

AD-DUHA

An Educational and Spiritual Publication

Lajna Ima'illah Australia

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EDITORIAL TEAM

Once again, the Ad-Duha team is delighted to bring forth this issue of the Lajna magazine. The Ad -Duha Team is extremely grateful to Allah Almighty, Who has enabled the team to put this magazine together. The team also extends friendly salutations to all those who read this magazine, throughout Australia as well as in other countries of the world. The scope of this magazine is to provide articles that are not only educational and inspirational, but also capture the interests of the readers, who come from a variety of backgrounds with diverse appeal.

Please remember that the Ad-Duha magazine is published under the auspices of Lajna Imaillah and encourages contributions from Lajna and Nasirat membership of Australia.

The Ad-Duha team would like to take this opportunity to provide some guidelines for those who wish to write for future issues of the Ad-Duha magazine:

1. For Urdu articles, it is strongly recommended that you submit typed articles, although it is not a pre-requisite.

2. For English articles remember to run spell check and grammar check on your article before submitting it. The article should be typed in font "Arial Narrow", size 12 with no line-spacing for matting; however, we do encourage that you fully justify the text. The Ad-Duha team encourages writers to provide a brief introduction about themselves along with their submissions.

3. The Ad-Duha team highly encourages the writers to provide accurate references for the Quranic verses and the Ahadith used in their articles. The format for Quranic verse is (Ch # : v #) and the format for Hadith is the name of the authority the Hadith is being reported on, for instance, Bukhari, Tirmidhi, Muslim, etc., which should be included in brackets at the end of the Hadith.

4. For research and any other articles, the team strongly encourages the writers to provide a bibliography for the material consulted in the articles. If photographs are being submitted, captions explaining the photographs should be included. You may refer to the following websites: [http:// en.wikipedia.org/wiki/Bibliography](http://en.wikipedia.org/wiki/Bibliography) or <http://www.aresearchguide.com/12biblio.html> for the format of bibliography. For further help, you may contact the Editor.



Meet the Team

5. The Ad-Duha team would love to receive feedback from viewers and constructive suggestions may also be published in future issues. If something published in the magazine triggers you to generate an opinion, don't let the thought fade; capture it on paper and send it to us by email as specified below.

6. The Ad-Duha team is making every effort to improve the standard of the Lajna Publication but it needs YOUR help to do so. We also need typists, especially for Urdu articles. If you think that you can contribute in any way (graphics, layout, typing, editing, researching, printing, distributing, etc.), to make this magazine a better one, we would love to hear from you.

Please note that Ad-Duha magazine is published under the auspices of Lajna Immaillah Australia. Editors reserve the right and discretion to revise articles for content and length. Please note that articles published in this magazine reflect views of the respective authors and may not reflect the views, beliefs and tenants of the Ahmadiyya Muslim Community.

Jazakallah Ahsan ul Jaza!

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For more information on the Ahmaddiya Muslim Community Australia, please visit www.ahmadiyya.org.au

For general information about the Ahmaddiya Muslim Community, please visit www.alislam.org

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Selected Verses from
The Holy Quran

وَمَنْ يُّهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرْعًا كَثِيرًا وَاسْعَةً^ط وَمَنْ
يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ
أَجْرُهُ عَلَى اللَّهِ^ط وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿١٠١﴾

And whoso emigrates from his country in the cause of Allah will find in the earth an abundant place of refuge and plentifulness. And whoso goes forth from his home, emigrating in the cause of Allah and His Messenger, and death overtakes him, his reward lies on Allah, and Allah is Most Forgiving, Merciful. [4:101]

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً^ط
وَلَأَجْرُ الْآخِرَةِ أَكْبَرُ^ط لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٢﴾

And whoso emigrates from his country in the cause of Allah will find in the earth an abundant place of refuge and plentifulness. And whoso goes forth from his home, emigrating in the cause of Allah and His Messenger, and death overtakes him, his reward lies on Allah, and Allah is Most Forgiving, Merciful. [4:101]

Sayings of the Holy Prophet Muhammad (SAW)

On the Rules of Journeying

Abu Hurairah relates that the Holy Prophet said: When you travel through fertile land give the camels their share from the land and when you travel through barren land hasten your pace and thus husband their strength; and when you make camp for the night leave the track alone for it is also the track of the beasts and of insects during the night. [Muslim]

Abu Qatadah relates the when in the course of a journey the Holy Prophet made camp in the latter part all the night he would lie down on his right side, and when he made camp a short while before dawn he would stretch out in raising his arm would rest his head on his palm. [Muslim]

Anas relates that the Holy Prophet said: You should make it a rule to travel by night for the earth is folded during the night. [Abu Daud]

Abu Tha'labah Khushini relates that on making camp people would scatter among dunes and valleys till the holy Prophet said: Your dispersing among these dunes and valleys is from Satan. Thereafter when they made camp they kept close to one another. [Abu Daud]

Sa'ad ibn Amr relates that be Holy Prophet passed by a camel his belly was sticking to his back whereupon he said: be mindful of your duty to Allah in respect of these dumb animals. Ride them while they are in good condition and slaughter them and eat their meat when they are in good condition. [Abu Daud]

Abdullah ibn Ja'afar relates: The Holy Prophet made me ride pillion with him one day and confided something to me which I shall never disclose to anyone. I pride myself that he did not screen himself from me behind a wall for the trunk of a date palm. To this Barqani has added then the Holy Prophet entered a garden belonging to an Ansari and saw therein a camel which, when it perceived his presence, groaned and its eyes began to run. The Holy Prophet approached it and patted it on the hump and the base of its head; and inquired: Who is the owner of this camel? To whom does it belong? An Ansari came forward and said: Messenger of Allah, it is mine. He said: do you not fear Allah in the matter of these beasts of which He has made you owner? This camel complains to me that you starve it and work it hard. [Abu Daud]

Anas relates: When we made camp we unsaddled al beasts before saying our Prayers. Gardens of the Righteous (pgs. 180-181)



Sayings of the **Promised Messiah (AS)**

“My idea is – and the eyes can see and certify that it is true – that there is only one way to make progress and that is that people should recognise God and have a living faith in Him. Were we to talk of these things when the worldly people are assembled, they would laugh these things away. But we pity them. We are sorry that they cannot see what we see. God has given you the opportunity (talking to the people who had gone to be with him for some time) to travel a long distance to be here, and you have suffered the hardship of the journey. I think if it had not been for the strong faith that you have, you would not have been able to bear all these hardships. May God reward you and increase your faith so that you may get the eyes that can see the light, God has set down in this Age, through His grace.”
[So Said the Promised Messiah, p. 84]

“I shall cause thy message to reach the corners of the earth.” [Prophecy revealed to the Promised Messiah (AS)]

Hijrat in the Quran and Ahadith

Anum Ans

Hijrah, also spelled Hejira or Hijra (Migration or emigration), Latin, Hegira, from Mecca to Medina in order to escape persecution. The date represents the starting point of Muslim era.

The Quran and its message

Allah says: “And whoso emigrates from his country in the cause of Allah will find in the earth an abundant *place of refuge and plentifulness. And whoso goes forth from his home, emigrating in the cause of Allah and His Messenger, and death overtakes him, his reward lies on Allah, and Allah is Most Forgiving, Merciful.*” [An Nisa’, 4: 101]

Hijrah: The Wider Meaning

Imam and Nasa’ees reports in a Hadith, that a man asked: “O Messenger of Allah! Which emigration (Hijrah) is best?” The Prophet^(SAWS) replied: “To leave what your Lord U dislikes.” In the prophetic definition narrated by Imam Al-Bukhari: “the emigrant is the one who abstains from that which Allah has prohibited.”

It’s about sacrifice

The early companions of the Prophet^(SAWS) had to leave their relatives, homes, lands, wealth and business in Mecca for the sake of Allah. They had to start from off a fresh. That is why the Prophet^(SAWS) is acknowledging this difficulty – paired up each new migrant with one of their medina host, who displayed extreme generosity. This is why the Muslims during the leadership of Umar-ibn-e-Khattab^(RA) designated the beginning of the Islamic calendar to be the year of Hijra.

A Prime Example

That Hazrat Abu Bakr Sadiq^(RA) and Hazrat Bilal^(RA) narrates that Hazrat Ayesha^(RA) said:

“When the messenger of the Allah came to medina, both Hazrat Bakr^(RA) and Hazrat Bilal^(RA) became ill. I entered on them and asked ‘My father! How do you find yourself? Bilal! How do you find yourself?’ Hazrat Abu Bakr^(RA) said a line of poetry. “Every man wakes up among his family, whilst death is closer than the straps of his sandals”.

Hazrat Ayesha^(RA) said: “I came to messenger of Allah and I told him, he said: “O Allah! Make Medina dear to us like our love for Mecca and more. O Allah! Make it healthy and bless us in our weights and measures and remove its disease away from it”.

Editors *DESK*

History in its broadest aspect is a record of man's migrations from one environment to another. - Ellsworth Huntington

As you may have guessed, this volume of Ad-Duha is about migration (hijrat). The history of Islam, in fact, the world, is based upon migration. Whether that be from one city to another, like the Holy Prophet^(SAWS), or from one country to another, like our Second Khalifa^(RA), or even from one continent to another, like Ahmadis are forced to do due to prosecution.

With migration being such a huge part of our lives, as most of us, including me, migrated to Australia, I would like to share with you some advice on how best to integrate into this society.

Our beloved Prophet Muhammad^(SAWS) gave us this advice in the simplest of terms over 1400 years ago. He said:

"Love for one's country is part of faith." - (Sakhavi)

Islam does not draw any distinction between loyalty to one's faith and nation. Muslims who enjoy the liberty to practice and preach their faith are required to honour the government of their country, and to live as decent, law-abiding citizens.

Furthermore, Hadhrat Khalifatul Masih V^(ABA) also sets a high standard for Ahmadi's who have migrated, saying:

"... Immigrants should consider themselves indebted to the nation that has accepted them. They owe gratitude to both the government and the public and the way to repay this favour is that they should not waste time seeking only benefits and allowances from the state; rather, they should seek to contribute to the society as soon as possible. They should work hard and strive to enter employment, even if the only job they can get is basic labour work. Where this will enable them to maintain their personal honour and dignity, it will also be a means of relieving the burden on the state and removing the frustrations of the local people... We must show the world that we are people who promote peace in society and who spread only a message of love, compassion and human sympathy." – 8th September 2018, Jalsa Salana Germany

I hope and pray that we all find peace and harmony in this country, and also continue to spread the true teachings of Islam and Ahmadiyyat to the world. Ameen.

Wassalam,
Sofia Mahmood

Friday Sermon

Summary of Friday Sermon delivered by Hazrat Khalifaul Masih (V)^(atba) on 6th April 2018

Source: Friday Sermon Archives from www.alislam.org

After reciting the Tashahhud, Ta'wwuz, and Surah Al-Fatihah, Hazrat Khalifatul Masih V ^(aba) stated:

Although Spain is undoubtedly amongst the Western countries, but is economically less well established than other European countries such as France. However, compared to Pakistan, the economic conditions are far better for those people here who have emigrated from Pakistan. That is why many Pakistanis also come here for business or employment purposes. As far as Ahmadiis are concerned, when they emigrate from Pakistan, they do so due to two reasons; the foremost of those is the prevalence of restrictions placed upon religious activities and a lack of religious freedom for Ahmadiis in Pakistan. The second reason is to improve their economic situation.

Some people state their conditions truthfully as they file their asylum cases, but some also conjure stories, which is unnecessary. I have said many times that if one mentions truthfully the atrocities committed against us in Pakistan in the name of religion and merely states that, 'living in Pakistan under such circumstances puts me under extreme psychological pressure

which is akin to continuous torture,' then usually, the authorities or the judges understand this and hence adopt a helpful and sympathetic attitude. Thus, whilst putting forward one's case, there is no need to formulate exaggerated statements.

In any case, an Ahmadi should safeguard themselves from lying. Allah the Exalted has equated lying to shirk (associating partners with God). One can never expect from an Ahmadi that they would commit shirk. On the one hand he (an Ahmadi) claims that 'I am at the forefront in proclaiming the Oneness of God the Exalted and in coming into the servitude to the Holy Prophet (sa) and that I believe in the Imam of the Age, the Promised Messiah and Imam Mahdi (as).' However, on the other hand, he does not protect himself against this fundamental sin, which is the foremost duty of a believer in the Oneness of God. Thus, every Ahmadi should analyse themselves, lying to gain worldly benefits will render us extremely sinful in the eyes of God the Exalted.

Thus, as I have said, once we have emigrated from our homeland in order to safeguard our faith and in order to remain firm on our faith,

then we must give the utmost priority to the commandments of Allah the Exalted.

We should see as to what our preferences are after having accepted Ahmadiyyat, the true Islam. If these priorities are not in accordance with the commandments of God the Exalted, then we have failed to achieve the purpose of our migration. If our very foundation is based on a lie and if we have made the attainment of the world our sole objective, then we will not be the recipients of the blessings of Allah the Exalted.

We should always remember that our objective is not to attain the world and to be engrossed in worldly affairs. Nor is this the purpose of the creation of a believer. Only if we try to achieve the purpose of our creation set out by Him in order to attain the pleasure of God the Exalted, will we be able to acquire true success and fulfil the purpose of entering this world. We will most certainly acquire this world and its blessings as Allah the Exalted does not deprive those who march towards Him of religious and worldly blessings. Allah the Exalted has taught us this prayer to seek from Him the good of this world as well as the hereafter as He says (Arabic)

'Our Lord, grant us good in this world as well as good in the world to come, and protect us from the torment of the Fire'. (Al-Baqarah: 202)

In relation to this the Promised Messiah (as) states: 'A person is in need of two aspects for his prosperity; firstly, to remain safeguarded from all difficulties, adversities and trials etc, which befall him in this temporary worldly life. Secondly, to be safeguarded from sins, evils and spiritual ailments, which lead him away from God.' There are two (necessary) aspects for a person. Firstly, worldly hardships and ailments and secondly, spiritual hardships and ailments.

Further elaborating on (the word) *Rabbana* (our Lord), the Promised Messiah states, 'The truth of the matter is that there is a subtle indication towards repentance in the word *Rabbana* (our Lord). When a person says *Rabbana* (our Lord), he completely inclines towards Allah the Exalted.' The Promised Messiah (as) then states: 'The reason for this is that the word *Rabbana* (our Lord) requires (and implies that) a person has left other gods which he had previously created and turned towards this Lord. The fact of the matter is that a person creates multiple gods for themselves. He has utmost faith in his schemes and deceptions, as those are his very gods. If he is proud of his knowledge or power, then that is his god. If he is proud of his beauty or wealth,

then that is his god. In short, there are thousands of such gods which are attached to him. Until he does not forsake them, bow his head before the One True Lord and fall at His threshold reciting the heart-rendering prayer of *Rabbana* (Our Lord), then he cannot understand the nature of the True Lord.”

Therefore, we must always keep this principal in mind. There was mention of paying the due rights to worshipping, so we should remember that we can only make the efforts to do so when we fulfil the objectives of our creation in accordance with the commandments of God Almighty.

In this regard God Almighty states: (Arabic) *‘And I have not created the Jinn and the men but that they may worship Me.’* (Al-Dhariyat 57). Thus, when we examine the commandments of Allah one after the other, (we come to know that) each one of them draws our attention towards not forgetting God Almighty.

Your worldly pursuits should not make you forget the remembrance of Allah, nor should you aim to only fulfil your worldly desires and attain the world.

