

"In the Latter Days, the sun shall rise from the West" - Holy Prophet Muhammad (Peace and blessings of Allah be upon him)



MIGRATION

In the Words of the Promised Messiah
"Migration would become a mandate"

When is migration allowed in Islam

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THE AHMADIYYA MUSLIM COMMUNITY WORLDWIDE

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Hazrat Mirza Ghulam Ahmad (may peace be upon him)

The Ahmadiyya Muslim Community is a religious organization, international in its scope, with branches in Africa, North America, South America, Asia, Australia, and Europe. The Ahmadiyya Muslim Community was established in 1889 by his Holiness Mirza Ghulam Ahmad (as) (1835-1908) in Qadian, a small and remote village in the Punjab province of India. He claimed to be the expected reformer of the latter days, the Awaited One of the world community of religions (the Mahdi and Messiah).

The Movement he started is an embodiment of the benevolent message of Islam: peace, universal brotherhood, and submission to the Will of God in its pristine purity.

Hazrat Ahmad (as) proclaimed in the commentary of Verse 6 of Chapter 98 of the Holy Qur'an: "[Islam] is the religion of the people of the right path."

The Ahmadiyya Muslim Community was created under divine guidance with the objective to rejuvenate Islamic moral and spiritual values. It encourages interfaith dialogue, diligently defends Islam and tries to correct misunderstandings about Islam in the West. It advocates peace, tolerance, love

and understanding among followers of different faiths. It firmly believes in and acts upon the Qura'nic teaching:

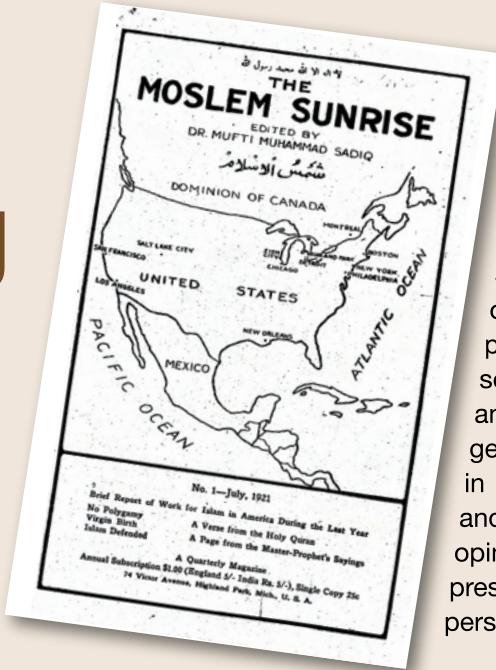
"There is no compulsion in religion"
(The Holy Qur'an: 2:257)

The Ahmadiyya Muslim Community strongly rejects violence and terrorism in any form and for any reason.

The Community has been led by the elected successors of Hazrat Ahmad (as). The present Head of the Community, Hazrat Mirza Masroor Ahmad, was elected in 2003. His official title is Khalifatul-Masih V (aba) or Fifth Successor of the Promised Messiah (as).



One of the longest-running Muslim publications in America



In 1920, the first Ahmadi Muslim missionary, Dr. Mufti Muhammad Sadiq (ra), arrived in America. In 1921, he founded the Muslim Sunrise, which stands today as one of the longest-running Muslim publications in America. The magazine seeks to open discussions on Islam and topics related to religion in general. It highlights the role of Islam in an ever-changing global society and provides a platform for public opinion on contemporary issues while presenting solutions from an Islamic perspective.

The Muslim Sunrise welcomes letters to the Editor, questions, and submissions.

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The Muslim Sunrise

Muslims follow the name of God's prophets with the prayer 'Alaihis-Salam or 'may peace be upon him,' and for the Holy Prophet Muhammad, Sallallahu 'Alaihi Wa Sallam or 'may peace and blessings of God be upon him.'

Companions of prophets who have passed away are salutated by Radiyallahu 'Anhu/a or 'may God be pleased with him/her.'

While such salutations sometimes are not set out in the text in order to facilitate reading, we encourage readers to offer these prayers as if set out in full.

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Acronyms for salutations used in this publication

sa:	Sallallahu 'Alaihi Wa Sallam (peace and blessings of Allah be upon him)
as:	'Alaihis-Salam (may peace be upon him)
ra:	Radiyallahu 'Anhu/a (may Allah be pleased with him/her)
rh:	Rahimahullahu Ta'ala (may Allah shower His mercy on him)
aba:	Ayyadahullahu Ta'ala Bi-Nasrihil-'Aziz (may Allah support him with His mighty help)

Verse numbers in the references from the Holy Qur'an count "In the name of Allah, the Gracious, the Merciful" at the beginning of a chapter as the first verse.

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From The Holy Qur'an

Verily, those whom the angels cause to die while they are wronging their own souls, they (the angels) will say to them: 'What were you after?' They will reply: 'We were treated as weak in the land.' They will say, 'Was not Allah's earth vast enough for you to emigrate therein?' It is these whose abode shall be Hell, and it is an evil destination.

The Holy Qur'an (4:98)

إِنَّ الَّذِينَ تَوَفَّهُمُ الْمَلِكَةُ طَالِبِيَنَ
أَنْفُسِهِمْ قَالُوا فِي رَأْيِهِ كُنْتُمْ ۖ قَالُوا أَكَانَ
مُسْتَضْعِفِينَ فِي الْأَرْضِ ۖ قَالُوا أَلَمْ
تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتَهاجِرُوا فِيهَا ۖ
فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ ۖ وَسَاءَتْ
مَصِيرَاتُهُمْ



Saying of Prophet Muhammad

(Peace and blessings of Allah be on him)

Umar ibn Khattab has related that he heard the Holy Prophet say:

"Motive determines the value of all conduct, and a person attains that which he desires. If the motive of one who emigrates is to attain to Allah and His Messenger, then that is the purpose of his migration; and he who migrates seeking the world attains to it, and he who migrates for the sake of a woman, marries her and thus his migration is for the purpose he has in mind."

Reference:

Gardens of the Righteous, English translation of Riyad as-Salihin by Muhammad Zafrulla Khan, Hadith No. 1, p. 1



Editorial

Migration of people can happen for many reasons: economic, religious, or persecution. Islam has witnessed various waves of migration. The Qur'an speaks of oppressed and weak people on earth and allows migration from the land where they are oppressed to another land. The Holy Qur'an tells us, "Verily, those whom the angels cause to die while they are wronging their own souls, they (the angels) will say to them: 'What were you after?' They will reply: 'We were treated as weak in the land.' They will say, 'Was not Allah's earth vast enough for you to emigrate therein?' (1). The verse suggests that those who have authority should take care of the immigrants since it speaks of God as the owner of the land. Therefore, the worldly owners and authorities should fulfill their responsibility to those who are destitute and oppressed and open the doors for them. The verse continues, "Except such weak ones among men, women, and children, as are incapable of adopting any plan or of finding any way" (2). Therefore, according to Islamic teaching, every part of the earth is God's land. Nowadays, countries have borders and policies to divide nations and stop the flow of people from one land to another, whereas God Himself tells us that all land belongs to Him. Furthermore, the Holy Prophet Muhammad (sa) said, "God has made the entire face of the earth as a Mosque for me and its soil as pure" (3).

The Holy Prophet Muhammad (sa) prayed, "O Allah, make the migration of my Companions perpetual." He then gave the glad tidings to Hazrat Sa'd (ra) that the prayer had been accepted and said, "O Sa'd, God will grant you a long life, many people would benefit from you and some would suffer loss from you" (4).

Today, it continues to be our duty and responsibility to help people migrate from one land to another if they are being persecuted and harassed in their homeland.

No matter what terrorists may claim, under no circumstances are indiscriminate attacks or killings ever justified. Islam has enshrined the sanctity of human life. Chapter 5, verse 33 of the Holy Qur'an states: "Whosoever killed a person...it shall be as if he killed all mankind; and whoso gave life to one, it shall be as if he had given life to all mankind."

Those who claim that Islam is a religion of extremism, a religion of terrorism, must understand that this is not the reality of what Islam teaches. Those who perpetrate such acts have never understood Islam, nor have they ever practiced it.

There is no place for terrorism in Islam and suicide attacks or bombings are a flagrant contradiction of the Qur'anic injunctions against homicide and suicide.

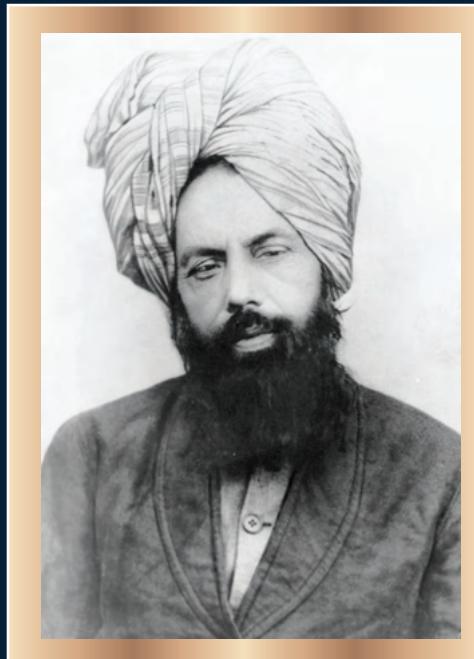
Hate is much easier to nurture than compassion. This is why a terrorist can never rise to be a martyr.

