they aren’t necessarily the best for improving our connection with God, among which Hadhrat Musleh Maud (ra) explains, is the act of smoking. Now if we take this result from smoking regular tobacco or hookah which isn’t prohibited in Islam, simply disliked, what result can we take from weed, which is not only mainly smoked but on top of that prohibited in Islam? The result we can take is that not only do we incur sin from using it, affect our physical and psychological health, but we also impact our spiritual health and our bond with God almighty. It’s an act that is filthy in nature and stops a user from his prayers, and even if he were to get over that hurdle, his relationship to the Almighty would not nearly be as strong as if he didn’t use weed.

Taking everything into account, the prohibition of weed and other intoxicants similar in nature are clear as day in Islam, but not without evidence and solid proof. The definition of the Holy Prophet (sa) of what an intoxicant is, clearly labels weed as an intoxicant to protect Muslims from its negative consequences. And the saying of the Holy Prophet (sa) furthermore takes all intoxications, and prohibits them in any and every quantity to safeguard us from being dependent and reliant on them. Most importantly the logic and wisdom in each saying and narration prove that Islam didn’t prohibit weed to stop us from having fun or enjoying ourselves, but it took into account the harm of weed on both the body and spirit and to protect our faith and progress, Islam in its infinite wisdom prohibited its followers to use weed, alcohol, and all other intoxicants so one can develop his spiritual connection to God.



By Basil Butter
4th year Jamia Student



— THE — AWAITED MESSIAH — عليه السلام —



By Tamseel Ahmad Rana
1st year Jamia Student



We as Ahmadi Muslims believe that Jesus of Nazareth has passed away and the awaited Messiah was to be from the ummah of Muslims, as prophesied by The Holy Prophet (sa). Yet many of us may not be aware of the theological basis of this belief. The Holy Quran and Hadith in this regard help ground us in understanding why we believe that Jesus of Nazareth (as) has indeed passed away.

In Islam, among its sects, there is almost a unanimous belief in the descent of the Messiah near the Day of Judgement. This is called the “Latter Days” in English, the “Akhir al-Zaman” in Arabic. Authentic narrations on the coming of the Messiah are narrated through so many different chains that they cannot be rejected. Belief in the coming of the Messiah is an important part of Islam. For example, in Sahih al-Bukhari it is written:

“كَيْفَ أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فِيكُمْ وَإِمَامُكُمْ مِنْكُمْ”

“How will you be when the Son of Mary descends amongst you, and your Imam is from among you”

[Sahih al-Bukhari 3449]

Narrations such as these are the reason that Muslims worldwide think Jesus, son of Mary, will quite literally descend from the heavens. However, when we turn to take a look at the Holy Quran we find something which looks like a contradiction between Islamic beliefs. The Holy Quran states:

“وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ”

“And Muhammad is but a Messenger. Verily, the Messengers have passed away before him.”

[Holy Quran 3:145]

The word الرُّسُلُ (the Messengers) includes all prophets and leaves no exception for Jesus, son of Mary. This verse means all Messengers before the Holy Prophet (sa) have passed away. This is just one verse out of more than 30 that clearly

prove the death of Jesus (as).

Due to such glaring and apparent contradictions, non-Ahmadi Muslims for centuries have reinterpreted such explicit verses to include the belief of Jesus (as) coming from the heavens. For example, for the aforementioned verse, they would add “many” Messengers have passed away before him, whereas this is not the real meaning. These reinterpretations are weak, and do not address the root of the issue.

Hazrat Masih Maud (as) was told by God Almighty explicitly:

“مسیح ابن مریم رسول اللہ فوت ہو چکا ہے اور اُس کے رنگ میں ہو کر وعدہ کے موافق تو آیا ہے
وكان وعد الله مفعولا انت معي وأنت على الحق المبين أنت
مصيب ومعين للحق”

[Urdu] The Messiah son of Mary, Messenger of Allah, has died and infused in his colour you have come according to the Promise.

[Arabic] And the Promise of God was bound to be fulfilled. You are with Me and you stand upon the manifest truth and you are upon the right, and supporter of the truth.

[Ruhani Khazain Izala-e-Auham Part 2 Vol. 3, pg. 402]

The revelations, and divinely guided words of Hazrat Mirza Ghulam Ahmad (as) solved the millennia-long disputes about the coming of the Messiah. And the Holy Quran and authentic narrations no longer contradicted each other.

The real meaning of the Holy Prophet’s (sa) words was therefore proven to be that a man from among the Muslims themselves would lead the Muslims and would be given the title of “Jesus son of Mary” as he would be infused in his

colour. This means this prophesied Messiah of the Muslims would be similar to Jesus in disposition, and would reform the corrupt Muslims as Jesus (as) came to reform the corrupt Jews. The Prophet (sa) said, "You will follow the wrong ways of your predecessors so completely and literally that if they should go into the hole of the lizard, you too will go there." We said, "O Allah's Messenger (sa)! Do you mean the Jews and the Christians?" He replied, "Whom else?"

[Sahih al-Bukhari 3456]

In another narration, the Prophet (sa) stated:

“لِيَأْتِيَنَّ عَلَى أُمَّتِي مَا أَتَى عَلَى بَنِي إِسْرَائِيلَ حَذْوَ النَّعْلِ بِالنَّعْلِ”

“What befell the children of Israel (Jews) will befall my Ummah, just like one shoe is a copy of another.”

[Jami` at-Tirmidhi 2641]

The state of the Muslims now is exactly like the state of the Jews who waited for the physical descent of Elijah (as). When Jesus (as) told them that his coming was fulfilled in the spirit of John the Baptist (as), they refused and sought to punish him in court. Such is the case of the Muslims today; they sought to punish The Messiah, Hazrat Mirza Ghulam Ahmad (as), in court many times, but ultimately failed. Hence, if the Muslims have become exactly like the Jews, then they warrant a Jesus-like figure for their revival.

This is why in the initial famous Hadith on the coming of the Messiah it reads: "How will you be when the son of Mary descends amongst you and your Imam is from among you". The words, "and your Imam is from among you," clearly prove that the Messiah of the Muslims would be born among Muslims themselves and would be a Jesus-like figure rather than Jesus himself. God has limited the scope of Jesus' (as) message Himself:

“وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ”

“And we made him a Messenger to the children of Israel”

[Holy Quran: 3:50]

These few verses of the Holy Quran, and Hadith are basic references which explain what Ahmadi Muslims believe. Any seeker of truth can understand the truth with the slightest bit of reflection upon them.

Khalifatul Masih IV (rh) states:

“The pursuit of pleasure in every sphere of life requires change and novelty to provide a greater kick. Things, which used to satisfy in the past, no longer do now. Smoking and traditional intoxicants fail to provide the kick, which the progressively restless society requires. Drugs of all sorts begin to appear and no measure whatsoever taken to suppress the menacing trend of drug-addiction is enough. Yet, the drug addict still requires a greater kick. So a stronger, more addictive and lethal drug like crack is invented.”

(Islam's Response to Contemporary Issues, pp. 72-73)

Khalifatul Masih IV(rh) states:

“To find time for light entertainment is neither bad nor prohibited in Islam. But ... if, instead of providing a genuine outlet for the stresses of life, entertainment becomes an objective in itself, it would be condemned as *laghw* (vain and wasteful) in the Quranic terminology. When entertainment begins to interfere in the daily pursuits of life or takes a toll upon one’s time, which could be better spent otherwise, it too would be classified as vain...”

(Islam’s Response to Contemporary Issues, p. 111)