



The Author



A Memorable Photograph of the Author in Uniform

The Human Odyssey:

Migration and Displacement,
From the Beginning of Time to the Future

Brigadier Syed Karrar Hussain Shah Abidi (Retired)

The Human Odyssey: Migration and Displacement

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The Human Odyssey: Migration and Displacement

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Naql Makaniyan Aur Bay Saro

Samania Kab Sy Kab Tak

(Memoirs)

By: Brigadier Syed Karrar Hussain (Retired)



Kitab Market, Office# 17, St.# 3,
Urdu Bazar, Karachi, Pakistan
Ph: (92-21) 32751428
e-mail: a.bazyaft@gmail.com

Dedication

All praise and glory be to the Lord of the Universe, who, through His boundless mercy, refined this humble soul, bestowed upon me the blessing of knowledge and righteous action, and lit in my heart the flame of the desire to serve humanity.

I present this writing as a tribute of devotion before my late parents, whose prayers, the values they instilled through their upbringing, and whose sacrifices continue to serve as a source of light at every stage of my life.

To my esteemed teachers, whose guidance and hard work dispelled the darkness of ignorance from my mind and illuminated my intellectual world.

To my life partner, Shamim Akhtar Tazindi, who, embodying patience and sincerity, remained a companion in the difficult moments of my life and, in every hardship, remained my source of strength.

And to the protector of my homeland, dearer than the moon—
the Pakistan Army—

which not only strengthened my sense of patriotism but also provided me valuable opportunities to serve my country, nation, and humanity with full commitment under the green crescent flag of Pakistan and the flag of the United Nations peacekeeping forces.

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Preface

A person holds his home, city, homeland, relatives, and the surroundings enriched with the memories of childhood very dear. About fifteen years ago, while performing my official duties in Siachen and its adjoining areas, I had countless opportunities to travel through the small villages situated along the Shingo River (which later becomes the Indus River), the Shyok River, and the Shigar River (both of which eventually merge into the Indus River).

Most of these villages were located along extremely difficult mountain routes, where facilities such as gas, electricity, basic healthcare, and sources of livelihood were virtually nonexistent. The cold was so severe that merely taking a breath would make a person shiver. Keeping these conditions in mind, I would sometimes ask the local people why they did not leave the area and settle in another city. The answer given by the overwhelming majority was always the same: "This is our homeland. Our forefathers are buried here. We love this cold climate and these rugged mountains. It is here that we spent the most beautiful days of our childhood. Why, then, should we leave this place and move somewhere else, where the people would be strangers to us, the environment would be unfamiliar, and, above all, we would be known as migrants."

The arguments presented by the people living in these lofty, snow-covered valleys, far removed from the conveniences of urban life, may appear simple at first glance. Yet behind them lies a profound philosophy: that the true joy of life resides in a person's inner peace rather than in grand mansions, expensive cars, or worldly comforts.

In light of these thoughts, one might conclude that a person should never migrate and should always remain in his ancestral village or city. The realities of human history, however, present an entirely different picture.

On an individual level, countless people from Pakistan's major cities—including Karachi, Lahore, Rawalpindi, Peshawar, Quetta, and many other cities where all the necessities and conveniences of life are available—have migrated to the United States, Europe, the Far East, and the countries of the Middle East. On a collective level, human history is filled with countless examples in which not merely thousands but millions of people left their homes and permanently migrated to other cities or countries. During the last century alone, millions were forced to migrate. Notable examples include the First World War, the Second World War, the Partition of India (the creation of Pakistan and India), the countries affected by civil wars in Africa (such as Rwanda, Somalia, Sudan, Ethiopia, Sierra Leone, Siberia, and others), the migration resulting from the Soviet invasion of Afghanistan, and the displacement caused by the activities of the Taliban in FATA and Swat, as well as the subsequent military operations.

Migration or displacement, especially when an entire family is involved, is a difficult, exhausting, and deeply testing ordeal. A man himself may perhaps endure such hardships with patience, but when his wife, children, brothers, sisters, and elderly parents are compelled to go through the same painful experience, even the strongest of people find their courage shaken. Migration or displacement is, in reality, another name for deprivation and unending hardship. These realities compelled me to write about the causes of migration, the problems associated with it, and, to the best of my ability, to present suggestions for dealing with such challenges in the future. However, before arriving at factual conclusions and recommendations, it is essential to examine some of the most significant and well-known migrations in human history in the light of the Qur'an and the Sunnah.

Foreword by the Honorable Mr. Kamran Tessori,

Governor of Sindh



Whether undertaken with careful planning or compelled by circumstances, migration is one of the most difficult phases of human life. The migrations of the Prophets, the Companions of the Prophet ﷺ, the Ahl al-Bayt of the Prophet ﷺ, and the revered Sufi saints were, in most cases, carried out to seek the pleasure of Almighty Allah and His Messenger ﷺ, to spread the message of Islam, and to guide and improve humanity.

After the creation of Pakistan, the migration of millions of Muslims from India to Pakistan was likewise motivated by their desire to safeguard their faith and to seek the pleasure of Allah and His Messenger ﷺ, so that they could live freely in an environment where nothing would hinder them from fulfilling the commandments of Almighty Allah.

The courage and determination with which Quaid-e-Azam Muhammad Ali Jinnah and his companions confronted the Congress, the British, and certain religious groups that opposed the creation of Pakistan is unparalleled in human history. However, leaving a beautiful country like Pakistan solely in pursuit of greater financial gain and settling in Western countries amounts to challenging the very spirit and purpose behind the creation of Pakistan.

He has also pointed out that whenever disasters such as earthquakes or floods strike, the generous men and women of Karachi come forward wholeheartedly to help their brothers and sisters in distress. Such examples of compassion are rarely found elsewhere in the world. The people of Karachi are indeed exceptionally generous and deeply committed to serving suffering humanity.

I am pleased that Brigadier Syed Karrar Hussain has written a book on this highly significant subject. During his service with the Sindh Rangers and at the Corps Headquarters, Brigadier Syed Karrar Hussain earned considerable public recognition for his role as an important member of the *Tameer-e-Pakistan Team*, contributing to the development of Sindh, particularly to the completion of major development projects in Karachi.

I am confident that the publication of this purposeful book will further enhance his standing among the people of Pakistan. I pray that Almighty Allah keeps Pakistan and its people under His protection and in His care.

Pakistan Zindabad

Kamran Tessori
Governor of Sindh

Foreword by General Ahsan Saleem Hayat (Retired)

Nishan-e-Imtiaz (Military) - Hilal-e-Imtiaz (Military)



A study of human history reveals that migration has always been an essential and continuous part of the human experience. Throughout history, people have migrated from one place to another and from one country to another in search of a better life, security, employment, education, or religious freedom. At times, migration is undertaken willingly and by choice, while at other times circumstances, wars, oppression and persecution, economic hardship, or natural disasters compel people to leave their homeland.

Regardless of its nature, migration is an extremely difficult, emotionally demanding, and challenging experience. Adapting to a new environment, language, culture, and legal system may appear, at first glance, to be a step toward a better future, but in reality it is a testing journey that demands many sacrifices.

In the present era, particularly in developing countries or the Third World, a large number of people are migrating to the Middle East, Europe, and the United States in pursuit of a better future, economic stability, and a secure life. While these efforts undoubtedly contribute valuable foreign exchange to their home countries and provide financial security for their families, they also give rise to numerous personal, social, and psychological challenges that can truly be understood only by those who have experienced migration themselves.

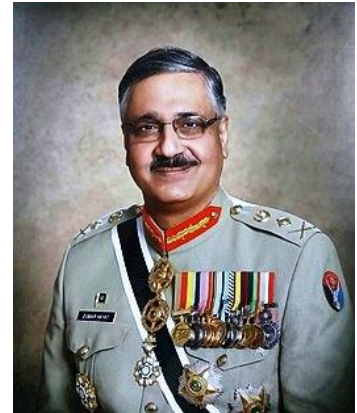
Against this backdrop, this book holds great significance. I have known the author of this book, Brigadier Syed Karrar Hussain, for the past twenty-two years. Throughout his life, he has worked with sincerity and dedication for the betterment of the country and society. With remarkable skill, insight, and keen observation, the author has examined the sensitive subject of migration from a wide range of perspectives. Whether discussing its legal dimensions, its social consequences, its impact on family ties, or the psychological experiences of migrants themselves, he has addressed each aspect with great care and in considerable detail.

This book is not only a valuable guide for those who intend to migrate, but also an important source of knowledge and insight for policymakers, researchers, social workers, and general readers alike. I congratulate the author on this scholarly contribution and sincerely hope that this book will promote a deeper understanding of migration among its readers and help guide them toward making informed decisions.

General Ahsan Saleem Hayat (Retired)
Nishan-e-Imtiaz (Military)

Foreword by General Zubair Mahmood Hayat (Retired)

Nishan-e-Imtiaz (Military) - Hilal-e-Imtiaz (Military)



Migration is as old as humanity itself. It is a story of movement, survival, aspiration, and, often, exile. From humanity's earliest steps out of Africa to the heart-rending journeys of refugees fleeing modern-day wars, migration has shaped not only civilizations but also the very spirit of humankind. In today's world, the movement of people—whether forced or voluntary—is no longer an issue confined to the pages of history or to particular regions. It now lies at the heart of global and regional political debates, economic policies, and moral responsibilities. At a time when walls are being raised, hostility toward foreigners is increasing, and borders are becoming more restrictive, this book is a timely and valuable contribution to one of the most pressing and sensitive discussions of our age.

This book does not merely document the phenomenon of migration; it critically examines it. It raises difficult questions about belonging, justice, responsibility, and identity, while courageously exploring meaningful ways forward. The author has skillfully brought together historical precedents, contemporary analysis, and humanitarian concern in a manner that is both academically sound and emotionally compelling. The Islamic perspective adds a profound moral and philosophical dimension to this work. The Hijrah—the migration of the Prophet Muhammad ﷺ from Makkah to Madinah—is not only a defining event in Islamic history but also an enduring example of moral migration. It was a journey of conscience, faith, and the establishment of a new community.

The Holy Qur'an repeatedly reminds the believers of the rights of migrants and orphans, and urges societies to respond not with rejection but with mercy, hospitality, and justice. In Islam, assisting a migrant is not an act of charity alone; it is a moral obligation and a spiritual duty. This book does not ignore the impact of migration on states, societies, and institutions, nor does it succumb to despair or pessimism. Instead, it presents research-based and practical approaches that can make migration policies more humane, effective, and inclusive. It invites us to envision our shared future not as a fortress built upon fear, but as a beautiful tapestry woven from compassion, cooperation, and peaceful coexistence.

I strongly recommend this book to serious students of migration, scholars of international affairs, and policymakers seeking practical guidance in addressing this complex issue. It is not merely a book—it is a compass. And when humanity finds itself fragmented, perhaps that is what we need most.

General Zubair Mahmood Hayat (Retired)
Military Intelligence

Foreword by Major General Muhammad Ejaz Hussain Awan (Retired)



Brigadier Syed Karrar Hussain served under my command in Sierra Leone as the Commanding Officer (Lieutenant Colonel) of a Pakistani United Nations peacekeeping contingent. In the aftermath of the Sierra Leone civil war, our peacekeeping force rendered exceptional humanitarian service by providing cooked meals to displaced people and orphaned children, and Brigadier Syed Karrar Hussain was the driving force behind this initiative.

The author of this book has personally witnessed the suffering of those who, driven by civil war and fear, were forced to abandon their homes and seek refuge in the forests. The people of Sierra Leone affectionately addressed every member of our peacekeeping contingent as "Pakistan," as though that were the name of each one of us—a distinction that was a source of great pride.

The services rendered by Brigadier Syed Karrar Hussain were highly appreciated by the senior officials of the United Nations Mission. Later, when United Nations peacekeeping forces were deployed to Liberia, the responsibility for all logistical support was entrusted by the United Nations to Pakistan. Consequently, in addition to providing logistical support to the military contingents of eighteen countries in Sierra Leone, Brigadier Syed Karrar Hussain also carried out, with remarkable efficiency, the responsibility of providing logistical support to the United Nations peacekeeping force in Liberia.

I can state with complete confidence that the present book, *The Human Odyssey: Migration and Displacement*, is a living testament to Brigadier Syed Karrar Hussain's humanitarian spirit.

The perspective this book offers on the future of migration provides all of us with much to reflect upon. I warmly congratulate Brigadier Syed Karrar Hussain on writing this book and hope that it will prove to be of great benefit to students of the social sciences as well as to general readers.

Major General Muhammad Ejaz Hussain Awan (Retired)
Hilal-e-Imtiaz (Military)

Foreword by Ambassador Dr. Jameel Ahmed Khan

Sitara-e-Imtiaz



One of the most difficult phases in human life is when people are suddenly forced to leave their homes because of war or natural disasters. Such displacement is especially painful for the elderly and for children. History offers particularly important lessons from those instances in which people are compelled to abandon their homes because of the injustices inflicted upon them by their own fellow countrymen. In today's terminology, such people are referred to as Internally Displaced Persons (IDPs). The Government of Pakistan, sometimes through its own efforts and at other times with the support of the United Nations and friendly countries, establishes and manages IDP camps to ensure that the lives of those living in them do not become even more difficult.

By writing this remarkable book on the subject, Brigadier Syed Karrar Hussain has demonstrated his deep compassion for those afflicted members of society who have lived in IDP camps, as well as for families whose children settle abroad in search of employment and, in some cases, gradually lose touch with their elderly parents and even with their wives and children who remain in Pakistan.

I have known Brigadier Syed Karrar Hussain since the time when he was serving as a Captain in the Sindh Rangers, where he played a highly active role. Later, during the tenure of the late Pervez Musharraf, he distinguished himself as a highly active member of the Corps Headquarters team, making significant contributions to the implementation of major development projects across Sindh, particularly in the city of Karachi.

This book is clear evidence that, in addition to being a professional Army officer, he is also a capable writer. It is another link in the chain of his continued efforts to promote the well-being of the people of Pakistan and contribute to a more peaceful society.

I am confident that this book will prove beneficial not only to general readers but also to students of history and social studies. I pray that Almighty Allah grants Brigadier Syed Karrar Hussain success in his noble endeavors. Ameen.

Dr. Jameel Ahmed Khan
Sitara-e-Imtiaz

Foreword by Chancellor Muhammad Akbar Ali Khan

Sir Syed University of Engineering and Technology



Migration is not merely the act of moving from one place to another; it is a means of preserving the very essence of life. If the journey of life were to become frozen in a single place or confined to a single direction, the very concept of the universe and the Divine order would become stagnant. Thus, every stage and dimension of life is adorned by the process of migration. Just as the human soul migrates from the Alam-e-Arwah (the World of Souls) into the human body formed from a fertilized embryo in this world, then, through death, migrates to the Alam-e-Barzakh (the Intermediate Realm), and on the Day of Judgment is once again reunited with the body before ultimately proceeding, according to one's deeds, to its final destination—this complete and comprehensive journey reflects the perfect order of the universe.

This very concept of migration is a significant milestone in the evolution of worldly civilization. The establishment of societies, as well as the development of languages, cultures, civilizations, traditions, and customs, all owe much to migration. From mankind's migration from Paradise to this world, and from the migrations beginning with Prophet Adam (peace be upon him) to those of the present age, understanding their religious, worldly, and spiritual causes is, in essence, a quest to understand the highest ideals of humanity. With this remarkable work, Brigadier Syed Karrar Hussain has skillfully strung together pearls of knowledge, illuminating the sanctity and significance of migration for both present and future generations, and opening countless new avenues of thought. This book provides readers with the opportunity not only to understand the philosophy of humanity in the light of their own perspectives and experiences, but also to develop their own analysis of it.

Just as Brigadier Syed Karrar Hussain rendered distinguished service during his professional career in the Pakistan Army, after his retirement he continued to strengthen civil-military relations and devoted all the qualities of his personality to promoting patriotism, the progress of Pakistan, and the welfare of its people. This book will vividly present the historical panorama of migration before its readers while helping them understand the challenges of the past and their underlying causes. At the same time, it seeks to provide a structured framework for addressing the migrations that may arise in the future. Brigadier Syed Karrar Hussain's work is a fine blend of research and scholarship. It reflects not only the author's deep interest in history but also serves as a valuable guide for those who will shape the future. This book deserves a place in libraries and possesses the merit to become part of the curriculum in the field of historical studies. As Chancellor of Sir Syed University of Engineering and Technology, I hold this outstanding work by Brigadier Syed Karrar Hussain in high esteem and sincerely commend his efforts. I also encourage those associated with the field of education to introduce the knowledge contained in this book to faculty members and, in particular, to students in their respective educational institutions so that they may better understand the significance of migration.

Muhammad Akbar Ali Khan
Chancellor, Sir Syed University of Engineering and Technology

Foreword by Mr. Ali Mahesar

**Secretary, Sports and Youth Affairs Department,
Government of Sindh**



The Human Odyssey: Migration and Displacement is not merely a book written with ink; it is the story of the longings, separations, sighs, and hopes that live in the hearts of countless expatriates who leave their homeland in search of lawful livelihood and spend their lives amid the dust of foreign lands. This work bears witness to a profound social reality whose pain we often feel but rarely find the words to express. It gathers emotions that can truly be understood only by those who have personally endured such hardships. Drawing upon his own experiences, heartfelt observations, and deep understanding of human nature, the author has brought to life countless stories that are often buried beneath the passage of time and distance.

He portrays the silent pain of a mother whose heart sinks every time her son ends a brief phone call from abroad after only a few moments of conversation. He captures the loneliness of a wife who puts her children to bed every night in the absence of their father. As Shah Abdul Latif Bhittai beautifully expresses: *"Why does the mother not stop her son from leaving across the seas? He has barely returned after a year, and already he is preparing to depart once again."* Within these pages, one can also feel the silence that settles upon a father's lips as he hides his tears while praying for the success of his beloved child.

The author has also illuminated the harsh realities that often lie behind the glittering lights of foreign lands—stories of loneliness, exploitation, uncertainty, and an unending longing for one's homeland. His time spent among refugees in migrant camps has brought him closer to the depths of human suffering, and that empathy is reflected throughout every page of this book. This book pays tribute to those workers who spend years abroad, constantly praying for the day they can finally return home. It honors those wives who smile with pride at their husbands' achievements while silently enduring the pain of separation. It salutes those children whose childhood passes without the daily presence of their fathers.

Above all, this work is a call—for compassion, humanity, and hope—that one day no son of this homeland will be compelled to leave his country merely to earn a livelihood. May the economic conditions of all nations improve to such an extent that people will no longer feel forced to migrate, whether legally or illegally, in search of employment. From the depths of my heart, I pay tribute to Brig. Syed Karar Hussain (Retd.) for authoring such a meaningful book—one that reflects the truth of lived experience, the power of the written word, and the fragrance of humanity. I pray that Almighty Allah blesses him with continued health, wisdom, and inspiration so that he may continue this noble journey of promoting human values and social awareness.

Munawar Ali Mahesar
Secretary, Sports and Youth Affairs Department
Government of Sindh

The Human Odyssey:

Migration and Displacement,
From the Beginning of Time to the Future

Brigadier Syed Karrar Hussain Shah Abidi (Retired)

The Migrations of the Renowned Prophets (Peace Be Upon Them)

Allah, the Blessed and Exalted, created mankind as the noblest of His creation and endowed human beings with intellect and understanding. To distinguish truth from falsehood and good from evil, He sent approximately one hundred and twenty-four thousand prophets to the earth. Most of these prophets were also required to migrate. A few examples are presented below.

The First Migration in Human History (Prophet Adam, Peace Be Upon Him)

Prophet Adam (peace be upon him), the father of mankind, and Lady Hawwa (peace be upon her), the mother of mankind, were settled in Paradise, where there was neither the hardship of worldly life nor the burden of earning a livelihood. They enjoyed complete freedom there, except that they were forbidden to approach a single tree. The Holy Qur'an does not specify the identity of this tree. However, according to the opinion of most Qur'anic commentators, it was the wheat plant. The Torah, on the other hand, describes it as the Tree of the Knowledge of Good and Evil.

It was here that Iblis began his opposition to mankind. Presenting himself as a sincere well-wisher of Prophet Adam (peace be upon him) and Hawwa (peace be upon her), he deceived them by claiming that if they ate from the tree, they would become angels or attain eternal life. He repeatedly swore to them that he was giving them sincere advice and, through deception, eventually led them toward disobedience and transgression. As soon as they ate from the forbidden tree,

the parts of their bodies that had previously been concealed from them became apparent, and they began covering themselves with the leaves of Paradise. The Holy Qur'an states that they had forgotten the covenant they had made with Allah Almighty not to approach that tree; therefore, this lapse was not a deliberate act of disobedience. At that point, Allah Almighty said, "Did I not forbid you from approaching this tree, and did I not tell you that Satan is your declared enemy? Now descend from here to the earth." (*Mahfil-e-Anbiya*)

Prophet Nuh (Peace Be Upon Him)

The Descent of Divine Punishment: The Flood of Nuh

The homeland of Prophet Nuh (peace be upon him) was the region between the Tigris and Euphrates rivers (present-day Iraq). He was the first Messenger of Allah. (The difference between a Nabi (Prophet) and a Rasul (Messenger) is that every recipient of divine revelation is a Nabi, whereas a Rasul is not only the recipient of revelation but is also given a divine law (Shariah). His people were devoted to polytheism, and instead of believing in the Oneness of Allah, they became determined to stone him. Consequently, he prayed against his people, and ultimately his supplication was accepted in the Divine Court. He was informed that a mighty flood would soon descend to destroy this rebellious nation. This was the decree of Allah; therefore, he was instructed not to plead on behalf of any disbeliever. He was commanded to build an Ark for his family and his followers and, when the waters began to rise, to board them onto it. He was also instructed to take one pair of every kind of land animal and every kind of bird into the Ark and, after disembarking from it, to glorify and praise Allah.

The Torah states that when the Flood began, Prophet Nuh (peace be upon him) was six hundred years, one month, and seventeen days old. Suddenly, heavy rain began to fall and continued without interruption for forty days and forty nights. At the same time, water gushed forth from the earth, and the floodwaters continued to rise for five months until they stood fifteen cubits above the mountaintops. Eventually, when all the disbelievers and the defiant had perished, the flood subsided after one hundred and fifty days, and on the seventeenth day of the seventh month, the Ark of Prophet Nuh (peace be upon him) came to rest upon the peak of Mount Ararat, far from his homeland. Forty days after the Ark came to rest, Prophet Nuh (peace be upon him) opened its window and released a raven and then a dove. The dove later returned carrying an olive leaf in its beak. A week later, Prophet Nuh (peace be upon him) and his companions disembarked from the Ark while glorifying and praising Allah, and they established an entirely new world. (*Mahfil-e-Anbiya*)

Prophet Ibrahim (Peace Be Upon Him)

Approximately two and a quarter to two and a half thousand years before the birth of Christ, in ancient Iraq (then known as Babylon and Chaldea), there existed an ancient city called Ur, situated to the south of the city of Basra, near the site of present-day Al-Hillah. The remains of this city have been discovered in recent times through the efforts of archaeologists. The people of this city had abandoned the worship of the One God and had turned to idol worship. It was in this city that Abu al-Anbiya (the Father of the Prophets), Prophet Ibrahim (peace be upon him), Khalilullah (the Friend of Allah), was born. When he called his people to abandon the worship of idols, the priests realized that their authority was being threatened. They therefore incited the people by arousing their devotion to idol worship and unanimously declared, "Burn Ibrahim alive and avenge the insult to your gods."

Accordingly, by the king's command, a great fire was kindled, and Prophet Ibrahim (peace be upon him) was cast into it. While the disbelievers carried out this act against him, the Lord of Ibrahim commanded the fire, "O fire, be coolness and peace for Ibrahim." Thus, the fire became a place of safety and comfort for Prophet Ibrahim (peace be upon him). Thereafter, by the command of Allah, Prophet Ibrahim (peace be upon him) migrated from Babylon (Iraq). Accompanied by his wife, Lady Sarah (the daughter of Haran and his cousin), his nephew Prophet Lut (peace be upon him)—who had accepted his message and was the son of his brother Haran—and Prophet Lut's wife, Milka (the daughter of his other brother Nahor), he traveled to what is now northern Syria, which was then known as Haran.

Prophet Ibrahim (peace be upon him) spread the message of the Oneness of Allah in Haran. Later, he was commanded to proceed to Canaan (Palestine). There, at the plain of Moreh near Shechem, he pitched his tent and built a place of worship. Some time later, when a severe famine struck the region, Prophet Ibrahim (peace be upon him) was instructed to travel to Egypt. He journeyed there with Lady Sarah and Prophet Lut (peace be upon him). After the birth of Prophet Ishaq (peace be upon him), Prophet Ibrahim (peace be upon him), acting upon the command of Allah, set out from Canaan with Prophet Ismail (peace be upon him) and Ḥaḍrat Hājar, and brought them to the valley of Makkah. At that time, it was a barren and desolate valley, without water or human habitation.

As Prophet Ibrahim (peace be upon him) prepared to leave them and return, Ḥaḍrat Hājar (Peace be upon her) called after him, asking, "In this barren wilderness, in whose care are you leaving us?" Ḥaḍrat Ibrāhīm (Peace be upon him) replied, "In the care of Allah." Hearing this, Ḥaḍrat Hājar (Peace be upon her) said, "Then I am satisfied with His care." When Prophet Ismail (peace be upon him) became distressed with thirst, Ḥaḍrat Hājar (Peace be upon her) anxiously searched for water, running seven times between the hills of Safa and Marwah before returning to her son. At last, an angel appeared and struck the ground with his heel, causing a spring of water to gush forth. Ḥaḍrat Hājar (Peace be upon her) quickly built a small embankment around the spring and exclaimed, "Zamzam," meaning, "Stop flowing."

It later became known as the Well of Zamzam. According to a Hadith, the Prophet ﷺ said that had Ḥaḍrat Hājar (Peace be upon her) not contained the water, Zamzam would have flowed as a running river. Prophet Ibrahim (peace be upon him) would occasionally travel to Makkah to visit Prophet Ismail (peace be upon him). It was there that, by the command of Allah and with the assistance of Prophet Ismail (peace be upon him), he later built the Baytullah (the Sacred House, the Ka'bah). (*Mahfil-e-Anbiya*)

Prophet Ishaq (Peace Be Upon Him)

Prophet Ishaq (peace be upon him) was the son of Prophet Ibrahim (peace be upon him). He was born fourteen years after the birth of Prophet Ismail (peace be upon him). His mother, Ḥaḍrat Sarah, had been barren, and his father was one hundred years old at the time of his birth. Therefore, his birth was a miracle.

His ancestral homeland was Canaan, where severe famines occurred frequently. During one such famine, Prophet Ishaq (peace be upon him) intended to migrate to Egypt. However, Divine Revelation prevented him from doing so and instead commanded him to travel to Gerar, a city of the Philistines.

Gerar was situated on the Mediterranean coast, to the southwest of ancient Phoenicia, in the region corresponding to present-day southern Lebanon. Accordingly, Prophet Ishaq (peace be upon him) migrated to the Valley of Gerar and settled there. In the final years of his life, he returned to Canaan, where he passed away. He is the revered forefather of the Children of Israel. (*Mahfil-e-Anbiya*)

Prophet Yaqub (Peace Be Upon Him)

When Prophet Yaqub (peace be upon him) reached adulthood, Prophet Ishaq (peace be upon him) sent him to Paddan Aram (Haran, in present-day northern Syria) to choose a suitable bride from among their relatives.

Upon arriving in Paddan Aram, Prophet Yaqub (peace be upon him) met a remarkably beautiful young woman at a well named Rachel (Rakhel). Rachel was the younger daughter of his maternal uncle, Laban. When Laban learned the purpose of Prophet Yaqub's (peace be upon him) journey, he agreed to marry his daughter to him, on the condition that Prophet Yaqub (peace be upon him) would first serve him for seven years. However, instead of marrying him to Rachel, Laban married him to his elder daughter, Leah (Liyah).

The following day, when Prophet Yaqub (peace be upon him) objected to this breach of agreement, Laban explained that, according to their custom, the elder daughter had to be married before the younger one. A week later, Laban also gave his younger daughter, Rachel, in marriage to Prophet Yaqub (peace be upon him). (According to the Divine Law of that time, it was permissible for two sisters to be married to the same man.) In return, however, Prophet Yaqub (peace be upon him) was required to serve Laban for another seven years. Leah's maidservant, Zilpah, and Rachel's maidservant, Bilhah, also came into his household.

Return to Canaan

After completing fourteen years of service, Prophet Yaqub (peace be upon him) remained in Paddan Aram for a further six years. All of his children were born there. At the end of this period, he returned to Canaan with his wives and children.

It was there that his son, Prophet Yusuf (peace be upon him), was thrown into a deep, abandoned well in the wilderness by his half-brothers. Overwhelmed by grief over the loss of Prophet Yusuf (peace be upon him), Prophet Yaqub (peace be upon him) wept so profusely that he eventually lost his eyesight.

Migration to Egypt

Thereafter, Prophet Yaqub (peace be upon him) migrated to Egypt with all the members of his family, who numbered seventy. After a separation of forty years, he was reunited with Prophet Yusuf (peace be upon him). At that time, Prophet Yaqub (peace be upon him) was one hundred and thirty years old. Prophet Yusuf (peace be upon him) came out of the city to receive and welcome him. (*Mahfil-e-Anbiya*)

The Migration of Prophet Yusuf (Peace Be Upon Him) to Egypt

Prophet Yusuf (peace be upon him) was born in 1927 B.C. in Paddan Aram (present-day northern Syria) to Lady Rachel (Rakhel) while Prophet Yaqub (peace be upon him) was residing there.

His half-brothers conspired among themselves to remove him from their path. Together, they persistently urged Prophet Yaqub (peace be upon him) to allow Yusuf (peace be upon him) to accompany them the following day so that he could play with them. After repeated insistence, Prophet Yaqub (peace be upon him) finally gave his permission.

They took him into the wilderness with the intention of killing him. However, one of his brothers Yahuda, opposed the plan. At his suggestion, they removed Yusuf's shirt and threw him into a deep, abandoned well instead. They then slaughtered a goat, smeared its blood on Yusuf's shirt, and returned home at night weeping. They told Prophet Yaqub (peace be upon him), "We left Yusuf by our belongings while we went to play, and in our absence a wolf came and devoured him."

The following day, the brothers returned to the well where they had left him and found that a caravan had stopped nearby. One of the travelers lowered a bucket into the well to draw water. When the bucket was pulled up, instead of water, Prophet Yusuf (peace be upon him) emerged with it. Seeing this, the brothers hurried to the scene, claimed him as their property, and sold him to the caravan for a few silver coins. Upon reaching Egypt, the caravan sold him as a slave for a high price to the Aziz of Egypt, whose name was Photiphar. At that time, Egypt was one of the greatest kingdoms in the world.

The wife of the Aziz, Zulaikha, attempted to seduce him, and when she failed, she falsely accused him of having improper intentions toward her. As a result, the Aziz of Egypt had Prophet Yusuf (peace be upon him) imprisoned. Later, Prophet Yusuf (peace be upon him) was appointed as a minister in Egypt, and Zulaikha eventually confessed her wrongdoing. (*Mahfil-e-Anbiya*)

Prophet Musa (Peace Be Upon Him) and Prophet Harun (Peace Be Upon Them)

Among the descendants of Levi, the third son of Prophet Yaqub (peace be upon him), a son was born whom Allah had already chosen for prophethood and for delivering the Children of Israel from slavery. His mother Yūkid, a woman of exceptional virtue, managed to keep him hidden for three months. When it was no longer possible to conceal him, Divine Revelation instructed her to place the child in a chest and set it afloat on the River Nile. She was told not to grieve or despair, for Allah Himself would protect the child, return him to his mother, and, when he reached maturity, honor him with the mission of Prophethood and Messengership. Yūkid obeyed the Divine command and instructed the child's elder sister, Miriam, to follow the chest from a distance and observe what happened. A canal branching from the River Nile flowed into Pharaoh's palace. By the will of Allah, the chest drifted through this canal and reached the royal palace. It caught the attention of Asiyah, Pharaoh's wife. When the chest was opened and she saw the beautiful, innocent child, her heart overflowed with compassion and affection. She pleaded with Pharaoh to adopt the child, and Pharaoh agreed. Thus, Prophet Musa (peace be upon him) was raised in the household of the very ruler who, acting on the advice of his astrologers, had ordered the killing of countless infant boys out of fear of him.

The Killing of the Egyptian

Prophet Musa (peace be upon him) grew up amid the luxury and comfort of the royal palace. Allah Almighty blessed him not only with spiritual excellence, wisdom, knowledge, and dignity, but also with extraordinary physical strength.

One night, while the people were asleep, he quietly went out to observe the city. There he saw an Egyptian forcing an Israelite into compulsory labor. The Israelite called upon Prophet Musa (peace be upon him) for help. Prophet Musa (peace be upon him) stepped forward and struck the Egyptian with a single blow, causing his death. Immediately afterward, the nobles of the kingdom convened and decided that Prophet Musa (peace be upon him) should be arrested and put to death. Among those present in the assembly was a righteous man who was a sincere supporter and well-wisher of Prophet Musa (peace be upon him). He hurried from the meeting to warn him, saying that the authorities had resolved to kill him and that he should leave the city without delay if he wished to save his life.

Prophet Musa (peace be upon him) departed immediately, without making any preparations, praying to Allah Almighty to guide him to the right path. Allah directed him toward Madyan (Midian), which lay beyond Pharaoh's kingdom. Prophet Musa (peace be upon him) remained in Madyan for ten years. After completing ten years there, he set out for Egypt accompanied by his wife Safura, and his son, Gershom. Upon reaching Egypt, Prophet Musa (peace be upon him) called Pharaoh and his followers to the true faith and demanded that the Children of Israel be set free and permitted to leave Egypt.

Pharaoh attempted to disgrace Prophet Musa (peace be upon him) through his magicians, but when he failed, he devised a plan to have him killed. Thereupon, Allah commanded Prophet Musa (peace be upon him) to lead the Children of Israel out of Egypt under the cover of night. At the appointed time, he set out with his people toward the Red Sea (Bahr al-Qulzum).

After crossing the sea, the Children of Israel entered the wilderness of Sinai. The inhabitants of that region were polytheists and idol worshippers. Seeing them, the Children of Israel asked Prophet Musa (peace be upon him) to make an idol for them like those they had seen. Deeply angered by this deviation, Prophet Musa (peace be upon him) sternly rebuked and admonished them. When they realized the gravity of their error, they recognized their need for Divine Law to keep them steadfast upon the true path. They requested Prophet Musa (peace be upon him) to pray that Allah would reveal a Book for their lasting guidance. His supplication was accepted, and he was commanded to ascend Mount Tur and devote himself to worship in seclusion for forty days.

Before departing, Prophet Musa (peace be upon him) appointed his brother, Prophet Harun (peace be upon him), who was himself a Prophet, as his deputy to guide the people. He instructed him to preserve unity among them and prevent any division during his absence, after which he ascended Mount Tur. (*Mahfil-e-Anbiya*)

Prophet Yusha (Peace Be Upon Him)

After the Exodus from Egypt, the Children of Israel entered the Valley of Sinai. However, as a punishment for their disobedience and waywardness, they wandered through the wilderness for forty years. Once this period of punishment came to an end, their fortunes changed for the better.

Following the death of Prophet Musa (peace be upon him), Allah Almighty entrusted the office of Prophethood and the leadership of the Children of Israel to Prophet Yusha bin Nun, who had been a devoted attendant of Prophet Musa (peace be upon him). When leadership of the Israelites came into his hands, Prophet Yusha (peace be upon him) prepared for battle. He advanced, crossed the Jordan River, and laid siege to the city of Jericho. After six days of siege, a section of the city's wall collapsed. The Israelites entered the city and completely overran it. Gradually, they extended their control over the surrounding regions.

Witnessing the growing strength of the Israelites, five Amorite rulers—including the rulers of Jerusalem and Hebron—assembled their armies to confront them. A fierce battle ensued with Prophet Yusha (peace be upon him), in which these rulers were killed. As a result, the borders of the Israelite kingdom expanded even further.

Prophet Yusha (peace be upon him) then organized the conquered land of Palestine into twelve districts and allotted them among the twelve tribes of the Israelites. Thereafter, he withdrew to the mountainous town of Timnath Serah to devote himself to preaching. He passed away there. (*Mahfil-e-Anbiya*)

Prophet Yunus (Peace Be Upon Him)

Prophet Yunus (peace be upon him) was of Hebrew descent. While he was in Jerusalem, Allah honored him with Prophethood and commanded him to go to Nineveh, for its people had become exceedingly rebellious and misguided. Nineveh, located near present-day Mosul on the banks of the River Tigris in northern Iraq, was an ancient city and the capital of the mighty Assyrian Empire of that era. From the common people to the rulers, its inhabitants were steeped in rebellion, disobedience, polytheism, and idol worship. Prophet Yunus (peace be upon him) went to Nineveh and, for a considerable period, faithfully carried out his mission of preaching, guidance, and calling the people to the truth. Despite his efforts, however, they remained persistent in their rebellion and misguidance.

When their disobedience reached its peak, Prophet Yunus (peace be upon him), by the command of Allah, warned them that a severe and exemplary punishment would descend upon them. He declared that because of their continued misguidance, Allah's punishment would come upon them after forty days and they would be wiped from the face of the earth. (*Mahfil-e-Anbiya*)

Prophet Yunus (Peace Be Upon Him) in the Belly of the Whale

As the appointed period of forty days drew to a close, Prophet Yunus (peace be upon him) left the city without waiting for Divine Revelation. This slight error of independent judgment (ijtihadi lapse) became subject to accountability in the Divine Presence. The nearer a person is to Allah, the more even the smallest of his actions are held to account in His Divine Presence. This does not diminish his rank; rather, it is evidence of his greatness, the exalted nature of his station, the loftiness of his rank, and his nearness to Allah. After leaving Nineveh, Prophet Yunus (peace be upon him) reached the banks of the River Tigris and boarded a large ship that was preparing to depart. As the vessel proceeded, a violent storm arose, and towering waves brought it to the brink of sinking.

To lighten the ship, the sailors threw its cargo into the sea. Even then, there appeared to be no possibility of saving the vessel. They believed that if a runaway servant was aboard, the ship would sink, and that the only way to save it was to cast that servant into the sea. Lots were therefore drawn, and the lot fell upon Prophet Yunus (peace be upon him). As the people were aware of his piety and noble character, they found the result difficult to accept.

The lots were drawn several more times, but on every occasion the lot fell upon Prophet Yunus (peace be upon him). At that time, Prophet Yunus (peace be upon him) was resting in the lower part of the ship. When he learned what had happened, he realized that he had left his people without waiting for the command of Allah. Recognizing this, he said to the sailors and the passengers, "I am the runaway servant whom you are seeking. Throw me into the sea, and the storm will subside."

Seeing the radiance of faith and the majesty of Prophethood upon his face, the people hesitated. They made one more attempt to bring the ship safely to shore, but they were unsuccessful. Finally, having no alternative, they cast him into the sea, and the storm immediately subsided.

As soon as Prophet Yunus (peace be upon him) fell into the sea, Allah Almighty commanded a great fish to swallow him and keep him safely within its belly. He remained in the belly of the fish for three days and three nights, where he supplicated: "O my Lord! There is no deity except You. Glory be to You. Indeed, I have been among those who have erred." This expression of servitude and humility was accepted in the Divine Presence. Allah then commanded the fish to come to the shore and release him. Accordingly, the fish came to the riverbank and cast him onto an open, barren plain. Prophet Yunus (peace be upon him) remained in Nineveh until the end of his life. (*Mahfil-e-Anbiya*)

Prophet Isa (Peace Be Upon Him)

When Hazrat Maryam (peace be upon her) returned to her people carrying Hazrat Isa (peace be upon him) in her arms, they said, "O sister of Harun (Aaron), your father was not an evil man, nor was your mother an unchaste woman. What have you done?" In accordance with the instruction of the angel, Hazrat Maryam (peace be upon her) remained silent and merely pointed toward the child. The people said, "How can we speak to an infant in the cradle?" Then, all of a sudden, the blessed child spoke from his mother's arms, saying, "O people, listen! I am the servant of Allah and His Messenger. He has granted me the Book, has commanded me to establish prayer and observe fasting, and has made me honored and respected in this world and the Hereafter." Hearing these words, the people were left astonished and bewildered.

According to the Gospel of Matthew, after observing the stars, some astrologers informed the Roman ruler that the King of the Israelites had been born in Bethlehem. He therefore sought to find him and have him killed. At that time, Hazrat Maryam (peace be upon her) was commanded to take Hazrat Isa (peace be upon him) to Egypt. Accordingly, she took him to the upper region of the Nile Valley. When the Roman ruler Herod was unable to find Hazrat Isa (peace be upon him), he ordered the slaughter of all Israelite boys in Bethlehem who were two years of age or younger. After the death of Herod, Hazrat Maryam (peace be upon her), after receiving glad tidings in a dream, returned with Hazrat Isa (peace be upon him) to the town of Nazareth.

Approximately two years before the martyrdom of Hazrat Yahya (peace be upon him), Hazrat Isa (peace be upon him) came from Nazareth to the wilderness of Judea. There, on the banks of the Jordan River, he met Hazrat Yahya (peace be upon him). The Jewish scholars accused him of deviating from the Law of Musa (Moses) and of rebelling against the ruling authorities. They demanded that the authorities have him crucified. At that time, Pontius Pilate was the governor of the province of Judea, while Herod, the governor of the province of Galilee, was also present in Jerusalem. Pilate questioned Hazrat Isa (peace be upon him) and then said to the Jews, "I find no guilt in him." When the Jews continued to insist upon his execution, Pilate referred the matter to Herod, the governor of Galilee, because Nazareth, the hometown of Hazrat Isa (peace be upon him), was situated in Galilee.

After questioning him, Herod also became convinced of his innocence. He too was unwilling to stain his hands with the unjust shedding of his blood, and therefore sent him back to Pilate. Finally, under the persistent insistence of the Jews and out of fear that unrest and rebellion might break out in the land, Pilate reluctantly ordered that Hazrat Isa (peace be upon him) should be crucified. (*Mahfil-e-Anbiya*)

The Clans of the Emigrants in Pre-Islamic Arabia

Islamic historians and genealogists have classified the Arabs into three categories: Ba'idah, Aribah, and Musta'ribah. Some, however, recognize only two categories: Aribah and Musta'ribah. Arab al-Ba'idah were those Arab tribes whose era was so ancient that detailed accounts of their history are no longer available. However, they are mentioned here and there in Arabic poetry, and occasional references to them are also found in the revealed scriptures. Among these tribes were 'Aad, Thamud, Tasm, and Jadis. Arab al-'Aribah were the Qahtani tribes that settled in and around Yemen. Among the best-known of them were Himyar, Kahlan, and Banu 'Amr. Abundant historical information about these tribes is available, and many of their magnificent monuments still exist in the Arabian Peninsula.

The third category is Arab al-Musta'ribah, and this is the subject of our discussion, for it was from this group that the Isma'ili lineage originated, to which most of the families of the Muhajireen belonged. When Prophet Ibrahim (peace be upon him) settled his son, Prophet Isma'il (peace be upon him), and his wife, Hajar, in a barren valley, the Jurhum tribe was already living there. Prophet Isma'il (peace be upon him) married into that tribe, and the descendants born from this union came to be known as Arab al-Musta'ribah.

Prophet Isma'il (peace be upon him) had eleven children, one of whom was named Qidar. Among the descendants of Qidar, the most renowned was Adnan. The genealogy of all the clans of Quraysh, as well as that of most of the tribes of the Muhajireen, ultimately traces back to Adnan. From this point onward, the genealogy is divided into three historical periods. The first extends from Prophet Isma'il (peace be upon him) to Adnan; the second, from Adnan to Fihri; and the third, from Fihri onward.

Although, in discussing the Muhajireen, it is not essential to describe the first and second periods in detail, and it would ordinarily be sufficient to present only the history of Quraysh, we shall briefly discuss the first period, describe the second in somewhat greater detail, and present the third in a highly comprehensive manner so that every link in this genealogical chain may be clearly understood.

The Arabs Before Islam

The Arabian Peninsula is a vast region comprising deserts, mountains, and rugged terrain. Agriculture was limited due to the scarcity of water. It was bordered by the Roman and Persian Empires; however, the Arabian Peninsula remained largely unaffected by their influence. Although some influence could be seen in the frontier regions, even that was limited and of little consequence.

The social structure of the Arabian Peninsula was divided into two groups:

1. The Bedouins (Desert Dwellers)
2. The Urban (Settled) Population

The Bedouins

The deserts and mountainous regions were inhabited by Bedouin tribes, each of which had its own social system. Every tribe functioned as an independent entity and managed its internal affairs on its own. In their dealings with other tribes, strength, honor, courage, and tribal solidarity were regarded as fundamental values. They were often prepared to support their own tribe even in acts of injustice and wrongdoing.

Their dwellings consisted of tents, and their possessions were limited to arrows, swords, camels, sheep, and goats. Their sense of collective identity extended no further than their own tribe or its allied tribes. Intertribal warfare was common and often continued for many years. They also had their own established customs and rules governing both peace and war.

The Urban (Settled) Population

Within this vast region, there were only a few well-known cities, such as Makkah, Yathrib, and Taif. These cities served as commercial centers. Goods from various regions were brought there and then traded onward to other areas. Although these cities possessed the forms of social organization generally found in urban communities, tribal affiliation remained the dominant influence. Traces of Bedouin customs and values were also evident in these urban centers. This indicates that, before Islam, the Arabs did not possess a unified social order; rather, they consisted of separate groups organized in different ways. Life was simple, and the objectives of life were limited. Consequently, their social organization was relatively simple and not complex.

Characteristics of Arab Society

Arab society possessed certain distinctive characteristics in terms of its structure and organization. Some of its most important features are outlined below:

1. The eldest or senior male member of the family occupied the central position, and he exercised independent authority in enforcing his decisions.
2. The family was generally established through marriage; however, lineage was not determined exclusively through lawful marriage. Lineage was also recognized through children born out of unlawful relationships. As a result, feelings of resentment and hostility sometimes arose between the descendants of children born through lawful marriage and those born through unlawful relationships. Adopted children were also regarded as equal to biological children.
3. There was no fixed limit on marriage. A man could marry as many women as he wished, and some men had more than ten wives. In many families, a wife enjoyed little or no status. Even after a father's death, his sons inherited his wives—that is, their stepmothers.
4. Women did not enjoy an honored status in Arab society. Some tribes even buried their infant daughters alive. However, women from certain noble families did enjoy a respected position, such as Khadijah bint Khuwaylid (RA) and Hind, the wife of Abu Sufyan (RA).
5. From a moral perspective, although courage and tribal zeal were among their prominent qualities, cruelty and oppression were also widespread. As a result, these traits sometimes proved harmful to social cohesion. Constant warfare and raiding deprived them of the finer qualities of communal life. They often failed to treat even their close relatives with kindness. For this reason, the Qur'an and the Sunnah placed special emphasis on maintaining the bonds of kinship.
6. Slavery was widely practiced. Discrimination based on race, lineage, and language was a defining feature of Arab society. The weak and enslaved were treated in an inhumane manner and were denied the rights that every free human being ought to possess.

Arab society was, in reality, still at an early stage of social development. Although progress beyond this stage was possible, in its existing condition it could not be expected to produce a truly beneficial social order.

The First Period

Among the eleven sons of Prophet Isma'il (peace be upon him), Nabit and Qidar attained great prestige, power, and worldly distinction. Historians differ regarding whether Adnan was descended from the line of Nabit or that of Qidar. Some maintain that Adnan belonged to the descendants of Nabit, while others trace his lineage to Qidar. The majority of historians, however, hold the view that Adnan's genealogy is connected to Qidar. Accordingly, the historian Abu al-Fida discussed this difference of opinion and gave preference to the latter view. (*Abu al-Fida, Vol. 1, p. 106*).

Qidar was the most distinguished and renowned among all his brothers, and from his lineage emerged many celebrated tribes and prominent individuals. Indeed, the greatest of all mankind, the Last Prophet, Muhammad (peace and blessings be upon him), was born from his descendants. In the revealed Scriptures, Qidar is described as a man of great power and influence, while his descendants are mentioned as a brave and valiant people. As the Prophet Isaiah states: "All the glory of Kedar shall come to an end, and the surviving archers, the mighty men of Kedar, shall be few; for the Lord, the God of Israel, has spoken." (*Isaiah 21:16–17*). In addition to their greatness and bravery, the descendants of Qidar were also distinguished by their large numbers, and their settlements were widespread. As the Prophet Isaiah says: "Let the settlements where Kedar dwells raise their voices." (*Isaiah 42:11*).

This also shows that, unlike the ordinary Bedouin tribes, their tribes were not scattered. Rather, they lived in organized settlements, and their society was collective in nature. A collective society necessarily requires an organized system and a leader capable of maintaining order and discipline among its people; otherwise, such a society cannot exist. Accordingly, although the descendants of Prophet Isma'il (peace be upon him) did not have a formal government, they lived under the leadership of a chief. Not only the Banu Isma'il but also their neighboring tribes considered obedience to this chief essential. Thus, the Banu Jurhum always remained loyal and obedient to the descendants of Prophet Isma'il. (*Al-Ya'qubi, Vol. 1, p. 254*).

Although the descendants of Qidar led a desert life and their civilization was simple, they were not purely nomadic. Rather, certain features of civilization were already evident among them, and their livelihood did not depend solely upon the skins and milk of sheep and goats. They had advanced beyond this stage and were also engaged in trade. As the Prophet Ezekiel states: "Arabia and all the princes of Kedar were your trading partners; they traded with you in lambs, rams, and goats." (*Ezekiel 27:21*).

The Ishmaelite tribes expanded their commercial activities to such an extent that they travelled from one land to another carrying trade goods. It was an Ishmaelite caravan that found Prophet Yusuf (peace be upon him) after he had been thrown into the well. The caravan was on its way to Egypt for the purpose of trade. The Torah states: "*When Joseph looked up, he saw an Ishmaelite caravan coming from Gilead, their camels carrying spices, balm, and myrrh, on their way to Egypt.*" (*Genesis 37:25*).

The prosperity generated through this flourishing trade brought them considerable wealth, and with wealth came a more developed civilization. Their women wore ornaments made of gold, indicating that alongside material prosperity, their society had also attained a higher level of cultural refinement. The Torah refers to these ornaments on one occasion: "*Gideon said to them, 'I would like to make one request of you, that each of you give me the gold earring from his share of the spoil.'* (For they wore gold earrings because they were Ishmaelites.)" (Judges 8:24)

From the evidence cited above, it becomes clear that the Ishmaelite tribes had already advanced beyond the earliest stage of nomadic life and had entered a stage of civilization. In other words, along with attaining worldly prestige and power, they had also developed commerce. Their society was organized and collective in nature, and their women wore ornaments made of gold.

These are the testimonies found in the scriptures of the Banu Isra'il. Our own historical sources also contain numerous accounts of them, all of which testify to their honor and distinguished status. The early history of the descendants of Prophet Isma'il (peace be upon him) is closely connected with the Ka'bah. We shall therefore trace these events in the light of the history of the Ka'bah. The custodianship of the Ka'bah was regarded as a position of great honor among the descendants of Prophet Isma'il (peace be upon him). The custodian of the Ka'bah held the status of a religious leader, and all the tribes held him in high esteem. In other words, the custodianship of the Ka'bah was equivalent to sovereignty over Arabia.

After Prophet Isma'il (peace be upon him), this honor of custodianship passed to Qidar. However, this succession within the lineage of Prophet Isma'il (peace be upon him) came to an end after only two generations. As the descendants of Prophet Isma'il (peace be upon him) increased in number, the sanctuary could no longer accommodate them all. Consequently, they spread out from the Sacred Precinct and settled in the surrounding regions, while only a few individuals remained behind to guard the Haram. These remaining custodians, however, were all minors and, because of their young age, were unable to discharge the responsibilities of the custodianship of the Ka'bah. As a result, this office passed to the tribe of Jurhum, and Mudad al-Jurhumi assumed the position. As Harith al-Jurhumi states: (*Abu al-Fida, Vol. 1, p. 105*).

دكنا ولاة البيت من نعد نابت
نطوف بذاك البيت والامر طاهر

The honor enjoyed by the Banu Jurhum aroused the jealousy of Sumayd ibn Hubar al-'Amaliqi, who challenged Mudad al-Jurhumi to war. However, he was defeated, and the custodianship remained with the Banu Jurhum for several generations.

In time, however, intoxicated by the pride of their rule, they unleashed widespread oppression, immorality, and corruption. Their most hateful and reprehensible act was that they failed to observe even the sanctity of the Ka'bah and began committing excesses against the pilgrims. They appropriated the offerings dedicated to the Haram, subjected the people to various forms of mistreatment, and, in short, began oppressing the servants of Allah in every possible way.

The descendants of Prophet Isma'il (peace be upon him) witnessed these unlawful acts. At first, they remained silent out of regard for their kinship with the Banu Jurhum. Moreover, they disliked bloodshed within the Sacred Precinct, knowing that expelling them would inevitably result in fighting. Eventually, however, the desecration of the Haram and the suffering inflicted upon the people compelled Banu Bakr and Ghubshan to take firm action. The conflict ultimately led to war, and after a fierce and bloody battle, the Banu Jurhum were driven towards Yemen, permanently cleansing the Haram of their defilement. Defeated as they were, they did not depart without committing one final act of desecration: they removed the Black Stone (Hajar al-Aswad) and cast it, together with the other sacred relics of the Haram, into the Well of Zamzam before filling the well with earth. (*Sirat Ibn Hisham*, pp. 24–25).

From that time onward, the custodianship of the Haram and the leadership of Makkah returned to the descendants of Prophet Isma'il (peace be upon him), and after several generations it reached Adnan. During Adnan's lifetime, Nebuchadnezzar launched a devastating invasion of Arabia that shattered the strength of the Arabs. Much of Arabia was laid waste, and desolation spread throughout the land. Adnan was killed during this invasion, but his son Ma'add was rescued by the Prophet Jeremiah (Iirmiya), through whom the succeeding generations continued. (*Ibn Khaldun*, Vol. 2, pp. 239, 299).

The Second Period

In the first period, a brief account was presented covering the period from Prophet Isma'il (peace be upon him) to Adnan. In this second period, the discussion from Adnan to Fihr will be somewhat more detailed, since the genealogies of the Muhajir families ultimately trace back to him. According to the unanimous opinion of the genealogists, Adnan's lineage extends back to Prophet Isma'il (peace be upon him). However, there is disagreement regarding the number of generations between them and the names of those ancestors. The reason for this difference is that these names were transmitted from Hebrew into Arabic. Whenever names pass from one language into another, differences in pronunciation and changes in certain letters naturally occur, causing their original forms to be altered. Therefore, such differences are not of particular significance.

The disagreement regarding the number of intermediate generations, however, is worthy of consideration. Some genealogists maintain that there were only eight to ten generations between Adnan and Prophet Isma'il (peace be upon him), while others place the number at as many as forty. The latter view is the more accurate, because if only nine or ten generations are accepted, the period separating Adnan from Prophet Isma'il (peace be upon him) becomes far too short, which is clearly contrary to established historical facts.

Accordingly, Allama al-Suhayli writes in *Rawdat al-Unuf*: "Ordinarily, it is impossible that there were only four, seven, or ten generations between Adnan and Prophet Isma'il (peace be upon him), because the interval of time between them was far greater than that." (*Rawdat al-Unuf*, Vol. 1, p. 87, Egypt edition).

This is the conclusion reached through rational reasoning. In addition, there were many Arab scholars who had memorized all forty generations by name. Thus, Allama Tabari writes: "Some Arab genealogists told me that they knew many Arab scholars who had memorized, by name, all forty generations from Ma'add ibn Adnan back to Prophet Isma'il (peace be upon him). They supported this claim by citing Arabic poetry. These genealogists also compared the names preserved by those scholars with the names recorded by the People of the Book and found the number of generations to be exactly the same. The only differences were in the names themselves, which had changed because of variations in language and pronunciation." (*Al-Tabari*, p. 1118).

The reason for this difference is that, since the Arabs were certain that Adnan was descended from Prophet Isma'il (peace be upon him), they preserved only the names of the most well-known ancestors and did not retain the complete genealogy. Nevertheless, both historical evidence and rational reasoning lead to the conclusion that there were forty generations between Adnan and Prophet Isma'il (peace be upon him).

The Tribes of Adnān

(The following account of the tribes is derived from Volume II of Ibn Khaldun.)

The descendants of Adnān multiplied to such an extent that it is neither possible to provide an exhaustive account of them in this introductory section nor necessary for the purpose of the present work. We shall therefore confine ourselves to mentioning only the principal tribes, and among them, only those that bear relevance to the subject of this book. This brief overview will provide the reader with a general understanding of the Adnanite tribes and will make it easier to follow the names of tribes and individuals that appear in the subsequent chapters.

Adnān had two sons, Malik and Ma'add, but his lineage continued only through Ma'add's son, Nizar. Five prominent tribes descended from Nizar: Anmar, Iyad, Rabi'ah, Quda'ah, and Mudar. These tribes occupy an important place in Arab history. Among them, Anmar and Iyad did not grow significantly, whereas Rabi'ah, Quda'ah, and Mudar attained great renown owing to their large populations, worldly prestige, and historical importance.

Rabi'ah ibn Nizar had numerous descendants from whom many distinguished tribes emerged. These tribes attained considerable worldly prominence and established kingdoms. Among their best-known tribes and clans were Banu Jadilah, Nahb ibn Afsa (the family of Suhayb al-Rumi), Banu Wa'il, Bakr ibn Wa'il, Banu 'Ajl, Banu 'Abd al-Qays, and Banu Taghlib. From these, many further branches and sub-clans developed over time.

Although most historians regard Quda'ah as being of Qahtanite descent, careful research indicates that they were in fact descendants of Adnān. The Banu Quda'ah likewise achieved great distinction through their political power and the large number of their tribes. Hafi ibn Quda'ah had three sons—'Amr, 'Imran, and Aslam—from whom all the branches and subdivisions of Quda'ah originated.

The principal branches of **Banu 'Amro** included Abdan, Bali (the family of Ka'b ibn 'Ujrah, Khudayj ibn Salamah, Sahl ibn Rafi', and Abu Burdah ibn Niyar), and Bahra' (the family of Al-Miqdad ibn al-Aswad).

The principal branches of **Banu Aslam** were Hudhaym, Juhaynah, and Nahd.

The principal tribes of **Banu 'Imran** included Banu Sulaym, Banu Najm, Banu Jurm, Banu Asad, Banu Tamr, and Banu Kalb. These, too, subsequently developed into hundreds of branches and sub-clans.

Mudar ibn Nizar surpassed both Quda'ah and Rabi'ah in the breadth of its tribal divisions and in historical significance. Mudar had two sons, Ilyas and Qays 'Aylan, and all the Mudarite tribes traced their lineage through these two sons.

The Khindif Branches of Ilyas ibn Mudar Ilyas had three sons—Mudrikah, Tānjah, and Qam'ah. All three were born to Khindif al-Quda'iyyah, a woman of the tribe of Quda'ah. For this reason, they became known by their mother's name, and all of their descendants came to be collectively known as the Khindif.

The Descendants of Qam'ah, among the principal tribes descending from Qam'ah were Banu Khuza'ah and Banu Afsay. From Banu Khuza'ah emerged Banu Mustaliq, Banu Ka'b (the family of Imran ibn Husayn), Banu 'Adi (the family of Umm al-Mu'minin Juwayriyyah), Banu Juhainah, and others. From Banu Afsay descended Banu Malik and Banu Aslam (the family of Salamah ibn al-Akwa'). These tribes settled in Marr al-Zahran and its surrounding areas.

