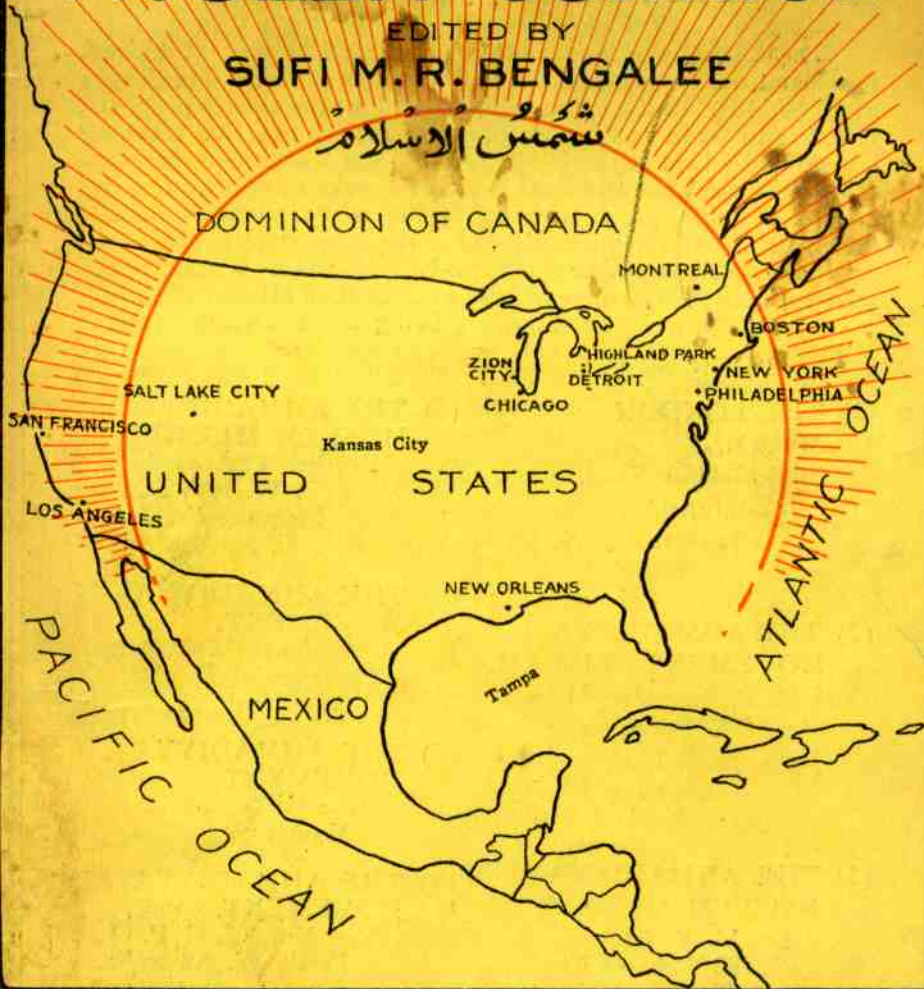


لا اله الا الله محمد رسول الله

# THE MOSLEM SUNRISE

EDITED BY  
SUFU M. R. BENGALÉE

شكوه  
شمس الاسلام



Vol. IV

October-January, 1931-32

No. 2

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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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مُحَمَّدٌ وَنُصَلِّيَ عَلَى رَسُولِهِ الْكَرِيمِ

THE

# Moslem Sunrise

56 E. CONGRESS ST., SUITE 1307

CHICAGO, ILL., U. S. A.

