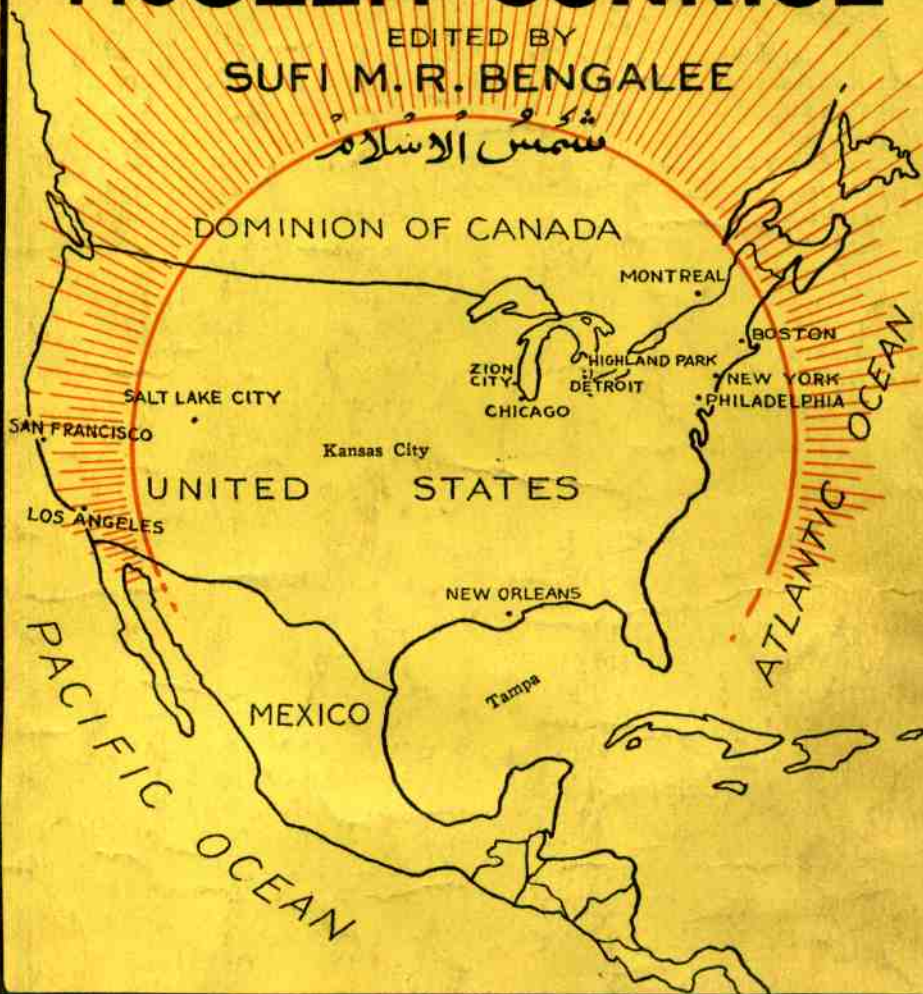


لا اله الا الله محمد رسول الله

THE MOSLEM SUNRISE

EDITED BY
SUFU M. R. BENGALÉE

شمس الاسلام



Vol. III. No. IV—December, 1930

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A Quarterly Magazine

Annual Subscription, \$1.00 (England 5/- India Rs. 3/-) Single Copy 25c

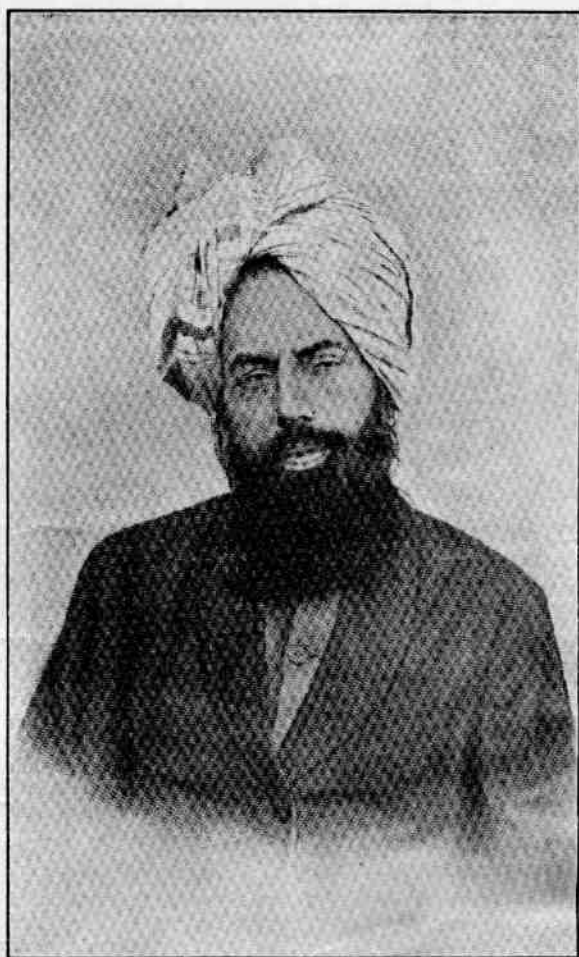
Founded by DR. M. M. SADIO. Published by SUFU M. R. BENGALÉE

