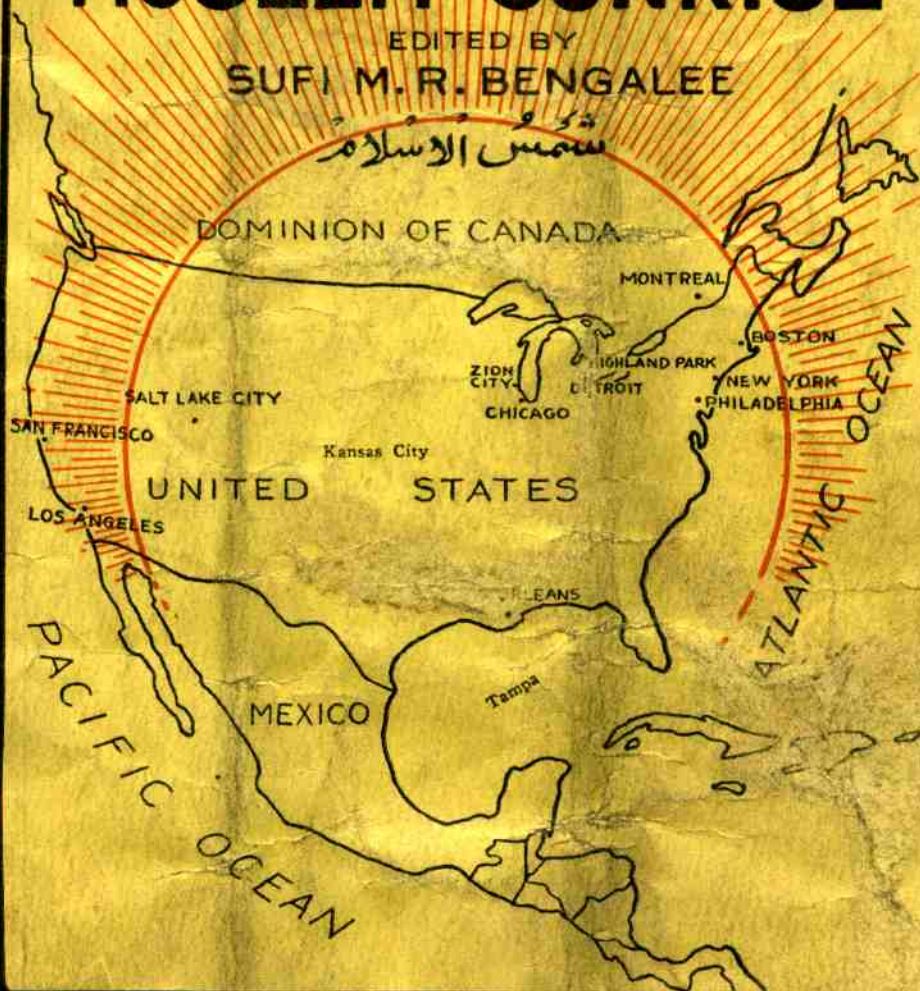


لا اله الا الله محمد رسول الله

# THE MOSLEM SUNRISE

EDITED BY  
SUFU M. R. BENGALÉE

شور الشمس الاسلامة



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A Quarterly Magazine

Annual Subscription, \$1.00 (England 5/- India Rs. 3/-)

Single Copy 25c

Founded by DR. M. M. SADIO. Published by SUFI M. R. BENGALÉE

56 E. Congress St., Suite 1307. Chicago, Ill., U. S. Amer.

## 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 direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them :

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The Promised Messiah and Mahdi

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
مَجْمُوعَةٌ وَصَلَّى عَلَى رَسُولِهِ الْكَرِيمِ

THE

# Moslem Sunrise

56 E. CONGRESS ST., SUITE 1307

CHICAGO, ILL., U. S. A.

No. III

JULY, 1930

Vol. 3

## Two Verses from the Holy Quran

Qulu amanna billahi wa ma unzila ilaina wa ma unzila ila Ibrahim wa Ismaila wa Ishaqa wa Ya quba, wal-asbati wa ma utiya Musa wa Isa wa ma utiyan-nabyyuna mir-Rabbi-him. La nufarriqu baina ahadim-min-hum, wa nahnu la-hu muslimun.