Vol. IV

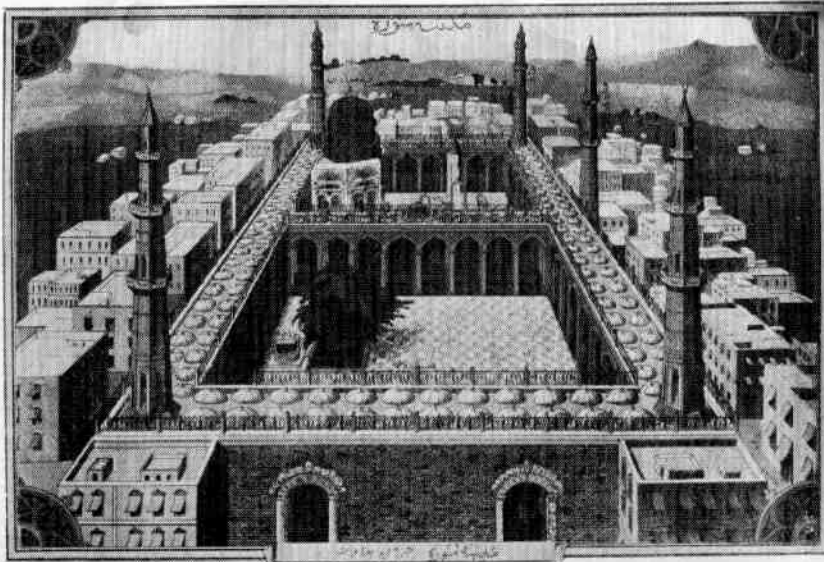
OCTOBER-JANUARY, 1931-32

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## "THE MOSQUE OF THE PROPHET" IN MEDINA



"As Islam is an all-embracing religion, so the mosque, its so-called house of worship, is the centre of Moslem life. The first building raised by the Moslem was the Mosque in Medina in 623, in the building of which the Prophet himself took part. This mosque was at the same time the meeting place of the Islamic Community. It also served as the home where strangers were received and entertained. The Prophet's own house was attached to it, and here he lies buried, together with Abou Bekr and Omar. Since then this first house of worship, the symbol of the union of religion and secularism, of soul and body, of faith, and reason, has been very often repaired and considerably enlarged, so that only the old site of the original building can be identified. It has nevertheless been the model after which other mosques have been built.

To a Moslem mosque are usually attached a library, school, college or a university, a boarding-house for students and travellers, a dining hall for the needy, bathing and washing rooms, and sometimes a hospital, according to whether the mosque is large or small. A cemetery with tomb of the founder is sometimes a part of it. It has, of course, been the most important place of meeting. The district council usually meets here. Here too are the premises for polling for the election of the deputies.

"At the beginning the Moslem made use of existing buildings and adapted them to their needs. They then made use of materials taken from old buildings and ruins. When this was exhausted, they were forced to make use of their own unaided genius. Thus was developed that peculiar style, which differing in its arrangements in every country, yet preserved a general resemblance in all, a type suggestive of the poetic Rhapsodies of the Koran and the exigencies of a system of domestic seclusion and mysteries; whose legends breathed a spirit of pious resignation and gratitude; whose adornments bewildered the eye with their complexity of form and colour! The intimate connection and the common belief of the different portions of the great Moslem Empire disseminated far and wide the various stores of learning and experience acquired by each; the principles of every branch of art became more thoroughly understood and their application facilitated and promoted through the encouragement afforded by increasing wealth and royal liberality. The early predilection displayed by the Arab student for exact science contributed largely to the development of perfection of architectural excellence. (Scott.)"

—The Islamic Architecture, by Prof. Khairi.



## Six Verses from the Holy Quran

(Transliteration)

1. Wa Lillahi: mulk us samawati walardi. Wallahu Ala Kulli Shai'in Qadeer.

2. Inna fee Khalqissamawati wal ardi wakhtila fillaili wanahari La ayatilliulil albab.

3. Alladheena Yazkurunallaha, qiyam awn wa quoodanwala junubihim waya ta fakkaruna fee khalqissamawati walardi: Rab-bana Ma khalaqta haza batila. Subhanaka faqina azabannar.

4. Huwallahulladhee la ilaha illahu; Alimulghaibi wash Shahadati; huwarrahma nurraheem.

5. Huwallahulladhee la ilaha illa hu; almalikul quddusus Salamulmuminunnhaiminu, lazeezul jabbarul muta Kabbir; Subhanallahi Amma Yushrikoon.

6. Huwallahul Khaliqul ba ri'ul musawwir; lahul asmaul husna; usabbihu lahu Ma fissamawati walardhi wahuwal azcezul hakeem.

### *Translation*

1. To Allah (God), belongeth the Kingdom of Heavens and of the Earth, and Allah hath power over all things. (3.188)

2. Verily, in the Creation of the heavens and of the earth and in the alteration of the day and of the night, there are signs for those, endowed with understanding. (3.189)

3. Those who remember God standing and sitting and lying on their sides and ponder over the Creation of the heavens and of the earth: Our Lord! Thou hast not created this in vain! Glory be to Thee! Save us from the chastisement of the fire. (3.189)

4. He is Allah beside Whom there is no God: Knower of the unseen and the visible. He is the Beneficent, the Merciful. (59.22)

5. He is Allah, beside Whom there is no God. The King, The Holy, The giver of Peace, the Grantor of security, the Guardian, the Mighty, the Supreme, the Most High; far be the glory of Allah from that which they associate with Him. (59.23)

6. He is Allah, the Creator, the Maker, the Fashioner; To Him belongeth the most excellent Names. Whatever is in the heavens and in the earth, declare His glory: He is the Mighty, the Wise. (59.24)

# The Sayings of the Master Prophet Muhammad

(1)

Abu Haraira relates that The Holy Prophet said, "God does not look at the features of your body, He looks at your Hearts." (Muslim.)