Regarding this the Promised Messiah (as) states in one place “It is evident that man is not in the position to decide the purpose of his own life because nor did he come into this world by choice, nor will he return by choice. In reality he is a creation, but the One Who created him and granted him greater and loftier faculties than beasts, (i.e. in comparison to other creatures He created man as the noblest of all creatures) can be the one Who declares the purpose of His creation. Whether someone understands this or not, there is no doubt that the purpose of man’s creation is to worship God Almighty, attain a true comprehension of Him and to completely lose oneself in Him.

When man keeps this purpose in view, they become true believers and such persons also obtain the acceptance of God Almighty through worldly blessings.’

It is the duty of every Ahmadi that after migrating here you should strive to fulfil this important obligation. Ahmadi everywhere should inform others in their surroundings about the true Islam. The morals and standards of

worship of every Ahmadi should be such that it should attract the attention of others. We must acquaint the world with the fact that the purpose of worldly blessings provided by Allah Almighty is not to take one away from Him, rather, these blessings are here to draw us closer to Him. Hence, such blessings should be utilized in moderation, otherwise one will head towards destruction.

Four or five years ago, the world did not envisage the fact that it was heading towards destruction or was not ready admit to this fact. However today the situation is completely different. Ahmadis everywhere should focus their attention towards gaining the pleasure of Allah Almighty and should strive in this regard. It is only the Grace of Allah the Almighty that can save the world from destruction. Only through prostrating before Him can we please Him. Every Ahmadi should remember that simply believing in the Promised Messiah (as) is not enough to enable you to acquire the rewards of this world and the hereafter, nor can it save you from the punishment of the hellfire. In fact, by accepting the Promised Messiah (as) it places an even greater responsibility to fashion our lives according to the pleasure of God Almighty.

The Promised Messiah (as) states: Remember that simply doing the *Bai'at* (oath of allegiance) is of no benefit; God Almighty is not pleased with this practise until one

does not adhere to the true essence of *Bai'at*. Until then this *Bai'at* is not the true *Bai'at* and is merely a ritual. Therefore, it is essential to make an effort towards fulfilling the true purpose of the *Bai'at*."

The Promised Messiah (as) says: "The difference between a truthful Muslim and a dishonest Muslim is that a dishonest Muslim only conjures plans but does not fulfil them. Instead a truthful Muslim sees any plans to fruition rather than making statements. Thus, when God Almighty sees that my servant is offering their worship for my sake and is benevolent towards my creation, at that point He sends down his angels, thereby making a distinction between a true Muslim and a false one, in accordance with His promise."

Therefore, it is vital for every single one of us to strive to become a true Muslim. One should derive benefit from the fruits and blessings of this world in a manner that one becomes the recipients of the blessings in the hereafter.

We should fulfil the due rights of our worship.

Since we have been forced to leave our countries due to our faith, whilst settling here we should strive to act on the teachings of our faith. May Allah enable every single one of us to achieve this.

Islam: A Religion of Peace

Naushaan Ahmed

Post 9/11, the world's socio-political and socio-cultural climate has taken a drastic shift in thinking towards a dogmatic ideology, coupling Islam and violent extremism together. This unsophisticated logic negates the fundamental principles of Islam, yet it is convenient as it defines a sole driver of conflict for a simple and ignorant solution: islamophobia. A pursuit in understanding the complex roots of violence can seem overwhelming, thus the ironic solution of associating Islam with its direct antithesis seems like an easy fix. This framing, however, is inherently flawed as it posits that violent extremism is central to the tenets of Islam rather than committed by its individuals.

Contrary to this general belief, Islam, in reality, is a righteous religion which teaches its followers to live a simple and peaceful life. How can such a religion advocate for violence, when every chapter of its Holy Book begin with a verse that breathes the spirit of peace; *'In the name of Allah, the most gracious, the ever merciful'*. It is clear that mercy and integrity are the cornerstones of Islam, thus, considering today's political and cultural atmosphere, it is crucial to accentuate the peaceful doctrines of this religion as it is too often the subject of misinterpretation and misunderstanding.

The word '*Islam*' is derived from the Arabic root word '*Sal'm*', which literally defines as peace. Peace is associated in the Qur'an with the Almighty God, regarding it as the defining article of life intended for humanity. Corruption and violence, on the other hand, are recognised as a plague to humanity, *"Whosoever killed a person — unless it be for killing a person or for creating disorder in the land — it shall be as if he had killed all mankind."* [Surah Ma'idah, 5:33]

The Holy Prophet Muhammad (SAWS) himself said that one whosoever sheds the blood of an innocent is not considered a Muslim, such people are sinners and weak in faith. Further, the Qur'an states that one of Allah's attributes is As-Salaam, meaning he is 'The Source of Peace'. From this emerges the universal Islamic greeting, Assalam o Alaikum Warahmatullah Wabarakatuhu, *"May the peace, mercy, and blessings of Allah be with you"*. The Islamic greeting in itself encapsulates Islam's intrinsic roots of peace, instructing believers to greet each other with such words of goodwill and humility.

The Founder of Islam (SAWS) has everlastingly embedded and impressed love and respect for all mankind and religions within the hearts of all Muslims. He (SAWS) was the living embodiment of Islam's peaceful teachings, despite the incessant cruelties of the opponents when the Prophet (SAWS) preached and conveyed the message of Islam. The Qur'an states, *"I swear by his repeated cry 'O my Lord!' that these are a people who will not believe. Therefore, turn aside from them, and say, 'Peace;' and soon shall they know"* [Surah Zukhruf, 43:89-90]. This illustrates the Prophet Muhammad (SAWS) personifying the principles of mercy and compassion for all people, thus embodying the message of peace for Islam itself. It is manifest that the Prophet's (SAWS) noble mission epitomises the mission of Islam, spreading peace and a message of love and kindness in the world.

The Holy Prophet's (SAWS) life is abundant with stories of how he earned the title of being a peacemaker. One incident especially exemplifies this and serves as evidence for his character; at the age of 35, before he became a Prophet, the Makkans demolished the Ka'bah to rebuild it. After rebuilding they were arguing over who would have the honour of placing the black stone in its place. The tribes of Banu Abdu-Dar and Banu-Adi pledged to fight to the death to claim this, but the Holy Prophet (SAWS) – wisest of

men – suggested the first person to enter the Ka'bah the next morning would make the final decision. By Allah's wish, the Prophet ^(SAWS) himself was the first to enter the next morning, and he averted conflict by placing the stone on a linen cloth which was lifted by the chief of each tribe from where the Prophet ^(SAWS) placed it in its crevice. This single incident of noble conduct and mannerism manifests the peace-making character of the Prophet ^(SAW), illustrating the overall foundation of peace of Islam itself.

It is disappointing that in the modern world Islam is associated with extremism due to the actions of certain individuals, surely if all Muslims followed the Prophet's ^(SAWS) teachings in the same manner then perhaps the true beauty of Islam would not be masked the way it is today.

The Ahmadiyya Muslim Community promotes these teachings of tolerance and compassion by following the unequalled example demonstrated by the Holy Prophet Muhammad ^(SAWS). Our community lives by the motto, 'Love for All, Hatred for None', further typifying Islam's message of peace. The founder of the Ahmadiyya Community and the Promised Messiah, Hadhrat Mirza Ghulam Ahmad ^(AS) emphasised these peaceful teachings of Islam, clarifying that the Jihad with the sword is prohibited and instilled the spirit of Jihad with the pen following the Arabic term, '*fantasirat*', in the verse, *"And when books are spread abroad."* [Surah Takwir, 81:11]

In his book '*A Message of Peace*', The Promised Messiah ^(AS) states, *"A religion which does not inculcate universal compassion is no religion at all. Similarly, a human being without the faculty of compassion is no human at all."*

Moreover, the current and fifth Caliph of the Ahmadiyya Community, Hadhrat Mirza Masroor Ahmad ^(ABA) in his book '*World Crisis & Pathway to Peace*', states, *"Islam is completely against compulsion and extremism; rather, it advocates peace and harmony at all levels of society. It is quite impossible for Islam to teach violence or compulsion because the very meaning of 'Islam' is to live in peace and to provide peace to all others."*

Thus, in a world bedevilled with chauvinism and xenophobia for cultural, racial, and religious differences, the Ahmadiyya Muslim Community is the panacea to the evils of society. Keeping in mind this current state of the world, Hadhrat Mirza Masroor Ahmad ^(ABA) further elaborates on the wrongful blame of violent extremism on Islam due to the acts of certain individuals, *"True justice requires that the vested interests of individuals or groups should not be attributed to the teachings of a religion. Such acts should not be used as an excuse to unfairly level criticism at any religion or its founder. It is an urgent need of the time that, in an effort to establish global peace and harmony, all people should display mutual respect for one another and for all religions."* It is thus manifest that the religion of Islam is prophetic and universal in scope, presenting a path to the peaceful existence of all humans based on the central theme of worshipping the One God; and the key to establishing world peace is mutual respect for all.

It is thus manifest that in today's society where Islam is perceived by many as an aggressive, extremist religion, the complexity of today's violent extremism should be embraced over distorted, black and white narratives. It is also necessary for the true, peaceful teachings of Islam to be highlighted in the hope of informing misconceptions and educating the ignorant.

One day when this is achieved, the world can stop directing its ill-advised attention on one alleged factor warped beyond recognition. It is clear that Islam epitomises every definition of the word 'peace'. Every teaching, principle and article of Islam are posited on peace and any deviation would indisputably be constructed on misconception. Thus, we should understand the philosophy of peace in Islam and base our actions upon this and follow the example of the Holy Prophet ^(SAWS) in his mission of world peace.

The Holy Prophet^(SAWS) of Islam's Hijrat to Madina

Fozia Shahid

The pledges of 'Awabah

During the Hajj season, tribes from all over Arabia came to Makkah to perform their pilgrimage. Although their worship was not anything like which Islam has taught us, they regarded the Holy Ka'ba as an important building. The Holy Prophet (SAWS) took advantage of this time of the year by meeting the visitors and introducing the teachings of Islam to them.

The people of Madina, which was called Yathrib in those days, also used to come to Makkah every year. The two main tribes in Madina were the Aws and Khazraj. They were great enemies of each other, and many battles had been fought between them.

In the eleventh year after the beginning of the Holy Prophet's^(SAWS) mission, he met 6 people from the tribe of Khazraj in Makkah during the Hajj season. When he spoke to them about Islam, they were very interested because they had heard from the Jews of Madina, that one day there would be a Prophet who would come from Arabia. The Jews knew this because it was written in their Holy Book, the Torah, which had been revealed to Prophet Musa^(AS). The People of Khazraj believed that this was the very same Prophet and so they became Muslim. On their return to Madina they made efforts to teach people about Islam and soon many people wanted to know more about this new religion.

In the following year, 12 people came to Makkah to meet the Holy Prophet^(SAWS). The meeting took place at 'Awabah and resulted in the first Islamic agreement. After embracing Islam, they took a pledge to "not associate anyone with Allah, to not steal and not to bury their daughters alive.

They promised not to slander one another and to perform good deeds."

The Holy Prophet^(SAWS) promised them that if they acted according to the pledge they would be rewarded with Paradise by Allah. This agreement is called the "First Pledge of 'Awabah". The 12 people returned to Madina, their hearts filled with faith. They wrote back to the Holy Prophet^(SAWS) asking him to send someone to Madina who could teach them more about Islam.

The Holy Prophet^(SAWS) sent Mus'ab bin Umayr and Ibne Umme Maqtoom to teach them. The missionaries did their work so well that there was a great change in the thinking in Madina. The people eagerly awaited the Hajj season so that they could meet the Holy Prophet^(SAWS) and personally declare their readiness to help Islam.

The next year a Hajj caravan consisting of 500 people, mainly from the tribe of Khazraj, left Madina for Makkah. It included 73 Muslims, two of whom were women. The rest of the people were those who wanted to find out more about the religion before becoming Muslims. They met the Holy Prophet^(SAWS) on the 13th of Zulhajj at 'Awabah.

During the meeting, the Holy Prophet^(SAWS) addressed them and recited verses from the Holy Quran. The words of the Holy Prophet^(SAWS) made a great impression on all the listeners and they all were ready to express their faith in Islam at his hands. Everyone swore the oath of allegiance (*Ba'it*) at the hands of the Holy Prophet^(SAWS). This event is known as "the second pledge of 'Awabah".

The Holy Prophet^(SAWS) then promised the people that he would come to Madina himself. Once the ceremony was over,

the people left for their homes.

A point to note is the fact that so many people of Madina had accepted Islam after only a few years of being introduced to the religion, while in 13 years of preaching only a few Makkans had become Muslims. There be can two reasons for this:

Firstly the people of Madina had heard about an Arabian Prophet from the neighboring Jewish tribes. The Jews claimed that when that prophet would appear, he would preach Judaism. In any case, the Aws and Khazraj tribes were more prepared to believe the Holy Prophet^(SAWS) when he claimed to have been appointed by Allah.

Secondly the people of Aws and Khazraj were tired of the endless quarrels between their tribes, who had been at war on and off for over 120 years. They looked forward to the arrival of an authority who would bring peace to their region.

The time was now ripe for the Holy Prophet^(SAWS) to leave his home in Makkah. Life in that city was becoming more and more difficult for the Muslims, who faced endless persecution at the hands of the Quraish.

The Hijrat to Madina

When the Quraish realised that the Muslims now had the support of the people of Madina, they were very disturbed. In order to crush the spirit of the Muslims, they increased their efforts at persecuting and harassing them.

The companions of the Holy Prophet^(SAWS) complained to him about the harsh treatment they were receiving at the hands of the unbelievers. He asked them to give him a little time to make a decision. After a few days, he advised all Muslims to migrate to Madina secretly, and await his arrival there.

When the order to migrate was given, the Muslims left Makkah one by one, giving

excuses for their departure. Because they were afraid of the reaction of the Quraish, they kept their destination secret. As a result, most of them had to leave their possessions and wealth behind.

The Quraish suddenly realised that the Muslims were all leaving Makkah. They managed to detain a few, but by that time majority had already escaped and were on their way to Madina. In Makkah there only remained the Holy Prophet^(SAWS) and his family, Imam Ali^(RA)



Makkah (Aerial View)

and a few old and ill Muslims. Final arrangements were being made for those last few Muslims also to leave.

The Quraish were enraged at this mass escape. They knew that the Muslims would now become a danger to them. At the meeting assembly of Daar-n-Nadwa, where all important decisions were made, the Quraish decided that the only action that would stop the spread of Islam would be the murder of the Holy Prophet^(SAWS). This idea was popular, and the only problem was the revenge that Bani Hashim, the family of the Holy Prophet^(SAWS), would take on the killer. Finally, Abu Jahl suggested that instead of sending a single man to kill the Holy Prophet^(SAWS), they should send one young man from each tribe. That way, the Bani Hashim would find it impossible to lay the blame on any one person.

This plan was approved, and 40 young men were selected to carry out the cowardly deed. On the same night that the Quraish planned to kill Holy Prophet^(SAWS), he was commanded by Allah to leave Makkah for Madina. The

angel Gabriel^(AS) informed the Holy Prophet^(SAWS) of the wicked intentions of the Quraish. The Holy Prophet^(SAWS) said to Imam Ali^(RA), "Sleep in my bed tonight and cover yourself with the green sheet that I use when I sleep".

He then instructed Imam Ali^(RA) to follow him to Madina after he had returned the property that certain people of Makkah had left with Holy Prophet^(SAWS). Imam Ali^(RA) was quite content to obey the orders he had been given because he knew that his actions would mean the safety of the Holy Prophet^(SAWS).

He used to say in later years that despite the deadly danger, he slept peacefully the whole night.

As night approached, the house of the Holy Prophet^(SAWS) was encircled by the 40 men of Quraish. They decided to wait until the morning before carrying out their assignment.

