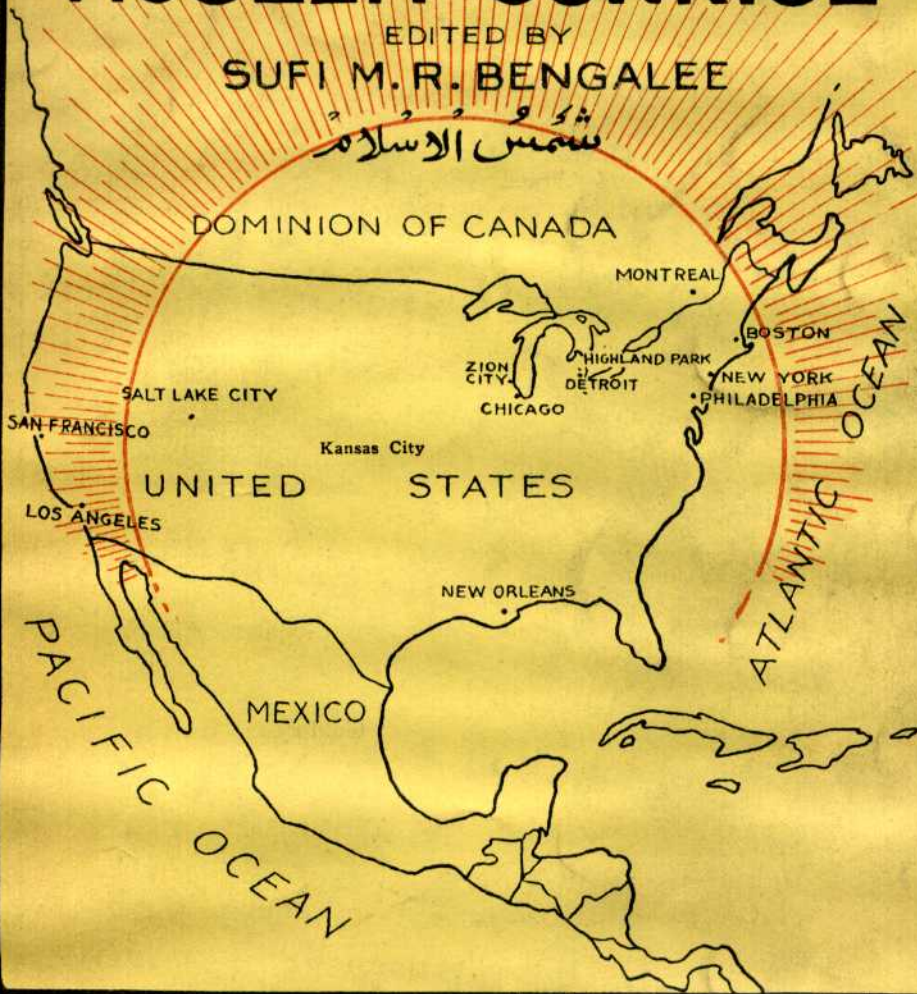


لا اله الا الله محمد رسول الله

THE MOSLEM SUNRISE

EDITED BY
SUFU M. R. BENGALÉE

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شمس الاسلام



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The Ahmadiyya Movement

The Ahmadiyya Movement was founded by Hazrat **Ahmad**, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the **True and Real Islam** and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashirud-Din Mahmud Ahmad; under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
مُحَمَّدٌ وَصَلَّى عَلَى رَسُولِهِ الْكَرِيمِ

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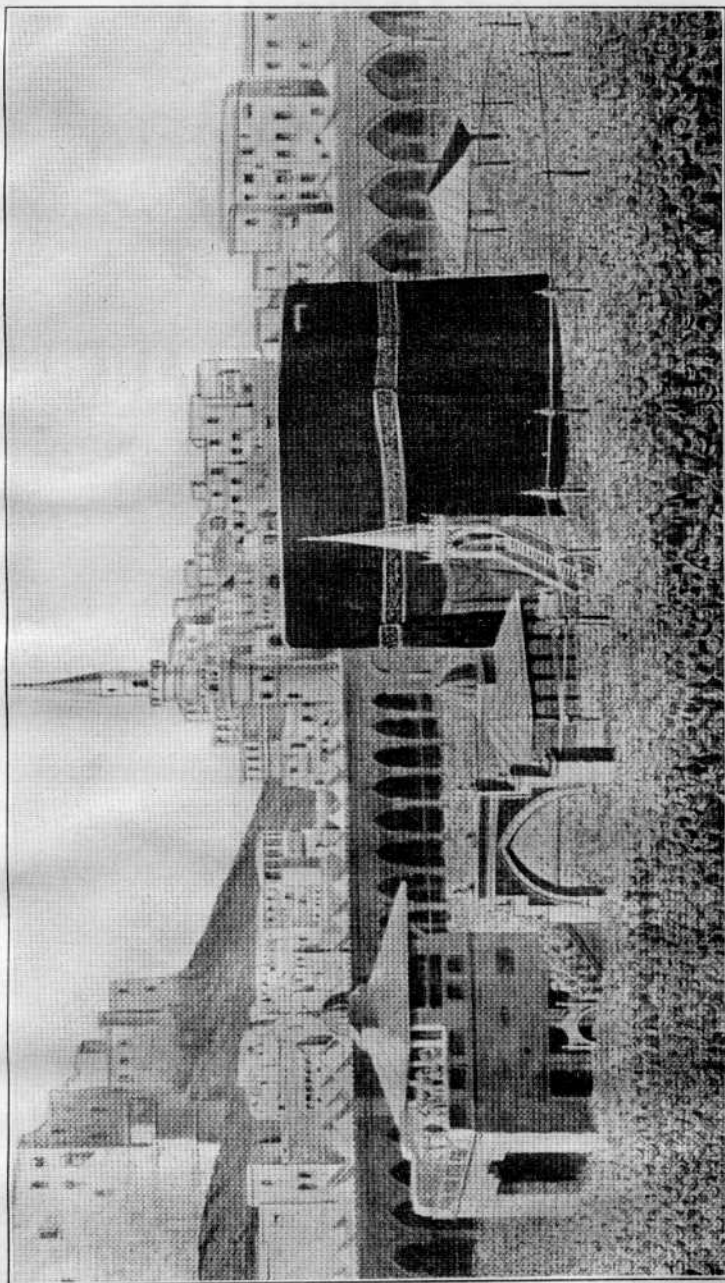
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The Kaa'ba in Mecca

(See Pages 24-28)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذِ الَّذِينَ عِنْدَ اللَّهِ اسْلَمُوا

Four Verses from the Holy Quran

Transliteration

Wa man Ahsanu Deenan Mimman Aslama Wajhahu Lil-lahi Wa Hua Muhsinun. (IV-125)

Innalladheen Amanoo Wa-amilussalihati Lahum Ajrun Ghairu mammun. (XLI-7)

Wa Ibadur-Rahmani Lladheena Yamshuna Alal ardhil Hawnan wa iza Khatabahumul Jaheloona Qalu Salama. (XXV-62)

Walladheena Yabitoon li Rabbihim sujjadan wa Qiyama. (XXV-63)

Translation

Who is better in faith than he who resigneth himself unto God and is a worker of righteousness?

Verily, those who believe and do good deeds, for them is reward everlasting.

And the servants of the Beneficent God are those who walk upon the earth in humbleness and when the ignorant address them, they say, Peace.

And they pass the night prostrating themselves before their Lord and standing (in prayers).