Among the principal clans and tribes of Tanjah were Ziyah, Rabab, Tamim, and Muzniyah (the tribe of Zuhair and Ka'b—the poet who composed eulogies in praise of the Holy Prophet ﷺ—and the family of Ma'qil ibn Lasar). Among the smaller clans were Sufah and Muharib. The branches of Tamim included Banu Harith, Banu Asid (the family of Hind ibn Zurarah and Hanzalah ibn al-Rabi', the Prophet's scribe), Banu Malik, Banu Sa'd, and others. All of these tribes were settled in Iraq and Najd.

The principal tribes descending from Mudrikah were Hudhail, Qarah, Asad, and Kinanah. From Banu Asad emerged Banu Kahil, Banu Ghanam (the family of Umm al-Mu'minin Zaynab and 'Ukashah ibn Mihsan), Banu Tha'labah, and others. These tribes were also settled in the districts of Najd. From Kinanah descended Banu 'Abd Manat, Banu Malik, and Banu al-Nadr. From Banu 'Abd Manat emerged Banu Bakr, Banu Murrah, Banu Harith, and Banu 'Amir. From Banu Bakr descended Banu Lass (the family of Abu Waqid and Qays ibn Shaddakh), Banu Sa'd (the family of 'Ubadah ibn Sa'd), Banu Juza', and other branches.

The Branches of Qays 'Aylan, like the descendants of **Khindif**, the descendants of Qays also developed into an extensive network of branches and sub-tribes. Qays 'Aylan had three sons: 'Amro, Ka'b, and Khafsah. From each of these, separate lines of descent emerged. The principal branches of **Banu 'Amro** were Banu Fahm and Banu 'Adwan. The descendants of both tribes were settled in Ta'if and Najd.

The principal tribes of **Banu Sa'd** were Ghani, Bahilah, Ghatfan, and Murrah. From Ghatfan emerged Banu Abs, Banu Dhubyan, and Banu Ashja' (the family of Mu'qil ibn Sinan). From Banu Abs descended Banu Harith (the family of Hudhayfah ibn al-Yaman), while from Banu Dhubyan descended Banu Tha'labah, Banu Fazarah, and Banu Murrah (the family of Samurah ibn Jundub).

Banu Khafsah ibn Qays had two major branches—Banu Sulaym and Banu Hawazin—which became the source of hundreds of sub-tribes. Banu Mazin (the family of 'Utbah ibn Ghazwan) was also a branch of Banu Khasafah, but it did not exist as an independent tribe; rather, it was affiliated with Banu Sulaym and Banu Hawazin.

The principal clans of **Banū Sulaym** included Banū Dhakwān, Banū 'Abs (the family of Ḥaḍrat 'Abbās bin Mirdās), Banū Ta'liyāh, Banū Bahr (the family of Ḥaḍrat Ḥajjāj bin 'Ilāt), Banū Zughbah, Banū 'Awf, and Banū Sulaym itself. Some of these clans were settled in the upper regions of Najd, while others lived in the vicinity of Khaybar. In addition, a large number of them were settled in Africa.

The **well-known tribes of Banū Hawāzin** included Banū Mu'āwiyah, Banū Nabh, and Banū Sa'd (the Prophet Muhammad ﷺ was nursed among this tribe). From Banū Nabh descended Banū Thaḳīf, Banū Jurham, Banū Sa'd, and others. All of these tribes were settled in Ṭā'if. From Banū Mu'āwiyah descended Banū Naḍr, Banū Hashm, Banū Sulūl, Banū Murrah, Banū 'Āmir, and others. These tribes further branched into hundreds of clans. In the classification of the tribes, some family lineages have been described in greater detail, while in others only the principal ancestor has been mentioned, with all branches attributed to him. The successive branches and the intermediate generations have not been detailed.

Kingdoms of Adnān

The Adnān were settled in Najd, Ḥijāz, and Tihāmāh. In the beginning, they all lived a nomadic life. Wherever they found fertile pastures and springs of water, they pitched their tents. Herds of camels and goats were their means of livelihood. They continued to live in this manner for a considerable period.

However, after the fourth generation of 'Adnān, his descendants had increased so greatly in number that their original settlements were no longer sufficient for them. Consequently, the five principal branches of 'Adnān left their respective settlements and spread throughout the surrounding regions. Among these, Rabi'ah, Quḍā'ah, and Muḍar attained great worldly prominence. They established numerous great kingdoms and smaller states, which continued to

flourish with great power and prestige for centuries. The kingdoms of Banū Quḍā'ah extended from Ḥijāz to Syria and Iraq (*Ibn Khaldūn, Vol. 2, p. 249*). Among their ruling tribes, Tanūkh and Sulaym attained great power and glory, and each ruled over Syria in succession (*Ibn Khaldūn, Vol. 2, p. 249*). In addition to their kingdom in Syria, they also established states in Tabūk and Dūmat al-Jandal (*Ibn Khaldūn, Vol. 2, p. 249*).

Although Rabī'ah did not possess an organized kingdom like Banū Quḍā'ah, their leadership and authority were nevertheless acknowledged among all the tribes. As a symbol of their supremacy and pre-eminence, they adopted distinctive tribal emblems (*shi'ār*), which were recognized and respected by all the Arab tribes. No tribe dared to violate these symbols, to the extent that even the slightest infringement was regarded as a declaration of war. (*Ibn al-Athīr, Vol. 1, p. 384*).

Among the descendants of Muḍar, the states of Bakr and Taghlib were established in the Ḥijāz, while Banū 'Āmir held authority in Iraq. (*Ibn Khaldūn, Vol. 2, p. 300*). In addition to these, Kindah established a powerful and distinguished kingdom in Najd. Although the genealogists generally regard Kindah as a branch of Ḥimyar, the available historical indications and circumstantial evidence suggest that they were more likely of Adnanite origin. A significant indication of this is that the celebrated poet Imru' al-Qays, the last prince of Kindah, composed eloquent poetry in the Adnanite dialect, and there is no trace of the Ḥimyarite language in his verses. Apart from this linguistic evidence, he himself claimed Adnanite descent. Thus, in the elegy he composed for his father, he says: (*Arḍ al-Qur'ān, Vol. 2, p. 108*).

حمير معد حبا وناكلا
وجرهم تدمو علمو شاكلا

On another occasion, while praising himself, he says:

وانا الذي عرفت معد فضله

By contrast, although he mentioned Ḥimyar in numerous verses, he never claimed genealogical descent from them.

Trade of the 'Adnānīs

Although, apart from the Quraysh, the 'Adnānīs generally led a nomadic way of life, trade was their principal occupation, as it was for the Arabs in general. Besides engaging in local commerce, they also travelled from country to country for trade. Thus, during the well-known invasion of Nebuchadnezzar, in which 'Adnān was killed, 'Adnānī trading caravans were present within the territories of his empire, and Nebuchadnezzar first ordered those caravans to be seized. (*Ibn Khaldūn, Vol. 2, p. 237*).

The Religion of the ‘Adnānīs

The greatest monotheist in history, Khalīlullāh (the Friend of Allah), the breaker of idols, presented a pure religion (Dīn-e Ḥanīf) free from all traces of polytheism and religious innovations. He laid the foundations of the Ka‘bah upon the pure doctrine of Tawḥīd, so that every neck bowed in devotion would prostrate only at the threshold of the One Most Holy God.

Translation:

And when We designated for Abraham the site of the House, We said: “Do not associate anything with Me, and purify My House for those who perform ṭawāf, those who stand in prayer, and those who bow and prostrate. And proclaim the pilgrimage among the people. They will come to you on foot and on every lean mount, arriving from every distant path.”

However, only a few generations later, the clear mirror of the religion of Abraham became tarnished by the rust of polytheism and religious innovations. Among his descendants arose a man named ‘Amr ibn Luḥayy, who introduced idol worship in Makkah and placed numerous idols inside the Ka‘bah. (*Sīrat Ibn Hishām, Vol. I, p. 47*).

Since the Ka‘bah was the religious centre of all Arabia, where people from every region gathered during the pilgrimage season, and since ‘Amro ibn Luḥayy had installed the idols in this very heart of Tawḥīd, the descendants of ‘Adnān soon embraced idol worship. Within a short period, this practice spread throughout Arabia. A more detailed account will be given later in the section on the Quraysh.

Besides idol worship, the ‘Adnānīs were also influenced in various places by Judaism, Christianity, and Zoroastrianism. Thus, Christianity was predominant among Quḍā‘ah and Rabī‘ah; Jewish influences were present among Banū Kinānah; and traces of Zoroastrianism were found among Tamīm. Among both Tamīm and Kinānah, some people were inclined towards star worship. (*Ṭabaqāt al-Umam, al-Andalusī, p. 43*).

Some individuals carried rational speculation to its furthest extreme, falling into atheism. It is regarding such people that the Qur’an says:

“They say, ‘There is nothing but our worldly life. We die and we live, and nothing destroys us except the passage of time.’”

Although all of these religions had some influence among the descendants of ‘Adnān, such influence was only sporadic and confined to a few individuals. Their predominant religion, however, remained the corrupted form of the Abrahamic faith.

The Ayyām of the ‘Adnānīs

Among the descendants of ‘Adnān, hundreds of bloody wars were fought, and conflicts over the most trivial matters often continued for generations. Had Islam not come and established the foundations of brotherhood and equality among them, it is not unlikely that this people might have disappeared from the face of the earth. These conflicts are collectively known as the *Ayyām al-‘Arab* and are of two kinds: the first comprises the wars fought between the descendants of ‘Adnān and other peoples, while the second consists of the internecine conflicts among the ‘Adnānīs themselves.

The Wars of the ‘Adnānīs

In addition to their internecine conflicts, the ‘Adnānīs fought numerous other wars, the most renowned among them being Yawm al-Bayḍā’, Yawm Khazār, Yawm Ṣafqah, Yawm Mashqar, Yawm Kilāb al-Thānī, and Yawm Dhī Qār. Yawm al-Bayḍā’ was fought between Banū Madhḥij of Yemen and Banū Ma‘add of the ‘Adnānīs, in which the Yemenis suffered a severe defeat. Yawm Khazār was likewise fought between Banū Sa’d of the ‘Adnānīs and the Yemenis, and once again the ‘Adnānīs emerged victorious. Yawm Ṣafqah, or Yawm Mashqar, was fought between the Persians and Tamīm of the ‘Adnānīs, during which the Persians treacherously killed many men of Tamīm. Yawm Kilāb al-Thānī was fought between Banū Madhḥij and Tamīm, in which Tamīm emerged victorious. Yawm Dhī Qār was a great war between the Arabs and the Persians, in which the Persians suffered a crushing defeat. It was regarding this battle that the following well-known Arab proverb became famous:

هذاول يوم انتصرت العرب على العجم

“This was the first day on which the Arabs were victorious over the Persians.”

(*Ibn al-Athīr*, *Ayyām al-‘Arab*).

The Intertribal Wars of the ‘Adnānīs

Numerous intertribal wars were fought among the ‘Adnānī tribes. A comprehensive account of them would be both difficult and of little benefit; therefore, we shall confine ourselves to a brief mention of only a few of the most well-known conflicts.

The Ayyām of Bakr and Taghlib

Among the Ayyām al-‘Arab, the wars between Bakr and Taghlib are particularly renowned. They began over a minor incident but continued for forty years. These wars are also known as the Ḥarb al-Basūs. Five battles gained particular fame: Yawm ‘Unayzah, Yawm Wāridāt, Yawm Ḥanū, Yawm Quṣaybāt, and Yawm Quḍdah. In the first, neither side gained a decisive advantage. In the second, Wāridāt of Banū Bakr defeated Taghlib. In the third, Bakr was victorious over Taghlib, while in the fourth, Bakr suffered a crushing defeat. Besides these, the Battle of Naqīḥ, the Battle of Faṣīl, and numerous other smaller engagements also took place. (*Ibn al-Athīr*, pp. 384–397).

Yawm ‘Abs and Dhubyān

The wars between ‘Abs and Dhubyān are collectively known as the War of Dāḥis and al-Ghabrā’. Dāḥis and al-Ghabrā’ were two horses, and it was their race that gave rise to the conflict. This led to a series of battles, among which Yawm ‘Arā‘ir, Yawm Hubāh, Yawm Bawār, Yawm Jarājir, and Yawm ‘Azaq are the best known. (*Ibn al-Athīr*, pp. 420–434).

The Ayyām of Rabī‘ah and Muḍar

Numerous wars were fought between Banū Tamīm of Muḍar and Banū Bakr of Rabī‘ah. Among the most well-known were Yawm Bināj, Yawm Thutayl, Yawm Dhī Ṭulūḥ, Yawm Judūd, Yawm Ābād, Yawm Ghabīt, and Yawm Shaqīqah. In these battles, Banū Bakr emerged victorious over Banū Tamīm. Among the other notable engagements were Yawm Falaj, Yawm Qayṭ, Yawm Zuwayrayn, Yawm Na‘f, Yawm Qashāwah, Yawm Mubāyiḍ, and Yawm Shayṭīn, in which Banū Bakr suffered defeat and Banū Tamīm emerged victorious. Besides these, numerous smaller battles were also fought, including Yawm Dhī Qār, Yawm Sāhūq, Yawm Āhād, and Yawm Laqī‘ah. (*Ayyām al-‘Arab*, *Ibn al-Athīr*, Vol. 1).

The Ayyām of Banū ‘Āmir

Banū ‘Āmir, a prominent tribe of Hawāzin, a branch of Qays ‘Aylān, occupied a distinguished position among the Arab tribes. It fought numerous wars against the tribes of Muḍar, the most notable of which were Yawm Shi‘b Jablah, Yawm Dhī Najab, Yawm Nisār, Yawm Jifār, Yawm Marwat, and Yawm Raqam. Yawm Shi‘b Jablah and Yawm Dhī Najab were fought between Banū ‘Āmir and Banū Tamīm; in the former, Banū ‘Āmir emerged victorious, while in the latter, Banū Tamīm prevailed. (*Ibn al-Athīr*, Vol. 1, p. 435). Yawm Nisār and Yawm Jifār were also fought during this period. Although Banū ‘Āmir stood their ground in both engagements, they nevertheless suffered heavy losses. (*Ibn al-Athīr*, Vol. 1, p. 463). Yawm Marwat was a minor skirmish, whereas Yawm Raqam was fought between Banū ‘Āmir and Ghaṭafān, in which Ghaṭafān emerged victorious. (*Ibn al-Athīr*, Vol. 1, p. 482).

Other Notable Ayyām (Tribal Battles)

Yawm Abāgh was fought between al-Mundhir ibn Mā' al-Samā' of Taghlib and al-Ḥārith al-Ghassānī. (*Ibn al-Athīr, Vol. 1, p. 398*). Yawm Kilāb al-Awwal is one of the most renowned battles of the Ayyām al-‘Arab. It was fought among the descendants of al-Ḥārith al-Kindī, in which several tribes of Ma‘add also took part. (*Ibn al-Athīr, Vol. 1, p. 306*). Yawm Raḥrahān was another notable battle in which Banū Tamīm, Banū ‘Āmir, Banū ‘Abs, Banū Hawāzin, and several other tribes participated. (*Ibn al-Athīr, Vol. 1, p. 409*). Yawm Uwārah al-Awwal was fought between the descendants of al-Mundhir ibn Imru' al-Qays and Banū Bakr ibn Wā'il. (*Ibn al-Athīr, Vol. 1, p. 408*).

The Third Period: Quraysh

The principal history of the Muhājirīn begins with Fihir, or Quraysh, for the majority of them belonged to this lineage. The founder of this family was Fihir ibn Mālik ibn al-Naḍr ibn Kinānah. Quraysh was originally the title of al-Naḍr, the common ancestor of Fihir. However, since only the line descending from Fihir continued, this title likewise came to be associated with him, and all the descendants of Fihir became known as Quraysh. Banū al-Naḍr were engaged in trade, and the word taqarrush denotes engaging in commerce; hence, they came to be known as Quraysh. Another explanation is that quraysh is the name of a large species of fish that devours all other aquatic creatures; accordingly, they adopted the name as a symbol of strength and dominance. (*Ibn Khaldūn, Vol. 2, p. 324; al-Suhaylī, al-Rawḍ al-Unuf, Vol. 1, p. 70*).

The Quraysh Tribe and Their Distinguished Figures

(The following classification of the clans of Quraysh is adapted from Ibn Khaldūn, Vol. 2, pp. 324–330.)

Before discussing the general history of Quraysh, it is necessary to understand the division of its clans. Quraysh was not the name of a single family; rather, it consisted of ten smaller clans, all of which descended from Fihir. Fihir had three sons: Muḥārib, Ḥārith, and Ghālib. The descendants of Muḥārib and Ḥārith did not become numerous; nevertheless, several eminent Companions and distinguished figures of Islam belonged to these lineages. Among Banū Muḥārib were al-Ḍaḥḥāk ibn Qays, Ḍirār ibn al-Khaṭṭāb, Kurz ibn Jābir, and others.

Among Banū Ḥārith were Abū ‘Ubaydah ibn al-Jarrāḥ, one of the Ten Promised Paradise (al-‘Asharah al-Mubashsharah), ‘Uqbah ibn Nāfi', the conqueror of North Africa and founder of the city of Kairouan, and ‘Abd al-Malik ibn Quṭbī, the governor of al-Andalus.

The descendants of Ghālib, however, flourished greatly. All ten clans of Quraysh traced their lineage to him: Banū Hāshim, Banū Umayyah, Banū Nawfal, Banū ‘Abd al-Dār, Banū Asad, Banū Taym, Banū Makhzūm, Banū ‘Adī, Banū Jumāh, and Banū Salyum.

The Wars and Political Autonomy of Quraysh

Wars

Like the other Arab tribes, Quraysh was intensely warlike. Swords were drawn at the slightest provocation, and even trivial disputes could escalate into bloodshed and violence. Among their most notable conflicts were the following:

The First Fijār War (Yawm al-Fijār al-Awwal)

This battle was fought between Quraysh and Kinānah on one side and Qays ‘Aylān on the other. It began when a man from Kinānah owed a debt to a member of Banū al-Naḍr, a clan of Qays ‘Aylān. Owing to financial hardship, however, he was unable to repay it. Seeking to humiliate his debtor, the creditor brought a monkey to the market of ‘Ukāẓ and proclaimed, “Who will buy this monkey for a price equal to the debt owed by the Kinānī debtor?” By chance, a man of Kinānah happened to pass by and overheard the remark. Enraged, he struck the monkey with his sword, killing it on the spot. The man of Banū al-Naḍr appealed to Qays, while the Kinānī sought the support of his own tribe. Men from both sides gathered, but the dispute did not escalate into battle, and the matter was eventually settled through reconciliation. This incident is narrated in several different versions, though all conclude with a peaceful settlement. (*Ibn al-Athīr, Vol. 1, p. 439*).

The Second Fijār War (Yawm al-Fijār al-Thānī)

The Ḥarb al-Fijār was the greatest and most renowned of the Arab wars. It took place twenty years after the Year of the Elephant. The incident began with Barāḍ, a man from the tribe of Kinānah, who had been expelled by his own people. After leaving his tribe, he entered the service of al-Nu‘mān ibn al-Mundhir, a merchant who annually dispatched goods for sale at the market of ‘Ukāẓ and other commercial fairs. When the season of the ‘Ukāẓ fair arrived, Barāḍ happened to be with al-Nu‘mān. Coincidentally, ‘Urwah al-Raḥḥāl, a man well known for his frequent association with kings and rulers, was also present. Al-Nu‘mān announced that he wished to send a consignment of merchandise to ‘Ukāẓ and asked who among them would undertake responsibility for it.

Both 'Urwah and Barāḍ offered their services, and their rivalry soon led to a heated exchange. Since 'Urwah was the more experienced of the two, al-Nu'mān entrusted the task to him. When 'Urwah departed with the merchandise, Barāḍ, determined to exact revenge, secretly followed him. Seizing an opportunity, he killed 'Urwah and took possession of the goods. When news of the murder spread, several men of Qays set out to avenge him, but Barāḍ likewise killed them through deception before making his way to Makkah. He then sent word to Umayyah ibn Ḥarb, informing him that he had slain 'Urwah and warning that Banū Qays would undoubtedly seek vengeance; therefore, they should prepare themselves in advance.

This message reached Umayyah while he was at 'Ukāẓ. He informed the leading men of Quraysh, who, after consultation, dispatched a delegation to 'Āmir ibn Mālik, the chief of Qays, in an effort to negotiate a peaceful settlement. While these negotiations were still in progress, some members of Quraysh received the false report that fighting between Quraysh and Banū Qays was about to break out. Upon hearing this, they departed for Makkah. When 'Āmir ibn Mālik learned of their departure, he assumed that Quraysh had acted deceitfully. He therefore set out with a party of his men in pursuit of them.

The two sides met near Makkah. Quraysh were on the verge of defeat when they withdrew into the Sacred Precinct (Ḥaram), prompting Banū Qays to turn back. Before departing, however, they declared that the following year they would meet Quraysh again at 'Ukāẓ.

Accordingly, during the ensuing year both sides prepared for another confrontation, and, as agreed, they met at 'Ukāẓ, where a fierce battle took place. At first, Quraysh were driven back, but their steadfastness and determination eventually turned the tide of the battle, inflicting a severe defeat upon Banū Qays. In the end, peace was concluded on the condition that the dead on both sides should be counted, and whichever side had suffered the greater number of casualties would receive blood-money (*diyah*) from the other equivalent to the difference in the number of those slain. The Prophet **Muḥammad** ﷺ also took part in this war. At the time, he was **twenty years old**. (*Ibn al-Athīr, Vol. 1, pp. 440–444*).

The Incident of the Elephant

The Incident of the Elephant occurred forty years before the birth of the Prophet Muḥammad ﷺ. On this occasion, too, a great and dreadful war was narrowly averted. The events unfolded as follows.

Abraha al-Ashram, the Christian Abyssinian ruler of Yemen, built a magnificent church there and wrote to the Negus and the Byzantine Emperor (Caesar of Rome), informing them that he had constructed an unparalleled sanctuary and intended to divert the pilgrims of the Ka'bah to it. When the Arabs learned of his intention, they were greatly enraged. In a state of indignation, a man from Kinānah entered the church and defiled it. When Abraha was informed of this act, he resolved to demolish the Ka'bah in retaliation.

Marching toward Makkah, he began plundering the surrounding areas upon reaching its vicinity. When Quraysh and Kinānah learned of his advance, they initially resolved to confront him. After consultation, however, they concluded that the few men of Quraysh could not withstand Abraha's vast army and therefore decided to refrain from fighting.

At that time, 'Abd al-Muṭṭalib was the chief of Makkah. Abraha sent him a message stating that he had come solely to demolish the Ka'bah, and that if the people offered no resistance, there would be no need for bloodshed. 'Abd al-Muṭṭalib personally went to meet him and replied:

"We do not possess the strength to oppose you. God Himself is the Protector of His House. If He wills to preserve its sanctity, He will protect it Himself."

After this conversation, 'Abd al-Muṭṭalib returned and directed the people of Quraysh to seek safety in the surrounding hills. He himself, together with a few men of Quraysh, held fast to the ring of the Ka'bah's door and offered heartfelt supplications before departing. When Abraha advanced to attack, God protected His House from destruction. (*Sīrat Ibn Hishām*, pp. 30–35). A calamity then befell his army: an outbreak of smallpox spread among the soldiers, and Allah sent against them flocks of birds.

Another Conflict

Quraysh, Kinānah, Khuzā'ah, and Quḍā'ah fought two wars over the custodianship of the Sacred Sanctuary (Ḥaram). The details are as follows.

When Quṣayy arrived in Makkah, the custodianship of the Ḥaram was in the hands of Banū Ṣūfah. Accompanied by several men from Kinānah and Quḍā'ah, Quṣayy approached Banū Ṣūfah and declared that his people possessed a greater right to the custodianship of the Sanctuary. They refused to relinquish it, whereupon fighting broke out between the two sides, resulting in the defeat of Banū Ṣūfah.

When Banū Khuzā'ah witnessed this outcome, they became convinced that Quṣayy would soon deprive them of their own authority over the Sanctuary, just as he had done to Banū Ṣūfah. They therefore allied themselves with Banū Bakr and broke away from Quṣayy, intending to remove him by force. Quḍā'ah and Kinānah supported Quraysh, and a fierce battle ensued. Thousands of men from both sides were killed. When both parties had exhausted themselves, Mu'ammār ibn 'Awf al-Kinānī was appointed as arbitrator. He ruled that Quṣayy should be recognized as the lawful custodian of the Sanctuary; that he should not seek compensation for his own slain; and that blood-money (*diyyah*) should be paid for those of Banū Bakr and Khuzā'ah who had been killed. Both parties accepted this judgment. (*al-Ṭabarī*, pp. 1096–1097).

Yawm Dhāt Nakīf

Since Quṣayy had removed Banū Bakr from the custodianship of the Ka‘bah and assumed that office himself, resentment and rivalry against Quraysh continued to smoulder among Banū Bakr. They found no suitable opportunity to act until the time of ‘Abd al-Muṭṭalib, when their hostility suddenly flared up. They resolved to drive Quraysh from the Sanctuary by force and began preparing for war. Quraysh, in turn, also made preparations for battle. ‘Abd al-Muṭṭalib gathered the support of Banū Hawn, Banū al-Ḥārith, and Banū al-Muṣṭaliq, and the two sides met at Dhāt Nakīf. Banū Bakr suffered a decisive defeat, and many of their men were killed. (*Ibn al-Athīr, Vol. 1, p. 438*).

The Reconstruction of the Ka‘bah

Another major conflict was narrowly averted during the reconstruction of the Ka‘bah. Over the passage of time, the structure of the Ka‘bah had become severely weakened: its walls had deteriorated, and its roof had collapsed. Quraysh therefore resolved to demolish the old structure and rebuild it from its foundations. They took great care to ensure that not even a single coin acquired through unlawful means was used in its construction.

When the walls had reached the height at which the Black Stone (al-Ḥajar al-Aswad) was to be set in place, a serious dispute arose among the clans of Quraysh over who should have the honour of installing it. The disagreement became so intense that Banū ‘Abd al-Dār and Banū ‘Adī swore an oath to fight to the death. The deadlock continued for four days. Finally, it was agreed that the first person to enter the Sacred Mosque the following morning would be appointed to decide the matter.

By a fortunate coincidence, the first to enter was the Prophet Muḥammad ﷺ. By unanimous consent, all accepted him as the arbitrator, although he himself was still unaware of the dispute until it was explained to him. He devised an exceptionally wise solution: he spread out a cloak, placed the Black Stone upon it, and instructed one representative from each clan to take hold of its edge and lift it together. Once they had raised it to the required height, he himself set the Black Stone (al-Ḥajar al-Aswad) into its place. Thus, through this prudent decision, a potentially devastating conflict was brought to an end. (*Sīrat Ibn Hishām*).

Political Autonomy

Since Makkah was situated in the Ḥijāz, it enjoyed greater political importance than the other regions of Arabia. Owing to this importance, it naturally attracted the attention of neighbouring powers. Thus, among the non-Arab empires, Rome and Persia, and among the regional powers, the Himyarite and Abyssinian kingdoms repeatedly sought to bring the Ḥijāz under their control, but they invariably failed.

Some scholars have even suggested that the name Makkah is derived from an Arabic root meaning *to humble pride, to break arrogance, or to subdue the haughty*. Since the necks of even the mightiest tyrants were bowed in their attempts to conquer Makkah, it came to bear this name. (*Mu'jam al-Buldān*, Vol. 8, p. 1343).

In any case, Makkah always remained beyond the reach of foreign domination. Even the Arab kingdoms failed to establish their rule over it. As a result of this independence, the tribes living in and around Makkah never developed a formal system of government. Rather, like other tribal societies, they lived under the leadership of their respective chiefs. Even within Makkah, despite its relatively advanced state of civilization, no organized political system existed. Their common centre, however, was the Ka'bah, around which the various tribes could assemble.

Consequently, whatever form of government these scattered tribes eventually came to establish was centred upon the Ka'bah. Although the fiercely independent Arab tribes regarded submission to any temporal authority as beneath their dignity, they nevertheless held the Custodian of the Ka'bah in great esteem and acknowledged his authority as their religious leader.

The Rise of Quṣayy and the Unification of Quraysh

Like civilization, barbarism has its own natural lifespan. When one comes to an end, the other takes its place. Thus, the age of Quraysh's nomadic life gradually drew to a close, and the foundations of a more settled civilization were laid. Although the inhabitants of Makkah had attained a certain degree of civilization, the majority of Quraysh still lived a predominantly nomadic way of life.

In the fifth generation after Fihir, there emerged Quṣayy ibn Kilāb, a remarkably capable leader who transformed the fortunes of Quraysh. Quṣayy was still a child when he lost his father. His mother subsequently married into the tribe of Banū 'Udhrah, where he was brought up. Upon reaching adulthood, however, his proud nature could no longer tolerate living among strangers. After learning from his mother of his noble lineage and distinguished ancestry, he immediately set out for Makkah, where he was warmly welcomed by his paternal relatives.

At that time, the custodianship of the Sacred Sanctuary (Ḥaram) was held by Ḥulayl ibn Ḥubshiyyah al-Khuzā'ī. Quṣayy married Ḥulayl's daughter, and after Ḥulayl's death, he came to believe that, with Quraysh still in existence, Banū Khuzā'ah had no rightful claim to the custodianship of the Sanctuary. He therefore rallied Quraysh and Kinānah, defeated Banū Khuzā'ah in battle, and expelled them from the Ḥaram. Since no one was considered more worthy of the custodianship of the Sanctuary than Quṣayy himself, this distinguished office was entrusted to him.

Having secured the custodianship, Quṣayy observed that the various clans of Quraysh were scattered—some lived in the mountains, others continued a nomadic existence—and that they possessed neither an organized system nor any common principles, leaving them politically weak. He therefore gathered them from the mountains and the deserts and settled them together in one place. It was for this reason that he came to be known as Mujamma' ("the Unifier").

Recognizing that this newly unified community required an authority capable of maintaining order, Quṣayy established a small republican form of government, administered through mutual consultation. From that day onward, a new chapter began in the history of Quraysh. It was the first time that they acquired real political importance in the Ḥijāz. Historians unanimously agree that Quṣayy was the first man whose authority was accepted by all the clans of Quraysh, and that he became the ruler of that land. (*al-Ṭabarī*, p. 1997; *Sīrat Ibn Hishām*, Vol. 1, p. 69).

The Advent of Islam

While Quraysh, indeed the whole of Arabia, lay shrouded in the darkness of ignorance, a sudden flash of divine light appeared on the horizon of Makkah, and the radiance of truth spread throughout Arabia. No sooner had the first rays of the sun of Prophethood dawned than those whose eyes were blinded by prejudice could not bear its brilliance. From every direction, clouds of oppression and persecution gathered in an attempt to obscure the light of truth with darkness. In other words, as soon as the Prophet Muḥammad ﷺ began proclaiming the message of Islam, a storm of opposition arose on every side. Yet the tide of truth continued to advance until it transformed the deserts of Arabia into a land worthy of comparison with a flourishing garden.

When the Prophet Muḥammad ﷺ first began preaching Islam, he paid little attention to the teachings and practices of the idolaters. Gradually, however, the circle of Islam widened, and as more people embraced the new faith, the leaders of Quraysh became deeply alarmed. They resorted to every possible means of suppressing the movement. More than the spread of Islam itself, they were incensed by the Prophet's denunciation of their religion and their idols.

They first attempted to persuade the Prophet directly, but when their efforts proved fruitless, they turned to Abū Ṭālib, who was his guardian. A delegation of the leading men of Quraysh approached him and said:

"Your nephew reviles our gods, denounces our religion, calls our wise men ignorant, and declares our forefathers to have been misguided. Therefore, either restrain him, or hand him over to us."

Abū Ṭālib dealt with the matter tactfully and dismissed their complaint. However, this had no effect upon the Prophet Muḥammad ﷺ, who continued his mission with the same determination as before.

Consequently, the leaders of Quraysh returned to Abū Ṭālib a second time. On this occasion, Abū Ṭālib spoke earnestly to his nephew, saying that he should not place upon him a burden beyond his ability to bear or compel him to face the hostility of his people. The Prophet Muḥammad ﷺ became concerned that his uncle might no longer be able to protect him and that his support might come to an end. Deeply moved, and with tears in his eyes, he replied: "Uncle, by God, if they were to place the sun in my right hand and the moon in my left on condition that I abandon this mission, I would never abandon it until God grants it victory or I perish in its cause."

These words profoundly affected Abū Ṭālib, who replied: "My son, go and do whatever you wish. By God, I shall never forsake you under any circumstances." (*Sīrat Ibn Hishām, Vol. 1, pp. 139–140*).

When Quraysh learned of Abū Ṭālib's decision, they approached him a third time, but he gave them the same unequivocal answer. Having completely lost hope of persuading the Prophet through his uncle, they resorted instead to tempting him with promises of wealth, honour, and power, hoping that such inducements might cause him to abandon his mission. Accordingly, Abū al-Walīd, acting on behalf of the chiefs of Quraysh, presented the Prophet with a series of attractive worldly offers. He said: "If it is wealth that you seek through preaching your religion, we shall collect so much wealth for you that you will become the richest among us. If you desire leadership, we shall make you our chief. And if it is kingship that you seek, we are prepared to make you our king."

When he had finished speaking, the Prophet Muḥammad ﷺ said: "Now listen to me."

He then recited the opening verses of Sūrat Ḥā Mīm al-Sajdah. 'Utbah listened in complete silence and with deep emotion. When the recitation ended, the Prophet said: "This is my answer." When 'Utbah returned to his companions, they noticed the change in his appearance and began whispering among themselves, saying, "This does not seem to be the same 'Utbah who left us." They asked him what had happened.

He replied: "I have heard the most extraordinary speech. By God, my ears have never heard anything more sublime. By God, it is neither magic, nor poetry, nor soothsaying. My advice is that you leave this man to his mission. It is not impossible that his message is of divine origin. Even if, for the sake of argument, he succeeds, his sovereignty will be your sovereignty, and his honour will be your honour. And if he fails, then the Arabs' victory over him will also spare you the burden of confronting him."

Upon hearing this, the people said: "By God, he has bewitched you with his words."

'Utbah replied: "Whatever you may think, this is my opinion. As for the rest, you may do as you please." (*Sīrat Ibn Hishām, Vol. 1, pp. 154–155*).

When neither persuasion nor inducement proved effective, and the Prophet Muḥammad ﷺ remained unwavering in his mission—indeed, pursuing it with even greater zeal and determination—the number of Muslims among the clans of Quraysh continued to grow. With prominent figures such as Ḥaḍrat 'Umar ibn al-Khaṭṭāb and Ḥaḍrat Ḥamzah ibn 'Abd al-Muṭṭalib embracing Islam, the fury of the idolaters intensified, and they began subjecting the Prophet Muḥammad ﷺ to every kind of abuse and insult.

Some threw dust upon him; others left filth at the door of his house, while still others defiled the utensils in his home. Umayyah ibn Khalaf would throw filth at his blessed face. On one occasion, while the Prophet Muḥammad ﷺ was prostrating in prayer, 'Uqbah ibn Abī Mughhayṭ sat upon his neck and pressed down with such force that his eyes nearly protruded.

At other times, these hard-hearted men would seize him by the throat and choke him so severely that he was brought to the brink of suffocation. On another occasion, while the chiefs of Quraysh were gathered in consultation, the Prophet Muḥammad ﷺ happened to pass by them. They immediately surrounded him and asked: "Are you the one who reviles our gods?"

The Prophet Muḥammad ﷺ replied: "Yes, I am."

At this, one of them stepped forward, seized him by the collar of his cloak, and began choking him violently. Ḥaḍrat Abū Bakr was present and could not bear to witness this distressing scene. He rushed forward, pulled the assailant away, and cried out:

"Would you kill a man merely because he proclaims the oneness of God?"

(Sīrat Ibn Hishām, Vol. 1, p. 153. A version of this incident, with slight variations, is also recorded in Ṣaḥīḥ al-Bukhārī, Kitāb Bunyān al-Ka'bah, Bāb Mab'ath al-Nabī.)

The Prophet Muḥammad ﷺ belonged to one of the most distinguished families of Quraysh, and his clan afforded him considerable protection against these hostilities. Likewise, the other prominent members of Quraysh who had embraced Islam could not easily be subjected to severe persecution because of their noble lineage and social standing. Consequently, the full force of the idolaters' anger fell upon the poor and vulnerable Muslims, who had neither protectors nor supporters. They subjected these helpless believers to every form of hardship within their power—hunger, thirst, beatings, and all manner of physical abuse. Yet their cruelty did not end with physical violence alone; they continually devised new and ever more brutal methods of persecuting these destitute and defenseless Muslims.

Umayyah ibn Khalaf subjected Ḥaḍrat Bilāl to severe torture. During the scorching heat of midday, when the ground of Makkah was as hot as a blazing griddle, he would make him lie upon the burning sand and place a heavy stone upon his chest so that he could not move. He would then say, "Renounce Muḥammad and profess your devotion to al-Lāt and al-'Uzzā; otherwise, you shall continue to languish in this agony until you die." Yet even in those moments of torment, that devoted follower of the Messenger continued to proclaim: "Aḥad, Aḥad." (*Sīrat Ibn Hishām, Vol. 1, p. 170; Asad al-Ghābah, Vol. 1, p. 206.*)

Ḥaḍrat 'Ammār ibn Yāsir was likewise without any protector, and the persecution of Quraysh fell heavily upon him as well. They would lay him upon burning embers during the heat of midday and repeatedly plunge him into water, yet his tongue never wavered from the declaration of truth. On one occasion, while the idolaters were torturing him upon burning embers, the Prophet Muḥammad ﷺ passed by, placed his blessed hand upon 'Ammār's head, and said:

يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ عِمَارٍ كَمَا كُنْتَ عَلَىٰ إِبْرَاهِيمَ

Even after he recovered, the scars of his wounds remained visible upon his back. (*Ṭabaqāt Ibn Sa'd, Vol. 3, Part 1, pp. 177–178.*)

Ḥaḍrat Khabbāb ibn al-Aratt was another victim of the idolaters' cruelty. He himself related his sufferings to Ḥaḍrat 'Umar (RA), saying that the idolaters would kindle a fire, make him lie upon it on his back, and place a heavy stone upon his chest to prevent him from moving. He remained subjected to this torment until the fluid from his wounds extinguished the flames. (*Ṭabaqāt Ibn Sa'd, Vol. 3, Part 1, p. 117.*)

Ḥaḍrat Ṣuhayb was also among those helpless believers upon whom the idolaters vented their fury. When he resolved to emigrate, they said to him, "You came to us in poverty and destitution. While living among us you became wealthy, and now you intend to depart with both your life and your property. That can never be permitted."

Ṣuhayb replied, "If I surrender all my wealth to you, will you allow me to leave?"

They answered, "Yes."

Ṣuhayb thereupon surrendered all his wealth to them. When the Prophet Muḥammad ﷺ learned of this sacrifice, he said: "Ṣuhayb has made a profitable bargain. Ṣuhayb has indeed made a profitable bargain." (*Ṭabaqāt Ibn Sa'd, Vol. 3, Part 1, p. 163.*)

These were but examples among the men. Even women were not spared from the cruelty of these hardened persecutors. Ḥaḍrat Sumayyah, the mother of Ḥaḍrat 'Ammār ibn Yāsir, was among the earliest converts to Islam. Abū Jahl subjected her to relentless persecution until he finally fatally wounded her with a spear, thereby making her the first martyr of Islam. (*Al-Iṣābah, Vol. 8, p. 114.*)

Ḥaḍrat Zinnīrah also embraced Islam during its earliest days. Abū Jahl subjected her to severe persecution, and before embracing Islam, even Ḥaḍrat 'Umar (RA) had beaten her. (*Al-Iṣābah, Vol. 8, p. 91.*) Another such woman was Ḥaḍrat Lubaynah. She too was among the vulnerable Muslims, and Ḥaḍrat Abū Bakr (RA) ransomed her and set her free. (*Al-Iṣābah, Vol. 8, p. 179.*)

All these Emigrants were among the weak and defenseless Muslims, having neither protectors nor supporters. Consequently, the idolaters subjected them to every form of persecution imaginable. Yet even men of rank and influence were not entirely beyond their reach. Ḥaḍrat Abū Bakr (RA) was already an elderly and highly respected member of his tribe during the pre-Islamic period. Nevertheless, one of the idolaters once seized him by the beard and pulled it violently simply because he had come to the support of the Prophet Muḥammad ﷺ. (*Sīrat Ibn Hishām, Vol. 1, p. 153.*)

When Ḥaḍrat 'Uthmān (RA) embraced Islam, his uncle al-Ḥakam ibn Abī al-'Āṣ would bind him with ropes and say, "Will you now abandon this new religion?" (*Ṭabaqāt Ibn Sa'd, Vol. 1, Part 3, p. 38.*) Before embracing Islam, Ḥaḍrat 'Umar (RA) beat his sister Fāṭimah and her husband Saeed ibn Zayd so severely because of their acceptance of Islam that blood streamed from their face.

The Philosophy of Migration in the Light of Islamic History

There comes a stage in the life of nations when they may be compelled to migrate. Migration is one of the most painful chapters in human history. Yet when such a moment arrives, only those who are more deeply devoted to their mission and ideals than to their homeland, territory, wealth, possessions, and family are prepared to undertake it.

Only a life inspired by purpose and conviction can endure hardships as formidable as migration. Those who are willing to bear the trials of migration find it easier to regard life as a trust and to sacrifice it for the sake of their cause. Indeed, it is migration that gives them the strength to lay down their lives in pursuit of their mission.

Exile from one's homeland and the absence of worldly means are also among the most effective means of attaining divine assistance. When a believer leaves behind his well-established home, his flourishing settlement, and his homeland for the sake of Allah, he becomes a guest of the Almighty and chooses to place his trust in Him alone. He becomes a humble seeker at His door and a devoted wayfarer upon His path. Having renounced all worldly means and relied solely upon the unseen resources of his Lord, he finds divine help descending in multitudes, sustaining His faltering servant and enveloping him in the shade of steadfast resolve and perseverance.

In reality, Hijrah is the poverty willingly embraced in the way of the Lord. It is the path of detachment from worldly attachments and complete submission to His will. It nurtures self-sufficiency, while trust in Allah, reliance upon Him, and patience cultivate spiritual strength. In short, Hijrah is one of the permanent and essential stages in the mission of Islamic Da'wah. It is a migration from the commanding self (*al-nafs al-ammārah*) to a life devoted to Allah; from impatience and impulsiveness to patience and wisdom; and from placing one's hopes in others besides Allah to complete trust in Allah.

The First Hijrah in Islam (to Abyssinia)

The oppressed Muslims had become exhausted by the relentless persecution of the disbelievers. They could neither move about freely nor worship openly because of their fear of the unbelievers. They therefore sought a place of refuge where they might find some measure of peace and security. Under these circumstances, the Prophet ﷺ advised them to migrate temporarily to Abyssinia, saying, *"Its king is a just and compassionate ruler who will grant you protection and allow you to live in peace."*

The believers had long been awaiting such permission. As soon as it was granted, a large number prepared for Hijrah. Thus, the first afflicted caravan of Muslims went into exile for the sake of Allah. This group consisted of the following individuals, with Ḥaḍrat 'Uthmān ibn Maz'ūn (RA) serving as the leader of the caravan.

Men

- Ḥaḍrat 'Uthmān (RA)
- Ḥaḍrat Abū Ḥudhayfah (RA)
- Ḥaḍrat al-Zubayr ibn al-'Awwām (RA)
- Ḥaḍrat Muṣ'ab ibn 'Umayr (RA)
- Ḥaḍrat 'Abd al-Raḥmān ibn 'Awf (RA)
- Ḥaḍrat Abū Salamah ibn 'Abd al-Asad (RA)
- Ḥaḍrat 'Uthmān ibn Maz'ūn (RA)
- Ḥaḍrat 'Āmir ibn Rabī'ah (RA)
- Ḥaḍrat Abū Sabrah ibn Abī Ruḥm (RA)
- Ḥaḍrat Suhayl ibn Bayḍā' (RA)
- Ḥaḍrat Ḥāṭib ibn 'Amr (RA)

Women

- Ḥaḍrat Ruqayyah (RA)
- Ḥaḍrat Sahlah bint Suhayl (RA)
- Ḥaḍrat Umm Salamah (RA)
- Ḥaḍrat Laylā bint Abī Jathmah (RA)

Following the departure of this caravan, Muslims continued to migrate to Abyssinia until their numbers there became considerable, and they began to live in relative peace and comfort. However, the Quraysh could not tolerate the Muslims living in safety and prosperity

The Quraysh's Attempt to Expel the Muslims from Abyssinia

The Quraysh therefore dispatched a delegation to **al-Najāshī (the Negus)**, bearing gifts in the hope of persuading him to expel the Muslim refugees from his kingdom. The delegation consisted of ‘Abdullāh ibn Abī Rabī‘ah and ‘Amr ibn al-‘Āṣ.

Upon arriving in Abyssinia, they first approached the royal courtiers before appearing in the king's court. Presenting each courtier with a gift individually, they said: "Some foolish young men from our people have abandoned the religion of their forefathers and adopted a new faith that differs from both our religion and yours. They have fled their homeland and sought refuge in the kingdom of the Negus. We have come to take them back. Therefore, when we present our case before His Majesty, we request that you kindly support us and advise him to hand these fugitives over to us."

After securing the support of the courtiers, they were admitted to the presence of the Negus. They presented their gifts and said: "Some of our foolish young men have abandoned the religion of their forefathers and embraced a new religion that differs from both ours and yours. We therefore respectfully request that Your Majesty order them to be handed over to us."

Having already been won over, the courtiers strongly supported their request, saying: "These men are undoubtedly more experienced and better acquainted with their own people than we are. It would therefore be appropriate to hand them over."

The Negus's Response

Upon hearing their request, the Negus became greatly displeased and said: "Until I summon these people and investigate the matter myself, I will by no means surrender my guests and those who have sought my protection. If they are as you have described them, I shall have no hesitation in handing them over to you. But if that is not the case, you shall never be able to take them away. As long as they remain under my protection, they shall enjoy complete freedom and security."

The Negus Summons the Muslims

The Negus then summoned the Muslims for questioning. Since this was an entirely new and unexpected development for them, they became deeply anxious and began discussing among themselves how they should respond. In the end, however, they resolved to relate the truth exactly as it was, whatever the outcome might be. When they appeared before the Negus, he asked: "What is this religion because of which you have abandoned the faith of your forefathers? It differs not only from your ancestral religion but also from the religion followed by us all. Ḥaḍrat Ja‘far al-Ṭayyār (RA) replied with the following brief address:

The Address of Ḥaḍrat Ja‘far al-Ṭayyār (RA)

"Your Majesty, we were a people steeped in ignorance. We worshipped idols, consumed carrion, and lived lives of immorality. We severed the ties of kinship, treated our neighbours poorly, and the strong among us preyed upon the weak. Such was our condition until Allah raised among us a Messenger whose truthfulness, integrity, trustworthiness, and noble lineage were well known to us. He called us to worship Allah alone, to abandon the idols that we and our forefathers had worshipped, and to devote ourselves exclusively to Him. He commanded us to speak the truth, to fulfil our trusts, to maintain family ties, to treat our neighbours with kindness, and to refrain from unlawful acts and bloodshed. He forbade us from committing indecency, telling lies, consuming the property of orphans, and slandering chaste women. He commanded us to worship Allah alone without associating any partner with Him, and he instructed us to establish prayer, observe fasting, and pay zakāh.

We accepted his message, believed in him, and followed what he brought from Allah. We abandoned idolatry and devoted ourselves to the worship of Allah alone. We declared lawful what He had made lawful and unlawful what He had forbidden. Thereupon, our people turned against us. They subjected us to every kind of persecution in an attempt to force us to abandon the worship of Allah and return to the worship of idols." (*Sīrat Ibn Hishām*, vol. 1, pp. 181–182.)

The Negus's is Moved by the Qur'anic Verses and Acknowledges the Truth of Islam

The Negus then asked, "Do you remember any of the words revealed by Allah?" Ḥaḍrat Ja‘far (RA) replied, "Yes." The Negus expressed his desire to hear them, whereupon Ḥaḍrat Ja‘far (RA) recited the opening verses of Sūrat Maryam. Upon hearing the recitation, the Negus and his courtiers were so deeply moved that tears flowed down their beards.

The Negus then declared: "This revelation and the message brought by Ḥaḍrat ‘Īsā (peace be upon him) have come from the same source. They are but two rays of the same light."

A Stratagem of the Quraysh Delegation

The Negus then turned to ‘Amro ibn al-‘Āṣ and ‘Abdullāh ibn Abī Rabī‘ah and said: "You may leave. Under no circumstances will these people be handed over to you." When the two envoys realized that they had failed in their mission, they devised another plan. They decided to ask the Negus to question the Muslims regarding their belief about Ḥaḍrat ‘Īsā (peace be upon him). The Christians regarded him as the Son of God, whereas the Muslims believed him to be the servant of Allah. They hoped that the Muslims' belief would offend the Negus and turn him against them. Accordingly, on the following day, ‘Amr ibn al-‘Āṣ said to the Negus: "These people hold highly objectionable beliefs concerning Ḥaḍrat ‘Īsā (peace be upon him) and speak of him in terms that are unworthy of his status. If you summon them, you can verify the truth of what we say."

This trial proved even more severe than the first. Nevertheless, the Muslims resolved that they would state exactly what the Qur'an says regarding Ḥaḍrat 'Īsā (peace be upon him) before the Negus, regardless of the consequences.

The Muslims Are Summoned Again, and the Polytheists Fail

The Muslims were once again summoned to the royal court. The Negus asked: "What is your belief regarding Ḥaḍrat 'Īsā (peace be upon him)?"

Ḥaḍrat Ja'far (RA) replied: "According to our Book, he was the servant of Allah, His Messenger, and a spirit from Him." The Negus then struck the ground, picked up a small twig, and said: "What you have said about Ḥaḍrat 'Īsā (peace be upon him) does not differ from the truth by even as much as this twig." At this, the bishops became greatly disturbed, and the mission of the Quraysh delegation ended in complete failure.

(These events are narrated in detail in Sīrat Ibn Hishām, vol. 1, and Musnad Aḥmad ibn Ḥanbal, vol. 1, pp. 202–203.)

The Return of the Abyssinian Emigrants

The emigrants had remained in Abyssinia only a short time when they received the false report that the people of Makkah had embraced Islam. Naturally, this news awakened in them a longing to return to their homeland, believing that they would now be able to live there in peace and security. With this hope, they set out for Makkah.

However, upon reaching the outskirts of the city, they discovered that the report was false. They now found themselves in a difficult predicament, with neither the possibility of proceeding openly nor of turning back. Eventually, each of them entered Makkah under the protection of one or another influential person. Ḥaḍrat 'Abdullāh ibn Mas'ūd (RA), however, remained only for a day or two before returning to Abyssinia.

The Second Migration to Abyssinia

Although the emigrants had returned to Makkah, the Quraysh gave them no respite. Indeed, their hostility had intensified, especially because their delegation had returned from the court of the Negus unsuccessful, while the Muslim emigrants had been living in Abyssinia in peace and security. Consequently, the persecution became even more severe than before. The Prophet ﷺ therefore granted permission for a second migration to Abyssinia. This time, however, the journey was not as easy as it had been during the first Hijrah. The disbelievers offered fierce resistance and created every possible obstacle to prevent the Muslims from leaving. Nevertheless, eighty-three men and twenty women succeeded in making their way to Abyssinia. (*Ṭabaqāt Ibn Sa'd, Part I, Section I, p. 138.*)

The names of most of the emigrants are as follows:

1. Ḥaḍrat ‘Uthmān ibn ‘Affān (RA)
2. Ḥaḍrat Abū Ḥudhayfah (RA)
3. Ḥaḍrat ‘Abdullāh ibn Jaḥsh (RA)
4. Ḥaḍrat Shujā‘ ibn Wahb (RA)
5. Ḥaḍrat ‘Utbah ibn Ghazwān (RA)
6. Ḥaḍrat Ṭulayb ibn ‘Umayr (RA)
7. Ḥaḍrat ‘Abd al-Raḥmān ibn ‘Awf (RA)
8. Ḥaḍrat ‘Abdullāh ibn Mas‘ūd (RA)
9. Ḥaḍrat al-Miqdād ibn ‘Amr (RA)
10. Ḥaḍrat Abū Salamah ibn ‘Abd al-Asad (RA)
11. Ḥaḍrat Mu‘attib ibn ‘Awf (RA)
12. Ḥaḍrat ‘Āmir ibn Rabī‘ah (RA)
13. Ḥaḍrat Khunays ibn Ḥudhāfah (RA)
14. Ḥaḍrat ‘Uthmān ibn Maz‘ūn (RA)
15. Ḥaḍrat ‘Abdullāh ibn Maz‘ūn (RA)
16. Ḥaḍrat Qudāmah ibn Maz‘ūn (RA)
17. Ḥaḍrat al-Sā’ib ibn ‘Uthmān (RA)
18. Ḥaḍrat Abū Sabrah ibn Abī Ruhm (RA)
19. Ḥaḍrat ‘Abdullāh ibn Makhramah (RA)
20. Ḥaḍrat ‘Utbah ibn Mas‘ūd (RA)
21. Ḥaḍrat Shurahjīl ibn Ḥasanah (RA)
22. Ḥaḍrat al-Ḥārith ibn Khālīd (RA)
23. Ḥaḍrat ‘Amro ibn ‘Uthmān (RA)
24. Ḥaḍrat al-‘Abbās ibn Abī Rabī‘ah (RA)
25. Ḥaḍrat Hāshim ibn Abī Ḥudhayfah (RA)
26. Ḥaḍrat Habbār ibn Sufyān (RA)
27. Ḥaḍrat ‘Abdullāh ibn Sufyān (RA)
28. Ḥaḍrat Mu‘ammar ibn ‘Abdullāh (RA)
29. Ḥaḍrat ‘Abdullāh ibn Ḥudhāfah (RA)
30. Ḥaḍrat Qays ibn Ḥudhāfah (RA)
31. Ḥaḍrat Hishām ibn al-‘Āṣ (RA)
32. Ḥaḍrat Abū Qays ibn al-Ḥārith (RA)
33. Ḥaḍrat al-Sā’ib ibn al-Ḥārith (RA)
34. Ḥaḍrat al-Ḥajjāj ibn al-Ḥārith (RA)
35. Ḥaḍrat Ḥāṭib ibn ‘Amr (RA)
36. Ḥaḍrat ‘Abdullāh ibn Sahl (RA)
37. Ḥaḍrat Sa’d ibn Khawlah (RA)
38. Ḥaḍrat Abū ‘Ubaydah ibn al-Jarrāh (RA)
39. Ḥaḍrat Suhayl ibn Bayḍā’ (RA)
40. Ḥaḍrat Mu‘ammar ibn Abī Sarḥ (RA)
41. Ḥaḍrat ‘Iyād ibn al-Zubayr (RA)
42. Ḥaḍrat Ja‘far ibn Abī Ṭālib (RA)
43. Ḥaḍrat Khālīd ibn Sa‘īd (RA)

44. Ḥaḍrat Mu‘ayqīb ibn Abī Fāṭimah (RA)
45. Ḥaḍrat Khālīd ibn Ḥizām (RA)
46. Ḥaḍrat al-Aswad ibn Nawfal (RA)
47. Ḥaḍrat ‘Amr ibn Umayyah (RA)
48. Ḥaḍrat Yazīd ibn Zam‘ah (RA)
49. Ḥaḍrat Abū al-Rūm ibn ‘Umayr (RA)
50. Ḥaḍrat Khirāsh ibn al-Naḍr (RA)
51. Ḥaḍrat Jahm ibn Qays (RA)
52. Ḥaḍrat Abū Fakīhah (RA)
53. Ḥaḍrat al-Muṭṭalib ibn Azhar (RA)
54. Ḥaḍrat Tamīm ibn al-Ḥārith (RA)
55. Ḥaḍrat Sa‘īd ibn al-Ḥārith (RA)
56. Ḥaḍrat Sa‘īd ibn ‘Amr (RA)
57. Ḥaḍrat Muḥamiyah ibn Jazā’ (RA)
58. Ḥaḍrat Ḥāṭib ibn al-Ḥārith (RA)
59. Ḥaḍrat Khaṭṭāb ibn al-Ḥārith (RA)
60. Ḥaḍrat Sufyān ibn Mu‘ammār (RA)
61. Ḥaḍrat Khālīd ibn Sufyān (RA)
62. Ḥaḍrat Junādah ibn Sufyān (RA)
63. Ḥaḍrat ‘Ubaybah ibn ‘Uthmān (RA)
64. Ḥaḍrat Sulabyt ibn ‘Amr (RA)
65. Ḥaḍrat Sukrān ibn ‘Amr (RA)
66. Ḥaḍrat Mālīk ibn Zam‘ah (RA)
67. Ḥaḍrat ‘Amr ibn al-Ḥārith (RA)
68. Ḥaḍrat ‘Uthmān ibn ‘Abd Ghannam (RA)

1. Ḥaḍrat Sawdah bint Zam‘ah (RA)
2. Ḥaḍrat Fāṭimah bint ‘Alqamah (RA)
3. Ḥaḍrat ‘Umayrah bint Sa‘dī (RA)
4. Ḥaḍrat Ḥasanah, Umm Shurahjīl (RA)
5. Ḥaḍrat Laylā bint Abī Ḥathmah (RA)
6. Ḥaḍrat Sahlah bint Suhayl (RA)
7. Ḥaḍrat Umm Kulthūm bint Suhayl (RA)
8. Ḥaḍrat Fāṭimah bint Ṣafwān (RA)
9. Ḥaḍrat Umaymah bint Khalaf (RA)
10. Ḥaḍrat Khuzaymah bint Jaym (RA)
11. Ḥaḍrat Ḥabībah bint Abī Sufyān (RA)
12. Ḥaḍrat Umm Salamah bint Abī Umayyah (RA)
13. Ḥaḍrat Rabṭah bint al-Ḥārith (RA)
14. Ḥaḍrat Ramlah bint Abī ‘Awf (RA)
15. Ḥaḍrat Umm Ḥarmalah (RA)
16. Ḥaḍrat Fāṭimah bint Mujallil (RA)
17. Ḥaḍrat ‘Fakiyah bint Yaysār (RA)
18. Ḥaḍrat Barakah bint Baysār (RA)
19. Ḥaḍrat Asmā’ bint ‘Umays (RA)

Even after rendering the destitute Muslims homeless, the hostility of Quraysh showed no signs of abating. They therefore imposed a complete boycott upon the Prophet ﷺ and, for the "crime" of supporting him, upon Banū Hāshim as well. A formal agreement was drawn up under which all forms of relations and dealings with Banū Hāshim were declared forbidden. Following this oppressive pact, Banū Hāshim sought refuge in the Shi'b of Abū Ṭālib, where they remained in confinement for three years. Eventually, a compassionate man of Quraysh, Hishām ibn 'Amr, was moved by the plight of Banū Hāshim. With the support of several prominent leaders of Quraysh, he succeeded in having the pact annulled and torn up, thus bringing an end to the isolation of Banū Hāshim. (*Sīrat Ibn Hishām, Vol. 1, pp. 203–205*).

The Passing of Ḥaḍrat Abū Ṭālib and Ḥaḍrat Khadījah (RA)

Only a short time after the boycott had been lifted, the Prophet's ﷺ devoted uncle and steadfast protector, Ḥaḍrat Abū Ṭālib, passed away. Approximately a month and a half later, Umm al-Mu'minīn Ḥaḍrat Khadījah (RA) also departed from this world. Thus, within the span of about two and a half months, the Prophet ﷺ lost both of his greatest earthly supporters.