(2)

Anas relates that The Holy Prophet said, "Three things go to the cemetery with the man's dead body—his wealth, his relatives, and his good-deeds. Wealth and relatives return but good-deeds stay with him." (Bukhari.)

(3)

Abu Masud reports that The Holy Prophet said, "If a man advises another to do good, he (the adviser) will get the same rewards as the doer, himself. (Muslim.)

(4)

It is related on the authority of Anas that the Holy Prophet said, "No one can become a believer unless he loves for his brother what he loves for himself." (Bukhari.)

Abu Bakr Siddique relates that the Holy Prophet said, "The punishment of God will fall upon those who do not stop the oppressors from oppression." (Tirmudhi.)

(6)

Anas relates that the Holy Prophet said, "Help your brothers, be they oppressors or oppressed." A man asked, "O Prophet of Allah, we can help the oppressed but how can we help the oppressor?" The Holy Prophet replied, "Stop him from oppression." (Bukhari.)

(7)

Abu Musa relates that the Holy Prophet said, "One believer should be unto another believer like one brick of the building is unto another, that is, one supports the other." (Bukhari.)

(8)

It is related on the authority of Aburd Darda that the Holy Prophet said, "Help the poor if you want to win my pleasure." Then he added, "You can be entitled to the help and bounty of God only when you help the poor." (Abu Daud.)

(9)

Abu Huraira relates that the Holy Prophet said, "On the Day of Judgment, God will say, 'O son of Adam, I was sick, you did not attend me, I was hungry, you did not feed me, I was thirsty and you did not give me a drink of water.' The man will ask, 'O Lord, thou art the Creator and the Sustainer of all the Worlds, how could I attend you or feed you or give you drink?' God will reply, 'Such and such servant of mine was sick, hungry and thirsty. You did not attend him, nor did you give him food and drink. Had you served him, you would have found Me there.'" (Muslim.)

## The Essence of Islam—II

By HAZRAT MIRZA GHULAM AHMAD. THE PROMISED  
MESSIAH AND MAHDI (1836-1908)

The verse, "Yea! whoever surrenders himself entirely to Allah and is a Muhsin (has such a strong connection with God that he may be said to see Him at the time of worship), he has his reward from his Lord, and there is no fear for them nor shall they grieve" (11, 113) alludes to the three important stages of perfect goodness "Fana" (self-annihilation), "Baqa" (Regeneration), and:—"Liqa" (Union with God). The words "surrenders himself entirely to Allah" clearly teach that all of our powers, organs, or whatever belongs to us should be surrendered to God and employed in His service, and this state of man is known as "Fana" or death, for when a man surrenders his whole self and all his powers to the will of God and totally resigns himself to His service with a complete extinction of his selfish desires and pleasures, he, no doubt, brings upon himself a death which the mystics call "Fana." The clause that follows, "and he is a Muhsin" alludes to the stage of 'Baqa' (Regeneration), for when a man is quickened by the love of God and moves simply in obedience to His will, after a perfect and complete annihilation and forgetfulness of the self and after the extinction of all his selfish desires, he is granted a second life which may be called "Baqa" (Regeneration).

And the clauses that follow, "He has his reward from his Lord, and there is no fear for them, nor shall they grieve" which give a promise of reward, allude to the stage of knowledge, certainty, trust, and love. The reward of one's sincerity, devotion and faithfulness is not an obscure, dubious and doubtful thing. It is sure, certain, visible, concrete and tangible, as if it has already been experienced. In this state man is so sure of the existence of God that he may be said to be actually seeing Him. No fear of the future darkens his faith. The dead past is buried and the living present has no sorrow for him. Every spiritual bliss is present. His heart is pure and guiltless. There are no doubts and misgivings and no painful expectations. Such a state is termed "Liqa" (union with or realization of God). The word Muhsin in the above verse most clearly points to this stage, because Ihsan, according to the explanation of our Holy Prophet (May peace and blessings of God be upon him) signifies a perfect state in which a man has such a connection with the Almighty that he, as it were, sees Him at the time of his worship.