When half the night was over, the Holy Prophet^(SAWS) left his house to begin his journey. As he came out of the house he threw some sand towards the men who were waiting to kill him and recited the following verse:

"And We have set a barrier before them and a barrier behind them, and have covered them over, so that they cannot see." [Surah Ya Sin, 36:10]

The Holy Prophet^(SAWS) continued his way without raising the suspicions of the men who waited for him. In the morning, the men burst into his house and made for the bed making a great noise as each tried to be first to strike a blow. On hearing the commotion, Imam Ali^(RA) calmly raised his head from the pillow and threw the green sheet aside.

The sight of Imam Ali^(RA) stopped the would-be killers in their tracks. "Where is Muhammad?", they demanded. Imam Ali^(RA) replied, "Did you hand him to me, so that I may deliver him back to you? Anyway, he is not in the house at present."

The Quraish were frustrated at their failure but they left Imam Ali^(RA) unharmed because they had no quarrel with him. They left the house, regretting their decision to wait till the morning. Meanwhile the Holy Prophet^(SAWS) was undergoing further adventures on his journey to Madina, knowing that he was safe from the enemy because he had the protection of Allah. In the Holy Qur'an, Allah says:

"And remember the time when the disbelievers plotted against thee that they might imprison thee or kill thee or expel thee. And they planned and Allah also planned, and Allah is the Best of planners." [Surah Anfaal, 8:31]

While Imam Ali (RA) lay on his bed, the Holy Prophet^(SAWS) began his journey out of Makkah. Before he had left the city, he met Abu Bakr^(RA) on the way and took him along with him. The Holy Prophet^(SAWS) knew that the Quraish would waste no time in pursuing him once they learnt of his departure, so he took refuge in the Cave of Thaur, which was to the south of Makkah on the way to Madina.

The sacrifice of Imam Ali^(RA), when he took the place the Holy Prophet^(SAWS) on the night of migration, pleased Allah so much that He revealed the following verse:

"And of men there is he who would sell himself to seek the pleasure of Allah; and Allah is Compassionate to His servants." [Surah Baqarah, 2:208]

When the Quraish found out that the Holy Prophet^(SAWS) had left Makkah, they sent men to block all routes leading to Madina. They also hired some men who could trace the location of travelers by their footprints. It was declared that whoever gave correct information about the hiding place of the Holy Prophet^(SAWS) would be rewarded with 100 camels.

One of the best trackers of the Quraish, a man named Abu Karz, traced the footprints of the Holy Prophet^(SAWS) to the cave of Thaur. However, when some men



Cave of Thaur

came near the mouth of the cave, they saw that its entrance was blocked by a spider's web and some wild pigeons had laid eggs in the nest at the entrance.

The men knew that the spider and pigeons would not have made their homes there if there had been anyone in the cave. Also, if the web had been from before, it would have been damaged if someone had entered the cave. They therefore returned without looking inside. By this miracle, Allah protected His beloved messenger.

The Holy Prophet^(SAWS) remained in the cave for three days and nights. On one of these nights Imam Ali^(RA) came to visit him. The Holy Prophet^(SAWS) told him to arrange for camels for Abu Bakr^(RA) and himself.

He also directed him to announce in Makkah the following day that if anybody had left something in trust with Holy Prophet^(SAWS), or had loaned him anything, he should claim it from Imam Ali^(RA).

He further instructed Imam Ali^(RA) to make arrangements for the Fawaatim (the three Fatimas - Fatima az-Zahra^(RA), Fatima binte Asad and Fatima binte Zubayr), as well as any other members of Bani Hashim who wished to leave Makkah. Imam Ali^(RA) was to escort these people personally to Madina.

On the fourth day, Imam Ali^(RA) sent three camels to the cave along with a reliable guide named Urayqit. The Holy Prophet^(SAWS) and Abu Bakr^(RA) then left with the guide for Madina, travelling

along the coastal route to avoid the Quraish riders.

It is from this night that Muslims mark the beginning of the Islamic Era or the Hijra calendar. This is because the migration marked the beginning of centralization of Muslims in Madina and setting up of the first Muslim state.

The journey to Madina was some 400 kilometers and they travelled mostly at night and rested during daytime. Despite their care, they were spotted by a man who went immediately to Quraish and reported what he had seen.



To claim the reward alone for their capture, a man called Saraqah convinced the Quraish that the man had seen some other people and that it would be a waste of time to follow them. He then went to his house, armed himself and rode a swift horse to the spot where the Holy Prophet's^(SAWS) party had been last seen. Saraqah was a strong man and his approach made Abu Bakr^(RA) very worried. However, the Holy Prophet^(SAWS) told him the same thing he had said to him when they had nearly been discovered in the cave of Thaur:

"...Grieve not, for Allah is with us..." [Surah Tawba, 9:40]

In the meantime, the Holy Prophet^(SAWS) prayed to Allah to be protected from the mischief of Saraqah. Suddenly, the man was thrown violently from his horse. He realised at once that it was not an accident but rather a warning due to his bad intentions.

He therefore turned to the Holy Prophet^(SAWS) and asked for his forgiveness and offered to help him in any way he could. The Holy Prophet^(SAWS) told him to return to Makkah and stop people from pursuing them. Saraqah then returned to Makkah, telling whoever he met on the way that there was no trace of the Holy Prophet^(SAWS) on that Route.

On the 12th of Rabiul Awwal, the Holy Prophet^(SAWS) arrived at Quba, outside Madina. Here he awaited the arrival of his cousin Imam Ali^(RA).

The village of Quba was the centre of the tribe of Bani Aws. The Holy Prophet^(SAWS) stopped at this place and stayed at the house of the chief of the tribe. At Quba, many Muslims were waiting to escort him into Madina, which was not very far away.



Masjid Quba

The Holy Prophet^(SAWS) stayed there for a few days while he waited for the arrival of Imam Ali^(RA). During this time, he laid the foundation of mosque for Bani Aws. This was the first mosque of Islam.

Meanwhile in Makkah, Imam Ali^(RA) declared to the people that whoever had left any belongings in trust with the Holy Prophet^(SAWS) should come and claim it back. He stayed in Makkah for three days until everything had been returned to its rightful owner. Then he gathered the women of the household of the Holy Prophet^(SAWS) and any Muslims who still remained in Makkah and prepared to leave. The group left for Madina at night.

The spies of the Quraish came to know about the migration of this last group of

Muslims and pursued them. They caught up with Imam Ali^(RA) at a place called Zajnaan. The Quraish insisted that the Muslims should return to Makkah and hot words were exchanged between the two groups.

The women were getting very nervous at the presence of the Quraish and finally Imam Ali^(RA) realised that he had no alternative but to defend the Muslims by force. He therefore turned to the Quraish and said, "Whoever wishes that his body be cut into pieces and his blood to be shed should step forward".

Seeing the look in the eye of Imam Ali^(RA) to the Quraish changed their attitude and let them go.

Imam Ali^(RA) managed to guide his group into Quba three days after the arrival of the Holy Prophet^(SAWS). His feet were swollen and bleeding, a sight which brought tears to the eyes of the Holy Prophet^(SAWS).

One day after the arrival of Imam Ali^(RA), the Holy Prophet^(SAWS) proceeded to Madina. Both the Muhajirs (the Muslims who had migrated from Makkah) and the Ansar (the Muslims of Madina) lined the streets of Madina eagerly awaiting the first appearance of the Holy Prophet^(SAWS).

When his camel came down at a place called Thaniyatul Wida and set its foot on the land of Madina, he came into view of the waiting people. They greeted him warmly and began singing in joy "The moon rose for us from Thaniyatul Wida. It is our duty to be thankful for this blessing till the day when even one person, who prays to Allah and worships Him, is left on the face of the earth".

The arrival of the Holy Prophet^(SAWS) in Madina was cause for great celebration among the Muslims. As his camel entered Madina, the chiefs of various tribes hurried forward to hold the reins of the animal, each insisting that the Holy Prophet^(SAWS) be his guest and stay at his house.

The Holy Prophet (SAWS) took care of this delicate problem by saying, "Let the camel walk. I shall stop wherever it kneels down".

Everybody looked eagerly to see where the camel would finally stop. The camel stopped and bent its knees in large piece of land which belonged to two orphan boys, Sahl and Suhayl. The land was used for drying dates and agriculture. The nearest house was that Abu Ayyub Ansari. His mother grabbed the opportunity and quickly took the possessions of the Holy Prophet (SAWS) to her house.

The competition for who should take the Holy Prophet (SAWS) for meal began, but the Holy Prophet (SAWS) cut short all the arguments by asking, "Where are my belongings?"

When he was told that Abu Ayyub's mother had taken them, he went towards that house. Abu Ayyub was delighted to have the honour of being the host of the Holy Prophet (SAWS), who stayed with him for about seven months, until his house next to the mosque was ready.

The Holy Prophet (SAWS) wished to build a mosque over the plot where his camel had stopped. The orphans whose property it was wanted to make the land a present to him but he refused the offer, and paid the price of the plot, which was 10 dinars in gold.

After the purchase, the ground was cleared of the trees and the mosque, 54 yards in width by 60 yards in length, was built over it with clay and mud. The roof was made with palm-wood and covered with palm branches and leaves. To one side, apartments were built for the Holy Prophet (SAWS) and his family and on the other side rooms were provided for about 70 of the poorer people of Madina who had no house of their own. These rooms were called "Suffa". The construction work was shared equally between the Muhajir and the Ansar.

The Holy Prophet (SAWS) also shared in the work although Ammar bin Yasir, an early convert and faithful companion, seldom allowed him to do anything and used to do the Holy Prophet's (SAWS) share himself.

Ammar was the first person to begin work on the foundation of the mosque. One day the Holy Prophet (SAWS) affectionately dusted his body clear of mud and told him, "O Ammar you will be killed by a group of oppressors while you will be inviting them to truth."

This prophecy was well known, and 38 years later, Ammar was killed fighting on the side of Imam Ali (RA) against Muawiya in the battle of Siffin. At that time many of Muawiya's men realised that they were on the wrong side and left him.

Although the mosque was very simple in structure, it was the best in the whole history of Islam. It became the centre of Muslim activity in Madina. The daily and Friday prayers were held there. From this mosque the Holy Prophet (SAWS) taught people about the religion of Allah and thousands become Muslims.

The mosque was called Masjid un Nabawi and still stands in Madina today, although it is very much larger. Before the migration of the Holy Prophet (SAWS), Madina was called Yathrib, but after his arrival it became known as Madina tun Nabi (the City of the Prophet) or Madina for short. The Muslim Hijra calendar began from that year. Today, it is over 1400 years since those early days of the arrival of the Holy Prophet (SAWS) in Madina.



Masjid Nabwi

The Significance of the Hijrah (622 CE)

Khola Usman

Allah says in the Quran:

“Those who believe and emigrate from their homes for the sake of God and strive in the cause of Allah with their property and their persons have the highest rank in the sight of Allah. And it is they who shall triumph. Their Lord gives them glad tidings of mercy from Him, and of His pleasure, and of Gardens wherein there shall be lasting bliss for them; They will abide therein for ever. Verily, with Allah there is a great reward.” [At-Tawbah, 9: 20-22]

The significance of Hijrah (the migration of Prophet Muhammad^(SAWS) from Makkah to Madina in 622 CE) is not limited to Islamic history or to Muslims. The Hijrah not only reshaped – socially and politically – the Arab Peninsula, but also had its impact on worldwide civilizations. Throughout the history of Islam, the migration was a transitional line between the two major eras, regarding to the message of Islam: the era of Makkah and the era of Madina. In its essence, this signified a transition from one phase to another, as follows:

- Transition, which is most significant for early Muslims, to the phase in which Islam was not only the act of worship, but a way of life. This was encompassing (surrounding) politics, economy, social interactions, and every other aspect of life. This was the first time when Islam was looked upon as a comprehensive religion.
- Transition from a position where Muslims represented a small group of people, surrounded by enemies, and threatened by death, to the position of a regional power with a strong central leadership. This was one that was surrounded by a large number of followers and allies.
- Transition from being a simple Islamic group of believers, to being the Islamic nation. This was an organized Islamic state, with a central leadership and other organizations.
- Transition of Da’wah from regionalism, in which the focus was only on Quraysh and the tribes surrounding Makkah, to the phase of universalism. This is where the Muslim State began reaching out to Persia, Egypt, and the Byzantine Empire.
- Transition from the position of weakness, where the non-believers of Makkah – particularly the people of Quraysh- humiliated, tortured and killed Muslims, to the position of security. This is where Muslims were allowed to defend themselves and were able to defeat their adversaries.
- Transition from spreading Islam through individual Da’wah (inviting others to Islam) to the spreading of Islam through institutionalized Da’wah, initiated the state.

Hijrah, the Turning Point in Islamic History

Hijrah (immigration to Madina), no doubt, kindled the light of hope in the hearts of the early Muslims who set a shining example for all Muslims, in every generation, to emulate. Hijrah, in essence, is a process of transfer to a better situation. It is not meant to find a comfortable place where one would relax and stop endeavour (attempt). Rather, it is a search for an environment more favourable to continuous and constructive effort. Immediately after reaching Madina, the Prophet undertook an all-embracing process to establish a faithful and strong society. This is a significant aspect and important lesson to learn from hijrah.

Hijrah was one of the most important events in the history of Islam. It is for this reason the Caliph Omar adopted hijrah date to calculate years. Muslims chose hijrah as the focal point to reckon their chronology.

In physical terms, hijrah was a journey between two cities about 200 miles apart, but in its grand significance it marked the beginning of an era, a civilization, a culture, and a history for the whole mankind. Islam progressed not only from the physical hijrah, but because Muslims took hijrah seriously in all its aspects and dimensions.

When Prophet Muhammad^(SAWS) immigrated from Makkah to Madina, he did not just transfer his residence or take shelter in another city, but as soon as he arrived in Madina he began the transformation of that city in every aspect:

- **Masjid (Mosque):** The Prophet first established a Mosque to worship God. He himself worked in carrying the stones and building that small, humble but most powerful structure. That was the beginning, but soon other mosques were established in Madina.
- **Brotherhood:** He established brotherly relations between the Muslims who migrated from Makkah and the residents of Madina who helped the Prophet and his companions. What was important was to have good relations between Muslims. They should have their brotherhood on the basis of faith, not on the basis of tribes as they used to have prior to Islam.
- **Intercommunity and Interfaith Relations:** Prophet Muhammad also established good relations with other communities living in Madina. There was a large Jewish community as well as some other Arab tribes who had not accepted Islam. The Prophet prepared a covenant for relations between these communities.
- **Water System in the City:** The Prophet asked the companions to dig wells in different parts of the city. It is mentioned that more than 50 wells were opened in the city of Madina and there was enough clean water for everyone.
- **Agriculture and Gardening:** The Prophet encouraged the companions to cultivate the land and make gardens. He told them that anyone who would cultivate any dead land, would own it. Many people started working and cultivating and soon there was enough food for everyone.
- **Poverty Eradication:** In a short period of time, it happened that there were no poor people in Madina. Everyone had enough food and shelter and the Prophet used to give gifts to coming delegations.
- **Safety, Security, Law and Order:** Madinah became the safest city in the world. There were very few incidents of theft, rape, drunkenness or murder and they were immediately taken care of.

In short, the hijrah teaches that wherever Muslims go, they should bring goodness to that land. Muslims should work for both the moral and material goodness of the society.

Did Other Prophets Perform Hijrah?

A hijrah was not something special for Prophet Muhammad^(SAWS). Rather, other Prophets emigrated before Prophet Muhammad^(SAWS). Yet, the hijrah of Prophet Muhammad^(SAWS) differed from those of other Prophets because it was not intended as a flight from torture but as the beginning of the Islamic state. It is evident that most of Allah's Messengers, if not all, emigrated.