Persecution by Quraysh

With the passing of these two great supporters, Quraysh now faced no obstacle in carrying out their hostility. The protection of Ḥaḍrat Abū Ṭālib and the wealth, influence, and respected standing of Ḥaḍrat Khadījah (RA) were no longer there. They now had a free hand to vent their pent-up hatred and spared no effort in persecuting the Prophet ﷺ. Many instances of this persecution have already been mentioned.

On one occasion, an insolent man threw a heap of dust upon the Prophet's blessed head. He returned home in that condition, where one of his daughters saw him and burst into tears. As she gently washed the dust from his blessed head, tears streamed down her face. The Prophet ﷺ comforted her, saying: "My dear daughter, do not weep. Indeed, Allah will protect your father." He also remarked: "Quraysh were never able to treat me in the manner they desired as long as Abū Ṭālib was alive." (*Sīrat Ibn Hishām, Vol. 1, p. 227*).

The Preaching of Islam and the Journey to Ṭā'if

After the passing of Ḥaḍrat Abū Ṭālib and Ḥaḍrat Khadījah (RA), the persecution and oppression of the Makkan polytheists had made the Sacred City increasingly difficult for the Prophet ﷺ to live in. He therefore set out for Ṭā'if in the company of Ḥaḍrat Zayd ibn Hārithah (RA), hoping that there he might find people willing to respond to the call of Tawḥīd. Upon reaching Ṭā'if, he presented the message of Islam to the chiefs of Thaḳīf. Their response, however, was one of ridicule and contempt. They said, "Has Allah really sent you? Could Allah not find anyone besides you to send as His Messenger? By Allah, we cannot speak with you. If you are truly a Prophet, as you claim, then speaking to you would be too dangerous for us; and if you are a liar, then you are beneath our attention." (*Sīrat Ibn Hishām, Vol. 1, p. 239*).

Although deeply disappointed by their response, the Prophet ﷺ remained in Ṭā'if for ten days, approaching each of the prominent leaders of the tribe of Thaḳīf individually. Yet every one of them replied, "Muḥammad, leave our town and go where people are willing to listen to you." They did not stop at rejecting his message. Instead, they incited the town's rabble to pelt him with stones. They struck him so relentlessly that both of his blessed feet were covered with wounds. Ḥaḍrat Zayd ibn Ḥārithah (RA) shielded the Prophet ﷺ with his own body and was himself injured in the process. (*Ḥaḍrat Zayd ibn Ḥārithah's name is mentioned in Ṭabaqāt.*)

The Return to Makkah and the Protection of Muṭ'īm ibn 'Adī

Grieved and disappointed, the Prophet ﷺ set out on his return to Makkah. Along the way, Ḥaḍrat Zayd ibn Ḥārithah (RA) asked, "How can we now return to Makkah when Quraysh are determined to drive us out?" The Prophet ﷺ replied, "Allah is the Protector and Supporter of His religion. He Himself will provide the means for our protection."

Allah soon made such a means available. Muṭ'īm ibn 'Adī granted the Prophet ﷺ his protection and publicly announced, "I have placed Muḥammad under my protection. Therefore, let no one dare harm him." Under his protection, the Prophet ﷺ was able to remain in Makkah in safety. (*Ibn Sa'd, Sīrah section, p. 142.*)

Muṭ'īm ibn 'Adī's House and the Preaching of Islam

The storm of hostility and anger directed against Islam and its Founder, the Prophet ﷺ, grew even more intense after his return from Ṭā'if. Yet the Prophet ﷺ was neither intimidated nor discouraged by it. Rather, he continued to preach Islam steadfastly, both from the house of Muṭ'īm ibn 'Adī and by visiting various Arab tribes. He never missed an opportunity to convey the message of Allah.

During the pilgrimage season, he would visit the encampments of the pilgrims, especially the marketplaces of 'Ukāẓ, Majannah, and Dhū al-Majāz. Indeed, wherever people gathered, the Prophet ﷺ made sure that the message of Allah reached their ears. For a full ten years, he discharged this prophetic mission with unwavering dedication and tireless perseverance.

The tribes to whom the Prophet ﷺ personally conveyed the divine message included Banū 'Āmir, Banū Muḥārib, Banū Fazārah, Ghassān, Murrah, Ḥanīfah, Sulaym, 'Abs, Banū Nafr, Bakā', Kindah, Ka'b, al-Ḥārith ibn Ka'b, 'Udhrah, and Ḥaḍārimah. However, their common response was: "A man's own tribe knows him best." In other words, since Quraysh had rejected his message, they saw no reason why others should accept it. (*Al-Zurqānī, Vol. 1, p. 359.*)

The Impact of the Prophet's Preaching on the Tribes

Although a generally hostile atmosphere towards Islam prevailed among the Arab tribes, there were nevertheless individuals of sound character and pure disposition whose hearts were receptive to the call of truth. The temporary rust upon their hearts could be removed with only a little effort. Thus, the call to Tawhīd was by no means without effect in that vast wilderness of disbelief and misguidance. On the contrary, it left a noticeable impression upon many tribes.

A brief account of those tribes and the noble individuals who embraced Islam is given below. It illustrates the extent to which Islam had already influenced various tribes during the Makkan period, before the Hijrah.

Tribe (or Clan)	Names
Banū Hāshim	Ḥaḍrat Ḥamzah ibn ‘Abd al-Muṭṭalib (RA), Ḥaḍrat Ja‘far ibn Abī Tālib (RA), Ḥaḍrat ‘Alī ibn Abī Tālib (RA)
Mawālī of Banu Hāshim	Ḥaḍrat Anasah (RA) – Mawlā of the Prophet ﷺ Ḥaḍrat Abū Kabshah (RA) – Mawlā of the Prophet ﷺ Ḥaḍrat Zayd ibn Ḥārithah (RA) – Mawlā of the Prophet ﷺ
Banū al-Muṭṭalib	Ḥaḍrat ‘Ubaydah ibn al-Ḥārith (RA), Ḥaḍrat Ṭufayl ibn al-Ḥārith (RA)
Allies of Banū al-Muṭṭalib	Ḥaḍrat Abū Murthad al-Ghanawī (RA), Ḥaḍrat Murthad ibn Abī Murthad (RA)
Banū ‘Abd Shams	Ḥaḍrat ‘Uthmān ibn ‘Affān (RA), Ḥaḍrat Khalid ibn Sa‘īd (RA)
Allies of Banū Shams	Ḥaḍrat ‘Abdullāh ibn Jaḥsh (RA), Ḥaḍrat Abū Aḥmad ibn Jaḥsh (RA), Ḥaḍrat ‘Ukāshah ibn Miḥṣan (RA), Ḥaḍrat Shujā‘ ibn Wahb (RA), Ḥaḍrat ‘Uqbah ibn Wahb (RA)
Allies of Banū Nawfal	Ḥaḍrat ‘Utbah ibn Ghazwān (RA)
Banū Asad ibn ‘Abd al-‘Uzzā	Ḥaḍrat al-Zubayr ibn al-‘Awwām (RA)
Allies of Banū Asad	Ḥaḍrat Ḥāṭib ibn Abī Balta‘ah (RA)
Banū ‘Abd al-Dār	Ḥaḍrat Muṣ‘ab ibn ‘Umayr (RA)

Banū ‘Abd ibn Quṣayy	Ḥaḍrat Ṭulayb ibn ‘Umayr (RA)
	Ḥaḍrat ‘Abd al-Raḥmān ibn ‘Awf (RA)
	Ḥaḍrat Sa‘d ibn Abī Waqqāṣ (RA)
	Ḥaḍrat Ṭulayb ibn Azhar (RA)
Banū Zuhrah ibn Kilāb	Ḥaḍrat ‘Abdullāh al-Aṣṭhar (RA)
	Ḥaḍrat ‘Abdullāh ibn Shihāb (RA)
	Ḥaḍrat ‘Āmir ibn Abī Waqqāṣ (RA)
	Ḥaḍrat Muṭṭalib ibn Azhar (RA)
	Ḥaḍrat ‘Abdullāh ibn Mas‘ūd (RA)
	Ḥaḍrat al-Miqdād ibn ‘Amro (RA)
Allies of Banū Zuhrah	Ḥaḍrat Jannāb ibn al-Aratt (RA)
	Ḥaḍrat Mas‘ūd ibn Rabī‘ (RA)
	Ḥaḍrat ‘Utbah ibn Mas‘ūd (RA)
	Ḥaḍrat Shurahjīl ibn Ḥasanah (RA)
	Ḥaḍrat Abū Bakr al-Ṣiddīq (RA)
	Ḥaḍrat Ṭalhah ibn ‘Ubaydullāh (RA)
Banū Taym ibn Murrah	Ḥaḍrat ‘Āmir ibn Fuhayrah (RA), servant of Abū Bakr al-Ṣiddīq (RA)
	Ḥaḍrat al-Ḥārith ibn Khālīd (RA)
	Ḥaḍrat ‘Amr ibn ‘Uthmān (RA)
	Ḥaḍrat Abū Salamah ibn ‘Abd al-Asad (RA)
	Ḥaḍrat Arqam ibn Arqam (RA)
	Ḥaḍrat Shammas ibn ‘Uthmān (RA)
Banū Makhzūm ibn Yaqaṣah	Ḥaḍrat ‘Ayyāsh ibn Abī Rabī‘ah (RA)
	Ḥaḍrat Salamah ibn Hishām (RA)
	Ḥaḍrat Hishām ibn Abī Ḥudhayfah (RA)
	Ḥaḍrat Habbār ibn Sufyān (RA)
	Ḥaḍrat ‘Abdullāh ibn Sufyān (RA)
Allies of Banū Makhzūm	Ḥaḍrat ‘Ammār ibn Yāsir (RA)
	Ḥaḍrat Mu‘attib ibn ‘Awf (RA)
	Ḥaḍrat ‘Umar ibn al-Khaṭṭāb (RA)
	Ḥaḍrat Zayd ibn al-Khaṭṭāb (RA)
	Ḥaḍrat Sa‘īd ibn Zayd (RA)
	Ḥaḍrat ‘Abdullāh ibn ‘Umar (RA)
	Ḥaḍrat ‘Amro ibn Surāqah (RA)
Banū ‘Adī	Ḥaḍrat Nu‘aym al-Najjām ibn ‘Abdullāh (RA)
	Ḥaḍrat Ma‘mar ibn ‘Abdullāh (RA)
	Ḥaḍrat ‘Adī ibn Faḍlah (RA)
	Ḥaḍrat ‘Urwah ibn Abī Athāthah (RA)
	Ḥaḍrat Mas‘ūd ibn Suwayd (RA)
	Ḥaḍrat ‘Abdullāh ibn Surāqah (RA)

- Allies of Banū ‘Adī**
- Ḥaḍrat ‘Āmir ibn Rabī‘ah (RA)
 Ḥaḍrat ‘Āqil ibn Rabī‘ah (RA)
 Ḥaḍrat Khālīd ibn Rabī‘ah (RA)
 Ḥaḍrat Iyās ibn Rabī‘ah (RA)
 Ḥaḍrat ‘Amir ibn Rabī‘ah (RA)
 Ḥaḍrat Khawlī ibn Abī Khawlī (RA)
 Ḥaḍrat Mehja‘ ibn Ṣālīḥ (RA), the freed slave of Ḥaḍrat ‘Umar ibn al-Khaṭṭāb (RA)
- Banū Sahm**
- Ḥaḍrat Khunays ibn Ḥudhāfah (RA)
 Ḥaḍrat ‘Abdullāh ibn Ḥudhāfah (RA)
 Ḥaḍrat Hishām ibn al-‘Āṣ (RA)
 Ḥaḍrat Abū Qays ibn al-Ḥārith (RA)
 Ḥaḍrat ‘Abdullāh ibn al-Ḥārith (RA)
 Ḥaḍrat al-Sā’ib ibn al-Ḥārith (RA)
 Ḥaḍrat al-Ḥajjāj ibn al-Ḥārith (RA)
 Ḥaḍrat Tamīm ibn al-Ḥārith (RA)
 Ḥaḍrat Sa‘īd ibn al-Ḥārith (RA)
 Ḥaḍrat Sa‘īd ibn ‘Amro (RA)
- Banū Hamj ibn ‘Amro**
- Ḥaḍrat ‘Uthmān ibn Maz‘ūn (RA)
 Ḥaḍrat ‘Abdullāh ibn Maz‘ūn (RA)
 Ḥaḍrat Qudāmah ibn Maz‘ūn (RA)
 Ḥaḍrat al-Sā’ib ibn ‘Uthmān (RA)
 Ḥaḍrat Ma‘mar ibn al-Ḥārith (RA)
 Ḥaḍrat Khaṭṭāb ibn al-Ḥārith (RA)
 Ḥaḍrat Sufyān ibn Ma‘mar (RA)
 Ḥaḍrat Khālīd ibn Sufyān (RA)
 Ḥaḍrat Junādah ibn Sufyān (RA)
 Ḥaḍrat Nabīhah ibn ‘Uthmān (RA)
- Banū ‘Āmir ibn Lu‘ayy**
- Ḥaḍrat Abū Sabrah ibn Abī Ruhm (RA)
 Ḥaḍrat ‘Abdullāh ibn Makhramah (RA)
 Ḥaḍrat Ḥāṭib ibn ‘Amr (RA)
 Ḥaḍrat ‘Abdullāh ibn Suhayl (RA)
 Ḥaḍrat ‘Umayr ibn ‘Awf (RA)
 Ḥaḍrat Wahb ibn Sa‘d (RA)
 Ḥaḍrat Sulayṭ ibn ‘Amr (RA)
 Ḥaḍrat Sakrān ibn ‘Amr (RA)
 Ḥaḍrat Mālīk ibn Zam‘ah (RA)

Banū Fihṛ ibn Mālīk	Ḥaḍrat Abū ‘Ubaydah ibn al-Jarrāḥ (RA)
	Ḥaḍrat Suhayl ibn Bayḍā’ (RA)
	Ḥaḍrat Ma‘mar ibn Abī Sarḥ (RA)
	Ḥaḍrat ‘Iyād ibn Zahiyr (RA)
	Ḥaḍrat ‘Amro ibn al-Ḥārith (RA)
	Ḥaḍrat ‘Uthmān ibn ‘Abd Ghanm (RA)
Banū Asad ibn ‘Abd al-‘Uzzā	Ḥaḍrat Sa‘īd ibn ‘Abd Qays (RA)
	Ḥaḍrat Khālīd ibn Khirām (RA)
	Ḥaḍrat al-Aswad ibn Nawfal (RA)
	Ḥaḍrat ‘Amro ibn Umayyah (RA)
	Ḥaḍrat Yazīd ibn Zam‘ah (RA)
Banū ‘Abd al-Dār ibn Quṣayy	Ḥaḍrat Abū al-Rūm ibn ‘Umayr (RA)
	Ḥaḍrat Firās ibn al-Nafr (RA)
	Ḥaḍrat Jahm ibn Qays (RA)
Ally of Banū ‘Abd al-Dār ibn Quṣayy	Ḥaḍrat Abū ‘Ulayyah (RA)
Ally of Banū Sa‘d	Ḥaḍrat Muḥammih ibn Juz’ (RA)
Tribe of Daws	Ḥaḍrat Mu‘ayqīb ibn Abī Fāṭimah al-Dawsī (RA)
	Ḥaḍrat Ṭufayl ibn ‘Amr al-Dawsī (RA), Chief of the Tribe

The Offer of the Tribe of Daws

Despite the relentless attacks of the Makkan polytheists and the ever-tightening circle of hostility surrounding Islam, some of the tribes living around Makkah, having already been influenced by the message of Islam, were prepared to support and protect the Prophet ﷺ. Among them was the tribe of Daws, whose chief, Ṭufayl ibn 'Amr, offered the Prophet ﷺ refuge among his people and invited him to migrate to their territory. The Prophet ﷺ, however, declined the offer. (*Ṣaḥīḥ Muslim, Book of Faith, "Evidence that one who kills himself does not become a disbeliever."*)

Similarly, a man from the Hamdān tribe also offered to provide protection for the Prophet ﷺ. (*Al-Mustadrak 'alā al-Ṣaḥīḥayn, Vol. 2, p. 613*). The Prophet ﷺ, however, was awaiting Allah's command and therefore could not act upon such offers on his own initiative.

The Prophet's ﷺ Migration to Madinah

At last, the long-awaited moment arrived. Allah showed the Prophet ﷺ in a dream that he was migrating from Makkah to a land of date palms. At first, he thought that this referred to al-Yamāmah or Hajar, but in reality it was the blessed land of Yathrib (Madinah). (*Ṣaḥīḥ al-Bukhārī, Vol. 1, p. 551*).

The People of Madinah Accept Islam

As mentioned earlier, during the pilgrimage season the Prophet ﷺ would preach Islam to the pilgrims. On one such occasion, he met a group of men from the Khazraj tribe and invited them to Islam. Their hearts were already receptive to the truth and were immediately illuminated by the light of Tawḥīd.

There is some disagreement among the narrations regarding both the number and the identity of those who first embraced Islam. According to different reports, they numbered two, six, or eight. However, the report mentioning six individuals is regarded as the strongest. According to this narration, during the pilgrimage season the Prophet ﷺ met several men from Banū al-Najjār. He asked them, "Are you allies of the Jews?" They replied in the affirmative. The Prophet ﷺ then presented the message of Islam to them and recited several verses of the Qur'an. They immediately embraced Islam.

Their names are as follows:

- Ḥaḍrat As'ad ibn Zurārah (RA)
- Ḥaḍrat Rāfi' ibn Mālik (RA)
- Ḥaḍrat 'Awf ibn al-Ḥārith (RA)
- Ḥaḍrat Qutbah ibn 'Āmir (RA)
- Ḥaḍrat 'Uqbah ibn 'Āmir (RA)
- Ḥaḍrat Jābir ibn 'Abdullāh (RA)

The First Pledge of al-Anṣār

During the following pilgrimage season, twelve men from the Khazraj tribe came to Makkah and pledged allegiance to the Prophet ﷺ. This pledge was not one of jihād; rather, it was a covenant to uphold fundamental moral principles. They pledged to refrain from shirk (associating partners with Allah), theft, adultery, the killing of their children, and slander, and to obey the Prophet ﷺ in all that was right and good. As they prepared to return to Madinah, the Prophet ﷺ appointed Ḥaḍrat Muṣ'ab ibn 'Umayr (RA) to accompany them and teach them the Qur'an. He also led them in prayer. (*Ibn Sa'd, Sīrah section, p. 147*).

The Second Pledge of al-Anṣār

The following year, the Muslims of Khazraj returned, accompanied by seventy-two believers. All of them pledged allegiance to the Prophet ﷺ. Unlike the first, this pledge demanded the ultimate sacrifice, for they pledged to protect the Prophet ﷺ just as they would protect their own families, even in the face of thousands of enemies of Islam. (*Sīrat Ibn Hishām, Vol. 1, p. 337*).

The General Migration to Madinah

Following the pledge of al-Anṣār and the divine permission to migrate, the road to Madinah—the haven of safety—was opened for the persecuted Muslims. The Prophet ﷺ gave his followers the glad tidings, and the migration to Madinah began.

The first to migrate were Ḥaḍrat Abū Salamah ibn 'Abd al-Asad (RA) and Ḥaḍrat 'Āmir ibn Rabī'ah (RA). (*Sīrat Ibn Hishām, Vol. 1, p. 243*). Thereafter, Muslims began arriving in Madinah in wave after wave from every direction. The complete list is extensive; among the more prominent emigrants were:

- Ḥaḍrat 'Abdullāh ibn Jaḥsh (RA)
- Ḥaḍrat Muḥammad ibn 'Abdullāh ibn Jaḥsh (RA)
- Ḥaḍrat Zayd ibn Ḥārithah (RA)
- Ḥaḍrat Abū Aḥmad ibn Jaḥsh (RA)
- Ḥaḍrat 'Umar ibn al-Khaṭṭāb (RA)
- Ḥaḍrat Kinānah ibn Ḥuṣayn (RA)
- Ḥaḍrat 'Ukāshah ibn Miḥṣan (RA)
- Ḥaḍrat 'Ayyāsh ibn Abī Rabī'ah (RA)
- Ḥaḍrat Anasah (RA)

The women of his household

- Ḥaḍrat Zaynab bint Jaḥsh (RA)
- Ḥaḍrat Umm Ḥabībah bint Jaḥsh (RA)
- Ḥaḍrat Shujā' ibn Wahb (RA)

- Ḥaḍrat Zayd ibn al-Khaṭṭāb (RA)
- Ḥaḍrat Abū Kabshah (RA)
- Ḥaḍrat Judhāmāh bint Jandal (RA)
- Ḥaḍrat ‘Ubaydah ibn al-Ḥārith (RA)
- Ḥaḍrat ‘Amr ibn Surāqah (RA)
- Ḥaḍrat ‘Uqbah ibn Wahb (RA)
- Ḥaḍrat Umm Qays bint Miḥṣan (RA)
- Ḥaḍrat Ṭufayl ibn al-Ḥārith (RA)
- Ḥaḍrat Arbad ibn Ḥumayrah (RA)
- Ḥaḍrat ‘Abdullāh ibn Surāqah (RA)
- Ḥaḍrat Munqidh ibn Nubātah (RA)
- Ḥaḍrat Umm Ḥabīb bint Tamāmāh (RA)
- Ḥaḍrat Khunays ibn Ḥudhāfah (RA)
- Ḥaḍrat Yazīd ibn Raqīsh (RA)
- Ḥaḍrat Sa‘īd ibn Zayd (RA)
- Ḥaḍrat Ḥuṣayn ibn al-Ḥārith (RA)
- Ḥaḍrat Āminah bint Raqīsh (RA)
- Ḥaḍrat Miṣṭah ibn Uthāthah (RA)
- Ḥaḍrat Sa‘īd ibn Raqīsh (RA)
- Ḥaḍrat Masnūrah bint Tamīm (RA)
- Ḥaḍrat ‘Amr ibn Nufayl (RA)
- Ḥaḍrat Suwaybiṭ ibn Sa‘d (RA)
- Ḥaḍrat Muḥriz ibn Faḍlah (RA)
- Ḥaḍrat Wāqid ibn ‘Abdullāh (RA)
- Ḥaḍrat Ḥamnāh bint Jaḥsh (RA)
- Ḥaḍrat Ṭulayb ibn ‘Umayr (RA)
- Ḥaḍrat Qays ibn Jābir (RA)
- Ḥaḍrat Khawlī ibn Abī Khawlī (RA)
- Ḥaḍrat ‘Amr ibn Miḥṣan (RA)
- Ḥaḍrat Khabbāb, the client (mawlā) of ‘Uqbah ibn Ghazwān (RA)
- Ḥaḍrat Mālīk ibn Abī Khawlī (RA)
- Ḥaḍrat Mālīk ibn ‘Amr (RA)
- Ḥaḍrat al-Zubayr ibn al-‘Awwām (RA)
- Ḥaḍrat Iyās ibn Bukayr (RA)
- Ḥaḍrat Abū Sabrah (RA)
- Ḥaḍrat Ṣafwān ibn ‘Amr (RA)
- Ḥaḍrat ‘Āmir ibn Bukayr (RA)
- Ḥaḍrat Muṣ‘ab ibn ‘Umayr (RA)
- Ḥaḍrat Thaḳīf ibn ‘Amr (RA)
- Ḥaḍrat Abū Ḥudhayfah (RA)
- Ḥaḍrat ‘Āqil ibn Bukayr (RA)
- Ḥaḍrat Rabī‘ah ibn Aktham (RA)

- Ḥaḍrat Khālīd ibn Bukayr (RA)
- Ḥaḍrat Sālīm, the freed servant (mawlā) of Abū Ḥudhayfah (RA)
- Ḥaḍrat Ṭalḥah ibn ‘Ubaydullāh (RA)
- Ḥaḍrat Zubayr ibn ‘Ubaydah (RA)
- Ḥaḍrat ‘Utbah ibn Ghazwān (RA)
- Ḥaḍrat Tamām ibn ‘Ubaydah (RA)
- Ḥaḍrat Ṣuhayb ibn Sinān (RA)
- Ḥaḍrat Sujrah ibn ‘Ubaydah (RA)
- Ḥaḍrat ‘Uthmān ibn ‘Affān (RA)
- Ḥaḍrat Ḥamzah ibn ‘Abd al-Muṭṭalib (RA)

Why Did Migration Continue Until the Conquest of Makkah:

Although the Muslims' lives became considerably safer and more secure after their migration to Madinah, the process of migration did not cease following the Hijrah to Madinah. Rather, Muslims continued to migrate to Madinah for several reasons.

The first reason was that many persecuted Muslims still remained under the oppression of the Makkan polytheists. Whenever any of them succeeded in escaping their persecution, they made their way to Madinah. Secondly, many Muslims living in regions far from Makkah required time to make the necessary preparations for migration. The third—and most significant—reason was that the Muslim community had not yet become strong enough to protect the lives and property of believers living outside Madinah. This situation could not change until the power of the polytheists had been broken and their principal stronghold and centre, Makkah al-Mukarramah, had come under Muslim control.

For this reason, migration continued until the banner of Tawḥīd was firmly raised over the Ka‘bah. From the time of the Hijrah to Madinah until the Conquest of Makkah, Muslims continued to arrive in Madinah. Among the notable individuals who migrated before the Battle of Khaybar, which took place only a little before the Conquest of Makkah, were Ḥaḍrat Sa‘īd ibn ‘Āmir ibn Khudhaym (RA), Ḥaḍrat Ḥajjāj ibn ‘Ilāt (RA), and Ḥaḍrat ‘Awf ibn Mālīk al-Ashja‘ī (RA). Then, during the Battle of Khaybar, the entire group of emigrants who had taken refuge in Abyssinia arrived in Madinah. Their names have already been listed above.

A few days before the Conquest of Makkah, many more Muslims migrated to Madinah. Among the more prominent were Ḥaḍrat ‘Amr ibn al-‘Āṣ (RA), Ḥaḍrat Khālīd ibn al-Walīd (RA), Ḥaḍrat al-Mughīrah ibn Shu‘bah (RA), Ḥaḍrat Salamah ibn al-Akwa‘ (RA), Ḥaḍrat Abū Hurayrah al-Dawsī (RA), Ḥaḍrat ‘Abdullāh ibn Abī Awfā (RA), Ḥaḍrat Rabī‘ah ibn Ka‘b al-Aslamī (RA), and Ḥaḍrat Sulaymān ibn Ṣurad (RA). This continued until the Conquest of Makkah, when the Prophet ﷺ declared:

لا هجرة بعد الفتح الا جهادونه

(Ṣaḥīḥ al-Bukhārī, Book of Jihād, Chapter: "The Excellence of Jihād.")

After the Conquest of Makkah, there was no longer any obligation to migrate, for Islam had become firmly established throughout Arabia, and Muslims no longer required a designated place of refuge for their safety and protection.

The Migration of the Sādāt

In Islamic history, the Sādāt (singular: Sayyid) are the descendants of the Prophet Muḥammad ﷺ through his daughter Ḥaḍrat Fāṭimah al-Zahrā' (RA) and her husband Ḥaḍrat 'Alī ibn Abī Ṭālib (RA), specifically through their sons Ḥaḍrat Imām al-Ḥasan (RA) and Ḥaḍrat Imām al-Ḥusayn (RA).

Throughout Islamic history, particularly after the tragedy of Karbalā' in 680 CE, many members of the Sādāt were subjected to political and religious persecution. As a result, they were compelled to migrate to various regions of the Muslim world. These migrations contributed to the spread and development of several Shī'ī communities, including the Imāmiyyah (Twelvers), the Ismā'īlīs, and the Bohras, each of which has developed its own distinct historical and cultural identity.

Early Migrations

Following the martyrdom of Ḥaḍrat 'Alī (RA) in the Mosque of Kūfah, many members of the Sādāt were forced to leave their ancestral homes during the Umayyad period due to political oppression, persecution, and severe restrictions imposed by the ruling authorities.

Although the 'Abbāsīd Caliphs initially came to power under the banner of supporting the Ahl al-Bayt, they soon became their adversaries and subjected many of the Sādāt to persecution. As a consequence of these hardships, the Sādāt migrated from the Arab lands to Persia, Central Asia, the Indian Subcontinent, Yemen, and East Africa.

In Persia (modern-day Iran), particularly during the Būyīd and Ṣafavīd periods, Twelver Shī'ism received official state patronage. However, under Sunni dynasties—including the Umayyads, the 'Abbāsīds, and later the Ottomans—many members of the Sādāt continued to face persecution, resulting in successive waves of migration.

The Migration of the Twelver (Imāmiyyah) Sādāt

The Imāmiyyah, or Twelver Shī‘ah, are Muslims who believe in the line of the Twelve Imāms. Following the commencement of the Major Occultation (al-Ghaybah al-Kubrā) of Imām al-Mahdī (AS), many Twelver Sādāt migrated to Iran, Iraq, and later to the Indian Subcontinent in order to safeguard their lives and religious beliefs, as well as to introduce the people of these regions to the teachings of Islam.

Migration to the Indian Subcontinent

The migration of the Sādāt to the Indian Subcontinent began in the eighth century. Among them were Sādāt from Nīshāpūr, Tirmidh, Herat, and Bukhārā. Some also migrated to escape the Mongol invasions.

My ancestor, Sayyid Kamāl al-Dīn Shāh Tarandī, accompanied the army of Shihāb al-Dīn Ghūrī and settled first in Karnal and later in Kaithal, in present-day Haryana, India. He initially fought valiantly against the forces of Prithviraj Chauhan. Following the victory of Shihāb al-Dīn Ghūrī, he chose to remain in the region to devote himself to the propagation of Islam.

During the Mughal period, particularly under the reigns of Emperor Akbar and Shāh Jahān, Shī‘ī Sādāt enjoyed official patronage and were appointed to high-ranking positions. Significant Shī‘ī Sādāt communities were established in Lucknow, Awadh, Hyderabad, and Kashmir.

After Establishment of Pakistan

Following the creation of Pakistan in 1947, many Imāmiyyah Sādāt migrated from Lucknow, Delhi, Hyderabad, Haryana, and Punjab to various parts of Pakistan, including Karachi, Hyderabad (Sindh), Mirpur Khas, Lahore, Rawalpindi, Khanewal, Sargodha, Gilgit-Baltistan, and other cities. There, they established religious institutions, seminaries (madāris), and centres for ‘azādārī (the commemoration of Imām al-Ḥusayn and the martyrs of Karbalā’).

The Migration of the Ismā‘īlī Sādāt

The Ismā‘īlī Shī‘a are Muslims who recognize Ismā‘īl ibn Ja‘far (AS), the son of Imām Ja‘far al-Ṣādiq (AS), as the rightful Imam after his father. The history of the Ismā‘īlīs is closely associated with both the rise of the Fāṭimid Caliphate and a series of subsequent movements and migrations.

The Fāṭimid Caliphate

Established in 909 CE, the Fāṭimid Caliphate, which ruled over Egypt and much of North Africa, marked the golden age of Ismāʿīlī history. During this period, al-Azhar University was founded in Cairo. However, following the fall of the Fāṭimid Caliphate, the Ismāʿīlīs were subjected to severe persecution under the Ayyubid and ʿAbbāsīd rulers.

The Ismāʿīlīs later divided into two principal branches:

- The Nizārīs (Āghā Khānīs), whose spiritual leader continues to be the Āghā Khān.
- The Mustaʿlīs, from whom the Bohra community emerged.

Under the leadership of Ḥasan ibn Ṣabbāḥ, the Nizārī Ismāʿīlīs established a stronghold at the Fortress of Alamūt in Iran. Following the Mongol invasions, many Nizārī Ismāʿīlīs migrated to Iran, Syria, and the Indian Subcontinent.

Migration to India

During the nineteenth century, Āghā Khān I, facing persecution under the Qajar rulers of Iran, migrated to British India and settled in Bombay (now Mumbai). There, the majority of the Khoja Muslims of Gujarat accepted the Āghā Khān as their spiritual leader. Today, the Nizārī Ismāʿīlīs are dispersed across the world, with significant communities in Pakistan, India, Canada, the United Kingdom, and many other countries.

The Migration of the Ahl al-Bayt to Central Asia, Iran, and the Indian Subcontinent and Their Influence on These Societies

Following the martyrdom of Ḥaḍrat Imām al-Ḥusayn (AS) and the tragedy of Karbalāʾ in 680 CE, the Ahl al-Bayt were subjected to intense political pressure and persecution. Consequently, members of the Prophet's family and their descendants were compelled to migrate to various parts of the Islamic world, including Iran, Central Asia—particularly Khurāsān, Bukhārā, Tirmidh, and Samarqand—and the Indian Subcontinent.

1. Arrival and Settlement

Following the tragedy of Karbalāʾ, members of the Ahl al-Bayt sought refuge in various regions to escape persecution under the Umayyad and ʿAbbāsīd rulers. One of the most significant events in this regard was the arrival of Imām ʿAlī al-Riḍā (AS) in Khurāsān, where his shrine later became a major centre of spirituality and pilgrimage. Many Sādāt families also settled in Central Asia and the Indian Subcontinent, where they played an important role in the propagation of Islam.

2. Their Influence in Iran

During the Ṣafavid period (sixteenth century), Twelver Shī'ism was established as the official state religion of Iran. The shrine of Imām 'Alī al-Riḍā (AS) in Mashhad developed into a renowned centre of learning, spirituality, and pilgrimage.

The poetry of celebrated Persian poets such as Rūmī, Sa'dī, and Ḥāfiẓ also reflects a profound love and reverence for the Ahl al-Bayt.

3. Their Influence in Central Asia

In cities such as Bukhārā, Samarqand, and Khurāsān, the Sādāt of the Ahl al-Bayt actively promoted religious, educational, and spiritual pursuits. Many served as Ṣūfī scholars and spiritual guides, contributing significantly to social reform, religious instruction, and spiritual training.

They also played an important role in strengthening Islamic civilisation, moral values, and the scholarly traditions of the Muslim world.

4. Their Influence in the Indian Subcontinent

The Sādāt settled in regions such as Sindh, Punjab, Kashmir, the Deccan, and Awadh. Their arrival had the following significant effects:

- The spread of Islam, particularly through Ṣūfism, with its emphasis on love for the Ahl al-Bayt, tolerance, and moral excellence.
- The establishment of khānqāhs (Ṣūfī lodges) and madāris (Islamic seminaries), especially in cities such as Lucknow, Hyderabad, and Multan, which became important centres of Shī'ī scholarship and religious life.
- The enrichment of Islamic literature through poetry celebrating the virtues and commemorating the sufferings of the Ahl al-Bayt. In particular, the elegiac poetry (*marṣiyah*) of Mīr Anīs and Mīrzā Dabīr gave a distinctive new dimension to Islamic literary tradition.

5. Social and Cultural Influence

The Sādāt promoted the principles of justice, equality, and liberty within society. They established educational and spiritual institutions, thereby promoting the dissemination of knowledge and learning. They also made significant contributions to architecture, calligraphy, and poetry, while encouraging the construction of shrines and the development of the tradition of pilgrimage (*ziyārah*).

Conclusion

The migration of the Ahl al-Bayt to Central Asia, Iran, and the Indian Subcontinent profoundly transformed the religious, spiritual, and cultural landscape of these regions. Their presence fostered cultural harmony, moral awareness, and a spirit of justice and equity. Their teachings continue to inspire the hearts and minds of millions of people to this day.

The Distinctive Qualities and Rewards of the Muhājirīn in Islam

For a human being, enduring hardship for a short period is not especially difficult. One may bear financial loss for some time, endure physical suffering, and, under certain circumstances, even sacrifice one's life. However, to abandon one's home, family, relatives, possessions, and wealth forever, and to endure the hardships of exile for the sake of one's faith, is by no means an easy undertaking.

The greatest act of self-sacrifice, the noblest offering, and the highest distinction of the Muhājirīn was that, solely for the pleasure of Allah and His Messenger ﷺ, they abandoned their homeland, their families, and all their worldly possessions, accepting a life of displacement and hardship. They endured these hardships with patience and unwavering resolve, setting an example of sacrifice that is unparalleled in the recorded history of the world's religions.

When they left their homes, they possessed neither wealth nor worldly provisions. Their pockets were empty, they had little or no means of sustenance, and they lacked even the basic necessities of food and clothing. In every material sense, they were destitute. Yet their hearts were filled with faith, love for Allah and His Messenger ﷺ, and devotion to the service of Islam. It was this profound spiritual commitment that made them indifferent to all worldly attachments.

Allah Almighty greatly approved of this unparalleled sacrifice. Accordingly, the Qur'an praises the Muhājirīn at several places. In particular, Sūrat al-Ḥajj and Sūrat al-Ḥashr enumerate many of their distinguished qualities.

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ
يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ
بِبَعْضٍ لَهْدَمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ
وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ
اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ۝ الَّذِينَ إِنْ
مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ
وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ
عَاقِبَةُ الْأُمُورِ ۝ (سورة حج، پارہ ۱۷، آیات ۴۰، ۴۱)

(Sūrat al-Ḥajj, Juz' 17, Verses 40–41)

Translation: They are those who were unjustly driven from their homes for no reason other than saying, “Our Lord is Allah.” Had Allah not repelled some people by means of others, monasteries, churches, synagogues, and mosques—in which the name of Allah is frequently mentioned—would surely have been demolished. Indeed, Allah will certainly help those who support His cause. Surely, Allah is All-Powerful, Almighty. These people (the Muhājirīn), if We establish them in the land and grant them authority, will establish prayer, give zakāh, enjoin what is right, and forbid what is wrong. And with Allah rests the final outcome of all affairs.

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ
وَأَمْوَالِهِمْ يُبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا
وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ ۝

(Sūrat al-Ḥashr, Juz' 28, Verse 8)

Translation: A share (of the spoils) also belongs to the needy Muhājirīn who were driven from their homes and deprived of their wealth and possessions. They seek the bounty and pleasure of Allah and support Allah and His Messenger ﷺ. It is they who are truly truthful.

In recognition of the sacrifices of the Muhājirīn, Allah bestowed upon them the greatest blessings of both this world and the Hereafter—His pleasure and His mercy. In rank and status, they occupied the highest position in the sight of Allah. Accordingly, Allah declares in *Sūrat al-Tawbah*:

الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ
بَأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْظَمُ دَرَجَةً عِنْدَ اللَّهِ
وَأُولَئِكَ هُمُ الْفَائِزُونَ * يُبَشِّرُهُمْ رَبُّهُمْ
بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَّهُمْ فِيهَا نَعِيمٌ
مُقِيمٌ * خَالِدِينَ فِيهَا أَبَدًا *

(*Sūrat al-Tawbah*, Juz' 10, Verses 20–22)

Translation: *Those who believed, emigrated, and strove in the cause of Allah with their wealth and their lives hold the highest rank in the sight of Allah. It is they who are truly successful. Their Lord gives them the glad tidings of His pleasure, His mercy, and gardens in which they shall enjoy everlasting bliss. They will abide therein forever.*

This verse also makes it clear that, in addition to their migration, another distinguishing characteristic of the Muhājirīn was that they sacrificed both their lives and their wealth in the cause of Allah. In another verse, the glad tidings of Allah's pleasure are given not only to the Muhājirīn themselves but also to those who follow in their footsteps.

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ
وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ
وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ *

(*Sūrat al-Tawbah*, Juz' 11, Verse 100)

Translation: *As for the foremost among the Muhājirīn and the Anṣār, and those who followed them with sincerity, Allah is well pleased with them, and they are well pleased with Him. He has prepared for them gardens beneath which rivers flow, wherein they shall abide forever. That is the supreme success.*

One of the distinguishing qualities of the believers is that they never despair of the mercy of Allah. For this reason, the Muhājirīn always remained hopeful of His mercy.

وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ
أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ
رَّحِيمٌ ﴿سورة البقرة، پارہ ۲، آیت ۲۱۸﴾

(Sūrat al-Baqarah, Juz' 2, Verse 218)

Translation: *Indeed, those who believed, emigrated, and strove in the cause of Allah—it is they who hope for the mercy of Allah. And Allah is All-Forgiving, Most Merciful.*

Allah Almighty will fulfil this hope for His mercy by forgiving all their sins and erasing their faults from their record of deeds.

فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا
فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ
وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ﴿سورة آل عمران، پارہ ۳، آیت ۱۹۵﴾

(Sūrat Āl 'Imrān, Juz' 4, Verse 195)

Translation: *Those who emigrated, were driven from their homes, suffered in My cause, fought, and were slain—I shall surely remove their sins and admit them into gardens beneath which rivers flow.*

In return for the sacrifices they made in abandoning their homes, Allah will grant them honour in this world and exalt them in the Hereafter.

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا
لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً وَلَآجِرُ الْآخِرَةِ أَكْبَرُ
لَوْ كَانُوا يَعْلَمُونَ ﴿سورة نحل، پارہ ۱۴، آیت ۴۱﴾

(Sūrat al-Naḥl, Juz' 14, Verse 41)

Translation: *Those who migrated for the sake of Allah after having been wronged, We shall certainly grant them a good place in this world; and the reward of the Hereafter is far greater, if only they knew.*

The Muhājirīn endured countless hardships in the cause of Allah. They were forced into exile and bore every kind of physical and spiritual suffering, yet they never showed the slightest sign of distress, nor did they ever abandon the path of patience and steadfastness. Allah rewarded them for this perseverance and endurance in the following manner.

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ
جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ
رَحِيمٌ ﴿سورة النحل، پارہ ۱۴، آیت ۱۱۰﴾

(Sūrat al-Naḥl, Juz' 14, Verse 110)

Translation: *Then indeed, your Lord—for those who emigrated after having been subjected to trials, and who strove (in the cause of Allah) and remained patient—surely, after all these hardships, your Lord is Most Forgiving, Most Merciful.*

In Sūrat al-Ḥajj, Allah Almighty has mentioned His favour and honour upon them on another occasion in these words:

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا
لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا وَإِنَّ اللَّهَ لَهُوَ خَيْرُ
الرَّازِقِينَ ۖ لَيُدْخِلَنَّهُمْ مُدْخَلًا يَرْضَوْنَهُ

(Sūrat al-Ḥajj, Juz' 17, Verses 58–59)

Translation: Those who emigrated in the cause of Allah and were then killed or died, Allah will surely provide them with an excellent provision. Indeed, Allah is the Best of all providers. He will certainly admit them into a place with which they will be pleased. And surely, Allah is All-Knowing, Most Forbearing.

At a time of poverty and hardship, when all ties of kinship are often severed and even close companions turn away, the **Muhājirīn** stood firmly by the side of the Messenger of Allah ﷺ. In return for this loyalty and sacrifice, Allah bestowed this great favour upon them.

قَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ
الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ ۖ

(Sūrat al-Tawbah, Juz' 11, Verse 117)

Translation: Indeed, Allah has shown His grace to the Prophet ﷺ and to the Muhājirīn and Anṣār who stood by him in the hour of hardship. After that, Allah not only bestowed His own favour and mercy upon them, but also instructed the believers of means to treat them with kindness and overlook their shortcomings, declaring this to be a means of forgiveness.

وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا
أُولَى الْقُرْبَى وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي
سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ
يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ۖ

(Surah An-Nur, Para 18, Ayat 22)

Translation: Those among you who possess grace and abundance should not swear an oath against giving [aid] to relatives, the needy, and those who emigrated in the way of Allah — rather they should forgive and overlook. Do you not wish that Allah should forgive you? And Allah is Forgiving, Merciful.

Emigration (Hijrah) for the sake of sincerity in Islam is a mark and sign of faith. It distinguishes between the sincere believers and the hypocrites. Without emigration, there is no permission to place trust in them.

فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ اللَّهِ ﴿سورة النساء پارہ ۵، آیت ۸۹﴾

(Surah An-Nisa, Para 5, Ayat 89)

Translation: So do not take from among them any allies (friends) until they emigrate in the way of Allah.

Among Muslims, only those are true friends of one another who left their homes for the sake of Allah and who strove with their lives and wealth along that path, and who helped and supported the emigrants (Muhajireen).

إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ أَوْوُوا وَنَصَرُوا أُولَٰئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۖ وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا أَمْوَالُكُمْ مِّنْ وَلَا يَتِيهِمْ مِّنْ شَيْءٍ حَتَّىٰ يُهَاجِرُوا ۚ وَإِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ ۖ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ (72)

(Surah Al-Anfal, Para 10, Ayat 72)

Translation: Those who believed and emigrated, and strove with their lives and wealth, and those (emigrants) who were given shelter and helped by those people — they are all friends of one another.

For inheritance, faith alone is not sufficient; rather, along with faith, emigration is also extremely necessary. Otherwise, no right of inheritance can arise. And those who believed but did not emigrate have no connection to inheritance rights until they too emigrate. The strength and maturity of faith depends upon emigration and striving (Jihad) in the way of Allah.

وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ
وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ
حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

(Surah Al-Anfal, Para 10, Ayat 72)

Translation: And those who believed and emigrated and strove in the way of Allah, and those who gave them shelter and helped them — these are the true believers. For them is forgiveness and honorable provision.

Prophetic Traditions (Ahadith) ﷺ

Besides the Qur'an, there is also a sufficient store of Hadith describing the importance of emigration and the virtues of the emigrants. For instance, on one occasion, the Prophet ﷺ expressed the virtue of the emigrants in this manner.

Translation: Had it not been for the emigration, I too would have been counted among the Ansar. (*Sahih Bukhari*, Bab Bunyan Lakunju, Bab Hijrat-un-Nabi)

The emigration (Hijrah) was undertaken solely for the sake of safeguarding one's faith.

Translation: Hazrat Ayesha (may Allah be pleased with her) narrated that the commandment of emigration has now been abrogated. It had applied to the believers of that time, when they were compelled to flee for refuge—out of fear of persecution—toward God and His Messenger, in order to protect their faith. (*Sahih Bukhari*, Bab Bunyan Lakunju, Bab Hijrat-un-Nabi)

The matter of emigration is an exceedingly demanding one, and only those whose conviction in faith is firm and unwavering are capable of undertaking it.

Translation: A desert Arab once came before the Noble Prophet ﷺ and asked him about emigration. The Prophet ﷺ replied, "Alas for emigration—it is a most difficult thing indeed." (*Sahih Bukhari*, Volume 1, Page 553)

Translation: Hazrat Umar (may Allah be pleased with him) said: I heard the Noble Prophet ﷺ declare that deeds are judged by intentions. So whoever emigrates for the sake of some worldly gain, or to marry a woman, his emigration shall be reckoned only for that which he intended. But whoever emigrates for the sake of Allah and His Messenger, his emigration shall be counted toward the pleasure of Allah and His Messenger. (*Sahih Bukhari*, Volume 1, Bab Hijrat-un-Nabi wa Sahaba ila al-Madinah)

The noble Companions (may Allah be pleased with them), then, did not emigrate for the sake of rank or riches. Rather, the true purpose behind their emigration is something the Prophet ﷺ himself made plain.

Translation: We emigrated together with the Messenger of Allah ﷺ purely and solely for the sake of Allah, and it was for this reason that we became deserving of that reward. (*Sahih Bukhari*, Volume 1, Bab Hijrat-un-Nabi wa Sahaba ila al-Madinah)

Since the emigrants had left their homeland purely and solely for the sake of Allah, they could not bring themselves to accept the idea of dwelling in that land again, nor could they bear the thought of dying there. It so happened that Hazrat Sa'd (may Allah be pleased with him), owing to some necessity after his emigration, came to Makkah, and while there, he fell gravely ill. His condition grew so severe that he became far more anxious about the possibility of dying in Makkah than about the illness itself—for the Noble Prophet ﷺ, too, regarded such a death with disfavor. Hazrat Sa'd himself relates the episode in these words:

Translation: Hazrat Sa'd bin Waqqas (may Allah be pleased with him) says that the Noble Prophet ﷺ came to Makkah to visit him during his illness, and that the Prophet ﷺ disliked the thought of anyone dying in the very place from which he had emigrated. (*Sahih Bukhari*, Volume 1, Page 383)

In connection with this same occasion, another narration records that Hazrat Sa'd himself entreated the Noble Prophet ﷺ to pray for his recovery, lest his emigration should come to nothing.

Translation: Hazrat Sa'd (may Allah be pleased with him) says: I fell ill, and the Noble Prophet ﷺ came to visit me. I begged him, "O Messenger of Allah ﷺ, pray to God on my behalf, that I not be turned back upon my heels." (*Sahih Bukhari*, Volume 1, Page 383)

In response to this plea, the Prophet ﷺ offered the following prayer:

"O Allah, complete the emigration of my Companions, and do not turn them back upon their heels." (*Sahih Bukhari*, Bab Hijrat al-Habashah)

The most eminent of the Companions (may Allah be pleased with them) regarded their emigration as a source of pride and distinction for themselves. Thus, Hazrat Uthman (may Allah be pleased with him) would declare with evident pride:

"I am the emigrant of the two emigrations—the first and the last." (*Sahih Bukhari*, Bab Hijrat al-Habashah)

On the Day of Judgment, the emigrants shall stand apart from the common Muslims, shining forth as radiant as the sun.

Translation: Hazrat Ibn Umar (may Allah be pleased with him) says: One day, at the time of sunrise, we were in the presence of the Noble Prophet ﷺ, when he said—

Soon, on the Day of Judgment, some among my Ummah shall rise whose radiance shall rival the very light of the sun. We asked, "O Messenger of Allah, who will they be?"

He replied that they would be the destitute among the emigrants (Muhajireen)—those through whom hardships were warded off, and who departed from this world carrying their unfulfilled longings and desires within their hearts. These are the ones who shall be raised up from every corner of the earth. (*Kanz al-Ummal*, Volume, Page 133)

For the emigrants, the gates of Paradise shall swing open long before they do for the common believers.

Translation: It is narrated on the authority of Hazrat Abdullah bin Umar (may Allah be pleased with him) that the Noble Prophet ﷺ said, "Do you know who among my Ummah shall be the first to enter Paradise, ahead of all others by rank? They shall be the destitute among the emigrants. On the Day of Judgment, they will come to the gate of Paradise seeking to have it opened for them. The gatekeeper will ask them, 'Has your reckoning already been settled?' They will answer, 'We have no reckoning to give, for in the way of Allah our swords hung ever upon our shoulders, and it was with that very burden that we gave up our lives.' Thereupon the gates of Paradise shall be thrown open to them, and they shall rest within it for forty years before the common people are even admitted." (*Kanz al-Ummal*, Volume, Page 133)

Under no circumstance and at no moment did the emigrants ever hold back from serving Islam. Enduring one hunger after another, there was scarcely any difference left between them and the angels. At the Battle of the Trench (Ghazwa-e-Khandaq), in the biting cold of early morning, they dug the trench on empty stomachs. It was on one such occasion, just as the sun was rising, that the Noble Prophet ﷺ himself witnessed this scene.

As the Messenger of Allah ﷺ turned toward the trench, he saw the emigrants and the Ansar digging away in the harshness of the cold, with not a single servant at their side to ease the labor for them. Beholding their hunger and their hardship, he ﷺ offered up a prayer on their behalf.

Translation: "O Allah, true comfort is but the comfort of the Hereafter—so grant forgiveness to the Emigrants and the Ansar." (*Sahih Bukhari*, Volume 2, Kitab al-Maghazi, Bab Ghazwa-e-Khandaq)

Beyond these many merits, one distinguishing virtue of the emigrants stands out above all: their skirts were kept entirely free of the taint of hypocrisy. Among the emigrants there could be found none of those double-faced pretenders to Islam who harbored secret enmity yet dared not reveal it, nor any who had embraced the faith merely out of greed for wealth and riches, nor any who had come to Islam out of fear alone. Their acceptance of the faith was untouched by any such base motive. For when these pioneers first entered the fold of Islam, they possessed, in that early stage, neither worldly means nor strength—rather, whoever became a Muslim in that age placed his very life in jeopardy by doing so. This, indeed, was the truest measure of sincerity of faith for

the sake of Allah alone: throughout years of hardship, the Muslims—few in number and weak in strength compared to their adversaries—stood in battle against the disbelievers relying on nothing but their own resolve, and in doing so risked both their lives and drew upon themselves the full weight of enmity.

In Madinah, by contrast, matters stood rather differently. Besides the Ansar, there were some who entered the fold of Islam out of fear, and others who accepted it for the sake of worldly gain. And beyond these, there were those whose authority and standing had been dealt a blow by the rise of Islam; such people, hostile in secret, could not openly declare their opposition, for by then the Muslims had grown considerable in strength, and the Ansar themselves stood as their protectors and backers. It was of this sort that Abdullah bin Ubayy and others like him were made—men of this very kind. The Qur'an, in numerous surahs, speaks at length of this hypocrisy and its practitioners, and such mention occurs most frequently in the Madinan surahs. Surah An-Nisa, Surah At-Tawbah, Surah Al-Anfal, Surah Al-Ahzab, Surah Al-Hadid, and Surah Al-Munafiqun are among the most well-known of these; in all of them, alongside matters pertaining to Madinah, the subject of hypocrisy is treated in considerable detail. Indeed, it is in Surah Al-Munafiqun in particular that the veil is drawn back most thoroughly from their hypocrisy, laying it fully bare.

الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا
 حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ وَاللَّهُ عَلِيمٌ
 حَكِيمٌ ۝ وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ
 مَغْرَمًا وَيَتَرَبَّصُّ بِكُمُ الدَّوَائِرَ عَلَيْهِمْ دَائِرَةُ
 السَّوْءِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ۝

(Surah At-Tawbah, Para 11, Verses 97-98)

Translation: The desert Bedouins, whether disbelievers or hypocrites, are the most stubborn of all—and rightly so, for they are the least inclined to recognize the commandments that Allah has revealed to His Messenger. And Allah is All-Knowing, All-Wise. Among the Bedouins there are also those who regard whatever they give in the way of Allah as nothing but a burden imposed upon them, and who wait expectantly for some turn of misfortune to befall you Muslims—yet it is upon them that misfortune shall fall. And Allah is All-Hearing, All-Knowing. On another occasion, Allah, the Exalted, made the matter of the people of Madinah equally plain.

وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُنَافِقُونَ وَمِنْ أَهْلِ
الْمَدِينَةِ مَرَدُوا عَلَى النِّفَاقِ لَا تَعْلَمُهُمْ نَحْنُ
نَعْلَمُهُمْ سَنُعَذِّبُهُمْ مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ
عَظِيمٍ

(Surah At-Tawbah, Para 11, Verse 110)

Translation: And O believers, among the Bedouins around you there are hypocrites, and likewise among the people of Madinah itself there are those who have grown obstinate in hypocrisy. You do not recognize them—but We know them well. Soon We shall subject them to a double punishment, after which they shall be cast back toward an even greater torment.

‘Allāmah Ibn Taymiyyah, in his *Minhāj al-Sunnah*, speaks of this particular merit of the Muhājirūn in the following words: “Imam Aḥmad ibn Ḥanbal and other scholars have stated that there was not a single hypocrite among the Muhājirūn. Rather, hypocrisy first appeared among the tribes of the Anṣār after Islam had gained ascendancy in Madinah. The reason for this is quite evident: those who emigrated to Madinah had already found a secure refuge through which they were able to protect themselves and defend their faith. Once they had become capable of defending themselves in battle, the people of Madinah embraced Islam, and the Bedouins living in its surrounding areas also accepted Islam, though largely out of fear and a desire to preserve their own lives. These were the hypocrites, as Allah the Exalted Himself says:”

وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُنَافِقُونَ وَمِنْ أَهْلِ
الْمَدِينَةِ مَرَدُوا عَلَى النِّفَاقِ لَا تَعْلَمُهُمْ نَحْنُ
نَعْلَمُهُمْ سَنُعَذِّبُهُمْ مَّرَّتَيْنِ

It is for this very reason that the mention of hypocrisy occurs in the Madinan surahs, and not in the Makkan ones—for among those who had embraced Islam in Makkah, before the emigration, there was not a single hypocrite to be found; nor was there any hypocrite among those who undertook the emigration itself. Rather, all of them had come to believe wholeheartedly in Islam and in its Messenger, and held a deep love for Allah and His Messenger. Indeed, Allah and His Messenger were dearer to them than their own families, their children, and all their worldly wealth combined.

The Emigrations of the Renowned Scholars and Sufis of the Subcontinent

Allah, the Blessed and Exalted, sent forth His noble Prophets into this world to guide humankind and to secure its welfare and wellbeing. Each of these noble Prophets, in his own age, bore countless hardships in order to make manifest the oneness of Allah, without any partner, and to bring to light the very purpose of human creation. Since Allah, the Exalted, had already perfected His faith through the Noble Prophet ﷺ, the responsibility of guiding the Muslim community and of extending the call to the path of truth to those outside the fold of Islam fell, in the light of a saying of the Noble Prophet ﷺ—whose meaning is that the scholars of my Ummah are the heirs of the Prophets—upon the great Imams, the saints (Awliya), and the scholars (Ulama).

All of these noble souls undertook countless emigrations for the welfare of humankind. Some among them spent decades of their lives in foreign lands, while others devoted their entire lifespans to the spread of learning and the propagation of the faith. And though differences of opinion did at times arise among certain of these venerable figures, the truth remains that the underlying purpose of all these religious luminaries was one and the same: to convey the teachings of Allah and His Messenger ﷺ to His servants, and to provide them with guidance. This was, without the slightest doubt, a truly great achievement—and it is not possible here to give an account of every single one of these religious luminaries; nevertheless, it becomes necessary for me to recount a few such figures here, so that our young people and the generations yet to come may learn how our Imams and scholars, in order to spread Islam throughout the world and make its teachings known to all, forsook their own cities and homelands and devoted themselves to this service.

Hazrat Khwaja Muinuddin Chishti Ajmeri

His blessed name was Muinuddin Hasan, and he bore the titles "Ata-e-Rasool" (Gift of the Prophet) and "Gharib Nawaz" (Benefactor of the Poor). Through his father's line, his lineage traces back to the martyr of Karbala, Sayyidina Imam Husain (may Allah be pleased with him), while through his mother's side it reaches to Imam al-Huda Husain Haqqani. (He was born in Sijistan, also referred to as Sistan.) He belonged to a most honored family among the Sadaat.

At the age of seven, he was raised and educated in Khorasan. One day, while he was strolling through his own garden, a renowned spiritually-absorbed figure of that era, Ibrahim Qandoozi, happened to visit the garden. Hazrat Khwaja Gharib Nawaz received him with the utmost honor and respect and attended to his comfort. Moved by the Khwaja's gracious conduct, the visitor was filled with joy. He drew out a dried piece of bread from his pouch, and, having chewed a portion of it himself, offered the rest to Hazrat Khwaja Gharib Nawaz.

Within his heart there arose a passion for divine love and a longing for the truth. He set out in search of spiritual truth, and so a great portion of his life was spent journeying from place to place. Along his path he completed the pursuit of knowledge, and evidence remains of his stays at numerous khanqahs and in the company of spiritual wayfarers. In keeping with a noble command of the Master of the Universe ﷺ, Hazrat Khwaja Gharib Nawaz journeyed from Lahore, by way of Delhi, until he reached Ajmer Sharif. There he settled, together with companies of dervishes, and his shrine stands radiant to this day in the city of Ajmer, India.

Imam Awza'i

Imam Abdur Rahman al-Awza'i held an exalted rank among the appointed Imams of his time. The blessed name of Imam al-Awza'i was Abdur Rahman ibn Amr, and he was known by the title "Faqih al-Sham" (the Jurist of Syria). His noble father's name was... his family, of Persian origin from the Hindi lineage connected to the Hind Wars, were of Turkic descent ...he settled there and came to be known by the name of "al-Awza'i." Abu Zur'ah's testimony carries considerable weight on this matter, since he himself was a resident of Damascus, and, a century earlier, al-Awza'i too had lived in that very city. In this, he concurred with the view of the historians who came before him. One further piece of evidence for al-Awza'i's Indian descent is found in the name of his grandfather himself, which appears to resemble an Indian name. In the time when the Amir al-Mu'minin (may Allah be pleased with him) had launched a campaign, an Indian tribe had been formed as a fighting contingent, and al-Awza'i was the leader among them—though he was of Indian descent, his actual lineage traced back to what is today the province of Sindh in Pakistan. His shrine lies in a suburb on the outskirts of Beirut.