Laisslbirra an tuallu wujuhakum qibalal mashriqi wal maghribi wa la kinnal birra man a mana billahi wal yawmilakhiri walmalaikati wal-kitabi wannabiyeena; wa a tal mala ala hubbi hi zawil qurba walyatama wal masakini wabnassabeeli wal-moofuna biahdihim iza a hadoo, wassabireena filbasai wazzarrai waheenl basi ulaikalladheena sadaqoo; waulaika humul muttaqoon.

Say ye: "We believe in Allah and what has been sent down to us, and what was sent down to Abraham and Ishmael, and Isaac, and Jacob and his children, and what was given to

Moses and Jesus, and what was given to the prophets from their Lord. We make no distinction between any of them; and to Him are we resigned (Muslems)."

There is no piety in turning your faces towards the east or the west, but pious is he who believes in Allah and the last day and the angels and the book and the prophets; who gives his wealth, for the love of God, to the kindred and to the orphans and to the poor and needy and to the wayfarer and to the beggars and for the emancipation of the captives; and who observes prayer and pays the poor tax; and those also are pious who fulfill their promises when they make them and those who are patient in adversities and hardships and in times of violence. It is they who are true (Moslems) and it is they who are God-fearing.

## Sayings of the Master Prophet Muhammad

1. The Prophet of God (Peace be upon him) said, "When God created the earth, it began to shake and tremble. Then He made the mountains and put them upon it and the earth became firm.

"Then the angels became surprised at the mightiness of the mountains and asked, 'O, Lord, is there anything else of Thy creation stronger than the mountains?'

"God replied, 'Yes, iron is stronger than the mountains.'

"The angels asked again, 'O, Lord, is there anything of Thy creation stronger than iron?'

"God said, 'Yes, fire is stronger than iron.'

"Then the angels asked a third time, 'O, Lord, is there anything of Thy creation stronger than fire?'

"Said God, 'Yes, water is stronger than fire.'

"Then the angels asked, 'O, Lord, is there anything of Thy creation stronger than water?'

"God said, 'Yes, wind is stronger than water.'

"Then the angels inquired again, 'O, Lord, is there anything of Thy creation stronger than wind?'

"The Lord replied, 'Yes, of course. A man who gives alms with his right hand and conceals it from his left is stronger than wind.'

2. It is related on the authority of Abuzarr who said, "One day, I was walking with the Holy Prophet along the stony ground of Medina and lo! there was the hill of Uhud in front. Then the Holy Prophet said, 'O, Abuzarr.'

"I replied, 'Yes, O, Prophet of God.'

"Then the Holy Prophet said, 'Were I to get a heap of gold as big as the yonder hill, I would distribute it among the servants of God and I would not keep it in my house even for three days. If anything was to remain, that would be to pay off debts.'

3. It is related on the authority of Suhail that the Holy Prophet said, "I and the man who takes care of and helps the orphans, will be together in Paradise like these two fingers." Then he raised his forefinger and his middle finger together.

4. It is related on the authority of Abu Huraira that the Holy Prophet said, "Those who help and take care of the widows and the poor will get the same reward from God as the martyrs and those who spend the whole night in praying to God and those who keep fast all their lives."

5. It is related on the authority of Abuzarr that the Holy Prophet said, "Don't belittle any good deed however insignificant it might be, even so small an act as to meet your brother with a cheerful face."

6. It is related on the authority of Abuzarr that the Holy Prophet said, "Your smiling in your brother's face is charity; your exhortations of your fellowmen to do good and abandon evil is charity; your putting the wanderer on the right road is charity; your helping the blind is charity; your removing the stones and thorns and other obstructions from the road is charity and to give water to the bucket of your brother from your own is charity."

# Muhammad—the Liberator of Women\*

By HAZRAT KHALIFATUL-MASIH II.

(Head of the Ahmadiyya Movement, Qadian, India)

I

The various aspects of the life of the Holy Prophet (on whom be peace) are all so sublime, that in the matter of choice a writer on the

to take up that side of the Holy Prophet's life which concerns the way in which he purged the world of that form of utter slavery which had been for all time the curse of



subject soon finds himself baffled and selection becomes very nearly impossible. In consideration of present-day needs, however, I wish

humanity, I mean, the slavery of women. Before the advent of the Holy Prophet (on whom be peace) women in all countries were in the position of slaves and chattels, and their slavery could not but have reacted adversely even on men; for

\*Translated from Urdu by Mr. Muhammad Aslam.

sons of slaves can never assimilate the spirit of freedom.