However, their emigrations differed from that of Prophet Muhammad^(SAWS). For example, Prophet Abraham^(AS) emigrated, as related in the Quran:

“And Lot believed him; and Abraham said, I take refuge with my Lord; surely He is the Mighty, the Wise.” [Al-Ankabut, 29:27]

In another verse, God says:

“And he said, I am going to my Lord, Who will guide me.” [As-Saffat, 37:100]

So, Prophet Abraham^(AS) migrated from place to place till he settled at a town in Palestine, where he was then buried. That town, Al-Khalil Ibrahim, (Hebron) is now named after him.

Prophet Moses^(AS) also emigrated before he was assigned with the divine mission. He fled from Egypt after he had mistakenly killed an Egyptian. He sought God’s forgiveness for that, and a man advised him to get out of Egypt in order to escape people’s revenge. God says:

“And there came a man from the far side of the city, running. He said, ‘O Moses, of a truth, the chiefs are taking counsel together against thee to kill thee. Therefore get thee away; surely I am of thy well-wishers.’ So he went forth therefrom, fearing, watchful. He said, ‘My Lord, deliver me from the unjust people.” [Al-Qasas, 28: 21-22]

Then Prophet Moses^(AS) went to a country called Madyan, where he married the daughter of a righteous man (Prophet Shu’aib^(AS)) and stayed with him for ten years. Throughout that period, Moses had no divine mission. He lived as a righteous man, a good husband, and a generous son-in-law; however, he had no prominent role to perform. That is to say, Prophet Moses^(AS) had emigrated for fear of revenge. He said, as related in the Quran:

“So I fled from you when I feared you; then my Lord granted me right judgment and made me one of the Messengers.” [Ash-Shu’ara’, 26:22]

On the other hand, the hijrah of Prophet Muhammad^(SAWS) was not only to escape temptation and torture of his people. It was the starting point to establish the Muslim nation, a new Muslim community based on Islam, the universal divine message that calls for morality and human rights. That was the very purpose of Prophet Muhammad’s hijrah to Madinah, and he performed his role as best as possible. He put the foundation of a sound Muslim community and established the best nation ever created.

What Is the Hijrah Calendar?

Muslims measure the passage of time using the Islamic (hijrah) calendar. This calendar has twelve lunar months, the beginnings and endings of which are determined by the sighting of the crescent moon. Years are counted since the hijrah, which is when the Prophet Muhammad^(SAWS) migrated from Makkah to Madina (approximately July 622 CE).

The Islamic calendar was first introduced by the close companion of the Prophet, Omar ibn Al-Khattab. During his leadership of the Muslim community, in approximately 638 CE, he consulted with his advisors in order to come to a decision regarding the various dating systems used at that time. It was agreed that the most appropriate reference point for the Islamic calendar was the hijrah, since it was an important turning point for the Muslim community.

After the emigration to Madina, the Muslims were able to organize and establish the first real Muslim “community,” with social, political, and economic independence. Life in Madina allowed the Muslim

community to mature and strengthen, and the people developed an entire society based on Islamic principles.

The Islamic calendar is the official calendar in many Muslim countries, especially Saudi Arabia. Other Muslim countries use the Gregorian calendar for civil purposes and only turn to the Islamic calendar for religious purposes.

The Lunar Months

The Islamic year has twelve months that are based on a lunar cycle. God says in the Quran:

“The reckoning of months with Allah has been twelve months by Allah’s ordinance since the day when He created the heavens and the earth...” [At-Tawbah, 9:37]

“He it is Who made the sun radiate a brilliant light and the moon reflect a lustre, and ordained for it stages, that you might know the number of years and the reckoning of time. Allah has not created this but in truth. He details the Signs for a people who have knowledge.” [Yunus, 10: 6]

And in his final sermon before his death, the Prophet Muhammad said, among other things: *“With Allah the months are twelve; four of them are holy; three of these are successive and one occurs singly between the months of Jumada and Sha’ban.”* (Al Bukhari)

Islamic months begin at sunset of the first day, the day when the lunar crescent is visually sighted. The lunar year is approximately 354 days long, so the months rotate backward through the seasons and are not fixed to the Gregorian calendar.

The months of the Islamic year are:

1. **Muharram** (“Forbidden” – it is one of the four months during which it is forbidden to wage war or fight)
2. **Safar** (“Empty” or “Yellow”)
3. **Rabi’ Awal** (“First spring”)
4. **Rabi’ Thani** (“Second spring”)
5. **Jumada Awal** (“First freeze”)
6. **Jumada Thani** (“Second freeze”)
7. **Rajab** (“To respect” – this is another holy month when fighting is prohibited)
8. **Sha’ban** (“To spread and distribute”)
9. **Ramadan** (“Parched thirst” – this is the month of daytime fasting)
10. **Shawwal** (“To be light and vigorous”)
11. **Dhul-Qi’dah** (“The month of rest” – another month when no warfare or fighting is allowed)
12. **Dhul-Hijjah** (“The month of Hajj” – the month of the annual pilgrimage to Makkah, again when no warfare or fighting is allowed).

May Allah enable all Ahmadis, who have been migrated to other countries because of persecution. That they not only spread the true message of Islam but in fact, also spread the moral values and behaviour as was shown by Holy Prophet^(SAWS) and his companions. Ameen.

Hijrat – Journey in the cause of Allah

Naz Afrin Sultana

"And whoso emigrates from his country in the cause of Allah will find in the earth an abundant place of refuge and plentifulness." [An Nisa', 4:101]

This promise of God was fulfilled with prophets of the past and their true followers, and similarly is valid and effective for all ages and time.

"Hijrat" is an Arabic word, derived from "hijr" means "to depart". It is also used for "to shift" or "abandonment". In Islam, it generally means "to give up one's own land" or "to migrate from one place to another place" mostly for the sake faith and Allah.

Hijrat as a term came into prominence from the Hijrat (migration) of the Prophet Muhammad^(SAWS) and his followers from Mecca to the city of Medina in 622 A.D.

The Islamic almanac starts from this remarkable event in the history. It counts years in "Hijri" as in Alexandrian CE/AD.

Prophets of Allah were forced to leave their homelands amidst hostile environment created by their opponents. Hazrat Abraham^(AS) migrated from Ur (Iraq) and travelled all the way to find the Promised Land with his true followers. Abraham^(AS) fled from the idolatrous people who desired to murder him. As a direct result of this Hijrat, two great nations emerged through Prophet Abraham's progeny: the Israelites and the Ishmaelites. Both were rewarded by God with great blessings as it was promised to them. Many prophets like Jacob^(AS), Joseph^(AS), Moses^(AS), David^(AS) and Solomon^(AS) were born among the Israelites. Through Ishmael^(AS), the king of all prophets, Hazrat Muhammad^(SAWS) was born and as promised to Abraham^(AS), we know that his message spread to all parts

of the world and people from all nations of the world accepted him.

A few hundred years after Hazrat Abraham^(AS) came another man of God, Moses^(AS), who fled from his homeland so that those who believed in the One God could profess and practice their religion freely and spread the message further. He saved them from the atrocities of their tyrant king who had proclaimed divinity.

Moses^(AS) migrated, along with his followers, from Egypt to the desert of Sinai. Right from its onset, the journey of his hijrat came with many challenges and difficulties. But as he and his followers remained steadfast, all hurdles in the way of their faith were removed by Allah's will. He strived to propagate the message of Allah under all circumstances up to his last breath. Soon after his demise, Canaan, the land promised to his forefathers, was given to his nation that settled there under the leadership of Joshua the son of Nun.

With this land given to them by Allah the Almighty, they found the freedom to practice their religion and this hijrat proved for them to be an abundant and plentiful refuge. This God-gifted land was to later flourish into one of the mighty empires of the world where Israelites lived prosperously under the prophethood of David^(AS) and Solomon^(AS).

Fourteen hundred years after Prophet Moses^(AS), a promised reformer came for the Israelites, who had forsaken their true faith and had gone astray.

Jesus^(AS), son of Mary, the long-awaited Messiah of the Israelites, was divinely appointed to revive the message of God. His people humiliatingly rejected

him and tried to blemish him with an accursed death through crucifixion. Since Allah never leaves his chosen ones alone, Jesus^(AS) not only survived this great ordeal but also undertook a hijrat, fleeing to the Eastern lands.

Jesus^(AS) travelled extensively as part of his hijrat in pursuit of the lost tribes of Israelites. He was granted success in his search and he was able to impart the teachings of Allah the Almighty all along his route and later in the Himalayan lands where he had finally settled. He too had left his country in the cause of Allah and was accepted by many nations around the world. As the Holy Quran mentions that he is revered in this world and hereafter. Even the name "Messiah" has an innate meaning of "sayyahat" which means travelling.

Then came the time when Allah's promise to Abraham^(AS) was to be fulfilled once again, but this time with the greatest grandeur. From among the Ishmaelites, a great and final law bearing prophet, Hazrat Muhammad^(SAWS) was sent to not only his nation but to all peoples of the world.

His people tried to create hurdles in the way of propagating and practicing his religion. The Holy Prophet^(SAWS) and his followers were severely persecuted in their hometown of Mecca, from where he had to migrate with his people to the town of Yathrib, later to be called Medina. This migration, known in Islamic History as Hijrat-e-Medina (or Hijrah), was through divine commandment and, as a result, was blessed with great rewards from Allah the Almighty. It was after this migration that the days of glory dawned upon the small immigrant community that rapidly transformed into a city, later into a state and then emerged as a global phenomenon, a revolution in every sense of the term.

The Holy Prophet^(SAWS) of Islam had informed his people that when they too would go astray like the Israelites, the same Mosaic pattern would be repeated

with a Messiah being sent to reform the initial teachings of Islam.

This grand prophecy was fulfilled, and Allah sent Hazrat Mirza Ghulam Ahmad^(AS) as the promised reformer, Messiah and Mahdi to safeguard the fortress of Islam. A revelation vouchsafed to him by Allah the Almighty said:

داغ هجرت

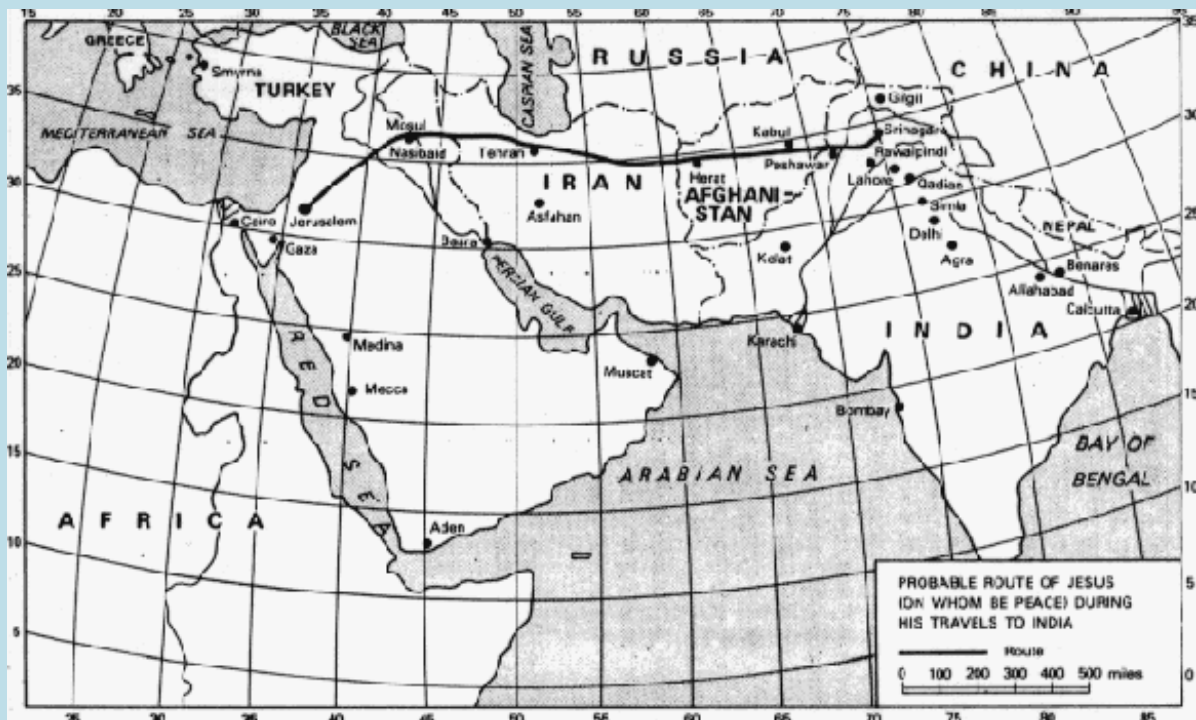
indicating that his community too would have to undergo the strenuous task of migration.

This revelation was fulfilled first in 1947 with the partition of India when the community, under the leadership of Hazrat Khalifatul Masih II^(RA), had to migrate from Qadian in India to Lahore, now Pakistan.

It was a time of great tribulation when the entire community had to settle in migration camps and temporarily allocated buildings in Lahore. Hazrat Khalifatul Masih II^(RA), under divine instruction, envisioned a town where Ahmadis could profess and practice their faith with freedom.

A barren piece of land, unfertile and without water, was purchased. The world saw it as a waste of money, but Allah the Almighty showed a great sign by turning what seemed like a wasteland into a blooming city. This town, built from scratch on a barren land, turned out to be the first planned town of Pakistan with the highest literacy rate, a place equipped with amenities of education and health and an infrastructure that even state-sponsored settlements have not been able to achieve in a similar fashion. Among the first few structures built in this town was a mosque called Masjid Mubarak.

This new Markaz of the Jamaat, named Rabwah, was soon fully functional and the propagation of Islam by the Jamaat saw new heights. Hazrat Khalifatul Masih II^(RA) lived the rest of his life in this town.



Migration of Jesus from Jerusalem in Israel to Kashmir in India

Zanubia Hussain

Throughout the world, we find conflicting views about the life of Prophet Jesus (AS). The migration of Jesus^(AS) from Israel to India is unknown to many around the world because of their opposing beliefs.

Christians believe that Jesus^(AS) died on the cross and was resurrected to heaven in his earthly body and will return to earth in the latter days. Wahabi Muslims say that Jesus^(AS) was never crucified, nor did he die on the cross. Instead, when the Jews arrested him for crucifixion, an angel of God took him to the heavens in his earthly body, and that he is still alive there. They also say that he will, in the latter days, descend to the earth, near the Minaret at Damascus.

We, Ahmadi Muslims believe that Jesus^(AS) survived the crucifixion and travelled to India in search of the lost tribes of Israel. This article is my effort to explain this belief and the reasons behind it, using the book "Jesus in India", written by the Promised Messiah^(AS), Hazrat Mirza Ghulam Ahmad.

Among many reasons for this belief, one is that the geographic scope of Jesus^(AS) mission was confined to where the Israelites lived. Jesus^(AS) even said,

"I was sent only to the lost sheep of Israel." [Matthew, 15:24)

Of the twelve tribes of Israel, only two remained in their homeland. The remaining ten tribes became known as the lost tribes or lost sheep of Israel, since they never returned back home. Most of the tribes settled in Afghanistan, northern India, and as far as China. Therefore, it was thus imperative for Jesus to minister in these areas by travelling there.

Today, there is a good body of evidence showing that certain peoples of Afghanistan and India and neighbouring areas are of Israelite heritage. This is based on their own written and oral traditions, physical features, language, folklore, monuments, and customs. Most even call themselves 'Bani Israel' or 'children of Israel'.