من احاديث الرسول

The Sayings of the Master Prophet Muhammad

Ibn Abbas relates that once he was riding behind the Holy Prophet. The Holy Prophet said to him, "My boy I want to teach you a few things. Always remember God, He will remember you always. If you remember God you will always find Him your helper. When you ask for anything, ask it of God. When you seek for help, seek it of God. Know for certain that if the whole world want to do you good, they cannot do it unless God wills it; if the whole world determine to injure you, they shall not do so, unless God allows it. Be near God in your days of prosperity, so that He may remember you in your days of adversity. And know that the affliction sent by God cannot be avoided, and an affliction that He does not allow, can never overtake you. Remember, God's help depends upon your own patience, even as perplexity is followed by complacency and adversity by prosperity." (TIRMUDHI)

Jareer Ibn Abdullah reports that he heard the Holy Prophet say, "The man who is devoid of human sympathy and meekness is devoid of all virtues." (MUSLIM)

Abdullah relates that the Holy Prophet said, "The best Moslem is he from whose hands and tongue the Moslems are safe." (BUKHARI)

Abu Musa reports that the Holy Prophet said, "The good and the bad companions are like the perfumer and the blacksmith. If you sit by the perfumer, he will present you with the perfume or at least you will enjoy the fragrance of his perfume. If you sit by the blacksmith, you are liable to burn your clothes or at least you will suffer from the odor of the smoke." (BUKHARI)

Abdullah Ibn Omar relates that the Holy Prophet was accustomed to pray, "O God, Who has the power to turn the hearts of men, turn our hearts toward obedience to Thee." (MUSLIM)

Al-Wasiyyat--The Will

(Excerpt)

By

Hazrat Mirza Ghulam Ahmad
The Promised Messiah and Mahdi
(1836-1908)

It is of supreme importance that with true love for humanity and through self-purification, you share in the holy spirit. For without the holy spirit, true righteousness cannot be attained. With complete mastery over your passions, adopt for the attainment of the Divine pleasure, the path narrower than which, there is no path. Be not captivated by the enjoyments of this material life which separates you from God. In order to do the Divine will, adopt the hard life, the life of renunciation and sacrifice. Pain, in which lies the pleasure of God is better than the pleasure which causes His displeasure. Defeat in which lies the pleasure of God is better than the victory which incurs His wrath. Forsake the things the love of which brings you nearer to the wrath of God. If you come to God with a pure and clean heart, then He will come to help you from all sides. No enemy will be able to do unto you any harm. Never can you attain the pleasure of God until for His sake, you renounce all your pleasures and enjoyments, your honor, property and life, and bear all adversities, which will bring before your eyes the spectacle of death. But if you meet all difficulties in the path of God with a calm resignation, then you will be taken into His bosom like a loving child and made heirs to the righteous who have gone before you, and the doors of all Divine blessings will be opened unto you. But few are those who heed this. God has spoken unto me that righteousness is a tree which must be planted in the heart. The water which gives nourishment to the tree of righteousness waters the whole garden of the spiritual life. Righteousness is a root without which everything withers. If it remains, everything remains. Of what avail are the empty boasts of man which he makes with the words of his mouth that he seeks God, but proves not his sincerity and faith by his actions. Hearken, I say unto you, the man is doomed who has a leaven of worldliness with his faith. Near is he to hell all of whose intentions are not for God but some for God and some for this world.

If there is a jot or tittle of worldliness in your faith then all your worship is in vain. It is Satan that you follow in that case, and not God. Never hope, then, for Divine help. You are worms of the earth in that case and will perish like the worms in a short time. God will not be in you but will be pleased to destroy you. But if you truly bring a death upon yourselves then you will become the manifestations of God, for He will be with you. Blessed will be the house in which you will live. Blessings of God will descend upon the walls of the house in which you will live; nay, even the city will be blessed in which such men live. If your life and your death, your severity and your mildness, nay, all your movements be for the sake of God, and if you try not your God in times of distress and calamity, and sever not your connections with your Lord, rather make advancement under all circumstances, then you will truly become a favorite people of God. You are men just as I am a man, and the same God who is my God is your God also, waste not the powers which God has given unto you. If you lean toward God wholly, I declare unto you according to the Divine will, that you will become God's chosen people. Make your hearts the seat of His Majesty, and proclaim His unity, not only by your tongues, but also by your actions, so that God also may shower upon you His grace and mercy. Shun vengeance and ill will and show sympathy unto all mankind. Adopt all paths of virtue, for you know not by which path you will gain acceptance with God.

I bear unto you the glad tidings that the field for the attainment of the nearness of God is vacant. There is no rival to contest you in that field. The nations of the earth are lost in their love for this material world. They care not a fig for that with which God is pleased. For those who sincerely desire with all their heart and soul to enter this gate, there is an unique opportunity to show their merit and find special favor with God. Think not that God will suffer you to be destroyed. You are a seed of God's hands which is sown in the earth. God has spoken unto me that this seed will grow and bear fruits and will shoot its branches on all sides, and will become a mighty tree. Blessed are those who have faith in the words of God and fear not the intermediate trials. For trials must come so that God may try you and see who are true and who are false in their oath of allegiance. He who stumbles at the trials will not do the least harm to the Divine cause, but his ill-

luck will take him to the hell. Better would it be that he was not born. But all those who bear patiently till the end, will gain victory and the doors of the Divine blessings will be opened unto them, though they will be shaken by the earthquakes of calamities and storms of disasters and mocked at by the nations of the earth and hated and abhorred by the world. God has spoken unto me to convey unto my followers the message that those whose faith is unmixed with the slightest tincture of worldliness, hypocrisy and the weakness of the heart and whose faith does not fall short of any degree of obedience and submission to the Divine will, are God's chosen people. These are the people who are truly sincere in the sight of God.

Hearken unto me, Ye people! what is it that God desires of you? Only this, that you must be entirely His and set not up any other God with Him, neither in heaven nor on the earth. Our God is the God who is living now as He was living in days gone by. He speaks now as He spoke before. He hears now as He heard before. It is an unfounded idea that He hears now but speaks not. He speaks now as He hears. All His attributes are eternal and everlasting. None of them ever does or ever will lie idle. He is the one, without any partner, who has neither son nor wife.

There is none like unto Him. He is the one without a second. He is the possessor of the distinctive Divine qualities with which no one else is distinguished. He is infinite in His state, attributes and omnipotence. Being far He is near, and being near He is yet very far. He can manifest Himself to the seers in visions. But He has no body, form or shape. He is above all things, yet you cannot say that there is anything below Him. He is on the throne in heaven, yet you cannot say that He is not on the earth. He combines in Himself all the perfect attributes. He is the manifestation of all beauties and fountain of all goodness. He is omnipotent and the source of all grace and unto Him return all things, the King of all kingdoms, infinite in perfection, free from all defects, faults and frailties. He is the one unto whom belongs all worship in heaven as well as on the earth. Nothing is impossible with Him. All the souls and their faculties and all the particles and their faculties are His creation. Without Him nothing can come into exist-

(Continued at bottom of Page 8)

Muhammad, The Modern Prophet

By

Khan Bahadur Abul Hashem Khan Choudhury, M.A.