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

The Ahmadiyya Movement

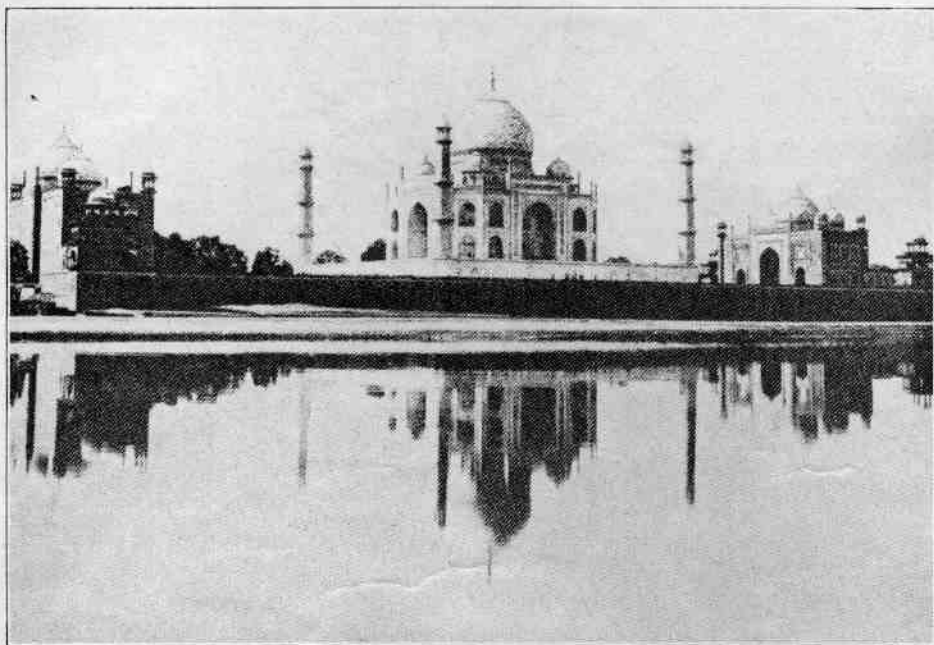
The Ahmadiyya Movement was founded by Hazrat **Ahmad**, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore 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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Hazrat Mirza Ghulam Ahmad
The Promised Messiah and Mahdi

The Taj Mahal



"The Indian style of architecture reached its greatest period of development during the Moslem tenure of India under the Mogul Dynasty, extending from 1526 to 1707 A. D. This epoch marks a very splendid age of oriental culture when the elements of the civilization of Persia were brought by virile conquerors from the North and planted amid new racial and economic conditions during a time of comparative peace and prosperity. Under this influence and inspiration of high and for that age, progressive ideals, there arose a state of culture previously unattained in India and not surpassed there by the people of subsequent times.

"The finest and the most extensive examples of the Architecture of the Moslem period in India are found in and about Delhi and in the city of Agra and its vicinity. The world famous Taj Mahal at Agra, built by the Mogul emperor Shah Jehan during the middle of

the 17th century as the Mausoleum of his favorite wife is without doubt the best known and the most admired building of that epoch.

"The Taj Mahal combines elements of beauty of structure composition and setting. Built within and without of the purest white of Jaipour marble, inlaid profusely with jasper, lapis lazuli and other semi-precious stones, it is placed in the midst of a garden luxuriant with richly colored flowers and foliage intersected by fountains and waterways. With inviting exterior portals and loggias, with an impressive and mystical interior, with its massive strength of structure and purity of ideal, it imposes upon the visitor a feeling of awe mingled with joy and delight that is quite beyond the power of words to describe.