The mission of Jesus^(AS) was to reach out to the Lost Tribes (or 'sheep') of Israel, as stated in Matthew, 15:24. It was thus imperative for him to migrate to the east.

Jesus found acceptance in the lands of the Lost Tribes and completed his mission by travelling eastward to these ancient Israelite communities.

One objection is, if Jesus^(AS) spent most of his life in India, why is that part of his life so unknown and forgotten?

One has to keep in mind the phenomenon of what happens to a religion's presence when another religion takes over. For instance, modern day Afghanistan was a vast center of Buddhism and had some of the largest statues of Buddha in the world carved in stone. That faith has now vanished there. Another example are the pagan religions of Europe prior to Christianity arriving there.

The Israelite people of Afghanistan and Kashmir accepted Islam. Jesus^(AS) had foretold the coming of a messenger after him, the Paraclete of the gospels, fulfilled in the person of Holy Prophet Muhammad^(SAWS).

With time, the old faith of Christianity was forgotten over generations so that now there are mainly 'orthodox Muslims' in these same areas holding beliefs as other 'orthodox Muslims'.

However, remnants of the followers of Jesus^(AS) still exists in the vicinity of Herat, Afghanistan. The British scholar O.M Burke in his book 'Among the Dervishes' has described these peoples. Though they are now Muslims, they did not forget their Christian legacy. They have a special attachment to Jesus and refer to him as 'Yuz Asaf the Kashmiri' who came to preach to them.

Also shown is the map of Jesus^(AS) migration from Israel to India. It is taken from the book 'Jesus in India' written by Hazrat Mirza Ghulam Ahmad of Qadian, The Promised Messiah and Mahdi (AS), founder of the Ahmadiyya Muslim Jamaat. This book can be used to gain further knowledge on this topic.

Boosting your immune system to fight the Coronavirus

Aisha Ishtiaq

People of all ages can be infected by the new coronavirus (2019-nCoV). Older people, people with pre-existing medical conditions (such as asthma, diabetes, heart disease) and Immunocompromised people appear to be more vulnerable to becoming severely ill with the virus.

Today I would like to focus on Immunocompromised people. Immunocompromised is a broad term reflecting the fact that someone's immune system is not as strong and balanced as it should be.

A healthy lifestyle – no smoking or alcohol, sleeping well, eating a balanced diet, doing regular moderate exercise, and reducing stress – helps our immune system to be in the best shape possible to tackle pathogens and it's better to stop them entering the body in the first place by proper hygiene.

In short, the reason that this new coronavirus is spreading so rapidly and having such a significant impact on people around the world is that we lack immunity to it. Our immune systems have never seen it before.

Are some foods better for your immune system?

"Anything that makes your heart healthy, your lungs healthy, and kidneys healthy, will make your immune system healthy," Professor Pellegrini said.

There is no particular diet, other than avoiding highly processed foods loaded with sugar. If your supermarket has run out of broccoli, never fear.

"I wouldn't say that people should be eating one vegetable over another [keeping your immune system healthy is] about general nutrition. There is no one food that can magically supercharge your immune system." Professor Collins said.

Eating foods from all the food groups is the best way to keep your immune system healthy.

- Vitamin A: oily fish, egg yolks, cheese, tofu, nuts, seeds, whole grains, and legumes
- Vitamin B6 (riboflavin): cereals, legumes, green leafy vegetables, fruit, nuts, fish, chicken, and meat
- Vitamin B9 (folate): green leafy vegetables, legumes, nuts and seeds and commercial bread-making flour
- B12: animal products, including eggs, meat and dairy, and also in fortified soy milk.
- Vitamin C: oranges, lemons, limes, berries, kiwifruit, broccoli, tomatoes, and capsicum
- Vitamin D: mainly sunlight but is also found in some foods such as eggs, fish, while some milks and margarine brands may be fortified with it.
- Vitamin E: nuts, green leafy vegetables, and vegetable oils.
- Iron: meat, chicken, and fish. Vegetarian sources include

legumes, whole grains and iron-fortified breakfast cereals.

- Zinc: oysters and other seafood, meat, chicken, dried beans, and nuts
- Selenium: nuts, especially Brazil nuts and meat, cereals, and mushrooms

Sleep

Sleep is important for your immune system. Research shows that sleep-deprived people can have suppressed immunity, meaning that they're more at risk of catching viruses.

Stress management

While acute stressors may temporarily enhance immune functions, chronic stressors likely diminish immune function. Worrying about the stock market, stressing about having enough toilet paper, and focusing on the uncertainties of the future can raise cortisol levels, which may negatively impact our immune function.

Supplements

Could taking vitamins, minerals, or other supplements help protect you from COVID-19? Here is what we do know about certain supplements that reportedly have immune-boosting properties.

Vitamin D

As both a hormone and a vitamin, Vitamin D plays a number of important roles in health. In recent years, people have taken very high doses of Vitamin D with the intention of boosting immunity.

If your Vitamin D levels are low, you may have a better chance of staying well if you take supplements. Of course, your body can make Vitamin D on its own when your skin is exposed to sunlight, so try to get some sun

whenever you can. How much sun depends on the time of year and your location. A good starting point is 15 minutes of exposure to a large body part (such as the torso or back).

Zinc

Zinc is a mineral involved in the white blood cell response to infection. Because of this, people who are deficient in zinc are more susceptible to cold, flu, and other viruses. One meta-analysis of seven trials found that supplementing with zinc reduced the length of the common cold by an average of 33%.

Taking supplementary zinc may be a good strategy for older people and others at increased risk. If you decide to take zinc, make sure to stay below the upper limit of 40 mg per day.

Turmeric

Turmeric is a spice commonly used in Pakistani and Asian cuisine. It contains a bright-yellow compound known as curcumin, which emerging research suggests might enhance immune function.

Garlic

Garlic, a popular and pungent herb with a characteristic aroma, is widely believed to have antibacterial and antiviral effects, including helping to fight the common cold and other upper-respiratory infections.

Fasting

With all the focus on how certain foods affect your immune system, you may also wonder, what about fasting? Studies have shown that fasting, or more specifically refeeding after a fast, restores immune functions that had been suppressed. So, enjoy being blessed with this religious practice.

Happy Ramadan to all

Hijrat by Khilafat-e-Ahmadiyya – Hadhrat Khalifa tul Masih IV^(RA)

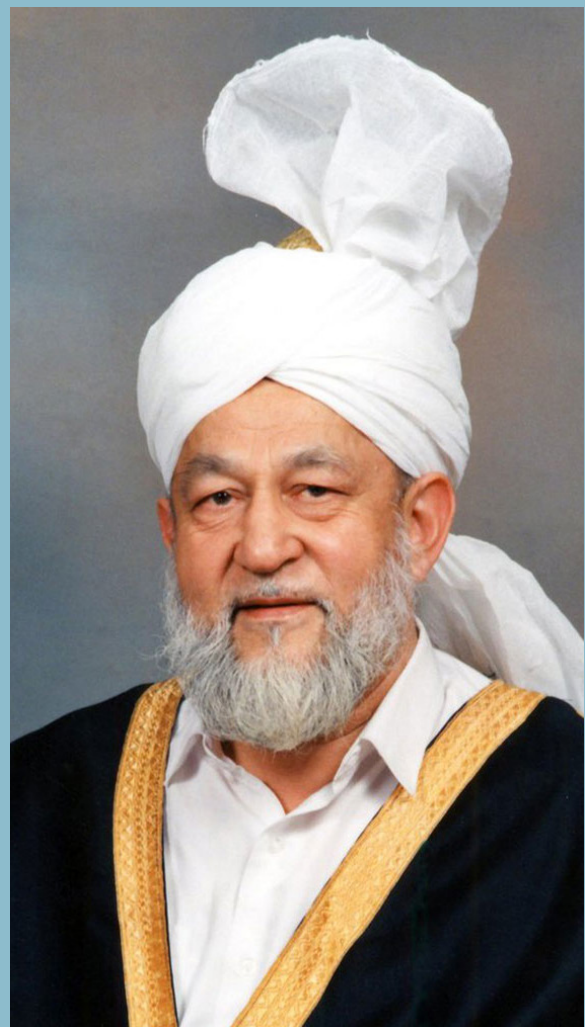
Namrah Asifa Masood

We will be taking a look back at the April of 1984 when Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV^(RA) made a move that would begin a new chapter in the history of the Jamaat.

His migration from Rabwah, Pakistan to London, UK was not as easy as it sounds today. There were many challenges not just for him and his family but for the entire Jamaat. Thus, we will be travelling back in time to those crucial days of April and highlighting the chronology of events in that month.

First, I would like to touch base on the reason which made Huzoor^(RA) to begin a new chapter for the history of Jamat.

In 1973, Bhutto organized a major conference in Pakistan of the entire Islamic nation. He wanted the king of Saudi Arabia, King Faisal, to become the Khalifa of the Islamic world, but the institution of khilafat of the Ahmadiyya Community stood in his way.



In 1974, Pakistan's national assembly declared that the Ahmadis were not Muslims and denied equal opportunities in their homeland.

On June 10, 1982, the fourth Khalifa Hazrat Mirza Tahir Ahmad^(RA) was elected in Rabwah.

In June 1977, Mr. Bhutto's Pakistan Peoples Party, reached an agreement with nine opposition parties. In 1977, he was overthrown in the coup d'état by general Zia, who had been appointed commander in chief of the army.

Two years later he put Bhutto on trial for the murder of the father of one of his political opponents and was hanged.

On April 26, 1984, the Gazette of Pakistan recorded the introduction of an ordinance 20, made under martial law by President Zia.

The anti-Islamic activities of the Qadiani group, Lahori group and Ahmadis (prohibition and punishment) would come into force at once and would override any orders or decisions of courts.

The Khalifa was never scared of Zia. *"It was not my safety that was at stake, but my ability to speak out."* In the Ahmadiyya Community, you cannot choose another head while the

first is living, even if he is imprisoned and completely out of touch. So that would mean a headless community.

The advice of his counsellors was unanimous - we should leave Pakistan immediately.

During the days of migration, the situation unfolded on the daily basis which is as follows:

26 April 1984 - The situation for Ahmadis in Pakistan was getting tense. The situation was assessed, and meetings were convened. Kalimullah Khan sahib got to know about the upcoming Ordinance XX the day before, and thus arrived in Rabwah, describing the situation in an audience with Hazrat Khalifatul Masih IV^(RA).

Hazrat Khalifatul Masih IV^(RA) instructed Kalimullah Sahib to travel to Lahore and discuss the matter with the Amir of Jamaat Ahmadiyya Lahore, Chaudhry Hameed Nasrullah Sahib.

Chaudhry Hameed Nasrullah Sahib called a meeting with Ahmadi lawyers and presented their report the following day.

The announcement about Ordinance XX being declared was made in the 8pm national news bulletin on Radio Pakistan. This led to emergency

meetings being held in Rabwah that continued late into the night.

27 April 1984 - Representatives from various Jamaats of Pakistan started arriving in Rabwah, leading the consultation to expand with committees and subcommittees being formed.

A committee, with Mirza Mubarak Ahmad Sahib in chair, was formed to consider Hazrat Khalifatul Masih IV's^(RA) migration. The committee recommended that Huzoor^(RA) migrate from Pakistan. Huzoor^(RA) accepted the decision as, with the Ordinance in place, he could not perform his duties as Head of the Ahmadiyya Muslim Jamaat.

Masood Jehlmi sahib, then Wakilut Tabshir, left for Karachi to make travel arrangements.

28 April 1984 - Arrangements for Huzoor's^(RA) travel were finalized. Brigadier Waqiuz Zaman sahib oversaw the travel arrangements.

Masud Jehlmi Sahib would manage Huzoor's^(RA) air travel while Chaudhry Hameed Nasrullah Sahib arranged for cars and drivers for the road journey from Rabwah to Karachi. Chaudhry Ahmad Mukhtar Sahib, Amir Jamaat Karachi, was to supervise the exit arrangements from Karachi. Brigadier Waqiuz Zaman and

Chaudhry Hameed Nasrullah Sahib were instructed to accompany Huzoor^(RA) to London.

Chaudhry Ahmad Mukhtar Sahib travelled to Karachi the same evening and held meetings to plan the journey from Sakkhar (border of Punjab and Sindh provinces) onwards, including spots for breaks etc.

Huzoor's^(RA) stay during his transit in Karachi was to be arranged by Zartasht Munir Khan Sahib (then Qaid Majlis Khuddamul Ahmadiyya Karachi), while Raja Shahid Ahmad Sahib and Raja Nasir Ahmad Sahib were responsible for clearance at the Karachi Airport.

Drivers, with their respective cars, arrived from Lahore and stayed in the houses of Mirza Khurshid Ahmad Sahib and Mirza Ghulam Ahmad Sahib.

Hazrat Khalifatul Masih IV^(RA), travelling in a private car of the Tehrik-e-Jadid, left his residence (Qasr-e-Khilafat) and arrived at Al Bushra (then residence of Mirza Hameed Ahmad Sahib) at 11pm.

Mirza Khurshid Ahmad Sahib drove this car, with Mirza Ghulam Ahmad Sahib in the passenger seat, and Huzoor^(RA), his wife and the two youngest daughters in the back seat.

Huzoor^(RA) wore a topi and not his turban during this short drive from his residence to Al Bushra.

Secrecy was paramount, so even Mirza Hameed Ahmad Sahib was not made aware of who was staying at his house that night.

The mother of Mirza Khurshid Ahmad Sahib and Mirza Ghulam Ahmad Sahib was critically ill in those days and so, that night, the unusual presence of cars around their house was thus covered; onlookers and passers-by could not sense the commotion.

Since there was no warrant for the Khalifa, he decided to leave Pakistan by KLM, The Dutch Airlines as soon as possible. There were two flights to Europe that week.

The airline manager explained that the Wednesday flight would touch down in the gulf state, whereas the Monday flight went straight to Amsterdam.

The Pakistani government put out an alert, naming that Khalifa as a wanted criminal.

The KLM flight, after a short excruciating delay, left at 2am and the Khalifa's 750 mile journey to the airport was accomplished without difficulty.

Zia had banned the third Khalifa, who had been dead for two years, from leaving the country. Zia had hoped to silence the Ahmadiyya movement. Instead, he had presented it with the greatest opportunity. London was the crossroads of the world. From London, the Khalifa had the opportunity to lead the Ahmadiyya movement in its mission to convert the world to Islam.

It is believed that the Khalifa escaped arrest by some 12 hours. The arrival of the Khalifa in London was to place an extraordinary burden on the London mosque. Previously, it had been the headquarters for Britain only. The historic migration of Khilafat-e-Ahmadiyya, from Pakistan to UK, commenced that morning.

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My Fathers Migration

Muneeba Arshad

My father, Arshad Mahmood, migrated to Australia in March of 1996. This is the story of his migration.

The story begins in 1992, when my father was working at my grandfather's pharmaceutical store. He had a friend from high school named Abdul Razak, who used to be a close friend of his and was interested in Ahmadiyyat. There were days that Razak would come to the mosque and listen to the Friday sermon. He was interested in Ahmadiyyat and asked if he could read some books about our community, so my father gave him some to read and he kept these at his house. Razak's older brother Iftikhar had come across the books in his brother's room. He read them and then studied Ahmadiyyat and later decided to accept Islam Ahmadiyyat.

On the 14th of October of 1992, in the evening, my father went to professor Rana Ashraf Sahib's shop which was right opposite my grandfather's shop. The professor was also a close friend of my father's family. His shop was located in a double storey building, his family lived on the second floor and the first floor was where his shop was. As my father was coming into the shop Razak was leaving. My father asked him, "where are you going?" he said, "Mahmood you can go and sit inside and I will be back in 5 minutes, I need to talk to you." Saying this he left, and my father went inside the shop.