References:

1. The Holy Qur'an (4:98)
2. The Holy Qur'an (4:99)
3. Sahih Muslim 522a
4. Bukhari, Kitabul Wasaya, Bab An Yutraka warithatuhu Aghniya Khair.



In the Words of The Promised Messiah (as)



“ MIGRATION WOULD BECOME A MANDATE ”

I once saw in a dream that an individual was writing my name. He wrote it half in Arabic and half in English. The phenomenon of migration is attached to prophets. However, whereas certain visions find fulfillment in the time of the prophet, others are fulfilled through his progeny or a follower of his. For example, the royal keys to the thrones of Caesar and Khosrow were given to the Holy Prophet(sa). Yet, the physical territories of the two were conquered in the time of Umar(ra)

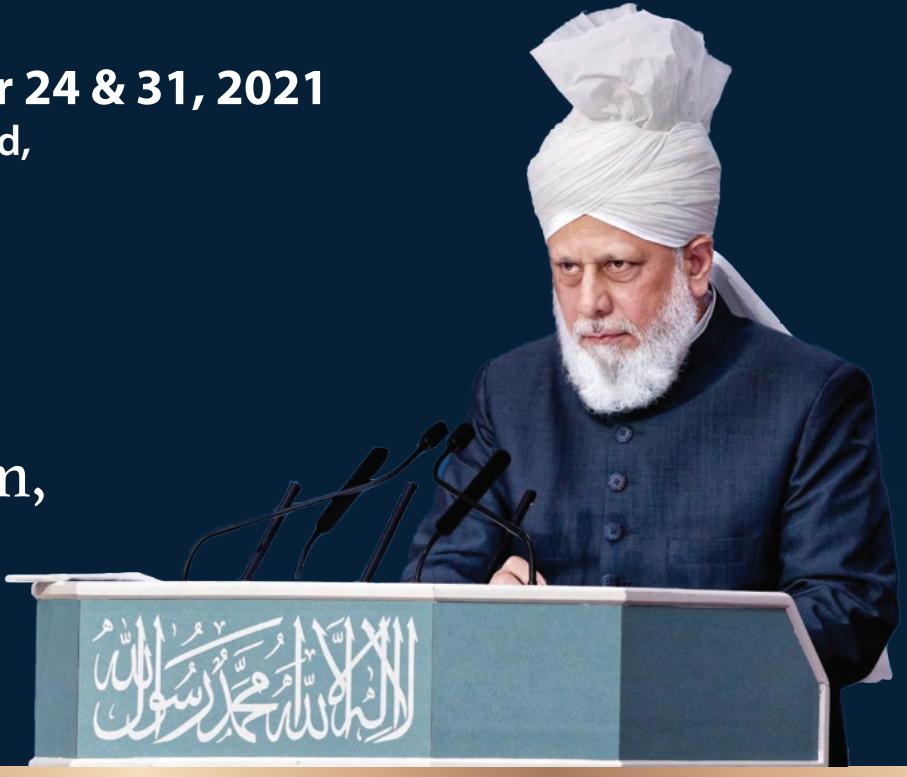
Reference:

Dost Muhammad Shahid, *Tarikh-e-Ahmadiyyat*, vol. 9 (Amritsar, India: Nazarat Nashr-o-Isha'at, Printwell, 2000), 745-746.
https://www.reviewofreligions.org/15896/migration-a-mandate-of-divine-communities/#_ednref3

Friday Sermon of December 24 & 31, 2021

His Holiness Mirza Masroor Ahmad, Khalifatul-Masih V (aba)

Migration of the Holy Prophet of Islam, Muhammad (sa)



Friday Sermons delivered by His Holiness Mirza Masroor Ahmad (aba) on December 24 and 31, 2021, at Masjid Mubarak, Islamabad, Tilford, UK

His Holiness (aba) said that Hazrat Abu Bakr (ra) also accompanied the Holy Prophet Muhammad (sa) during his migration to Madinah. The Makkans had been severely persecuting the Muslims, and it was in light of this that the Muslims had to migrate. Based on a dream, the Holy Prophet (sa) initially thought the migration would be towards Yamama. However, later, it became clear that the migration was meant to be towards Yathrib, also known as Madinah. Thus, as the residents of Madinah began accepting Islam, the Makkans were advised to migrate to Madinah. Eventually, the majority of the Muslims in Makkah migrated to Madinah, except those who are described in the Holy Qur'an as the following: "Except such weak ones among men, women, and children, as are incapable of adopting any plan or of finding any way" (1).

His Holiness (aba) said that the Holy Prophet (sa) was waiting for God's command before migrating himself. Hazrat Abu Bakr (ra) asked permission to migrate, to which the Holy Prophet (sa) replied that he should wait because soon he, too, may receive the commandment to migrate.

Makkans Plot to Assassinate the Holy Prophet (sa):

His Holiness (aba) said that at the same time, the chieftains of Makkah were enraged at the fact that Muslims were fleeing. Thus, the chieftains convened to hatch a plot against the Holy Prophet (sa) because they also did not wish for him to leave. They discussed various plans and plots. Finally, it was decided that a man from each tribe of the Quraish should be given a sword, and all of them should assassinate the Holy Prophet (sa) at the same time. God informed the Holy Prophet (sa) about this plot when He stated: "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" (2).

His Holiness (aba) said that upon receiving divine permission, the Holy Prophet (sa) began preparations to migrate. The Holy Prophet (sa) first went to the home of Hazrat Abu Bakr (ra) and informed him that he had received permission to migrate and that Hazrat Abu Bakr (ra) would accompany him. Hazrat Abu Bakr (ra) said he had already prepared two camels for this purpose, one of which he would give to the Holy Prophet (sa). The Holy Prophet (sa) said that he would only take the camel after paying for it and thus bought it from the Hazrat Abu Bakr (ra) for 400 dirhams. It was decided that the first stop would be the Cave of Thaur, where they would stay for three days. They also decided to hire someone with deep knowledge

about various paths in the deserts of Arabia. For this purpose, they employed Abdullah bin Uraiqit, who was to meet them at the Cave of Thaur in three days.

Hazrat Ali (ra) was informed of the Plans of the Holy Prophet (sa):

His Holiness (aba) said that after making this plan and returning home, the Holy Prophet (sa) informed Hazrat Ali (ra) about his plan to migrate. He entrusted Hazrat Ali (ra) with the duty of spending that night in his bed, using the same blanket which he used. The Holy Prophet (sa) assured him that the enemy would not cause him any harm. He also instructed Hazrat Ali (ra) that he should return all the trusts that had been given to the Holy Prophet (sa), after which he should join him in Madinah. All the while, the assailants were near the Holy Prophet's (sa) home, waiting for nightfall to launch their attack. The Holy Prophet (sa) could hear Abu Jahl taunting him, and in response, the Holy Prophet (sa) recited the following verses of the Holy Qur'an:

"Ya Sin. By the Quran, full of wisdom, thou art indeed one of the Messengers, on a right path. This is a revelation of the Mighty, the Merciful, that thou mayest warn a people whose fathers were not warned, and so they are heedless. Surely, the word has proved true against most of them, for they believe not. We have put round their necks collars reaching unto the chins, so that their heads are forced up. And We have set a barrier before them and a barrier behind them, and have covered them over, so that they cannot see" (3).

His Holiness (aba) said that by nightfall, although the assailants were right outside and were glancing inside the home of the Holy Prophet (sa), he was able to leave his home undetected, while the disbelievers thought that the man in the bed was the Holy Prophet (sa), it was actually Hazrat Ali (ra). As the morning dawned, the assailants realized that their target had slipped through their fingers and that it was actually Hazrat Ali (ra) lying in bed.

His Holiness (aba) said there are various narrations regarding the time of night at which the Holy Prophet (sa) left his home. Some narrations say that it was in the earlier part of the night; some say it was in the middle of the night, while others say it was in the later part of the night. His Holiness (aba) said that according to Hazrat Mirza Bashir Ahmad Sahib (ra), the Holy Prophet (sa) left his home in the earlier part of the night, as the disbelievers standing outside his home did not expect him to come out so early, which is why the Holy Prophet (sa) was able to leave undetected. His Holiness (aba) said that according to the Promised Messiah (as), the Holy Prophet (sa) left his home

in the very early morning. In any case, the Holy Prophet (sa) could leave undetected.

The Holy Prophet (sa) Bids Farewell to Makkah:

His Holiness (aba) said that after leaving his home, the Holy Prophet (sa) went straight to Hazrat Abu Bakr's (ra) home. Hazrat Abu Bakr's (ra) daughters quickly prepared food for their journey, and then they both set out from there.

His Holiness (aba) said that throughout this journey of migration, the Holy Prophet (sa) continued reciting the following: "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" (4).

His Holiness (aba) said that as the Holy Prophet (sa) passed by the Kaaba, he looked towards Makkah and addressed it, saying, "By God, of God's land, Makkah, you are the dearest to me, and of God's land, you are the dearest to God. I would never have left if your inhabitants had not forced me to leave."

His Holiness (aba) said that as they journeyed to the Cave of Thaur, sometimes Hazrat Abu Bakr (ra) would walk in front of the Holy Prophet (sa), sometimes behind him, sometimes to his right, and sometimes to his left. The Holy Prophet (sa) asked him about this, to which Hazrat Abu Bakr (ra) replied that sometimes he would think that someone may come from in front, from behind, or from the sides, and so he would try to cover all sides to protect the Holy Prophet (sa).