"In the Taj Mahal one finds a combination of spiritual and natural beauty: a symposium of divine beauty of the spirit of religion combined with a beauty which appeals to all that is human in man as to his love of beauty in nature. Thus, all of heart's craving for beauty both of a spiritual and of a human nature, is gratified and the soul of the visitant finds exquisite satisfaction and joy. Enthusiastic travelers well describe the Taj Mahal as the most beautiful temple in the world."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 مُحَمَّدٌ وَآلِهِ وَسَلَّمَ عَلَى رَسُولِهِ الْكَرِيمِ

THE

Moslem Sunrise

56 E. CONGRESS ST., SUITE 1307

CHICAGO, ILL., U. S. A.

No. IV

DECEMBER, 1930

Vol. 3

Three Verses from the Holy Quran

1. Qul ya ibadiyallazeena asrafoo ala an fusi him la taqnatoo mirrahmatillaḥ. Innallaha yaghfiruzzunooba Jameea. Innahu hual ghafoorurRaheem. Wa aneebu Ila Rabbikum wa aslimco Lahoo min qabli aienyatiya kumul azabo thumma La tunsaroon.

2. Wa iza Jaaka llazeena yumi-noona Bi ayatina Faqul Slamun alaikum kataba Rabbukum ala nafsihirrahma; Annahu man amila min-kum soo-an Bi jahalatin thumma taba mimbadihi wa aslaha Fa annahu ghafurraheem.

3. Wa Rahmatee wasiat kulla shayin. Fa sa aktubaha lillazeena yattaqoon wa yutoonazzakata wal-lazeena Bi ayatina yuminoon.

TRANSLATION

1. Say, O my servants, who have transgressed against yourselves, despair not of the mercy of Allah; verily Allah forgives all sins; verily He is the forgiving, the merciful. And turn to your Lord and be resigned unto Him ere there comes to you the torment and then you will not be helped. (XXXLX 54:55.)

2. And when they who believe in our signs come to you: Say, Peace be upon you. Your Lord has ordained unto Himself mercy; whoso of you does evil in ignorance and turns after that and reforms himself; then verily He is forgiving, merciful. (v. 54.)

3. And my mercy encompasseth all things; so I ordain it for those who guard against evil, and pay the **zakat** (alms) and believe in our signs. (VII 156.)

The Sayings of the Master Prophet Muhammad

1. It is related that Anas said, "I served the holy prophet continuously for ten years but he never rebuked me, nor did he say, 'Why have you done this, or why have you not done that?'"

2. Abu Hurairah quotes the holy Prophet as saying, "He is not a hero who throws his opponent in wrestling; the real hero is he who when in anger controls himself."

3. Anas related that the Holy Prophet said, "When a sinner sincerely repents of his sins and determines to do good, God is more pleased with him than a traveler is pleased at finding his conveyance in a trackless desert after it has been lost."

4. It is related that the Holy Prophet said, "The most respectable person in the sight of God is the one who when in power, forgives the other who shall have injured him."

5. It is related that the Holy Prophet said, "Do not say, 'We will do good to those who do good to us and we will oppress those who oppress us,' but determine to do good to those who do not do good to you and oppress not those who oppress you."

6. Anas quotes the Holy Prophet as saying, "God said to Man, 'O son of Adam, as long as you will continue to pray and hope for mercy from me, I will forgive all your sins even if they have filled the whole earth and heavens.'"

7. Abu Hurairah related that the Holy Prophet said, "Alms giving never reduces wealth and the person who forgives other peoples' faults is never disgraced. On the contrary God increases the honours of such a man and exalts him who adopts humbleness for the sake of God."

8. Abu Saeed Khudree quotes the Holy Prophet as saying, "Among the early people was a man who committed ninety-nine murders. Later he inquired of the people as to who was the greatest savant on the face of the earth. Upon being informed of a monk, the man went to him to learn if his ninety-nine murders could be forgiven. The monk decreed that such sins could not be forgiven. So the man killed the monk, making in all one hundred murders. Again he asked, 'Who is the greatest savant in the world?' This time he learned of another savant. Relating the tragedy of the hundred murders to the savant, he again inquired if forgiveness were possible. The savant replied, 'Yes, certainly.'" Thereupon the savant commanded him to leave his land of iniquity and join in worship and prayer a band of holy men in a foreign country.