Inside, Professor Rana Ashraf was sitting there talking with my father's friend Safdar and Iftikhar. After talking for a bit Iftikhar went to the bathroom and not long after Razak came into the house holding onto a gun, a semi-automatic revolver. My father was sitting to Razak's right and saw him with the gun in his hand aimed towards him. My father started laughing because he thought that maybe Razak was joking around with them. Then Razak suddenly shot at my father, he immediately ducked, and the bullet ended up hitting his shoulder, Razak shot again and this time the bullet hit the bottom of his back near his spine. The Professor who was sitting opposite my father got shot twice and he was able to dodge the second bullet, whereas Safdar got shot thrice, it was a semi-automatic revolver, it didn't need to be reloaded. After shooting them, Razak ran away.

Professor Rana Ashraf's eldest son, Muhammad Afzal, was an assistant superintendent police officer. He was sitting upstairs with his mother when they heard the gun firing, they both ran downstairs. Muhammad took his Rover and tried to go after Razak, but his mother stopped him and told him leave Razak and take his father to the hospital. Their neighbour was his mother's cousin and was a doctor. She took them to the hospital and all the emergency staff and came and treated them. Iftikhar was in the bathroom

when the firing happened, and he came out later. Everyone was worried for him as Razak had a plan, his primary target was his brother because he was an Ahmadi, and my father was also a target because Razak blamed him for converting his brother to an Ahmadi. He wanted to kill all of them, but God was with them and he saved them.

My father was in the hospital for two weeks. The doctor had told his family that if the bullet were two more centimetres to the left, he would have been paralysed for life. Safdar was in the hospital for four to five months because he broke both his arms and a bullet had missed his heart and had hit his spleen. Due to this they had to take out his spleen. Professor Rana was in the hospital for two months. When he first went in the doctors said that the first 24 hours were very crucial and that they wouldn't know what would happen, but by the grace of almighty Allah all three of them were alive.

The day after the incident happened, Razak was taken to jail. The next day at court Razak blamed my father, for preaching his religion to him. He further said that "On the day the incident happened, Mahmood told me that Mirza Ghulam Ahmed (AS) is more superior than the Holy Prophet (SAWS), and I told him that no, The Holy Prophet (SAWS) is the seal of all prophets. Then Mahmood got angry and he fired his gun at me and then I fired back". The judge upon hearing the statement said, "We couldn't find any evidence that supports your statement". There was no truth in his claim, the judge didn't believe him, and he was sentenced to 40 years in jail due to his attempt of killing three people.

After a year in prison Razak's father bailed him out of jail. His father gathered the members of the Ahmadiyya Muslim community and asked for forgiveness. Our community forgave him for what he did because he was not our enemy. We strongly believe that Allah would punish those who do wrong.

When my father got injured in 1992, he wrote a letter to the Huzoor at that time, Hazrat Mirza Tahir Ahmed (ra), asking him for prayers. In his reply Hazrat Mirza Tahir Ahmed instructed my father to write to the Ameer Sahib of Australia at that time, Mahammad Ahmed Sahib. So, my father wrote to him asking for prayers and informing him of what had happened. Then in 1995, my father received a letter from Markaz, requesting him to come to Rabwah. Upon travelling to Rabwah, he met with Mirza Nawab Mansoor Khan who asked him what he had wrote to Huzoor (ra). My father informed him that the letter consisted of asking for prayers and informing Huzoor of what had happened. He later disclosed how he was told to contact the late Mahmood Sahib and also inform him of what happened.

Later my father was asked to fill out paperwork at Markaz and was asked not to mention this paperwork to anyone. Then in September of 1994, my parents were informed that they had been granted a protection visa to Australia but were asked to keep this a secret in fears of possible attacks. Two weeks before leaving, my parents told their families of their move and then in March of 1996, my father, mother and sister arrived in Australia. They were the first of fifty families that arrived in Australia under their protection visa's sponsored by the Ameer Jamaat of Australia.

Modesty is part of Faith

Maida Pasha

“Glorify the name of thy Lord, the Most High. Who creates and perfects, and Who designs and guides.”
[Al-A’la, 87:2-4]

The second Condition of Bai’at, as laid out by Hadhrat Mirza Ghulam Ahmad^(AS), the Promised Messiah and Mahdi of this age, reads:

“He/She shall keep away from falsehood, fornication, adultery, trespasses of the eye, debauchery, mischief and rebellion; and will not permit himself/herself to be carried away by passions, however strong they may be.”

In the Qur’an, women are admonished to cover their heads and to pull their coverings over their bosoms. The veil affords women modesty, respect and dignity and protects herself from harm and the evils of society by covering her beauty.

The Quran says:

“O Prophet! tell thy wives and thy daughters and the women of the believers that they should draw close to them portions of their loose outer coverings. That is nearer that they may thus be distinguished and not molested. And Allah is Most Forgiving, Merciful.” [Al Ahzab, 33:60]

Different cultures and religions have their own ways and habits. What appears right or harmless to one is considered wrong or harmful to another.

Let us take the subject of nudity. Some people see no harm in displaying their private parts in the presence of other people; others feel that there is no harm to do so on certain occasions or under certain circumstances, while others are against it altogether. As far as Muslims are concerned it is forbidden because it is immodest and contrary to the principles of Islam, The Quran says:

“Say to the believing men that they restrain their looks and guard their private parts. That is purer for them. And say to the believing women that they restrain their looks and guard their private parts.” [An Nur, 24:31]

The Holy Prophet Muhammad^(SAWS) has said on the topic of modesty:

“Verily modesty and faith are related to each other; when one of them is taken away, the other also is taken away.”

Modesty is part of faith; the actions of a person are considered so important to the Holy Prophet^(SAWS) that the natural faculty (meaning modesty) which stops a person from wrongdoing has been declared by him as part of faith.

It has also been narrated by Hazrat Abu Hurairah^(RA) that the Holy Prophet^(SAWS) said that faith has more than 60 elements and modesty is also an element of faith. It has also been questioned by various scholars, that, if modesty is a natural faculty why is it included as part of faith? Imam Bukhari^(RA) answered that it is because modesty is a barrier which stops a person from wrong doings and also because modesty motivates one towards doing good deeds.

The Promised Messiah^(AS) writes:

“It does not behoove a pious person, who desires to keep his heart pure, that he should lift his eyes freely in every direction like an animal. It is necessary that such a one should cultivate the habit of ghadd-e-basar in his social life. This is a blessed habit through which his natural impulses would be converted into a high moral quality without interfering with his social needs.”

Some people tend to argue that they live in a civilised society and that it is no big deal if they take liberties with these teachings as long as they do not do it with any bad intentions. The Promised Messiah^(AS), the Imam of this age, argues otherwise:

“It should be kept in mind that as the natural condition of man, which is the source of his passions, is such that he cannot depart from it without a complete change in himself, his passions are bound to be roused, or in other words put in danger, when they are confronted with the occasion and opportunity for indulging in this vice. Therefore, God Almighty has not instructed us that we might freely gaze at women outside the prohibited degrees and might contemplate their beauty and observe all their movements in dancing etc., but that we should do so with pure looks. Nor have we been instructed to listen to the singing of these women and to lend ear to the tales of their beauty, but that we should do so with pure intent. We have been positively commanded not to look at their beauty, whether with pure intent or otherwise, nor to listen to their musical voices or to descriptions of their good looks, whether with pure intent or otherwise.”

In a Friday Sermon of January 2010, Hazrat Khalifatul Masih^(RA) said that “haya” or modesty and chastity, is a part of our faith. Let us not disregard it under the influence of the obscenity that reaches us through the internet and other media, otherwise we risk losing our faith.

A woman should never forget that the secret of true beauty lies in being modest and chaste. It is narrated that the Holy Prophet^(SAWS) said that immodesty makes oneself repulsive, while modesty lends beauty to a chaste person. Thus, modesty is the jewel of every woman, which greatly enhances her inner and outer beauty, and it guarantees a woman’s chastity and protects against the attacks of Satan.

Hazrat Khalifatul Masih^(RA) explaining to women about islamic purdah said, that, if women safeguard their modesty, then with the Grace of God Almighty, the angels of God the Exalted will protect them against all types of vices and sins. This is because there is no better purdah than the purdah of modesty.

He further says the concept of modesty is found in all nations and religions. An Ahmadi woman should not be influenced by the immodesty that is widespread in the west. This immodesty supposedly exists as an expression of freedom and fashion. Modesty is ingrained in the nature of a woman by Allah the Exalted. An Ahmadi woman should cultivate and enhance the concept of modesty now more than ever before.

Advising Ahmadi women on one occasion, Hazrat Khalifatul Masih^(RA) said that an Ahmadi girl should remember that by believing in the Promised Messiah^(AS), she has pledged to follow the true teachings of Islam. An Ahmadi girl has a status and sanctity which distinguishes her from others. This honour can only be maintained if she confidently follows the teaching of Islam without any inferiority complex and stays away from every deed which can compromise her modesty and chastity.

She should safeguard herself against satanic temptations, and for this, alongside prayers before God Almighty, she must cover herself with “libaase taqwa” (raiment of righteousness). May Allah enable us to do so, Ameen.

In a Friday sermon of January 2017, Huzoor^(may Allah be his Helper) said that there are many things which apparently look small and with the passage of time we start considering them normal, but they produce devastating results. Thus, a believer should not consider any smallest of the commandments unimportant. Huzoor^(may Allah be his Helper) said that these days we see that the majority of people are drifting away from religion. Hence their criterion of good and bad has changed also.

For example, these days we see that nudity is on the rise for both men and women in the name of freedom, and fashion adapting it. Open vulgarity is becoming a sign of prosperity and modesty has become an unknown thing. And it may affect our boys and girls who live here in this society and up to some extent it is happening.

Huzoor^(may Allah be his Helper) said that some girls when they reach the age of puberty, they write to me asking why modesty is necessary in Islam? Why can't we go out with tight jeans and a blouse without covering or wearing a coat? Why can't we dress like European girls?

Huzoor said that if we want to stay religious than we have to adapt religious teachings. If we proclaim that we are Muslim and we are firm in our religion, then its restrictions are necessary. We must act upon the commandments of The Holy Prophet Muhammad^(SAWS).

Huzoor said thus to save our faith, veil and modest dressing is necessary. In the name of freedom and advancement if advanced countries are relinquishing their modesty the reason is that they have drifted away from religion.

Addressing Lajna Ima'illah on one occasion, Huzoor Anwar said:

"We have reached a stage where even some non-Muslims are speaking out to condemn the extreme levels of immodesty and indecency within their societies and they admit that the lowering of moral standards correlates directly with a rise in frustration and anxiety amongst the general public. As a result, there is absolutely no reason for any of you to bear an inferiority complex or to feel embarrassed upon the practice of your faith. Modesty is the true adornment of women and they should take pride in this.

Worldly people may claim that exposing one's body, dressing suggestively or bringing sexual behaviour into the public arena are signs of a progressive society and one in which freedom of expression is valued. However, they could not be more wrong.

All Ahmadis, whether men or women, whether young or old, must understand that from a religious perspective, such behaviour is the height of immorality and cannot be tolerated by religious people, who have pledged to prioritise their faith over all worldly matters.

Therefore, whilst living in the Western world, it is of vital importance that Ahmadi Muslims guard themselves against the ills of society." [Lajna Ima'illah UK Ijtema 2019]

Sure, it is difficult to remain modest in this society. But, as Ahmadi Muslims, we must sincerely and seriously strive to fulfil the second condition of Bai'at, mentioned earlier. If we consider ourselves to be the aakhareena minhum, the community of sahabah, we have to find ways to live like one.

This society, with its 95% plus immodest population, seems to have lost its battle for modesty. We, as Ahmadi Muslims, have the sacred responsibility to remain steadfast in modesty and to lead others to the modest path with our personal conduct and sincere prayers. May Allah enable us to do so. Ameen.

Our beloved Imam, Hazrat Khalifatul Masih^(may Allah be his helper), constantly reminds us, quoting him exactly:

“I wish to remind you that the Holy Prophet^(SAWS) said that modesty is an integral part of our faith. Thus, whilst living in the West, Ahmadis should not follow those fashions and trends that are justified in the name of freedom of choice but are in reality a means of immorality and immodesty.

You should not adopt those fashion trends, which expose your body, rather than preserving your modesty. At all times, Ahmadi women and girls should follow those fashions that are within the confines of modesty and through which their chastity is preserved.

It should be clear that every Ahmadi woman and girl dresses and acts in a respectable way and according to the principles of modesty. Sometimes, some Ahmadi women or girls fail to cover their heads, their hair or even their chest for the sake of fashion and this is completely contrary to the requirements of their faith.” [Lajna Ima’illah UK Ijtema 2019]

We know fire burns yet there are those who want to feel the pain of burning to deter them from wrongdoing.

Once upon a time there was a rich man who had a beautiful young daughter. She went to a picnic with her friends. Upon their return it got dark and stormy and she got separated from her friends. She was scared and lost her way home. In the dark she saw dim light in a small mosque. She knocked at the door hoping to have someone guide her to her home. A young man opened the door and told her that he himself was new to the area and was temporarily staying in the mosque. He suggested, however, that if she wished she could stay in the mosque till the morning and when the locals would come for Salaatul Fajr they would guide her home. Scared of the dark night and lightning and thunder, she gingerly accepted his offer and stepped in.

The next morning, she got home safely and told her father her story and said that she could not sleep all night because she watched the young man in the mosque burn all his fingers one by one. Her father was equally awed and went to his spiritual teacher. The holy wise man asked him to send for the man. When the man came, the holy wise teacher asked him about that night. The man said that he was a young man alone with a young woman in that dark night. Satan urged him to approach her, but he thought of the fire of hell as the consequence. So, he thought that he would put his finger on the candle flame and if he could tolerate the pain of burning, he would approach her. But the pain was too severe to tolerate so he pulled his hand and resisted the temptation. After a while Satan incited him again and he burned his second finger. He said thus he burned all his fingers but preserved his and her chastity.

The holy wise man asked the rich man to marry her daughter to that man. The rich man said how could he do that as his daughter was raised in a comfortable environment and that man was but a poor orphan. The holy wise man told the rich man that you can make him rich with some of your wealth, but you cannot find such piety in a wealthy man. The rich man complied and married his daughter to that young man.

The holy wise man was none other than Hakeem Maulvi Nooruddin who later accepted the Imam of this age and became Hadhrat Khalifatul Masih I^(RA).

In the end, I pray in the words of the Holy Quran:

“Our Lord, grant us of our spouses and children the delight of our eyes, and make us a model for the righteous.” [Al-Furqan, 25:75]

Ameen

Hijrat / Migration
31st of August 1947
Qadian, India to Rabwah, Pakistan
Khalifatul Masih II (1889-1965)
Second Successor to the Promised Messiah

Nida-un-Nasar Mahim

Hijrat or migration means to travel from one place to another (in the way of Allah), for the protection of faith and to safeguard the lives of people.

When we take a glance at the history of mankind, in the way of truth Allah has sent many of His followers and prophets to teach the human beings His teachings and convey His message on the right path with His Holy Books. In every era it is also proven that whenever the Man of God asks to come and follow God's command to be righteous, the good-hearted people become his followers.

At that time, a number of enemies also rise up to stop God's work. They hit, murder, and steal the properties of the believers. Under these unbearable conditions, the prophets and their followers could easily leave God's path. However, they persevere and for the sake of God and the teachings of righteousness, they are commanded by God to leave their home and migrate to another place for peace.

Hazrat Ibrahim^(AS) had migrated to Lebanon, Hazrat Moosa^(AS) migrated, the Promised Messiah^(AS) also migrated to India. Even our most beloved, the last prophet, Hazrat Muhammad^(SAWS) was forced to migrate to Medina from Makkah with his followers.