(Continued from last issue)

Demon of Alcohol The first question I should mention is one relating to Hygiene and Health. I mean the question of drink. The question is perhaps as old as Cain but in spite of the lapse of years it is still going strong. The amount of misery, the waste of wealth and labour which this demon of Alcohol has caused to the race are staggering and stupendous and defies all calculation. The wars which have devastated the continents, the famines, the epidemics which have from time to time visited the earth, have not taken a heavier toll in life and wealth and human misery than this demon of drink. The advance of Science has now discovered the demon in its true colour. But still the race is unable to shake off its spell. Vain has proved all propaganda. Pussy-foot's millions, America's billions have alike proved unavailing. The giant still stalks triumphant over land and sea and across the continents and Messrs. Kellner and Co. still quote

tence. He manifests Himself with His own power, might and signs. It is only through Him that we can find Him. He ever manifests Himself to the righteous and unfolds unto them the wonders of His power. He can be known only through Him. The path of righteousness can be known only through Him. He sees without physical eyes, He hears without physical ears and speaks without physical tongue. He creates everything out of nothing. As you see in dreams and visions, He creates a world without matter and shows non-existent things as existing. Such are the wonders of His powers. Fool is he who denies the power of God. Such a man is blind and is ignorant of the deep Divine mysteries. He does and has the power to do everything except what is contrary to His own moral qualities or against His own promise. He is alone in His person, in His attributes in His works, and in His omnipotence.

from Shakespeare in their catalogue, "Civilized men must drink, will drink and ought to drink, but the drink must be good." Now thirteen hundred years ago in the arid land of Arabia where men went continually thirsty and felt an unquenchable craving to wet their throats, this teacher of the age gave him law, "You must go dry," and men went dry: There was no need for guards or gunboats or the wastage of millions. The experiment in America and its stupendous failure have conclusively established the burning nature of the problem and the claim of this teacher to be recognized as the teacher of the age, because he has succeeded where all others have failed.

Status of Women The next question which I want to mention but not without a certain sense of perturbation is the question of Status of Women. The world is in a fix. Man and woman who have so long been companions and mates are now going to be rivals ranged in opposite camps. The cry is for independence for women, and their perfect equality with men. There is growing aversion on the part of women to family life and to the rearing of children. The result cannot but be suicidal to the race. Now this teacher of the age who was the first to inculcate that women were not chattels, nor the handmaids of the devil, that they belonged to the same species as men, that they had specific rights in the family and in the State, that they were entitled to possess properties in their own right and to exercise free control over them, that they were entitled to receive education as much as men and to inherit properties from their parents and relatives, in fact that they had entities separate from and independent of their husbands, this same teacher gave his solution of the present problems in the following words: "Men are natural protectors of women being gifted with the necessary aptitude for the work in a larger measure than women and because it is their duty to provide for their wants and to spend their wealth upon them; so good women are those who live under the protection of men and when the men are absent from their homes, take care with God's help of what is in their charge, i. e. look after the household, train the children, keep watch over the morals of the home and its surroundings, etc." In the present age of novelties the above teaching may seem to many to be naive and commonplace but its simplicity is itself an evidence of its truth. The present movement for independence on the part of women appears to me to be something like the

disobedience movement among a section of the young men of the country, a revolt against natural authority and like the latter is bound to lead to disaster.

War and International Debts

Another problem which challenges solution in the present age is the problem of war and international debts. Speaking on this subject the "Statesman" in its leader of the 13th June last wrote as follows: "In the nineteenth century mankind or a large portion of it was brought up in the comfortable belief that material prosperity was the sign of inward grace. The nineteenth century was also an age of cock-sureness. Looking back on the past fifty years we see now that everything was not as it seemed. The Great War brought the structure of superficial prosperity tumbling to earth and ever since the world has been torn with conflicting aims and ideals. The world at the moment is distracted and the want of leadership is recognized on all sides. What is needed is a spirit of give and take between individuals and between nations, and when this has been attained the world can look forward to a degree of progress and prosperity it has never known in the past." Now it is an admitted fact that wars in the present age have their origin more in economic than in political causes. In the words of the "Statesman", "Nations seek to be self-sufficient and raise trade barriers against one another, while there is mutually destructive conflict between capital and labour and uneconomic competition in industry itself." This conflict between capital and labour is in fact the poison that is permeating the whole of the present order of things. And this is what the Holy Prophet has to say on this question: "Stop giving or taking of interest. And if you would not stop, take it from God and His Prophet that you shall be afflicted with wars. But take your principals. And if your debtor cannot pay the principal all at once then grant him time to suit his condition." This is how he would stop the race for armaments and destructive wars. For without interest there could be no huge unproductive national debts and without such debts there could not possibly be any race-annihilating war.

Unequal Distribution of Wealth

Another crying evil from which the world has been suffering and which has proved to be the cause of the most serious discontent and revolt is the present unequal distri-

bution of wealth. Socialism, Communism, Bolshevism are all attempted solutions of this problem. Each one of these solutions errs on the side of the extreme. In this case as everywhere else, the Holy Prophet offers the golden mean, not by interdicting the accumulation of wealth but by imposing the 'Zakat' or poor rate and by promulgating an equitable law of inheritance which divides the property among the heirs and does not permit its accumulation in a single hand. As it is inevitable under the present system that the number of the poor must by far exceed that of the rich we have been witnessing such phenomena in the world as over-production in a country side by side with famine, a thing impossible in a society with an equitable distribution of wealth. And all the present measures for national economic restoration are bound to meet with failure like the much-boomed Prohibition Laws unless they are based upon the principles adumbrated by this Great Teacher of humanity.

Federated Humanity One of the most glorious visions which has been tantalizing the minds of men in the present age is the vision of a Federated Humanity symbolized by the League of Nations. Such a federation is the natural culmination of our political institutions. And although at present the League has become the laughing stock of the world, a mere instrument for selfish aggrandisement of the bigger powers, yet the human heart feels a natural yearning for this child and longs to keep so sweet a thing alive. This idea of human federation found practical expression in the Holy Prophet's institutions of the 'Khelafat' and the 'Haj' as symbolising the idea of Pan-Islam. In fact for a considerable period of history the world actually saw a demonstration of this principle of federation over proportionately quite as large a portion of the civilized world as is now covered by the League of Nations. The merit of the actual achievement might be appraised differently by different historians and for this the responsibility lay with actual performers. But the institution itself owed its origin to the genius of the Holy Prophet and furnishes another proof of his claim to be the teacher of the age.

Race Hatred and Intolerance Another problem, which is at present taxing the intelligence of mankind, is the problem of race-hatred and intoler-

ance. The pride of the White Race, the cry of Yellow Peril, the Anti-Semitic Movement, and Anti-Asiatic immigration laws are manifestations of the same spirit. Humanity presents a house divided against itself and there can be no peace and happiness to the race until this hatred and intolerance have been replaced by mutual love and understanding. In India the tyranny of the caste is another symptom of the same disease. The Holy Prophet laid the axe at the root of the malady by preaching that all human groups sprang originally from the same stock, that these fortuitous divisions of race implied no innate gradation, that the only division which implied a difference of merit was the division of religion and the difference of morals, that even the division of religion should entail no mutual recrimination or animosity inasmuch as the different religions all originated from the same source and their founders formed one common Brotherhood, all equal objects of human veneration and all Messengers from God to humanity, and that the true followers of them all formed one Common Community, that there can be no compulsion in matters of religious opinion, that the places of worship of different religious communities deserved equal protection. Such are the principles which alone can serve as the basis of the new human family and can usher in the long-expected millennium and they have been practised and found practicable over considerable periods of human history.