Abu Musa Isra'il al-Basri

Abu Musa Isra'il ibn Musa ibn Zayd was among the renowned narrators and transmitters of Hadith of the second century after the Hijrah. Besides being noted for his sound character, he also held the distinction of being a student and disciple of Imam Hasan al-Basri. His full name and lineage were as follows: Isra'il ibn Musa ibn Zayd al-Hindi, with the kunya Abu Musa. Since he had taken up permanent residence in Sindh through a chain of narration, he came to be called "Hindi" or "Sindhi." Some historians have recorded his name as "Hindi," while Maulana Ubaidullah al-Hanafi likewise refers to him as "Hindi al-Nasl" (of Indian descent).

In this same vein, Isra'il ibn Musa ibn Isra'il al-Basri was of Indian lineage, and was among those who attained a high station. He transmitted Hadith from Imam Hasan al-Basri, Abu Hazim al-A'raji, Muhammad ibn Sirin, and Wahb ibn Munabbih. In turn, Imam Sufyan al-Thawri, Ibn Uyaynah, Husain ibn Waqid, and Ibn Sa'id al-Qattan narrated from him.

Regarding his standing as a narrator of Hadith, the scholars of narrator-criticism have written that he was considered reliable and trustworthy in their estimation; Imam Bukhari, too, affirmed his trustworthiness and cited him in one of his works.

He followed a sound methodology. Ibn Hajar al-Asqalani writes in his book *Tahdhib al-Tahdhib* that Isra'il ibn Musa was regarded by Imam Ibn Ma'in and Abu Hatim as reliable; Abu Hatim likewise recorded this. As for what is meant by this, it is that Imam Nasa'i, too, recorded this same assessment of him as a narrator. This is precisely what was recorded about him. Ibn Hibban counted Abu Musa Isra'il al-Basri among the trustworthy narrators, and noted that he had gone on to settle in India. The muhaddith Abu Musa Isra'il ibn Musa al-Basri, who later resided in India, passed away in the year 155 AH.

Rabi' ibn Sabih

Imam Rafi' ibn Sabih is counted among the distinguished and singular muhaddithun of the second century after the Hijrah. Historians and scholars, in their works on history, biography, and generational compilations (tabaqat), have spoken of him in commendatory terms, and have acknowledged his valuable contributions to the science of Hadith—particularly in the compilation and codification of Hadith.

The name of Muhaddith Rafi's father has been recorded variously by different authors. Ibn Khaldun, in his history, records his name as Ibrahim. Sayyid Abdul Hai al-Hasani, in his *Nuzhat al-Khawatir*, introduces him in these terms: he describes him within the account of the second generation (tabaqah), and notes that his forefathers were residents of Basra, that he himself was a devout worshipper and ascetic, and that Ibn Sa'd records him as a freed slave of a particular tribe. Sayyid Abdul Hai al-Hasani, citing *Nuzhat al-Khawatir* and *al-Mughni*, records the death of Muhaddith Rafi' as occurring in 120 AH, though he does not mention the place of his death or burial. The *Tabaqat* of Ibn Sa'd likewise records his death as occurring in 120 AH; however, Ibn Sa'd further notes that Rafi' was buried on an island near Sindh.

Abu Ata, the Freedman of Banu Asad

Abu Ata al-Sindhi is counted among the most renowned and distinguished scholars and poets of the second century after the Hijrah. He was a master of the Arabic sciences and thoroughly accomplished in the Arabic language, and he rendered outstanding and unforgettable services to Arabic poetry and literature. Sayyid Abu Zafar Nadwi, in his *Tarikh-e-Sindh*, describes the circumstances of Abu Ata's life, writing: "Abu al-Ata al-Sindi" was his title by which he was known; his father, too, was a bondsman; both of them, through the Banu Asad of Sindh, had arrived at Kufah as part of a group of enslaved persons. Abu al-Ata was blessed with descendants, and in poetry and literary composition. He possessed a genuine passion for poetry, and it was in this art that he achieved true excellence.

Abu Ma'shar al-Sindhi

Imam Abu Ma'shar Najih Abu Ma'shar Abdur Rahman al-Sindi al-Madani was a scholar of great renown in his time. Historians and biographers alike have made mention of him in their works, recording that, besides his native land of Sindh, he rendered valuable religious and scholarly services in Madinah al-Munawwarah and Baghdad. Makhdoom Amir Ahmed, former chancellor of the college, in his essay "The Land of Sindh and the Science of Hadith," published in the monthly *Al-Raheem*, Hyderabad, Sindh, in its July 1963 issue, introduces Imam Abu Ma'shar in these words: "Abu Ma'shar is counted among the well-known narrators of Hadith. His father had been brought as a slave from Sindh to Arabia, where he came to be attached to the household of the Banu Hashim. Abu Ma'shar himself was born into slavery in Arabia, yet he rose to be counted among the most distinguished scholars in the pursuit of knowledge. One of his well-known works on the transmission of Hadith is preserved in *Jami' at-Tirmidhi*, one of the six canonical collections (Sihah Sittah)." The historian Tabari drew upon his knowledge concerning genealogy and lineage, as well as information regarding the blessed life of the Noble Prophet ﷺ. According to the accounts of Allama Ibn al-Adim and Hafiz al-Dhahabi, Imam Abu Ma'shar passed away in the month of Ramadan, 170 AH, in Baghdad. According to Abu Nu'aym's *Hilyat al-Awliya*, the master Hadith scholar Al-Ghazi led his funeral prayer, none other than the Abbasid Caliph Harun al-Rashid himself, and he was laid to rest in the Quraysh cemetery in the capital city of Baghdad.

Muhammad ibn Abu Ma'shar al-Sindhi

Muhammad ibn Abu Ma'shar Abdur Rahman al-Sindi was, in his own time, counted among the most eminent scholars and muhaddithun. His full name was Muhammad ibn Abdur Rahman al-Sindi, and his kunya was Abu Abdul Malik. He was the son of the master Hadith scholar Imam Abu Ma'shar Najih Abdur Rahman al-Sindi. He was born in Madinah al-Munawwarah in the year 138 AH, and it was in that same blessed city that he received his early education. But he could not remain settled in Madinah al-Munawwarah for a long time, for in his very youth he was compelled to accompany his father to the capital city of Baghdad. Hafiz al-Khatib al-Baghdadi, in his history, recounts in detail how, in the year 160 AH, when the Abbasid Caliph al-Mahdi came to power, he summoned Abu Ma'shar, presented him with a purse of gold dinars,

acknowledged his learning and distinction, and extended to him an invitation to settle permanently in Baghdad, where he remained thereafter and undertook the education of the princes. Hafiz al-Dhahabi, in his *Tadhkirat al-Huffaz*, records that it was Caliph al-Mahdi himself who took him along to Iraq.

Muhammad ibn Abi Ja'far al-Daybuli

Muhammad ibn Abi Ja'far was a well-known muhaddith and a scholar of religion, renowned in his time. He was born in the city of Daybul in Sindh, and it was from this that he came to be known as Muhammad ibn Abi Ja'far al-Daybuli. His full name was Muhammad ibn Ibrahim ibn Abdullah ibn Abi Ja'far al-Daybuli, and his kunya was Abu Ja'far. In the pursuit of the science of Hadith, he displayed an extraordinary passion and dedication. In order to attain the highest degree of mastery in the science of Hadith, he undertook journeys to distant lands and settled in the world's most important centers of religious learning, thereby coming to be counted among the most distinguished scholars and muhaddithun of Islam. Abu Ja'far Muhammad ibn Ibrahim ibn Abdullah al-Daybuli, besides teaching and verifying the soundness of chains of Hadith transmission, passed away in the month of Dhul-Hijjah, 322 AH.

Sufi Ja'far Khuzdari

Sufi Ja'far Khuzdari was, in his time, a renowned spiritual guide (murshid), muhaddith, celebrated scholar, a man devoted to piety and jurisprudence, and one who had attained gnosis of Allah ('Arif Billah). His full name was Ja'far, with the family name Khuzdar, and his kunya was Abu Ja'far. He was known by the name Sufi Abu Ja'far Khuzdari and was a resident of the important commercial city of Khuzdar. Khuzdar is also referred to by another name for this same city, and it is located in the province of Balochistan in present-day Pakistan, of which it is among the foremost cities. In describing the notable circumstances of Abu Ja'far Khuzdari's life, the narrator Ibn Ishaq, in his work *Role of Pak o Hind in Ilm al-Hadith*, recorded that Ja'far, known as Abu Ja'far Khuzdari, was originally a resident of Khuzdar but had subsequently taken up permanent residence in Multan. He was both a jurist and a Sufi, and he received instruction in Hadith from Abdus Samad ibn Muhammad al-Asi. Hazrat Khuzdari passed away in Multan.

Hazrat Data Ganj Bakhsh

Hazrat Data Ganj Bakhsh of Lahore is counted among the most illustrious luminaries of Islam. He rendered a magnificent and unforgettable service in the propagation and spread of Islam throughout the Indian subcontinent. His universally renowned and guiding work, *Kashf al-Mahjub*, has proven to be, in truth, a book that kindles faith, stirs the heart, and has left its mark on history. His name was Muhammad ibn Uthman ibn Ali al-Hujwiri, his kunya was Abu al-Hasan, and his title was Data Ganj Bakhsh. Jullab and Hajwir were two localities of Ghazni where he was raised, and it is from these that he came to be called "Hujwiri" and "Jullabi." His lineage traces back to Imam Hasan (may Allah honor his countenance).

Across South Asia, he became famous under the name Sheikh Ali Hujwiri, known as Data Ganj Bakhsh, whereas in other lands of the world—particularly Iran, Iraq, Syria, Egypt, Turkey, the Hejaz, and the countries of Central Asia—he is known simply as Sheikh Ali.

Hazrat Data Ganj Bakhsh, in an age when Almighty and Exalted Allah brought forth people consumed by greed and avarice, by the pursuit of rank, status, and worldly power, by ostentation masquerading as knowledge, by hypocrisy dressed up as devotion to God, by malice disguised as piety, and by endless dispute and contention passing for religious discourse—stood apart. He turned away from the corruption of the self and the deviation of the soul from the recognition of truth, and instead devoted himself entirely to the path of truth, forsaking both this world and the next for the sake of divine love, abandoning self and renouncing all attachment to worldly law in pursuit of annihilation in Allah (*fana fillah*). Uthman al-Hujwiri, known as Data Ganj Bakhsh—that is, Ali al-Hujwiri, known as Data Ganj Bakhsh—passed away, in our view correctly, in the year 469 AH in Lahore. There exists some difference of opinion regarding the date of Data Ganj Bakhsh's death; Professor Lindau has written in his historical account that the year of his passing was 465 AH. It is possible that after the passing of Shaikh Abu Al-Qasim al-Qasheri, who died in 365 AH, the author of *Nuzhat al-Khawahir*, upon careful research, records that Hazrat Data Ganj Bakhsh passed away in the month of Rabi' al-Awwal, 465 AH. Haddad al-Hanafi likewise records his year of death, giving the chronogram for 465 AH as "Jalwa-e-Noor-e-Rasid." The shrine of Hazrat Sheikh Abu al-Hasan Ali Uthman al-Hujwiri, known as Hazrat Data Ganj Bakhsh of Lahore, remains a place of pilgrimage and a site visited by people of every rank, high and low.

Baha-ud-Din Zakariya Multani

Baha-ud-Din Zakariya was born on the 24th of the blessed month of Ramadan, 562 AH, in Kot Karor. He received his early education in Kot Karor, studying under his father, Sheikh Wajih-ud-Din Muhammad Ghawth, and under Maulana Nasir-ud-Din, and it was before them that he undertook his early discipleship; he also memorized the Qur'an according to all seven recognized modes of recitation.

He then set out for Khorasan, the great center of Islamic learning, in pursuit of higher education, and spent fifteen years continuously engaged in study across various cities of Bukhara and Khorasan, applying himself with great passion, dedication, and diligence. Hazrat Sheikh Baha-ud-Din Zakariya Multani passed away on the 21st of December, 1972 [sic], and his shrine in Multan remains a place of pilgrimage to this day.

Nur-ud-Din Muhammad Awfi

Maulana Nur-ud-Din's name and title was Sadid-ud-Din, and he came to be called "Awfi" owing to his descent from the illustrious Companion Hazrat Abdur Rahman ibn Awf. Maulana Nur-ud-Din was born in Bukhara and received his early education and upbringing in his native city as well. He spent several years acquiring various branches of knowledge in different lands, after which he arrived in Sindh during the time of Nasir-ud-Din Qabacha, and subsequently entered into a relationship of spiritual discipleship at the court of Iltutmish.

Shams-ud-Din Khwarazmi

Maulana Shams-ud-Din Khwarazmi is counted among the most distinguished religious and saintly figures of the Subcontinent. In the first half of the seventh century after the Hijrah, on account of the Mongol upheaval, he was compelled to leave his homeland. He stood among the foremost of scholars and teachers, and was regarded as one of the most eminent and distinguished figures of his age.

Maulana Nasir Khwarazmi was born during the time when Sultan Qutb-ud-Din Aibak (602–607 AH) was engaged in consolidating and stabilizing the Sultanate of Delhi. Having migrated and arrived in India, Maulana Nasir-ud-Din made the capital city of Delhi his home, and there he began his work of preaching, guidance, teaching, and instruction. Maulana Nasir Khwarazmi's mastery of jurisprudence and the various fields of learning had already spread his renown far and wide throughout the world of scholarship. Sultan Ghiyath-ud-Din Balban, too, was a great admirer of Maulana Nasir Khwarazmi's knowledge, excellence, and spiritual stature; and so, in recognition of his scholarly accomplishments and distinguished qualities, the Sultan bestowed upon him a title, thereby making him one of the most honored and beloved figures within his own realm. In praise of Maulana Nasir-ud-Din Khwarazmi, the most distinguished poet of that age composed a qasidah (ode), one verse of which runs:

شما کنوں بکال دل دوستان شدی
مستوفی ممالک ہندوستان شدی

Translation: O Sheikh! In keeping with the heartfelt wishes of your friends, you have been appointed as head without any hesitation.

Maulana Nasir Khwarazmi possessed a genuine love of learning and was also renowned for his wit and refined temperament. Known by such titles as 'Arif Billah (Knower of Allah), Ustadh al-Asatidha (Teacher of Teachers), Sadr al-Afadil (Foremost among the Learned), Yagana-e-Asr (Unique of the Age), and Khas al-Mulk Mustawfi al-Mamalik, Maulana Nasir-ud-Din Khwarazmi passed away in 649 AH.

Burhan-ud-Din Balkhi

Maulana Burhan-ud-Din Balkhi was counted, in his time, among the most eminent and exalted jurists. A mufti and muhaddith of universal renown, his full name was Maulana Nasir Burhan-ud-Din Muhammad Balkhi. Whose father bore the illustrious name Sheikh Abu al-Khair As'ad Balkhi. Maulana Burhan-ud-Din Balkhi was born and came to be known accordingly. Maulana Burhan-ud-Din Balkhi's renown for learning and practice endured for a considerable period as one of the foremost figures of the early era of the Delhi Sultanate. Dr. Muhammad Ishaq has established, through research, that Maulana Burhan-ud-Din Mahmud's year of death was 647 AH, though there are those who dispute this and hold that he passed away in another year. According to *Hadith-e-Mu'minin*, his date of death and burial place in Delhi are recorded; his shrine lies in a serene and blessed location.

Khwaja Muhammad Gesu Daraz

Hazrat Khwaja Muhammad Gesu Daraz is counted among the most eminent scholars and spiritual masters of the Indo-Pak Subcontinent. He rendered magnificent and unforgettable services in the propagation and spread of Islam, and in the moral and religious reform and upbringing of the Muslim community. Sayyid Muhammad Gesu Daraz took up permanent residence in Delhi in the year 721 AH [sic]; he was still but four years of age when his father and grandfather began instructing him in the conventional branches of learning, and it was some years later that he arrived in Delhi in the company of his father and his brother, Husain ibn Yusuf. Among the celebrated teachers of that era, Khwaja Muhammad Gesu Daraz is recorded as having been a special disciple of Maulana Sayyid Sharif-ud-Din Ya'qubi, Maulana Taj-ud-Din al-Muqtadir, and the jurist and lecturer Allama Qazi Abdul Muqtadir al-Kindi, before whom he sat as a student to complete his formal education. Among the most celebrated saints of the popular Sufi orders of the Subcontinent—the Chishtiyya and the Suhrawardiyya—Hazrat Gesu Daraz was the very first to devote his full attention to writing and compilation. The number of his written works is said to exceed a hundred, composed over the course of his long life. Hazrat Gesu Daraz passed away on the 25th of [the month], 825 AH [sic], and was buried in Gulbarga, where his shrine remains a place of pilgrimage for people from all walks of life, and has itself become a source of the city's renown.

Shihab-ud-Din Dawlatabadi

Qazi Sheikh Shihab-ud-Din Dawlatabadi al-Hanafī is counted among the most eminent scholars and jurists of the Indo-Pak Subcontinent. He bore the title Malik al-Ulama (King of the Scholars), and his ancestral homeland was Ghazni. The Qazi was a man of prolific scholarship, and among his works was *Sharh Kafiyah*, which became renowned throughout the world of learning even during his own lifetime. His second book, *Al-Irshad*, was likewise a work of great refinement, one that had no equal.

His third book, *Bada'i' al-Bayan*, is unmatched in the science of rhetoric (balaghah); his commentary on the Qur'an is titled *Bahr Mawwaj*. His fourth work concerned the principles of jurisprudence; his fifth was a treatise titled *Taqsim al-Ulum* (The Division of the Sciences); his sixth, a treatise called *Hayat al-Sina'*; his seventh, a treatise titled *Manaqib al-Sadat*; and his ninth was a qasidah titled *Banat Su'ad*. Beyond these, he composed numerous other books and treatises. Qazi Shihab-ud-Din Dawlatabadi's book known as *Al-Irshad*, or *An-Nahw*, remained widely used as a standard curricular text, and in the view of some scholars, this—along with his celebrated work *Kafi*—was among his most renowned compositions.

Malik al-Ulama Sheikh Shihab-ud-Din Dawlatabadi passed away in Jaunpur and was buried there. According to *Sadr al-Sana'in Anjuman*, his year of death was 828 AH.

Ali Muttaqi Jaunpuri

Sheikh Ali Muttaqi Jaunpuri is counted among the most renowned religious and spiritual luminaries of the Indo-Pak Subcontinent. He was a scholar of profound learning, a muhaddith of exalted rank, an eminent exegete, and an exemplary student of the Qur'an, and alongside this he was also a man of spiritual love and inner rank, possessed of true devotion. His name and lineage were as follows: Ali ibn Husam-ud-Din ibn Abdul Malik ibn Qazi Khan, Ali Muttaqi Jaunpuri. Sheikh Ali Muttaqi Khan followed the Hanafi school of jurisprudence, and Ala-ud-Din ibn Husam-ud-Din Muttaqi held a spiritual affiliation with the Qadiriyya order. The great scholars of that era observed a strict adherence to the boundaries of the Shariah in their spiritual path. After the time of Sheikh Husam-ud-Din Muttaqi, he arrived in Multan, where he studied the commentaries *Bada'i* and *Mu'in al-'Ilm* under Sheikh Husam-ud-Din Muttaqi Jaunpuri. He then journeyed to the Hejaz, and it was there that Ali Muttaqi Jaunpuri passed away on the 2nd of Jumada al-Awwal, 945 AH. He was buried in Jannat al-Mu'alla, near the sacred grave of Hazrat Fudayl ibn Iyad.

Khwaja Muhammad Baqi Billah

Hazrat Khwaja Muhammad Baqi Billah was born on 5 Dhu al-Hijjah 971 AH (15 July 1564 CE) in Kabul. His given name was Muhammad, and his title was Razi al-Din. However, throughout the Islamic world, he became widely known as Baqi Billah, Muhammad Baqi Billah, or Abd al-Baqi.

In his youth, he travelled to Kashmir, where he benefited spiritually from Sheikh Baba Wali. After spending some time in Sambhal, Ludhiana, Garh Mukteshwar, Sirhind, and Delhi, he eventually reached Bukhara on the advice of Sheikh Qutb al-Alam. There he presented himself before the renowned spiritual scholar Mawlana Khwajagi. After only a short period in his company, he was granted the khirqah of khilafah (cloak of spiritual succession). Mawlana Khwajagi initiated him into the Naqshbandi order and instructed him to return to the Indian subcontinent. Hazrat Khwaja Muhammad Baqi Billah passed away at the age of forty on 26 Jumada al-Thani 1012 AH (30 December 1603 CE). The phrase "Fakhr-e-Islam" represents the chronogram of his death. His shrine in Delhi remains a well-known place of pilgrimage.

Mir Masum Bhakkari

Mir Masum Bhakkari was among the distinguished nobles and eminent scholars of the Mughal period. He was renowned for his piety, bravery, generosity, and noble character. Owing to his exceptional wisdom, strong determination, and remarkable administrative abilities, he advanced rapidly through the ranks, earned the confidence and favour of the Mughal rulers, and was appointed to high offices.

Mir Masum's ancestors belonged to the famous Sayyid family of Termez (Tirmidh). His forefathers had migrated from Termez and settled in Kandahar. Such was his generosity that he regularly sent financial assistance from the Mughal capital, Agra, to the people of his ancestral town of Bhakkar. A distinguished scholar, accomplished man of letters, noted historian of the Akbari period, and an eloquent poet bearing the title Amin al-Mulk, Mir Masum Bhakkari passed away in 1015 AH (1606 CE). He was buried near the River Indus in Sukkur, in the remarkable mausoleum that is today known as the Tomb (or Dome) of Mir Masum Bhakkari.

Issa Jund Allah

Sheikh Issa Jund Allah was among the distinguished scholars and eminent Sufi saints of the eleventh century AH. In addition to preaching and propagating Islam, he rendered remarkable and valuable services in the fields of teaching, moral guidance, and the spiritual training and reformation of the people.

His personal name was Isa, while Masih al-Awliya ("The Messiah of the Saints") and Jund Allah ("Soldier of God") were his honorific titles. His lineage is recorded as: Isa, son of Qasim, son of Yusuf, son of Rukn al-Din, son of Maruf, son of Shihab al-Din, known as al-Shihabi al-Jandi al-Sindh al-Hindi. The ancestors of Sheikh Isa Jund Allah belonged to Pat, a well-known town in the Sehwan region, which, according to tradition, had been settled by his forefathers. In *Tazkirah Sufiya-e-Sindh*, Maulana Ijaz-ul-Haq Qudusi writes that Sheikh Isa was among those saints who migrated from Sindh and settled in Burhanpur.

Masih al-Awliya Sheikh Isa Jund Allah Qadiri Shattari passed away in Burhanpur on 14 Shawwal 1031 AH and was buried in his place of worship. Abd al-Rahim Khan-i-Khanan later had a dome constructed over his shrine.

Mirza Ghiyas Beg

Mirza Ghiyas Beg Tehrani occupied a distinguished position among the nobles of the Mughal Empire. He was regarded as one of the leading scholars and eminent teachers of his time. His scholarly stature can be judged from the fact that, after the completion of the first two volumes of the Jahangir Nama, the first volume was presented to him for review.

Besides being a man of learning and wisdom, he was known for his excellent character and refined manners. He earned widespread recognition for his eloquence, gentle temperament, courtesy, and noble nature.

Mirza Ghiyas Beg was of Iranian origin and followed the Shia school of thought. His father, Khwaja Muhammad Sharif, who wrote poetry under the pen name Bahri, served as a minister to Shah Tahmasp Safavi, the ruler of Iran. Khwaja Muhammad Sharif passed away in 984 AH (1576 CE), leaving behind two sons: Aqa Muhammad Tahir, who used the pen name Musalli, and Mirza Ghiyas al-Din Muhammad, who became widely known as Mirza Ghiyas Beg. He was married to the daughter of Mirza Ala al-Dawlah Aqa Mulla.

Ghiyath Beg was compelled to migrate after the death of his father, having fallen victim to the hardships of changing circumstances. Under extremely difficult conditions, he arrived in the Indian subcontinent during the reign of the Mughal emperor Akbar. He was accompanied by his two sons and one daughter. During the journey, all of their belongings were looted, leaving them with only two riding animals, which they took turns using. When they reached Kandahar, another daughter, Mehr-un-Nisa, was born. This Mehr-un-Nisa later became the wife of Sher Afghan. After Sher Afghan's tragic death, she married Emperor Jahangir, became his favourite consort, and was thereafter known as Nur Jahan, the Queen of India. Mirza Ghiyath Beg's mausoleum was built in Agra by Queen Nur Jahan.

Hazrat Mian Mir Lahori

Hazrat Mian Mir's given name was Muhammad Mir. However, some historians have recorded his name as Mir Muhammad, while his commonly known titles were Mian Mir and Shah Mir. Out of respect, people affectionately addressed him as Mian Jio and Bala Pir. The word Mian means *master* or *respected person*, while Jio is an honorific used to express reverence and respect.

He was born in 957 AH / 1550 CE in the town of Siwistan, situated near the historic city of Thatta. Some historians have referred to this town as Sehwan. Hazrat Sheikh Mian Mir, a distinguished mystic, eminent scholar, and unparalleled man of learning, passed away in 1044 AH / 1633 CE. His blessed shrine is located in Ghiyathpur, near the Grain Market (Galla Mandi) in Alam Ganj, close to Lahore Cantonment.

Shukr Allah Shirazi

Mulla Shukr Allah Shirazi was one of the prominent personalities of the Mughal period. He was an authority in both the rational and transmitted sciences and was renowned for his exceptional eloquence and rhetorical excellence. Allah had blessed him not only with profound knowledge and scholarship but also with wealth and high social standing. He possessed complete mastery of the religious sciences and was equally proficient in astronomy, geometry, and mathematics. He was also a brave and courageous soldier, a successful military commander, a capable and efficient administrator, a prudent statesman, and a conscientious government official.

Mulla Shukr Allah was born in Shiraz, the famous and beautiful city of Iran, where he received his education and training. He later left his homeland to seek better opportunities and make his fortune.

During the reign of Emperor Jahangir, he arrived at the port of Surat by sea and from there settled in Burhanpur. Since he was a man of exceptional learning, wisdom, intelligence, integrity, and remarkable administrative ability, and had successfully led several important military campaigns, he quickly earned recognition and respect. Mulla Shukrullah Shirazi passed away on 12 Ramadan 1048 AH / 7 January 1639 CE. The chronogram for the year of his death was derived from the phrase "Ze Khubi Bard Goy-e Neknami." His mausoleum is located in Agra and is popularly known as the Chini Ka Rauza (China Tomb).

Muhammad Aslam Herawi

Qazi Muhammad Aslam Herawi Lahori was among the distinguished religious scholars and intellectuals of the Mughal period. He rendered valuable services as Qazi-e-Lashkar (Military Judge) and Qazi of Kabul during the reigns of two successive Mughal emperors, Nur-ud-Din Jahangir and Shah Jahan. Owing to his scholarship, integrity, piety, trustworthiness, and devotion to duty, he was held in high esteem by both emperors, members of the royal court, and the general public.

Qazi Muhammad Aslam belonged to an influential scholarly family of Herat. He was a descendant of Maulana Khwaja Kuhi. Khwaja Kuhi's grandson, Maulana Mir Kalan, was one of the eminent religious scholars of his time and became widely known as Mir Kalan Muhaddith. Mughal Emperor Akbar held Mir Kalan Muhaddith in great respect and appointed him as the tutor of Prince Jahangir. Besides educating Jahangir, Mir Kalan Muhaddith taught numerous students, particularly in the field of Hadith. He passed away in Agra and was buried there.

Danishmand Khan

Danishmand Khan was counted among the leading nobles, renowned scholars, and distinguished men of learning of the Mughal era. Maulana Danishmand possessed mastery over both the exoteric and esoteric sciences. Besides being well versed in the commonly taught Islamic sciences—particularly Hadith, Fiqh (Islamic jurisprudence), and Tafsir (Qur'anic exegesis)—he was also highly knowledgeable in astronomy, geometry, logic, and theology (Kalam). He was an accomplished debater, an exceptionally pious and virtuous man, sincere, deeply religious, and known for his humble and ascetic way of life.

Danishmand Khan's original name was Mulla Shafi'i Yazdi. He was a native of Iran and came to the Indian subcontinent in search of livelihood. His exceptional scholarship, distinguished abilities, and noble qualities soon reached the ears of the Mughal Emperor Shah Jahan, who himself was a learned ruler, a patron of knowledge, and a great admirer of scholars. Consequently, Shah Jahan summoned him to the royal court and appointed him to the imperial service. The renowned scholar of his time, Danishmand Khan, passed away on 12 Rabi' al-Awwal 1081 AH (18 July 1670 CE) and was laid to rest in Agra.

Hazrat Khwaja Bayazid Bastami

His given name was Tayfur Isa, and he was honored with the title Sultan al-‘Arifin (The King of the Gnostics). His lineage is as follows: Tayfur Isa ibn Adam ibn Tarusan. His forefathers were fire worshippers and residents of Bastam. His grandfather embraced Islam in the latter part of his life.

Hazrat Khwaja Bayazid Bastami benefited spiritually from 113 spiritual masters (mashayikh) during his lifetime. Among his most distinguished teachers were Imam Ja‘far al-Sadiq, Abu Hafs, Yahya Mu‘adh al-Razi, and Shafiq Balkhi. While studying at the madrasa, he was once reciting Surah Luqman when he reached the following verse:

Translation: “*Be grateful to Me and to your parents.*”

This verse affected him so profoundly that he sought permission from his teacher and returned to his mother. When she asked the reason for his visit, he recited the verse and said, “My heart has been deeply moved by this verse, and I have come to tell you that it is difficult for me to fulfill both responsibilities equally. Therefore, either entrust me entirely to the service of Allah or keep me with you.” His mother replied, “I relinquish my right over you and dedicate you to the service of Allah.”

Thereafter, he departed from Bastam and spent thirty years in the wilderness, devoting himself to worship and spiritual discipline. On one occasion, he presented himself before Imam Ja‘far al-Sadiq. The Imam said, “Bayazid, bring me the book from the shelf.” Bayazid asked, “Master, which shelf?” Imam Ja‘far al-Sadiq replied, “You have been here for so long, and yet you still do not know where the shelf is?” Bayazid replied, “Since the day I arrived here, out of reverence and respect for you, I have never raised my eyes to look at anything in this place.” Upon hearing this, the Imam said, “If that is the case, then return to Bastam. Your spiritual training has been completed.”

Hazrat Bayazid Bastami once said, “For thirty years I remained engaged in seeking Allah. But when I reflected deeply, I realized that it was Allah who had been seeking me, and I was the one sought by Him.” He also said, “For thirty years, whenever I mention the name of Allah, I perform ablution three times beforehand.” Hazrat Bayazid Bastami passed away on 15 Sha‘ban 261 AH (874 CE). However, Mawlana Jami, citing *Tabaqat*, records the year of his death as 234 AH. His shrine is located in Bastam.

Syed Kamal al-Din Tirmizi Abidi:

Syed Kamal al-Din Tirmizi was a descendant of Syed Husayn Asghar, the youngest son of Imam Zayn al-Abidin. Husayn Asghar took part alongside his elder brother, Hazrat Zayd al-Shahid, in the campaign that Hazrat Zayd launched against the killers of Imam Husayn and those responsible for the atrocities committed at Karbala. As Husayn Asghar was considerably younger than Hazrat Zayd, some people mistakenly believed him to be Hazrat Zayd’s son.

Consequently, some historical works refer to Syed Kamal al-Din Tirmizi as Zaidi. The shrine of Syed Husayn Asghar in Iran continues to be a place of spiritual devotion for his followers.

Syed Kamal al-Din Tirmizi came to India from the city of Termez (present-day Uzbekistan) to preach Islam. He invited the local ruler of Kaithal, near the well-known city of Karnal in Haryana, to embrace Islam. Initially, the ruler opposed him but did not prevent him from preaching. As the local population became increasingly impressed by Syed Kamal al-Din's teachings and exemplary character and began accepting Islam in large numbers, the ruler eventually embraced Islam as well.

The ruler's conversion displeased his ministers and nobles. They imprisoned him and launched an attack on the hospice of Syed Kamal al-Din Tirmizi. Syed Kamal al-Din Tirmizi and his son fought bravely and were martyred. His shrine still stands in Kaithal. After the martyrdom of Syed Kamal al-Din Tirmizi, his descendants continued his mission of preaching Islam throughout the Indian subcontinent. One of his distinguished descendants, Mir Syed Ghiyath al-Din, fought valiantly against the British during the War of Independence of 1857 as the Chief of Army Staff to the Rani of Jhansi, and was martyred in the battle.

After the establishment of Pakistan, his descendants migrated there. Some settled in Mianwali, Sargodha, Sillanwali, Khanewal, Kabirwala Pakka, and Shahpur. My grandfather, Syed Imtiaz al-Din Shah Tarandi, who served as the Station House Officer (SHO) during the British period (a position then commonly known as *Darogha Sahib*), settled in Shahpur with his family. My father, Syed Ejaz al-Din Shah Tarandi, and my grandfather, Syed Imtiaz al-Din Shah Tirmizi, are buried near the shrine of Shah Muhammad Shah Shirazi in Shahpur City, Sargodha District. May Allah Almighty grant them His forgiveness.

Mir Syed Ghiyath al-Din Tirmizi:

Muslims ruled the Indian subcontinent for nearly one thousand years. During this period, they not only ensured religious freedom for followers of all faiths but also carried out numerous initiatives for the welfare of the general public. In contrast, the British colonial administration regarded the people of the subcontinent as being no better than slaves. Consequently, during the War of Independence of 1857, people from every religion and every community participated wholeheartedly, each according to their ability, in the struggle to free the country from British rule.

Among the prominent figures of the War of Independence, the Rani of Jhansi needs no introduction. Even British historians, despite being her adversaries, acknowledged her bravery, administrative abilities, and military leadership, and mentioned her with respect. The Rani of Jhansi was born into a Maharashtrian Brahmin family in 1828. Her birth name was Manikarnika. She married Raja Gangadhar Rao of Jhansi in 1842, and after her marriage, the Raja gave her the name Lakshmibai. In 1851, Lakshmibai gave birth to a son who died at the age of four months. As they had no other children, Raja Gangadhar Rao adopted a boy from his family named Anand Rao as his adopted son.

On 21 November 1853, the Raja suddenly fell ill and passed away. The British Government of the time regarded this as an opportunity to annex his kingdom. Lord Dalhousie, the Viceroy of India, confiscated the State of Jhansi and fixed a monthly pension of Rs. 5,000 for the Queen. (*1857 aur Aaj*, by Ahmad Saleem).

Deeply distressed by this injustice, the Rani resolved to struggle against British oppression. She declared that her fight would ultimately become a war for the freedom of India. The Rani then established contacts with Indian revolutionary leaders who supported the cause of independence. Among them, Raja Tantia Tope and her late husband's friend, the retired police officer Mir Syed Ghiyath al-Din (Abidi) Tirmizi, deserve special mention. Mir Syed Ghiyath al-Din Tirmizi was a descendant of Imam Zayn al-Abidin. His ancestor, Syed Kamal al-Din Tirmizi, had migrated from Tarand (present-day Uzbekistan) during Mahmud of Ghazni's invasion of Delhi and began preaching Islam in Kaithal, in the district of Karnal. (*Imperial Gazetteer of India*, Vol. XV, p. 51).

Another distinguished ancestor of the same family, Mir Shams al-Din Tarandi, served among the ministers of Amir Timur and was granted the jagir of Pundri. (*Tarikh-i-Hindustan*, by Maulvi Muhammad Zakaullah Dehlavi, Vol. II, p. 70). In 1761, this jagir of Pundri was forcibly occupied by the forces of a Sikh chief named Bhai Vaisha Singh. (*Tazkirah Ru'asa-e-Punjab*, by Sir Lepel H. Griffin and Colonel Massy, p. 4). In 1856, Mir Ghiyath al-Din Tirmizi recruited many young men from the district of Karnal, the majority of whom were Syed youths, into the army of Rani Lakshmibai. He personally began providing them with military training in the hills of Bundelkhand. This training continued in complete secrecy for nearly one and a half years. By the beginning of 1857, however, the British authorities received incomplete information regarding these preparations. In order to verify these reports and to dissuade Mir Ghiyath al-Din from assisting Rani Lakshmibai, the Deputy Commissioner of Karnal sought the assistance of Henry Lawrence, the Commissioner of Oudh and an old friend of Mir Ghiyath al-Din.

Through a letter, Henry Lawrence attempted to persuade Mir Ghiyath al-Din to refrain from supporting the Rani. In return, he offered to restore to him his ancestral estate at Pundri, which had been seized by Bhai Vaisha Singh in 1761 and had later come under British control following the death of Udha Singh. Mir Ghiyath al-Din did not reply to this letter. Instead, he went into hiding with his companions in the hills of Bundelkhand and further intensified their preparations. Meanwhile, Henry Lawrence was killed in 4 July 1857 during the attack by the revolutionaries on Lucknow, and with his death all further opportunities for communication came to an end.

On 23 March 1858, a large British force under the command of General Sir Hugh Rose launched an attack on Jhansi. A fierce battle continued for nine days between the freedom fighters and the British army. During this period, Mir Ghiyath al-Din, accompanied by his companions, repeatedly emerged from the fort of Jhansi and carried out guerrilla raids, inflicting considerable casualties and material losses upon the British forces. After nine days of siege, owing to the treachery of a few individuals, the British succeeded in capturing the main gate of the fort. Khuda Bakhsh and Ghulam Ghaus, two of Mir Ghiyath al-Din's close companions and brave commanders, were martyred in this battle. (*1857 aur Aaj*, by Ahmad Saleem). Accompanied by her loyal companions—including Mir Ghiyath al-Din—Rani Lakshmibai tied her adopted son to her back and escaped from the fort under the cover of darkness.

Riding continuously for two nights and one day, she reached Kalpi, approximately 110 miles away. There, she reorganized her forces and began preparing for another battle.

A few days later, the British army under Brigadier Whitlock advanced to within forty miles of Kalpi. Another fierce battle ensued, lasting several days. The freedom fighters displayed remarkable courage, but they were ultimately defeated because of the superior equipment and overwhelming numerical strength of the British army. During this battle, Mir Ghiyath al-Din fought with exceptional bravery and was martyred.

Recognizing the gravity of the situation, Rani Lakshmibai fled to Gwalior, where she joined another renowned warrior, Tatyā Tope. The British army pursued the Queen of Jhansi and reached Gwalior, where they launched yet another attack. On 17 June 1858, Rani Lakshmibai was killed after being struck by a bullet. According to another account, after being wounded, the Queen performed sati herself. Thus, the British were permanently rid of a fearless, valiant, and highly capable military leader who had remained one of the foremost champions of India's struggle for freedom.

Mir Ghiyath al-Din's great-grandson, Mir Syed Imtiaz al-Din Tarandi, who was serving as a police officer in Panipat at the time of the Partition of India, ordered his men to open fire on Sikhs who were massacring refugees aboard a train. To avenge this action, Sikhs attacked his house. They threw his young son, Mir Ayaz al-Din, from the roof of their three-storey house into the street below, martyring him, and looted all of their belongings.

After the establishment of Pakistan, Mir Imtiaz al-Din Tarandi migrated with his surviving family to Shahpur, Sargodha, where he later passed away. Mir Syed Imtiaz al-Din had two sons: the elder was Mir Syed Ejaz al-Din, and the younger was Mir Syed Riaz al-Din (Syed Sarfaraz Hussain). Mir Syed Ejaz al-Din was my father.

محرمی از رنس
 اوده (۵ اپریل ۱۸۵۷ء)
 عزیز من میر سید غیاث الدین!
 ایضا است در محرمی تو توانا باشی - سال گذشته خوب یاد داشتیم بر مرقع
 سال ولادت ملکه حلاکتی میخوانی سال کنال بسلسله طعام نیم روز
 و مرارت و قناریت می بود و چسب گفتگو تو بودم خوشگوار می باشی
 شایر بود این چسب گفتگو کنال و افرین تو از تو بگفته دست منم کار که خوشی
 گفت در اصل علم او آید منم که جماعت تو در سلطنت بود تو امواد تعاون
 است برای منم در مهم لشکر و این مهم و معاون او با جماعت منم سلطنت
 باید در خلق باز داشت که طبعه خلق او باز داشت عظیم مقصد با ازیس
 مروت او در پی گفتگو کنال ترا شکر گزار باشی و او مدعی کرده
 است بر مرقع و آمد لار در لهوری بر خط و کنال درخواست گزار باشی
 که از پی لورگی در در ملکیت بزرگمان ترا است در قبضه اسلاف - اوده و اسلاف
 است باز گردانند - خاندان تو بگفته باقی خود بنفیس نفس کنی یا ترا
 امید کردم که فلاح کنی ای پر مغرور این بفرور عمل می کند
 فیروان دیشتر
 محرمی
 والسلام

Letter from the Commissioner of Oudh, Henry Lawrence, to Mir Syed Ghiyath al-Din



Urdu and English Translation of Henry Lawrence's Letter

The Arrival of the Sayyids in Kashmir

The Sayyids played a significant role in the arrival of Islam in the Indian subcontinent and its rapid spread. The first among them to come to Kashmir for the propagation of Islam was Hazrat Baba Bulbul Shah, who is also referred to in historical sources as Shah Bulbul and Shah Bilawal. He arrived in Kashmir in 725 AH, and passed away in 727 AH in Srinagar. He built the first mosque in Kashmir, which remained under government occupation for a long period before being restored in 1931. His shrine is located in the Langer locality. The second eminent Sayyid to arrive in Kashmir was Sayyid Simnani, whose shrine is situated in Kulgam.

The largest group of Sayyids entered Kashmir during the reign of Sultan Qutb al-Din in 781 AH, accompanying Hazrat Amir Kabir Sayyid Ali Hamadani, widely known as Shah Hamadan. Besides Hamadan and Simnan, Sayyids from many other regions also migrated to Kashmir, where they eventually spent the rest of their lives and were laid to rest. These regions included Sistan, Khurasan, Khwarazm, Madinah, Kirman, Khatlan, Makkah, Kasan (near Ma Wara' al-Nahr), Shiraz, Surkhab (near Tabriz), Baghdad, Rum, Syria, Andarab, Turkestan, Bukhara, Balkh, Tun (Iran), Bayhaq, Herat, Basra, and several other places.

Among the prominent Sayyid families of Kashmir are the Sadat Dawarki, Sayyid Dawud Dawarki, and the Sadat Hamadaniyah, who are also known as the Pirzadas. They are descendants of Sayyid Taj al-Din, the nephew of Hazrat Amir Kabir Sayyid Ali Hamadani, along with his close relatives.

Sadat Mantiqi and Bahiqi

This lineage traces its origin to the distinguished saint Sayyid Husayn Mantiqi. He migrated to Kashmir from the city of Bayhaq in Khurasan during the reign of Sultan Zain-ul-Abidin, also known as Bud Shah. Since he had attained exceptional mastery in the science of logic (*mantiq*), he, along with his descendants, came to be known as the Mantiqi family.

Sadat Andarabi

Among the descendants of Hazrat Imam Husayn (A.S.), the beloved grandson of the Holy Prophet (PBUH), was a noble figure named Sayyid Muslim, who belonged to the fourteenth generation of the Imam's lineage. For certain reasons, he left the land of Hijaz and settled in Andarab, a well-known town situated between Kabul and Balkh. His descendants remained in Andarab for nine generations. The tenth-generation descendant, Sayyid Ahmad Andarabi, who was the nephew of Hazrat Amir Kabir Sayyid Ali Hamadani, migrated to Kashmir from his ancestral homeland in the company of the revered saint.

Sadat Naqshbandia

There are two Naqshbandis Sayyid families in Kashmir. The first traces its lineage to Hazrat Khwaja Khawand Mahmud Naqshbandi Attari, who came to India and Kashmir during the reign of Emperor Jahangir. The second family descends from Hazrat Khwaja Abdul Rahim Naqshbandi Ahrari, also known as Sheikh Kaman, who arrived in Kashmir during the reign of Emperor Muhammad Shah Ghazi.

The Movements for the Creation of P-akistan

A few years ago, on the beautiful morning of 23 March, a group of students—who were classmates of my son—requested that I share my thoughts on the Pakistan Resolution, as well as the background and objectives behind the creation of Pakistan. It was a matter of great satisfaction for me to see that today's youth are taking such a keen interest in the history of their country.

During that lengthy discussion, the essence of what I shared was as follows: Before discussing the objectives of the Pakistan Resolution, let us first express our gratitude to Allah Almighty, who blessed us with an independent homeland endowed with breathtaking natural beauty and abundant resources.

On this occasion, I would like to recite the following verse in tribute to the workers of the Pakistan Movement:

ہمارا خون بھی شامل ہے تزمینِ گلستان میں
ہمیں بھی یاد کر لینا چمن میں جب بہار آئے

This means that, first and foremost, we should remember those to whom we owe a great debt and pray for the forgiveness of all those who took part in the Pakistan Movement in general, and especially for Allama Muhammad Iqbal, Quaid-e-Azam Muhammad Ali Jinnah, Chaudhry Khaliquzzaman, and Maulana Zafar Ali Khan. May Allah Almighty elevate the ranks of all those who, through their tireless struggle, made it possible for us to attain an independent homeland.

Having offered these prayers, I would now like to explain the background of the Pakistan Resolution.

Background

According to Quaid-e-Azam Muhammad Ali Jinnah, Pakistan came into existence the very day the first person in the Indian subcontinent embraced Islam. This statement is of profound significance and far-reaching importance. When the first Hindu in the subcontinent accepted Islam, his ties with his former Hindu faith were completely severed, and he became an honoured member of a new religion—Islam. As he adopted the Islamic way of life, customs, religious teachings, acts of worship, values, and social norms, all of which differed from those of the Hindus, he gradually realized that he no longer belonged to his former community.

It was against this backdrop that, while presiding over the Annual Session of the All-India Muslim League, held in Allahabad in December 1930, Allama Muhammad Iqbal declared in unequivocal terms that Hindus and Muslims were two distinct nations. Their politics, culture, civilization, social systems, and ways of life were fundamentally different. Therefore, harmony between them was impossible. He concluded that the only practical solution to the problems of the Indian subcontinent was the establishment of a separate and independent state for the Muslims of India.

At the same session, Quaid-e-Azam Muhammad Ali Jinnah, speaking about the ultimate objective of the Muslims, said:

"People ask me what our ultimate destination is. The answer is perfectly clear: we shall not permit either Britain or Gandhi to rule over the Muslims. We seek complete independence and self-government."

The Pakistan Resolution

The 27th Annual Session of the All-India Muslim League commenced with great enthusiasm on 22 March 1940 at Minto Park (now Iqbal Park) in Lahore. The venue was beautifully decorated with colourful flags and verses of Allama Iqbal. During his address, Quaid-e-Azam Muhammad Ali Jinnah urged the audience:

"Come forward as servants of Islam. Organize the people economically, socially, educationally, and politically."

On the following day, 23 March 1940, the Muslim League held a grand public gathering—its 27th Annual Session—at Minto Park, Lahore. The gathering was attended by more than 100,000 people. The Premier of Bengal, Sher-e-Bangal Maulvi A. K. Fazlul Huq, formally moved the resolution for approval. He stated that the federal scheme proposed under the Government of India Act was impracticable under the prevailing circumstances and, therefore, entirely unacceptable to the Muslims of India.

Some historians, however, maintain that this historic resolution was moved by Nawabzada Liaquat Ali Khan. Whatever the case, the first leader to second and support the resolution was Chaudhry Khaliquzzaman. He was followed by Maulana Zafar Ali Khan, Sardar Aurangzeb Khan, Haji Sir Abdullah Haroon, Nawab Ismail Khan, Qazi Muhammad Isa, and I. I. Chundrigar, all of whom publicly endorsed the resolution.

The Outcome of the Resolution

The objective of this resolution was the establishment of a sovereign and independent state where Muslims, along with other religious minorities, could live freely and practise their respective beliefs without hindrance. By the grace of Allah, our elders, through immense sacrifices and tireless struggle, succeeded in securing for us a beautiful and great homeland.

This country has been blessed with countless natural resources. It possesses abundant river systems that provide water for agriculture and hydroelectric power generation, rich mineral deposits, oil and natural gas reserves, courageous and resilient youth, elders who embody compassion and wisdom, and a warm-water coastline that facilitates international trade. No matter how much we thank Allah Almighty, our gratitude can never fully match the countless blessings He has bestowed upon us.

During the discussion, a young student suddenly asked, "Uncle, what is the future of this country?" I replied, "Insha'Allah, it is a very bright one. If your generation continues to pursue knowledge with sincerity and works with dedication, Pakistan will soon stand among the ranks of the developed nations."

With those words, the gathering came to an end. As the young participants departed, their faces reflected confidence and hope—a sight that brought me great encouragement and satisfaction.

The Present Situation and the Future

Two days ago, one of my son's friends called me. The young man sounded deeply worried. He said, "Uncle, you told us that Pakistan has a very bright future, but now law and order are deteriorating, investors are leaving the country, and unrest is increasing."

I replied, "Yes, it is true that today we are once again surrounded by numerous challenges and both visible and unseen adversaries. Even so, I firmly believe that Pakistan's future is extremely bright. Difficult times are a part of every nation's journey. This unrest and these problems are only temporary. In fact, I believe that Allah Almighty is preparing us for a brighter future that lies ahead."

At such times, we should remember the following verse by Allama Iqbal:

تندی بادِ مخالف سے نہ گھبرائے عقاب
یہ تو چلتی ہے تجھے اونچا اڑانے کے لیے

My message to all the youth today is this:

Maintain confidence in yourselves. Spread love among one another. Do not become upset with your own people over trivial matters, and do not create divisions. Acquire religious, worldly, technical, and scientific knowledge. Be grateful for the blessings that Allah Almighty has bestowed upon you, and remain steadfast.

Pakistan, God willing (Insha'Allah), will achieve great progress. Because of our future generations, our resources, and our hard work, those generations themselves will one day say: "Pakistan is a priceless gift from Allah Almighty, and there is no other country like it on the face of the earth."

نہیں اقبالِ ناامید اپنی کشتِ ویراں سے
ذرا نم ہو تو یہ مٹی بڑی زرخیز ہے ساقی

Freedom and the Sacrifices of Muslim Refugees

Even before the official announcement of the creation of Pakistan in 1947, achieved through the tireless struggle of Quaid-e-Azam and his associates, Hindus and Sikhs had already begun making extensive preparations for the mass killing of Muslims through mutual collaboration.

The Sikhs organized a large volunteer force known as the Akal Sena. In the princely Sikh states of Patiala, Nabha, Kapurthala, Faridkot, and others, arms manufacturing was rapidly expanded, and these weapons were distributed among Sikhs throughout Punjab. Furthermore, in 1946, the Maharaja of Patiala publicly announced that a large quantity of weapons had been stolen from the state arsenals. In reality, this was part of a carefully planned scheme, as the weapons had secretly been distributed among volunteer groups with the intention of launching coordinated attacks against Muslims when the signal was given.

Prominent figures such as Master Tara Singh, Sardar Swaran Singh, Isher Singh, Mjhail, Jathedar Mohan Singh, and Udhum Singh Nagoke played particularly active roles in these preparations. Meanwhile, the Hindu volunteer organization Rashtriya Swayamsevak Sangh (RSS) had long been engaged in secret military activities. Its members were stockpiling weapons and receiving combat training. As part of the final preparations, Shri Golwalkar undertook a secret tour of Punjab in November 1946. During this visit, he also traveled to Hoshiarpur, where closed-door meetings were held with senior volunteer leaders. Battle plans were reviewed, final instructions were issued regarding attacks on Muslim settlements, and additional weapons were distributed in preparation for widespread bloodshed.

After this, five members of the Seva Sangh, disguised as Muslims, visited the offices of the Muslim League and the Muslim National Guard in major cities. Introducing themselves as confidential representatives sent by the Commander-in-Chief of the Muslim National Guard, Punjab, they briefly referred to the extensive preparations allegedly being made by the Hindus and Sikhs against the Muslims. They then engaged in discussions regarding plans for possible Muslim counterattacks and, before departing, promised that large quantities of weapons would soon be supplied to the Muslim National Guard.

In reality, these Hindu agents had come under this pretext to assess the stock of weapons possessed by Muslims in each city. Of these five individuals, three were Hindu Pathans, as it was assumed that Pathans would immediately be identified as Muslims. This strategy proved successful—no one suspected them, and they accomplished their mission with considerable success.

By January 1947, nearly 50,000 Hindu Seva Sangh volunteers, fully armed and equipped, were reportedly awaiting the final order to begin the mass killing of Muslims in Punjab. Coordination and communication between the Hindu Seva Sangh and the Sikh volunteer force Akal Sena were personally supervised by Sardar Vallabhbhai Patel, one of the principal leaders of the Indian National Congress and, at the time, the Home Minister of the Interim Government of India.

In February 1947, another prominent Congress leader, Diwan Chaman Lal, arrived in Lahore from Delhi carrying a confidential letter on behalf of Sardar Patel. The final instructions contained in that letter were then conveyed. For quite some time in Punjab, and especially after the formation of Khizar's Ministry, preparations for the open massacre of Muslims reportedly began. However, Khizar Hayat Khan, whom the author describes as a traitor to the Muslims, along with other senior ministers such as Sir Muzaffar Ali Qizilbash, remained preoccupied with preserving their own positions and pleasing the British and the Hindus while attempting to undermine the Muslim League.

On the other hand, the statements being issued from the platform of the Muslim League made no attempt whatsoever to expose the alleged dangerous intentions of the Sikh Akal Sena or the Hindu Rashtriya Swayamsevak Sangh (RSS) against the Muslims. Consequently, the Muslim public was not informed of the true situation. Instead, they were continually urged to pursue the establishment of Pakistan peacefully and through constitutional means within the framework of British law.

Meanwhile, in an effort to seek protection from the hostility of the Hindus, Muslim families increasingly devoted themselves to the recitation of various prayers and supplications. In those regions whose future inclusion in either Pakistan or India remained uncertain, Muslims also began offering special prayers in mosques, hoping that their areas would become part of Pakistan.

16 August 1946 was observed by the Muslim League as the Direct Action Day to express its dissatisfaction with the British. The reasons behind this action are explained in detail in the chapter on the Cabinet Mission Plan. On that day, the Hindus, acting according to a pre-planned scheme, initiated the massacre of Muslims in Calcutta. While most Muslim men had left their homes to attend protest meetings, Hindu mobs attacked Muslim neighborhoods and began killing women and children. Within a week, nearly 5,000 people were killed in street-to-street fighting, the majority of them being Muslims.

Subsequently, in October 1946, Hindu-Muslim riots broke out in the districts of Noakhali and Tripura in Bengal. These disturbances were brought under control within two weeks, and approximately 300 people lost their lives. In Noakhali, most of those who were killed were Hindus. Following these events, Hindus organized protest gatherings throughout India and

spread hostility against Muslims. Even Mahatma Gandhi, the foremost Hindu leader, visited Noakhali to console the Hindus, and the government immediately implemented extraordinary security measures to safeguard Hindu lives and property. The inflammatory campaign carried out by the Hindus then led to the implementation of a pre-arranged plan to massacre Muslims in the province of Bihar. On 27 September 1946, Muslim homes were burned in the village of Baniabad in Muzaffarpur District, and 14 Muslims were martyred.

To express sympathy with the Hindus of Noakhali, the Congress government of Bihar observed "Noakhali Day" on 25 October 1946. Meetings and processions were held throughout the province, during which inflammatory speeches were delivered against Muslims. On that occasion, the massacre of Muslims began in Patna, the provincial capital. Similar violence occurred in Saran (Chhapra) District. Then, on 28 October 1946, anti-Muslim riots erupted in the cities of Bhagalpur and Munger, and within a day or two this wave of violence spread from the cities to smaller towns and villages.

On 26 October 1946, communal violence was deliberately instigated in the city of Chhapra. The following day, Mr. Sinha, the Congress Chief Minister of Bihar, arrived in Chhapra. The Muslims believed that peace and order would now be restored. However, while addressing a gathering of Hindus, he declared that people should refrain from rioting and obey the government's orders because this government was their own government, and unlike the former foreign rulers, it could not suppress rioters by firing bullets at them.

However, after Mr. Sinha's statement, violence once again erupted in Chhapra, and by 31 October, the markets and streets of the city were strewn with the bodies of Muslims. At the beginning of November, a delegation of prominent Muslims from Patna met with the Chief Minister of Bihar, Mr. Sinha, and urged him to deploy the army to protect Muslims in the rural areas of the province. In response, the Chief Minister stated that he was opposed to seeking military assistance to restore peace in the province. Instead, he said that he would attempt to stop the violence through prayers and public appeals.

Thus, under the patronage of the Congress government, the organized massacre of the Muslim minority continued until November 1946. Numerous incidents of arson, looting, murder, and destruction took place. Countless lives were lost, and heaps of dead bodies lay scattered. Within just eight days, at least 30,000 Muslims were killed, and approximately 10,000 houses were destroyed. In many villages, the Muslim population was completely wiped out. Nearly 150,000 Muslims were forced to abandon their homes and seek refuge in relief camps.

Meanwhile, anti-Muslim riots also broke out in the United Provinces (UP). On the evening of 6 November 1946, Muslims attending a fair in the town of Garh Mukteshwar, situated on the banks of the River Ganges in Meerut District, were attacked and killed. The following day, 7 November, Hindu mobs launched a full-scale assault on the town, killing Muslim men, women, and children indiscriminately. The mob also stormed the hospital, where all Muslim patients were murdered. A Muslim doctor was killed, his wife was sexually assaulted, and she was then paraded naked through the town in a display of triumph.

The violence later spread to the village of Harsan, near Muradabad, where Muslims were mercilessly massacred. In the Meerut District alone, approximately 2,000 Muslims lost their lives. The tragedy that unfolded in the provinces of Bihar and the United Provinces was a profound warning for the Muslims. However, the Muslim leadership of the time failed to recognize and respond to this warning.

The helpless armchair politicians had little to offer beyond empty statements and legal technicalities. Congress-affiliated Muslims questioned the Hindu leader, Mahatma Gandhi, asking why he had raised such an outcry when only two or three hundred Hindus were killed in the district of Noakhali in Bengal, personally visited the area to console them, and compelled the provincial government to strengthen security arrangements for the Hindu community, yet had taken no comparable action in Bihar, where nearly thirty thousand Muslims had been massacred.

Under mounting pressure, Mahatma Gandhi reluctantly announced that he would visit the riot-affected areas of Bihar as a token gesture to appease the Muslims. He was accompanied on this visit by the Frontier Gandhi, Mr. Abdul Ghaffar Khan. During their tour of one of the villages in Bihar, they were shown a well that had been filled with the bodies of murdered Muslims. Gandhi merely uttered the words, "*Ram, Ram,*" while Khan Abdul Ghaffar Khan reportedly remarked: "*The responsibility for all these killings rests with the Muslim League. Had it not misled the Muslims by demanding a separate state of Pakistan, these riots would never have occurred.*"

Mr. Abdul Ghaffar Khan had undoubtedly made great sacrifices for India's independence and had organized the Pashtuns against British rule. Consequently, some optimistic Muslims hoped that, after witnessing the brutality and hostility of the Hindus with his own eyes, he would free himself from the influence of the Congress and come to support the idea of Pakistan. Sadly, those hopes proved unfounded.