In the Holy Quran Allah says:

"Those who believe and those who emigrate and strive hard in the cause of Allah, it is these who hope for Allah's mercy; and Allah is Most Forgiving, Merciful." [Surah Al-Baqarah, 2:219]

Allah also promises the best rewards to them:

"And whoso emigrates from his country in the cause of Allah will find in the earth an abundant place of refuge and plentifulness. And whoso goes forth from his home, emigrating in the cause of Allah and His Messenger, and death overtakes him, his reward lies on Allah, and Allah is Most Forgiving, Merciful." [Surah An-Nisa, 4:101]

The Migration

Hazrat Mirza Bashiruddin Mahmud Ahmad^(RH), Khalifatul Masih II was the son of the Promised Messiah^(AS). He was born on 31st January 1889 and became the

second successor of Khilafat in 1914 at the age of 25. He had a milestone era of Khilafat over 52 years of historical, great moments, Tahreekat, much more that cannot be stated in words. He created the basic and essential infrastructure of the Jamaat for men, women, and children.

As he was the promised son of Promised Messiah^(AS), there were many prophecies which were revealed about him, both as a son of the Promised Messiah^(AS) and as a Khalifa, which revealed the true light of the Promised Messiah^(AS).

He migrated to Rabwah from Qadian to fulfill a prophecy revealed to the Promised Messiah^(AS), "Dagh e Hijrat". Dagh is an Urdu word which means 'deep sorrow, pain, agony, a long-time of sadness or grief'. Thus, Dagh e Hijrat means a migration with pain and grief. Jamaat e Ahmadiyya has faced the unlimited period of hijrat as seen through the life of the Promised Messiah^(AS) and also the Khulafa.

The migration from Qadian, India to Rabwah, Pakistan is one of the great milestones in the history of Khilafat, as it proved that only Khilafat e Ahmadiyya is the way of peace, shelter, and protection for jamaat members and the mankind. The sacrifice of the Khalifa to leave his home and Markaz only for the sake of the Jamaat is a sign of true Khilafat.

At the time of the Indo Pak partition in 1947, although there was a majority of Ahmadi Muslims in Qadian Darul Aman, Hindus were still the majority in India. The interstate war caused horrible and unlawful, unpeaceful situations throughout the state.

On 25th July 1947, a train was attacked by Hindus and a number of Muslims were killed. The Ahmadi mosque also was attacked, and 50 Ahmadis were killed on 21st August 1947. Seeing this situation, Hazrat Musleh Maud^(RH) decided to migrate from Qadian due to the loss of connection to the world by transport, phone, mail, and other sources.

At 1:15 pm, Huzoor started his journey from Darul Salam (house of Nawab M. Ali Khan Sb) and reached Lahore, at the house of Sheikh Bashir Ahmad Sb (13 Tample Road) at 4:30 pm. The Khandan e Messiah Maud^(AS) and other jamaat members also accompanied him.

During the migration, Huzoor^(RH) was constantly praying, however he was fearless and confident, with the knowledge of Allah's help and blessings.

On 20th September 1984 Huzoor^(RH) laid the stone of Rabwah as new Markaz of Jamaat to fulfill the Prophecy of Promised Messiah^(AS) "Dagh e Hijrat".

After many successful years as Khulafa, Hazrat Musleh Maud^(RH) passed away on 8th November 1965 in Rabwah and was buried in Bahishti Maqbarah, Rabwah.

"And say, 'O my Lord, make my entry a good entry and then make me come forth with a good forthcoming. And grant me from Thyself a helping power."
[Bani Isra'il, 17:81]



Hijrat – The Migration

Faiza Kaleem

“And whoso emigrates from his country in the cause of Allah will find in the earth an abundant place of refuge and plentifulness.” [Surah al-Nisa, 4:101]

This promise of God was fulfilled with prophets of the past and their true followers, and similarly is valid and effective for all ages and time. The Holy Prophet^(SAWS) of Islam had informed his people that when they too would go astray like the Israelites, the same Mosaic pattern would be repeated with a messiah being sent to reform the initial teachings of Islam.

This grand prophecy was fulfilled, and Allah sent Hazrat Mirza Ghulam Ahmad^(AS) as the promised reformer, Messiah and Mahdi to safeguard the fortress of Islam. A revelation vouchsafed to him by Allah the Almighty, indicated that his community too, would have to undergo the strenuous task of migration. This revelation was fulfilled first in 1947 with the partition of India when the community, under the leadership of Hazrat Khalifatul Masih II^(RA), had to migrate from Qadian in India to Lahore, now Pakistan.

It was a time of great tribulation when the entire community had to settle in migration camps and temporarily allocated buildings in Lahore. Hazrat Khalifatul Masih II^(RA), under divine instruction, envisioned a town where Ahmadis could profess and practice their faith with freedom.

A barren piece of land, unfertile and without water, was purchased. The world saw it as a waste of money, but Allah the Almighty showed a great sign by turning what seemed like

a wasteland into a blooming city. This town, built from scratch on a barren land, turned out to be the first planned town of Pakistan with the highest literacy rate, a place equipped with amenities of education and health and an infrastructure that even state-sponsored settlements have not been able to achieve in a similar fashion. Among the first few structures built in this town was a mosque called Masjid Mubarak.

Early days of Rabwah

This new Markaz of the Jamaat, named Rabwah, was soon fully functional and the propagation of Islam by the Jamaat saw new heights. Hazrat Khalifatul Masih II^(RA) lived the rest of his life in this town. The time of the third Khilafat (1965-1982) was also spent with Rabwah serving as the Markaz of the Jamaat.

Against all odds, Rabwah soon became inhabited and served as Markaz. Right at the onset of the fourth Khilafat (1982), the political situation of Pakistan became such that it became impossible for the Khalifa to remain in Pakistan. This situation had been brewing for many decades, but by 1984, certain legislation – proposed by the anti-Ahmadiyya clergy and advocated by the government of Pakistan – brought about another migration for the Ahmadiyya Jamaat.

This hijrat was to be the first intercontinental migration in Islam as all other hijrat's in Islam had been to the same part of the country or continent. Hazrat Khalifatul Masih IV^(RA) moved to London and with him, the Markaz was established in the Fazl Mosque, from where it was to function for a period of three and a half decades.

As the hijrat of 1984 had happened in a state of emergency, the Markaz in London was more of a make-shift setup with offices put up in porta-cabins and residential properties around the Fazl Mosque. Despite frequent and consistent complaints by the neighborhood and the local authorities, Allah enabled the Jamaat's Markaz to continue functioning from whatever facilities it had. With these very humble facilities, the Jamaat progressed manifold and it was from here that Muslim Television Ahmadiyya (MTA) was launched in 1992; literally taking the message of Islam to the corners of the Earth.

But Allah has His own ways. Just as Rabwah had remained the Jamaat's Markaz for a period of three and a half decades, the Fazl Mosque too served as the Markaz for the same span of time. It was in this very Markaz that Hazrat Mirza Masroor Ahmad^(ABA) took office as Khalifatul Masih V and a new era of propagation of Islam began. The Jamaat's operational growth called for further expansion in the nerve-centre of the Jamaat.

Hazrat Khalifatul Masih V^(ABA) announced in his Friday Sermon on 12 April 2019 that – staying in line with a revelation of the Promised Messiah^(AS), "Expand your abode" – the Markaz was now to be established in Islamabad, Surrey where the office and the residence of Khalifatul Masih would be based, along with his private secretariat and other Markaz offices.

This called for another hijrat of Khalifatul Masih and naturally, the Markaz of the Jamaat – two inseparable entities. Our beloved Imam, Hazrat Khalifatul Masih V^(ABA) moved to this blessed place – the new Markaz of Jamaat-e-Ahmadiyya – on Monday, 15 April 2019.

This marked another turning-point in the history of Islam. The Markaz became functional from the very first day of this hijrat.

In the words of Hazrat Khalifatul Masih V^(ABA), we pray that Allah makes "Islamabad" the source of spreading "Islam" to the corners of the earth.

Time Management – How Islam practically establishes this life skill

Sufia Tahir

Time management is the process of planning and exercising conscious control of time spent on specific activities, especially to increase effectiveness, efficiency and productivity. It involves juggling various demands relating to work, study, social life, family, hobbies, personal interests, and commitments within the limitations of time.

For many people, young and old alike, managing our responsibilities can be overwhelming with so much to do and not enough hours in the day. Thus, it is important to organise a routine that will help make the load feel a little easier to manage. Utilising proper time management helps to make the strain a little lighter.

Our faith has given us countless ways and guidelines to manage our time by employing them in our everyday lives.

(Reference: <https://www.alislam.org/video/time-management/>)

Strategy 1: Declutter.

One way, on which many experts agree, is to declutter our environment and clean our space. Similarly, our religion Islam also teaches us that cleanliness is a part of our faith, and if we extend that to our environment it enables us to

be able to think more clearly and it really allows us to focus on what we need to accomplish.

Strategy 2: Lists

Another practical method is to create a to-do list and map out our short- and long-term goals.

Lists are great and they help us to visualise what we need to accomplish, what are our tasks are, what is lagging and what task we checked off, so that it makes us feel fulfilled.

I personally love making lists and mapping out tasks on my calendar because it allows me to visually see when I have to meet certain deadlines and how I can utilise my time between now and then.

Strategy 3: Plan ahead and salat as a framework for time management

Planning and prioritisation are effective when we are consistent in being punctual.

Coming to our faith, what does Islam tell us about punctuality?

We have been told to observe Salat at its appointed time. The key word here is appointed and five times a day. Our faith emphasises the benefit of planning our schedule according

to the five daily prayers, which helps creates a framework of punctuality and organisation for our day ahead.

When we observe this, we can balance our time more effectively between our faith and other commitments such as work or study. An advantage of doing this is that by starting your day at Fajr, you can get a lot more tasks done. Especially during exam blocks and busy weeks at University, I found that by starting my day early, at or sometimes even before Fajr helped me to get a head-start in accomplishing my daily tasks such as writing an assignment or revising for an exam.

Following this, I would like to discuss the life of a very reverent person, the Holy Prophet Muhammad^(SAWS).

The Holy Prophet^(SAWS) divided his day into 3 parts. The first was for his remembrance of Allah, where he would offer prayers and everything he could do for the remembrance of Allah. The second part was reserved to meet all the Muslims, to discuss their issues and provide guidance on religious matters. Finally, the third part of the day was for his family.

This a beautiful example of how the Holy Prophet^(SAWS) managed his time and if we can follow his example and divide our tasks into different parts during the day, then we will be able to better manage our lives.

Strategy 4: Avoid frivolous activities.

Furthermore, Hazrat Khalifa-tul Masih IV^(RA), reminds us constantly to align our lives in the light of the teachings of Islam, and reminds us that we should spend with our families. However, what the reality is quite the opposite.

In the name of relaxing or de-stressing we tend to spend our time on social media and technology which eats up the quality time we should be spending with the people around us. So, our Caliph reminds us to avoid such distractions and ponder on what is more important to us. To use our time wisely and spend with our beloved ones.

The Holy Quran has also mentioned restraining from frivolous activities. It tells the believers that, Muslims are those who stay away from frivolous acts.

These acts can comprise anything that is excessive or anything that is a waste of time or something that is not conducive to our purpose of life. If we were to look at these, excessively watching TV, socialising or being idle, are not looked well in Islam and it best to if we avoid these. In doing so, we are able to free up more time in our day to accomplish more quality tasks.

Therefore, although our lives are filled with countless tasks, errands, and commitments, we should first and foremost remember that we are a part of Jama 'at Ahmadiyya. We are the followers of Hazrat Mirza Ghulam Ahmed, to whom it was revealed:

"You are the revered Messiah whose time will not be wasted." [Ruhani Khazin, volume 17, page 379 – 385]

Therefore, if Allah says that the Messiah is one whose time shall not be wasted, then he indeed did not waste a single moment of his life. As a follower of the Promised Messiah, we should follow his example and his model to try to implement balance and organisation in our own lives.

Migration of Khalifa-Tul-Masih IV ^(RA)

Aisha Ishtiaq



Everyone has certain days in his or her life that can never be forgotten. The memory of such days does not fade with the passage of time and their details are permanently etched on the mind.

On reflection, from among the unforgettable, historic days of my life, one is 30th April 1984. This is the day Hadhrat Amir ul Momineen Khalifatul Masih IV migrated from Pakistan and arrived in Britain. It was a Monday. It was indeed a historical and momentous day which had profound influence on the future of Ahmadiyyat and shall always be remembered as a significant milestone in the history of the Jama'at.

Before I go into the details of the day, I would mention a few key matters. In compliance with the instructions of Hadhrat Khalifatul Masih IV^(RA), I had arrived in Britain on 16th November 1983.

On 26th November, I took over the charge from the late Maulana Sheikh Mubarak and began my services as Amir UK, Missionary In-charge, and Imam of The London Mosque. In accordance with Huzur's instructions that he had given me in my farewell meeting at Rabwah, I began my task by studying the files of the Mission along with getting familiar with other community tasks, as well as commencing visits to various local Jama'ats.

In the first week of January 1984, I suffered from Deep Vein Thrombosis on my right leg, a risky condition that required immediate hospitalisation. My treatment in the hospital lasted

eighteen days, after which the doctors advised complete rest and also to avoid travel. When Huzur came to know he prayed and counselled that I fully comply with the doctor's advice.

With Allah's grace, when I felt better and the doctors allowed a little work, my first day back in the office after the illness was 1st April. In those days, the opposition to the community was at its height in Pakistan. There were reports of the hazard of some ordinance being issued against the community. Instructions were issued from the Centre, and our office activities increased as a result.

I remember on 26th April I gave a speech on Islam at Warwick University in the Midlands. It was followed by a Question-and-Answer session. In the evening as we sat for dinner at the house of Rashid Ahmad Sahib, there was a call from London and Mubarak Ahmad Saqi Sahib, who was at that time working as Naib Imam with me, informed that Ordinance XX had been issued against the Ahmadiyya Community in Pakistan.

On hearing this I felt that rather than stay the night in the Midlands I needed to get back to London. I arrived back in London at midnight. From the next morning the activities increased with reference to the new Ordinance. Although the sensitivity of the situation was apparent it was difficult to say what was to happen next. Along with being anxious, fervent prayers were being made and the entire Jama'at was being counselled towards steadfastness and prayer.

On the night of 29th April, various engagements lasted late into the evening and it was around midnight when I went to bed. At about 2.30 am the phone rang. I was astonished as to who would be ringing at that late hour. On picking up the telephone I heard Masood Ahmad Jhelmi's voice on the other end (he was working as the Wakilut Tabshir in those days). He asked me whether I had recognised him, on my answer in the affirmative he asked me to get ready. I said I was ready but what for? He replied that Hadhrat Khalifatul Masih IV^(RA) was coming to London. I asked when, thinking the arrival would be in the next few days. In response he asked me what the time in London was. When I told him he said that Huzur had departed from Karachi four hours ago and would reach London at around 8am local time and that all necessary arrangements should be made in this regard. He also gave some specific instructions and on this, the conversation ended.

When the call was over, my wife Qanita Rashed who had been awakened and was anxious by the sudden telephone asked what the matter was. I only said that Huzur was arriving in London in the next few hours. In actual fact I was deeply anxious and worried by the sudden news and the notion of the tremendous responsibilities it laid on my weak shoulders. This sudden news had totally stupefied me. The information received was that Huzur would arrive via KLM first at Amsterdam, Holland and then with a change of flight take another KLM aeroplane to London arriving at around 8 am. Huzur was expected to arrive

in Holland at 8 am. After this we got involved in various other arrangements Choudhry Anwer Ahmad Kahlon Sahib contacted certain authorities regarding this and had a satisfactory arrangement in place for their support if needed and that Inshallah there should be no problem in this respect. It is worth mentioning here, that at the time of Huzur's arrival the immigration rules allowed Pakistani passport holders to come to UK without a visa.