Message of Salvation And the last and the most important point I have to mention is that the Holy Prophet (May peace and blessings of God be on him) answers the great cry of the human heart, a cry for salvation, a cry for light and direction. I have already quoted a passage from the "Statesman" in which the Editor says that the remedy for the present-world distempers lies in a change of the human heart. He goes on to add: "But the dynamic for change of heart is still to seek and can in the end be found in the heart of a man who will change us, of some world figures who will play the part that great religious teachers have played in the past and attract man-kind without distinction and race." Thus ultimately it is the cry for a leader, the cry for a teacher, which the human heart feels to be the need of the hour. And like the memorable words of Srikrishna in the Holy Gita, the Holy Prophet (peace and blessings of God be on him) gives up the happy message and the promise of the advent of such teachers

from among his followers. This message is contained in the very benediction which I repeated at the commencement of my speech.

O Lord! Shower Thy blessings upon Muhammad and upon the followers of Muhammad even as Thou showered Thy blessings upon Abraham and upon the followers of Abraham; verily Thou art the Possessor of Praise and Glory.

Promise of Fulfillment In the benediction we invoke the mercies and the blessings of God upon the Holy Prophet and his followers just as they were showered upon Abraham and his followers. And we know from the Scriptures both Christian and Moslem that the great distinction enjoyed by Abraham over all other personages mentioned in those books, was that he was the father of the prophets, or in the words of the Holy Quran, the father of the Imams. This is the distinction for the bestowal of which we have been asked to pray to God at all times of the day and night and strange it would be if such a prayer were never to meet with fulfillment. In another of his reported sayings the Holy Prophet made the Prophecy that there would appear from among his followers at the head of every century a reformer who would restore the true religion and revive the drooping spirit of men. This in other words is the promise of fulfillment of the prophecy. In fact the benediction conveys to us a promise of an unceasing succession of those whose world figures, those religious teachers who furnish the dynamic for the necessary change of heart in mankind and in whom lies mankind's only hope of safety and salvation. Nor has the present age been left without its testimony to the fulfillment of the promise. Hazrat Mirza Gholam Ahmad, the blessed founder of the Ahmadiyya Movement has in his own person borne witness to the fulfillment of the great message of the Holy Prophet (peace and blessing of God be on him). He has invited mankind without distinction of race to the great feast of salvation. His advent has furnished another proof of the claim of the Holy Prophet Muhammad (peace and blessing of God be on him) to be the prophet of the age, the teacher and the leader in whose following lies salvation and who taught mankind to say:

Peace be upon all the Prophets and all Praise be to God, the Creator of the Worlds.

Prayer

By

Omar Cleveland

The duty of prayer is inculcated throughout the pages of the Quran, by precept and example. In a restricted sense, prayer is the act of petitioning the creator for a favor. Furthermore, it is the breath of spiritual life, the staff of spiritual strength, the sceptre of power, and a mighty controlling force in the divine government.

Prayer is an incumbent duty and a sacred trust, placed in our hands to employ properly; a winged messenger and mediator linking earth and heaven, and a confession of our weakness and wants for support and assistance. The depths of its profundity was attested when the philosophy of Islam was inaugurated by the Holy prophet.

The earth beneath us, and the elements around us, whose grandeur and vastness are overpowering to our faculties, teach us in gentle whispers, and in tones of thunder, our dependence, our impotence, our nothingness before Allah.

We tremble on the verge of depths we cannot fathom; we falter amid elements and forces we little comprehend. Beyond this boundary the known is separated from the unknown—the human from the divine. We cannot penetrate the unfathomable abyss of the future or foresee with certainty the result of any undertaking.

Throughout Moslem lands the call to prayer is given five times daily, its measure is longer than the earth, broader than the ocean. The teachings of nature, the promptings of intuition, the yearnings of the soul, inspire the faithful to give vent to prayer.

With the Moslem, prayer is an intelligent principle, an inspiration and a ruling passion. Take away prayer from him and you have shut out the light of Heaven; you have robbed him of the shepherd's crook and the pilgrim's staff.

By prayer, he is brought into the presence of his Maker, and into the state of peace. In its very nature it tends to elevate, enlarge and direct his thoughts towards the noblest and

best ends. The grandeur of the subject lifts him above himself; to comprehend the Infinite in the finite.

It may well be doubted, whether any person of mature age, who has not at some time, when sorely tired, breathed the language of prayer, and commended his soul to the Lord of the worlds.

Will prayer be answered? Allah has spoken in His works and in His word. He has written it in the soul of man as well as on the pages of the Quran, that He answers prayers.

In the Holy Quran He proclaims, "*Pray unto me; I shall answer you.*"

The Ahmadiyya News Abroad

Qadian

Our Leader's Appeal During the recent months, Hazrat Mirza Bashirud Din Mahmood Ahmad, the present Head of the Ahmadiyya Movement, Qadian, Punjab, India, delivered a series of most inspiring sermons, in which he set forth a new scheme of widening the scope of the Movement's already world-wide activities for the propagation of Islam. He made moving appeals to his followers for making all sacrifices for the great cause of Islam, which alone will solve the problems of the world and bring it the much needed peace and happiness. He touched upon the minute details of the lives of the members of his Movement, and demanded of them to go so far as to curtail their food expenses and similar other necessary expenditures, so that by thus economizing, they may make substantial contributions toward the funds of the community for the working of the new scheme. This is in addition to the regular heavy sacrifices which the members of the Movement have been already making for the spread of the Faith.

So unbounded was the zeal and devotion displayed in response to the call of the beloved leader, that the members of the community not only far exceeded in fulfilling the financial demand, but hundreds of people volunteered to be sent to any part of the world with the torch of the Truth. In short, the blessed leader of the Movement has worked a moral revolution

by inspiring his followers with a dynamic spirit of sacrifice for the service of Islam.

Our Annual Gathering The annual gathering of the Ahmadiyya Movement was held as usual on the 26th, 27th and 28th of December, 1934, at Qadian, Punjab, India, with splendid success. The following report of the *Associated Press* will be read with interest:

"The annual Gathering of the Ahmadiyyas opened here today when some 15,000 people from all parts of India were present, including Chaudhri Zafrullah Khan, Chaudhri Muhammad Din, Revenue Member, Jaipur State, Professor Abdul Majid of Bhagalpur and Seth Abdulla Alladin. The Gathering was inaugurated by the Head of the Ahmadiyyas, who welcomed the delegates and visitors. He referred to the rapid growth of the Ahmadiyya Movement from an insignificant beginning.

"Large numbers of people are here in connection with the annual Gathering of the Ahmadiyyas. Professor Aslam of Government College, Lahore, delivered an address on "God and Morals." Before a huge audience and in a tense atmosphere of excitement the Head of the Ahmadiyyas strongly denounced the campaign of vilification of the Ahmadiyya Movement and its founder which, he said, would have created riots but for the peaceful attitude of the Ahmadiyyas. They would not seek revenge. He said that the Ahmadiyyas were accused of blaspheming the Prophet but, he declared, they loved the Prophet and had done more than any one to spread his teachings in Europe, America and Africa. Their organization was based on righteousness and peace.