Although Hindu-Muslim riots had already begun in many places from the end of 1946 and the beginning of 1947, before 14 August 1947 the unorganized and largely unarmed Muslims resisted the well-organized and heavily armed Hindus and Sikhs with remarkable determination. However, after independence, when the Hindu police and military openly joined the attacks against Muslims, the situation changed dramatically. Muslims throughout East Punjab were forced to abandon their homes and flee towards Pakistan.

Before describing these tragic events in greater detail, let us first examine how the so-called secular Government of India welcomed independence.

The Government of India, which claimed to be secular—that is, a government having no connection with religion—began its journey with what the author describes as deception and hypocrisy. When the last British Viceroy of India, Lord Mountbatten, announced 15 August 1947 as the date for the transfer of power during a press conference on 4 June 1947, he had no idea that Hindu astrologers would object to the chosen date. Immediately after the announcement, astrologers across India began preparing astrological charts. Astrologers from Banaras and southern India declared that 15 August 1947 was an extremely inauspicious day and argued that

it would be better for India to remain under British rule for one more day than to begin its national life under such an unfortunate date. A well-known astrologer from Calcutta, Swami Madananand, maintained that 15 August fell under the zodiac sign of Capricorn, which, according to him, encouraged divisive tendencies. He therefore wrote to Lord Mountbatten, urging him not to grant independence on that date. He warned that if India were to experience floods, droughts, famine, or bloodshed in the future, it would all be because the country had become independent on a date regarded by the stars as inauspicious.

This placed both Mountbatten and the Hindu leadership in a difficult position. Eventually, a group of astrologers proposed a compromise. They argued that although 15 August was highly inauspicious for the beginning of a new national life, 14 August 1947 was astrologically favourable. Consequently, the Hindu leaders proposed to Mountbatten that the transfer of power should take place at one minute past midnight, between the nights of 14 and 15 August. Mountbatten accepted this proposal.

Referring to this arrangement in his weekly report to the British Government dated 18 August 1947, Mountbatten wrote:

"I had not previously been informed that, in fixing the date for the transfer of power, I should have consulted Hindu astrologers. Fortunately, the matter has now been resolved in such a way that the meeting of the Constituent Assembly will take place before midnight on 14 August, during what is considered an auspicious period, while the formal transfer of power will occur exactly at midnight, which is also regarded as approximately auspicious."

Before the ceremony on the night of 14 August, two respected ascetics prepared India's Prime Minister, Pandit Nehru, to assume office in accordance with religious rites. They sprinkled upon him the sacred water of the River Tanjore from both the north and the south. Sacred ash was applied to his forehead. An idol with five legs was placed upon his arms, and then the sacred shawl of Bhagwan, the Messenger, was wrapped around him.

Meanwhile, in the garden of Babu Rajendra Prasad, the first President of the Constituent Assembly of India, a ceremonial fire was lit in which hundreds of maunds of clarified butter (ghee) were being burned, while Brahmin priests sat around it chanting sacred mantras. The men and women who were shortly to become India's first ministers walked in a line around the fire, performing ritual circumambulations. A Brahmin continuously sprinkled them with holy water, after which they paused before a woman who marked their foreheads with a red tilak.

Following these rituals, the session of the Constituent Assembly of "secular" India commenced. Then, at two minutes past midnight, the British flag, the Union Jack, was lowered, and the three-coloured flag of the Hindu Congress was raised. Observe the cunning of the Hindus: in every practical respect they demonstrated that theirs was a staunchly Hindu government, yet from the very first day they claimed before the world that it was a "secular" government—that is, a government having no connection with any religion.

Hypocrisy upon hypocrisy was the true hallmark of the disciples of Chanakya. The real character of these deceitful and cunning people became fully exposed after 15 August, yet they still shamelessly continue to describe their government as secular, meaning a government that has no association with any religion. The objective of the governments of Bharat is to promote Hindu culture. Their assemblies begin with the lighting of lamps and the breaking of coconuts. Even the slogans of the various regiments of their army are purely religious. In the first place, Muslims are generally not recruited into the army, and even if one may occasionally be found, like salt in flour, he too is compelled to raise such religious slogans would not be ready for.

While launching an attack, the Punjab Regiment of India raises the slogan, "Jwala Mai Ki Jai." The battle cry of the Rajputana Rifles is, "Raja Ram Chandra Ki Jai." The Dogra Regiment raises the slogan, "Durga Mata Ki Jai." The Kumaon Regiment proclaims, "Kali Mai Ki Jai." The Bihar Regiment chants, "Bajrang Bali Ki Jai," while the Garhwalis raise the cry, "Badri Vishal Ki Jai." India is by no means a secular state; rather, it is one that promotes orthodox Hinduism. It is a country of religious fanatics, who are nowadays referred to as Fundamentalists. I shall now relate a few more incidents concerning the dark deeds, ruthless massacres, and brutal crimes committed by those false, deceitful, and hypocritical people who portray themselves as champions of secularism, non-violence, and democracy.

The Sikhs had organized large, heavily armed bands in and around Amritsar. These groups were well coordinated and would carry out as many as four attacks in a single night. Their units also included mounted horsemen, who served as advance detachments. The Sikh attacks within the city of Amritsar intensified when the newly appointed Hindu Superintendent of Police confiscated the police weapons from all Muslim personnel. Consequently, the Sikh bands immediately massacred countless Muslims. When this information reached the Governor, he promptly removed that prejudiced Hindu Superintendent of Police and also rescinded the order for the confiscation of weapons. However, those innocent people who had already been killed could not be brought back to life, nor could the government's credibility be restored.

Alongside the Sikhs, the atrocities committed by the Hindus against Muslim children, the elderly, and particularly women were of such a nature that one scarcely has the courage to describe them in detail. In the book *Freedom at Midnight*, written in 1946 by two European authors regarding the independence of India, the following is written about the riots that occurred before 15 August:

"Rioting had already begun in Punjab. The roads and railway tracks of the best-administered province in India had become unsafe. Sikh bands roamed through the villages like raiding parties and descended upon Muslim villages or Muslim neighbours. One more feature of the bloodshed was that the circumcised male organs of Muslim men were severed and stuffed into their mouths or into the mouths of murdered Muslim women. One evening in Lahore, a cyclist emerged rapidly from a narrow street and approached a crowded coffee shop where a notorious group of Muslim toughs used to gather and converse. He threw a large sealed brass container into the coffee shop, causing those seated inside to scatter in search of safety, believing it to be a bomb. When the bomb-like object failed to explode, a waiter opened it. Inside the container was a "gift" from Sikh ruffians to their Muslim rivals: dozens of circumcised male organs. (*Freedom at Midnight*, Collins and Lapierre, p. 451.)

Regarding the riots in Amritsar, the same authors write:

"The situation in Amritsar was even worse. In its bazaars and streets, murder and bloodshed had become as commonplace and open as the daily act of relieving oneself. The Hindus of the city had devised a cruel method whereby a Hindu would approach an unsuspecting Muslim and suddenly spray his face with salt or sulphuric acid." (Ibid., p. 252.)

Describing the conditions in Amritsar on 15 August, they write:

"While the new authorities of Amritsar were ceremonially observing the rites of independence in the old Mughal Fort, a furious Sikh band, barely a mile away, was wreaking havoc in a Muslim neighbourhood. They killed every man without showing any mercy and without sparing a single individual. The women were stripped naked. They were repeatedly subjected to sexual violation, after which those living corpses, trembling with fear, were paraded through the city and taken to the Golden Gurdwara (Darbar Sahib), where most of them were beheaded." (Ibid., p. 309.)

Similar incidents have been recorded by various European writers, who have cited examples from different cities. In Shimla, which was the summer capital of the Government of India and where better arrangements for public safety were in place, the situation was such that Sikh cyclists, brandishing their kirpans, pursued Muslims in the same manner that hunters pursue wild animals.

On 15 August 1947, while a meeting of the Partition Council was in session under the chairmanship of Mountbatten, a British Deputy Inspector General (D.I.G.) from Punjab arrived there. He sent his report to Mountbatten, who excused himself from the meeting to hear it. He then returned to the meeting, which was by then almost concluded. As the participants began to leave, he requested Quaid-e-Azam, Mr. Liaquat Ali Khan, and Sardar Patel to remain. He then summoned the British D.I.G., who repeated his report before these leaders.

Mr. Savage (D.I.G.) stated that, according to the statements of individuals arrested during demonstrations in Punjab, Master Tara Singh had been accused of arranging for the manufacture of bombs and of planning the riots. It had been agreed between the Akali leaders and the Hindu leaders of the Rashtriya Swayamsevak Sangh that, at the time of Partition, Sikh groups would destroy the trains carrying Muslim government employees and official records from Delhi to Pakistan, and would massacre the Muslims travelling on those trains. At the same time, volunteers of the Rashtriya Swayamsevak Sangh would accompany the Muslim refugees to Karachi, where they would throw a bomb at Mr. Jinnah and create widespread disorder.

Quaid-e-Azam and Mr. Liaquat Ali Khan demanded the arrest of Master Tara Singh and the other Sikh leaders responsible for instigating the riots. However, Sardar Patel opposed the proposal, arguing that such action would further aggravate the situation. Mountbatten was also in favour of arresting the Sikh leaders, provided that the provincial administration, particularly the Governors, also advised such a course of action. Nevertheless, the advice of Quaid-e-Azam and Liaquat Ali Khan was not acted upon. As a result, the plans that had been prepared for the riots in consultation with the prejudiced Hindu and Sikh leaders began to be put into effect. As the date of 15 August drew nearer, the intensity of the riots steadily increased.

The trains carrying Muslims from Delhi to Pakistan were attacked in the region of East Punjab, where Muslim men, women, the elderly, and children were killed indiscriminately. Violent assaults were launched against Muslim settlements throughout both the urban and rural areas of East Punjab. Millions of Muslims were killed. Their properties and possessions were seized, and they were compelled to seek refuge by making their way toward Pakistan. Consequently, very large caravans of Muslims, carrying their meagre belongings on bullock carts while the men, women, and children travelled on foot, began their journey towards Pakistan. Along the way, organized and armed riotous bands attacked these caravans. Whatever little property the refugees possessed was taken from them. Young men who offered resistance were killed. Young girls were abducted, and children were made the targets of spears.

Throughout the entire month of August, East Punjab witnessed a scene of utter devastation. The situation had reached such a point that some trains arriving in Lahore carried nothing but corpses; if any person was still alive, he had survived only because he had remained buried beneath the dead bodies during the massacre. A reaction to these events also occurred in West Punjab, where one or two trains carrying Hindu and Sikh refugees were attacked, resulting in the deaths of some Hindus and Sikhs. As a consequence, following the instructions of Sardar Patel, the attacks on the trains carrying Muslim refugees were reduced.

The Delhi Refugee Camp

On 4 September 1947, a wave of anti-Muslim riots also began in Delhi. It is estimated that within a single week approximately one hundred and fifty thousand Muslim men, women, and children fell victim to the bullets of Sikhs and Hindus. The deployment of Gorkha soldiers in the city was deliberately avoided because they would have obstructed the riotous mobs. Instead, military units composed of Jats and Sikhs were assigned responsibility for maintaining order in the city. These forces assisted the rioting crowds, and wherever the mobs were being driven back, they advanced in support of them. Consequently, in the areas of Sabzi Mandi and Paharganj, where Muslims had fiercely beaten back the rioters, these military units came to the rioters' assistance and inflicted heavy casualties upon the Muslims. After five days of continuous struggle, it was finally decided on 9 September that the Muslims should be removed from the city's neighbourhoods and transferred to refugee camps. Thereupon

The largest of these camps was the Purana Qila (Old Fort), where thousands of Muslims lay in the open, exposed to the sun and rain without any shelter. With remarkable generosity, the government fixed a daily ration of one chhatank per person. However, there was no arrangement for cooking the rice or for providing lentils or vegetables to accompany it. Because of the filth and stagnant water in this open camp, outbreaks of dysentery and typhoid occurred, resulting in the deaths of hundreds of people, particularly children. Maulana Abul Kalam Azad's sense of helplessness regarding the Delhi riots is deeply instructive. He was not only a former President of the Congress and a staunch opponent of the establishment of Pakistan, but also held the office of a minister in the Government of India. He writes that astonishing reports began reaching the Indian Cabinet on the very second day after independence. "It was learned that in East Punjab, Sikh and Hindu rioting mobs were attacking Muslim villages. They were burning houses and killing innocent men, women, and children."

Maulana Azad further writes that the ministers of East Punjab came rushing to Delhi, and when they were asked why they did not call in the army, they replied in a state of despair that the troops stationed in Punjab could no longer be relied upon.

Maulana further writes:

"Murder and plunder also descended upon the city of Delhi. Certain Sikhs played a prominent role in organizing the murderous attacks in Delhi."

Mountbatten himself, who was generally an ally of the Hindus and Sikhs and inclined to conceal their actions, occasionally acknowledged the truth. At one point he wrote:

"The attacks on the trains carrying Muslim refugees from Delhi to Lahore were carried out mainly by Sikh bands operating from within the princely states of East Punjab." (The Great Divide, Hodson, p. 412.)

It was hardly possible to expect Pandit Nehru to express any opinion against the Hindus or the Sikhs. However, during the meetings held in Delhi and later at an inter-dominion conference convened in Ambala, where the Prime Ministers of both countries also participated, discussions took place that at times compelled them to acknowledge the reality. Hodson writes:

"Later, Pandit Nehru himself informed Lord Mountbatten that Master Tara Singh had openly admitted that the Sikh leaders had been inciting their followers to violence and had continued to endorse whatever the Sikh rioters were doing. However, the situation had advanced to such an extent that the Sikh population itself had come under threat. Consequently, Master Tara Singh and the other Sikh leaders became willing to use their influence to bring the fighting to an end." (The Great Divide, p. 407.)

The extent to which the Sikh and Hindu rioters had unleashed murder and devastation can, to some degree, be understood from the writings of British authors. Hodson writes:

"Terrible attacks continued to be made upon the trains carrying Sikhs and other (Hindu) refugees. Between 20 and 23 September, 7,200 Muslims and 600 non-Muslims were killed or wounded in the trains. As a result, the movement of the trains was suspended for some time." (The Great Divide, p. 412.)

The reality is that British authors generally understate the number of Muslim dead and wounded while exaggerating the number of non-Muslim casualties. Even so, the Muslim loss of life was far greater than that of the Hindus; indeed, the casualties among the non-Muslims were not even comparable, being no more than a pinch of salt in flour. The scale of the bloodshed inflicted upon the Muslims may be judged from the fact that on 22 September, a special train carrying Muslims from Delhi came under attack at Amritsar, near Khalsa College. Approximately five thousand Sikhs, armed with every kind of weapon, assaulted the train. In that single attack, two thousand Muslim men, women, and children were killed. When this train, filled with human remains and blood, reached Lahore, a wave of grief and anguish spread throughout the whole of Pakistan.

A Dangerous Plan to Prevent the Partition of the Subcontinent which was unsuccessful, by the Grace of Almighty Allah

On 13 August 1947, when Mountbatten landed at Karachi Airport in his aircraft to participate in the formal ceremony for the transfer of power, a senior officer of the Criminal Investigation Department (C.I.D.) confirmed the reports that had reached him in Delhi. In clear and unequivocal terms, he stated that the conspiracy was actively underway. Both parties to the conspiracy—the Sikhs and the Rashtriya Swayamsevak Sangh—had assumed responsibility for carrying out their respective roles. In India, Sikh groups were attacking the trains carrying Muslims and massacring the passengers with extreme brutality. Meanwhile, despite every effort to prevent them, members of the Rashtriya Swayamsevak Sangh had already reached Karachi. Their plan was to throw a bomb at Mr. Jinnah's procession in an attempt to assassinate him. As soon as Mr. Jinnah was eliminated, widespread riots would be unleashed throughout the entire subcontinent, thereby bringing the process of Partition to an end and causing the subcontinent once again to become a single state.

Mountbatten asked, "Then what should be done?"

The C.I.D. officer replied, "Your Excellency should request Mr. Jinnah to cancel the procession."

Mountbatten placed the entire matter before Quaid-e-Azam and told him that the item of the procession should be removed from the programme of the ceremonies."

Quaid-e-Azam replied, "The programme will proceed exactly as it has been arranged. No alteration whatsoever will be made."

Later, Mountbatten attempted to persuade him that, if nothing else, Mr. Jinnah should at least travel in a closed car instead of an open one, so that some measure of safety might be ensured. He was not seeking protection for Quaid-e-Azam; rather, he was concerned for his own safety, since he too was obliged to sit in the same car as Quaid-e-Azam.

Quaid-e-Azam said, "The members of my nation will be waiting to see me in an open car. I cannot shatter their expectations by travelling in a closed one."

Upon returning to his residence, Mountbatten told his wife that her car would not accompany him during the procession. She asked why it would not, insisting that it certainly should. Mountbatten did not wish to reveal the real reason to her and therefore avoided giving a direct explanation. Nevertheless, on the following day, during the motorcade, Lady Mountbatten's Governor-General's car followed approximately two hundred yards behind Mountbatten's vehicle.

The procession was magnificent. Both Governors-General of the newly established states sat side by side in a single Rolls-Royce. One of them had previously served as the Supreme Commander of the Allied Forces in South Asia, at whose mere signal the land, naval, and air forces would spring into action, unleashing widespread bloodshed in every direction, and whose chest was adorned with two rows of medals for bravery. Yet, while seated in the car, his face was pale with the fear of death, and at every moment he was haunted by the thought that a bomb might explode at any instant. The other was a man who had never handled a weapon throughout his life, yet he sat with complete composure, responding with a gentle smile to the jubilant slogans of the people.

The procession continued for half an hour. For Mountbatten, that half-hour seemed no less than half a lifetime. Whenever their car passed through an area inhabited by Hindus, Mountbatten would assume that the death was certain. Regarding the conclusion of the procession, the European authors of *Freedom at Midnight* write:

"Nothing happened. Suddenly, just as the lights of the shore are a welcome sight to the captain of a ship after a storm, the main gate of Government House came into view before the Rolls-Royce, and the most nerve-racking journey of Mountbatten's life came to an end."

The authors of the above-mentioned book made independent efforts in India to discover the truth behind the alleged bomb conspiracy. They were unable to uncover much, except that in Jalandhar they found a man named Pritam Singh. According to him, five members of the Jan Sangh had reached Karachi in advance to participate in the conspiracy. However, their leader, who was supposed to throw the signal bomb, could not even take the hand carrying the bomb out of his coat pocket, despite the fact that the car passed only a few feet in front of him.

The second part of the programme of the Hindu leaders was that all non-Muslims should be recalled from Pakistan. There had been no unrest in either Balochistan or Sindh, yet the Hindus left those regions as well. This was intended to plunge Pakistan into economic, commercial, and administrative disorder. Almost all trade and banking in Pakistan were in the hands of the Hindus. A large number of government employees were Hindus, and many essential service occupations in Pakistan were also staffed by Hindus. To facilitate their departure, arrangements were even made from the Indian side to provide each individual with travel expenses. As a result, shops and markets were closed, banks were locked, farmers in the villages had no means of obtaining loans, there were no arrangements for sanitation in the cities, and hospitals ceased to function. However, it is in the nature of the Muslims that they awaken in times of hardship and adversity. The people of Pakistan welcomed the refugees with such courage, determination, and generosity that their conduct will remain one of the brightest chapters in the history of the struggle for independence.

Cooked food was sent from Karachi to the Purana Qila (Old Fort) in Delhi. Arrangements for food and clothing were made for the refugees in the camps of Punjab. Respectable women came out of their homes to care for the wounded refugees, and they stood wholeheartedly with the nation during this time of trial. Quaid-e-Azam and Liaquat Ali Khan remained the Prime Minister in Lahore. The entire Punjab Secretariat, along with all the related departments and their staff, had to be divided and distributed among different regions. Another urgent requirement at that time was to determine which areas would become part of India and which would become part of Pakistan. Punjab's primary occupation was agriculture. It had to be decided how the canal irrigation system would function. Since the Punjab Canal Irrigation System was jointly administered, it also had to be divided accordingly.

From West Punjab alone, nearly eighty percent of the traders migrated, while ninety percent of those who came from East Punjab were primarily engaged in agriculture and skilled crafts. Among those who left Sindh, the majority were traders, landowners, government employees, and industrialists. However, those who had wished ill for Pakistan proved to be short-sighted. Unknowingly, they had also sent the very people who would go on to build Pakistan's industries, crafts, commerce, and administrative institutions.

By 1949, the Government of Pakistan estimated that, excluding the refugees from Kashmir, approximately 6.5 million migrants had arrived in Pakistan as a result of the population exchange. Of these, 5.3 million came from East Punjab and the princely states of East Punjab, while 306,000 came from the Province of Delhi. The remainder arrived from other parts of India where Muslims had been subjected to severe persecution by Hindus. It is estimated that nearly 500,000 Muslims were killed, a figure that also includes those who were abducted.

Meanwhile, approximately 5.5 million Sikhs and Hindus migrated from West Pakistan. As a result, Pakistan's population increased by nearly one million people.

Movement of Refugees after the Establishment of Pakistan

The partition of the subcontinent was, in itself, a unique event in history. At that time, the populations of both Pakistan and India were very large. When the boundaries of the two countries were drawn and a border stretching over approximately one thousand miles came into existence, the people living along that border hoped that they would be able to continue residing on whichever side they happened to be. However, the communal violence of 1947 forced them to seek safety elsewhere. According to estimates, nearly ten million Muslims migrated from India to Pakistan, while approximately seven million Hindus and Sikhs migrated from Pakistan to India.

Nearly one-quarter of Pakistan's population moved from East Punjab to West Punjab. The impact of this migration was felt more profoundly in West Punjab than in Sindh because the majority of the Muslims who migrated from East Punjab settled in West Punjab (Pakistan). On the other hand, when the Hindus and Sikhs migrated from Pakistan to East Punjab (India), and another group moved from one side of the border to the other, an extremely large-scale migration took place. During this migration, large convoys of refugees were frequently attacked while traveling. There were numerous incidents of looting and arson. On both sides of the border, countless people were killed and many others lost their lives. According to one estimate, nearly one million people were killed. Most of them were Muslims, because a much larger number of Muslims had to enter Pakistan, whereas a comparatively smaller number of Hindus and Sikhs had to migrate to India.

The population of Lahore increased significantly. According to the 1951 and 1961 censuses, the city's population doubled. This increase was the result of migration from both East and West Punjab. A similar pattern can be observed in the cities of Sindh (Hyderabad and Nawabshah), where the number of migrants was even greater than the local population. It is estimated that, after migration, nearly one million refugees settled in Karachi. In addition to this, many refugees were settled by the Government of Pakistan in various areas after 1947. During this period, a large number of villages came into existence, including Raja Jang, Islam Pura, Punjabi Bagh, Ranger Pura, Gulberg Colony, New Shadbagh, and Rajgarh, among many others.

Settlement of Refugees in India

Most of the Sikhs and Hindus settled in East Punjab. East Pakistan (present-day Bangladesh) received comparatively fewer Hindu refugees than East Punjab and West Bengal. Most of the refugees settled in West Bengal, Assam, and Orissa. A small number also settled in Andaman. The Government of India made every possible effort to rehabilitate the refugees. To facilitate their resettlement, new settlements were established for them. The Government of India provided extensive assistance to the refugees, and no distinction was made between them on the basis of religion.

Settlement of Refugees in Pakistan

According to post-Partition statistics, an unprecedented movement of people took place between the newly established states. Approximately 14.5 million people crossed the borders. Of these, about 7.226 million Muslims entered Pakistan, while approximately 7.249 million Sikhs and Hindus migrated from Pakistan to India.

Nearly 5.5 million refugees settled in Punjab, Pakistan, and about 1.5 million settled in Sindh. Most of the refugees who settled in Pakistani Punjab had migrated from Indian Punjab, Haryana, Himachal Pradesh, Jammu and Kashmir, and Rajasthan. Those who settled in Sindh largely came from the urban centres of Uttar Pradesh, Bihar, Madhya Pradesh, Gujarat, and Rajasthan, entering Pakistan through the Wagah and Munabao border crossings. A number of refugees also arrived by air and sea.

In addition to Muslims, those who wished to travel to India by sea were accommodated at the Swaminarayan Temple in Karachi. The Founder of Pakistan, Quaid-i-Azam Muhammad Ali Jinnah, also visited the temple.

Most of the Urdu-speaking refugees settled in the port city of Karachi, as well as in Hyderabad, Sukkur, Nawabshah, and Mirpur Khas. A considerable number of Urdu-speaking migrants also settled in major cities of Punjab, including Lahore, Multan, Bahawalpur, and Rawalpindi.

The number of refugees who settled in Sindh was approximately 540,000, two-thirds of whom came from urban backgrounds. As for Karachi, whose population stood at approximately 400,000 until 1947, it had risen to nearly 1.3 million by 1953.

Is Present-Day Pakistan the Fulfilment of Our Elders' Dreams?

For the attainment of Pakistan, the Muslims of the Indian subcontinent made countless sacrifices. The dream they had envisioned of a separate homeland was eventually transformed into reality. They sought a free and sovereign state of their own. Their demand was that the Muslim-majority regions be separated to form a new state, and that its reins of government be entrusted to the Muslims.

Our elders fought this struggle for independence under the Two-Nation Theory, the central premise of which was that the two major communities of the Indian subcontinent—the Hindus and the Muslims—were fundamentally distinct in every respect. Their religions were different, their cultures were separate, their languages were different, their ways of life were not alike, and, above all, their outlooks and systems of thought were fundamentally different and often conflicting.

From a religious perspective, Muslims worshipped the One Almighty God, whereas Hindus worshipped numerous gods and goddesses. Muslims faced no restrictions on speaking or learning their language, whereas among the Hindus, it was believed that if a Shudra heard the words of Sanskrit, molten lead would be poured into his ears. Despite living side by side for centuries, Muslims and Hindus never became one people, although the Hindus had assimilated followers of many other religions into their social order.

On one occasion, while speaking about the Pakistan Movement, Quaid-i-Azam Muhammad Ali Jinnah declared:

“The Muslims demand Pakistan, where they can live in accordance with their own way of life, preserve their own culture, and govern themselves in accordance with Islamic principles. Our religion, our culture, and our Islamic ideals are the true forces that inspire us in our struggle for freedom.”

The Thinker of Pakistan, Allama Iqbal, also awakened the Muslims to their distinct national identity through his poetry, saying:

اپنی ملت پر قیاس اقوامِ مغرب سے نہ کر
خاص ہے ترکیب میں قومِ رسول ﷺ ہاشمی

Just as a tree loses its beauty when its leaves fall in autumn, and just as the earth's surface is scarred and broken by the eruption of molten lava, so too do regional, ethnic, and linguistic prejudices erode a nation's stability. They shatter the strength born of unity, and once that unity is fragmented, the integrity of the state can no longer remain secure from the inevitable course of history.

It was for this very reason that the Founder of Pakistan urged his people to guard themselves against this destructive malady when he said:

"I appeal to all Pakistanis to rid themselves of the disease of provincial prejudice. No nation can achieve progress unless its people move forward together in unity."

The truths of history cannot be denied. The history of nations lies before us like an open book. It not only offers lessons but also helps us cultivate self-accountability and vigilance, while guiding us in charting the course for the future.

Wise are those who learn from the mistakes of others and devote themselves to building a brighter future.

The passage of time has shown us countless examples—from the Fall of Baghdad, the Mongol invasions, and the disintegration of the Ottoman Caliphate to the Fall of Dhaka. Each of these events stands before us as a profound lesson. Whenever we, as a nation, failed to recognize the demands of our time, fate cast us down from the heights of glory to the depths of decline.

For Pakistan is my identity, my heart, and my very soul. My prayer to Allah is that:

یارب مرے وطن کے گلوں کو نکھار دے
جس پہ خزاں نہ آئے کبھی وہ بہار دے

ہر غنچہ اس چمن کا گلِ جاوداں بنے
ہر ذرہ میرے دیس کا یارب سنوار دے

According to the well-known saying, "There is strength in unity." Through unity and solidarity, strength and power are created among individuals and nations. In the same way that individual straws, when gathered together, become a rope strong enough to restrain a mighty elephant, individuals who remain united become a great force. A nation grows stronger when all its people remain united and work together regardless of differences in beliefs or opinions. This is because strength lies in unity, whereas division brings only weakness. A nation whose unity is preserved safeguards its very existence. It is the duty of every citizen to play a constructive role in strengthening the nation. Religion, too, teaches us to maintain unity and solidarity, for unity is the source of strength.

Allah Almighty has expressed this truth in the Holy Qur'an as follows:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

(Qur'an, Surah Āl 'Imrān 3:103)

Translation: "And hold fast, all together, to the Rope of Allah, and do not be divided."

Islam seeks the remedy for human weaknesses in unity and solidarity. Just as the beads of a rosary, when strung together on a single thread, form a unified whole, but when scattered become difficult to gather, so too does strength lie in togetherness. Likewise, the fingers of an open hand are weak on their own, but when united, they become a powerful fist capable of striking with force.

In the same way, Prophet Muhammad (peace be upon him), the Messenger of the Arabs, gathered the scattered Arab tribes under the banner of Islam and endowed them with the strength and honour of the Muslim Ummah. He brought them out of the confines of individualism and acquainted them with the spirit of collective life. He freed them from regional and tribal prejudice and elevated them to the status of the best nation. He transformed the fragmented tribes into a people united in brotherhood, bound together by one faith and one ideology, and thereby granted them an unparalleled position in history.

Today, however, our enemies have succeeded in sowing the seeds of discord, disunity, and subversion among us. They have recognized our weaknesses. At times, they inflame regional prejudices; at others, they incite religious hatred. Sometimes they exploit ethnic divisions, and at other times they seek to deepen the differences between Pashtuns, Punjabis, Sindhis, and Baloch.

But, dear readers, why should we allow ourselves to fall into the enemy's trap? Why should we become victims of such divisive schemes? Our faith has bound us together in the bonds of brotherhood. Everything around us—in ourselves and in the universe—teaches us that strength, stability, and prosperity are achieved through unity and solidarity.

Observe the wonders of nature. Countless drops unite to form the oceans; grains of sand come together to create vast deserts; pebbles gather to become mighty mountains. When rhythm and melody are brought into harmony, beautiful songs are born. When leaves are arranged in perfect order, they blossom into flowers that reflect the beauty of nature and stand as symbols of its unity.

Today, more than ever before, we need to nurture an atmosphere of brotherhood and mutual affection so that we may reap the blessings of unity and solidarity. We must once again hold firmly to the Rope of Allah and restore our unity so that we may regain our former greatness. We must rise above ethnic, linguistic, and regional prejudices and follow the teachings of the true faith so that we may enjoy the fruits of harmony and cooperation. Every individual should be filled with the spirit of brotherhood and fellowship, so that the nation may stand firmly upon strong foundations, achieve its national objectives, and enable each citizen to share in the benefits of belonging to a united nation.

ملت کے ساتھ رابطہ استوار رکھ
پیوستہ رہ شجر سے امید بہار رکھ

Thousands profess to be lovers of God, wandering through forests in restless devotion;

I shall be the servant of the One who loves the servants of God.

Islam is the final message of Allah Almighty, a message that united even the harsh and uncivilized people of Arabia in bonds of love and brotherhood. It transformed tribes that had long been engaged in bloodshed over the most trivial matters into people bound together in mutual affection and harmony. When these once-warring tribes accepted the true faith, the world witnessed the remarkable example of the Brotherhood of Madinah (Mu'ākhāt al-Madīnah). The Anṣār of Madinah welcomed the Muhājirūn with open hearts, embracing them as their own brothers. They even offered them half of their wealth. Islam acquainted those who had once fought over tribal superiority and pride with a new reality.

They became living examples of the principle that “the believers are but brothers.” They embodied the saying of the Prophet Muhammad (peace be upon him) that: “All Muslims are like one body; when any part of it suffers, the whole body shares in its pain and restlessness.”

This miracle of Islam remains evident even today. It wove a nation standing on the brink of destruction into bonds of brotherhood and endowed it with such unity and strength that even the mighty armies of Persia and Rome could not withstand them. Even in the midst of the struggle between truth and falsehood, the Muslims never neglected their fundamental obligation of Ṣalāh (prayer). Rather, they observed it under all circumstances.

وَارْكَعُوا مَعَ الرَّاكِعِينَ

(Surah al-Baqarah 2:43)

They also remained steadfast in observing the command of Allah contained in the Qur'an (Surah al-Baqarah 2:43), so that the spirit of unity and collective discipline would continue to flourish. Offering the five daily prayers together in the mosque behind the Prophet Muhammad (peace be upon him) brought Muslims closer to one another and nurtured feelings of love and brotherhood. When followers of one God, one Messenger, and one faith stood together in prayer, bowing and prostrating side by side, they cultivated mutual love, respect for one another, and a practical demonstration of equality. Such was the strength of their unity that the battle cries of the Arabs struck fear into the palaces of Caesar and Chosroes.

We, too, must rise above regional, ethnic, linguistic, and provincial prejudices and adopt a truly national outlook. While we may be Muhājirs, Pashtuns, Baloch, Sindhis, or Punjabis, our greatest pride should be in being Pakistanis. Just as a flower loses its beauty when its petals are scattered, so too does a nation lose its strength and splendour when its people become divided.

ایک ہی صف میں کھڑے ہو گئے محمود و ایاز

نہ کوئی بندہ رہا اور نہ کوئی بندہ نواز

بندہ و صاحب و محتاج و غنی ایک ہوئے

تیری سرکار میں پہنچے تو سبھی ایک ہوئے

Among the acts of worship that Muslims have been commanded to perform, one of the most important pillars of Islam is Ḥajj. Clad in the same simple attire, Muslims circumambulate the Ka'bah, perform the sa'y between Ṣafā and Marwah, and gather in the plains of 'Arafāt and Minā, glorifying and praising Allah. This magnificent assembly of Muslims presents a unique and inspiring example of universal Islamic brotherhood. The history of nations clearly demonstrates that whenever a people reached the heights of prosperity and greatness, it was because the spirit of unity and solidarity prevailed among them. Conversely, when they lost this virtue and became divided by discord and disunity, they ultimately fell into decline and destruction.

The Need for Mutual Brotherhood and Mutual Affection

Allah Almighty sent humankind into this world as His vicegerent and steward on earth. Despite the existence of the luminous creation of the angels, man was honoured with the crown of vicegerency and entrusted with the responsibility of serving as Allah's representative on earth. His purpose is to foster an atmosphere of brotherhood and mutual affection across Allah's creation, to serve suffering humanity, to extend a helping hand to the needy and the destitute, and not only to share in the joys of others, filling life with happiness and delight, but also to offer support and assistance in times of hardship and adversity.

As the elders have said:

دردِ دل کے واسطے پیدا کیا انسان کو
ورنہ اطاعت کے لیے کچھ کم نہ تھے کرو بیاں

Allah, the Lord of Majesty, has stated the purpose behind the creation of jinn and humankind in the Holy Qur'an as follows:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

(Qur'an, Surah Adh-Dhāriyāt 51:56)

Translation: “And I did not create the jinn and mankind except that they may worship Me.”

Worship consists of fulfilling the rights that the Creator has made obligatory upon His servants. Some of these are the rights owed to Allah (*Huqūq Allāh*), while others are the rights owed to fellow human beings (*Huqūq al-'Ibād*). At times, a believer expresses devotion through the worship of Allah, and at other times by showing love and compassion towards His servants. For it is mutual love among people that can make life in this world resemble the bliss of Paradise.

The Sage of the Ummah, Allama Iqbal, once said:

Today, those very sentiments have departed from our hearts—the same sentiments that, during the struggle for independence, inspired us with renewed determination and a fresh resolve. It was upon hearing verses such as these that a new spirit and enthusiasm was awakened within us:

جاگنے والے جاگ رہے تھے اک سحر کی خواہش میں
 سوچ رہے تھے سوچنے والے جب اشکوں کی بارش میں
 آنکھوں سے جو آنسو ٹپکا وہ بھی ایک شرارہ تھا
 پاکستان سے پہلے بھی یہ پاکستان ہمارا تھا

Someone should ask those who sit in the lofty corridors of power today: What have you given to the poor Pakistani who lives in this country? What have you done for the father whose daughter is abducted in broad daylight by criminals, whose honour is violated, while the perpetrators mock the law, laugh at the helplessness of the poor, and celebrate their crimes by dancing to the sound of gunfire from their Kalashnikovs?

When the guardians of the law finally move to bring these miscreants to justice, they are often bought off with wealth amassed through corruption. Having filled their pockets, they turn instead against the oppressed parents, subjecting them to further injustice. When the victimized daughter fails to obtain justice from those responsible for protecting her, she is driven by shame to take her own life—sometimes by throwing herself into a canal, at other times by hanging herself. Through her tragic death, she bears witness to her honour. The suicide of such a courageous daughter of this sacred land raises a painful question before those in authority: Why does no one rise in defence of the dignity of the daughters of Eve? Why do the hearts of those who govern remain unmoved by such heartrending cries of helplessness and despair?

When justice is denied to the oppressed, the prayers of the poor ascend to the Highest Heaven. Witnessing the helplessness of the wronged, the Divine Majesty is stirred, and the reins of power are taken away from incompetent and insensitive rulers. Once again, history repeats its verdict. Yet, Mr. President, history has consistently shown that rulers seldom learn from its lessons.

Caliph 'Umar, overwhelmed by his sense of responsibility, declared that if even a dog were to die of hunger on the banks of the Nile, he would be answerable for it before Allah. Yet those who occupy the throne of this sacred land remain unmoved even by people who are driven to suicide because of hunger. Astonishingly, they forget the Islamic principle that, "The leader of a people is their servant." It is for this reason that when Divine wrath descends upon them because of their neglect of duty and they are deprived of power, they suddenly begin speaking of human rights and fundamental freedoms. If only they had upheld those very rights while they were in power.

When I look at present-day Pakistan, I find little except disappointment and failure. The spirit that inspired the Pakistan Movement, the purpose behind the creation of Pakistan, and the efforts once made to strengthen and safeguard the nation all seem to have faded from view. The story of our national life has become a long tale of selfishness, conspiracies, and deception.

The principal reason for this decline is our turning away from Islam and its teachings. Although we made lofty proclamations about the implementation of Islam, in practice we failed to establish its principles within the country.

As a Pakistani, I feel profound sorrow over the unrest and anxiety that prevail in our society today. As a nation, we have become trapped in the mire of social and moral decay. Corruption, bribery, dishonesty, nepotism, smuggling, black marketing, tax evasion, and the worship of wealth have dragged us down from the dignity of true humanity. From the common citizen to the political leadership, many have fixed their eyes upon the resources of this country. Those in positions of power have withdrawn vast sums from national banks and deposited them in foreign accounts. In their pursuit of securing the future of their own generations, they continue to plunder the nation's wealth.

Pakistan was established in the name of Islam. Unfortunately, however, throughout the past decades we have made no sincere effort to live by the teachings of Islam. Consequently, our society has failed to cultivate the spirit of brotherhood and mutual affection that could have led us, as a nation, towards solidarity, unity, and mutual harmony. The consequences are now before our very eyes.

Our mosques and imambargahs have been stained with the blood of fellow Muslims. Those houses of worship that were once symbols of peace and security have fallen victim to the violence of sectarianism. Today, our adversaries mock us, saying that this is the homeland established in the name of Islam, where one Muslim thirsts for the blood of another. Why have we forgotten the long and arduous struggle that was undertaken to achieve this country.

ان کی جمعیت کا ہے ملک و نسب پر انحصار
قوت مذہب سے مستحکم ہے جمعیت تری

The objective behind the creation of Pakistan was to establish a free and independent state where society could be built in accordance with the teachings of Islam; where every citizen would be sincerely devoted to Allah and His Messenger (peace be upon him); where moral values would prevail; where the rights of every individual would be fully protected; where fundamental human rights would be safeguarded; where the honour and dignity of both men and women would remain secure; where the rule of law would be upheld; where justice would be administered impartially to both the rich and the poor; where every citizen would enjoy equal economic opportunities; where social justice would prevail; and where no individual would stand above the law.

Regrettably, however, it must be said that despite these noble objectives, a substantial portion of the loans obtained from the World Bank and the International Monetary Fund (IMF) finds its way into the foreign bank accounts of those in power. Every man, woman, and child in the nation remains burdened by debt, while those entrusted with authority continue to purchase luxurious properties abroad.

Today, whichever segment of society one observes, one finds little beyond selfishness, self-interest, and the pursuit of wealth. The onslaught of materialism has all but erased the higher moral values upon which a healthy society depends. Consider, for a moment, the deplorable state of our educational system. Today, both students and teachers have become neglectful of their responsibilities. Many students seek to pass their examinations through cheating rather than hard work, while teachers—whose noble duty is not only to impart knowledge but also to build character—have become entangled in the pursuit of private tuition. As a result, they have failed to command the respect and esteem that once befitted a moral guide and a builder of the nation.

Under such circumstances, the true spirit of learning has steadily diminished. A life of ease, luxury, and complacency has deprived the younger generation of the determination needed to strive in the struggle of life. Those Islamic values that were once essential for the development of sound character have gradually disappeared.

Issue of Pakistan and Afghan refugees

The influx of Afghan refugees into Pakistan began with the communist revolution in Afghanistan in April 1978, but it intensified after the Russian armed aggression against Afghanistan in December 1979. As a result of the harsh military operations against the Mujahideen, millions of innocent Afghans were displaced and thousands were forced to migrate every month and seek refuge in neighboring countries Iran and Pakistan. And many are still stumbling from door to door, while about 1.5 million refugees have returned. This endless influx of refugees undoubtedly affected Pakistan's economy, yet Pakistan, out of the spirit of human compassion and Islamic brotherhood, helped them as much as it could and arranged food, shelter and medical treatment for them. There is no doubt that the United Nations High Commission for Refugees (UNHCR), many other international and national organizations, and various governments continued to provide assistance to Afghan refugees, but these numbers were insufficient compared to the growing number of refugees and their problems. However, Pakistan continued to fully support the disaster-stricken Afghan brothers with this assistance and its own internal resources.

Tent Settlements:

The settlement of such a large number of homeless people was undoubtedly a big problem, especially since, unlike refugees from other countries of the world, Afghan refugees were not willing to live in traditional refugee camps due to their special tribal customs. Therefore, after much deliberation, a scheme for the settlement of tent settlements was started for them. In the first phase, fifty-seven and five tent settlements were established for the North-West Frontier Province and Balochistan respectively. According to the plan, it was proposed to provide water supply, sanitation, mosque and primary school facilities in each tent. Each tent settlement consisted of five thousand people.

Obviously, it was not easy for a developing country like Pakistan to overcome the financial difficulties that hindered the settlement of more than 1.5 million refugees.

The plan for the tent settlements may be a good one, but the lack of resources has to be kept in mind at all times. Thus, the Government of Pakistan had allowed the refugees to build mud houses on suitable government land in both provinces with their own help. Arrangements were made to provide tarpaulins to cover the roofs of such houses. Due to the presence of large uninhabited government land in Balochistan, the refugees took advantage of this permission to a considerable extent, while in the North-West Frontier Province this offer was ineffective due to the scarcity of suitable government land. A large number of refugees in both provinces are still hiding somewhere or the other. Instead of settling down in one place, the refugees kept changing their places with the changes of the weather. The cattle owners generally used to look for pastures where they saw some greenery, spent a few days and then moved on.

Medical Facilities:

The government faced various difficulties in providing medical facilities to the Afghan refugees or we did a lot in this regard with our own help and with the cooperation of external agencies, the details of which are as follows:

World Health Organization:

(i) Children under the age of five were vaccinated under the auspices of the World Health Organization.

(ii) To prevent malaria, a spraying was done once in the refugee settlements by October 1980 and spraying every six months was included in the World Health Organization program.

Water Supply:

In June 1980, UNICEF, in collaboration with the Government of Pakistan, launched a phased project worth \$6.5 million to provide drinking water to the refugees living in the North-West Frontier Province. The funding for this project was provided through the efforts of the UNICEF Special Representative for the Refugee Situation, Prince Talal bin Abdulaziz, and most of the donations came from the Gulf States.

Reorganization of the Administration for Refugees:

Until the end of the 1980s, the district and local administrations had been taking care of the affairs of the refugees, but their increasing number gave rise to various administrative problems and in order to deal with them in a better way, the United Nations High Commission for Refugees and the Government of Pakistan jointly decided to form a separate administration for the refugee settlements.

whose features were as follows.

- (i) **Migratory Settlement:** One settlement for five thousand people was to be the basic administrative unit in the proposed structure.
- (ii) **Migratory Area:** An administrative unit consisting of two to five migrant settlements was called a Migratory Area.
- (iii) The administration of migrant settlements and Migratory Area was to be under the authority of the District Agency Administrator.
- (iv) In the North-West Frontier Province, the Commissioner for Refugees continued to perform his duties as before with the assistance of three Additional Commissioners of Grade 19. In Balochistan, the Commissioner of Quetta Division also performed the additional responsibility of the Commissioner for Refugees. He was assisted in the performance of his duties by two Additional Commissioners of Grade 19. One of them was in charge of administration and security and the other was in charge of matters such as rehabilitation of refugees, resettlement and distribution of relief materials.

Managed Village:

Under the new plan, the refugee population was divided into units of five thousand each. The person appointed to manage each such settlement, which was self-sufficient in medical and educational matters, was called the Managed Village. He was an officer of grade sixteen. His staff consisted of sixteen and twelve members of the attached departments also worked directly under him.

Duties:

His duties were as follows.

- (1) To be fully responsible for the management of the village and the performance of the subordinate staff.
- (2) To receive the relief goods and funds received from the higher office by the tenth day of every month.
- (3) Regular accounting and preparation of records of the distribution of relief goods.
- (4) Registration of refugees and provision of passbooks to them.

- (5) Responsibility for the health and cleanliness of the camps and the villages under their administration.
- (6) Provision of required data for the use of the higher office.

The Kabul government never demonstrated any genuine seriousness in addressing the issue of the refugees. Its media consistently portrayed the Afghan migrants who had crossed into Pakistan as Powindahs—seasonal nomads who had traditionally travelled to Pakistan every year in search of work. According to this narrative, these Afghans migrated to Pakistan during the winter months for employment and returned to their homeland in the summer, while the Government of Pakistan had unnecessarily confined them to refugee camps. However, this claim by the Kabul government was contradicted by its own repeated announcements offering amnesty to the refugees residing in Pakistan, thereby acknowledging that they were, in fact, refugees. Furthermore, the Government of Pakistan's official statements exposed the weakness of Kabul's propaganda. They pointed out that the number of Afghan Powindahs entering Pakistan for seasonal labour had never exceeded forty thousand in any given year. To describe the presence of nearly 1.5 million Afghan nationals in Pakistan under the prevailing circumstances as merely that of seasonal Powindahs was therefore highly misleading. The Powindahs continued to enter Pakistan in the usual manner, but their way of life was distinctly different from that of the Afghan refugees. They travelled with their livestock, remained entirely self-sufficient, did not register themselves as refugees, and met their modest needs through manual labour and the income generated by their animals.

There is no denying that the arrival of such a large number of refugees created numerous challenges for the Government of Pakistan. As far as food supplies were concerned, the greater part was provided through international humanitarian assistance. However, in addition to this aid, every refugee received a monthly cash allowance of fifty rupees from the Government of Pakistan. According to figures from December 1980, this amounted to approximately seventy million rupees every month. The refugee population was increasing at an average rate of nearly eighty thousand people each month, making a corresponding increase in government expenditure unavoidable. Given Pakistan's limited resources, it was evident that sustaining this responsibility indefinitely would be extremely difficult.

In certain areas, the refugee population even exceeded that of the local inhabitants. For example, by early January 1981, nearly 275,000 refugees were living in and around the city of Peshawar. Of these, about 200,000 resided in refugee camps, while approximately 75,000 were living with relatives within the city. Similar situations existed in several parts of the North-West Frontier Province (now Khyber Pakhtunkhwa) and Balochistan. These circumstances gave rise to a variety of social problems and, in some places, even resulted in incidents that threatened public order and security.

Most of the refugees brought livestock with them, and according to one estimate, their number was twice the number of refugees. The arrival of this large number of livestock had two effects. First, these livestock met the nutritional and educational needs of the refugees and, by selling them in local markets, helped to alleviate the shortage of meat in the country. This was a positive effect, but the other side of it was that the presence of these millions of animals was causing irreparable damage to local pastures and forests, and the local population was beginning to feel a shortage of fodder for its livestock. The refugees used wood for burning. The provision of fuel to such a large number of people was also causing serious damage to the forests. Although the government was implementing a plan to replace the trees with new saplings, supported by the United Nations High Commissioner for Refugees, experience has shown that planting new trees is not an easy task, and how many of these plants actually survive? Given the scarcity of forests in the country, this issue deserved special attention.

Although there is no doubt that the refugees had been compelled to abandon their homes as a result of foreign aggression and had sought refuge in the land of Pakistan, all indications suggested that people from this particular social background were not willing to remain in refugee camps indefinitely. The realities and experiences of camp life generated feelings of restlessness and frustration among them. Pakistan bore no responsibility for the circumstances that had brought them to this plight; on the contrary, it was extending every possible assistance to them.

While they were already engaged in resisting the foreign aggressor, it was not beyond the realm of possibility that these disaster-stricken people, affected by growing psychological distress and uncertainty, might eventually turn their resentment towards their host as well. Furthermore, among the hundreds of thousands of refugees who had entered Pakistan, it could not be ruled out that agents of forces hostile to Pakistan might also be present. Under the safest possible disguise, such elements could engage in activities aimed at undermining Pakistan's ideological foundations.

Finally, and perhaps most importantly, this refugee issue was also being exploited to create political difficulties for Pakistan. It is as clear as the sun that Pakistan had provided shelter to these displaced and homeless Muslim brethren solely on humanitarian grounds. Yet certain circles chose to portray this humanitarian gesture in various ways, describing it as everything from hostility towards Kabul to a conspiracy against Moscow. These groups accused Pakistan of indirectly participating in efforts to undermine the April 1978 Revolution by providing Afghan Mujāhidīn with arms and military training to fight against the Kabul administration. On numerous occasions, Pakistan was also threatened with serious consequences. Whatever the actual reality may have been, one fact remained undeniable: Pakistan's political, economic, and geographical circumstances could not sustain the burden of hosting such a large foreign population for an indefinite period.

Consequently, every effort was directed towards enabling these oppressed and helpless people, crushed under the weight of persecution, to return to their homeland as soon as possible. For this to happen, the international community had to play its part by helping to create conditions conducive to peace and stability in Afghanistan.

Plans for the Repatriation of Afghan Refugees

For nearly two decades, more than three million Afghan refugees remained in Pakistan. Following the disintegration of the Soviet Union, various groups of the Mujāhidīn became engaged in internal conflict. As a result, many Afghan refugees, for a variety of reasons, were no longer willing to return to their homeland.

In order to address this issue and facilitate the voluntary repatriation of the refugees, the Government of Pakistan, the United Nations, and representatives of the Afghan refugee community initiated a series of public consultations during 2001–2002 to ascertain the views of both the refugees and the people of Pakistan.

The consultation process consisted of two phases. During the first phase, public discussions were held between Pakistani representatives and various Afghan groups. The recommendations emerging from these discussions were subsequently presented before high-level meetings of the Pakistani authorities for further consideration. Approximately two hundred distinguished participants from both Pakistan and Afghanistan took part in these consultations, which were held in the federal and provincial capitals.

As a result of these consultations, a number of important issues and recommendations emerged.

Concerns Expressed Regarding Afghan Refugees

There is little doubt that the overwhelming majority of the Pakistani people hold deep affection for their Afghan brethren on the basis of their shared Islamic faith and close neighbourly ties. Moreover, they have consistently shown their willingness to stand by them in times of hardship. Nevertheless, the survey revealed that a considerable number of Pakistanis also expressed serious concerns regarding the continued stay of Afghan refugees in Pakistan. Among the most significant concerns were the following:

a. A large number of Afghan refugees were reportedly obtaining Pakistani national identity cards, raising fears that they would settle permanently in the country and become a lasting burden on its resources.

b. Many refugees were purchasing property in Pakistan, and some were reportedly paying prices well above prevailing market rates. This, it was argued, had led to an unusual rise in property prices, creating considerable difficulties for the local population.

- c. It was also argued that, under the cover of the refugee influx, disruptive elements had entered Pakistan and could, at any time, become a source of instability and destruction within the country.
- d. Concerns were expressed that the presence of Afghan refugees had contributed to a deterioration in law and order. Incidents of theft and armed robbery were said to have increased. It was further alleged that some Afghans were involved in the smuggling of weapons, particularly Kalashnikov rifles, which not only contributed to rising crime but also adversely affected the morale of law enforcement agencies, especially the police.
- e. Another objection related to the large concentration of refugees in Balochistan. It was argued that their presence had disturbed the demographic balance of the province, giving rise to unrest among the local Baloch population.
- f. Some maintained that Afghans had opposed Pakistan in the past and were likely to continue doing so in the future.
- g. It was also feared that Afghan Mujāhidīn and refugees might join forces with Pakistan's religiously conservative groups, thereby creating internal unrest within the country.
- h. Another concern was that the Mujāhidīn, in collaboration with India, might attempt to undermine Pakistan in a manner similar to the role played by the Mukti Bahini during the events of 1971.
- i. It was further suggested that those Afghan Mujāhidīn residing in the Federally Administered Tribal Areas (FATA) and the Provincially Administered Tribal Areas (PATA) might cultivate opium poppies in the surrounding regions. Such cultivation, it was feared, could contribute to the production of narcotics not only for Pakistan but for the wider world, with harmful consequences for future generations while also damaging Pakistan's international reputation.

Policy Formulation

The Afghan participants expressed reservations regarding the policy adopted by Pakistan in dealing with Afghan refugees. Considerable differences were observed between the perspectives of the Government of Pakistan, Pakistani civil society, and the Afghan refugees themselves concerning the situation of Afghan refugees residing in Pakistan. The majority of participants believed that the policy lacked transparency. They noted that it had never been debated at the level of the National Assembly, the Provincial Assemblies, or local government institutions. Consequently, the bodies responsible for formulating refugee policy—including the Government of Pakistan, international donor agencies, and the United Nations High Commissioner for Refugees (UNHCR)—did not appear to be adequately accountable to those directly affected by their decisions.

Furthermore, Afghan refugees were found to possess very limited awareness of the measures and initiatives undertaken by the Government of Pakistan and the UNHCR on their behalf. The principal conclusions emerging from these discussions were as follows:

The Repatriation of Refugees

Although public opinion was sharply divided over where refugees should reside and seek employment, the majority of participants opposed their forced repatriation. They believed that conditions in Afghanistan should first be made conducive to their safe return.

Among the immediate obstacles identified to refugee repatriation were the lack of economic resources, the continued presence of foreign forces, regional power politics, insecurity within Afghanistan, and the absence of adequate social welfare services. Administrative obstacles included Afghanistan's harsh climate and the difficulties faced by second-generation Afghan refugees, many of whom had become detached from Afghan culture and unfamiliar with the country's prevailing conditions.

The Continued Residence of Refugees in Pakistan

Divergent views emerged regarding the continued residence of Afghan refugees in Pakistan, and a number of proposals were put forward during the consultations.

Many Pakistani participants opposed the prolonged stay of Afghan refugees, arguing that Pakistan's limited national resources could not sustain such a burden. They held Afghan refugees responsible for depressing wages in the labour market and placing increasing pressure on already fragile social services. They further argued that, since the United States and its allies had fuelled the so-called jihād in Afghanistan and had conducted military operations there, the responsibility for Afghan refugees should be borne by the United States and the international community, which should provide them with opportunities for resettlement.

Referring to the justification advanced during the 1980s for admitting Afghan refugees into Pakistan, some participants argued that, as fellow Muslims, the responsibility for permanently resettling Afghan refugees rested more appropriately with the oil-rich Arab states than with Pakistan. By contrast, a number of Pakistani participants proposed that Afghan refugees who had resided in Pakistan for more than seven years should be granted permanent citizenship in accordance with Pakistan's citizenship laws. Others supported granting Pakistani citizenship to Afghan children born in Pakistan.

Political parties remained divided over the question of granting Afghan refugees citizenship and voting rights and continued to view the matter with considerable reservation. Public representatives from areas with large refugee populations, particularly in the North-West Frontier Province (NWFP), believed that Afghan

refugees—who were making direct use of provincial and local resources—should also be granted political representation. Other political parties, especially those based in Balochistan, argued in favour of the refugees' early repatriation, expressing concern over the changing electoral and political landscape resulting from the continued presence of large numbers of Afghan refugees.

In support of permanent residence and citizenship, Afghan refugees sought to justify their claims on both economic and legal grounds. They complained of unequal wages and, more generally, of discriminatory treatment. They further argued that their presence would not constitute a burden on the Government of Pakistan if affluent Afghans contributed to the fund established for the assistance of poor and destitute widows and orphans, and if they paid all taxes due to the Government of Pakistan.

Political Initiatives

A large majority of the participants emphasized the need for a political solution founded on humanitarian principles. They argued that the political crisis had largely resulted from interference in Afghanistan's internal affairs by neighbouring India and certain Western countries. Tensions between Pakistan and Afghanistan were also discussed. Throughout these deliberations, emphasis was placed on democratic public opinion and constructive dialogue as the appropriate means of addressing these issues.

Trade and Investment

Representatives of the business community stressed the importance of expanding trade with Afghanistan and advocated sending skilled labour to assist in the country's reconstruction. Political parties generally supported this view, while some also called for a more flexible border regime between the two neighbouring states.

Government representatives expressed dissatisfaction with what they regarded as the Afghan Government's slow progress in promoting trade and investment with Pakistan. Afghan refugees and investors, in response, explained that the absence of legal status and the lack of consistency in the Government of Pakistan's policies had discouraged them from making secure long-term investments in the country.

It was argued that trade and commercial cooperation with Afghanistan would not only stimulate productive economic activity but would also foster goodwill between the two countries and contribute to improved bilateral relations and lasting peace in the region.

Recommendations

Although the specific recommendations have been grouped under separate headings, the foremost priority identified was the need to improve mutual attitudes and relations. It was emphasized that tensions and misunderstandings between Pakistanis and

Afghans could not be eliminated unless both sides—particularly at the governmental level—adopted a more constructive and cooperative approach.

Special emphasis was placed on the need for the Afghan Government to maintain close oversight of the activities of Indian consulates operating in Afghanistan in order to prevent third-party interference from creating misunderstandings between the two neighbouring countries.

Public Policy and Public Debate

There is a need to encourage broader public debate on the policy framework and underlying approach concerning Afghan refugees. Independent civil society organisations should promote informed discussion through academic institutions and the media while seeking the views of all relevant stakeholders. The Government and the international community should also adopt a systematic and transparent approach by making all relevant information readily accessible, for example, through official websites.

Key Measures Requiring Attention

The United States, its allies, and the United Nations should work towards achieving a political settlement of the Afghan issue. They should play a more active role in promoting Afghanistan's economic stability and restoring its transport and communication infrastructure. Efforts should also be made to establish peace and security within the country and to create better employment opportunities for Afghan refugees so that they may return to their respective regions. Such measures would enable Afghanistan to recover gradually from its prolonged instability and move towards sustainable development.

Similarly, the governments of Afghanistan should recognise what the author characterises as India's political manoeuvring and, rather than acting under the influence of leaders such as Narendra Modi, whom the author describes as anti-Muslim and extremist, should refrain from supporting India against their neighbouring Muslim country, Pakistan. Instead, they should work to thwart what the author regards as India's hostile designs.

Refugees or Migrants and the United Nations

The Legal Status of Refugees

Three major issues emerged during the consultations: the nationality of refugees, their legal status, and the Tripartite Agreement together with the responsibilities of the international community.