By the morning people had come to know about Huzur's arrival through word of mouth, rather this news had reached abroad. Consequently, the London Mission was inundated with phone calls. In those days, the Mission had only two telephone lines and they were both receiving constant telephone calls. Members of the telephone department were working most efficiently at this. All the other departments were also fully operational. Talking of the telephone reminds me of another sign of Divine help.

Huzur's arrival was expected at 7 am in Holland but the plane arrived an hour late. The reason for this, which we came to know later, was its delayed departure from Karachi. However, as this was not known at the time, there was great anxiety. During this time, many calls were made to Holland inquiring but they had no information. I was getting more and more anxious by the minute. Huzur's plane had crossed the border of Turkey and had entered the European zone. In light of this I was much perturbed by the security aspect. In my concern I was engaged in prayers when news came from Holland that Huzur had safely arrived.

Khuddam had already been sent to the airport since early morning for the reception. The cars that were to leave for the airport were being arranged and I was supervising all the arrangements outside the Mission House when a young man came running to me and said that Huzur was on the telephone wanting to talk to me. I ran inside and found out that when a colleague had answered Huzur's call, Huzur asked for me. He then talked to another colleague and again asked about me, in the meantime I was inside. I said Assalamo Alaikum to Huzur. After responding to my salam, Huzur asked if I was alright. I was overcome with emotion. It was a most incredible feeling to listen to the loving voice of my beloved master.

After arrival, in the evening, Huzur addressed the members of the Jama'at in the Mahmood Hall. This was a historic address that continued over an hour. Huzur began by speaking in Urdu and also spoke in English. Huzur spoke as he sat on the stage. He was flanked on either side by my humble self and Anwer Kahlon Sahib. Mahmood Hall was packed with people. Members of many Jama'ats from outside London had also arrived. An audio recording was made of the entire proceedings. It is a shame that a video could not be made at the time, however, they have made a film using still photographs and this has been shown on MTA.

In this historic address Huzur gave a detailed insight into the situation in Pakistan and elucidated the reasons behind his decision to come to London. In a most emotional tenor Huzur explained that he was prepared to give the greatest of sacrifice in this cause,

however it was for the benefit of the community that he had sought Divine guidance through supplication and only then arrived at this decision.

Huzur also mentioned the evil plans of the government of Pakistan. He touched upon certain dreams that some members had had in relation to the migration. He talked about some of his own dreams through which Allah had given him glad-tidings. Huzur said it was time for the entire community to be ready, there were many great achievements that we needed to achieve and that we were not to give in to any opposition at all.

Huzur said that he was very busy and had highly significant planning to undertake, therefore he requested that no mulaqaat were sought in those days. He explained that a denial taxes his mind. He reminded everyone that each member of the community would be asked to render their services to the utmost of their capacity and that if Huzur required any help or consultation he would himself invite that person for a mulaqaat.

In the beginning, Huzur had explained the reason for his sore throat and said that as the government of Pakistan had prohibited use of a loudspeaker in Rabwah. At the end of the address Huzur led a heart-rending and solemn silent prayer. This is a little detail of the historic day of 30th April 1984 that can never be forgotten. It is a milestone in the history of Ahmadiyyat and its memory shall always be secure in the pages of history.

Cardiovascular (Heart) Disease

Dr. Ayesha Haseeb

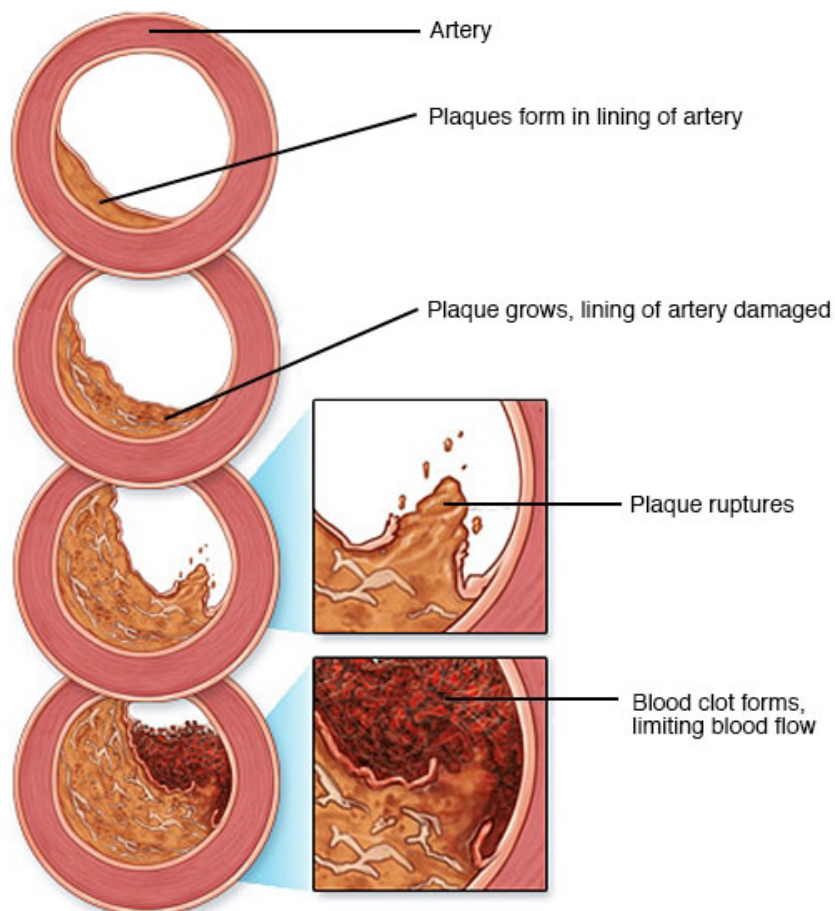
Cardiovascular disease generally refers to conditions that involve narrowed or blocked blood vessels that can lead to a heart attack, chest pain (angina) or stroke. Other heart conditions, such as those that affect your heart's muscle, valves, or rhythm, also are considered forms of heart disease.

The term cardiovascular disease may be used to refer to heart conditions that specifically affect the blood vessels.

Causes of cardiovascular disease

While cardiovascular disease can refer to different heart or blood vessel problems, the term is often used to mean damage to your heart or blood vessels by atherosclerosis, a build-up of fatty plaques in your arteries. Plaque build-up thickens and stiffens artery walls, which can inhibit blood flow through your arteries to your organs and tissues. Atherosclerosis is also the most common cause of cardiovascular disease. It can be caused by correctable problems, such as an unhealthy diet, lack of exercise, being overweight and smoking.

Development of atherosclerosis



Symptoms

Heart disease symptoms depend on what type of heart disease you have.

Heart disease in your blood vessels (atherosclerotic disease)

Symptoms can include:

- Chest pain, chest tightness, chest pressure and chest discomfort (angina)
- Shortness of breath
- Pain, numbness, weakness or coldness in your legs or arms if the blood vessels in those parts of your body are narrowed.
- Pain in the neck, jaw, throat, upper abdomen or back.

You might not be diagnosed with cardiovascular disease until you have a heart attack, angina, stroke, or heart failure.

It is important to watch for cardiovascular symptoms and discuss concerns with your doctor. Cardiovascular disease can sometimes be found early with regular evaluations.

Risk factors

Risk factors for developing heart disease include:

Age: Aging increases your risk of damaged and narrowed arteries and weakened or thickened heart muscle.

Gender: Men are generally at greater risk of heart disease. However, women's risk increases after menopause.

Family history: A family history of heart disease increases your risk of coronary artery disease, especially if a parent

developed it at an early age (before age 55 for a male relative, such as your brother or father, and 65 for a female relative, such as your mother or sister).

Smoking: Nicotine constricts your blood vessels, and carbon monoxide can damage their inner lining, making them more susceptible to atherosclerosis. Heart attacks are more common in smokers than in non-smokers.

Poor diet: A diet that is high in fat, salt, sugar, and cholesterol can contribute to the development of heart disease.

High blood pressure: Uncontrolled high blood pressure can result in hardening and thickening of your arteries, narrowing the vessels through which blood flows.

High blood cholesterol levels: High levels of cholesterol in your blood can increase the risk of formation of plaques and atherosclerosis.

Diabetes: Diabetes increases your risk of heart disease. Both conditions share similar risk factors, such as obesity and high blood pressure.

Diabetes puts you at risk of heart disease (even if you have 'normal' looking cholesterol and no symptoms).

This is because diabetes can change the chemical makeup of some of the substances found in the blood and this can cause blood vessels to narrow or to clog up completely.

Heart attacks and strokes are up to four times more likely in people with diabetes.

Obesity: Excess weight typically worsens other risk factors.

Physical inactivity: Lack of exercise also is associated with many forms of

heart disease and some of its other risk factors, as well.

Stress: Unrelieved stress may damage your arteries and worsen other risk factors for heart disease.

Poor hygiene: Not regularly washing your hands and not establishing other habits that can help prevent viral or bacterial infections can put you at risk of heart infections, especially if you already have an underlying heart condition. Poor dental health also may contribute to heart disease.

Prevention

Certain types of heart disease, such as heart defects, cannot be prevented. However, you can help prevent many other types of heart disease by making the same lifestyle changes that can improve your heart disease, such as:

- Quit smoking.
- Control other health conditions, such as high blood pressure, high cholesterol and diabetes.
- Exercise at least 30 minutes a day on most days of the week
- Eat a diet that's low in salt and saturated fat.
- Maintain a healthy weight.
- Reduce and manage stress.
- Practice good hygiene.

When to see a doctor

Seek emergency medical care if you have these heart disease symptoms:

- Chest pain
- Shortness of breath
- Fainting

Heart disease is easier to treat when detected early, so talk to your doctor about your concerns regarding your heart health. If you are concerned about developing heart disease, talk to your doctor about steps you can take to reduce your heart disease risk. This is especially important if you have a family history of heart disease.

If you think you may have heart disease, based on new signs or symptoms you are having, make an appointment to see your doctor.

Key takeaways

- It's never too early or late to manage your risk of heart disease and improve your heart health.
- You can help reduce your risk of heart disease by making positive changes to your lifestyle.
- Some risk factors for heart disease are beyond your control, such as: age, gender, ethnicity, and family history.
- High blood pressure, high cholesterol and diabetes can increase your chance of developing heart disease.
- Understand your risk by seeing your GP for a Heart Health Check.



Virtual Meeting with Huzoor^(ABA)

This poem by sister Rahana Khan was inspired after the Australian
Lajna National Amila virtual meeting with our beloved
Huzoor^(ABA) on 19th Dec 2020.

*Stand by everyone... any second now
We all went quiet, everyone sat still
Staring at the big screen
Waiting and wondering
How would it go, what would we say?
The phone dialled, connected then disconnected
Another go and success ...
Saw a glimpse, all stood up
“Assalamalaikum wa Rahmatullah wa Barkatahu Piyare
Hazoor”
Disconnected again, still standing.
Connected again
“Walaikum as Salam, please be seated”*

*Mesmerised by his face
So, loving and caring
Advice flowed freely
And questions too
Smiles all around, and giggles too*

*Seventy-five minutes flew by
Was time to say Goodbye
Please sir... a little bit longer
was on everyone's lips
The screen went blank and yet we stared
Stared at the screen just in case
Just in case it came on again
To show his blessed face, but was not to be:*

*Slowly, towards each other we moved
Congratulations and emotions filled the hall
Tears ran freely, hugs and more
Relief and contentment
Filled the Hall
What a relief, what a blessing
Thank you, Almighty Allah,
For this wonderful day.
Thank you beloved Huzoor
For guiding us through.*



RECIPES



INSTANT

Barfi



Majlis Blacktown

INGREDIENTS

QTY

PREPERATION

Butter

5 tbsp

5 Minutes

Milk powder

1 ½ cup

Liquid milk

1/2 cup

Sugar

1/4 cup

Almonds, for decoration

Approx 2tbsp

COOKING

30 Minutes

DIRECTIONS

1. Melt the butter in a non-stick pan.
2. Add dried milk powder and give it a stir for 2 seconds.
3. Add sugar and liquid milk and mix well so that no lumps remain.
4. Cook the mixture until it leaves the pan and gets a nice and stiff bind.
5. Place butter paper in a square tray and grease it with butter.
6. Add the prepared mixture to the tray and add nicely cut almond over it. Press the mixture with a spoon so that the almonds can stick to the mixture.
7. Let the mixture set at room for an hour then cut it in square pieces.
8. Quick and easy barfi is ready to serve with tea!

SAVORY SLICES

Zucchini & Chicken



Sanaa Nasir Sharma

INGREDIENTS

QTY

PREPERATION

Eggs	5	15 Minutes
Sifted Self-Raising Flour	1 cup	
Coarsley Grated Carrot	1	COOKING
Finely Chopped Red Capsicum	1	
Thinly Sliced Spring Onions	2	30-40 Minutes
Grated Zucchni	375g	
Finely Chopped Chicken Breast*	200g	MAKES
Grated Cheddar Cheese	1 cup	
Vegetable Oil	1/4 cup	12 - 15 Slices

DIRECTIONS

1. Preheat oven to 170 C.
2. Beat the Eggs in a large bowl until combined. Add the flour and beat until smooth, then add Zucchini, Carrot, Red Capsicum Spring Onions, Cheese and Oil and stir to combine. Season with salt and pepper.
3. Grease 30 x 20cm lamington pan. Line the base and 2 long sides with baking paper.
4. Spoon the mixture into the prepared pan and smooth the surface. Bake in the oven for 30-40 minutes or until firm to the touch. Set aside to cool. Cut into squares.

SERVE

The Zucchini and Children Slices are nice to be served hot or cold. Serve with some fresh mix of Salad leaves and a homemade Tomato sauce.

NOTES

You can pretty much use any vegetables in this recipe. Make sure to squeeze any excess moisture out, with hands from the grated Zucchini, before adding it to the mixture.

The Slices also freeze well so you can prepare them in advance and reheat, when you wish to serve them to friends and family.

*Chickpeas are an alternative to Chicken if you want to make this a Vegetarian Recipe

HEALTHY

Chicken Fajita Salad



Isma Noreen

INGREDIENTS

QTY

PREPERATION

Chicken Breast

2

5 Minutes

Garlic Paste

1/2 tsp

Salt

1/2 tsp

Crushed Red Pepper Flakes

1/2 tsp

Crushed Cumin

1/2 tsp

Vinegar

1 tbsp

Red Chilli Garlic Sauce

1 tbsp

Julienne Capsicum

1

Seedless Julienne Tomato

1

Sliced Onion

1

Lettuce

2 cups

Grated Cheddar Cheese

3tbsp

Salt

1/2 tsp

Crushed Black Pepper

1/2 tsp

Lemon Juice

2 tbsp

Sugar

1 tsp

Suree Salad Dressing

4-5 tbsp

COOKING

15- 20 Minutes

DIRECTIONS

1. Marinate chicken breast with garlic paste, salt, crushed red pepper, cumin, vinegar, and red chili garlic sauce.
2. Heat 2 tbsp oil and pan fry chicken breast until done. Remove from pan and cut into pieces.
3. In another bowl mix together capsicum, tomato, onion, lettuce, cheddar cheese, salt, black pepper, lemon juice, sugar and Suree salad dressing.
4. Add in chicken pieces, toss gently, and serve immediately.

NOTES

You can also first cut chicken into pieces then marinate and fry.