"Some 20,000 people attended the third day's session of the Ahmadiyya Conference, a feature of which was a striking address by Chaudhri Zafurullah Khan on "Socialism and the Economic Ideals of Islam." He criticised Mr. Gandhi's views on small industries and surveyed the argument for and against the capitalistic and socialistic systems of society and said: "Islam effects a rapprochement, between the two by its teachings. The Islamic law of inheritance, its prohibitory injunction against all interest, strikes and lock-outs, its creation of arbitration courts to decide labor and capital disputes, its institution of legal alms and provision against natural calamities created a form of society which met all human and economic needs." Another interesting address was given by a former Ahmadiyya Missionary in West Africa, who described the conditions of life there and the civilizing effect of Islam. In his speech, the Head of the Ahmadiyyas referred to the great moral and spiritual awakening effected by the founder of the Ahmadiyya Movement. The object of the founders' mission was to promote amicable relations among various communities, establish religion on a firm basis, raise the suppressed communities, bring about a union between East and West and gather all nations under Islam's banner.

"A women's conference was held separately."

Islamic Formulas and Expressions

1. La-ilaha illallahu Muhammadur Rasoolullah.
There is non worthy of worship but Allah and MUHAMMAD is His Prophet.
2. Ashhadu alla ilaha illallahu wahdaho la shareeka lahoow
wa ashhadu anna Muhammadan adbdohu wa Rasooluh.
I bear witness that there is non worthy of worship but Allah—One without a partner; and I bear witness that MUHAMMAD is His servant and Prophet.
3. Bismillah.
Said before eating, drinking or starting anything. (In the Name of Allah).
4. Alhamdulillah.
All praise belongs to Allah. (In answer to "how are you," after eating or drinking and when you hear some good news.)
5. Assalamo Alaikum.
Said instead of good morning, goodbye, and so forth. (Peace be unto you.)
6. Wa Alaikumussalam.
Answer to above. (And unto you be peace.)
7. Allahu-Akbar.
To start prayers and call to prayer. (God is Most Great.)
8. Insha-Allah.
Said while promising to do anything. If it be the will of God.)
9. Jaza kumullahul-khaira.
Said instead of "thank you." (May God grant you good reward for this.)
10. Kassarallahu Khairakum.
Another phrase used instead of "thank you." (May Allah increase good things for you.)
11. Labbaik.
Said in reply to the call. (Here I am.)
12. Lahaula wala quwwata illa billahil aliyyil azeem.
Said (1) to express one's weakness; (2) after yawning;

- (3) and to avoid bad influence. (There is no power to shun evil or attain good but in Allah the High, the Great.)
13. Sallallahu alaihi wasallam.
Said with the names of the Master-Prophet MUHAMMAD and all other Prophets. (May Allah shower His blessings and peace upon him.)
14. Astaghfrullah.
I ask forgiveness of God. X

Points of Interest In Muhammad's Career

By

Nina A. Stauffer

Religion has been a vital factor in the lives of all races, and a potent force in the construction of all civilizations. Science has discovered some form of worship among even the most primitive tribes of people. Asia has not only been the cradle of the world's earliest known civilizations, but it has also fostered the three greatest religions of the modern world, namely, Judaism, Christianity and Islam.

From age to age, God has sent His prophets among men, the first of whom was Adam and the last Muhammad. To a number of the prophets, scriptures have been sent down by the hand of Gabriel, such as, the Pentateuch to Moses, the Psalter to David, the Gospel of Jesus, and other books to other prophets, each for his own people, and lastly, the Quran, to Muhammad.

Muhammad brought his message to the Arabians when the country was steeped in vice and lawlessness. He was stoned, maligned and forced to flee for his life, yet he never faltered in his purpose. During his lifetime, many of his enemies and his scoffing countrymen urged him to perform some miracle, or to gratify his unbelieving generation with a sign, but he declared that his greatest sign and his greatest miracle was the Quran.

Many of his critics maintained that the Quran was not an inspired book, but that Muhammad had written it during

the time that he was fasting and praying in seclusion, but according to the Moslem belief, it is a literally inspired book of God.

However, the Arabian prophet continued to obtain followers, wherever he spread his message. Sometimes it was necessary for him to take up the sword in order to protect himself from his enemies, yet he continued to purge Arabia, both morally and spiritually in accordance with the teachings of the Quran. He abolished drinking and gambling, for the true Moslems are forbidden to indulge in such pernicious vices.

Muhammad was often subjected to severe criticism, because he had no group of ascetics similar to that of the Christian monks, but he constantly asserted that the Moslem life was the married life and that the Quran did not sanction a life of celibacy. Except during the month of Ramadhan, he also forbade continuous fasting which causes the body to deteriorate for he maintained that one could do God's work better if he were in good health.

His greatest single work, perhaps, was the elevation of womanhood. Women were little better than slaves before the advent of Muhammad. They could be sold, traded, or beaten at will. They were not permitted to own property or to raise their voices in protest to their master, but the prophet gave them a new life and a new freedom.

Popular conceptions in the West about the Moslem women, are absolutely baseless, for instance that Muhammad taught or that Moslems believe that women have no souls, or that there are no women in Paradise. In the Quran, no distinction is made between the religious obligations which are incumbent upon women and those prescribed for men.

It must be remembered that the laws which Muhammad made for the women were not only far in advance of the rights which the Western women enjoyed during the same period of history, but a thorough and unbiased contrast reveals that the rights of the Moslem women are in advance of those enjoyed by the modern western women.

The prophet gave the women the right of inheritance, the right to enjoy the pilgrimage to Mecca, and he urged women as well as men to study the religious sciences, and there have been many women who have not only been known for their great knowledge of the branches of the Moslem science, but their signatures were actually sought on the diplomas of some of the best known scholars.

Islam--The Unity of Religions

By
Abdullah Eesa

"Say, O Ye people of the scripture, come to an agreement between us and you that we shall worship none but Allah (God) and we shall ascribe no partner unto Him and none of us shall take others for Lords besides Allah; and if they turn away, then say, bear witness that we have submitted ourselves unto Him."
(Al-Quran: III. 64)

Throughout the last thirteen centuries, Islam and its Holy Book, the Holy Quran, the last Divine code of law to come from God to His creatures, through His best of servants, Muhammad, (may the peace and blessings of Allah be upon him), the last law-bearing messenger to humanity, has continued to bring harmony and solutions to all problems, both spiritual and temporal. Such beauty in truth and reason, as is found in the verse we have just quoted, remains in numerous other verses in the sacred Book, which is the guidance for those who reflect. "Until the end of days this Book will serve humanity;" is a promise that our Lord has made in the Book to all mankind.

In this modern day, men have determined the once seemingly indeterminable. They have made magnificent progress toward scientific and artistic perfection, and have continually reached toward the highest pinnacle of achievements. During this arduous journey of men from savagery to light and civilization, the interdependence and inter-relation of the various races and peoples have become more and more pronounced. It has been realized with full force that according to a Divine plan the whole humanity, in spite of different customs, traditions and institutions, is bound together in a common bond by a community of interests. The unity of all men have come to the fore-front.

As the unity of men has been realized in other realms of human activities, so also, a crying need has been felt for a unifying force in religion.

God, Who has graced man with the intelligence he possesses, has also completed for him his religion and has sent Islam for his highest intellectual and spiritual development.

It is in this age when each people is saying that its respective religion is superior to every other religion and is "the only true religion", the promised Messiah and Mahdi the prophet Ahmad (the expected messenger of all nations) has appeared on the horizon and struck the note of peace and unity in religion. He set forth the golden principles of the Quran, which, if followed, brings about harmony between all religions. He has emphasized that each religion has originally come from God to each nation of people at different periods of time. The religions came from God with the name of peace. It was man who gave his respective religions the names of Hinduism, Buddhism, Judaism, Christianity, Zoroastrianism, etc. So diverse did each of these teachings stray from their original state, a regeneration was needed in each. At this stage, Islam, which means peace, the last of the great religions, came on the scene, combining in itself, all the original teachings of the various faiths.