This stage of "Liqa" (union with or realization of God) is fully realized by the spiritual wayfarer when his humanity is over-colored by Divinity to be completely concealed and hidden under it, just as fire overcolors iron in such a way that apparently

the iron becomes fire. And it is at this stage that some seekers after God have stumbled. The apparent has been taken for the real. The Auliya (friends of God) who attain to this point and those who get a glimpse of it have been called (the children of Allah) by some mystics; because they throw themselves as it were into the lap of divine attributes. And just as a son resembles his father in physical features and outward appearance, the beautiful attributes of God are reflected to a certain extent in such men as a result of their efforts to imitate the attributes of God. Such names though not openly used in our religious books, have really been deduced from the Holy Quran by the learned. The Holy Quran says "Remember Allah just as you remember your fathers," which clearly shows that the metaphorical use of these words is not at all prohibited, otherwise the Holy Quran should never have adopted a form of speech which could justify the use of such words.

Now in this stage of "Liqa" (union with or realization of God) a man sometimes works things which appear superhuman and are a manifestation of the Divine Power. For instance, our Lord and Master, the Seal of Prophets (May peace and blessings of God be upon him) threw a handful of pebbles at the infidels in Badr. But this handful of stones had such an extra-ordinary effect upon the enemy that not a single eye could escape it. All were blinded and frightened and were seized with panic, and it is to this miracle that the holy verse alludes: "when thou didst cast, not thou but God didst cast. A human being could not do it, it was the hidden divine power that did it."

Similarly another miracle of the Holy Prophet (may peace and blessings of God be upon him) was a manifestation of the same divine power. There was no supplication for it, as it was simply brought about by the finger filled with divine power. The Holy Prophet (may peace and blessings of God be upon him) worked many more miracles of the same kind which were unaccompanied by any prayer or supplication on his part. Several times it happened that he dipped his fingers into a cupful of water and a whole army with camels and horses drank out of it and still there was the same quantity as before. Once he touched two or three loaves of bread and lo! they were sufficient for thousands of hungry persons. He blessed a small quantity of milk with his lips and it satisfied a large number of people. A brackish well was turned sweet by the fluid of his mouth. Serious wounds were healed by the touch of his hand. Eyeballs cast out during fighting were properly set in again by his blessed hand. There are many more similar miracles which were wrought by him through his personal power with a divine power concealed under it.



A Brahma Samaljist, a so-called Philosopher, and a Naturalist might deny all these miracles. They can not help it; because they can not understand how the attributes of God are reflected in man. So let them laugh, because they have no experience of these matters and they have not reached any high state of spirituality. What is still worse, they are even contented to die in the same defective state.

But more pitiable is the mistake of the Christians who, having heard of some similar, though less powerful, miracles of Jesus, have taken him for God. They say that his raising of the dead, his cleansing of the lepers and his healing the sick of palsy were due to his own power and not the result of his prayers. And this, in our opinion, is a proof of his really being the son of God or God Himself. But it is a matter of regret that these poor fellows do not know that if such miracles alone can make man God, our Holy Prophet (may peace and blessings of God be upon him) had a much better right to divinity than Jesus; because Jesus did not at all show so many miracles of this class. The Holy Prophet (may peace and blessings of God be upon him), not only himself worked powerful miracles, but left a long series of them to be shown through his followers till the Resurrection Day. Such signs have always been shown in each and every age in accordance with the demands of time and they will continue to be shown till the last day of this world. And it is difficult to find a parallel to this in the followers of other prophets. How absurd then to make a man God or the son of God simply on the force of such extraordinary signs! If these can make a man God, will there ever be an end to the number of such Gods?

But it should be remembered here that though these signs really proceed from God, yet they do not in any way equal the particular works of God which proceed directly from Him without the intervention of any other medium. Nor is this proper. The work of a prophet or a saint unattended by his prayers may not be within the reach of ordinary mortals, yet it is not the same thing as the direct and open manifestation of perfect Divine power. That is to say, a miracle wrought directly by a prophet must have some comparative weakness and defect to distinguish it from the direct work of God. Otherwise there is a danger of the common people being misled so as to take the man for God. That is why the rod of Moses though transformed into a serpent several times, remained a rod after all. The sparrows of Jesus, the miraculous flight of which is referred to by the Holy Quran, were after all nothing more than dust; and nowhere do we find it stated in the Quran that life had really been breathed into them. The miracles of our Holy Prophet (may peace and blessings of God be upon him), were, however, the best representation of Divine power be-