"While in journey to the strange land, the man died. Thereupon arose a quarrel between the angels of Mercy and the angels of punishment. The angels of mercy declared, 'In his heart of hearts he repented and turned to God, therefore, we are entitled to take him,' to which the angels of punishment replied, 'He did not do any good work, so he belongs to us.' Suddenly an angel appeared in the shape of a man. Both opponents agreed that the angel should judge between them. So the judge ordered them to find out by measuring to which land he was nearest when he died. It was learned that he was nearest by one cubit to the land of the holy men. Therefore, the judge decreed that he belonged to the angels of Mercy who took him joyfully."

The Object of Man's Life in This World and the Means of Its Attainment

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

"It is needless to say that different men have, on account of their superficial views or narrow-mindedness, set before themselves different objects generally limited to a gratification of the low desires and pleasures of this world. But Almighty God has in His Holy Word declared a higher aim of man's existence.

Thus the Holy Quran says: 'I have not created the ginn and the men but that they should know Me and worship Me' (LI: 56).

"The real object of man's life according to the Holy Quran is, therefore, only a true knowledge and worship of God and a total resignation to His will so that whatever is said or done is said or done for His sake only. One thing, at least, is plain and that is that man has no choice in the matter of fixing the aim of his life. He does not enter the world or leave it as he desires. He is a creature and the Creator who has brought him into existence and bestowed upon him higher and more excellent faculties than upon other animals has also assigned an object to his existence. A man may or may not understand it or a hundred different motives may hold him back from it, but the truth is that the grand aim of man's life consists in knowing and worshipping God and living for His sake. Almighty God says in the Holy Quran: 'Verily the religion which gives a true knowledge of God and directs in the most excellent way of His worship is Islam' (III: 17). 'Islam responds to and supplies the demands of human nature and God

has created man after the model of Islam and for Islam, i. e.; He has willed it that man should devote his faculties to the love, obedience and worship of God. It is for this reason that Almighty God has granted him faculties which are suited for Islam' (XXX: 29).

"We cannot enter into a detailed commentary of these verses here. Something has already been said in answer to the third part of the first question in connection with this point. We may here add a few remarks upon the wonderful aptitude of the faculties of man for Islam. The external and internal endowments of human nature give us clearly to understand that the highest object of their creation is the love and worship of God. True happiness, which is generally admitted to be the goal of life, is not attainable through the diverse pursuits which men follow but only through God. Not all the felicities which this world can bestow can afford a relief from the gnawing grief which attends a man's last moments upon this earth. The richest millionaire, the highest official, the most successful merchant, the greatest king or the wisest philosopher does not possess contentment of mind and departs from this world a prey to poignant regret. His heart upbraids him for his absorption in worldly cares and his conscience judges him guilty of the employment of deceit and unfair means to attain success in his worldly affairs.

"Take the question in another light. In the case of the lower

animals, we see that their faculties are so made as to render them unable to serve a higher purpose than a particular one and they cannot go beyond a certain limit. This leads us to the conclusion that the highest limit which the faculties of a particular animal can reach is also the highest aim of its creation. A bullock, for instance, may be used to furrow the ground or draw water or for loading but with its present faculties it can serve no higher purpose. This is, therefore, also the aim of its existence. Judging man in the same manner we find that of all the faculties which nature has bestowed upon him the highest is that which awakens him to a search after God and encourages him to the noble aspiration of losing his own self in the love of God and completely submitting himself to His will. In the requirements of his physical nature the lower animals are on a level with him. In art some animals display more skill than human beings. Even the bee produces honey from the juice of flowers with such an exquisite skill that man has failed with all his genius to show anything like it. The perfection of man, therefore, does not consist in these matters but in something else. It consists in the excellence of his spirituality, in his union with God. The true object of his life in this world is, therefore, that the window of his heart should be opened towards God.

"We are now in a position to answer the second part of the question, viz, how can this object be attained?"

"The first means to attain to this end is that in the recognition of God a man should tread upon the right path and have his faith in the true and living God. The goal can never be reached by the man who takes the first step in the wrong direction and looks upon some stone or creature or an element of nature as his Deity. The true God assists those who seek Him but a dead deity can-

not assist its dead worshippers. Almighty God has well illustrated this in a parable: 'Prayer is rightly addressed only when it is to the true God for He has power over everything but the deities to whom people pray beside Him give them no answer at all. Their case is like that of the person who stretches forth his hands to the water and prays it to reach his mouth. Will it then reach his mouth? Not at all. Those who are ignorant of the true and living God pray in vain to their false deities and their prayers are in error' (XIII: 15).