It should be noted that the Quran, instead of rejecting, verifies and confirms all that was truth before it. It heralds the message of peace when it says "O people of the scripture" (which refers to the followers of Bibles other than the Quran) come to an agreement between us and you that we shall worship none but Allah". An unbiased response to the above invitation, would lead the representatives of various faiths to the common religion of all the prophets, namely resignation unto and worship of the one true God. And peace would reign supreme.

Press Notice

THE MICHIGAN CITY NEWS

August 9, 1934

CURE OFFERED WORLD'S ILLS BY KORAN, SAYS MISSIONARY

Visiting Islamic Envoy Explains Religion and Its Solution for Economic Problems

"Had the United States been living under the economic dictates of the Islamic religion, the depression wouldn't have occurred."

Such is the firm belief of Sufi Mutuir Rahman Bengalee, M. A., missionary from India to the United States for his

faith, often wrongly called Moham-medanism. Sunday evening at the Asar El Jadeed temple he will speak on a general theme pertaining to the movement he represents, which seeks to establish peace throughout the world.

In his interview with The News, he went on to say that "These dictates are: that a man leave his property to all his relations; that all surplus moneys are subject to a 2½ per cent tax; that no interest may be charged on loaned money; and that gains and losses are to be divided equally between capital and labor. Under this system the

Mohammedans functioned smoothly from the 7th to the 15th centuries.

A few of the specific peculiarities of Islam are; liberation of women, absolute veto on all intoxicants, world peace, the solution of world problems, and the furnishing of humanity with the noblest practical ethics.

Sufi Bengalee maintains that Islam is the solution of other world problems, by showing that it does away with the race and color prejudice that forbids men of different colors from worshipping God in God's temple. It expounds that integrity, righteousness, and ability are the only qualifications for distinction.

The religious problem is attacked from a different viewpoint, he says Islam requires its followers to accept the founders of all faiths, while they adhere to the principles that each was trying to lay down, all of which come from God and thus have a basic unity.

He propounds a theory that a league of nations based upon the principles of the Koran, would abolish war.

Misinformation is the cause of the hatred of the Mohammedans in this country, believes Sufi Bengalee. He finds that wherever I have been able to present a true picture of the religion, I have found the people very responsive."

"If Jesus were to come today to explain his doctrines, he would be crucified this time by the Christians, who have strayed far away by their man-made creeds," declares the missionary. Then he adds a striking statement that "Jesus was a Mohammedan. First, because he said in his lectures and on the cross that he would do the will of God. The name Islam itself means resignation to the Divine will, while the Koran says that man must live in conformity to God's will. Secondly, Jesus showed his belief in one God by saying 'Hear O Israel, the Lord thy God, the Lord is One.' And Islam teaches that 'None is worthy of worship but Allah'."

Sufi Bengalee's explanation of the different sects that exists is quite interesting. He says that "when God saw the people were corrupting the true religion, He sent a new prophet to bring religion back to its original and pristine purity."

That the Bible is a man-made document whereas the Koran is more correctly a Scriptural work, is the belief of the Indian speaker. "It took centuries for the Bible to assume its present form. It was not written down right away so that it shows both interpolation and the result of several years' waiting before recording. The Koran lines, to the contrary, were immediately given to scribes who had to memorize as well as write down everything just as fast as Mohammed received it from God."

The tomb of Jesus is considered by the Ahmadiyya Movement in Islam to be in Srinagar, Cashmere, India. This is the swoon theory of the crucifixion of Jesus. According to this theory "Jesus did not die on the cross. He was taken down alive but in a state of unconsciousness. Blood cannot come from a man's side if he is dead, but when a sword was struck in Jesus, 'blood and water came out.'" He goes on to say that, "A storm came up after Jesus was taken down so that everyone fled. His closest friends took him to the sepulchre, but removed him in the dead of the night to the house of a follower, where medicines were administered so that Jesus was restored to health. After he got well, he made a trip in disguise to the city where he was buried, at the ripe age of 120 years."

This Ahmadiyya movement represented by Sufi Bengalee in his doctrines, was founded by Hazrat Ahmed, the Promised Messiah and Mahdi. Its official spokesman in the United States is "The Moslem Sunrise," a quarterly publication of which the Michigan City visitor is editor.

Education In Turkey

Illiteracy is being combated by the Kemalist government. According to the last census, in 1926, only 10 per cent of the Turkish population was able to read. It is estimated that, at present, about half of the population is literate.

Aside from normal school activity, progress chiefly is due to the work of Adults' evening schools, which were organized when the Latin script was introduced four years ago. Education in the army, where the young recruit is acquainted in a course of three months, with reading, writing and arithmetic, also has done much to diminish illiteracy.

Primary education is obligatory. According to official statistics the number of primary schools in 1932 was 6,353, with 13,821 teachers, 318,964 male and 174,832 female pupils. The government is rapidly filling the gaps, and many a Turkish village school compares quite well with similar institutions in Western countries. Great stress is being laid in all schools on physical culture for boys and girls alike.

Education is free of charge and even in government boarding schools no fee for the maintenance is made. The Ghazi School, the Ismet Pasha Institute of Domestic Sciences, the Commercial High School, the Academy of Music in Ankara, with their splendid equipment and their highly qualified staff of teachers, furnish proof of the ambitious program the Ghazi's government is carrying out in the field of education.

Internal reforms of Hikmet Bey, energetic Minister of Education, leave no doubt that it is not the facade only which is being changed. He has ruthlessly dismissed more than thirty progressors of Istanbul University as not corresponding to modern standards of science.

Most of them have been replaced temporarily by foreign scientists. Other experts have been invited from abroad to serve in high and secondary schools.

—*The United Press.*

Arabia Before Islam

By

Sufi M. R. Bengalee

Arabia is a land of matchless charm. Her trackless deserts with sand dunes and mirages in the dazzling rays of the tropical sun and her starry, azure sky with all its sublimity and splendor, have from time immemorial excited the imagination and fancy of poets, mystics and travelers. This is the country where was born the founder of the faith of Islam, Muhammad, who was destined to materially shape the history of the world.

The Name Authorities differ concerning the derivation of **ARABIA** the name Arabia. Some hold that the word Arab is originally ARBAH, which means, in Semitic languages, desert. As the major portion of the country consists of deserts, it is called Arab or Arabia.

Others maintain that the word Arab means eloquent. The Arabian people pride themselves on the superiority and par excellence of their language and so named their country "Arab" in order to distinguish themselves from the rest of the world which they regarded as far inferior to them in this respect and called all others "Al-ajam"—The Dumb.

THE ANCIENT RACES The Arabs have been ethnologically divided into three classes:

First, the primitive Arab tribes such as Ad, Thamud, Tasm, and Jadis. We possess but scant knowledge concerning them. This much, however, is certain, that they attained a degree of civilization and developed certain organized states in an early period of antiquity. But long before the era of Islam, they had fallen into decay and destruction. They are known as Arab Baida or the Ancient Arabs.

Second, the race which comprises the tribes of Banu Qahtan or the children of Qahtan. The original home of these people was Yeman, whence they spread forth to Hedjaz and various parts of Arabia. Long before the birth of Christ, they had flourished and developed a high form of civilization. Glowing accounts are recorded of their wealth and magnifi-

cence. Some of their tribes survived down to the early period of Islam. They are called Arabul Ariba—the original pure Arabs.