Pakistan is not a signatory to either the 1951 Convention Relating to the Status of Refugees or the 1967 Protocol. In the absence of a comprehensive domestic legal framework governing refugees, they have at times faced various legal difficulties. Afghan nationals could be arrested at any time under the Foreigners Registration Act, leaving them vulnerable to harassment by the police.

The participants emphasised the importance of adhering to international and regional agreements. While acknowledging that the Refugee Convention has not been implemented in Pakistan or other SAARC member states, they advocated compliance with internationally recognised human rights principles. Some participants proposed that, even if refugees were not granted political rights, they should at least be afforded

basic civil rights. Drawing a comparison with the United States' Green Card system, they further recommended linking such rights to a comprehensive refugee registration process. All participants also recommended revising the Tripartite Agreement (between Pakistan, Afghanistan, and the United Nations) through appropriate amendments and urged that the revised agreement be made publicly available through open discussions in the respective countries.

The United Nations High Commissioner for Refugees (UNHCR)

The Office of the United Nations High Commissioner for Refugees (UNHCR) was established on 14 December 1950 and began operations on 1 January 1951. It succeeded the United Nations Relief and Rehabilitation Administration (UNRRA) in carrying forward international efforts to assist displaced persons and refugees.

Among its principal responsibilities is the provision of international protection to refugees and the promotion of cooperation with governments, organisations, and other stakeholders to help resolve refugee problems. Its fundamental objective is to safeguard the welfare and rights of refugees.

UNHCR seeks to ensure that every individual is able to exercise the right to seek asylum in another country and to return voluntarily to his or her home when conditions permit. Where voluntary repatriation is not feasible, refugees may instead integrate into their country of asylum or be resettled in a third country.

Over time, the organisation's mandate has expanded to include certain categories of internally displaced persons (IDPs), enabling it to provide humanitarian protection and assistance to individuals displaced within their own countries. Such protection generally extends to persons covered under the 1951 Refugee Convention, the 1967 Protocol, the 1969 Convention of the Organization of African Unity (OAU), or other relevant international instruments.

UNHCR is currently engaged in providing humanitarian assistance to refugees and internally displaced persons in Lebanon, South Sudan, Chad/Darfur, the Democratic Republic of the Congo, Iraq, Afghanistan, Kenya, and, more recently, in the south-western regions of Pakistan.

In recognition of its outstanding humanitarian service, UNHCR was awarded the Nobel Peace Prize in 1954 and again in 1981.

The Contemporary Definition of Refugees

The movement of large numbers of people from one region or country to another is referred to as migration, and those who undertake such movement are known as migrants. Generally, migrants fall into two categories.

The first category comprises those who migrate in search of improved economic opportunities and better living conditions. The second consists of individuals who are compelled to leave their homes because of political circumstances, such as civil war, persecution, retaliatory actions by opposing groups, or a well-founded fear of persecution.

A clear distinction exists between these two categories. Economic migrants relocate voluntarily, with the primary aim of securing better employment and improving their family's standard of living. Political refugees, by contrast, are forced to flee against their will, often simply to save their lives. Under international refugee law, such individuals are recognised as refugees.

This definition was formally established in the 1951 Geneva Convention Relating to the Status of Refugees. Accordingly, persons who are compelled to leave their country or place of habitual residence because of persecution or a well-founded fear of persecution on the grounds of race, religion, nationality, or political opinion are regarded as refugees.

Initially, the term *refugee* was applied primarily to Europeans displaced during the Second World War. Later, under the 1967 Protocol Relating to the Status of Refugees, states that became parties to the agreement undertook legal obligations to provide protection to refugees. Approximately 147 countries have acceded to the Convention and/or the Protocol, and within these states political refugees are entitled to seek asylum and receive temporary protection. Economic migrants, however, do not enjoy the same legal status or rights under international refugee law.

Another important point is that, under international refugee law, a person must ordinarily cross an international border in order to qualify as a refugee. Individuals who remain within the borders of their own country are therefore not legally recognised as refugees. In practice, however, this distinction is not always applied rigidly.

The United Nations has provided extensive humanitarian assistance to people forcibly displaced within their own countries in places such as Sudan, Somalia, and Sierra Leone, carrying out its responsibilities with considerable effectiveness. Such individuals are not classified as refugees but are instead designated as Internally Displaced Persons (IDPs).

In Pakistan, those displaced from Swat, Bajaur, and other western regions during 2008–2009 were likewise classified as Internally Displaced Persons (IDPs). In its early years, the United Nations High Commissioner for Refugees (UNHCR) devoted considerable attention to the welfare of Internally Displaced Persons (IDPs). Over time, however, the number of donor countries and the level of financial contributions began to decline, while the number of IDPs continued to increase. By June 2009, their global population had reached approximately 30 million, presenting an increasingly significant humanitarian challenge for both the United Nations and the international community.

Another category of displaced persons consists of stateless persons. These are individuals who possess neither the nationality nor the legal citizenship of any state. According to a conservative estimate by the United Nations, there are approximately 12 million stateless persons worldwide.

It is noteworthy that, following the 1948 Arab–Israeli War, nearly five million Palestinians were displaced from their homes. Despite having been deprived of their homes and forced to live in refugee camps, they are not included within the refugee population falling under the mandate of UNHCR. Responsibility for their protection and assistance instead rests with a separate United Nations agency, the United Nations Relief and Works Agency for Palestine Refugees in the Near East (UNRWA).

Types of Migration in the Contemporary Era

1. Temporary Migration (Migration)

Internal Migration: Temporary movement from one city to another within the same country.

International Migration: Temporary movement from one country to another.

2. Permanent Migration (Immigration)

Internal Migration: Permanent relocation from one province, city, or village to another province, city, or village within the same country.

International Migration: Permanent relocation from one country or continent to another country or continent with the intention of establishing permanent residence.

The External Conditions of Refugees

The very term *refugee* evokes the image of an oppressed, helpless, and distressed individual. Whenever this designation is attached to a person's name, one instinctively imagines someone who has fallen victim to the hardships of life and the cruelties of fate. Questions naturally arise: Has this unfortunate person and his family had anything to eat? Have they found a place and sufficient water to bathe? Have they managed to rest for even a few hours, or has continuous wakefulness exhausted them?

The reality is that refugees are often compelled to leave their homeland under conditions of extreme fear. Their lives, property, and honour are frequently under serious threat. The challenges they encounter in an unfamiliar land, coupled with memories of the homes and homeland they have left behind, often leave them emotionally distressed and psychologically unsettled. The presence of women and children further increases the burden on the head of the family, whose constant concern is their safety and well-being. These anxieties are often reflected on the refugees' faces. After long and exhausting journeys, their clothes are usually soiled, and many appear weak and worn because of inadequate food and hardship. Their miserable condition immediately attracts the sympathy of compassionate people. For this reason, in addition to governmental and non-governmental organisations, social workers are often eager to provide assistance and support to refugees.

Why Are Refugees Forced to Leave Their Homes?

Historically, refugees have generally been the result of foreign invasions or civil wars. In many cases, people are forced to abandon their homes after losing everything they possess or witnessing the destruction of their property and livelihoods. Others flee simply to save their lives. In many wars, governments themselves advise civilians living in anticipated conflict zones to move to safer areas and often assist them in doing so. Refugees displaced under such circumstances are generally in a comparatively better position than those who flee without any organised assistance. Apart from these circumstances, people may also be forced to migrate for a variety of other reasons, including:

- a.** The partition of a country on religious grounds, such as the Partition of British India in 1947 under the Two-Nation Theory, which resulted in the migration of millions of Muslims, Hindus, and Sikhs.
- b.** The forcible seizure of people's homes and property by rival tribes or groups. For example, the Kalash people, who once ruled the Chitral Valley, were reportedly forced into the mountains after the people of Dir waged war against them.
- c.** Natural disasters, including floods, earthquakes, volcanic eruptions, landslides, and storms.
- d.** Famine, resulting in severe food shortages or making essential food items unaffordable. Such migrations have occurred in several parts of Africa, particularly in Ethiopia.
- e.** The desire to obtain religious freedom when individuals are prevented from practising their faith in their own country.
- f.** The need to escape persecution based on ethnicity, language, sectarian affiliation, or religion. In some cases, armed groups forcibly drive other communities from their homes.

The modern era provides numerous examples of such forced migrations, including:

1. The displacement of millions during the conflict between the Hutus and the Tutsis in Rwanda.
2. The displacement of millions during the conflicts involving the Serbs, Bosnians, and Croats in the former Yugoslavia.
3. The civil conflicts among various ethnic groups in Angola.

Where Do Refugees Go?

A large number of refugees and migrants aspire to settle in developed countries in search of better employment opportunities, improved livelihoods, and access to essential services. Those who are forcibly displaced on a temporary basis, however, often seek refuge in neighbouring countries or nearby regions, where they establish makeshift settlements under extremely difficult conditions. These individuals generally remain hopeful that they will be able to return to their homeland as soon as conditions in their country or region improve.

In many cases, refugees find shelter in underdeveloped or developing countries that are themselves unable to provide adequate welfare services for their own citizens. Owing to limited resources, such countries often lack the capacity to care properly for large numbers of incoming refugees. Many struggle to provide their own populations with basic necessities such as safe drinking water, electricity, natural gas, healthcare, and proper sanitation. Under such circumstances, meeting the needs of refugees or asylum seekers becomes an even greater challenge.

In the contemporary era, Pakistan stands among the foremost countries that hosted millions of Afghan refugees over an extended period. Other major host countries include Syria—which at one stage provided refuge to approximately 1.5 million Iraqis—as well as Iran, Tanzania, and Guinea. Among the developed nations, Germany and the United States of America rank among the leading countries in offering refuge to displaced persons. In addition, the United Kingdom, France, Greece, Australia, Brazil, Canada, Chile, Denmark, Finland, the Netherlands, Norway, and New Zealand also admit refugees from camps around the world in accordance with established resettlement quotas.

Refugee Camps

A refugee camp is a temporary settlement established specifically to accommodate thousands, and in some cases even millions, of refugees. These settlements primarily consist of tents and are therefore often referred to as tent settlements. Refugee camps are usually established either by the host government, the United Nations, or non-governmental organisations (NGOs) operating with the support of charitable individuals and humanitarian agencies. The administration and management of these camps are likewise carried out by these governments or organisations.

Such settlements are planned and organised in a systematic manner so that they can meet the basic needs of displaced people for a limited period. In practice, however, refugee camps often become overcrowded and soon suffer from poor sanitation and the lack of essential public health facilities. Minor illnesses may, at times, develop into epidemics because of delays in implementing appropriate preventive measures, eventually resulting in humanitarian disasters.

The principal causes of these problems include:

- a.** Overcrowding, with the number of residents exceeding the camp's intended capacity.
- b.** Inadequate facilities owing to shortages of resources and funding.
- c.** Incompetence, negligence, or corruption on the part of camp administrators or officials, resulting in the installation of substandard equipment and facilities despite available expenditure.
- d.** The unavailability of vaccines or the failure to administer immunisations properly, thereby increasing the risk of infectious disease outbreaks.
- e.** Failure on the part of refugees themselves to observe basic standards of hygiene, including the improper disposal of refuse, waste, and contaminated water.
- f.** Naturally occurring epidemics that may also spread into the camp from surrounding areas.

Some refugee camps eventually develop into permanent settlements. The Palestinian refugee camps are notable examples, many of which have existed for decades. Several generations have been born, raised, and grown old within these camps. Such settlements stand as a stark reminder of human suffering and the failure of those in positions of authority to provide lasting solutions.

According to the guidelines of the United Nations, every refugee camp should provide the following basic facilities:

- Accommodation in the form of tents or housing units.
- Toilets and bathing facilities.
- An adequate supply of safe drinking and domestic water.
- Basic healthcare services.
- Communication facilities, such as wireless communication systems or telephones.

The Treatment of Refugees by Host Countries

Under the 1951 Convention Relating to the Status of Refugees, states that became signatories to the Convention are legally obligated to safeguard the rights of refugees. In accordance with the Convention, a host country may not return a refugee to his or her country of origin, particularly where the individual's life, property, or personal freedom would be at risk. Refugees are also entitled to certain civil and economic rights. Consequently, properly organised refugee camps are established to accommodate and assist them.

Although these camps are generally intended to serve as temporary settlements, many have remained in existence for decades. In most cases, they provide refugees with only limited opportunities for lawful employment. Similarly, access to quality education for refugee children is often inadequate, and in some camps even basic education fails to meet contemporary educational standards. As a result, problems such as street crime, poor health, and social and moral decline may emerge both within the camps and in the surrounding communities.

For these reasons, many countries are reluctant to accept refugees. Even when they do, they often seek to limit refugees' freedom of movement and endeavour to facilitate their repatriation as soon as circumstances permit.

It is also a reality that host countries themselves face numerous challenges as a consequence of hosting refugee camps. For example, the presence of armed militants from Burundi in refugee camps located in Tanzania created serious tensions between the two countries, and their relations have yet to return fully to normal.

Durable Solutions Proposed by the United Nations

The Office of the United Nations High Commissioner for Refugees (UNHCR) has rendered invaluable services in the protection, rehabilitation, and repatriation of refugees. Wherever refugees or displaced persons have appeared around the world, the organisation has responded promptly to provide humanitarian assistance. Whether the cause has been civil war, enemy bombardment, natural disasters such as tsunamis and other storms, devastating floods, prolonged droughts, or any other calamity that has forced people to abandon their homes. UNHCR has consistently acted to prevent humanitarian catastrophe and has devoted itself tirelessly to the care and protection of displaced populations. For this reason, UNHCR has proposed the following durable solutions for addressing refugee situations.

I have personally observed the dedicated efforts of UNHCR personnel working day and night in Afghan refugee settlements around Bannu and Nowshera, as well as in refugee camps in Sierra Leone (West Africa). Owing to its extensive experience in addressing refugee crises, the organisation has proposed the following durable solutions for refugee protection and long-term resettlement

1. Local Integration in the Host Country

Under this approach, the host country grants refugees the right to reside permanently within its territory, allowing them to integrate fully into the local population and become a permanent part of society. In practice, however, almost all countries around the world have been reluctant to adopt this solution. The principal reasons include strong resistance from the host population, the substantial financial burden associated with refugee integration, and the potential for future ethnic or social tensions between refugees and the local community.

Another significant factor is the failure of the refugees' country of origin to share the financial responsibility, despite the fact that it is often the weakness or failure of its own policies that forced these people to flee in the first place.

Although, in the past, refugees have successfully integrated into the local populations of several African countries, such integration occurred through the mutual consent of both refugees and host communities rather than through formal agreements concluded at the governmental level.

2. Resettlement of Refugees in a Third Country

Under its quota-based resettlement programme, the United Nations High Commissioner for Refugees (UNHCR) has facilitated the permanent resettlement of refugees in various third countries. In reality, however, the number of refugees resettled through this programme has been relatively small compared with the global refugee population. Only a limited number of countries—most notably the United States, Germany, and several other European nations—accept refugees for permanent resettlement in modest numbers.

Consequently, this solution has not proved particularly effective on a global scale. Although the United States admitted hundreds of thousands of Vietnamese refugees during the 1970s, it did not demonstrate a similar level of commitment toward Iraqi refugees. By the end of 2008, only about 1,200 Iraqi refugees had been resettled in the United States through the assistance of the United Nations. This illustrates that third-country resettlement, while valuable for some individuals, cannot by itself provide a durable solution to the global refugee problem.

3. Voluntary Repatriation to the Country of Origin

In practice, voluntary repatriation has proved to be the most effective and sustainable solution from the recent past to the present day. This approach gained prominence during the 1990s and has since become the most widely accepted and successful durable solution.

Legally, the return of refugees should begin only when conditions in their country of origin have become sufficiently stable and when there is no longer any threat to their lives or property. In practice, however, this has not always been possible. On many occasions, conditions in the country of origin deteriorated once again soon after repatriation had begun, forcing many returnees to flee once more and seek refuge in the camps they had previously left.

Pakistan itself, despite its best efforts, was unable to repatriate all Afghan refugees. Of the nearly three million Afghan refugees who had sought refuge in Pakistan, only a portion returned before conditions in Afghanistan deteriorated once again. As a result, approximately two to two-and-a-half million Afghan refugees have continued to remain in Pakistan.

Irregular Migrants

Driven by poverty, destitution, unemployment, and the oppression of influential individuals in their local communities, countless people become eager to migrate to other countries. In addition, the hope of securing a better future, arranging the marriages of their sisters, and providing their children with a better education are among the reasons that motivate many people to seek opportunities abroad, particularly in developed countries.

However, the lack of the required educational qualifications and the lengthy, complicated procedures for legal immigration often become major obstacles. Since every country has its own immigration laws and procedures, many people resort to irregular means of migration.

Irregular migrants generally travel from relatively poor or low-income countries to wealthier nations that offer higher wages. In doing so, they risk their lives by undertaking dangerous and arduous journeys, often through areas threatened by landmines and armed conflict. Some travel across rough seas in overcrowded boats, while others hide among cargo inside shipping containers, attempting to evade border checkpoints before finally reaching their intended destination.

Even after arriving, these migrants are often forced to live in hiding to avoid detection by local residents and government authorities. Their employers usually pay them very low wages, and the little money they earn cannot easily be transferred legally to their families back home. Consequently, they are compelled to use informal money-transfer systems such as hawala or hundi, through which they frequently suffer financial losses.

They often receive unfavourable exchange rates, experience delayed payments, or become victims of fraud, sometimes losing all their savings. Moreover, they are generally unable to benefit from the public services that are freely available to citizens of the host country, particularly healthcare services.

Undocumented and Irregular Migrants

Some countries distinguish between undocumented migrants and irregular migrants, and their laws treat these two categories differently.

Undocumented migrants are individuals who possess no valid legal documents. Many are deceived by fraudulent recruitment agents or human smugglers and are taken to foreign countries without lawful immigration status. Around twenty-five years ago, many Bangladeshis, Afghans, and some Biharis living in Pakistan belonged to this category.

By contrast, irregular migrants are individuals who enter a country legally with a valid visa but remain after their visa has expired instead of returning home. Although the penalties imposed on such migrants are generally less severe than those applied to undocumented migrants, they too spend their lives in constant fear and uncertainty.

Many enter foreign countries on visitor visas, sports visas, medical visas, or business visas. However, from the very beginning, they intend to remain permanently rather than return to their home country after the expiry of their authorised stay.

The Effects of Migration

Human beings are inherently social by nature. This innate disposition has shaped human life and continually transformed it throughout history. A careful analysis of human desires reveals that living together in society is an intrinsic aspect of human personality. Whether this tendency is described as a biological instinct or the outcome of evolutionary development, the fact remains that human beings are social creatures. The greatest evidence for this is the richness of civilization and culture found in both ancient and modern societies.

At the same time, humanity's excessive desires and greed have also given rise to oppression and corruption. Human beings have committed acts of murder, violence, plunder, bloodshed, and brutality. They have destroyed settlements, burned crops, poisoned water sources, and caused mass destruction through chemical and biological weapons. Yet, in the end, whether in the name of establishing a new society or preserving an existing one, humanity has always returned to collective social life and sought to strengthen it.

The reason is that, despite all forms of oppression, corruption, bloodshed, and brutality, it is impossible for human beings to live without society. This is the positive aspect of human nature, which has made reconstruction possible after every period of destruction and has restored peace after every phase of conflict.

The Effects of Migration on Ancient Societies

Among the civilizations that attained distinction in the history of human culture and civilization, the Egyptians, Greeks, Indians, Romans, and Persians stand out prominently. Although examples of primitive societies can still be found in various parts of the world, the nations that established organized social systems have secured a lasting place in history.

A student of society observes that these civilizations were highly cultured and advanced. Although each had its own principles, these societies eventually declined either because of adherence to flawed principles or deviation from their own ideals. Nevertheless, their social systems reflected justice, cultural and civilizational awareness, and intellectual and scholarly endeavour.

Our purpose here is not to present a detailed account of these civilizations. Rather, we seek to illustrate the various forms of society that humanity developed during the course of history. By the time Islam emerged, humanity had experienced significant progress as well as considerable decline, both in religious and secular terms. From Thales to Aristotle, philosophers contributed to human thought, while rulers such as Ashoka and Anushirvan (Khosrow I) also played important roles in shaping society. Human communities had developed a strong sense of collective identity.

When Islam came forward with its message of guidance, many societies were already organized and possessed a rich historical heritage. However, although these societies had once flourished, they had largely lost their collective vitality, and their social structures had begun to decay. As the Qur'an eloquently states:

"Corruption has appeared on land and sea because of what people's hands have earned."

We readily acknowledge that efforts for individual and collective human welfare have always existed throughout history. Even at the advent of Islam, rays of goodness could still be found in various places. However, the proportion of collective good had become very limited, and the practical principles upon which a sound and stable society could be established were largely absent. As a result, society had fallen into disorder and fragmentation. Islam first proclaimed its message in the land of Arabia. The Arabs also possessed a sense of social solidarity, and both urban and nomadic communities existed among them. However, these societies did not conform to an ideal social standard.

After the Arabs, the two principal civilizations encountered by Islam were those of the Romans and the Persians. We shall briefly introduce these three societies in order to illustrate more clearly the balanced and well-ordered social system established by Islam.

Roman Society

The Roman Empire bordered Arabia. It stands as one of history's most remarkable examples of both greatness and decline. Roman society was regarded as a highly civilized and cultured society, having made valuable contributions to many aspects of human social organization. Its social structure was supported by a powerful government and a strong political system, enabling it to play a leading role in the world of its time.

However, by the advent of Islam, Roman society had begun to crumble and decline. Its family system had also fallen into disorder. According to the author of *The Decline of Rome*, the disintegration of the family institution was one of the principal causes of the decline of Roman civilization. The main characteristics of Roman society may be summarized as follows:

Characteristics

(i) The father possessed absolute authority within the family. Children enjoyed only those freedoms that their father granted them. Even a son who had reached the age of forty had no independent authority of his own.

(ii) Roman law did not recognize the independent legal status of women. A woman occupied a position similar to that of a slave. She passed from the authority of her father into that of her husband. She possessed virtually no rights, while her husband had no corresponding obligations toward her. A father had the authority to arrange his daughter's marriage wherever he wished and could even cancel the marriage at the very moment the marriage ceremony was being performed. A husband possessed such extensive authority that he could even put his wife to death.

(iii) During the reign of Justinian, Roman law assumed a more systematic and organized form. Nevertheless, it continued to safeguard the interests of the aristocracy and remained inadequate in protecting the rights of the weaker sections of society.

(iv) Non-Roman peoples held no position of honour within Roman society. The wealth of the conquered territories flowed into Roman society, while the non-Roman inhabitants were treated with humiliation and contempt. Jews, Christians, and other non-Roman communities were subjected to such treatment, although a few individuals among them were granted privileges and appointed to exercise authority over their own people.

(v) Roman society was divided into free citizens and slaves. This distinction was also reflected in its criminal justice system. A free citizen received a lighter punishment for an offence, whereas a slave was subjected to a much harsher one. A similar distinction existed between the aristocracy and the common people.

(vi) Political authority and the legal system remained concentrated in the hands of a small elite, while the rest of the population lived at their mercy. The spoils acquired through Roman military conquests were used primarily for the benefit of this privileged class. In reality, Roman law, government, social order, and collective life served the interests of the aristocracy rather than those of the general public.

From a religious and moral perspective, Roman society remained in a state of continual confusion and division. Greek philosophy promoted polytheistic beliefs, while Jewish and Christian ideas further weakened the cohesion of Roman society. There existed no unified philosophy of life. Material interests overshadowed spiritual

values, and the luxurious lifestyle of the ruling class created severe hardships for religious people. The persecution of Christian missionaries and the treatment meted out to the Jews clearly illustrate the true nature of Roman society.

Social Classes under Roman Law

Roman law divided society into three principal classes:

(i) Honestiores – The aristocracy. This was the highest social class and enjoyed extensive legal protection. Its members could not be sentenced to death except in cases of treason or rebellion.

(ii) Humiliores – The second social class, which enjoyed a lower degree of legal protection. Members of this class could, under exceptional circumstances, be sentenced to death.

(iii) Servi – The lowest social class, consisting of slaves who possessed no legal rights whatsoever. They were used solely for labour and could be executed for even minor offences, burned alive, or thrown before wild beasts as punishment.

Roman society was characterized by a distinction between citizens and slaves. Rights were reserved exclusively for citizens, while slaves possessed no legal rights. It can be said that Roman society was a civilized society. Its civilization formed the foundation of its social order. Roman society reflected the ideals of responsible citizenship, a strong collective consciousness, and a well-organized social structure, although this image became distorted over time. In our view, because this society was not founded upon sound and righteous principles, it failed to produce the outcomes that are essential for a truly healthy and just social order.

Persian Society

Persian society possessed a long and rich social heritage. However, a discussion of its stages of historical development is beyond the scope of this study. Therefore, we shall confine ourselves to describing its conditions and characteristics during the period under discussion.

Like Roman society, Persian society was afflicted by division and disintegration. It suffered from many of the same social ills that had weakened the collective fabric of Roman society. Class divisions had reached their peak, and the spirit of social unity had been seriously undermined. In reality, one of the least effects of the invasion of Alexander the Great was the destruction of Persian social cohesion, as he placed members of the aristocracy in control of different parts of the empire. This political fragmentation led to social disintegration. Although a degree of political unity was later restored, social disorder continued to persist. As social stability declined, Persian society became marked by striking contradictions.

In this regard, the following points are noteworthy:

Characteristics

(i) Like Roman law, Persian society was also based on a rigid class system. It was divided into four principal classes:

1. **The Religious Class** – *Ādharvān*
2. **The Military Class** – *Arteshtārān*
3. **The Administrative Class** – *Dabīrān*
4. **The Artisan and Agricultural Class** – *Vāstryōshān wa Hutukhshān*

Each class had its own prescribed duties, and no individual was permitted to move from one class to another. A member of the fourth class could neither become a government official nor purchase the property of the higher classes.

(ii) Religious trends played a significant role in Persian society. The influence of various religious movements gradually weakened social cohesion. For example, Mani believed that humanity should come to an end so that the world might be cleansed of its evil. He declared marriage to be forbidden in the hope that mankind would eventually disappear. According to him, human beings were a curse, and their collective existence produced nothing but evil, sin, conflict, and corruption.

After him came Mazdak, who argued that wealth and women were the primary causes of conflict because people fought over their ownership. He therefore advocated the abolition of private ownership and proposed that both property and women should be held in common. In his view, this would eliminate hatred and social conflict. Instead, the result was the breakdown of all social restraints and moral boundaries, leading to widespread lust, greed, and increasing hostility. Eventually, Mazdak was executed, and Persian society gradually began to regain its cohesion. This occurred shortly before the advent of Islam.

(iii) Throughout both the stable and unstable periods of Persian society, no social institution was able to achieve lasting strength. Women lost whatever status they had previously enjoyed. Proper upbringing of children and respect between elders and younger people gradually disappeared. The only element that remained was the authority of the ruling power, which continued to manifest itself in one form or another.

In Persia, there were two categories of wives. The first were known as *Zan-e Pādshāhī*, whose children inherited property. The second were known as *Zan-e Chakarī*, whose children were deprived of inheritance rights. In the eyes of the law, women possessed little or no legal status. Wives and slaves were regarded as occupying the same social position.

(iv) Slaves and the weaker members of society were treated in much the same way as they were in other contemporary societies. Respect for human dignity and equality was largely absent. The possession of slaves was regarded as a symbol of honour and prestige. The greater the number of slaves a person owned, the more respected and distinguished he was considered. As in Roman society, it was common for slaves to be put to death even for minor offences.

Indian Society

India is not only the cradle of one of the world's oldest religions but also the home of a distinctive social system. It is perhaps the only society that developed a detailed code of customs, traditions, and social organization. It formulated comprehensive religious, legal, and social rules and regulations.

A defining feature of Hindu society was its caste system, according to which society was divided into four castes:

1. **Brahmins** – the religious class, responsible for preserving the teachings of the Vedas, conducting religious ceremonies, making offerings, and receiving religious donations.
2. **Kshatriyas** – the warrior class, whose duty was to provide defence and protection, as well as to make religious donations and offerings.
3. **Vaishyas** – the class of farmers and merchants, responsible for agriculture, trade, livestock breeding, and the collection of interest.
4. **Shudras** – the servant class. Their primary duty was to serve the Brahmins, although in practice they served society as a whole.

According to this social hierarchy, the Shudras occupied the lowest rank. Their condition was considered worse than that of animals. They possessed no rights and were regarded as impure. They were not permitted to touch the belongings of a Brahmin, enter ordinary temples, or even listen to the recitation of the Vedas. Extremely harsh laws were imposed upon them. They were required to live outside settlements and to ensure that even their shadow did not fall upon members of the higher castes. This oppressive system condemned a large section of humanity to a life scarcely different from that of animals.

According to the teachings of the Vedas, the Brahmin was created from the mouth of the Creator, the Kshatriya from the arms, the Vaishya from the thighs, and the Shudra from the feet. The servitude of the Shudra was regarded as permanent. A Brahmin could compel a Shudra to serve him, and if a Brahmin suffered harm, he could even put the Shudra to death.

The Status of Women

One of the distinguishing characteristics of Hindu society was the inferior status assigned to women. According to Hindu law, a woman was required to remain under the authority of her father during childhood, under her husband during adulthood, and under her sons after becoming a widow. She was never to live independently.

Women could not inherit property, and a husband could even stake his wife in gambling. After the death of her husband, a woman was not permitted to remarry. Instead, she was expected to burn herself alive on her husband's funeral pyre. Women were bought and sold, and kings and princes were permitted to have numerous wives. Within Hindu society, the only path to a woman's salvation was believed to be complete devotion to her husband, even unto death.

Slavery

References to slavery are found throughout Hindu religious literature. The *Manusmriti* identifies the following causes of slavery:

1. Being captured in war.
2. Voluntarily accepting slavery.
3. Being born to a female slave.
4. Being sold into slavery.
5. Being given as a gift.
6. Being inherited.
7. Being enslaved as punishment for a crime.

In addition, there were other circumstances under which people could become slaves, such as losing in gambling or being unable to repay their debts. Hindu society was an oppressive social order in which human dignity and moral honour had little value. It was a society founded upon injustice and deception—a mire in which every moral virtue was gradually being submerged.

Among the factors that shape human society, religion, together with political and economic consciousness, has always occupied a position of great importance. In the societies discussed above, however, the religious element appears to have been extremely weak, while political and economic considerations predominated. These societies reflect the evolutionary stages of human civilization, yet none of them can, in principle or in practice, be regarded as an ideal society. If the very principles upon which these societies were founded were flawed, and the factors that sustained them were themselves weak, how could such societies possibly be healthy and stable?

From this brief survey of the surrounding civilizations, one may gain an understanding of the general condition of social life throughout the world at that time.

Humanity awaited a perfect personality who, through the most complete and comprehensive guidance, would establish a sound and enduring social order. To fulfil this need, the Creator of the universe sent His Noble Messenger, Prophet Muhammad (peace be upon him), with the Holy Qur'an, so that by establishing an ideal society, he might present to humanity an everlasting model to follow.

The Positive Effects of Migration in the Modern Era

The Light of Knowledge and Islam in the Subcontinent

The arrival of Muslims in India marks one of the most glorious chapters in the history of this land. In the India of the eighth and tenth centuries, a rigid caste system held sway, and political unity was nowhere to be found even in name. Apart from a small handful of thoughtful souls, most people had sunk into empty ritual and superstition, incapable of any meaningful action. It was into this sleeping land that the footsteps of the Muslim conquerors fell — and the dormant nation stirred, trembled, and awoke. A new life stirred within it, and it found itself face to face with a fresh beginning.

Islam brought with it an entirely new civilization. For three thousand years, since the age of the Aryans, India had known no ideas beyond the weight of Aryan thought — it had encountered nothing else. The lands that the Muslims first settled in were, for the most part, uncivilized. Though the Arab Muslims may at times have appeared as fierce conquerors, they carried within them the message this new life so badly needed: equality, brotherhood, and freedom — ideals that, until then, had existed only as distant objects of imagination, never realized in practice. Before them stood a society in utter disarray: no equality, no privileged priesthood, no untouchable class, no notion of impurity, no rigid creeds — only the unity of mankind.

In the message and deeds, prayer, fasting, zakat, hajj and the performance of these social duties according to the explicit injunctions of the Quran, this was all Islam! No asking of idols, no offering of sacrifices, no intermediary of Brahmins, no continuous chains of vehicles, but one God throughout the universe and His servants on earth, all equal to each other. These ideas sent a wave of electricity through many people, especially the lower castes. Converting Hindus to Islam by means of the sword is generally a market story. Even Aurangzeb, who is called a fanatic king, is known to have donated properties to some temples.

The main source of the propagation of Islam was hundreds of thousands of Muslim scholars and Sufis. Who for centuries in India made this propagation the aim of their lives. Islam had a direct impact on Hinduism itself. Kabir, Natak, Nikaram, Chatasanya etc. were the reason for the existence and propagation of their ideas. The sword of unity cut the knots of diversity and a new religious movement began among the Hindus.

The first five dynasties of the Delhi Sultanate were ruled by a military dictatorship, but even in this, the influence of nobles and scholars was usually significant. The military law was strict in terms of justice and fairness, but it is worth remembering that no concessions were made to Muslims compared to Hindus. Once a Hindu prince complained of unjustified killings against the then emperor Muhammad Tughlaq, and the king himself appeared in court.

These people were not mere conquerors. After their conquests, they camped here and established a regular government and became busy with the work of national administration and public welfare. For example, during the reign of Firoz Tughlaq alone, two hundred golden palaces, five hundred hospitals, a soup kitchen and dozens of other useful institutions were established. In Firozabad, he built a large bell tower, which was probably the first bell tower in India. During the reign of Muhammad Tughlaq, there were one thousand small and large madrasas and seventy hospitals in the city of Delhi alone, in which the poor were treated free of charge.

Architecture flourished and expanded, and a mixture of Arab and Indian styles began to be seen in the Pathan style of architecture. Qutub Minar, Qasr Hazarstun, Alai Darwaza are examples of this. During the time of the Tughlaqs, emphasis was placed on simplicity and grandeur instead of decoration, as is evident from the ruins of Tughlaqabad. In the small states, the Atala Mosque of Nippur, the Bara Sona Mosque of Bengal, the libraries of Bijapur, the fort of Golconda, etc. are beautiful monuments of this time. The development of painting was stopped during this time due to the religious ideas of the Muslims. The Muslims were fond of knowledge and literature, they wrote histories, learned Sanskrit and played a major role in the development of indigenous languages. Hindi, Bengali, Marathi, Tamil, Punjabi flourished, and Urdu, the common language of Hindus and Muslims, was founded and began to spread in India from place to place. This clearly shows that this era was not as dark as some people have made it out to be. There was a well-organized government under which two completely different civilizations were developing and influencing each other.

Trade, agriculture, construction, sciences and arts, etc. were areas of life in which Hindus and Muslims worked together. The fact is that the achievements of the Delhi Sultanate paved the way for the glorious era of the Mughals.

The Mughal Empire turned a new page in the history of India. One after another, six powerful rulers ascended the throne, during whose reign India enjoyed peace and order for two hundred years, and the country achieved a development not seen for centuries. Babur, Humayun, Akbar, Jahangir, Shah Jahan, Aurangzeb, their fame spread from East to West, and the Mughal Emperor was talked about throughout the world. The administration of the government was laid on such a solid foundation that many of its features remained part of the Indian government for a long time. For the purpose of administration, the country was divided into fifteen and later eighteen provinces. The supreme ruler of each province was a provincial governor. The army was also subordinate to him and the finance department also worked under him. He had to send a report of his activities to the central government at fixed times.

In addition, the king appointed chroniclers and secret scribes in each province, who kept the king informed of the conditions in each province, both publicly and secretly, so that the provincial governors remained under the king's control. Very few rulers in the world have done as much justice and fairness as the Mughals did. Akbar said that the divine element of kingship is justice. The lowest man in the country could have access to the king. There was no separate law for officials. Everyone was equal in the eyes of the government. Wherever Muslims established an organized government in the world, they generally never let go of the rule of justice and fairness.

Jahangir hung the chain of justice outside his palace, opening the way for everyone to easily reach the emperor. Jahangir's Twelve Decrees are famous. Mr. Khosla writes that in England, Jahangir issued the manifesto of 1215 for the relief of his subjects, which contained a royal guarantee of complete protection of the people's property, houses and lands of the poor farmers, and in addition, there were orders regarding the construction and management of inns, mosques, hospitals, etc. This shows that the country was not ruled by a single emperor, but rather had many restrictions on royal powers and many guarantees for the freedom of the subjects, and the throne of a tyrannical ruler who exceeded these limits could not remain secure for long. The king usually consulted his ministers every day. In addition to the Muslim nobles, there were also Hindu nobles who were given great honors. A Mughal noble could not immediately assume the position of his father, but rather had to earn his honor and status by his own efforts.

The Mughals managed India well. They protected the country from foreign invasions. They expanded relations with foreign countries, maintained peace and order, suppressed crime, instilled public morality, and made arrangements for the protection of life and property. They issued coins of justice and fairness and took care of business agreements. In addition to these major duties of governance, they also carried out coinage, trade, industry, means of transportation, inns, hospitals, famine relief, education, arts, science, and literature which they paid attention to and promoted one by one.

The material and intellectual achievements of the Mughal era have remained a part of the social life of India to this day. Indian food, clothing, manners and conversation, and court etiquette are largely inventions of the Mughal era. Then there are the arts. Then there are the fine arts, Mughal painting, Mughal architecture, and science, literature, poetry, music, and painting. All these are creations of the Mughal era. Sir Syed writes that he taught the people of India to wear shoes, he taught them to wear clothes, to sit on the floor, to cook different kinds of food, to decorate houses, to know the art of courtship, and thousands of things of civility and decency were spread among the Hindus thanks to him. Only one crown is enough to prove that the Mughal civilization is worthy of being counted among the greatest civilizations of the world. Their discipline and knowledge were worthy of their grandfather and during the reign of Nagzeb, in Thatta (Sindh) alone, according to Hamilton, there were four thousand madrasas, and Max Miller says that at the time of the arrival of the British in Bengal, there were eighty thousand madrasas. Major Basu has written that the wealth, comfort and charm that was seen during the time of Shah Jahan was undoubtedly unparalleled and unique. An English tourist says that at that time the city of Agra was considered larger than the city of London.

Various industries flourished in the country, due to which India became famous all over the world. Ships were built in India, even the British and Dutch built some of their ships here, a merchant from Surat, Abdul Samad, owned several hundred merchant ships. The gold coin of the country was purer and better in value than all the European coins of that time. Professor Brij Narain writes in his book "The Economic Life of India" that the average worker of that time was happier than the worker of today. The ultimate example of tolerance is Akbar's strategy, which adopted such measures to win the hearts of the Hindus that some legitimate grievances arose in the hearts of the Muslims. And going forward, Aurangzeb only prevented these excesses. Although there were some other shortcomings in him, he never committed any kind of injustice, but according to the Professor Khosla, Aurangzeb surpassed all his elders in justice.

In one of his verses, he himself writes that in matters of justice, I consider princes to be equal to common people. The lowest man in the country could have access to the king. Alamgir himself used to provide his food with the labor of his own hands. The famous Bengali scholar Sirsi P. Roy writes that during Aurangzeb's reign, the Hindus of Bengal were given positions of authority and large estates, and Aurangzeb made Hindus governors, governor-generals, and viceroys. He even appointed a Hindu Rajput as the viceroy of the purely Islamic province of Afghanistan. Professor Khosla writes in his book *Mughal Empire and Chieftains* that in favor of the Mughal emperors of India, we have to admit that they generally did not misuse the tremendous power they had. Their despotic monarchy was actually based on the heartfelt support of the people and politically they gave Hindus equal status with Muslims. They adapted themselves to the local conditions and this was the secret of their strength.

This is the achievement of Muslims in India! With the arrival of Muslims, the people of India came into contact with a developed foreign civilization. India was no longer isolated from the world; for the first time, a deep connection was established with the world. The Muslims had the enthusiasm, enthusiasm, and qualities of a world-builder. They created a movement in the sadness and isolation of the people of India. In short, India was no longer the India it was. Muslims have a significant part in the structure of present-day India. The name India is also given by Muslims.

Everything has two different sides (positive and negative). If we look around us, we do not see anything that has only one side. There are some things that have more positive sides and less negative and some things that have more negative sides than positive sides. Similarly, refugees also have two sides, which are as follows:

Positive Aspects of Refugees

- One positive aspect of Hid Muhajirin is that they provide society with cheap labor.
- Migrants also bring their valuables with them, which increases the country's foreign exchange.
- Some refugees also bring livestock with them, which alleviates the country's meat shortage to some extent.
- There are also some migrants who belong to middle-class and well-off families and who, when migrating, bring transport with them, i.e. trucks and other vehicles, and then sell them at cheap prices to buy the necessities of life.

Negative Aspects of Refugees

- Refugees are a burden on national resources.
- There is a risk that the local population will become unemployed due to the influx of refugees.
- The refugees who bring livestock with them cause a shortage of fodder and there is also a risk of them spreading diseases to local animals.
- Increase in the number of crimes.
- The arrival of another culture creates numerous difficulties.
- Due to the influx of refugees, rents and housing prices increase, causing hardship for the local population and making housing, etc., beyond their purchasing power.
- Refugees also cause food shortages.

Immigrants or Settlers

As mentioned earlier, apart from refugees, there are also immigrants. The people of the country from which immigrants leave usually use this word, and the people or governments of the country in which people go and settle call them new settlers. Immigrants usually leave their country in search of better employment or better facilities and move to other countries. It has been proven from history that most people from poor countries move to Europe, America and the Middle East countries, where not only are the living facilities much better, but the per capita income is also much higher than their own country.

In addition, when natural oil was discovered in the Middle East, many countries in the Middle East, such as Saudi Arabia, Qatar, Sharjah, Bahrain, which is now also called the United Arab Emirates, and to some extent also in Oman, people from poor countries migrated temporarily. But these countries did not fully recognize the arrivals as their residents. In this sense, immigrants going to the Middle East cannot be properly called immigrants. There are two types of immigrants. As I said, employed people going to the Middle East are called temporary settlers, but people going to America, Europe and many other countries, especially Australia and Canada, are called temporary settlers.

There are countries where people who come to them are granted citizenship and are provided with all the facilities that the local residents of those countries enjoy. It is worth mentioning that people who settle in another country also face many problems.

Problems of Immigrants or New Settlers

It should be kept in mind that immigrants or settlers who go to another country in search of employment face numerous problems. The first of these is the difference in language. Although educated people study English on their own when they go to Western countries or the United States and pass the IELTS exam, in reality the English language of these countries and the accent of the immigrants' English language are very different, due to which these people face difficulty in expressing their thoughts or expressing their original arguments where they work. Such people are very capable, but due to lack of mastery of the language, they are not able to express their abilities well. The second problem that immigrants or settlers face is the new culture. In this new culture, clothing is particularly noteworthy. People from Muslim countries, and especially women, become very worried when they go to Western countries, such as the United States, Australia, or Canada, etc. The main reason for this is that the kind of clothing that Islam commands to be worn is not the same as the kind of clothing that Islam commands to be worn. The clothes are not available there in the first place and even if these people order them from their own country or if the local shopkeepers nearby provide them with those clothes in some shops, the locals do not like it. It has even been seen that in European countries, especially in France, not only was the hijab banned for women, but the police forcibly removed the hijab of women from very good families on the streets, in markets, and in parks. Another thing that worries immigrants is the search for suitable employment. It has generally been seen that people with very good qualifications go to a new country and start very menial jobs, while after a long time they are given employment according to the original criteria of qualifications and educational credentials.

When these people are fully settled, their children face numerous problems while entering schools, colleges and universities. One more thing worth mentioning is that those who go to other countries in the initial days face severe financial difficulties. One reason for this is that they do not get employment or a job as soon as they go and the other reason is that the standard of living in these countries is very high, so the prices of daily necessities are also very high. Therefore, these people are spending more than they earn, so many people have said that after going to other countries, they either have to ask their families for some money or they live by taking advance money from a local person with whom they are working. As a result, since they are under debt, they are forced to work even for low salaries and even after getting a good job, they are not able to join it because they have to pay the loan to their employer. Mentally, these people are also very worried because they are far from relatives, far from friends, far from old parents, far from their wives and children, these are such things that when they go to sleep in their small room or on a small bed, exhausted, the memories of these people force them to think and re-evaluate their decision to see what they have lost and gained by coming to another country. Apart from this, immigrants from Muslim countries also have many problems with food and drink. Because the settlers of Muslim countries eat halal foods, while in Europe, America, Canada, and Australia, there are more things that Muslims cannot eat, for example, pig or pork. In addition, the methods of slaughtering animals are very different in these countries and among Muslims who come from Muslim countries.

Impact of Immigrants or Settlers on Host Countries

Where immigrants or settlers have positive impacts on host countries, such as qualified people, more educated people, more hardworking people would leave their countries and settle in these countries. They work harder than the locals and because they have better education than their countries. They also bring degrees, so they play a very important role in the development of the host country. The role of these people in every field of life is very positive and for this reason many Western countries. They are welcomed but just like a coin and a picture have two sides, a bright one. Along with this bright side, there are also some aspects that you should consider when choosing a host country. Therefore, we can say that the negative aspects include the fact that host countries have sent all their citizens. The facilities are designed with specific planning and have generally been designed to accommodate immigrants. The number is not counted in these facilities, so the reason for the settlers coming to their urban facilities is as the pressure increases, beds in hospitals decrease, and sometimes the remaining facilities. It also decreases in educational institutions because there are reserved seats when the local population. If the proportion of foreigners increases, these schools will either have to increase their capacity to accommodate more students. They have to expand their building or they won't let visitors in. This is how it is. Water supply is a residential facility such as houses, settlements, and their facilities are also generally lacking. But it has also been seen that some countries have right-hand drive (RHD) and some countries have left-hand drive (LHD). Left-hand drive (LHD) is a right-hand drive car when in a left-hand drive country. Or do people drive left-hand like people in Pakistan drive left-hand? When traveling to right-hand drive countries, drivers make mistakes and accidents also occur on the roads due to mistakes and sometimes traffic is blocked or jammed. Apart from this, markets also get very crowded in small towns because if there are no large shops or shopping malls, the markets are crowded with shoppers. People also waste time due to rush hour. Traffic congestion is caused by long queues. In addition to these problems, environmental pollution is also increasing in host countries.

It is because in the countries of immigrants, some people have the habit of throwing their household waste outside the house, throwing leftover food and drinks in the moving car on the streets, and because of this habit, they do this act while leaving because some countries have a lot of natural resources and some have a lot of natural resources. For example, in Saudi Arabia, petrol and diesel are available in abundance. It is available in abundance, but drinking water is very scarce. Even drinking water is far beyond the reach of the common man. Due to these reasons, the natural resources of the host countries are also burdened. In some countries, it has also been seen that tensions between ethnic, religious and sectarian groups increase and ultimately this tension takes the form of quarrels, bad blood and riots. In America, there have often been conflicts between white and black African people. In recent years, there have been conflicts between Muslims and non-Muslims in many European countries, due to which the government and other peaceful citizens also face problems. In addition, it has been seen that there is a huge change in the ratio of women to men. The majority of people who go to host countries are men, and due to the departure of too many men,

the number of women in these countries decreases. Since there are fewer women, problems like marriage increase among people. And in some countries, since women have the opportunity to get a second, third or fourth marriage, if they are living a slightly difficult life with their man, instead of making ends meet, they immediately leave him and go in search of another man.

Impact on the Countries from Which People Travel

There is a natural system in the world that when development is taking place in one place, the pace of development in another place either slows down or stops altogether. In the same way, the inhabitants of countries whose citizens have left their country and go to other countries for employment, it has two types of effects in their own country, which are both positive and negative. First, I will mention the negative effects.

Negative Effects

The biggest negative impact is that ordinary people fall into the hands of fraudsters and lose their original savings in the process of obtaining visas from other countries. There are countless cases where poor parents have sold their household items, the jewelry of the women of the family, and even farmers have sold their farm animals and lands, giving money to a travel agent in the hope of a better future and better employment for their children, or giving money to a fraudster and he runs away with their money. This has a very negative impact on the entire family. That family is forced to live at a much lower level than their original financial condition. The effect of this on the country is that the development of the country from which hardworking and educated people leave is reduced. Apart from hardworking people, educated doctors and engineers who have completed their education with very high marks and are counted in the entire country in terms of skills and abilities, when they leave their country, medium-level doctors and engineers or other people are left in their own country, due to which you must have seen that in a country like Pakistan, if people with money fall ill, they leave their country and go to other countries for treatment.

Apart from this, social development is reduced because when the working and laboring class moves from one country to another, there is a shortage of workers in that country and to make up for this shortage, the laborers increase their wages and finally the prices of common goods increase. Especially the construction estimates prove to be wrong and the cost increases. Another negative aspect is that the family whose people go abroad has a good amount of money to send their children to their families, due to which instead of increasing love, class differences increase in their families. The way of life changes. People with money become arrogant and on the other hand, their poor relatives start getting jealous. As a result of jealousy, false propaganda and useless accusations are made. And the same family, which some time ago was a symbol of love and unity, suddenly becomes a victim of division and hatred due to foreign exchange in a house.

Another thing that has been observed is that the parents of the children of the house from which the youth go out of the country miss their young people very much. Due to the absence of the father and the improvement in their financial conditions, they get involved in various extracurricular and immoral activities and cause chaos in the society. In this way, instead of giving the society a good result of their father's hard work, they give a bad result. The main reason for this is that the elders of the house are physically weak and they can neither keep a proper eye on their children nor pay attention to their training. While their youth are outside their home, their country, such children get open freedom, but it is not necessary that all children take undue advantage of it.

Positive Effects

People go to another country and become settlers. The positive effects on that country and its society are also very high. For example, in a country like Pakistan, where there is already a shortage of dollars, when people living in other countries send their earnings in the form of dollars, dinars or rials to their country, not only their own family but also that country benefits a lot. The currency of that country gains strength and in this way, these people play a very important role in economic development. This improves the living conditions of their own families and their elders, their wives and children benefit from the facilities that their parents had not even thought about. The children of these people benefit from these facilities because of the abundance of money; they would start studying in good private schools instead of government schools. Which gives them good training along with education and they will be able to do well in the future. They become useful citizens.

Another good thing about those who live in the Middle East is that I go for hard labor because people who go for hard labor are usually but they belong to a very poor class and their parents and wives are not able to perform Hajj and Umrah. Performing Umrah or Hajj despite having the desire, under normal circumstances or due to lack of financial means they can't do it when a young man from their family goes to Saudi Arabia or another Middle Eastern country. When a person moves to another country, it has generally been observed that as soon as his financial condition improves, He invites his parents to his country for Hajj and Umrah, which not only benefits him, A wise wish of the parents is fulfilled, but they also pray a lot for their child. The effect of which is that in Arab countries, they start working even harder. Because the spiritual peace they get after their parents perform Hajj is due to the prayers of their elders. Receiving prayers from relatives boosts their morale, just like Why is it that when their financial situation improves, their sisters' relationships also improve? That their respect has increased in society or even in the village. In this way, a great impact on the entire family. One of the great benefits for the elderly is that it happens that due to financial constraints, when they seek treatment for their elders in government hospitals or they used to get their treatments done by village healers or fake doctors. Now, due to the availability of resources, they are doing it on their own. In case of illness, the elderly, their wives, and children can be treated in good and expensive hospitals in the city.

Problems of Refugees and Refugee Camps

Refugees are people who have either been forcibly expelled from their country or who are forced to leave their own country. The reasons for leaving the country vary, sometimes due to natural disasters, sometimes due to civil war, sometimes due to infiltration by a neighboring country, and sometimes due to atrocities by the government or opposing tribes. These people then seek refuge in other countries and thus become displaced. Their journey is sometimes a very difficult and dangerous journey and it has often been seen that during the journey, weak children and the elderly become dear to Allah after falling ill with various diseases. In this way, sometimes their distance from their home and country becomes so long that people are not able to see their home again in their lives. In this regard, it is very noteworthy that despite all efforts, the United Nations has not been able to improve the situation in the refugee camps. The following conclusions can be drawn from the observations that have been made over the past several decades. The biggest problem in the refugee camps is overcrowding or keeping more people than necessary in the camps. Where thousands of people should live, millions of people are living there. Due to overcrowding, cleanliness and what we call hygiene conditions are very bad. There are no arrangements for water drainage or proper sanitation.

There is a sewage system inside the tents. Those who use a little water, whether it is for washing clothes, washing dishes or bathing, usually stand outside their tents and inside the camp, due to which these people have to endure many health problems. Another particular problem that has been seen is that of clean drinking water. As mentioned earlier, drinking water is not available in the required quantity. In addition to dirt, the water given to the refugees has also been reported to contain disease-causing germs. In the same way, food safety or compliance with health standards is a very difficult matter. Food and drinks in refugee camps are not of standard quality, nor can they store cooked food in the refrigerator, nor do they have gas or facilities to heat these items. Often, in refugee camps, the administration provides cooked food, which is prepared long in advance due to the large number of refugees, and by the

time it is distributed, it has already cooled down. Since it is lying in the open, in addition to germs, various animals and birds also feed on it, making it worse. Another problem that has been seen is inadequate medical facilities. First of all, there are no good doctors in these camps, and those who are doctors do not work hard and honestly. The medicines that are given in third world countries are unfortunately also sold by various NGOs and the United Nations.

Insecurity or Feeling Insecure

Most of the refugees in these camps feel unsafe because some gangsters form groups of vagrants to establish their rule and harass the noble people. These are the people who snatch clothes from the weak, take away food, and especially harass women. It has often been seen that in refugee camps that women become victims of mental illnesses due to feeling unsafe. In the same way, young children become mentally weak due to this violence or the insecurity of their parents. In this way, due to staying in camps for a long time, their physical and mental development is not possible. Many generations have been destroyed instead of being prepared for the future. The absence of educational institutions or the appointment of poorly educated teachers does not prepare the children in these camps according to the requirements of modern education. It is a great human tragedy that such families who come from good conditions in their lives, but after leaving the country under some compulsion, their generation and their children, considering themselves very inferior, are not prepared at all for the future. In the same way, there is no playground. Because sports improve the personality of a person. A good player always puts victory and defeat aside and plays with good thinking, which in itself is an excellent means of training a person. Good sportsmen are usually physically and mentally strong. They are strong, so they give good results in practical life. Such people remain steadfast in difficult times and never become a burden on society. However, it has been generally observed that since children from refugee camps do not develop in the same way that children outside the camps are developing, when they meet children from good schools outside the camps, their personalities become subdued.

Impact of Refugee Camps

Refugee camps sometimes have a positive impact on the local people. In some areas where there were small shopkeepers, business activities were almost non-existent. After the arrival of refugees, those small shopkeepers start doing business on a large scale. In this way, due to the increase in business of the local people, their economic condition improves a lot, while the refugees come after leaving their businesses.

Some employed people whose jobs are lost, and their lives in refugee camps are negatively affected. Especially women living in refugee camps and people who do not have any major skills are economically disadvantaged. However, sometimes it has been seen that intelligent and brave women sew clothes, embroider, and make various products in their camps, and thus play the role of an economic supporter for their families and children. The fact is that living in another country or another area,

especially when you are far from your loved ones and cannot meet them, is nothing short of a tragedy for a human being. Another thing that has been observed is that wherever there are trees around refugee camps, refugees cut down the trees and either use the wood for burning or build their own huts, etc., which not only causes a lack of oxygen in the area, but also reduces rainfall and the natural beauty of the area, which we call landscape, is also affected. In the same way, in some places, when they dig a little to set up a camp, the soil becomes soft. In this way, after it rains, that soft soil washes away the good soil of the area. That rainwater actually washes it away, which sometimes makes the land less fertile. The first problem that refugees and their children face is the difference in language. For example, when Pakistan was created, people from India who went to Punjab did not know Punjabi, those who came to Sindh did not know Sindhi, and those who went to Khyber Pakhtunkhwa in very small numbers did not know Pashto. In other words, having a different language is a precursor to very big problems. It is often seen that a refugee wants to say something different and a local person thinks it is something else. So a task that requires an hour cannot be done even after spending two hours. In addition, there is a difference in culture. For example, in Pakistan, we observed that the lifestyle of our refugees from India was different and the culture of the local people was different. Especially in Sindh province, this culture was clearly different. The elders are wise; they do and they soon overcome these problems but for children sometimes it becomes completely different. The teachers who taught there were different from the ones who went to school in the previous country. The teachers who teach in the new country are different.

Their way of speaking, teaching and living is completely different. In addition, as has been mentioned before, health facilities for children are non-existent in these camps, and since children are physically weak, the mortality rate of children in these camps increases. Syria, in particular, has been the country with the largest number of refugees in the world for a very long time. Since Syria has very few resources of its own and is not a rich country, the majority of refugees in the refugee camps in Syria were found to be suffering from depression and stress. The main reason for this was that the law and order situation there was not so good, so various human rights organizations, even the United Nations, could not take care of these refugees in a standard manner. The world's largest refugee camps were also in Pakistan in the eighties, in addition to various African countries in Sudan, especially in Kenya and Somalia. Sudan has been suffering from such problems for the past several centuries. According to UN data, by the end of 2023, 100 million people were living in refugee camps. These include Afghanistan, Yemen and Ukraine.

The strange thing is that a large number of refugees are living in countries that are already very weak financially and the rich countries of the world prevent these refugees from coming to their countries, although they provide financial assistance, but a large number of refugees are living in poor countries. Afghanistan, Syria, Yemen, Somalia, Venezuela and in the same way, the region where the United States borders with South American countries also has a large number of refugees.

The Future of Migration

As mentioned earlier in this book, migrations, IDPs, camps and settlers are all of different types. Since IDPs are mostly displaced to camps due to domestic conditions and natural disasters, it would not be appropriate to say anything about their future. Yes, we should all pray to Allah Almighty to protect humanity from these disasters with His special grace and mercy so that people do not have to leave their homes and move to IDP camps. Now I will write about the future of migrants or settlers. According to an estimate, the number of migrants or settlers is expected to increase significantly in the next fifteen to twenty years. The number of people moving from poor countries to rich countries for employment, education or political or political asylum may be around four hundred million. Some people will move from Africa and Asia to the Middle East, some people to Central Asian states and a larger number to Canada and Australia. But after the next forty years, it is possible that rich countries will not welcome these people and keep your universities open only for education and send the students who complete their education back to their countries after completing their education. Therefore, we should create such conditions. People tend to migrating to Western countries, especially from Pakistan and other Muslim countries, may increase. As has been seen in the last few years, the locals of Western countries have not only spread false propaganda against Muslims but have also subjected them to violence. This is why, due to the protests and inappropriate behavior of the locals, the governments there increase restrictions on settlers or immigrants from poor countries.

In this regard, the problems of Pakistanis may increase even more because some Pakistanis do not behave properly in transactions, break promises and harass others at the time of payments. The Indian lobby has also been spreading this propaganda against Pakistanis that Pakistanis send substandard goods to other countries. Unfortunately, some Pakistanis have also been found involved in drug smuggling, due to which they have been punished in different countries. If I want to sum up this discussion, a few sentences are enough to say that we have lost our good name due to

our behavior, unethical business tactics and lies, which will take a long time to rebuild. Another thing that will reduce employment opportunities in rich countries is artificial intelligence. For example, the advent of machines has reduced people's jobs. What used to be done by ten people, one machine used to do. Now it seems that after artificial intelligence, various robots and similar things will be created that will reduce the physical presence of humans, thus reducing employment opportunities and only those who understand IT or artificial intelligence will get better employment opportunities.