"The second means to attain the true object of life consists in being informed of the perfect beauty which the Divine Being possesses. Beauty naturally attracts the heart and incites love. The beauty of God consists in His unity, His majesty, His grandeur and His other lofty attributes. The Holy Quran draws attention to this point in the following well-known verses: 'God is alone in His person, attributes and glory and has no partner; all need His support, every single atom owes its existence to Him, He receives favour from none but bestows it upon all; He is neither a son nor a father; for there is none of His kind' (CXII). The Holy Quran teems with verses declaring the omnipotence, majesty and glory of God. It presents a God who attracts the heart on account of His beauty and majesty and rejects the dead, weak, unmerciful and powerless gods of false religions.

"The third means of reaching the goal consists in realizing the great goodness of God. Beauty and goodness are the only two incentives to love. The attributes of God relating to goodness are described in the Fatiha. The Sura runs thus: 'All praise is due to God who is the Creator, the nourisher and the supporter of all the worlds; His mercy and goodness are unbounded; He is the Lord of the day of judgment.' It is plain that the Divine Goodness

could not be perfect unless He first brought everything into existence from nothing and then gave it sustenance under all circumstances and Himself supported it in its weakness. All kinds of His mercies should also have been brought into existence for His creatures and His goodness should not have had any limits set to it. To this perfect goodness, the Holy Quran has again and again drawn attention. Thus it says in one place: 'If you try to count the blessings and favours of God, you shall never be able to comprehend them' (XIV: 37).

"The fourth means for the desired end is prayer. The Holy Quran says: 'Call upon Me and I shall answer your prayers' (XL: 62). Frequent stress has been laid upon this point in the Holy Quran because man can reach God only with the assistance of God.

"The fifth is mujahada, i. e., to seek God by spending one's riches, exerting one's whole power, sacrificing one's life and applying one's wisdom in the way of God. The Holy Quran says: 'Exert yourselves to the full in the way of God whether with your property or your lives or your persons with all their powers and faculties' (IX: 41). 'Only they are successful who spend in the way of God of whatever We have given them as wisdom, knowledge, understanding, art &c.' (II: 2). 'And those who have made all sorts of efforts for Us, We shall surely guide in Our paths' (XXXIX: 69).

"The sixth means by which a person may safely attain to the goal is perseverance, i. e., he should be indefatigable and untiring in the way in which he walks and unswerving under the hardest trials. As Almighty God says: 'Those who say: "Our Lord is Allah, the true God," and renounce the false deities and then show perseverance, i. e., remain faithful and constant under various trials and sufferings, the angels descend upon them and say: "Fear ye

not, neither be ye grieved, but rejoice and be happy that you have become heirs to the bliss which had been promised to you; we are your guardians in this life and the next" (XLI: 30). In these verses we are informed that perseverance in faith brings about the pleasure of God. It is true that, as the proverb goes: 'Perseverance is more than a miracle.' The highest degree of perseverance is called forth when adversities encompass a man all around, when he is threatened with the loss of life, property and honour in the path of God and whatever is consoling or comforting forsakes him, so much so that even God tries him by closing the door of encouraging dreams, visions and revelations for a time, it is when a man is surrounded by these dreary sights and the last beam of hope passes away that perseverance must be shown. Under such ills and suffering a man must show firmness, not swerve from the line, hold on through fire and water, be willing to suffer every disgrace, wait for no help or support, not even seek any good tidings from Almighty God, and in spite of his helplessness and the absence of all comforting elements he must stand up firmly, submitting himself, sink or swim, to the heavenly will without wringing his hands or beating his breast. This is the true perseverance which reveals the glorious face of God. It is this noble quality which the dust of the apostles, prophets, the righteous and the faithful still exhales. Referring to this Almighty God directs the believers to pray to Him in the following words: 'O God! guide us in the path of perseverance, in the path by walking in which we may draw Thy favours and blessings and Thy pleasure upon us,' and again: 'O Lord! Give us in this affliction the contentment of mind which may give us patience and ordain it that our death be upon Islam, i. e., total resignation to the will of God' (VII: 123).