Reaching the Cave of Thaur:

His Holiness (aba) said that when they reached the cave, Hazrat Abu Bakr (ra) went inside first and cleaned the area. Then the Holy Prophet (sa) went in and lay down, placing his head on Hazrat Abu Bakr's (ra) leg. There was a hole in the cave, which Hazrat Abu Bakr (ra) covered with his foot. Throughout the night, something kept biting him, but for fear of bothering the Holy Prophet (sa), he did not move. When the Holy Prophet (sa) awoke, he saw that the color of Hazrat Abu Bakr's (ra) face had changed and inquired about what was wrong. When Hazrat Abu Bakr (ra) told him, the Holy Prophet (sa) applied his saliva to the wound, and Hazrat Abu Bakr's (ra) wound healed.

His Holiness (aba) said that they began searching for him when the Makkans realized that the Holy Prophet (sa) had left. They questioned Hazrat Ali (ra) and beat him. Then they went to the home of Hazrat Abu Bakr (ra) and asked his daughter Hazrat Asmaa (ra) about her father's whereabouts. She replied that she did not know. Upon hearing this, Abu Jahl struck her.

His Holiness (aba) said that the Makkans hired a tracker to track the Holy Prophet's (sa) footsteps to the Cave of Thaur. The Makkans stood outside the cave, and Hazrat Abu Bakr (ra) said he could see their feet. Had they looked inside the cave, they would have found them. However, they were not alone, as God was with them. Almighty Allah made a tree grow, sent a spider to spin a web at the mouth of the cave, and a pigeon made a nest and laid eggs.

Grieve Not, For Allah is With Us:

His Holiness (aba) said that as the non-believers stood by the cave, Hazrat Abu Bakr (ra) grew worried that they would find the Holy Prophet (sa). When the Holy Prophet (sa) saw his worry, he reassured him "Grieve not, for Allah is with us". The tracker said that the Holy Prophet (sa) could not have gone past that point, and that they should look in the cave. However, Umayyah bin Khalaf said that the web and tree that were at the mouth of the cave seemed to have been there since before the time of the Holy Prophet (sa), so how could he be inside? Thus, they decided not to look inside the cave, and left.

His Holiness (aba) said that according to another narration, when Hazrat Abu Bakr (ra) expressed his worry to the Holy Prophet (sa), he replied saying, "We are not alone, for the third among us is God?" His Holiness (aba) quoted Hazrat Mirza Bashiruddin Mahmud Ahmad (ra), who said that even in a situation where the enemy was right outside, and if they glanced inside they would have found them, the Holy Prophet (sa) was resolute in trusting God. In fact his trust in God was so firm that it removed Hazrat Abu Bakr's (ra) state of worry as well.

Hazrat Abu Bakr's (ra) Unerring Loyalty:

His Holiness (aba) quoted Hazrat Mirza Ghulam Ahmad, the Promised Messiah (as), who said that it was during this trying time that Hazrat Abu Bakr (ra) truly exhibited his loyalty and trust. The disbelievers were bent on killing the Holy Prophet (sa), yet without any regard for what may come, he remained steadfast at the side of the Holy Prophet (sa). Furthermore, from among the companions at that time, the Holy Prophet (sa) chose Hazrat Abu Bakr (ra) to accompany him during this trying time. This was done through divine knowledge bestowed upon the Holy Prophet (sa) by God Almighty, informing him that Hazrat Abu Bakr (ra) was the best person to accompany him.

His Holiness (aba) further quoted Hazrat Mirza Ghulam Ahmad, the Promised Messiah (as), who said that while the disbelievers were conversing outside the cave, the Holy Prophet (sa) was reassuring Hazrat Abu Bakr (ra). However, he did not do so simply through indications and gestures, so that those outside did not hear him, rather his trust in

God was so resolute, that the two inside the cave were conversing, knowing that God would protect them.

His Holiness (aba) said that according to the plan, Hazrat Abu Bakr's (ra) son would visit the cave of Thaur and deliver news from Makkah. Then he would secretly return to Makkah, and his tracks would be covered by Amir bin Fuhairah and his flock of sheep. The Holy Prophet (sa) and Hazrat Abu Bakr (ra) remained in the cave for three days.

Bounty Set Against the Holy Prophet (sa):

His Holiness (aba) said that the Makkans were unsuccessful in their search for the Holy Prophet (sa), and so they announced a bounty of a hundred camels for the Holy Prophet (sa) to be brought to them, dead or alive.

His Holiness (aba) said that after three days, as planned, Abdullah bin Uraiqit brought three camels to the cave, and they set out towards Madinah at night. His Holiness (aba) narrated various opinions of scholars regarding the date on which they set out from the cave towards Madinah.

Continuing the Journey to Madinah:

His Holiness (aba) said that the Holy Prophet (sa) rode on a camel named al-Qaswa. As they left, the Holy Prophet (sa) looked in the direction of Makkah and said, "O Makkah, you are most dear to me, but your people do not allow me to stay here." Then Hazrat Abu Bakr (ra) said, "These people will surely perish for having driven out their prophet."

His Holiness (aba) said that when they reached a place called Juhfa, God revealed the following verse: "Most surely, He Who has made the teaching of the Quran binding on thee will bring thee back to thy place of return. Say, 'My Lord knows best who has brought the guidance, and who is in manifest error'" (5).

His Holiness (aba) said that they travelled throughout the night, and the next day, in the afternoon, they stopped under some shade, where Hazrat Abu Bakr (ra) requested the Holy Prophet (sa) to rest, and so he lay down. Hazrat Abu Bakr (ra) then went and was able to get some milk for the Holy Prophet (sa).

Makkans Thwarted in Their Efforts to Capture the Holy Prophet (sa):

His Holiness (aba) said that in light of the bounty upon the Holy Prophet (sa), many Makkans were out looking for him. One of these people was Suraqah bin Malik. He swiftly rode towards the Holy Prophet (sa), but along the way, his horse fell. He drew a lot which came out against this journey. But he did not care, and continued riding. He was able to get so close to the Holy Prophet (sa), that he was able to hear



something that the Holy Prophet (sa) was reciting. However, as he drew near, his horse's legs sank into the sand and it could not get out. He drew a lot again, and the result was against this mission of his. Thus, he called out to the Holy Prophet (sa) and said that he would not cause them any harm. Although he had set out to capture the Holy Prophet (sa), he gave up, taking what had happened as a sign. He explained that he had only come after them because of the bounty. The Holy Prophet (sa) simply said that he should not tell anyone about their whereabouts.

References:

1.	The Holy Qur'an (4:99)	4.	The Holy Qur'an (17:81)
2.	The Holy Qur'an (8:31)	5.	The Holy Qur'an (28:86)
3.	The Holy Qur'an (36:2-10)		



When is Migration allowed in Islam?

Faheem Arshad



Throughout time, we have witnessed that Prophets of God, after giving the message of God to their people, are faced with opposition and cruelties from those who want to stop their mission. God then opens up new ways for them to continue their mission, and migration becomes a part of a divine plan for these elects of God. For example, the migration of Moses (as) from the cruelty of Pharaoh, the migration of Jesus (as) from the barbarism of the Jewish Clerics, and the migration of the Holy Prophet Muhammad (sa) from the savagery of the Meccans.

God Almighty states in the Holy Qur'an, "And whoso emigrates from his country in the cause of Allah will find an abundant place of refuge and plentifullness in the earth. 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" (1).

Many people today migrate for various reasons, whether economic, personal, or social. But when we look at the history of Islam, there have been migrations for religious reasons.

In the early days of Islam, when the Holy Prophet (sa) preached the message of God to his people, the number of converts grew. Persecution soon followed, and the Holy Prophet (sa) sought to provide a way out for those suffering by telling them to migrate to a neighboring

nation, Abyssinia, where the King would give them refuge and allow them freedom of religion.

The next migration, which is a major event in Islamic history, was when the Holy Prophet (sa) and the Muslims migrated to Madinah because of the dire circumstances emerging in Makkah for the Muslims, especially the Holy Prophet (sa). It was a difficult time when practicing their faith was quite impossible, so to keep their faith intact, they left their homes, their property, and their own people for the sake of Allah.

When they arrived in Madinah, the Holy Prophet (sa) established a bond of brotherhood amongst the migrants, the 'Muhajirin', and the helpers, the 'Ansar'. These Ansar Muslims sacrificed their property, wealth, and resources to help these new brothers in faith. This bond of brotherhood helped solve the immigration crisis of that time by providing the migrants with housing and food. This also helped the migrant Muslims get on their feet and integrate into their new society.

Migration has great significance in Islam when it is done with the right intentions and the reward is given accordingly. The Holy Prophet Muhammad (sa) has stated, 'Deeds are judged by the intentions, and every person will get the reward according to what he has intended. So, whoever emigrated for the sake of Allah and His Messenger, then his emigration will be considered to be for

Allah and His Messenger, and whoever emigrated for the sake of worldly gain or for a woman to marry, then his emigration will be considered to be for what he emigrated for"(2).

Migration is recounted within the community of the Promised Messiah, His Holiness Mirza Ghulam Ahmad (as), through his second successor, His Holiness Mirza Bashir-ud-Din Mahmood Ahmad (ra). The first migration of the Ahmadiyya Muslim Community took place during his period of Khilāfat (period of service as Caliph). It was the time of the partition of India and Pakistan, where many extremist Hindu and Sikh communities were eradicating Muslim communities; after assessing the safety and security of the community and the level of religious freedom, the community shifted its headquarters from India to Pakistan, where it rebuilt a new town in the barren land of Rabwah in 1948.