Measures to Prevent Migration

The biggest responsibility for stopping migration lies with the government in any country. Through good governance, the government can reduce the desire of people to migrate from villages to towns, from towns to cities, and then from their own country to abroad. Governments should review its policies and adopt policies that will bring economic and social stability to the country. Political stability should be created and quality education should be extended from cities to towns and villages. When good schools are available in villages, parents will at least take their families to the cities. Along with this, employment opportunities should be created in towns and villages. Good facilities should be provided there, including transportation facilities and especially establishing good and quality hospitals is very important in a rapidly growing country like Pakistan.

Population is also a big problem because it divides resources and each citizen's country the share of resources automatically decreases as the population increases, in addition to the city-like schemes should be extended to villages and hamlets as well. Just like houses built on installments in cities. Loans are being given, so when these facilities are provided to the rural people, migration to the city will stop. It is also very important for the government to reduce its unnecessary expenses. It should convince investors to invest their capital in villages and towns as well and in addition to this, they should be given tax breaks so that they can move their factories to remote areas. The quality of life of people living in rural areas should improve and the tendency to migrate to the city should decrease.

Another thing that has been observed is that government officials and police personnel in villages. They are under the influence of the village chief, village headman or village chief, and when the poor people understand. If their lives or property are threatened, they move to another city. Therefore, the government should force all government machinery, including the police, to cooperate with the people. There should be no injustice, no abuse, and the oppressed should be supported according to the law in a country like Pakistan.

The judicial system is also a harbinger of many problems, especially the timely delivery of justice to the people. It is very important to settle property cases quickly and get them implemented, and this work if the higher courts of Pakistan emphasize on the smaller courts, these problems of the people will also be solved.

Apart from this, extortion has also started in the villages. Occupying groups are also very active. In small villages, they pressure poor owners to acquire land for housing societies for various schemes. They are harassed in various ways. It is also necessary to prevent this kind of behavior. Farmers should be given loans on easy installments or loans for agricultural machinery so that farmers get proper compensation for their hard work, their financial and economic affairs improve and they give up the idea of moving to cities.

Curbing the Trend of Migration in the Light of Uswah Hasanah of Prophet Muhammad (peace be upon him)

Our Problems

Today we are facing immense problems. Brotherhood, brotherhood and sincerity are disappearing. Due to mutual hatred and misunderstandings, there is no such thing as peace. Due to distrust, every other person feels like an enemy. Due to the violation of moral values, the concept of human rights is turning into fraud and deceit. Therefore, despite the presence of countless blessings, there is a period of restlessness and ingratitude. Due to which life has become dull. Seeing flowers does not make the face bloom and seeing beautiful valleys does not make the heart flutter. Therefore, life is lived as a burden instead of a blessing. The question arises that how can we make our life beautiful and purposeful? So the answer is very simple that we have to turn to the biography of the Holy Prophet Muhammad (peace be upon him) for guidance.

Uswah Hasanah (peace be upon him)

More or less fifteen centuries from now, a child was born on a land shrouded in the darkness of ignorance who was to be born became an orphan before he could open his eyes. The grandfather who had a compassionate hand on his head also became dear to Allah at a young age and the uncle accepted the responsibility of raising him. In the light of worldly experiences, it was expected that this child, who was a victim of the ups and downs of time and the irony of circumstances, would have become a burden on society, but here it was a different matter.

Here the child was growing up for whom the Creator of the universe had created such a big world, therefore this child first gained fame as the truthful and trustworthy due to his high character and good speech, and then Allah Almighty Himself said about him:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

(Surah Al-Ahzab, verse 21)

Translation: *Indeed, the life of the Messenger of Allah (peace and blessings of Allah be upon him) is the best example for you (and for all humanity).*

You were the source of education, the fountain of morals and customs, the source of knowledge and wisdom, the treasure of knowledge of justice, the king of the era, gentle and tolerant in generosity, sweet in speech, the heir of patience and contentment, and the possessor of love.

The hostility of the Quraysh against the Holy Prophet (PBUH) was boundless. There is hardly any tactic of hostility that the Quraysh of Mecca did not use against the Holy Prophet (PBUH), but despite all this hatred and stubbornness, no enemy ever raised a finger against the character and morals of the Holy Prophet (PBUH). The Holy Prophet (PBUH) spent his youth with such purity and nobility that the history of humanity cannot and will not be able to present a better image of an innocent person. The petals of a flower are clean and transparent, the rainbow is very innocent and the moonlight of the fourteenth moon is spotless, but the youth of the Holy Prophet (PBUH) was more innocent, pure and chaste than all of them. You were so eloquent in your language and your words were so firm that even the eternal enemies of education were forced to call you the true and trustworthy. And you honored these titles in such a way that when you were forced to migrate to Medina, you would not send any of your dear brothers, Hazrat Ali, to this place therefore, they leave it to the mercy of their enemies to return the trusts entrusted to them by the people.

Prophet Muhammad (peace be upon him) as an Army General

He was a military leader endowed with countless qualities. His war planning of education is unparalleled. On the one hand, he extended the hand of friendship to the Jews and Quraysh of Mecca by accepting treaties like the Treaty of Medina and the Treaty of Hudaibiyah from him, and on the other hand, he crushed their pride by carrying out battles like the Conquest of Mecca and the Conquest of Khaybar. In all the battles, the exemplary bravery and leadership skills of education from him were worthy of imitation for Muslims. The fate of many great empires of the world were decided in the education of the Prophet's Mosque.

In the battle of Uhud, when the Muslims turned their backs on the spoils of war, ignoring the guidance of education from him, most of the Muslims were uprooted by a single attack of the infidels. But the Prophet, who became a figure of gentle courage, stood firm like a rock. Even the blessed teeth were martyred. Seeing the steadfastness of Ali, the Muslims turned the lost war into victory.

تاریک شب میں آپ ﷺ نے رکھا جہاں قدم
مہتاب نقش پا سے وہاں روشنی ہوئی

Prophet Muhammad (peace be upon him) as a Humanity Loving Person

The love of the Millennium for all humanity is so unparalleled that people were throwing stones at him in the Taif field. His body was injured, but his teachings were a mercy and he prayed for the good of these oppressors. Until Hazrat Jibrael (RA) came and said, "O Prophet, if you give permission to the wise, I will destroy the city of Taif." But his teachings raised their hands and said, "O Allah, guide my ignorant people." His teachings often went not only to visit the sick, but also to the companions to advise to do the same. You have advised them to take special care of widows, orphans, and neighbors.

Conquest of Mecca

It is a custom all over the world that conquerors humiliate and disgrace the conquered nation and destroy their cities brick by brick, but you, when you conquered the city whose inhabitants had oppressed you and your companions with your teachings to the utmost, you, the Alim, declared a general amnesty. The proof of your being a perfect man of education is the sermon you gave on the occasion of the Farewell Pilgrimage, which has the status of a constitution. Your life as a scholar was full of education in every respect and your every action is a practical example of the high ascension of humanity. This is the reason why your companions, who were trained under your guidance, were like imams in mosques, judges in courts in the afternoon, generals in the army in the afternoon, and in the evening, the same people were the heads of the government and watchmen of the people. It is clear evidence of your perfection as a human being that the rights of slaves, women, and humans that you, the scholar, spoke about fourteen hundred and fifty years ago are now becoming the constitutions and international principles of Western and developed countries.

نگاہِ عشق و مستی میں وہی اوّل وہی آخر
وہی قرآن وہی فرقاں وہی یسین وہی طہ

Solutions to Our Problems

The solution to all our problems is to seek guidance from the Seerat-un-Nabi at every stage of life. Before reacting against anyone, think about what kind of attitude our beloved Prophet (peace be upon him) had expressed on that occasion. Create passion of forgiveness within yourself. In the light of the last sermon of your education, treat other human beings with kindness. Instead of taking revenge, adopt the motto of forgiveness. Take care of the rights of the people and make honesty, patience, kindness and sacrifice your poems in your daily life for the pleasure of Allah and His Messenger Maryam. Stay away from hatred and share love and affection with each other. Insha Allah, our lives will become beautiful and peaceful again.



A Beautiful Moment in Life: Final Dinner in Mess Dress on the Occasion of Retirement



A Memorable Photograph with the Official Residence and Staff Car Provided by the Pakistan Army Prior to Retirement

Types of Visa

A visa is a document (permit) or permission that a country provides to a person coming from another country. Except for a few countries in the world, entry into all other countries is not possible without a visa. A few years ago, it was reported that some villagers and uneducated youth were given fake visa credits by fraudsters, saying that they could go to Saudi Arabia on it and they took away millions of rupees. Therefore, here is a request to the simple people that a visa card is something completely different from a visa to enter other countries.

The types of visas according to their purpose are as follows:

1. Tourist Visa

It is provided to people who go to another country for tourism or entertainment. Most countries in the world gladly give this visa because the arrival of tourists brings foreign exchange to the country and helps people living in tourist destinations in business. There are forty-seven countries in the world, including Egypt, China, Switzerland, the Philippines, Turkey, Thailand, Malaysia, and the Netherlands, whose large number of people go just for sightseeing. Although Saudi Arabia is also included, but people traveling to Saudi Arabia have to perform religious duties and rituals.

2. Business Visa on Arrival

Many countries, including Pakistan, provide visas at the airport upon arrival to individuals who come for business purposes.

3. Family Visit Visa

It is given to the same family so that they can meet their relatives.

4. Work Visa

This visa is granted to individuals who come for employment purposes and is provided upon application by a local company or organization that wants to employ them as employees.

5. Study Visa

Many young people, especially doctors, engineers, and IT specialists, are given this visa when they go to another country to pursue their education.

6. Visa to Visit Religious Places. Religious Visa:

For example, people from the Buddhist and Sikh communities in Pakistan and people in Saudi Arabia, Iraq, Syria, Iran, and India visit their religious sites for the main purpose of worship.

7. Official Visa for Official Work

This visa is used by government employees and officials to visit other countries. Some people on this visa are also called state guests or government guests.

8. NGO Work Visa

These organizations are usually funded by governments of wealthy countries and philanthropists. Their goal is to provide education, crafts, medical care, and transportation to people from disadvantaged backgrounds in poor countries. This visa is granted to individuals affiliated with these organizations.

9. Medical Visa

Due to the development of medical science, many diseases have been cured. But this treatment is very expensive. In some poor countries, there are no good hospitals to treat common diseases. Medical visa is given to patients coming from other countries for treatment and their attendants or nurses.

Migrations and the Services of the Pakistan Army

The armed forces of Pakistan, especially the Pakistan Army, have not only played a role limited to national defense since the establishment of Pakistan, but have also played a key role in nation-building, protection of refugees during migration, and relief activities during natural disasters. A brief mention of these services is presented to the esteemed readers.

1- Protection of Refugees During the 1947 Migration

With the creation of Pakistan, the biggest crisis came in the form of the migration of millions of Muslims from India to Pakistan. It was one of the largest and bloodiest migrations in history. Muslim caravans from different parts of India set off towards Pakistan, and during this time they faced numerous riots, looting, killings and attacks. In such turbulent times, the fledgling Pakistan Army, which had emerged from the British Indian Army and was composed of various forces, took on the responsibility of protecting the caravans of emigrants. Troops were deployed alongside trains, bullock carts, and foot caravans to provide protection from attacks along the way.

Especially in Punjab, where the most riots took place, military teams risked their lives to rescue refugees. Checkpoints were set up on the borders and temporary camps were set up to provide food, medicine and medical assistance to the victims. Similarly, the security of non-Muslims who wanted to leave Pakistan for India was also ensured by the military, reflecting the principled position of the state of Pakistan and the vision of Quaid-e-Azam Muhammad Ali Jinnah.

2- The Role of the Military in Nation-Building and Internal Stability

After the establishment of Pakistan, the nascent state faced numerous administrative and social problems. While civilian institutions were inadequate to solve these problems, the army lent its hand in nation-building. Some of the services in this regard are as follows:

(a) Identification of Ghost Schools

Schools that exist on paper but are closed or non-existent in reality are called ghost schools. They are a major example of corruption in Pakistan's education system. At various times, especially in the 1980s and 1990s, the military, along with the government, played a key role in identifying these schools.

Especially in rural areas of Sindh and Punjab, military teams conducted ground surveys and identified thousands of inactive schools, which resulted in the prevention of waste of education budget. Actions against corrupt officials were possible and after making some schools functional, opportunities for education were created for the children of the poor people.

(b) Actions Against Electricity Thieves with WAPDA

Electricity theft is a major cause of Pakistan's energy crisis. At various times, when WAPDA faced difficulties in stopping electricity theft, the Pakistan Army was called in for technical and practical assistance.

Military teams detected illegal connections, exposed tampered meters, and assisted the Government of Pakistan in dismantling illegal electricity networks. The military's involvement in these operations ensured transparency and reduced resistance at the local level.

(c) Prevention of Water Theft from Canals

Water is a valuable asset for Pakistan's agricultural sector, the equitable distribution of which is essential. Water is a lifeline for the agricultural sector. But theft of water from canals, illegal cutting or misuse of water are often seen. In such cases, the army, in collaboration with the provincial irrigation departments, took action, blocked illegal channels and ensured equitable distribution of water. This not only reduced conflicts between farmers but also improved agricultural production.

3- Emergency Relief and Rescue Operations in Natural Disasters

Among the most valued services of the Pakistan Army are its swift, effective, and organized response to natural disasters.

(a) Earthquake

The 2005 Kashmir earthquake was a heartbreaking tragedy that claimed the lives of over eighty thousand people. The Pakistan Army launched rescue operations in the affected areas within hours, evacuating the injured, setting up hospitals, and delivering food and relief supplies to remote areas. Army engineers rebuilt roads, bridges, and other structures, while military doctors and medical personnel set up vaccination camps and field hospitals.

(b) Floods

Floods are a recurring natural disaster in Pakistan, such as the floods of 1992, 2010, and 2022. On these occasions too, the army was the first to act, evacuating people to safer places, distributing food and drink, and setting up temporary shelters in the affected areas. Thousands of lives were saved using military boats, helicopters, and other means of transportation. Later, the military also played a major role in restoring damaged infrastructure.

(c) Snowfall and Blizzard

The army's rescue operations during avalanches and heavy snowfall in mountainous areas like Gilgit-Baltistan and Azad Kashmir have always been timely and effective. After the avalanche in Neelum Valley in 2020, military helicopters evacuated stranded people and delivered essential supplies.

The Conclusion

The Pakistan Army has offered itself to the country at every opportunity since the establishment of Pakistan. Be it the bloody migration of 1947, the issue of protecting national resources, or relief in natural disasters, the army has brilliantly demonstrated its professional skills, selfless service and patriotism on every front. The purpose of these services was to temporarily support civilian institutions. Whenever in the history of Pakistan, state institutions began to fail or become inactive for any reason, the Pakistan Army stepped in. These services are not limited to the defense sphere alone but are a milestone in the national survival and development of Pakistan.

Long live Pakistan
Pakistan Army Paindabad

IDPs (Internally Displaced Persons)

People who are forced to leave their homes because of civil war, natural disasters or development projects within their own country are known as Internally Displaced Persons (IDPs). I heard these words for the first time in my life when I was fortunate enough to be given the honor by GHQ to command a unit of this UN contingent to be part of the UN contingent of Pakistan Army in Sierra Leone. Therefore, I will mention Sierra Leone first. When I was the commanding officer of a unit of the brigade under the command of Brigadier General Muhammad Ijaz Awan. When I reached Sierra Leone, a Major General of the Pakistani Army, Syed Athar Ali Shah, had established his headquarters in Sierra Leone with his staff before us and was rendering great service. Brigadier General Shuja Pasha was also there already. These three general officers were very capable, dear to everyone and had a great personality of Pakistan. They had served Pakistan and the Pakistani Armed Forces in Sierra Leone as well as in the United Nations.

With IDPs of the Sierra Leone During the UN Peace Mission

Sierra Leone is a Portuguese word which means mountain of lions. The Portuguese first arrived in this land and it was they who named the country Sierra Leone. Legend has it that there were some rocks on the mountains here that looked like lions from a distance. That is why the name of this place became the mountain of lions.

When the Portuguese left this country, the British occupied it soon after. And thus, in 1808, this region became a formal colony. Sierra Leone gained independence from Britain on April 27, 1961. Its capital is Freetown. Located in the western part of the African continent, this country is bordered by the Gulf of Guinea to the north and northeast, while the Pacific Ocean is to the south and west, and Liberia to the southeast. In addition, countries like Ghana, Mali, and Senegal are also located in the same region. However, their borders are not connected to Sierra Leone.

Sierra Leone is inhabited by about 100 tribes. The official language is English, and the educated class also speaks English to some extent. The Mende language is common in the southern region. While Temene is spoken in the north, Karoo is often spoken in the remaining districts.

Sierra Leone is 60% Muslim, 10% Christian, and the remaining 10% follow various indigenous beliefs. Sierra Leone's climate is quite different from that of Pakistan, and so is its weather. The rainy season lasts from May to November. While there is complete drought from December to April, there is intense heat in the months of March and April. From December to February, the country is hit by dust storms. The coastal area is swampy, while the rest of the country is covered in dense forests. The eastern region is mountainous.

The upper region is a plateau. Rice, coffee, coconut and palm are abundant in the agricultural production of this country. This country is very fertile in terms of fruits. Banana, mango and papaya are abundant here. Similarly, there is a lot of malt. And all these fruits grow commonly in the forests. Similarly, pineapple plants are found in the forests. And here, coca trees from which chocolate is also made are abundant. The economic condition of the country is indescribable. Before the civil war, the economic condition was better and one leone (a unit of currency, like our rupee) was equal to about one and a half US dollars. And now the situation is that one dollar is about twenty-four hundred leones. At present, the people of Sierra Leone are living in poverty and destitution because the country has been a victim of civil war for more than ten years, but now the situation is gradually improving. Therefore, it is hoped that the country's economic situation will improve for some time because the effects of the ten-year civil war cannot be eliminated immediately. The country's largest natural resource is the diamond mines found in the country. The country's exports include diamonds, coffee, and fish, while food products, machinery and equipment, oil, and medicines are important among its imports. The country's industrial condition is not good, as the industries that existed were destroyed in the civil war.

Sierra Leone is a beautiful country overall, the land is fertile and has mines of diamonds and gold. Then on this land there are dense forests adorned with very valuable and beautiful trees and plants. The people here are very hardworking and hardworking, and are surviving even in these adverse conditions with great effort. The people here are black like the people of Keffiyeh and the West Indies. Due to poverty and fashion, they wear short dresses, but the style is European.

Conflicts, fights and wars have been a part of human civilization. Although the theory of war and its justification is a must, the role we need to discuss is that of the advocate of peace and the peacemaker.

If conflicts, strife, discord, and war and controversy have been the adornment of human civilization, then brotherhood, love, peace, and reconciliation are also considered the adornment of human civilization. Before and after a fight and war, there is always talk of peace and reconciliation. And it has been observed that if the advocates of peace and the messengers of peace play their role with good intentions, then the lamps of peace can certainly be lit. Even these lamps can take the form of towers of light. In whose light, the enemies of each other's souls can follow the principles of tolerance, forgiveness, and coexistence and progress.

Take the example of Sierra Leone. A country rich in natural resources. If there are diamond deposits in the eastern district of Kono, then in the southwest there is a raging sea, in which there are abundant reserves of crude oil. While the entire country presents a landscape of greenery. In which palm trees are particularly noteworthy and if palm oil is made from them, it is not only enough to meet the edible oil needs of the entire country but can also prove to be an effective means of earning foreign exchange.

A country whose youth were physically healthy and energetic, accustomed to continuous action and effort, and mentally aware. Who, like the conscious people of other developed countries of the world, were dreaming of shooting at the stars. The cradles of knowledge and literature were adorning the children with the jewels of education. But fate! Sometimes prosperity becomes a precursor to misery. When the goddess of wealth is granted darshan only to a select few and even the flowers of Bijari Puja are reluctant to be distributed among the common people. When even a person's dog eats milk and meat while his neighbor is dying of hunger and thirst, then it is no wonder that a situation of peace and order arises.

Thus, the 1990s brought misery, destruction, and civil war to the people of Sierra Leone. In all this drama, the joyous courtyards of the innocent and oppressed people of Sierra Leone were destroyed. The churches where the followers of Jesus Christ sang songs of love.

While in the mosque, where the voices of Allahu Akbar echoed, they began to yearn for human existence. Where once the flowers of love bloomed, the thorny bushes of hatred have torn the skirts of every inhabitant of this country. The goddess of love became angry with everyone, the fire of hatred began to flare up in the hearts of young people and they became victims of misguidance. Human blood became so cheap that it was used to play the game of blood. So many bullets were fired that the distinction between color and race, old and young, and men and women disappeared. Children who were once as innocent as buds were seen begging for bread and the old began to mourn the plight of their nation. There was despair everywhere.

Since independence, the overall situation in Sierra Leone has seen many ups and downs. But the period from 1990 to 2002 is of particular importance. However, the purpose of these lines is neither to repeat the bitter events of the past nor to create any history. It is only to note that no matter how bad and disappointing the situation may be, if a messenger of peace comes into action to take charge of the situation, the situation can be turned from bad to better. And that is what happened in Sierra Leone.

The most notable attempt to bring together the brothers who were fighting and thirsting for each other's lives came in 1998 when the United Nations Security Council established the United Nations Observation Mission in Sierra Leone (UNOMSIL) and appointed Mr. Okelo as the Special Representative of the Secretary-General of the United Nations and Head of the Mission. The mission recommended the disarmament of the fighters and the restructuring of Sierra Leone's security forces. In July 1999, it was through Mr. Okelo's efforts that peace was reached between President Kabbah and the RUF, which was called the Lome Peace Agreement (LPA). Presidents Kagame and Foday Sankoh signed the agreement on behalf of the two parties. The United Nations and other institutions were at the forefront of mediation and reconciliation. In addition, the heads of government and representatives of the United States, Britain, Libya, Nigeria and Ghana attended the agreement as observers & participated in peace. The matters specifically agreed upon in this peace agreement included the cessation of hostilities against each other, the monitoring of a ceasefire, the reconstitution of the RUF as a political party, and the opportunity for it to join the government.

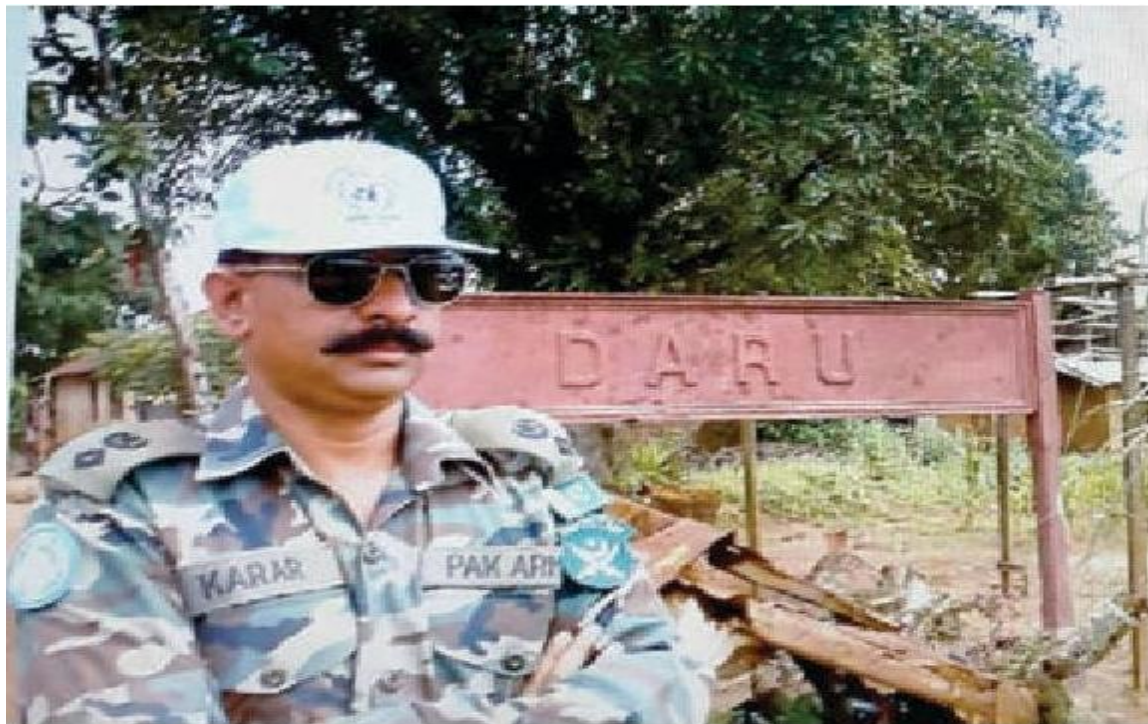
The Security Council dissolved UNOMSIL in 1999 to implement this agreement and established UNAMSIL. Mr. Oluyemi Adeniji of Nigeria was appointed as the Special Representative of the Secretary-General for Sierra Leone and Head of UNAMSIL. Although the initial strength of UNAMSIL was set at 6,000, this strength was increased to 17,500 by March 2001. These included brave officers, experienced commanders and brave soldiers of the Pakistan Army. The most effective and fruitful of the efforts made to put Sierra Leone on the path of peace was the establishment of UNAMSIL.

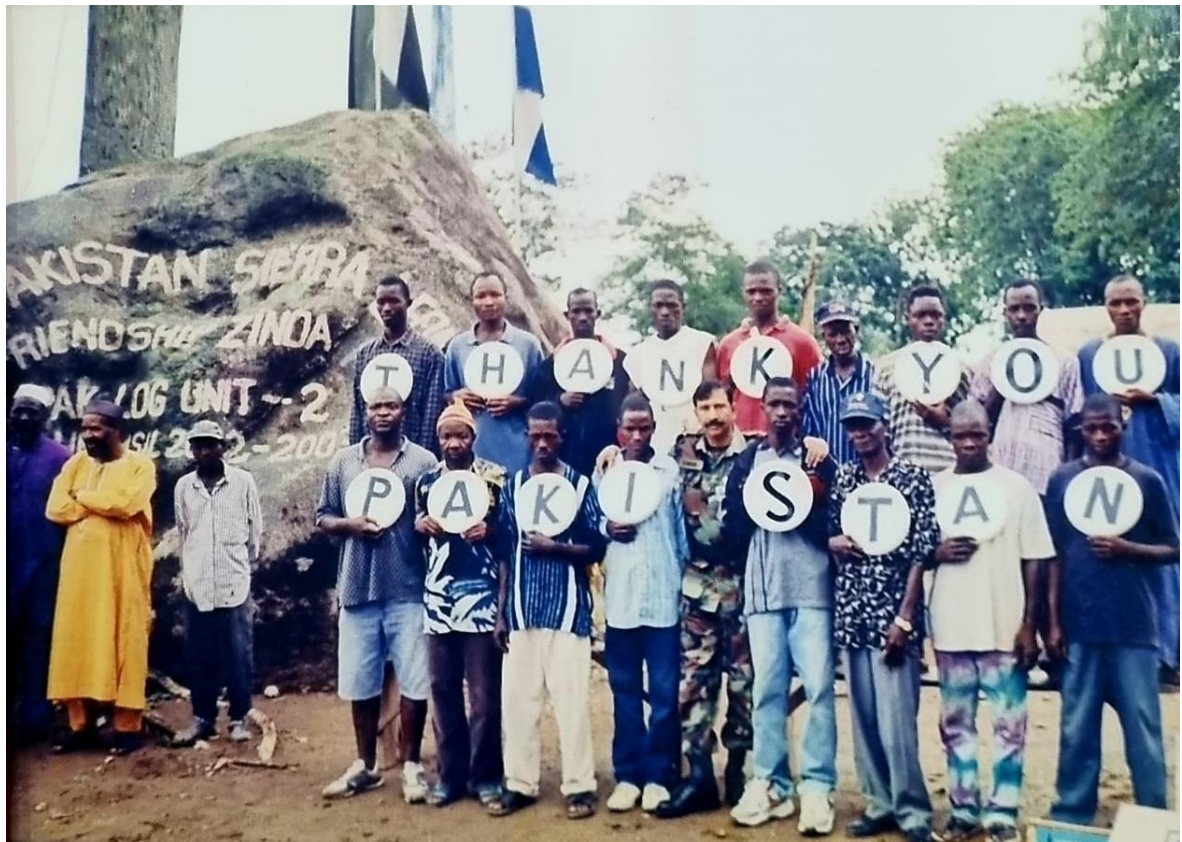
After the arrival of UNAMSIL, the situation gradually changed. The forests began to be deserted. And settlements began to take place in the cities. Roofs began to fall on the houses where only the sky was the shade. But along with this, the cries of innocent and innocent children, who were hungry and thirsty, Chop Chop (bread, bread) began to hurt in the ears. The Pakistan Army, under the banner of the United Nations and within the purview of UNAMSIL, played a significant role in providing a peaceful environment to the people of Sierra Leone, as well as meeting their food, clothing, housing, health, sports and communication needs. That is why today the people of Sierra Leone hold the Pakistan's Army in great respect and affection.

Children chanting Chop Chop started expressing their love by saying Good Morning and Assalamu Alaikum. The youth of Sierra Leone started calling the Pakistani army not their enemy but their sorrowful and compassionate people. There are words of prayer for you on the lips of the elders. Today, in the mosque, while raising the voices of Allahu Akbar, they are teaching humanity a lesson in forgiveness. Candles of love are being lit from Churches and songs of love and affection are being sung. While the youth have decided to improve their economic condition. Sports fields are seen populated. A glimpse of life is seen in the markets. The spirit of respect for law is emerging among the people. Now everyone is seen actively working for the restoration of peace and security. Today, their slogan is love and peace. They want to win each other's hearts not with weapons but with love and sacrifice.

They are grateful to the United Nations for showing them the path to peace. They acknowledge that every member of UNAMSIL played the role of a messenger of peace. I am proud to have served in UNAMSIL as an ambassador of peace and am happy that today the people of Sierra Leone are embracing each other again, forgetting the bitterness of the past. Today, there is neither a victor nor a vanquished among them. They are brothers and sisters not only among themselves but also among Pakistanis.

Thank you Pakistan.





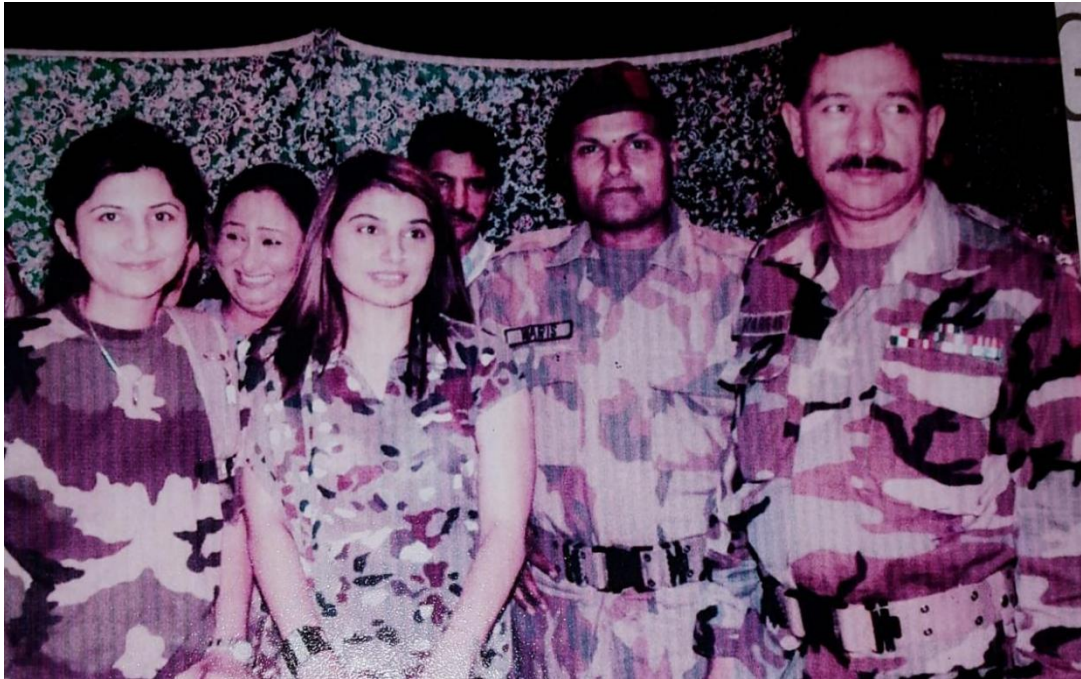
A Memorable Photograph with Local Dignitaries Who Came to Thank Pakistan Following the Successful Completion of the United Nations Mission in Sierra Leone (Africa)



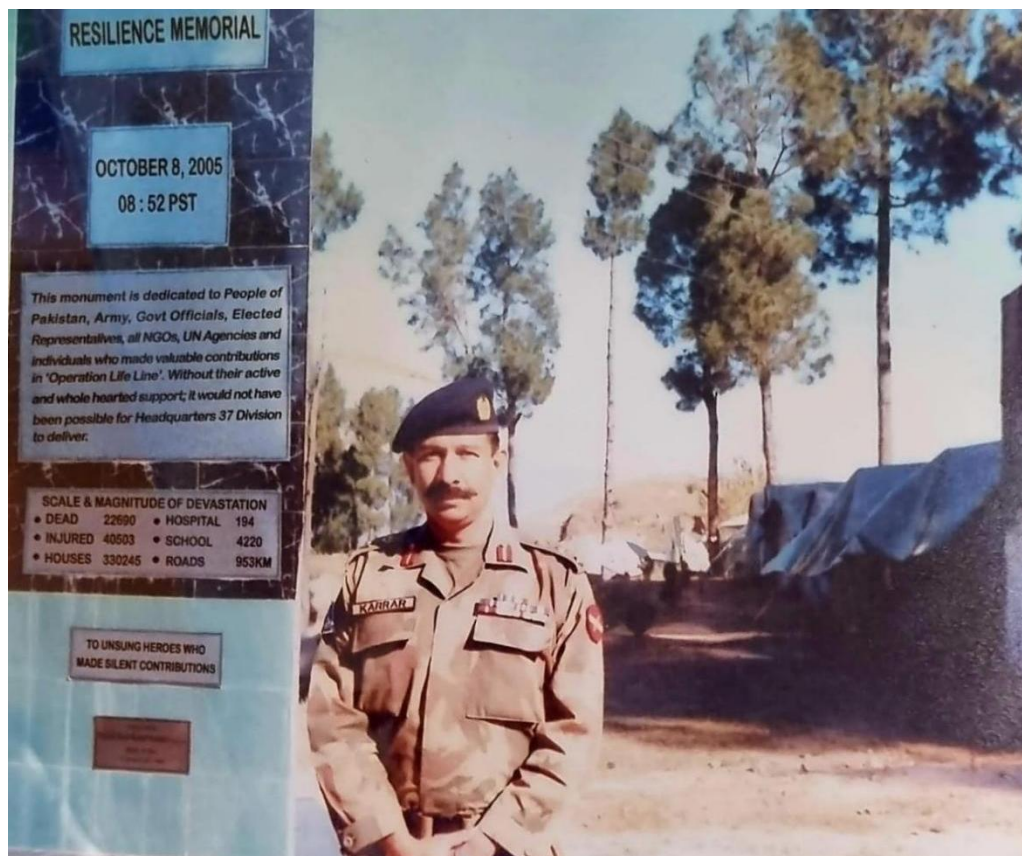
Colonel Syed Karar Hussain Welcoming His Excellency President Alhaji Tejan Kabbah of Sierra Leone



A Field Lunch with British Army Officers During the United Nations Mission in Sierra Leone



A Photograph with Artists Who Visited the Relief Camp Established in Karachi to Support the Victims of the 2005 Earthquake



At the Army Camp Established on the Mansehra–Naran–Kaghan Road for Relief Operations Following the 2005 Earthquake

IDPs of the October 2005 Earthquake in Pakistan

I first heard about Pakistani IDPs in 2005, when a severe earthquake hit many parts of Khyber Pakhtunkhwa and Kashmir on October 18. Six hundred thousand houses were destroyed and countless people were shifted to camps. The death toll from the earthquake was very high, but the biggest challenge was to protect the survivors from the severe cold, provide them with tents for shelter, arrange for their food and provide medicines for the injured and sick. I am proud that as an ordinary member of the Pakistan Army, I did a lot for the victims of this earthquake. I first set up a relief camp in Faisal Khan in Karachi on October 10 on the orders of my Corps Commander. By evening, the compassionate women and men of Karachi had delivered whatever they could, including warm clothes, food items, large quantities of clean drinking water and hundreds of truckloads of goods, to the earthquake victims' camp in Faisal Khan. The next morning, the situation was such that the queue of vehicles was so long that it became difficult to reach the camp and after a few days, we had to set up another camp in COD on Rashid Minhas Road in Karachi. I would especially mention Karim Aqeel Dhedi Sahib of Karachi who provided a large number of forty-foot long containers through which the goods that could have been sent from Faisal by C-130 were transported from here to Chaklala Airport and Havelian through these containers because the roads ahead were closed due to destruction. The Pakistani army, along with friendly countries from abroad, did a lot of relief work and Pakistan's helicopters and ground crews were busy working day and night for many years to help our Kashmiri and NWFP brothers.

The international community actively participated in the relief of Pakistan's earthquake victims. Many countries sent manpower to Chaklala Airport to participate in relief activities and heavy machinery was sent to the port of Karachi by sea vessels. It was a difficult task to transport this heavy machinery (Rolling Stock) from Karachi to the railway stations of Islamabad and Havelian by railway. I had the full support of COS Major General Muhammad Mansha and Colonel Adm. Gul Akhtar Rashid, following the orders of the Corps Commander of Karachi, General Athar Ali Shah. Railway Minister Mian Shamim Haider and later Sheikh Rashid sent Railways GM Junaid Sheikh to me at the Corps Headquarters in response to my phone call and the Railways did a great job because of both of them. I often thought while sitting at the Karachi port that this is the railway about which people never tire of complaining. With so much energy, trains used to leave with heavy machinery and return in the shortest possible time. This machinery kept coming till a year after the earthquake. At that time, Afghanistan, Cambodia, China, Hong Kong and India (Prime Minister Manmohan Singh sent relief supplies through three land routes to Karachi), Indonesia, Iran, Jordan, Japan, Kuwait, Malaysia, Nepal, Qatar, Saudi Arabia, Singapore, South Korea, Turkey, UAE and the United Nations provided significant assistance. Israel also offered to send aid, but Pakistan declined.

The 2005 earthquake was one of the most horrific disasters in Pakistan's history, not only claiming thousands of lives but also leaving the entire country in a state of grief and sorrow. The northern regions of Pakistan, especially Muzaffarabad, Balakot, Mansehra and Bilgram, were devastated. In this apocalyptic time, the Pakistan Army once again proved its mettle, determination and loyalty to the nation.

Immediately after the earthquake, relief activities were started, I was given the responsibility of transporting heavy machinery and relief supplies from Karachi to Havelian. For this, our Karachi Corps had set up a large and organized mechanism. At that time, there was a state of emergency everywhere, but the dedication and professionalism with which the soldiers were working was commendable.

In 2006, I was posted as Colonel Administration at the Mangala Corps Headquarters. At that time, senior officers of this corps and the troops under their command were busy day and night in the rehabilitation work in the affected areas of Khyber Pakhtunkhwa (then called the North-West Frontier Province). A very prominent name among them was Brigadier Zubair Mahmood Hayat, who later rose to the rank of General and served the country as Chairman Joint Chiefs of Staff.

In the course of my professional duty, I had the opportunity to visit a military camp in Mansehra, which was functioning under our Corps. It was a source of satisfaction for me that the camp was not only well-organized and equipped with all basic facilities but also the spirituality, determination and spirit of service of the soldiers working there were evident. The military forces under the leadership of Brigadier Zubair Mahmood Hayat were not only providing medical assistance and food to the affected people but were also successfully carrying out the difficult tasks of reaching, rescuing, housing and rebuilding the affected areas.

I realized the glorious performance of Brigadier Zubair Hayat's troops when I myself spoke to the affected people of Naran Kaghan. The faces of these victims were bright with devotion and love for the Pakistan Army despite the countless hardships of the past. One elder said:

We had lost everything, but these military brothers gave us encouragement, shelter, medicine, and above all, the feeling that we were not alone.

These were the words that touched my heart, and I felt proud to be a part of an army that is not only the protector of the borders but also the backbone of the nation in difficult times. Behind the consistency and dedication with which the work was being done in the earthquake-hit areas, the role of the day-to-day hard work and strong leadership of the military forces was unforgettable. Lieutenant General Sajjad A Karam, who was (ERRA-Earthquake Reconstruction and Rehabilitation Authority) Corps Commander at the time, later appointed as the Chairman of ERA. Under his leadership, the ERA not only provided relief to the affected areas, but they also launched large-scale permanent rehabilitation and reconstruction projects. Schools, hospitals, roads and houses were rebuilt. Thanks to their tireless work, millions of people were brought back to life.

Lieutenant General Sajjad Akram's managerial skills, teamwork, and commitment to the field made ERA a dynamic organization. He made relief operations faster and more coordinated by establishing effective liaison with government agencies, local organizations, and international institutions at all levels.

The sacrifices made by the soldiers and officers in the aftermath of the earthquake are deserve to be remembered in the pages of history. Many of them sacrificed their lives, while many participated in the education and training of the affected children. The female personnel of the medical corps played an important role in caring for the women and children, which was very important considering the delicate conditions of that time.

For me personally, this experience was not only very important professionally but also a learning journey on a human level. I realized how helpless natural disasters can make a person, but if the nation unites and institutions fulfill their responsibilities sincerely, then no difficulty remains insurmountable.

The 2005 earthquake was a national test, and the Pakistan Army played a role in it that the entire nation can still be proud of. It was a moment when hands holding guns built bridges, brought life out of ruins, and created a new ray of hope. Finally, I believe that the lesson to be learned from this incident is that state institutions, especially the armed forces, can play a key role not only in defense matters but also in humanitarian tragedies, provided they have the right leadership, resources, and intention.

This article is a tribute to the thousands of soldiers, officers and volunteers who silently performed their duties and gave new courage to the suffering people. Their services are a bright chapter in our history, and we will always be proud of them.

IDPs of the 2009 Swat Operation

In the history of Pakistan, the largest displacement was witnessed due to the operations in Swat, Mingora, Dir and Buner, during which, according to the government, at least 3.4 million people migrated from their homes. However, the Pakistani government was fortunate in this operation that only about 200,000 people took shelter in the camps, due to which the government did not have to bear as heavy a burden as it otherwise would have. However, despite this, the government had great difficulties in taking care of these 200,000 victims living in the camps, because even taking care of these 200,000 victims was not the sole responsibility of the government if the people of the relevant areas and foreign organizations did not help them in this. However, these difficulties could increase many times over when all these people return to their homes. These people are worried before returning home, and under the influence of these fears, various questions are being raised as to whether the situation in Swat and other troubled areas will return to normal or not. In addition, the biggest fear of the victims who are returning is that the Taliban.

The top leadership of the Taliban has not yet been eliminated, on the basis of which it is being feared that if these people come to the fore again, what will be the future of Swat in such a situation, just as the government officials themselves say that the people of the affected areas were fed up with the Taliban and their atrocities, in view of which they supported the operation against the Taliban and in support of it, they left their homes, ready crops and businesses and migrated of their own free will. In other words, when these people migrated out of fear of the Taliban, what has changed there now? Has there been a change that the compatriots who left their homes full of goods in the care of Allah and came out of there, most of whose houses have been destroyed and in most areas now open fields are seen instead of houses. The fields that were full of fruits, vegetables and other crops are now barren, or that the hotels that had previously accommodated large number of tourists were abandoned because of fear, as people left the area. Hundreds of educational institutions are under siege. Institutions have been destroyed and the equipment in them has been looted.

Thousands of students in Swat have been affected by this destruction and are deprived of going to school and college, while the rate of education has decreased drastically, which is no less than a great tragedy for the Pakhtuns. In addition, what changes have been brought in these areas that people can see and their fear can be dispelled? Because the Taliban, due to which these people were forced to migrate, have not killed any important leader from Waziristan to Swat, which would have reduced their fear. Rather, God forbid, if these Taliban rise again and organize there, what will happen to those who had identified the people who supported the Taliban to the government? Will the Taliban forgive them? Yesterday, when the victims returned, the Minister of Information of the NWFP appealed to them again to go to their areas and identify the militants there so that the government can take action against them, but the people have become so disappointed that their trust in the government has been lost.

And they are afraid that if those people rise up again and become active again, will the government be able to save them or not? Rather, the people believe that if they cannot save themselves, the government cannot save them because we have seen many such incidents before us, but this is not the case. But despite this, these people consider themselves Pakistanis (patriots) and will not hesitate to make any sacrifice to maintain the peace and security of this country. However, for the past half a decade, the atrocities being inflicted on these people have no limits. Sometimes they have been portrayed as Taliban, sometimes as Mujahideen, sometimes as terrorists, sometimes as evil-doers. In fact, they have been subjected to brutal atrocities under many pretexts and finally they have been forced to migrate. It will be known only after their return what will happen to them now. However, after the government announced the return of the victims, which has started on Monday, it has been seen that very few people are willing to return and they are going back under compulsion. Pakistan has been experiencing the experience of taking in victims and refugees and then finally sending them back by force for a long time.

Pakistan gave Afghan refugees a place, shared its wealth with them, provided them with food and drink from their homes, and Pakistanis did more than they could, but then when the time came for them to leave, they had reached the point where they used to accept themselves as Pakistanis by getting Pakistani identity cards and they were not ready to leave in any case.

Those who could not be evacuated from here despite the passage of many years, after that, those affected by the operation in Bajaur and Mohmand Agency could not be sent back till now. If we look at it, the situation in Afghanistan is the same as it was before and the situation in Mohmand and Bajaur Agency is also before us. Neither peace could be established that would satisfy the people nor such relief was given to these people that would show that this is the reward for their sacrifice. Rather, the situation here is completely different because of the torture with which these people were evacuated from their areas and now at the time of return, most of the people have been deprived of the twenty-five thousand rupees that the government announced on its behalf. When aid was coming from foreign countries, our data magicians used to increase the number of victims by thousands and millions every day and thus the number of victims used to set a new record every day and now at the time of return, only one hundred and eighteen thousand victims have been issued cards by NADRA through which they will be given fifty thousand rupees, due to which now Most people are not ready to go back and on the first day of the return of the victims, only one hundred and seventy families from the Jaloz camp and only twenty-two families from the two camps in Charsadda were ready to return. It has also been seen that the victims often come out to protest against the government and keep raising slogans against the government. Now it is to be seen whether what was supposed to happen has happened, but the manner in which operations were launched in these areas, which were attributed with different names,

There was Operation Dar Aghlam (I am coming or I have come) that is, the evildoers were first warned that we are coming, after which many other operations were carried out or we have now started the "right path" in Swat, from which if the impression is taken that the evildoers have to be brought to the right path, but the operation that was going on in Waziristan under the name of Path of Salvation, if this operation is implemented according to its name, then the evildoers will be saved. The people will breathe a sigh of relief and the sacrifices of the victims will also bear fruit.

Flower-Like, Sorrowful Faces

When the peace agreement was signed in Swat, not only the people of the affected areas but also the entire nation breathed a sigh of relief that now in this area, which the world called the Switzerland of Pakistan, a large number of foreign tourists, not only from within the country but also from abroad, came to see the natural landscapes spread there and in the northern areas, but the peace situation in Swat, Buner and even Malakand divisions did not last long and ultimately the peace agreement failed and the army had to launch Operation Raha Raast, as a result of which people from Swat, Buner and other border areas were forced to leave their homes and businesses and migrate.

As the Pakistan Army's operational operations against the militants intensified in these affected areas, a large number of people were also forced to leave their native areas, and then their number reached thousands to millions, upon which the Prime Minister of Pakistan announced to help those who had become stateless in their homeland through a global donors' conference to help the displaced.

The United Nations had also appealed to the international community to provide US\$543 million immediately for emergency relief to the victims of Malakand Division on the basis of humanitarian sympathy, otherwise a humanitarian catastrophe could occur. Similarly, the United Kingdom, Germany and Australia have also provided assistance to the victims. The United Nations has announced urgent aid for the victims of Swat. A ceremony was also held for the global relief program, which focused on providing relief and rehabilitation to the victims of Swat. Urgent measures were emphasized for. Representatives from several countries were present on the occasion. On this occasion, UN Coordinator Martin Mukonja said that the districts of Swat, Malakand, Dir and Buner, the victims who were forced to leave their homes and live in camps deserve the utmost attention on their Health, education, sanitation and clean drinking water facilities, basic food, shelter and other items. There is a dire need for attention and treatment facilities for newborns, pregnant mothers, and the sick were needed while the problems are becoming more serious due to the sharp increase in heat intensity.

On the basis of immediate humanitarian assistance, forty-one million, thirty-one thousand, five hundred and eighty-three Americans. There is an urgent need for dollars, of which eighty-five million, twenty-four thousand, three hundred and two US dollars received, while the remaining forty-six million forty-eight thousand two hundred and eighty-one US dollars. There is a dire need to provide all possible assistance to the affected families. After the establishment of peace, the victims need to return to homes and reconstruction work in Malakand will also require a lot of assistance from the international community. He said that the arrival of more than 1.7 million victims in just three and a half months has had an economic big challenge on the social level that Pakistan cannot solve alone. If aid is not provided, a humanitarian tragedy could occur. Seventy thousand children are living in these camps, they were studying in various educational institutions before they were arrested. These children were educated in camps. Arrangements are being made to continue. On this occasion, Federal Minister of State for Finance Hina Rabbani Khar said that the government is calling on the international community and the United Nations to provide full assistance to the victims of Malakand.

The UN is working with the provincial government to support the project and is seeking additional funding from the UN. Our voice is also included in the appeal. The Special Support Group (SSG) under the supervision of the federal government has been established which is progressing the work in a better manner. The victims do not have any expenses. They are facing difficulties due to this, so every family needs to be provided with a one-time meal immediately. But steps have been taken to provide Rs. 20,000 on immediate basis.

After the military operation against extremists and terrorists, all measures will be taken to ensure the safe return of all the victims to their homes, but no one will be forced to return. Similarly, after this announcement by the UK, the British aid for the victims of Swat has reached 22 million pounds. According to the British Minister for International Development, this aid will be provided through the United Nations. Foreign Minister Shah Mahmood Qureshi met with Australian Foreign Minister Stephen Smith in which issues related to the assistance and rehabilitation of the displaced people were discussed. According to a Foreign Office spokesperson, the Australian Foreign Minister said that his country has pledged ten million dollars. He is aware of the seriousness of this challenge and is considering providing additional assistance. Germany has announced Rs 2.4 billion in aid for the victims of Malakand. President Asif Ali Zardari is closely monitoring the situation of the people displaced due to military operations in Swat, Dir and Buner and has directed them to provide assistance to the displaced in a transparent manner. The committees formed during the provincial visit to assist the victims should start working immediately. The displaced people cannot stay in relief camps for a long time. They will return to their homes sooner or later and the government will compensate for the damage done to their homes by the militants. Money will also be released to the victims from the Public Treasury. Although, apart from the displaced people residing in different camps, there are also different families residing in different areas and places and apart from food items, another difficulty for them is that there is a big difference in the temperature of the area they belong to and the place where they came after displacement. This intense heat has especially affected the children, which is why various government and NGOs have also sent teams of doctors, although various organizations and personalities are also active for the victims of Swat. Recently, the daughter of the Prime Minister of Pakistan fundraising for the victims of Swat, while the Prime Minister's wife, Fawzia Gilani, also announced the sponsorship of 500 affected people until the rehabilitation of the victims of Swat. This is the spirit that should be in all of us.

On the one hand, appeals are being made at the global level for the victims of Swat and Malakand, and Pakistan has also contacted Arab countries in this regard. Meanwhile, the situation of millions of victims of Swat and Buner is such that despite all efforts, the number of displaced people is so high that not thousands but millions of families are turning to other parts of the country to hide their heads. Pakistani organizations and philanthropists are also providing help to those who have taken refuge in camps and school buildings.

The Punjab government has also taken steps to help the victims so that their suffering can be alleviated in this difficult time, but it is difficult, if not impossible, to meet the needs of such a large number, and we will have to do something to make them feel that they are not homeless far from their homes. Only then will the residents of the camps be able to bring smiles to the faces of the children with their tiny flowers. Now there is hope that soon, when the situation improves, they will be able to return to their homes once again, and then the same spring will bloom in these areas for which those areas are famous all over the world.

Migration of Waziristan Residents

This is an experience from which the nation has learned a lot. It contains many tools for our reformation that will enable us to better combat the conspiracies of the enemies of religion with unity and solidarity in these difficult times.

The founder said that if you are grateful to me, I will bless you with more blessings. Praise be to Allah, the people of Bannu have provided evidence of having high human values, and despite their limited resources, they have joined the suffering of the victims of North Waziristan and have enlightened mankind with the ascension of humanity, which was the highest and noblest purpose of creation in the eyes of the Creator of the universe. This tragedy gives a message.

The people of Bannu, playing the role of Ansar Medina, had emptied the doors of their hearts, chambers, halls, sitting rooms, bungalows and government buildings for millions of victims. In this way, millions of people were absorbed within themselves. As soon as Operation Zarb Ghadbad began, as usual, teams of Customs Healthcare Society reached Bannu and got busy with the work of treatment and service. Along with the treatment of thousands of IDPs, goods worth crores of rupees have been distributed. Bannu is the host for the treatment and care of the victims on a permanent basis.

The conditions and experiences that the residents of North Waziristan had to go through can only be imagined by those affected. Those who opened their doors to others and gave them hospitality have now become completely helpless and needy. The residents of the cold regions are struggling to survive, dreaming of finding and nurturing their lost paradise at the mercy of the oppressor. There is some wisdom hidden in the events that occur by the order of the Creator of the universe, whose perfect power encompasses everything. Even people like us who are mentally challenged are forced to think that while this tragedy was a severe test for the people of North Waziristan, it was also a test for the country and the nation as to what our thoughts and reactions were or should have been in these moments and situations that tested our patience. According to the noble sayings of the Prophet Muhammad, the Ummah is like a single body, where if one organ suffers, the entire body feels the pain, or the Ummah is like a building, where each individual is like a brick that supports the others, and in this way the existence of the building remains intact.

The truth of this matter was proven by many areas, especially the people of Bannu, who handed over their homes and all their resources to the victims of North Waziristan, thus reviving the memory of the migration from Mecca to Medina. What the Ansar did for the migrants is a golden chapter in Islamic history. Similarly, the sacrifice and dedication of the people of Bannu will be remembered in the history of Pakistan like the sacrifice of the people of Mardan and Swabi.

The Bannu IDP Camp

My relationship with Bannu city is old. When I was a student of Technical High School, Harabad, and went to Bannu to play for the Sargodha team in the Attaullah Jan Hockey Tournament. Apart from this, I have spent two and a half good years of my service in Bannu cantonment. The story of those who migrated from North Waziristan and came to Bannu and its surroundings in a state of disarray and lived in camps is actually the story of such a phase. The effects of which were not limited to North Waziristan and its surroundings but were echoed inside and outside the country. This situation is also unique and prominent in its nature because there are very few examples of such a large-scale internal migration and temporary transfer of population.

Millions of people who had been living peacefully in their homes for centuries. They were forced to leave their homes in a state of disarray. It would not have been in their dreams that they would have to go from a peaceful and happy environment to a nerve-racking stage. Before that, in 2009, the people of Swat had to go through similar situations. But after the cooperation of the locals and the immediate restoration of peace in Swat, they returned to their homes in just forty-five days. In this regard, it should be remembered that the millions of people who had to migrate from India during the partition of the subcontinent were of a different nature.

That migration gave the affected population hope of living a happy and peaceful life in their independent homeland. With the lights of hope in their eyes, they remained engrossed in the migration journey and even the massive loss of life and property could not dampen their spirits because they saw the solution to all their pain in stepping foot on the land of their homeland. However, this is a different story. For many, this proved to be no more than a mirage and they were forced to think that.



With the Late General Pervez Musharraf and the Then Federal Interior Minister,
General Moinuddin Haider



A Memorable Walk with the Late General Pervez Musharraf



At the Air Defence Firing Range with General Raheel Sharif and General Hilal



With General Ashfaq Parvez Kayani at Exercise Azm-e-Nau III

The Address to the Unit Deployed for the 2010 Flood Relief Operation

In 2010, when there was a massive flood in the rivers of Pakistan, I was serving as a Brigadier in Bahawalpur Cantonment. I was under the command of the unit under my command, which consisted of technical manpower, which is usually used to support the fighting army, but due to shortage of manpower, the people of these units were given the responsibility of evacuating people trapped in the flood from Bahawalpur to Guru and later setting up camps for them and providing food to the victims. Which was a matter of pride for me and my units, I gave this speech on this occasion.

Dear soldiers of the Pakistani army! Assalamu Alaikum!

The profession you have chosen is a profession of self-sacrifice and sacrifice. It is the profession of the brave and courageous warriors. Who always wrote new chapters in the history of bravery with their blood for the glory of religion, the dignity of the nation and the defense of the homeland. Whenever the homeland called upon them, its sons went forth manfully to protect the homeland. To stop the flow of loot, they stood firm like a leaden wall and prevented the unclean steps of the enemies from advancing. These brave men raised the flag of the Holy Land on every front. The enemy also recognized their bravery and valor. Because when these brave men entered the battlefield, the enemies of religion trembled.

You should know that you are part of the national army, whose duty is not only to defend the homeland but also internally, when problems become incurable, the nation looks to you. Whether these problems are in the form of natural disasters or economic hardship, social demands or social difficulties, whenever the nation needs your help, you have always responded to the voice of the nation.

Sometimes you struggle with the devastation of floods, sometimes with droughts and disasters. You offer your services in the areas, you are also called upon to save WAPDA from the financial crisis. Sometimes you are called upon to reform the railways. Sometimes you are entrusted with an important task like the national census, sometimes you are entrusted with the task of surveying schools. Sometimes you immediately start cleaning the canals, sometimes you are busy distributing tax forms. Sometimes you are relieved of the responsibility of building highways, sometimes you are entrusted with the supervision of the poverty alleviation program. I know that you fulfill these additional national responsibilities by sacrificing your comfort and peace, and never does a frown or aversion appear on your forehead. Your passion for love is not expressed. Your passion for patriotism keeps you restless and restless for the construction of the country. The love and affection you have for the country and its people is acknowledged by all time. Like the entire Pakistani nation, I also appreciate your determination and courage that you are not at all oblivious to your defense responsibilities while fulfilling diverse and numerous national responsibilities. It is a famous saying that sweat shed in training prevents unnecessary bloodshed in war.

Today is the era of science and technology. This is the era of computers and the Internet. Higher education, better combat skills and necessary training are essential for any army and then for the Pakistan Army, its survival lies in quality training because on the long border where your enemy is waiting for an opportunity, it is your constant readiness, comprehensive training, high planning and exemplary combat skills that bring the message of your superiority and victory.

Says the Lord of the Universe:

وانتم الا علون ان كنتم مومنين

(Surah Al Imran, Verse; 139)

And you will be the victors if you are believers.

You should always keep in mind that if this country is to be established and permanent, your honor will be at stake. You have a life of dignity and honor, and your future generations can live with honor and dignity. Their existence makes their future secure and bright. The poet, filled with the spirit of patriotism, has rightly said:

تو سلامت ہے تو پھر موت کا دھڑکا کیسا؟
تو مرا جسم، مری جان مرے پاک وطن
روح پرور ہیں مناظر تیری شادابی کے
چپہ چپہ گلستان، مرے پاک وطن

I am sure that you will defend the Holy Land at all costs. You will shed every drop of your blood to defend every particle of your beloved homeland.

Because you are the protector of the honor of the mothers, sisters and daughters of this country. Your country demands courage and bravery from you. In the past, how many brave sons have sacrificed their lives for the honor of the country. Due to their fear, the people living in the holy land got a new life and the country was blessed with such greatness that the enemy cannot dare to look at it with a dirty eye. In 2009, it set a high example of selflessness and sacrifice by giving place to more than one lakh people of Swat in its homes and chambers. Allah Almighty has blessed you with the blessing of Islam. The religion of Islam is the beloved religion of Allah and its teachings, in which jihad has been made obligatory, are the command of Allah.