Third, the posterity of Ishmael, whose history we will presently trace. They are sometimes called Adnani as they were the descendants of Ishmael through Adnan. They are designated as Arabul Mustaribah or the foreigners, because Ishmael came from outside of Arabia. Thus, the Arabs belong to the family of nations known as the Semitic races.

The CITIZENS And The NOMADS

The eminent historian, Ibn Khaldun, divided all mankind into two classes — Hazar and Bedu — the citizens and the Nomads. This is particularly true about the Arabs. Since the dawn of mankind the Arabs represented these two divisions. The dwellers of the cities adopted settled mode of life and developed agriculture and commerce. The Bedouin have lived in tents in the open space of broad deserts. They have been wandering from one place to another with their herds and flocks, in endless caravans. The simplicity of life, purity of language, courage and war-like spirit, and a loyal devotion to family are their chief characteristics.

MECCA The picturesque city of Mecca, which is regarded as the most holy city in the world of Islam, is situated some fifty miles from the shores of the Red Sea. It enjoys the proud distinction of being the birthplace of the great prophet, Muhammad. In Mecca, stands the celebrated Temple Kaaba.

ABRAHAM The Patriarch, Abraham, is the rallying point of the three great world religions, namely, Judaism, Christianity, and Islam. The Moslems designate him with the venerable title of "the father of the prophets" and "the friend of God". The Holy Quran honors him by calling him the father of the Arabs and of Muhammad, who according to this Holy Book, was raised for the regeneration and completion of the faith of Abraham. "*The religion of thy father Abraham, who gave you the name Muslims before.*" (XXII-78)

In the following paragraphs, it will be our endeavor to sketch a brief outline of Abraham, Ismael, and their posterity,

so far as they are related to the subject of the present discussion.

**ABRAHAM
ISHMAEL, And
HAGAR**

Abraham had two wives, Sarah and Hagar (Hajirah). Ishmael was the first child of Abraham by Hagar, and Sarah gave birth to Isaac. Ishmael was yet in his tender years when something prompted Sarah to ask her husband to cast out Hagar with her son. Abraham felt extremely grieved over such an unpleasant demand. But the voice of God spoke "*Let it not be grievous in thy sight . . . in all that Sarah said unto thee, hearken unto her voice.*" (Gen. XXI-12)

In fulfillment of this divine command, Abraham left his wife Hagar (Hajirah) and their son Ishmael (Ismail) at the barren tract of land known as Bekka or Mecca. The pathetic departure of Abraham after he had brought them to the wilderness has been described thus: "Hagar asked Abraham why he was leaving them alone in that sterile valley with but little food. She repeated the same question several times. At last, she inquired, 'Are you doing this at the command of God?' Abraham answered in the affirmative. Thereupon, Hagar said that in that case, God would not suffer them to perish. Then he went away and standing on a hillock, where he could not be seen by Hagar, he turned his face toward the Kaaba, lifted his hands and prayed in the following words: '*O Lord, I have settled some of my offspring near Thy sacred house. Our Lord, that they may establish prayer, so incline the hearts of men to yearn toward them and provide them with fruits, that they may be thankful.*'" (Sura XIII-37)

The Well ZEM ZEM After the departure of the Patriarch, Ishmael was gripped with a dreadful thirst. Hagar began to run frantically to and fro between the two hills of Safa and Marwa in search of water. Tortured by the agony of thirst, the little boy began to cry and kick the ground in his childish passion. Lo and behold, a stream of transparent and sweet water gushed forth from beneath his feet with the rhythmical bubbling sound Zem, Zem, Zem. Thus originated the famous sacred well of Zem Zem.

Building Of The KAABA As has been said before, Mecca is the city where stands the sacred sanctuary Kaaba, in which lies the wondrous Black Stone. This

famous Temple is regarded as the "first house" meant for the worship of one true God, and for the unification of all mankind. History fails to assign any date when its original foundations were laid, although it has existed since remote antiquity. Long before Abraham, the Temple had been wiped out of existence, only the site remaining and the spot was held sacred. Under a divine command, Abraham and Ishmael jointly rebuilt the Kaaba on its original site, which was shown to Abraham by an angle of God. The Holy Quran relates the following prayer which Abraham and Ishmael offered unto God on that momentous occasion:

ABRAHAM'S PRAYER *"O our Lord, accept it from us, verily Thou art the Hearing, the Knowing, and make us our Lord, resigned unto Thee. And show us our ways of worship and turn unto us with mercy. Verily Thou art the Compassionate, the Merciful.*

And raise up from among them, our Lord, a messenger from among themselves who may recite unto them Thy Signs and teach them the Book and wisdom and may purify them; verily Thou art the Mighty, the Wise." (11-128-130)

The advent of Muhammad is believed by the Moslems unanimously to be the fulfillment of Abraham's prayers.

BLACK STONE Tradition tells us that when the walls of the building were erected to a certain height, Abraham asked Ishmael to bring him a stone to be placed in one of the corners of the Temple. The stone was to mark the starting point of the pilgrim's circumambulation (Tawwaf) of the Kaaba. This is the celebrated Black Stone which is kissed by the pilgrims. When overcrowding prevents access to it, a gesture is made toward it with the hand, which is kissed instead.

In short, Abraham and Ishmael constructed the Kaaba—a roofless house made of uncut stones measuring thirty-two yards in length, and twenty-two yards and nine yards in breadth and height respectively.

PILGRIMAGE After the completion of the building God spoke unto Abraham: *"Cleanse and purify My house for the pilgrims and for those who may stay in it*

for specific worship, and for those who may bow and prostrate themselves before Allah, and proclaim unto the people that they may come to it for pilgrimage. Verily They will come to you on foot and on lean camels coming from afar." (XXII-26, 27)

This divine command marked the beginning of the Kaaba as a religious center.

RECONSTRUCTIONS

Of The KAABA

It must not be supposed that the Kaaba of today is the same as was built by Abraham and Ishmael. All through the ages, this "ancient house" underwent many repairs and reconstructions in which the different tribes who had the honor of its custody had their share, in their respective times. Even during the era of Islam, it has been rebuilt more than once.

SANCTITY

Since the ancient times, the sanctity of the Kaaba has been preserved down to our own day. In pre-Islamic days, offerings were brought to the sanctuary with extreme religious devotion. The sanctity of the Kaaba sanctified Mecca. Haram, or the sacred territory miles around the city, is regarded hallowed or inviolable. Four months during the year are held sacred. During this period all hostilities are suspended and peace reigns supreme, so that the pilgrims repair to the sacred territory and perform pilgrimage without interference or molestation.

KISWA

The Kaaba has long been richly decorated with handsome brocaded hangings. We are told that Tubba Asad, a king of Yeman, dreamed that he was mounting curtains on the walls of the Temple. In order to literally fulfill his dream he covered the walls with a veil (Kiswa) of striped Yeman cloth. The caliphs substituted a covering of figured brocade.

In these days, the government of Egypt possesses the honor of sending the curtain to the Kaaba. Every year, a new Kiswa of black brocade, adorned with the golden inscriptions of the Moslem formula of the faith, as well as from the Quran, comes to be mounted on the walls of the Holy Shrine.

Children Of Ishmael, And The Prosperity of Mecca

The Kaaba and well of Zem Zem attracted certain Semitic tribes who inhabited the valley of Mecca. Ishmael grew up among them and married a daughter of their chief. The progeny of Ishmael multiplied exceed-

ingly and spread forth far and wide into distant parts of Arabia, as the barren valley of Mecca could no longer support them. The Kaaba had become a national rendezvous into which streams of pilgrims poured from all quarters of Arabia. This raised Mecca into prominence as the center of religion and commerce and substantially contributed to her prosperity and fame.