Again, we see that this condition worsened considerably in the community's new city during the Khilafat of His Holiness Mirza Tahir Ahmad (rh), the fourth successor of the Promised Messiah (as). Its very faith was being challenged, and every possible obstacle was being put in place by the government and religious fanatics so that Ahmadi Muslims could not practice their religion freely. The second migration of the community took place in 1984 when His Holiness Mirza Tahir Ahmad (rh) was forced to leave Pakistan to settle the new headquarters in London, UK.

Time and again, we witness history repeating itself within these divine communities where they are forced to leave their homeland because of life-threatening opposition to their faith. But when they migrate, a select few remain to safeguard and oversee the situation of their past homes. These individuals, whose faith is strong and impenetrable, stay behind for the sake of Allah and their divine community.

Though migration is not forbidden or restricted for those who make the journey for lawful reasons, they would be well served to keep in mind the advice of His Holiness Mirza Masroor Ahmad (aba), the spiritual head of the worldwide Ahmadiyya Muslim Community:

"In this regard, no immigrant should enter another nation with a sense of entitlement; rather, they should ponder over what they can offer the local society. I have often said that 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 favor is that they should not waste time seeking only

benefits and allowances from the state; rather, they should seek to contribute to society as soon as possible. They should work hard and strive to enter employment, even if the only job they can get is basic labor work. While this will enable them to maintain their personal honor and dignity, it will also relieve the burden on the state and remove the local people's frustrations.

Certainly, every Muslim should remember that the Holy Prophet of Islam (sa) said that the giving hand is far better than the one that takes. On many occasions, people sought to help their companions, but they refused to accept and preferred to earn a living for themselves. As I said, even if refugees are forced to do menial or basic jobs, which they consider themselves over-qualified for, it is better than remaining idle and expecting the state to cover all their needs. Otherwise, immigrants who fail to contribute to society will increase restlessness amongst the wider population"(3).

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Unpacking the Narrative: Do Asylum Seekers Contribute to the "Migrant Crisis" in the United States?

Hashim Usman



In recent years, the world has witnessed unprecedented global migration (1). Ongoing conflicts, political and economic instability, religious, racial, and ethnic persecution, as well as natural disasters and climate emergencies, have forcibly displaced millions of individuals from their homes. This phenomenon has reshaped nations' demographics and deeply influenced political discourse, particularly surrounding immigration policies. In the United States, the issue of immigration resurfaces periodically, garnering significant attention and debate. Since political narratives have a tendency of oversimplification, the distinction between various types of immigrants, legal and illegal, is blurred. Everyone gets thrown under the bus. One group of vulnerable people unfairly affected by this negative attention is the legal refugees who have sought asylum in the United States.

Undeniably, people are migrating to the United States in significant numbers, whether legally or illegally. According to a study, approximately 44.8 million people residing in the United States as of 2018 were foreign-born (2). Of this population, nearly a quarter, accounting for 10.5 million individuals, are unauthorized immigrants. However, it is critical to clarify one fundamental aspect: asylum seekers are not illegal immigrants. Asylum seekers are those refugees who have had to leave their country due to persecution because of their race, religion, nationality,

membership in any particular social group, or political opinion (3). Refugees and asylum seekers, categorized as legal migrants, constitute a very small proportion of this demographic. According to the Department of Homeland Security, only 25,519 individuals were admitted to the United States as refugees in 2022, with 11,454 and 11,840 admitted in 2021 and 2020, respectively (4).

Media coverage has played a significant role in shaping public perception regarding immigration, particularly concerning crimes committed by immigrants (5). Some media outlets have been found to hyper-focus on crimes perpetrated by foreign-born individuals, perpetuating the false notion that immigrants are inherently prone to criminal behavior. A detailed study done by Stanford associates disproved this notion when it found that first-generation immigrants are as much as 60% less likely to commit crimes that lead to imprisonment compared to Caucasian and Black Americans who are born in the United States (6). This study also points out that Mexican and Central American immigrants do tend to have higher incarceration rates when compared to other first-generation immigrants but when one accounts for their low levels of education it shows that they are still less likely to end up in prison when compared to U.S born men with similar levels of education. This is a refutation of such false claims that immigrants cause an increase in crimes.



In recent years there have been several headlines of migrant caravans coming to the United States from the South and Central America (7). Such media coverage along with an anti-immigrant spin leads to the fueling of public fears and the strengthening of bias and prejudice against the immigrant population. Politicians often utilize these sentiments to achieve their vested interests. In the face of all this, one major hurdle that has stood in the way of curbing and preventing unauthorized migration is the disagreement between the federal and the state governments in implementing border controls. The United States President and the Congress have not been able to come to an agreement on how to prevent illegal border crossings. According to the United States Border Patrol there were over 2 million apprehensions and expulsions of unauthorized migrants in 2023 alone with 2.2 and 1.6 million in 2022 and 2021 respectively (8). States like Texas have often tried to enact their own policies to curb illegal migration but have usually faced opposition from the federal government (9). All in all, this internal disagreement between the federal government leads to inefficient border controls that do not entirely curb unauthorized migration, further leading to the prejudice against those who have sought refuge in the United States against violence and persecution.

Ahmadi Muslims have felt the devastating impact of state-sanctioned persecution firsthand in Pakistan, stemming from the constitutional changes introduced in 1974 (10). These amendments, spearheaded by the then Prime Minister Zulfikar Ali Bhutto, declared that members of the Ahmadiyya Muslim Community were not Muslim, stripping them of their Islamic identity and paving the way for institutionalized discrimination. The 1974 constitutional amendments brought a profound challenge to the Ahmadiyya Muslim Community, not only in Pakistan but globally. By officially declaring Ahmadi Muslims as 'non-Muslims', these changes essentially legalized the persecution of the community within the borders of Pakistan. The ramifications were far-reaching, subjecting Ahmadi Muslims to widespread discrimination, social ostracization, and violence, even death. Since then, Ahmadi Muslims in Pakistan have faced numerous challenges and violations of their fundamental human rights. Their places of worship have been targeted, their freedom of religion curtailed, and their ability to profess and practice their faith openly has been severely restricted. All this has led to the decade-long exodus of Ahmadi Muslims from the country, those who have had to seek refuge abroad to secure their religious freedoms and human rights.



While immigration remains a contentious issue in the United States, it is crucial to separate fact from fiction and avoid lumping all immigrants into a single category. Asylum seekers and refugees, in particular, are individuals who have been forced to flee their homelands due to life-threatening circumstances, and they account for a very small fraction of overall immigration figures. Rather than contributing to a "migrant crisis," these individuals often enrich their host communities through their diverse skills, experiences, and cultural backgrounds. Many have made invaluable contributions to various sectors, from academia and healthcare to business and technology. Moreover, the United States has a legal and moral obligation, stemming from international conventions (10), to provide refuge to those facing persecution.

As Ahmadi Muslims, our own experiences with state-sanctioned persecution have instilled in us a deep empathy for the plight of asylum seekers and refugees. We understand the anguish of being forced to leave one's homeland and the constant fear of discrimination and violence that accompanies such a journey. While addressing legitimate security concerns and streamlining the asylum process are valid priorities, it is essential to approach this issue with compassion, understanding, and a commitment to upholding the principles of human rights and religious freedom. By embracing diversity and fostering an inclusive society, the United States can continue to be a beacon of hope for those seeking a safe haven and a chance at a better life.

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From the Archives

Ten Proofs for the Existence of God

Proof 5 was published in the April 2024 Issue of the Muslim Sunrise. In this issue of the Muslim Sunrise, we present the 6th and 7th proof of the Existence of God.

His Holiness Mirza Bashir-ud-Din Mahmud Ahmad (ra) (1889-1965), the Musleh Mau'ud (the Promised Reformer), was the son of his Holiness Mirza Ghulam Ahmad, the Promised Messiah and Mahdi (as), and his second successor. He was elected as the Khalifa of the Ahmadiyya Muslim Community in 1914 at the age of 25 and led the movement for 52 years. During his Khilafat, the message of Islam-Ahmadiyyat spread to countries as far and wide as the United States of America and Japan. He also set the foundations of the community's administrative structure and launched numerous initiatives for the propagation of Islam, most notably "Tahrik-e-Jadid" (The New Initiative) and Waqf-e-Jadid (The New Dedication). A prolific writer, orator, and the author of a ten-volume commentary of the Holy Qur'an, he leaves a profound and enduring legacy that lasts to the present day.

Ten Proofs for the Existence of God (continued ...)

SIXTH PROOF

According to the Holy Qur'an those who reject Allah the Exalted always meet with disgrace and humiliation and this is also proof of their falsehood, for Allah always brings victory for His believers and they enjoy ascendancy over their enemies. If God did not exist, where does this assistance and succour come from? Hence, Pharaoh said to Moses (as):

فَقَالَ أَنَا رَبُّكُمْ أَلَّاَعْلَى ۝

فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَى ۝

Saying, 'I am your Lord, the most high' So Allah seized him for the punishment of the Hereafter and the present world (12).

That is, when Moses (as) asked Pharaoh to submit himself in obedience to God, he arrogantly replied: 'What god? It is I who am god.' So Allah the Exalted brought disgrace upon him in this life and in the hereafter. The episode of Pharaoh is a manifest sign which demonstrates how those who

disbelieve in God are always humiliated and shamed. Moreover, no atheist has ever succeeded in establishing a kingdom in the world [in any true sense]. On the contrary, those who have brought about great conquests in the world, reformed countries and created history, have always been those who believe in the existence of God. Is not the humiliation and misfortune of disbelievers and their failure to establish themselves as a nation in the world a matter of great significance?