There is no doubt that woman, either because of her beauty or because of her sterling character, has always been able, in individual cases, to dominate over men, but freedom thus obtained could not be termed true freedom, for the simple reason that it was not hers by way of right. It was only a matter of exception to the general rule, and freedom which is exceptional, can hardly lead to the culture of true aspirations.

The Holy Prophet (on whom be peace) had his advent about 1,350 years ago. Before his time, no religion or nation afforded to woman such freedom as she could use by way of right. Of course, in countries where no law obtained, she was free from all disabilities. Yet even this kind of freedom cannot be called true freedom. It is much rather described as license. True freedom is that which is reaped out of a state of civilisation and conformity to law. The sort of freedom we get when we break the bounds of law is not freedom at all, because such freedom does not generate any strength of character.

## II

At the time of the Holy Prophet (on whom be peace) and before, woman was placed in a condition in which she was not the owner of her property; her husband was regarded as the owner of her property. She did not have a share in the property of her father. Nor could she inherit the property of her husband, though in some cases she had the right of managing it during the husband's lifetime. When married, she was either assigned to her husband for good as his property, and in no circumstances could she be separated from him; or in the alternative, it was given to the husband to divorce her, but not given to her to separate herself from the husband, however afflicted she might have been. Should the husband desert

her, cease to discharge his obligations towards her, or run away from her, there was no law to protect her. It was obligatory on her to be resigned to her lot, and work for a living both for herself and her children. The husband was entitled, out of bad temper, to beat his wife; she was not to raise a voice against it. Should the husband die, the wife, in some countries, fell into the hands of her husband's relatives, who could then marry her to whomsoever they liked, either in charity or in return of some benefits received. In some places, on the other hand, she was merely the property of her husband. Some husbands would sell their wives or lose them in gambling and betting, and when they did so, they were all considered to be within their rights. Woman had no right over her children, whether in her position of dependence as wife, or in a position of independence of her husband. In domestic affairs she had no privilege. Even in religion she had no status. Of the abiding spiritual blessings, she was to have no share. In consequence, husbands used to squander the property of their wives and abandon them without providing for their subsistence. She could not, even out of her own property, give away, in charity, or to help her relatives, except with the consent of her husband, and a husband who looked with greed on the property of his wife could hardly give his consent in such a matter. Of the property of her parents, to whom children are bound by a most deep and affectionate tie, woman was deprived of all share. And yet, daughters have as much claim on their parents as have the sons. Parents who out of a sense of justice, would give away, during their lifetime, some of their property to their daughters, prepared only for strife in their families. It would not occur to the sons that after the parents' death they (the sons) would inherit the whole of their property (and

therefore should not grudge their sisters receiving occasional gifts from their parents); all they considered was that their sisters, for the time being, were having more than they. Of the property, similarly, of her husband—with whom a wife has the relation of complete union—woman was, again, deprived altogether. Distant relatives of the husband could each claim a share, but not the wife—one, indeed, who was the possessor of his confidence, a life-long partner of his, and whose labour and care must have so largely contributed to his income. On the other hand, when she managed all her husband's property, she did not have any genuine right over any portion of it. While she could spend out of the income of that property, she could not dispose of any part of it. In acts of charity, therefore, she was prevented from taking part in the manner she liked. However much, again, the husband oppressed her, she could not be separated from him. In communities in which separation was at all possible, it was on conditions under which self-respecting women preferred death to separation. For instance, a condition of separation was that proof should be furnished, establishing the misconduct of either party, as well as ill-treatment on the part of the husband. What was still worse was that in cases in which it was impossible for a woman to live with her husband, instead of complete separation, she was only allowed to live apart, a state of living which itself is a form of torture, for in this way she was compelled to lead an empty, purposeless life. In some cases it happened that while the husband could divorce his wife whenever he liked, the wife in no case could demand a divorce. If the husband deserted her, or abandoned the country without providing for her, she was obliged to linger through life, without the right to devote herself usefully to her country or community.