JURHUM Jurhum was the first of the tribes that were
And Khujaa attracted by the Kaaba and settled in Mecca and in its vicinity. Madhadh, son of Amr, was a distinguished chief of that tribe. It was his daughter whom Ishmael married. He had twelve sons by her. Most of the Arabs trace their pedigree to Kedar, son of Ishmael. After his death, Ishmael was succeeded by his son, Nabit, in the guardianship of the sacred shrine. Upon the death of Nabit, the custody of the Holy Temple passed into the hands of his grandfather, Madhadh. Thus, the tribe of Jurhum became the rulers of the sacred territory, and they continued in that capacity for a long, long time, until they were overthrown by another tribe, the Khujaa, an offshoot of Banu Qahtan. The Khujaa also lost their power in turn, and the custody of the Kaaba again came to the rightful owners—the descendants of Ishmael, who will now engage our attention exclusively.

THE QURAYSH Since the time of Ishmael, from generation to generation, his posterity maintained respectable positions. But it was Qussaiyy, son of Kilab, who won for them undying glory and honor. He it was who wrested from the tribe of Khujaa, his forefather's lost, but rightful hegemony of the sanctuary of Kaaba. After he became the master of the Temple and the town, the first step he took towards his great work of organization and administration was to bring together his tribe who were hitherto scattered over a wide area, in the valley of Mecca. He gathered his tribe and settled them around the shrine by allotting to each family a specific quarter. Thus he substantially improved and enlarged the city. This earned for him and his tribe the honorable title of the Quraysh—the Congregator. It was from this illustrious tribe that the great Arabian prophet Muhammad sprung.

SOME OBSERVATIONS Before we proceed with the story of this great adventurer Qussaiyy, we may pause for a while for some short observations.

Authorities differ as to who first assumed the title Quraysh. According to some, it was Nazr, son of Kinana, while others hold that Fihir, son of Malik was the first to adopt this title. Still there is the third theory according to which it was Qussaiyy who first won the title of Quraysh, as we have already noted.

Similarly, various interpretations have been given to the word Quraysh. According to some authorities, the word Quraysh is the name of a big fish, and Nazr, son of Kinanah or Fihir, son of Malik—the descendants of Adnan, a great great grandson of Ishmael, assumed that title for their tribe in order to signify their vast power and influence over others. According to another interpretation, the word Quraysh means the congregator and was given to Qussaiyy for the reasons stated above.

Perverted western writers have endeavored to cast a shadow of doubt upon the lineage of the Quraysh to Ishmael. It is beyond the scope of the present discussion to enter into any controversy upon this subject. Suffice it to say that according to the authentic and unanimous Arab history and traditions, the Quraysh is the direct and undisputed lineal descendant of Adnan. Geneologists have preserved the unbroken chain of the Quraysh from Muhammad to Adnan. From Adnan to Ishmael, though some of the minor links are missing, it is an unquestioned and established fact that Adnan is the direct descendant of Ishmael (Vide Tabari).

QUSSAIYY We will now return to the reputed chieftain Qussaiyy. He was born around 398 A. D. His name stands out as a shining star in the annals of the children of Ishmael. His sovereignty marked the beginning of a new epoch for the Quraysh. He obtained supreme power by bringing vast changes in the government of Mecca and in the superintendence of the sanctuary.

Proper arrangements for the supply of food and drink for the pilgrims (Rifadah and Siqaya), the keeping of the keys of the Kaaba and its defense (the Hijabah), the bearing of the national standard (Liwa), the departments of the army and embassy (Qiyadah and Safarat), and the settlement of

disputes relating to blood money (Maghrim) are among the most important civil and military institutions which he founded at those early times. He also built a House of Assembly (Darun-Nadwa) where justice was administered and affairs relating to common weal were discussed by the leading members of the tribe. It was a sort of Parliament.

We are told that this unlettered son of the desert wielded such enormous influence and authority, that even after his death, his ordinances were held sacred and inviolable.

HASHIM After the glorious reign of Qussaiyy, during the century before Islam, we find the Quraysh in undisputed rulership of Mecca and hereditary guardians of the Kaaba. Hashim, the grandson of Qussaiyy, extended the power and influence of the Quraysh far and wide by his multifarious works of extraordinary ability and unbounded generosity.

ABDUL MUTTALIB Hashim was succeeded in all his civil and sacerdotal dignities by his son, Abdul Muttalib, who commands our especial attention.

Re-Discovery Of The Well For a long, long time, the sacred well Zem Zem was filled up and its location was lost.
ZEM ZEM Abdul Muttalib made re-discovery of the fountain and had it dug again. This was of no mean importance to the Arab pilgrims and considerably increased his influence and raised him in the esteem of his fellow-citizens.

Invasion Of Abraha And His Crushing Defeat During his time, the fertile province of Yeman was under Abraha, the Christian king of Abyssinia. He built a magnificent cathedral at Sana, the capital of the province, with the avowed object of diverting the Arab pilgrims from the Sanctuary Kaaba, and thus gain control over her trade. The Arabs were highly incensed at this. A man of the Banu Faqaym stole into the church and defiled it. Filled with wrath Abraha resolved to avenge upon the Kaaba for the sacrilege committed in his church. He marched against Mecca with a considerable army, in order to demolish the Temple of Kaaba. He encamped in a city in the vicinity of Mecca and captured a herd of Abdul Muttalib's camels.

It is related that the Quraysh at first endeavored to repulse the attack as they regarded the defense of the Kaaba as their sacred duty. But they soon lost heart and sent a deputation to the Abyssinian king under the leadership of their noble, Abdul Muttalib. Highly pleased with the manner and address of the Quraysh chieftain, Abraha granted him a boon. "I desire," said Abdul Muttalib, "that the king should return to me my two hundred camels that have been taken away from me."

Struck with astonishment, the king said, "Thou speakest to me of the two hundred camels that I have taken from thee, yet thou sayst not a word of the Kaaba which is the sanctuary of thee and thy fathers and which I have come to destroy." Abdul Muttalib replied in the characteristic tone of the Quraysh, "I am the master of the camels. The Kaaba has its own Master Who will defend it."

Abraha, drunk with pride, said, "He will not be able to defend it against me."

"That remains to be seen; only give me back my camels."

Having recovered his camels, Abdul Muttalib retreated with the Quraysh to a hillock in the neighborhood of Mecca. But before he left the city, he went to the Kaaba and grasping the ring of the door, earnestly prayed unto God to defend His Holy House. In the meantime, a virulent pestilence raged in the camp of Abraha and utterly destroyed the invading army, so that birds feasted on the corpses, tearing off the flesh from them and casting it against the stones. The Holy Quran mentions this memorable event in the following words.

"Hast thou not seen how thy Lord dealt with the people of the elephant?"

"Did He not make their plot end in ruin?"

"He sent against them hosts of birds to prey upon them casting them against hard stones."

"And He made them like chaff consumed." (Chapter V)

The Year Of ELEPHANT The year of this momentous expedition of Abraha and his disgraceful defeat is known in history as the year of the Elephant, and the memorable occurrence is known as the event of the people of the elephant, as there were a number of elephants in the army of the Abyssinian king.

(To be continued in the next issue which will deal with Religious and Social Conditions in Arabia before Islam)

COMMENTS AND APPRECIATIONS

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