SEVENTH PROOF

The seventh proof for the existence of Allah the Exalted is that those who believe and have faith in Him and are true in their convictions always achieve success, and despite the hostilities of others they are not afflicted by misfortune. Such individuals as [have been commissioned] to bring people to accept the existence of God have appeared in every country and have met with such an unrivalled degree of opposition that there is no parallel to it. And yet what harm was the world able to inflict on them? Did those who banished Ramachandra (as) find any peace and what riches was Ravana able to attain? (13). Did not the name of Ramachandra (as) live on for thousands of years, and was not Ravana's name disgraced forever? Similarly, in what manner were the Kauravas able to profit by rejecting the claims of Krishna (as)—were they not destroyed in the battle of Kurukshetra? (14). The Emperor Pharaoh, who forced the Israelites to make mud bricks, stood himself against a helpless man like Moses (as). Yet was he able to harm him in any way? Instead, Pharaoh drowned while Moses (as) became a king. The manner in which the world opposed Jesus (as) is common knowledge, and the prosperity that later came to him is also well established. His enemies were destroyed, and his followers became the rulers of countries. Our master, the Prophet Muhammad (sa), excelled above all others in the world in his commitment to spreading the name of the Holy God. So much so, a European writer has commented that he was delirious in this, God forbid, and the name of God was all that escaped his lips. Seven nations opposed him, both friends and strangers turned against him and yet the treasures of this world were conquered at his hands. If God did not exist, then who came to his aid? If all of this was caused by chance, there should have been at least one prophet who came to establish the eminence of God but was disgraced by the world. However, all those who have come to elevate the name of God have met with honour and dignity. Allah the Exalted says in the Qur'an:

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا
فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَلِيُّونَ

Those who take Allah and His Messenger and the believers for friends should rest assured that it is those who believe in Allah that must triumph (15).

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14. The Kurukshetra War, also known as the Mahabharata War, is a battle depicted in the great Sanskrit epic of ancient India, the Mahabharata. The conflict was an 18-day dynastic succession struggle fought between two groups of cousins, the Kauravas and Pandavas, for the throne of Hastinapurain. [Publishers]
15. The Holy Qur'an (5:57) [Publishers]

Ten Proofs for the Existence of God



by his Holiness Mirza Bashir-ud-Din Mahmud Ahmad, Khalifatul Masih II(ra)

The Big Freeze and the Holy Qur'an

Zia H. Shah



We have not created the heavens and the earth, and all that is between them, but with truth and a real purpose, and for an appointed term; but those who disbelieve turn away from that of which they have been warned (1).

Dark energy was discovered in 1998. The story of physics, astronomy and cosmology is best told by the history of Nobel Prizes in physics.

The 2011 Nobel Prize in Physics was divided, one half awarded to Saul Perlmutter, the other half jointly to Brian P. Schmidt and Adam G. Riess "for the discovery of the accelerating expansion of the Universe through observations of distant supernovae in 1998."

Some 13.8 billion years ago, our universe was born in the Big Bang, and it's been expanding ever since.

Until a few decades ago, it looked like that expansion would eventually end. Astronomers' measurements suggested there was enough matter in the universe to overcome expansion and reverse the process, triggering a so-called Big Crunch. In this scenario, the cosmos would collapse back into an infinitely dense singularity like the one it emerged from. Perhaps this process could even spark another Big Bang, the thinking went.

We would be gone, but the Big Bang/Big Crunch cycle could infinitely repeat.

In the years since then, the discovery of dark energy has robbed us of a shot at this eternal rebirth. In 1998, two



separate teams of astronomers announced that they'd measured special exploding stars in the distant universe, called a type Ia supernova, which serves as "standard candles" for calculating distances. They found that the distant explosions — which should all have the same intrinsic brightness — were dimmer and, therefore, farther away than expected. Some mysterious force was pushing the cosmos apart from within (2).

Something is driving the acceleration, and that something is usually referred to as 'dark energy'. It could be attributed to the cosmological constant, Einstein's much-regretted fudge factor in his field equations of general relativity, or a scalar field that varies in time and space, such as quintessence. Either way, it is now thought to constitute 73% of the stuff of the Universe, dwarfing the 23% that is dark matter and the 4% that is ordinary matter (3).

The most important impact of dark energy is that the universe's expansion will never slow down. It will only accelerate.

Isn't it annoying when that happens? You set out to prove something and find that, in fact, the opposite is true.

That's what happened to Adam Riess — who shares this year's Nobel Prize with Saul Perlmutter and Brian Schmidt — in the autumn of 1997. He was using data collected by the High-z Supernova Search Team, led by Schmidt, to calculate the mass of the Universe and thence determine whether the Universe would expand forever or eventually collapse. Riess assumed, as everyone always had, that the rate of expansion of the matter-dominated Universe must be gradually slowing under the effect of gravity. But his calculations gave the Universe a nonsensical negative mass. Riess and the High-z Supernova Search Team realized that the unexpected dimness of their sample of distant type-Ia supernovae signaled instead that the expansion of the Universe is accelerating — as did Perlmutter's Supernova Cosmology Project, which had begun its painstaking collection of similar supernova data earlier, in 1988. More recently, data on the cosmic microwave background radiation and baryon acoustic oscillations have given further support to the notion of accelerating expansion.

As the universe carries on expanding, we will no longer be able to observe galaxies outside our local group (100 million years from now). Star formation will then cease in about 1-100 trillion years as the supply of gas needed will be exhausted. While there will be some stars around, these will run out of fuel in some 120 trillion years. All that is left at that point is stellar remnants: black holes, neutron stars,

white dwarfs being the prime examples. One hundred quintillion (10²⁰) years from now, most of these objects will be swallowed up by the supermassive black holes at the heart of galaxies.

In this way, the universe will get darker and quieter until there's not much going on. What happens next will depend on how fast the matter in the universe decays. It is thought that protons, which make up atoms along with neutrons and electrons, spontaneously decay into subatomic particles if you just wait long enough. The time for all ordinary matter to disappear has been calculated to be 10⁴⁰ years from now. Beyond this, only black holes will remain. And even they will evaporate away after some 10¹⁰⁰ years. At this point, the universe will be nearly a vacuum. Particles that remain, like electrons and light particles (photons), are then very far apart due to the universe's expansion and rarely — if at all — interact. This is the true death of the universe, dubbed the "heat death" (4). This ultimate death of the universe is also called the Big Freeze.

The Holy Qur'an mentions in several verses about the eventual death of this universe. An important thing to realize is that it did not have to do that for the first addressees' of the Qur'an, the seventh-century Arabs; they had little concern with this and the prevalent philosophy among the world elite at that time was of an eternal universe. Nevertheless, the Qur'an talks about the death of our solar system or the universe in several verses. These include the verse quoted as epigraph and also 6:2-3, 13:3, 30:9, 31:30, 39:6, and 55:27-29.

To repeat the epigraph, one more time here: "We have not created the heavens and the earth, and all that is between them, but with truth and a real purpose, and for an appointed term; but those who disbelieve turn away from that of which they have been warned" (1).

The Holy Qur'an presents Al Musawir, Al Bari and Al Khaliq or the Fashioner, the Maker and the Creator God of the Abrahamic faiths. Many other attributes of Allah emanate from these attributes. For example, His attributes of Omnipotence or Almighty and Omniscience or All-Knowing, as in Surah Hadeed: 57:1-7. And His attribute of Omnipotence in Surah Mulk: 67:1-5. His attribute of As Samee in Surah Raad: 13:15-17. In the following verse of Surah An'am, several attributes are linked to Him being the Creator: "And He it is Who created the heavens and the earth in accordance with the requirements of wisdom; and the day He says, 'Be!', it will be. His word is the truth, and His will be the kingdom on the day when the trumpet will be blown. He is the Knower of the unseen and the seen. And



He is the Wise, the All-Aware." (The Holy Qur'an 6:74). Again, we read in Surah An'am how several of Allah's attributes emanate from Him being the Creator: "Originator of the heavens and the earth! How can He have a son when He has no consort, and He has created everything and has full knowledge of all things? That is Allah, your Lord; there is no god but He, the Creator of all things, so worship Him alone. He is the Guardian over everything. Eyes cannot reach Him, but He manifests Himself before the eyes. He is the Imperceptible, the All-Aware" (5).

The Holy Qur'an says on several occasions that Allah has created this universe with truth and laws of nature and for a purpose; for example, see the Holy Qur'an 6:74, 13:3, 14:20, and 15:86.

Finally, Allah offers His creativity as a leap of faith for our accountability in the Afterlife, as in the Holy Qur'an (13:3) and several other verses: Surah Yasin's Lucid Argument About the Afterlife (6).

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The Muslim Times
FOSTERING UNIVERSAL BROTHERHOOD IN OUR GLOBAL VILLAGE

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BY ZIA H SHAH ON JULY 31, 2023 • (4 COMMENTS)

The Big Freeze and the Holy Qur'an

Epigraph:

We have not created the heavens and the earth, and all that is between them, but with truth and a real purpose, and for an appointed term; but those who disbelieve turn away from that of which they have been warned. (Al Qur'an 46:4)

Poetry Corner

Command of Heaven

Hazrat Mirza Ghlam Ahmad (as). Persian poem in "Lecture Sialkot," Pp 68-69, Islam International Publications Ltd., Published in UK in 2007.