"Fight in the way of Allah with the dedication that is due to Him."

A Muslim is a soldier of Allah whose life is spent in Jihad in the cause of Allah. The Prophet of Islam, by giving practical training in Jihad in Medina, prepared an army with excellent military skills and high moral superiority that defeated the army of the Ba'ath Party and in a short time shook the great empires of Rome and Persia in the neighborhood. Muslims are victorious. For the defeated, complete faith in God, good military training and determination to strike at the enemy are the weapons that bring them to victory. The Mujahid is victorious in every situation.

The 2022 Floods in Pakistan and the IDPs

Following the 2005 earthquake, Swat and Waziristan operations, a large number of IDPs were displaced by the 2022 floods. The devastation caused by the floods that began with the June 2022 rains was severe. These floods proved to be very dangerous in that heavy rains occurred simultaneously and more frequently than usual in Balochistan, Khyber Pakhtunkhwa, Kashmir, Punjab and Sindh, as the amount of water was very high and all the rivers entered Sindh through their traditional channels in the morning, wreaking havoc everywhere.

As a result of the 2022 floods across Pakistan, 30 million people were severely affected. Approximately 1,800 Pakistanis lost their lives, 13,000 were injured, more than 200,000 houses were completely or partially damaged, millions of cattle, sheep, goats and other animals were killed and 800,000 Pakistanis were forced to live in camps as IDPs, causing Pakistan a loss of 15 billion dollars. There were about 600,000 people in relief camps in Sindh, and \$16.3 billion was needed to resettle them and restore transportation.

Although the United Nations, in collaboration with the Pakistani FRP program, provided considerable assistance, the problems of flood victims in Sindh's villages did not ease because the water that had flowed out of the river and spread across the plains did not flow back into the river due to the location of the area and remained stagnant throughout the year. It was also very difficult to provide assistance to IDPs in Sindh, especially because many people were sheltering above the flood protection dam. These rescue efforts had been weakened by the heavy flood. It was also difficult to deliver food, medicine, blankets, etc. to these people because there were not enough helicopters and the road or dirt track was not suitable for reaching them. There were some veiled women who did not even come to receive aid from the helicopter and remained sitting in their temporary tents because of their veil. It would be an injustice not to pay tribute to the efforts of the Sindh government here, which they made in difficult circumstances.



With Ahmed Shah, President of the Arts Council of Pakistan, at the Karachi Relief Camp for the Victims of the 2022 Floods



MNA Syed Shafqat Hussain Shah Shirazi Personally Engaged in Repairing a Flood Protection Embankment



Provincial Minister Syed Riaz Hussain Shah Shirazi Personally Overseeing Relief Operations at the Camp Established for Flood Victims in His Haveli

To help our flood-affected people, many people were placed in relief camps in Karachi. Temporary camps were set up in schools and the philanthropists of Karachi, as always, took great care of these IDPs and alleviated their suffering and problems as much as possible. In these relief activities, I would like to specially mention the tireless service of Syed Ahmed Shah, President of Arts Council of Pakistan, Karachi, day and night. After sitting with his team at the Arts Council, after collecting relief materials and rations, he personally supervised their delivery to the relief camps and distribution of rations, which continued for a long time. I had seen Ahmed Shah helping countless deserving people associated with artists, writers, poetry and fine arts before this. But the passion and hard work he put into helping the flood-affected people is an example in itself.

Even before the 2022 floods, he held a special place and respect in many circles of Pakistan, but in my opinion, as a result of his services to the flood victims, the prayers he received from deserving people increased his respect and status rapidly. Which includes his becoming a minister. After becoming a minister, his popularity increased greatly.

Suggestions For Those Wishing to Leave Pakistan

Leaving your homeland is not a trivial decision. It is an emotional and life-changing step, affecting not only your life but also that of your family and future generations. In today's world, it is common to dream of a better job, education or a secure future in a developed country. But it should be kept in mind that immigration, especially on a permanent basis, requires a lot of responsibility and discretion.

1. The Decision to Leave One's Homeland is Not Easy

First, understand that leaving your homeland permanently can be emotionally and culturally traumatic. Leaving your homeland, language, culture, and family system behind is not easy. When someone migrates permanently, they are often separated from close relationships, feel culturally alienated, and are introduced to a world where their identity is different. So, think twice before making any final decision. Don't just look at the things you will get abroad, but also look at what valuable things you will lose.

2. Migrate Only Through Legal Means

If you are truly in favor of migration, always take the legal route. Human trafficking, forged documents, visa violations, or illegal border crossings can be dangerous and destructive. Illegal immigrants are not only deprived of their rights but also become victims of the worst exploitation. A better life cannot be built on the basis of lies or crime. Only legal means such as education, skills, family sponsorship or business visas are safe and sustainable.

3. Consider the Pros and Cons Before Making a Decision, Especially Regarding the Family

Consider all aspects of your decision. Are your education or skills acceptable there? How will your parents or children be affected? Are you emotionally prepared? Talk openly with your family. Include the opinions of your wife, husband, or parents. Sometimes a decision made for financial gain comes at an emotional cost.

Ask yourself:

Will I be able to adapt to the new culture?
Is there demand for my field there?
How will I handle loneliness or homesickness?
How will children or spouses adjust?

4. Choose a Verified and Honest Migration Agent

Nowadays, many people have been cheated by fake or uncertified immigration agents. If you need an agent, thoroughly verify their registration, experience, reputation, and integrity. A good agent also does not resort to illegal methods or false promises. Verify every document yourself. Remember, no real opportunity requires you to do secret or illegal things.

5. Awareness of Language, Culture, and Laws is Essential

Most people just prepare for a visa or travel, but the real challenge is unfamiliarity with the language, culture, and local laws. So, start learning the language of that country before you go. It will help you in every aspect, from getting a job to daily life. Also understand the social etiquette, cultural values, and legal requirements of that country so that no inadvertent mistake can cause harm. Also get information about public transportation, banking, hospitals, education systems, and other essential information so that you don't have any problems getting there.

6. You are Your Country's Ambassador Abroad

When you step foot abroad, you are not just an individual; you become a representative of your family, region, and country. Your character, integrity, and law-abiding conduct reflect the image of the entire country. If you are honest, kind, and polite, people will think well of your country. But if you act dishonestly, criminally, or falsely, your country will be infamous. So always be a good citizen. Obey the law, integrate into the local community, and play an exemplary role.

7. Face Difficulties with Patience and Courage

Life abroad is not easy. Migrants may sometimes face unemployment, loneliness and alienation. Paperwork, language barriers, and cultural differences create problems.

But success comes to those who work with patience, honesty, and continuous effort. Many successful people start small, but over time they achieve a better position. Do not despair, do not take the wrong path, and continue the struggle with good intentions.

8. Financial and Legal Planning is Very Important

Immigration is not just an emotional experience, but also a financial and legal reality. Save up a good amount of money before you go, as initial costs, accommodation, and visa fees can be hefty.

Understand the legal requirements thoroughly, respect the visa duration and conditions. Pay taxes, renew legal documents on time, and be aware of immigration rules and regulations.

Use legal means to send money to Pakistan, avoid informal or illegal means.

9. Do Not Break Ties With Your Homeland

Immigration does not mean being disconnected from your homeland. When you become successful, do something for your country. Guide the youth of your homeland with knowledge, experience, and resources. Participate in local welfare works.

Expose your children to your culture and language. Never forget the honor, traditions, and identity of your country.

Final Advice

The dream of a foreign land is everyone's right, but this dream requires complete preparation, sincerity, legal means, and ethical foundations to become a reality.

If you migrate honestly, legally, and with full preparation, the doors of progress and peace will open for you. But if this decision is made emotionally, illegally, or hastily, the loss will be yours and the shame will be yours.

So, make your decision wisely. Be fully prepared. Maintain a dignified character. And wherever you go, be a source of pride for your family, region, and country.

International Unity is a Vital Necessity For the Peace and Development of Modern Society

For today's interconnected but often divided countries like Pakistan, whose population consists of different religions, sects, languages, and nationalities, creating a peaceful, strong, and developed society is both a major challenge and the most important need of the present era. Despite all these differences, the real success lies in reducing these differences, improving social relations, and uniting for a better future for our present land and for future generations. The reality and presence of diversity should be recognised as a social strength.

Diversity is not a weakness but a strength that, if channeled properly, can take nations to great heights. History is witness that only those societies have succeeded which have accepted and benefited from different religions, cultures and traditions. A true patriot is one who considers every individual living in his country as his own, regardless of his group or creed. In such a society, we must foster brotherhood and sisterhood. Recommendations to reduce social differences:

1. Promote Interfaith and International Dialogue

Dialogue and communication between different religious, linguistic or national groups is an effective means of eliminating prejudices. Scholars, intellectuals and the media should create forums where people can understand each other and misunderstandings can be resolved.

2. Make Education Comprehensive and Balanced

The history, culture, services and mutual respect of all groups should be included in the curriculum so that respect and acceptance are instilled in children from childhood. Organizing various religious and cultural events in schools will promote harmony among children.

3. Avoiding Sectarian and Linguistic Politics

Politicians should not do politics on the basis of sect, language or nationality, but should make national interest and performance their criteria. The people should also use their votes not on the basis of prejudice but on the basis of service.

Ways to improve social relationships.

a) Common Places Should be Established:

Such parks, community centers, and events should be organized from a perspective such as Pars Leoni Centers and where people from all backgrounds can come together. Participation in sports, fairs, and charitable activities strengthens relationships.

b) Positive Role of Media:

The media plays an important role in shaping public opinion. Journalists should avoid hate speech and highlight stories based on harmony and unity. The media should avoid giving unnecessary publicity to people who spread hatred and division.

c) Acceptance of Interfaith and International Friendships:

Friendships that exist between different groups are an effective means of social cohesion. They should be socially recognized.

d) Action against hate and discrimination:

Law enforcement agencies should take strict action against hate speech and discrimination, and every member of society should raise their voice against such acts.

1. Working For the Homeland and Future Generations:

Those in power should develop a shared national vision according to which every citizen should feel that he is an important part of his old homeland or land as well as the present land. A national vision that is built on equality, justice and progress should play an important role in uniting everyone.

2. Joint Participation in Charitable Works:

Joint participation of different groups in cleanliness, tree planting, education, and health campaigns not only improves social relations but also builds trust in each other.

3. Empower the Youth:

Young people are the future of the country. They should be provided with educational, creative and leadership opportunities. So that they can become leaders of tolerance, knowledge, and unity.

4. Joint Economic Planning:

Cooperative partnerships between different groups reduce social distance. When people earn together, they also protect each other's interests.

5. Institutional Inclusion:

Representation of different communities is essential in all government institutions, media and civil services. When the voice of every community is included, a sense of participation and trust is created.

Nations thrive not by mere uniformity, but by transforming diversity into harmony. True harmony lies in respecting each other's ideas, beliefs, and traditions, and moving forward towards a common goal. A nation where every individual is united can withstand any test.

Let us learn to celebrate each other, not just tolerate each other. Don't turn differences into hostility, but turn them into strength. That will be the best gift for our current generation and the future.

The Beautiful Journey, That Life Wrote For Me

Part 1

The Road That Began in Shahpur

“Every long journey begins somewhere. Mine began in a small, quiet town called Shahpur City of district Sargodha.” When I look back at my life today, after travelling through many places, serving in different roles, wearing the uniform of the Pakistan Army, witnessing wars and natural disasters, meeting people from different walks of life, and eventually putting my experiences into words, I often wonder where my journey truly began.

Was it the day I received my commission in the Pakistan Army? Was it the day I first wore the uniform? Was it the day I left my home for military training? Or did it begin much earlier—under the open sky of a small government middle school, where a young boy sat on a piece of tat spread over the earth, surrounded by other children and shaded by trees? Perhaps my real journey began there. In Shahpur.

I was born in Shahpur City, District Sargodha, in 1961. Shahpur was not an ordinary town in the history of Punjab. During the British period, it had been a district headquarters, carrying an importance that gradually diminished after the district headquarters was shifted to Sargodha. Shahpur City lost its administrative significance and, with time, became increasingly backward and neglected. Yet, for me, that little town was not backward. It was my world. Its narrow streets, old houses, familiar faces, trees, fields, seasons, fragrances and sounds formed the first pages of the unwritten book of my life.

I was born into a family that carried memories of another age. My grandfather, Syed Imtiaz-ud-Din Shah Abidi Tirmizi, had served during the British period as a Darogha, a rank broadly corresponding to an officer at the level of a Station House Officer. He retired from government service after a long association with the policing system of that era.

After the creation of Pakistan, he spent time in Karnal and Panipat before the family settled into the "GREAT COUNTRY PAKISTAN" excellent realities created by Partition. He had friendships with several prominent personalities of his time. Among those with whom he was associated were Liaquat Ali Khan, one of the leading figures of the Pakistan Movement and Pakistan's first Prime Minister; the husband of the legendary singer Noor Jehan, Syed Shaukat Hussain Rizvi; and Rana Phool Muhammad of the Bhai Phero area.

My grandfather belonged to a generation whose interests were very different from those of our age. He loved and kept horses and top class dogs. He kept horses, took part in horse races and was particularly fond of neza bazi—the traditional equestrian sport of tent pegging. I have often imagined him riding across an open field, his horse galloping beneath him, his eyes fixed on the target, the spear held firmly in his hand. Perhaps some part of that spirit travelled quietly through the generations.

My father, Syed Ijaz-ud-Din Shah, was a manager in a coal company Indus Mines Khushab, while my mother, Syeda Feroz Fatima, was the emotional centre of our home. Whatever I became later in life, a significant part of the foundation had already been laid by my parents. My mother, especially, played a profound role in shaping my inner world. She did not merely teach me the ordinary lessons of childhood. She encouraged me to observe, to read by arranging books of Islamic history, to appreciate beauty of nature and to express what I felt. Perhaps that is why, even as a child, I was unusually attracted to nature.

Flowers fascinated me.

Rain and moon light fascinated me.

Fragrance fascinated me.

The changing colors of the sky and rainbow fascinated me.

A flower was never merely a flower for me. It seemed to carry a story. Rain was never simply water falling from the clouds; it had a sound, a fragrance and a mood of its own. Perhaps I was becoming a lover of literature and the fine arts long before I knew the words with which to describe such a temperament. My childhood, however, was not one of luxury. Like thousands of other children in small towns, I grew up with ordinary things and ordinary dreams.

My first school was Government Middle School Shahpur City. It was a school, simple and modest, and there was hardly enough furniture for the number of students. In fact, furniture was almost a luxury. Many of us carried our own pieces of tat—a traditional woven mat made of jute, rough material—to school.

I still remember those mornings. A child would arrive carrying his books in one hand and his little piece of tat in the other. There were only a few classrooms, while the number of students was much greater. So, quite often, our classroom was not a classroom at all. It was beneath a tree. We sat on the ground, on our small mats, while the teacher stood before us and taught.

The tree became our roof.
The earth became our floor.
The sky became our ceiling.

Perhaps we did not realize it then, but we were receiving lessons in life along with our lessons in books. We were learning to live with limited resources, to adjust, to share, to wait and to appreciate whatever was available. Years later, when life took me to difficult places and taught me the meaning of hardship, I often remembered those schooldays. Perhaps resilience is not taught in a lecture. Perhaps it is planted quietly in childhood.

When I reached the ninth class, my father decided that I should go to a better for education. He admitted me to Government Technical High School Joharabad, approximately ten kilometres from Shahpur City. Every day, I travelled by bus. The distance was not great by today's standards, but for a schoolboy in those days it felt like a journey. Every morning brought the same routine: preparing for school, collecting books, reaching the bus, travelling to Joharabad and returning home after classes. At that school, two personalities left a lasting impression on my life: the principal, Chaudhry Bashir Sahib, and my teacher, Haji Muhammad Hayat Khan Sahib.

They were not merely teachers who completed a syllabus. They were teachers who invested themselves in their students. They worked hard with me, encouraged me and pushed me to discover the potential within myself. Their efforts bore fruit. Among the students, I shall never forget my class fellows and friends, Safder and Sikander, both from Khushab.

When I appeared in the matriculation examination, I secured a position among the top students in the Sargodha board. For a boy who had started his education under trees in a school without proper furniture, that achievement was more than a result on a marks sheet. It was a message. It told me that circumstances could limit opportunities, but they did not necessarily have to limit dreams.

After matriculation, my father admitted me to Government College Sargodha—the institution that would later become the University of Sargodha.

College opened another door in my life. It was here that my intellectual world began to expand rapidly. I encountered teachers, books, debates, poetry, politics, art and ideas. I was no longer simply a student preparing for examinations. I was beginning to observe society. And I was beginning to understand myself.

One of the most important influences during those years was Professor Syed Bunyad Hussain Naqvi. He recognized in me an inclination towards poetry and literature and encouraged me to write and understand the international language of music. His encouragement strengthened something that had already been planted in me by my mother during childhood.

I began to look at the world differently.

Nature became a language.

Rain became poetry.

Flowers became metaphors.

Fragrance became memory.

The sunset could evoke a feeling.

The sound of rain on a quiet evening could transport the mind somewhere far beyond the immediate surroundings. Perhaps this sensitivity later helped me understand people and their sufferings. A person who learns to listen to the silence of nature may eventually learn to listen to the silence of another human being.

My college years also coincided with a turbulent period in Pakistan's political history. The government of Prime Minister Zulfikar Ali Bhutto was overthrown by General Zia-ul-Haq. As a student, I was associated with the People's Students Federation and held a senior position in the organization of college. Those were politically charged days. Whenever Bhutto appeared before the courts, students would gather and demonstrations would take place. Students expressed their support for Bhutto and opposition to General Zia-ul-Haq's government. Because of the political situation and the demonstrations, there were occasions when the police would prevent me from going to college. For a young student, these interruptions had consequences. My attendance suffered, my studies were affected.

Consequently, I could not obtain the kind of marks in FSc, pre medical that I might otherwise have achieved had I been able to attend college regularly. Nevertheless, my results were not poor as well. And somewhere in the distance, another door was waiting to open. One of the best Army of the World, The Pakistan Army

But before that door opened, another habit was quietly shaping my mind: Reading. I had been reading newspapers from childhood. At home, newspapers such as *Mussawat* were regularly available, and I developed the habit of reading them carefully. But my curiosity did not end with newspapers. I regularly listened to the BBC Urdu news. The programme *Sairbeen* broadcast by the BBC Urdu in the evening, became part of my routine. I listened attentively to news and discussions coming from beyond Pakistan. For a boy growing up in a relatively small and less-developed town, this was like opening a window to the world. The world suddenly became larger.

I began to understand that there were countries beyond the borders of Pakistan, conflicts beyond our own political disputes, cultures beyond our own traditions and events happening thousands of miles away that could eventually affect our lives. Perhaps this early habit of reading newspapers and listening to international news developed my general knowledge and awareness. I did not know at the time that this habit would remain with me for the rest of my life. Even today, I believe that a young person who wants to understand life must cultivate the habit of reading.

Books teach depth.
Newspapers teach awareness.
History teaches perspective.
And experience teaches wisdom.

My years before receiving a commission in the Pakistan Army were therefore a mixture of many seemingly unrelated experiences: the simplicity of Shahpur, the discipline of my parents, my grandfather's stories and personality, the trees and open sky of my first school, the hard work of my teachers, the encouragement of Professor Bunyad Hussain Naqvi, my love of poetry and nature, the political turbulence of my college years, and my growing appetite for newspapers and world affairs.

At that age, I did not know where these experiences were taking me. Life rarely reveals its destination at the beginning of a journey.

We walk.
We stumble.
We learn.
We change direction.
We meet people.

Some leave footprints on our hearts, while others leave lessons behind. And then, one day, we look back and discover that all those apparently disconnected moments were actually connected. For me, the connection eventually led to the Pakistan Army. After completing my college education, I received a commission through the Officers Training School at Mangla Cantonment. That moment marked the beginning of another chapter—a chapter of uniforms, discipline, responsibility, distant frontiers, difficult assignments, comradeship, sacrifice and service to Pakistan. But that is a story for another chapter.

The story I want to preserve here is the story of the boy before the uniform.

The boy from Shahpur.
The boy who carried a small piece of tat to school.
The boy who sat beneath trees because there were not enough classrooms.
The boy who travelled by bus to Joharabad every day.
The boy whose teachers believed in him.
The boy who found poetry in rain and beauty in flowers.
The boy who listened to the BBC at night.
The boy who read newspapers because he wanted to know what was happening beyond the boundaries of his small town.
The boy whose mother encouraged his imagination and whose father insisted upon education.

That boy did not know that one day he would travel far beyond Shahpur. He did not know that he would see mountains, deserts, glaciers and battlefields. He did not know that he would serve in difficult environments, meet people from many cultures,

participate in national and international responsibilities, witness the suffering caused by disasters and conflict, and eventually sit down to write about migration, displacement, refugees and the human struggle for dignity.

But perhaps the journey was already written in those early years. Perhaps the road began beneath that old tree in Shahpur. Perhaps the first lesson of my life was taught not from a textbook, but by the simplicity of that school. And perhaps the greatest lesson my childhood gave me was this:

A person's beginnings do not determine the height of his journey. Sometimes the road to a distant horizon begins from a small town that the world has almost forgotten.

Mine began in Shahpur.

And I remain grateful to that little town for giving me the first pages of my story.

Part 2

The Practical Journey of Life

There are moments in a man's life when a simple thought, almost unnoticed at the time, quietly changes the direction of his entire future. For me, one such moment had its roots in the soil of Sargodha.

I was born in Sargodha, a city that had already given Pakistan one of its most celebrated sons of the Pakistan Air Force, Squadron Leader Muhammad Mahmood Alam, popularly known as M. M. Alam. His name was already surrounded by an aura of courage, professionalism and extraordinary achievement. The stories of his performance during the 1965 war had reached every corner of the country. For a young boy growing up in Sargodha, such stories were not merely stories. They were dreams. Whenever I heard about M. M. Alam, something stirred inside me. I began to think: If a son of Sargodha can serve his country with such courage, why can I not also become a part of the Armed Forces? Perhaps that was the first seed.

At that age, I did not know where that seed would take me. I did not know about military academies, difficult field postings, snow-covered mountains, long nights in operational areas or the responsibilities that come with commanding men. I only knew that I wanted to wear the uniform and serve Pakistan.

My mother encouraged me. My friends encouraged me. Their words slowly transformed a childhood dream into a practical decision. I applied for a commission in the Pakistan Army. The selection process was demanding. There were many young men with the same dream, the same ambition and perhaps the same determination. Yet, by the grace of Allah Almighty, I was selected on my very first attempt. I still remember the feeling. There was happiness, certainly, but there was also a strange sense of responsibility. Until then, I had been dreaming about becoming an officer. Now the dream had become a commitment.

I was sent to the Officers Training School, Mangla. I became part of the 11th OTS course. The Making of a Soldier. The Officers Training School was a world completely different from the life I had known. A civilian boy entered the gates of the institution, but the purpose of military training was to transform him into an officer who could lead men, make decisions under pressure and accept responsibility without excuses. The days were long. The physical training was exhausting. There were drills, exercises, inspections, discipline and countless activities that tested both body and mind. There were moments when every muscle seemed to protest and every step appeared difficult. But there was something beautiful about those difficult days.

We were young.

We had dreams.

We had comrades.

And we had the feeling that something important was being built inside us. Among the officers who played an important role in my training was my platoon commander, Major Syed Dabir Hussain Rizvi. He was a highly professional officer, but what impressed me most was his decent and gentlemanly character. He knew how to train a young cadet without destroying his confidence. Major Shabbir Hussain Awan was another officer who contributed greatly to my training. Both officers guided me at a stage of life when small lessons could leave lifelong impressions. Military training teaches many things that are not written in books.

It teaches punctuality.

It teaches obedience.

It teaches teamwork.

It teaches endurance.

But above all, it teaches responsibility.

A cadet gradually learns that an officer is not merely a person wearing a uniform. He is a person whom others will follow. His conduct becomes an example. His decisions can affect the lives of others. Those were among the most memorable days of my life. Even today, when I look back, the hardships of that period appear smaller than the happiness associated with them. There was, however, another source of strength.

My Father

Every alternate weekend, he would come to see me. Those meetings were brief, but they meant a great deal to me. A father's presence has a strange power. Sometimes he does not need to say much. His mere presence tells his son: Keep going. You are not alone. His visits gave me renewed courage. I would return to my training with fresh energy. Slowly, the days passed. And then came the day when the cadet was no longer merely dreaming of becoming an officer. I became an officer.

The First Unit

After passing out, I received my first posting to Okara. The excitement of wearing the uniform was still fresh, but the real test had now begun. Training teaches you the fundamentals. The unit teaches you how to apply them. My company commander was Captain Niaz Hussain. He was an exceptionally professional officer. He took a keen interest in the development of young officers and guided me with patience and sincerity. He did not merely tell me what to do; he tried to make me understand why it had to be done. Years later, Captain Niaz Hussain rose to the rank of General. Looking back, I realize that I was fortunate to encounter such officers early in my career.

The influence of a good commander on a young officer can never be fully measured. My Commanding Officer, whom we affectionately called the CO, was Lieutenant Colonel Karam Raja. He was one of the finest human beings I encountered during the early part of my military career. He had a special affection for young officers. He trained them, encouraged them and gave them confidence. There was authority in his command, but there was also warmth in his personality. A young officer needs both. He needs discipline to become professional, but he also needs encouragement to believe that he can carry responsibility. Lieutenant Colonel Karam Raja understood this very well. The lessons I learned in Okara remained with me as I moved toward increasingly challenging assignments.

Bannu — When the Uniform Became a Responsibility

My next posting took me to Bannu. It was around 1986, a difficult period in the region. The Afghanistan-Soviet conflict had created a complicated security environment along Pakistan's western areas. Law-and-order challenges were serious. Explosions and incidents of violence were not unusual. I was commanding a logistics unit. The nature of my responsibility was different from that of combat arms, but logistics in difficult conditions is itself a battle.

Men need food, vehicles need fuel, units need ammunition and equipment. Supplies have to move despite insecurity, difficult roads and uncertain conditions. A soldier cannot fight if the logistics chain collapses. That realization became increasingly important in my professional life.

In Bannu, I worked long hours. I learned to make decisions under pressure and to accept that sometimes there is no perfect solution—only the best possible decision under difficult circumstances. By the grace of Allah, I was able to perform my duties with dedication. The experience strengthened me, but life had another chapter waiting.

Sindh Rangers — The Longest Days

In 1989, I was posted to Sindh Rangers as a Captain. My wing was 52 Wing. Sindh was facing serious law-and-order challenges, and Rangers had been deployed to assist in maintaining stability and protecting the public. My Commanding Officer was Lieutenant Colonel Safdar Hussain. If I were asked to name the commanders who had the greatest influence on my professional life, Colonel Safdar Hussain would certainly be among the first. He was an extraordinary human being. His leadership went beyond professional responsibilities. He created what in military language may be described as an *esprit de corps*—a sense that we were not merely officers and soldiers serving in a unit; we were part of a family.

Those were extremely demanding days. There were occasions when we remained in the field for eighteen hours, sometimes twenty hours. The pressure was enormous. But there was another concern that remained in the hearts of many of us: our families.

What happened to our wives and children while we were away? Colonel Safdar Hussain and his wife understood this concern. His wife played an extraordinary role in looking after the families of officers during those difficult periods. She made sure that our wives and children did not feel abandoned. She provided support and reassurance when we were spending long hours away from home. This was a form of leadership that did not appear in any military manual. It was human leadership. Even today, I remain deeply grateful to Colonel Safdar Hussain and his wife.

Some commanders teach you tactics.
Some teach you administration.
Some teach you professionalism.
But a rare commander teaches you humanity.

Colonel Safdar Hussain belonged to that rare category. I can never forget his leadership.

The Middle Career Course

After Rangers, I proceeded to Nowshera for my Mid-Career Course. Professional military education is a continuous process. An officer cannot stop learning after receiving a commission. The battlefield changes, technology changes, societies change and responsibilities change. An officer must change with them. During my course, I had the privilege of being supervised and guided by Major Syed Imtiaz Hussain Shah Shirazi, who later rose to the rank of General Imtiaz Hussain Shah Shirazi.

At that time, Brigadier Sarfraz, who later became General Sarfraz, also played an important role in supervising our professional training in Army Service School. Their guidance helped me develop further as a professional officer. But General Imtiaz Hussain Shah Shirazi's influence on me went beyond professional matters.

He guided me with affection, sincerity and generosity. He taught me lessons not only about military professionalism but also about life. There are people who enter your life as teachers and leave as permanent influences. General Imtiaz Hussain Shah Shirazi was one such person for me. His guidance concerning both worldly responsibilities and spiritual values left a lasting impression on my personality. I shall remain grateful to him throughout my life.

There are two names in particular that I remember whenever I reflect on the development of my professional personality: General Niaz Kosar Sheik, who had guided me in my early career when he was Captain Niaz Kosar, and General Imtiaz Hussain Shah Shirazi.

Both influenced me at different stages.
Both helped shape the officer I eventually became.

A Letter That Changed My Confidence

During the Mid-Career Course, I continued to receive encouragement from my former Commanding Officer, Colonel Arif, who later became a Brigadier.

He would write letters to me. The letters were simple, but their effect was profound. They reminded me that someone back in my unit believed in me. Sometimes motivation does not come from a speech. Sometimes it comes from a few handwritten lines. Those letters encouraged me to work harder and remain focused.

By the grace of Allah, I completed the course among the top performers. For a young officer, that achievement was more than a position on a course result. It was confirmation that hard work was producing results.

Skardu — Where the Mountains Became Teachers

Then came one of the most challenging chapters of my military life. I was posted to the Field Supply Depot, Skardu. The unit was responsible for providing logistics support to more than seventy percent of the Siachen area. Our responsibilities included rations, petroleum products and other essential logistics. On paper, these words looked simple. In reality, every word represented a challenge.

Siachen was not an ordinary place. It was a world of snow-covered mountains, freezing temperatures, rocky tracks, limited resources and severe weather. The weather itself could become the greatest enemy.

A road could become unusable.
A supply route could suddenly be blocked.
A helicopter flight could be affected.
A small logistical delay could become a major operational problem.
I was serving as Officer Commanding.

It was one of the most difficult periods of my career, but strangely, it was also one of the happiest.

Why?

Because I felt privileged. Allah Almighty had given me the opportunity to serve Pakistan in one of the most challenging environments on earth. When I looked at those enormous mountains, I sometimes felt very small. Yet at the same time, I felt proud. The men under my responsibility were depending upon us. Units deployed in those difficult heights needed supplies. And behind every ration, every litre of fuel and every item of equipment was a story of national service.

The mountains taught me patience.

The snow taught me endurance.

The difficult roads taught me planning.

And the shortage of resources taught me the value of efficiency.

I learned that logistics is not simply about moving things from one place to another. It is about ensuring that the soldier at the front never feels that the nation has forgotten him. By the grace of Allah, I was able to discharge my responsibilities successfully. The mountains remain in my memory even today. Staff College and the Road Ahead.

After this challenging assignment, I attended Staff College in Quetta. It was another important stage of professional development. The Staff College experience broadened my understanding of military planning and staff responsibilities. After completing the course, I was posted to Kharian in a Supply and Transport unit. It was there that another important chapter of my professional life began.

During a study period, I had my first detailed professional interaction with General Pervez Musharraf, who was then our Corps Commander. I presented on a logistics-related subject. I remember standing before senior officers and explaining the subject as clearly and professionally as I could. When the presentation ended, General Musharraf appreciated my work. For a young officer, recognition from a Corps Commander was deeply encouraging. It strengthened my confidence.

Later, as I progressed in rank and responsibilities, I had further professional interactions with General Musharraf. During the period surrounding the Kargil conflict, I attended meetings in which logistics-related matters were discussed. The Kargil environment was exceptionally demanding. The terrain itself presented enormous challenges. Providing logistics support to troops in such an environment required detailed planning, coordination and determination. I played my professional role in Kargil logistics to the best of my ability. Those experiences reinforced a lesson that had begun in Bannu and Siachen: In war, courage is essential, but courage without logistics cannot sustain operations.

From Logistics to National Development

Afterward, I was given command of an S&T unit. By then, my professional journey had already taken me through training institutions, operational areas, Rangers, difficult mountains and logistics assignments. But Allah Almighty had another kind of responsibility waiting for me. I was given responsibility related to monitoring development activities in Chitral under the Tameer-e-Watan initiative. This was a different battlefield.

There were no enemy positions to capture. There were no military convoys to move. Instead, there were schools that needed improvement, health facilities that needed attention, communities that needed support and remote areas that had been deprived of basic facilities for years. The Army was playing a role in supporting national development, while civilian institutions remained responsible for their respective functions.

Chitral was beautiful beyond description. Its mountains appeared to touch the sky. Its valleys seemed to belong to another world. But behind that beauty were serious problems.

Many communities lacked adequate educational facilities. Health services were limited. Information technology was almost unknown in many areas. Schools often did not have computers. Communication infrastructure was weak. Water-supply problems affected communities. People depended heavily on forests for fuel and other needs. Development in such a region required more than money.

It required supervision.

It required sincerity.

It required understanding the local population.

And, most importantly, it required ensuring that allocated funds were actually translated into projects that benefited ordinary people.

During this period, General Pervez Musharraf visited Chitral for the Shandur Polo Festival. By then, I had already had some brief interactions with him, but the Chitral assignment gave me an opportunity for more detailed professional interaction. Funds were made available for development projects. For me, this was a new kind of responsibility. I believed that every rupee allocated for public development carried an amanah. It was not simply government money. It was the people's money. It had to reach the people.

I therefore tried to supervise the projects carefully, identify problems and ensure that projects were completed rather than merely announced. Education, health, communication, water supply and information technology became important areas of attention.

In some schools, the introduction of computers was a completely new experience. For children who had rarely seen modern technology, a computer was more than a machine. It was a window into another world. I remember thinking that perhaps this was also a form of national defence. A nation is defended not only at its borders.

It is also defended in its classrooms.

It is defended when a child receives education.

It is defended when a patient receives medical treatment.

It is defended when a remote village receives clean water.

It is defended when a young person learns technology instead of being trapped by ignorance. As the projects progressed, many of those that I had initiated or supervised were completed. This work strengthened my relationship with the leadership of the time and, gradually, General Musharraf began to develop confidence in my ability to supervise development activities. Perhaps he saw in me the same thing that I had learned during my military career: A responsibility is not complete when it is assigned. It is complete when it produces results. That principle had followed me from Okara to Bannu, from Rangers to Siachen, from Kharian to Kargil, and now into the valleys of Chitral. I did not know it then, but this chapter would open another door in my life.

A door that would take me beyond the traditional boundaries of military logistics and into the wider world of national development and public service. And once again, I felt that familiar sensation I had experienced as a young boy in Sargodha. The sensation that life was quietly preparing another chapter. I had begun my journey with a dream inspired by the courage of M. M. Alam. I had entered the Army as a young cadet carrying that dream in my heart. Years later, after passing through training grounds, operational areas, law-and-order duties, snow-covered mountains, logistics assignments and development projects, I was beginning to understand the true meaning of service. Service was not a single posting.

It was not a rank.

It was not an award.

It was not even the uniform itself.

Service was a journey.

And that journey was teaching me, step by step, that whatever Allah Almighty gives a person—authority, responsibility, opportunity or influence—must ultimately become a means of benefiting others. Perhaps that was the real meaning of my practical journey of life. And perhaps, without my knowing it, the next chapter had already begun.

Part 3

The Final Posting — Karachi

Every journey eventually reaches a point where the traveller pauses, turns around and looks at the road he has travelled. For me, that moment came during my final posting in Karachi, in an Air Defence Division. By then, the young cadet who had once entered the gates of Officers Training School, Mangla, with dreams in his eyes had travelled a very long distance.

I had served in different parts of Pakistan. I had experienced the heat of operational areas and the silence of snow-covered mountains. I had worked in logistics, law and order, Rangers, national development and operational assignments. I had seen difficult times and moments of great satisfaction. And now, as my military career was approaching its final chapter, I found myself serving in Karachi.

My last two or three years in the Air Defence Division were among the most memorable years of my professional life. I had the privilege of serving under Major General Saleem Raza and Major General Hamood-ul-Zaman, who later rose to the rank of Lieutenant General and also served as Pakistan's Secretary of Defence. Their professionalism, discipline and leadership left a lasting impression on me. By then, I had learned that the real measure of a commander was not merely the rank on his shoulders. It was the manner in which he treated his subordinates. It was the confidence he inspired. It was the example he set. And it was the responsibility he accepted when circumstances became difficult.

My final years in the Army passed quickly. Perhaps that is the strange nature of time. When we are young, we count the days. When we grow older, we count the memories. And suddenly, I realized that my own military journey, which had begun with a dream inspired by Squadron Leader M. M. Alam, was approaching its conclusion. I looked back and saw not merely postings and appointments, but faces.

Faces of commanders.
Faces of colleagues.
Faces of soldiers.
Faces of friends.
Faces of families who had shared difficult days with us.

Every face carried a story.
What the Army Gave Me

When I think about what the Pakistan Army gave me, I do not think first about rank or uniform. The Army gave me discipline.

It taught me punctuality.
It taught me endurance.
It taught me leadership.
It taught me how to work with people from different backgrounds and regions. It taught me that a commander must be prepared to accept responsibility when things go wrong and must never hesitate to give credit to his team when things go right.

Above all, it taught me the meaning of service. The Pakistan Armed Forces are not merely institutions for the defence of geographical boundaries. Their responsibilities are much broader. In times of natural disasters, they have repeatedly stood beside the people. During emergencies, their personnel have reached places where roads and communication systems have failed. In remote areas, the Armed Forces have contributed to national development.

Pakistan's Armed Forces have also played an important role in United Nations peacekeeping missions, serving under the blue flag in difficult and often dangerous environments. I had the privilege of serving in the Armed Forces, and I consider this one of the greatest honors of my life. I do not claim that my contribution was extraordinary. I simply feel grateful that Allah Almighty allowed me to serve my country through an institution that has carried enormous responsibilities throughout Pakistan's history. For me, wearing the uniform was never merely a profession. It was an amanah.

The People Behind My Journey

No man reaches the end of a long journey alone. Every achievement has invisible hands behind it. As I approached the end of my military career, I often thought about the officers who had shaped my professional life. I remembered General Niaz Kosar Sheikh, who had once been Captain Niaz Kosar when I was a young officer. I remembered my Commanding Officer Lieutenant Colonel Akram Raja, whose affection and guidance helped shape young officers. I remembered Colonel Arif, who later became Brigadier Arif, and whose letters during my Mid-Career Course gave me confidence and encouragement at a crucial stage. I remembered Brigadier Gul Muhammad, who later rose to the rank of General Gul Muhammad.

And then there was Colonel Safdar Hussain, my wing commander. Some names remain written in official records. Some remain written in the heart. Colonel Safdar Hussain belongs to a special category. His leadership in Sindh Rangers remains one of the most memorable chapters of my life. He created a spirit among us that went beyond professional duty. He supported his officers. He stood by us during difficult circumstances. And, together with his wife, he ensured that the families of officers were looked after when we were spending eighteen or twenty hours in the field. That kind of leadership cannot be forgotten.

Years may pass.
Ranks may change.
Uniforms may be put away.
But the memory of a good commander remains.
Those Who Taught Me to Lead

I also remember General Syed Athar Ali Shah, General, Sajjad Akram and General Ejaz Hussain Awan, among many other officers who influenced my professional journey. Each person I encountered during my service contributed something to my development.

Some taught me professionalism.
Some taught me courage.
Some taught me patience.
Some taught me administration.
Some taught me how to deal with people.

And some taught me, simply by their own example, what it means to remain calm when circumstances are anything but calm. Among the personalities who left a particularly deep impression on me was General Ahsan Salim Hayat. I remember an incident in Karachi that revealed the extraordinary character of this man. There was a major attack on him and those accompanying him. It was a serious incident. Some of his companions were martyred. His uniform was stained with blood. Yet what happened afterward has remained engraved in my memory. Only about half an hour later, there was an important meeting related to Tameer-e-Karachi and development matters at Corps Headquarters.

One might reasonably have expected the meeting to be postponed. One might have expected the commander to withdraw temporarily from his responsibilities. But General Ahsan Salim Hayat did something that left a lasting impression on everyone around him. He had his uniform brought. The same uniform was stained with the blood of the tragedy that had just taken place. And yet he carried on with his official responsibilities as if nothing had happened. I do not narrate this incident to glorify suffering. I remember it because it demonstrated something about the character of a professional soldier. Duty can demand extraordinary composure. Leadership sometimes means carrying personal pain quietly while ensuring that the responsibilities entrusted to you do not stop.

For me, General Ahsan Ali Hyder was not merely a senior officer. He was an example of professionalism, courage and commitment.

General Pervez Musharraf — “Pakistan First”

There is, however, one personality whose influence on my professional journey deserves special mention: General Pervez Musharraf. For me, he was an ideal. I had encountered him at different stages of my career, initially in professional settings and later through responsibilities connected with logistics and national development. I saw his interest in development work, particularly in areas where ordinary people needed government attention. I saw his emphasis on performance. And I repeatedly heard him speak of one principle: “Pakistan First.”

Those two words became closely associated with his public philosophy. What impressed me was not simply that he said them. He repeatedly presented them as a guiding principle for national policy and public life. During my work in Chitral and later through other responsibilities, I witnessed how development initiatives were used to address problems in education, health, communication, water supply and technology. Chitral was a difficult and remote region. Its people had legitimate needs. Its geography made development expensive and complicated. But the effort to take development to remote communities was, in itself, an important lesson for me. I learned that national service has many dimensions.

A soldier may stand on a border. An officer may supervise a logistics chain. A commander may maintain law and order. But another form of service is ensuring that a child in a remote village has access to education. It is ensuring that a community has water. It is helping a hospital function. It is bringing technology to a school that has never seen a computer. These are also forms of national service.

General Pervez Musharraf had many dimensions as a military and political figure, and history will continue to assess his era from different perspectives. For me, however, there is one personal memory that remains particularly strong: his emphasis on Pakistan and his expectation that those entrusted with responsibility should deliver results. I personally regarded him as a man endowed with many abilities by Allah Almighty. Whatever one's assessment of his political period may be, I remain grateful for the opportunities through which I was able to contribute to national development during that time. He used to say: “Pakistan First.”

Those words remained with me. And I pray that Allah Almighty may have mercy upon him and grant him forgiveness.

The Day the Uniform Became a Memory

Eventually, the day came when the uniform that had been part of my identity for so many years had to be put aside. Retirement is a strange word for a soldier. A civilian may retire from a job. A soldier, however, never completely retires from the idea of service. The uniform may come off. The office may change. The official vehicle may disappear. The daily routine may end. But the love for the country remains.

I had entered the Army as a young man with a dream. I was leaving it as a man carrying memories.

Memories of instructors.

Memories of commanders.

Memories of soldiers.

Memories of difficult operations.

Memories of snow-covered mountains.

Memories of long nights.

Memories of families waiting at home.

Memories of friends who remained behind.

And above all, memories of Pakistan.

I realized then that my journey had never really been about me. It had been about an opportunity given to me by Allah Almighty to serve.

A Journey of Gratitude

If I were to write the final sentence of my military career in one line, I would perhaps write:

I joined the Pakistan Army with a dream, but I left it with a lifetime of lessons.

The Army taught me that courage does not mean the absence of fear. It means fulfilling one's responsibility despite fear. It taught me that leadership does not mean standing above others. It means standing with them. It taught me that authority is temporary, but character remains. It taught me that the most valuable asset of an institution is not its buildings, weapons or vehicles, but its people. And it taught me that Pakistan is much greater than any individual.

The country existed before us. It will exist after us. Our responsibility is simply to leave it a little stronger, a little safer and a little more prosperous than we found it. I remain deeply grateful to the Pakistan Armed Forces for giving me the opportunity to serve. I remain grateful to every commander who guided me, every colleague who stood beside me, every soldier who worked under my command and every family member who sacrificed time and comfort because of my military responsibilities.

I remember my parents, whose prayers were the first source of my strength. I remember my father coming to meet me every alternate weekend during my training at Mangla. I remember the encouragement of my mother. I remember the affection of my commanders. I remember the families of fellow officers who stood together during difficult deployments. And I remember every soldier who performed his duty quietly, without expecting recognition. Perhaps this is what a military career ultimately becomes.

Not a list of ranks.

Not a list of appointments.

Not a list of awards.

But a collection of people and memories.

Looking Back

Sometimes, when I look back at the road from Sargodha to Mangla, from Okara to Bannu, from Sindh Rangers to Nowshera, from Skardu and Siachen to Quetta, Kharian, Kargil and Chitral, and finally to Karachi, I feel that I have lived several lives within one lifetime.

The young boy inspired by M. M. Alam could never have imagined the mountains he would climb, the places he would visit or the responsibilities he would carry. He could not have imagined that one day he would look back upon a career filled with challenges, friendships, commanders, soldiers, sacrifices and unforgettable memories. Yet every step had a purpose.

Every difficult posting taught a lesson.

Every commander left something behind.

Every challenge strengthened something within me.

And every success reminded me that human effort is only one part of the equation.

The other part is the grace of Allah Almighty.

Whatever I achieved, I therefore consider a blessing before considering it an achievement. My military career may have ended officially, but the journey of service did not. The uniform may no longer be on my shoulders, but Pakistan remains in my heart.

I continue to write.

I continue to speak.

I continue to participate in national discussions.

I continue to think about the challenges facing my country.

And I continue to believe that every Pakistani, regardless of profession, has a role to play in building the Pakistan we dream of.

My Practical Journey of Life Taught Me One Final Lesson:

A life becomes meaningful not because of how high a person rises, but because of how many lives he touches positively along the way.

I do not know how many people I was able to help during my service. Perhaps I will never know. But if even one young officer became more confident because I encouraged him, if one soldier felt that his commander stood beside him, if one family felt supported during a difficult deployment, if one child in a remote part of Chitral received a better opportunity because of a project I supervised, then I consider those moments among the real achievements of my life.

And as I close this chapter, I return once again to the place where my dream began. Sargodha.

A young boy.

The stories of M. M. Alam.

A dream of wearing the uniform.

And a journey that Allah Almighty turned into a lifetime of service. The boy had once asked himself: *Can I serve Pakistan?* Many decades later, I can only answer with humility: *Yes, I was given the honor to serve.*

And for that honor, I shall remain grateful to Allah Almighty for the rest of my life.

Alhamdulillah.

Part 4

My Journey After Retirement from the Army

There comes a moment in every soldier's life when the sound of marching boots slowly fades into the distance, the uniform is carefully folded away, and the decorations earned over decades become silent witnesses to a journey that has come to an end. But perhaps, in reality, nothing ever truly ends. Some journeys merely change their direction.

For me, retirement from the Pakistan Army was not the closing of a chapter. It was the opening of another book—one whose pages I had never imagined I would write. The battlefield changed. The uniform changed. The responsibilities changed. But one thing remained exactly the same: my desire to serve.

By the time I began to understand that my chances of further promotion in the Army were becoming limited, I started thinking seriously about what life would look like after retirement. A soldier can prepare himself for war, for difficult terrain, for separation from family and even for danger. But preparing oneself for civilian life is an entirely different exercise.

I asked myself a simple question: "What will I do when I am no longer wearing the uniform?"

The answer did not come immediately. I had spent the greater part of my life in an institution where discipline, leadership, responsibility and teamwork were not merely words—they were a way of life. I knew that I could not simply sit at home after retirement and watch the years pass.

I wanted another mission. That was when I decided to return to the classroom. I enrolled in an MBA programme because I believed that if I were to enter the private sector, particularly the corporate and public-sector environment in Pakistan, I needed to understand the language and principles of modern management.

The Army had taught me leadership through experience; now I wanted to understand management through education. I also completed three short courses at the Lahore University of Management Sciences, commonly known as LUMS. Going back to education at that stage of life was an interesting experience.

I had once been a young cadet sitting in classrooms, listening carefully to instructors and dreaming about the future. Now I was an experienced military officer, sitting among students and professionals, learning concepts that belonged to a world very different from military life. Sometimes life brings you back to the classroom—not because you have forgotten what you already know, but because it wants to teach you something new.

My MBA became an important bridge between my military career and my civilian life. And then came the day when I stepped into the banking sector. After retirement, I was fortunate enough to get an opportunity to work with a very reputable private bank. I entered the bank with some apprehension. I wondered whether the corporate environment would be completely different from the Army and whether I would be able to adjust to a new culture. But within a short time, my apprehensions disappeared. The people I met there were decent, principled and extremely cooperative. The working environment was warm and welcoming. There was professionalism, but there was also humanity. I often felt that I had not actually retired from one family and entered another institution. Rather, it seemed that I had simply moved from one family to another. The Army had given me brothers in uniform. The bank gave me colleagues who gradually became friends and companions.

Those years taught me another important lesson: institutions are ultimately made of people. Buildings, uniforms, offices and designations may change, but the character of the people determines the spirit of an organization. While I was working in the banking sector, another side of my personality began to emerge more strongly—the desire to work for society. Perhaps this was inevitable.

During my years in the Rangers, I had seen the lives of policemen from very close quarters. I had seen policemen perform difficult duties, often in dangerous circumstances. I had also seen the families left behind when a policeman lost his life in the line of duty.

Some of those families were struggling. Some children were unable to continue their education. Some widows were facing difficulties that no family should have to face after sacrificing a husband and father for the protection of society. These experiences stayed with me. A question began to trouble my conscience:

“If these men gave their lives for us, then what are we doing for the families they left behind?”

The answer could not simply be sympathy.

Sympathy is easy.

Service requires commitment.

That thought eventually brought me to the Pakistan Police Welfare Civil Society Trust. I joined the organization and began working as its Deputy Chairman. It was not merely a designation for me. It was another responsibility. I had spent years wearing a uniform and serving the country through the Army. Now I found myself serving in another way—by trying to bring some comfort, dignity and opportunity into the lives of families who had already paid a heavy price for Pakistan. The work was not always easy. Social work rarely produces immediate results. Sometimes you plant a seed without knowing whether you will live long enough to see the tree. But perhaps service is not about seeing the tree. It is about planting the seed.

During this period, I also had the privilege of working closely with Mr. Agha Shirazi, a highly respected name in Karachi and Pakistan, and a renowned singer. There was another dimension to his story that touched me deeply: he was himself the son of a police martyr. Perhaps that personal connection gave our discussions a special meaning. Together, we thought about the distance that had gradually developed between the police and the public. A police force cannot effectively maintain law and order without public cooperation. And the public cannot enjoy lasting peace without confidence in its law-enforcement institutions. We therefore established the National Police Forum. The objective was simple but important: to reduce the distance between the police and the people, strengthen public confidence, encourage dialogue and contribute to better law and order. I was given the responsibility of serving as its Convener. For me, this was not merely an administrative assignment. It was an extension of the philosophy I had carried throughout my military career.

A nation becomes stronger when its institutions and its people trust one another. Trust cannot be commanded. It has to be earned.

And So Another Journey Began.

From military camps to community forums.
From operational responsibilities to social responsibilities.
From giving orders to listening to people.

Every stage taught me something. Around the same time, I became associated with the Apna Karachi Award, an initiative through which individuals who were making meaningful contributions in their respective fields were recognized and honored. I was given the responsibility of heading its jury. This experience allowed me to meet people from many different walks of life—people who were quietly contributing to Karachi without seeking fame or publicity.

Some were professionals.
Some were social workers.
Some were artists.
Some were educators.
Some were working for the welfare of ordinary citizens.
Their stories reminded me that Pakistan is full of people who serve without headlines.

A nation is not built only by those whose names appear in history books. It is also built by countless ordinary men and women who wake up every morning and perform extraordinary acts of responsibility.

Then another chapter opened in my life. I met Engr. Muhammad Umer Khan. He is a remarkable personality—an accomplished anchor, a distinguished debater and a person deeply interested in the development of Pakistan's youth. Our interaction gradually developed into a shared vision. We started working for young people through the Professional Youth Foundation of Pakistan. The organization has also received the patronage and support of the Sindh Government's Ministry of Sports and Youth Affairs. I was given the honor of serving as Chairman of its Executive Council. Working with young people has been one of the most rewarding experiences of my post-retirement life.

During my military career, I had commanded soldiers. Now I found myself trying to guide young people. The difference was significant. A soldier usually knows his mission. A young person often has to discover his mission. The youth of Pakistan possess enormous talent, energy and ambition. What they frequently need is not merely advice but direction, opportunity and confidence. I therefore began to believe even more strongly that Pakistan's future cannot be secured merely through economic plans or political slogans. It has to be secured by investing in its young people.

Give them education.
Give them skills.
Give them character.
Give them hope.

And above all, give them an opportunity to believe that their country has a place for them. My post-retirement life also brought me closer to another world—the world of writing. Perhaps the habit had always been inside me.

A soldier observes.
A writer also observes.
A soldier records events in his mind.
A writer records them on paper.

I began writing articles on current affairs, national issues and social problems. I wrote for The Financial Daily and contributed articles to The News Lahore. I also wrote for Urdu newspapers, including Shehar-e-Quaid and other newspapers. Gradually, writing became another form of service. When I write about a national issue, I do not consider myself merely a columnist. I consider myself a citizen with a responsibility. The pen is a different kind of weapon. It does not fire bullets. It fires questions.

Sometimes it challenges indifference.
Sometimes it reminds us of forgotten responsibilities.
Sometimes it tries to connect people who have stopped listening to one another.

My years in uniform taught me discipline; my years after retirement taught me reflection. The Army taught me how to lead men. Civilian life taught me how to listen to people. And writing taught me how to preserve memories. But behind every journey of mine, there has been one person whose contribution can never be measured in words.

My wife, **Shamim Akhtar**. If my life has been a journey, then she has been the quiet companion who walked beside me through every difficult road. A military wife does not wear the uniform, but she carries a part of its burden.

When the husband is posted away, she becomes the mother and father of the children.
When he is on a course, she manages the home.
When he is serving abroad, she waits.
When he is in a difficult operational area, she prays.

And when he returns, she welcomes him without asking how much of her own life she had sacrificed during his absence. Shamim did exactly that. Throughout my military career and after my retirement, she remained my strongest source of support. While I was away on postings, courses and assignments, sometimes outside Pakistan, she looked after our children and gave them the upbringing and values that every father dreams of giving his children. There are achievements that receive medals. There are achievements that receive certificates. And then there are achievements that never receive an award because nobody sees them. Raising children while a husband is constantly away is one of those achievements. I often think that whatever good qualities my children possess are not mine alone. A major share belongs to their mother.

We have three sons. Syed Waqar Hussain, Syed Iftikhar Hussain and Syed Ansar Hussain. By the grace of Allah Almighty, all three are settled in their respective professions and all three are married. I have no biological daughter. But perhaps Allah Almighty knew that my heart needed daughters too. So, He gave me daughters in another beautiful way. My daughters are Shabnam Waqar, Huma Iftikhar, Masooma Ansaar. They are not my daughters by blood, but they are my daughters by love. And sometimes love creates relationships that are stronger than blood.

Today, when I look at my family, I realize that a man's greatest wealth is not necessarily the property he leaves behind. It is the people who remember him with love. It is the children who pray for him. It is the family that stands beside him. It is the grandchildren who run towards him without caring about his rank, medals or achievements.

Allah Almighty has blessed me with grandsons and granddaughters as well. Their little voices have added another kind of music to my life. When a grandchild holds your finger, you suddenly realise how quickly time has travelled.

You remember the young officer who once stood proudly in uniform.
You remember the difficult postings.
You remember the long journeys.
You remember the mountains, deserts, operational areas and foreign lands.
You remember friends who remained behind.
You remember those who never returned.

And then you look at a grandchild smiling at you and understand that life has quietly moved forward. Perhaps that is the real meaning of retirement. Retirement is not the end of service. It is simply a change in the nature of service. A soldier may retire from his appointment. He should never retire from his responsibility as a citizen. That is the philosophy with which I have tried to live my post-retirement life.

From the bank to social work.
From the police welfare movement to the National Police Forum.
From the Apna Karachi Award to the Professional Youth Foundation of Pakistan.
From television discussions to newspaper columns.
From military leadership to social leadership.

The uniform changed, but the mission did not. I still believe that Pakistan needs people who are willing to contribute without constantly asking what they will receive in return. I have seen Pakistan from many different angles.

I have seen its mountains and its cities.
I have seen its soldiers.
I have seen its policemen.
I have seen its students.
I have seen its professionals.
I have seen its widows and orphans.
I have seen its young people dreaming of a better future.

And I have seen the extraordinary resilience of ordinary Pakistanis. That is why, even after retirement, I never wanted to become a spectator. I wanted to remain a participant. Perhaps that is why my journey continued. Perhaps Allah Almighty had another assignment written for me. When I look back today, I realize that my life has not followed a straight road. It has been a winding path. There were mountains., there were valleys, there were moments of success, there were moments of uncertainty, there were departures and arrivals, there were friendships and separations, there were celebrations and tears. But every turn taught me something.

The Army taught me courage.
My parents taught me values.
My wife taught me patience.
My children taught me responsibility.
My colleagues taught me friendship.

The families of martyrs taught me sacrifice.
 The youth taught me hope.
 And writing taught me remembrance.

I began this post-retirement chapter wondering what I would do after leaving the Army. Today I know the answer. I did not leave service. I simply changed the uniform of service. My uniform became the written word. My parade ground became society. My unit became the people around me. My mission became the welfare of others. And my command became the responsibility to use whatever experience Allah Almighty had given me for the betterment of my country. Perhaps this is why I do not look at retirement as an ending. I look at it as another beginning.

A soldier eventually lays down his arms. But he never lays down his values.
 He may leave the barracks. But he does not leave the country.
 He may retire from an appointment. But he does not retire from duty.

As I sit quietly today and turn the pages of my life, I can hear the distant echoes of all the places where I have served.

Some voices are loud.
 Some are almost forgotten.
 Some belong to friends.
 Some belong to soldiers.
 Some belong to families who needed help.
 And some belong to my own children calling me home.

I smile.
 I thank Allah.
 And I realize that perhaps the most beautiful part of the journey was not the destination. It was the people I met along the way.

It was the opportunity to serve.
 It was the privilege of wearing the uniform.
 It was the blessing of having a wife who stood beside me.

My brother Syed Ibrar Hussain, my sisters Syeda Farzana, Syeda Rehana, Syeda Shabana, Syeda Fatimah, brothers in law Nadim Hussain and Syed Fayaz Hussain are important part of my life. Then my late brothers Syed Israr Hussain, Syed Izhar Hussain and Syed Javed Hussain may ALLAH ALMIGHTY bless their soul in Jannah remained great part of my happiness in my life

It was the joy of watching my three sons build their own lives. It was the love of my daughters—Shabnam Waqar, Huma Iftikhar and Masooma Ansaar. Similarly my grandchildren, Syed Athaar Hussain, Syed Sheharyar Hussain, Syed Salaar Hussain, Syed Absaar Hussain, Syeda Mariam and Syed Tajdar Hussain are just like beautiful flowers in my family's garden.

It is the laughter of my grandchildren which keeps recharging the battery of my body.
And above all, it was the honor of belonging to a country whose soil I have tried, in
whatever capacity Allah Almighty allowed me, to serve.

My Journey Continues.

The uniform may be hanging quietly in the cupboard.
The boots may have stopped marching.
But the heart of a soldier does not know retirement.

As long as there is breath, there is responsibility.
As long as there is strength, there is service.
As long as there is a pen in my hand, there is a story to tell.
And as long as there is Pakistan, there is a reason to stand up and say:

Pakistan Zindabad.

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