Married life, instead of being a life of happiness, became for her a life of misery. Her obligation it was, not only to undertake the duties of her husband and of herself, but also to wait for her husband. The duty of the husband, namely, to find a living for the household, became hers, as also her own duty, the care and upbringing of her children—mental discomfort on the one hand, and material responsibilities on the other. All this, in short, was tolerated in the case of this poor, unprotected creature. Women were beaten and considered the property of their husbands. When the husband died, widows were forcefully married to the relatives of their husbands, or else sold for money. In fact, husbands, themselves sold away their wives. Indian princes like the Pandwas lost their wife (there was one for many) in gambling, and against the law of the land, a noble princess like Drupadi could not raise the slightest voice. In the education or upbringing of their children, the mothers were not consulted and they had no rights over their children. If the father and mother separated, the children were handed over to the father. Woman had nothing to do with the household, during or after the lifetime of her husband. Whenever the husband liked, he could drive her out of the house, and she was condemned to wander about homeless.

### III

By the advent of the Holy Prophet (on whom be the peace and blessings of God) all these iniquities were wiped away, as it were, with one stroke. He declared that God had particularly entrusted to him the task of safeguarding the rights of women. He proclaimed in the name of God that man and woman by virtue of their humanity, were the equal of each other, and when they lived together, just as man had certain rights over woman, so had woman certain rights over man. Woman could own property in the



same way as man. A husband had no right to use the property of his wife, as long as the wife, of her own free will, did not let him have some of it. To seize her property by force, or in a manner which made it doubtful whether her natural shyness had not stood in the way of her refusal, was wrong. Whatever the husband of his own free will should give away to the wife, would be the property of the wife, and the husband would not be able to take it back from her. She was to inherit the property of her parents just as well as her brothers. Only, considering that all the family responsibilities fall on man, and woman's concern is her own self alone, her share was to be one-half of the share of man, that is, out of the property of their (deceased) parents. Similarly, a mother was to have a share in the property of her (deceased) son as well as the father. Only according to differing circumstances and the nature of her responsibilities in particular cases, she was to have a share at times equal to, and at times less than, that of the father. On the death also of her husband she was to inherit, whether or not there were any children, because she was not to be condemned to a state of dependence on others. Her marriage (it was granted) is, without doubt, a holy alliance, which, after man and woman have cultivated mutual intimacy to the extreme, it is very detestable to break. However, it cannot be that, even after a frightful divergence of nature has been found between the parties, or, in spite of a religious, physical, economic, social or mental discrepancy between them, they should be compelled, in the interest of sheer alliance, to ruin their lives and kill the purpose of their existence. When differences of this kind appear, and man and woman agree that they cannot live together, they can (it was taught), by mutual consent, revoke the alliance. If, however, only the husband should take

this view, but not the wife, and if they fail to adjust themselves to each other, their affairs should be considered by a committee of two members, one representing the husband and the other the wife. If the committee should decide that the parties should yet make an effort to live together, it would be worth while, on their part, to try to settle their differences in the way recommended by the committee. Then if the understanding along this line should prove impossible, the husband could divorce the wife, but in such a case he would have no right to the return of whatever he might have (before divorce) given away to her, including the full value of mahr (marriage settlement). If, on the other hand, the wife should seek separation, and not the husband, she should apply to the Kazi (Judge), and if the Kazi is satisfied that there is no unfair motive behind her application, he should order her separation. Only in such a case she will make over to the husband such of his property as had been entrusted to her, as also the value of mahr (marriage settlement). Should the husband fail to fulfil his marital obligations, or cease to speak to her, or should ask her to sleep apart, he should not be able to go beyond a certain limit of time. If he persists for four months in this kind of treatment, he should be compelled either to reform himself or to divorce her. Should he stop the allowances due to the wife, or go away from her and no longer take care of her, their marriage should be regarded as null and void. (Three years have been assigned as the limit of the period of abandonment by Muslem jurists). The wife would now be free to marry again. The husband was always to be responsible for the maintenance of his wife and children. He was to exercise only appropriate discipline, but should this discipline ever take the form of punishment, he should have proper witnesses and