It is the command of Heaven and I convey it to earth;
What will I do if I hear it and communicate it not?

I am the Appointed One, what choice do I have?
If you have anything to say, say it to the Lord and Master.

Alas! this assemblage of friends recognizes me not;
But they will do so when I have left this earth.

Every night, I suffer a thousand agonies for the sake of my people.
O my Lord! deliver them from this time of turmoil.

Every path that they choose — apart from my path — leads to nowhere;
Unlucky is the person to whom a worthless thing appears valuable.

Next to God, I am inebriated with the love of Muhammad(sa);
If this be disbelief, then by God I am a great disbeliever.

My dear! my soul has melted and suffered out of concern for your faith;
But, strangely enough, I am a disbeliever in your eyes.

O my Lord! wash away this lethargy of theirs with the water of my eyes;
For this day my bedding is soaked in this grief.

May my life be sacrificed in the path of the faith of Muhammad(sa);
This indeed is my heart's desire, if only I am fortunate enough to realize it.

حکم است ز آسمان بزمیں سے رسانش
گربش نم نگوش اس زا گجا برم

ماورم و مرا پچ دریں کار اختیار رواں سخن بگو بخش ملادنگرم
لے حسرت ایں گروہ عزیزان مرانید و قتے بہ عیندم کہ ایں خاک بگذرم
ہر شب ہزار غمین آید ز درد قوم یا رب نجات بخش ایں روز پوشرم
بعد از ہر ہزار چلپنڈی سچ نیست بقعت آنکہ در نظر شس سیچ محترم
بعد از خدا ب عشق محمد محترم کفر ایں بود بخد احت کافرم
دین طرف ترکمن بگمان تو کافرم جانم گداخت از خمیمات لے عزیز
یا رب بآب چشم من ایں کل خل بشو کامروز ترشیت ایں در بسترم
جانم فدا شود برو دین مصطفیٰ!
این است کام دل اگر آید میترم

From the Archives: Emigration

The Moslem Sunrise, vol. IV, No. 1, April-July, 1932, pp. 48-49



MUHAMMAD, however, received a revelation, which warned him of the danger, and he was commanded by God to flee. A substitution had to be made, so his cousin Ali volunteered to lie down upon his master's bed. Ali fully appreciated the danger of lying in the Prophet's bed at such a critical juncture, but if he could give his lie for is beloved master, it would be a noble and glorious thing for him to do.

In spite of their fanatical antagonism, the people of Mecca (Makkah) trusted the honesty of the Prophet to the utmost, hence they would take their valuables and belongings to him for protection. When the Prophet left he gave all these goods to Ali with the instructions to deliver them to their owners.

When the Prophet informed Abu Bakr of his intended departure from Mecca (Makkah), the latter volunteered to be his master's companion and offered one of his camels for the journey. The Prophet acceded to the wishes of his devoted friend and follower, and took him as a companion, but paid the price of the camel.

The Meccans (Makkans) besieged the Prophet's house, but in the dead of night they fell fast asleep. While his foes were sleeping, the Prophet departed. With tears in his eyes he gazed at the Ka'aba and said, "Oh, Mecca, thou hast been to me the dearest spot in all the world, but thy sons would not let me live."

Then, the Prophet and his companion went to the famous Hill of Thaur, which is about three miles from Mecca (Makkah). They took refuge in what is known as the Cave of Thaur, where they remained for three days.

Early in the morning, the Prophet's enemies awakened and, to their surprise, found Ali in his master's bed. They were so angry that they put Ali in confinement, but finding such a procedure useless, they soon released him.

A desperate search for the fugitive was made. Scouts were sent in all directions. A trailing party even reached the mouth of the cave. It was natural for them to peep into the cave, but something unknown caused the pursuers to hesitate. At last they retraced their steps, and did not return to the cave.

While they were hesitating whether to peep into the cavern or not, Abu Bakr's heart sank and he showed signs of fear. Just one glance and their lives would be lost. It was at this critical moment that the Prophet calmly spoke, "Fear not. God is with us." Such was the implicit trust he had in God. He felt perfectly sure of the protection of God.

On the fourth day they departed for Medina (Madinah). After a continuous journey of a day and a night, followed by a short rest, when they were about to resume their journey, they were seen by a Meccan, Suraqa, who, tempted by a fat reward of one hundred camels, had pursued the fugitives.



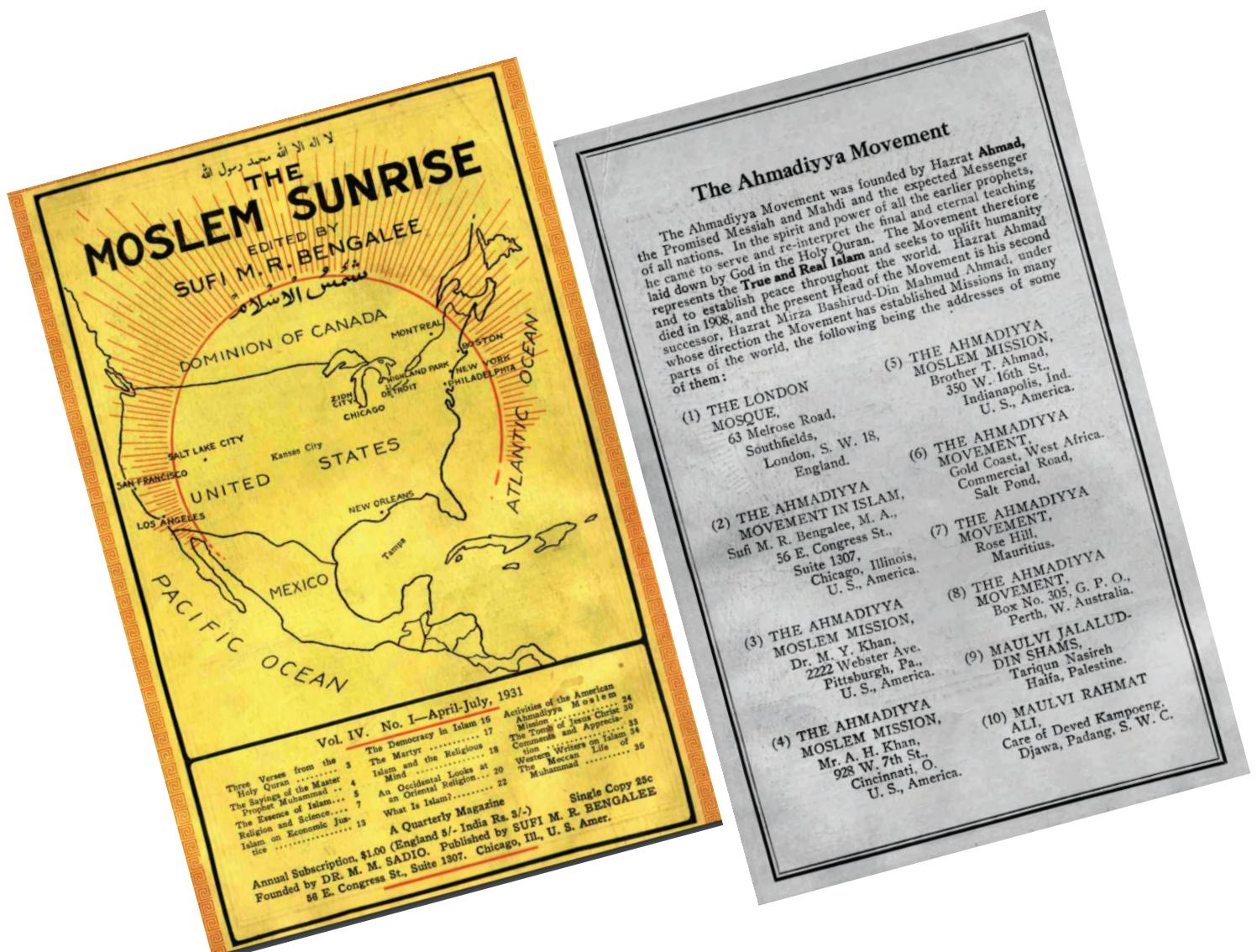
When he came near the Prophet his horse stumbled and fell. According to the Arab custom he drew lots to divine whether to continue the chase or not. He received an answer in the negative; but the reward of one hundred camels was too tempting for him to give up the adventure, so he remounted and pursued the Prophet; but when the horse stumbled the second time and the feet of the animal sank very deeply into the sand, he feared to continue the attempt on the life of the Prophet. Something within him told him that the Prophet's cause was ordained to triumph, and that endeavor to retard such a mission was to bring about his own destruction. A terrible fear paralyzed his whole being. He then went to the Prophet and begged his forgiveness. The Prophet complied with his request and the man departed in peace.

While the Prophet and Abu Bakr were on their way to Medina (Madinah) they met Zubair, a gallant Moslem

(Muslim), returning from a commercial expedition to Syria, who presented the Prophet with some clothes and assured him that he would also come and live with his master in Medina (Madinah).

After a wearisome journey of eight days, the party reached Medina (Madinah), on the twelfth of Rabiu'l Awal. They were accorded a warm reception by the people of Medina, whose joy knew no bounds, and who moved heaven and earth by their thunderous shouts of greeting. "Allah! O, Akbar! God is the greatest of all!"

This migration or Hegira (Hijra) introduced a new epoch in the life of the Prophet. It was upon this event that the Moslem (Muslim) chronological system was based.



News, Views and Reviews



By Al Jazeera Staff

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News | Islamophobia

Foreign students attacked in India over Ramadan prayer at university hostel

Five people have been arrested in connection with the attacks on Muslim students for praying on the university premises in Gujarat state.

Five people have been arrested in connection with the attacks on Muslim students for praying on the university premises in Gujarat state.

At least four foreign students have been injured after a Hindu far-right mob allegedly stormed a university hostel in India's western Gujarat state and attacked the group of students for offering prayers during the holy month of Ramadan, local media has reported.



INDIA

MUSLIM STUDENTS ATTACKED

India's Ministry of External Affairs on Sunday pledged to take "strict actions against the perpetrators", as the local police in the home state of Prime Minister Narendra Modi said an investigation was under way in connection with the attack at the Gujarat University.

The students told local media that a small group had gathered on Saturday night inside the boys' hostel premises for the Ramadan tarawih prayer as there is no mosque on the university campus based in Ahmedabad. Soon after, a mob armed with sticks and knives stormed the hostel, attacked them and vandalised their rooms, they said.

"A group of 15 students were offering prayers when three people came and started shouting 'Jai Shri Ram' [Hail lord Ram]. They objected to us praying here," local media quoted a student as saying.

"After some time, about 250 people came and shouted 'Jai Shri Ram'. They pelted stones and vandalised hostel properties."

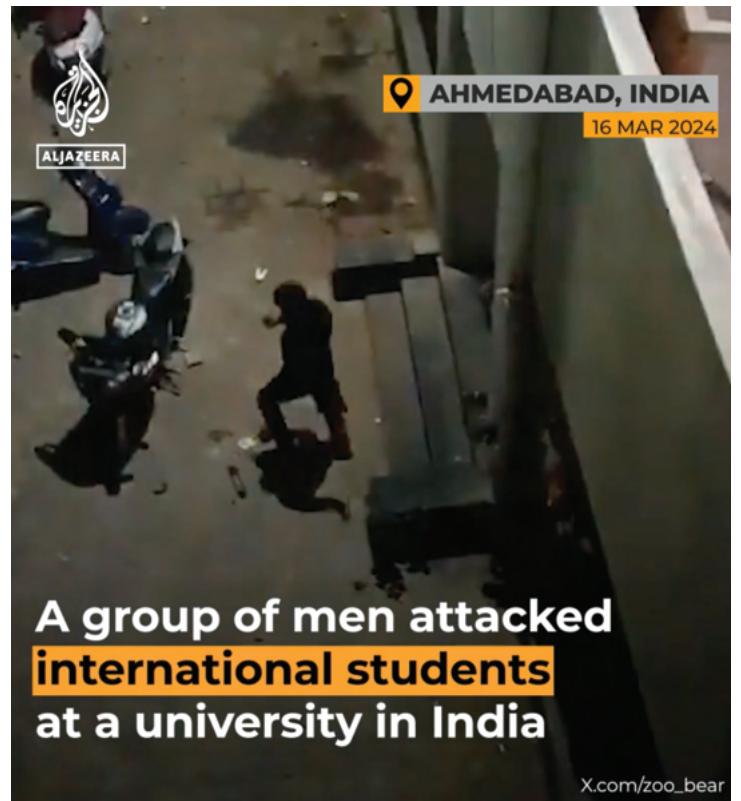
A student from Afghanistan told local NDTV network: "They attacked us inside the rooms too. They broke laptops, phones and damaged bikes," adding that the AC and sound system were destroyed as well.

Videos posted on X showed ransacked student dorms and a mob destroying the students' motorbikes with long tools. "We cannot survive like this," one African student said in his video filmed from the hostel. In the background, loud shouting and sounds of items being demolished, broken and smashed by the mob are heard.

"We came to India to study and now we're being attacked just because it's time for Ramadan and Muslims were praying. Now they're breaking down the bikes, everything is being demolished down[stairs]," he said.

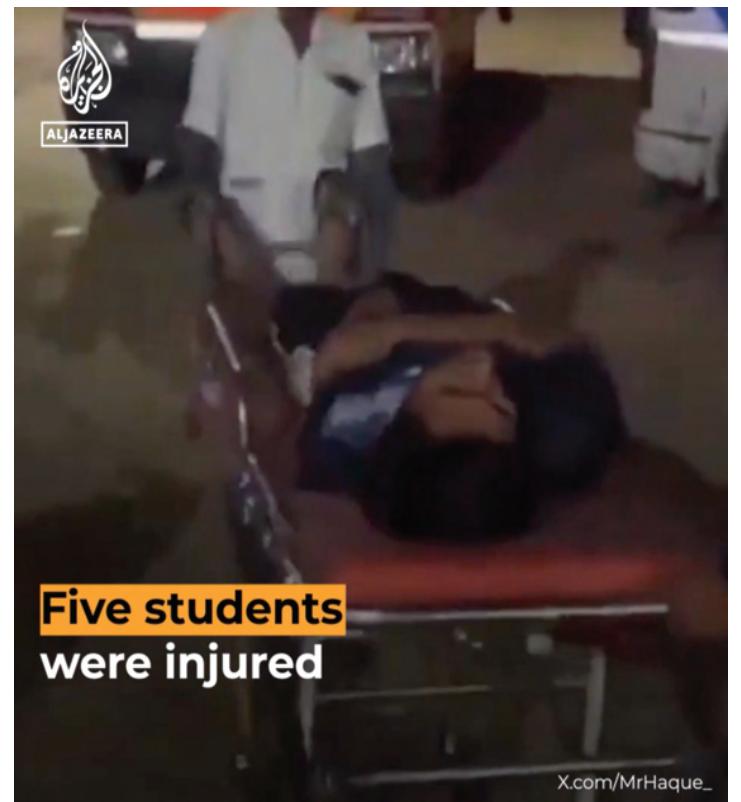
Taken from:

<https://www.aljazeera.com/news/2024/3/17/foreign-students-attacked-in-india-over-ramadan-prayer-at-university-hostel> [Accessed March 20, 2024]



A group of men attacked international students at a university in India

X.com/zoo_bear



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Ask a Question

What was the background of migration to Abyssinia?

When the suffering of the Muslims had reached its limit and the Quraish continued to aggravate the affliction of the Muslims, the Holy Prophet(sa) instructed Muslims to migrate to Abyssinia, and said,

'The king of Abyssinia is just and equitable. None are subjected to oppression under his rule.'...

During that era, a strong Christian sovereignty was established in Abyssinia and the king was referred to as the Negus ... Arabia had business relations with Abyssinia ... During that time (when they migrated), the personal name of the Negus was Ashamah, who was a just, intelligent and powerful king. In any case, when the pains of the Muslims reached their limits, the Holy Prophet(sa) instructed that those who could afford should migrate to Abyssinia. Therefore, upon the instruction of the Holy Prophet(sa), in the month of Rajab 5 Nabawi, eleven men and four women migrated to Abyssinia.



Reference:

<https://www.alislam.org/articles/abu-huzaifah-bin-utbah/>



Ahmadi Muslim Mosques in the USA



Bait-ul-Hameed Mosque - Chino CA



Yousuf Mosque - Tucson AZ



Ahmadiyya Mosque - Pico Rivera LA



Bait-ul-Aman Mosque - Hartford CT

AZ – Phoenix - (Bait-ul-Aman Mosque)

2035 W Elliot Rd, Chandler, AZ 85224-1717

AZ – Tucson - (Yusuf Mosque)

1111 N Queen Ave, Tucson, AZ 85705-7320

CA – Bay Point - (Bait-us-Salaam Mosque)

520 Pacifica Ave, Bay Point, CA 94565-1330

CA – Los Angeles (Chino) - (Bait-ul-Hameed Mosque)

11941 Ramona Ave, Chino, CA 91710-1661

CA – Los Angeles (Pico Rivera) - (Ahmadiyya Mosque)

7419 Passons Ave, Pico Rivera, CA 90250-6107

CA – Silicon Valley - (Bait-ul-Baseer Mosque)

926 Evans Rd, Milpitas, CA 95035-3409

CT – Hartford - (Bait-ul-Aman Mosque)

410 Main St, Meriden, CT 06451-5090

DC – Washington - (Fazl Mosque)

2141 Leroy Pl NW, Washington, DC 20008-1848

FL – Miami - (Bait-un-Naseer Mosque)

208 NW 7th Ct, Hallandale Beach, FL 33009-2323

FL – Orlando - (Bait-ul-Aafiyyat Mosque)

9501 Satellite Blvd Ste 103, Orlando, FL 32837-8445

GA – South Carolina - (Bait-ul-Ata Mosque)

1800 Willow Trail Pkwy NW, Norcross, GA 30093-2668

HI – Honolulu - (Mosque/Community Center)

650 Kohou St Ste 1B, Honolulu, HI 96817-4422

IL – Chicago - (As-Sadiq Mosque)

4448 S Wabash Ave, Chicago, IL 60653-3121

IL – Chicago - (Al-Masjid Baet-ul-Jaamay)

25510 State Route 53, Glen Ellyn, IL 60137-7176

IL – Zion - (Fath-e-Azeem Mosque)

2700 Lewis Ave, Zion, IL 60099

KS – Kansas - (Mosque/Center)

11648 W 135th St, Overland Park, KS 66221-2837

LA – New Orleans - (Dar-ul-Aman Mosque)

2113 38th St, Kenner, LA 70065-3509

MA – Boston - (Bait-un-Nasir)

4 Nasir Ahmad Rd, Sharon, MA 02067-1164

MA – Fitchburg - (Bait-uz-Zikr Mosque)

370 Main St, Fitchburg, MA 01420-8007

MD – Baltimore - (Bait-us-Samad Mosque),

7302 Pulaski Hwy, Baltimore, MD 21237-2528

MD – National Headquarters - (Baitur Rahman Mosque)

15000 Good Hope Rd, Silver Spring, MD 20905-4120

MI – Detroit - (Bait-ul-Muzaffar Mosque - to be rebuilt),

8218 Wyoming Ave, Detroit, MI 48204-3114

MI – Detroit - (Masjid Mahmood)

1730 W Auburn Rd, Rochester Hills, MI 48309-3856

MN – St. Paul, (Nusrat Mosque)

11450 Robinson Dr, Coon Rapids, MN 55433-3745

MO – St. Louis - (Bait-ul-Hafeez Mosque)

4529 Emerson Ave, Saint Louis, MO 63120-2237

NC – Research Triangle - (Salat Center)

830 Old Apex, Cary, NC 27513-4235

NC – Charlotte - (Charlotte Salat Center)

5314 Mt Holly Hunterville Rd, Charlotte, NC 28216-8801

NJ – Central Jersey - (Bait-ul-Hadi Mosque)

27 South St, Old Bridge, NJ 08857-2951

NJ – Northern New Jersey - (Bait-ul-Wahid Mosque)

131 Wagaraw Rd, Hawthorne, NJ 07506-2711

NJ – Willingboro - (Al-Nasir Mosque)

500 Bridge St, Willingboro, NJ 08046-3741

NV – Las Vegas - (Bait-ut-Tauheed Mosque)
6574 W Cheyenne Ave, Las Vegas, NV 89108-4929

NY – Albany - (Bait-un-Nur Mosque)
941 River Rd, Schenectady, NY 12306-6526

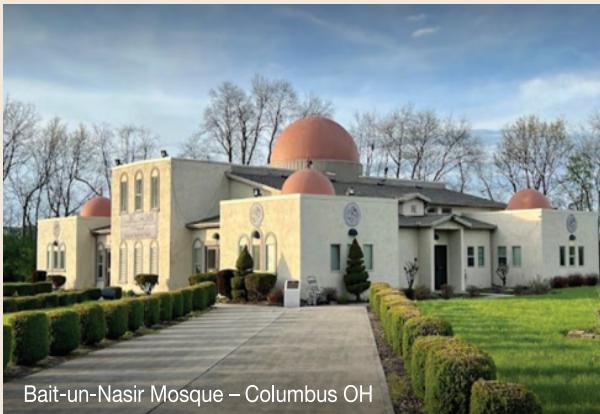
NY – Buffalo - (Mahdi Mosque)
9610 Colvin Blvd, Niagara Falls, NY 14304-2812

NY – Binghamton - (Bait-ul-Hamid Mosque)
10 Sheedy Rd, Vestal, NY 13850-5902

NY – Bronx - (Bronx Mosque)
3421 White Plains Rd, Bronx, NY 10467-5704

NY – Brooklyn - (Bait-ut-Tahir Mosque)
1477 W 8th St, Brooklyn, NY 11204-6402

NY – Long Island - (Bait-ul-Huda Mosque)
64 Union Ave, Amityville, NY 11701-3024



Bait-un-Nasir Mosque – Columbus OH



Bait-ul-Ahad Mosque – Cleveland OH



Bait-ul-Hamid Mosque – Binghamton NY



Bait-ul-Ihsan Mosque – Syracuse NY



Bait-uz-Zafar Mosque – Queens NY

NY – Queens - (Bait-uz-Zafar Mosque)
188-15 McLaughlin Ave, Hollis, NY 11423-1137

NY – Rochester - (Bait-un-Naseer Mosque)
1609 East Main St, Rochester, NY 14609-7009

NY – Syracuse - (Bait-ul-Ihsan Mosque)
6650 Old Collamer Rd, East Syracuse, NY 13057-1214

OH – Cleveland - (Bait-ul-Ahad Mosques)
297 Center Rd, Bedford, OH 44146-2251

OH – Columbus - (Bait-un-Nasir Mosque)
3360 Toy Rd, Groveport, OH 43125-9430

OH – Dayton - (Fazl-i-Umar Mosque)
637 Randolph St, Dayton, OH 45417-3203

OR – Portland - (Rizwan Mosque)
9925 SW 35th Dr, Portland, OR 97219-6136

PA – Harrisburg - (Hadee Mosque)
245 Division St, Harrisburg, PA 17110-1262

PA – Lehigh Valley - (Bait-ul-Ata)
2860 S Pike Ave, Allentown, PA 18103-7637

PA – Philadelphia - (Baitul-Afiyat Mosque)
1215 W Glenwood Ave, Philadelphia, PA 19133-1336

PA – Pittsburgh - (Al-Noor Mosque)
747 South Ave, Wilkinsburg, PA 15221-2939

PA – York - (Ahmadiyya Mosque)
7063 Wertzville Rd, Mechanicsburg, PA 17050-1543

TN – Alabama/Tennessee - (Mahmood Mosque)
101 Maple St, Smyrna, TN 37167-2631

TX – Austin - (Bait-ul-Muqeet Mosque)
800 Deepwood Drive, Round Rock, TX 78681-5628

TX – Dallas - (Bait-ul-Ikram Mosque)
1850 Hedgoxe Rd, Allen, TX 75013-3083

TX – Fort Worth - (Baitul Qayyum)
2801 Miller Ave, Fort Worth, TX 76105-4134



10 Conditions of Bai'at (Oath of Initiation)



When his Holiness Mirza Ghulam Ahmad (peace be on him) was divinely instructed to take Oath of Initiation and start a Jama'at, he published an announcement on 1 December 1888, paraphrased below:

“Another message that I wish to convey to the people at large, and to my Muslim brothers in particular, is that I have been commanded to take oath of Initiation [bai'at] from seekers of truth who wish to acquire true faith and purity; who yearn to find the path to Allah's love...”

01

That till the last day of his life, he shall abstain from **Shirk** (associating any partners with Allah).

02

That he shall keep away from falsehood, cruelty, adultery, dishonesty, disorder, rebellion and every kind of evil

03

That he shall offer Prayers (**Salat**) five times daily

04

That he shall not inflict injury on any of Allah's creatures

05

That he shall bear every hardship for the sake of Allah

06

That he shall not follow vulgar customs, and shall guard against evil inclinations

07

That he shall discard pride and haughtiness, live in humility and meekness

08

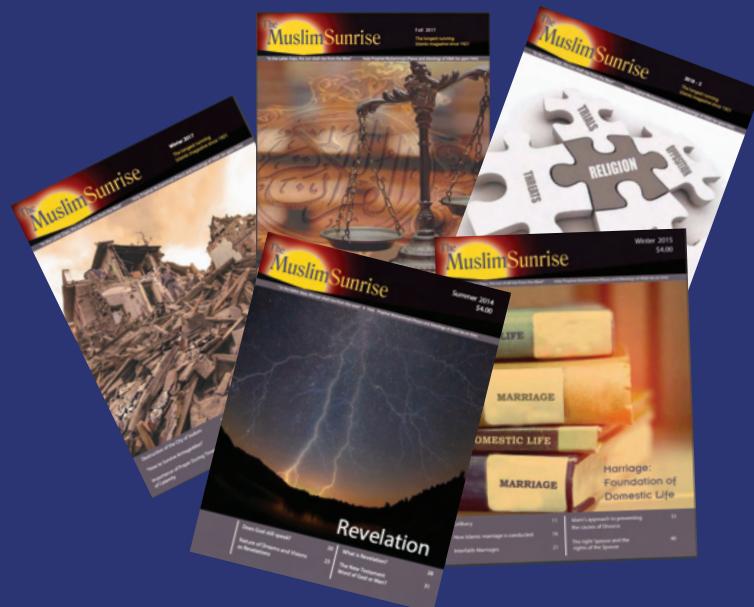
That he shall hold his faith, dignity, and the welfare of Islam dearer than his own life, wealth and children

09

That he shall have sympathy for all of God's creatures, and devote his talents to their welfare

10

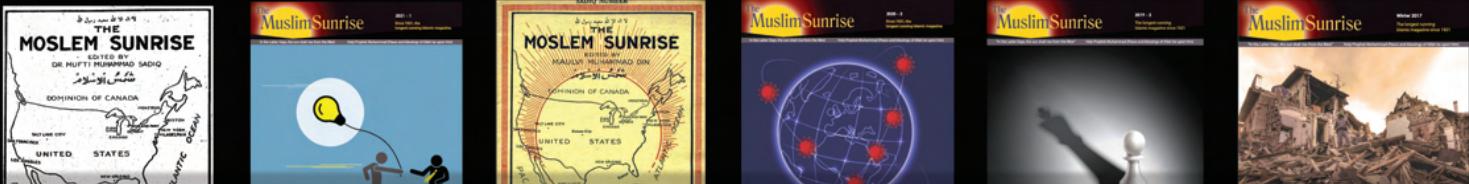
That he shall establish brotherhood with him (i.e., Ahmad), obeying him in all good things, and firmly adhere to these rules until the last breath of his life



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