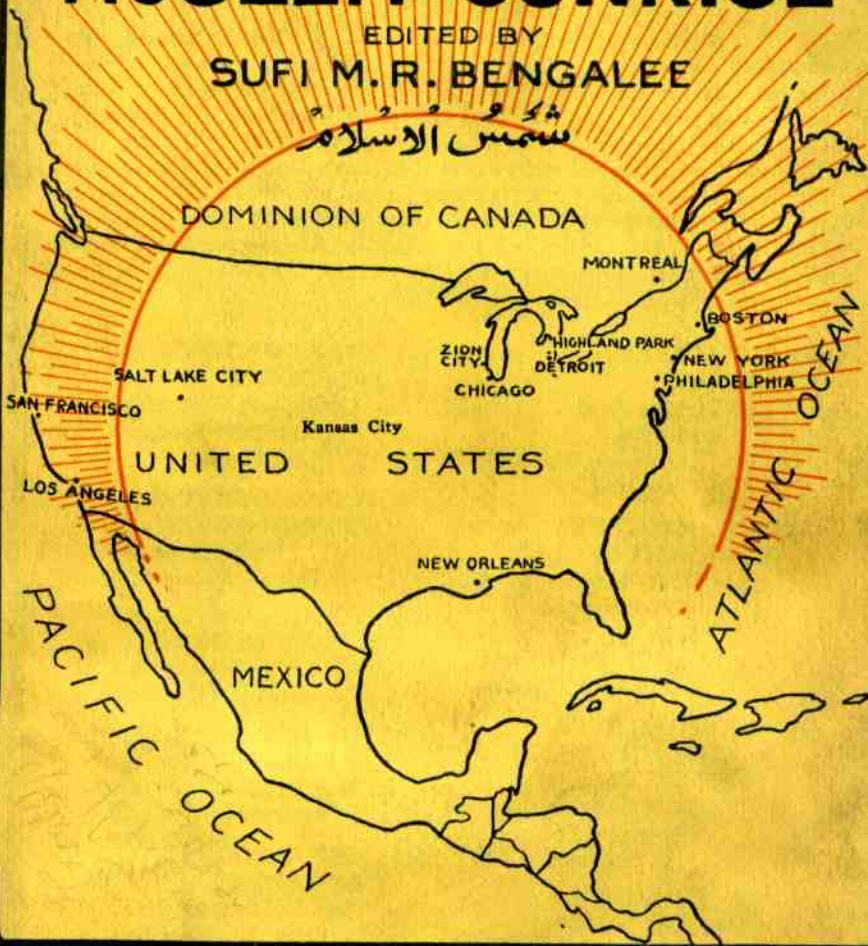


لا اله الا الله محمد رسول الله

THE MOSLEM SUNRISE

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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

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

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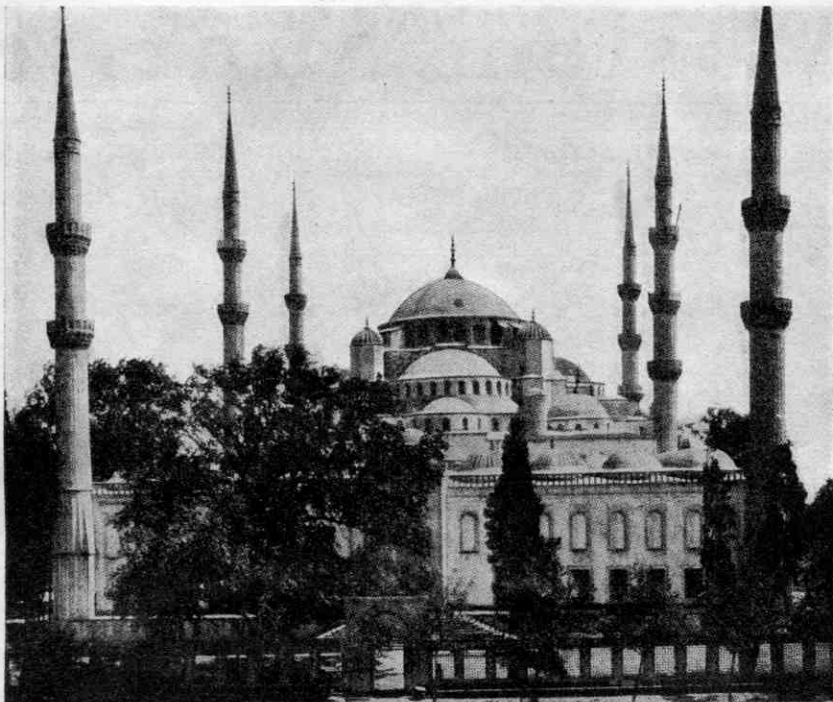
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The Only Mosque With Six Minarets



*Exterior view of the Mosque of Sultan Ahmad in Constantinople.
A Masterpiece of Moslem architecture.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اِذْ الَّذِيْنَ عِنْدَ اللّٰهِ اَسْلَمُوْا

Four Verses From the Holy Quran

(Transliteration)

1. Bala, man aslama wajha-hu lillahi, wa huwa muhsinun, falahu ajruhu inda Rabbihi wa la khaufun 'alaihim, wa la hum jahzagoon.

2. Qul, inna salatee wa nusukee wa mahyaya wa mamatee lillahi Rabbil alameen.

3. Walla dheena Qalu Rabbu-na-llahu thummastaqamoo tata nazzalu Alaihimul mala-ikatu alla takhafoo wala tah zanoo wa absheru bil jannatillatee Kuntum too-adoon. Nahnu awliya-u-kum fil hayatidduniya wa fil akhirah.

4. Wa iza sa alaka ibadee anneefa-innee qareeb; ujibu da-wata dda-ee iza da-anee Falyas ta ji bu lee wa liyuminu bee la-allahum yarshudoon.

Translation

1. Yea, whoso resigneth his self to Allah and doth good deeds, his reward is with his Lord; no fear shall come upon them, neither shall they grieve. (Chapter 11, 113).

2. Say: Verily my prayers and my sacrifices and my life and my death are for Allah, Lord of the Worlds. (Chapter VI, 163).

3. Verily those who say: Allah is our Lord and then remain faithful and steadfast, the angels of God descend upon them and say: 'Fear not nor grieve, for you is the paradise which has been promised to you. We are your guardians in this life and in the next'. (Chapter XLI, 30).

4. And when my servants ask thee concerning Me, then verily I am nigh. I hear the prayer of him who prayeth; so let them hearken unto Me and trust in Me in order that they may be rightly guided. (Chapter II, 182).

من احاديث الرسول

The Sayings of the Master Prophet Muhammad

Suhaib relates that the Holy Prophet said, "All the actions of the believer are admirable. He alone possesses the quality that in prosperity he expresses gratitude which brings more prosperity, and in adversity he shows patience, the result of which is always good." (Muslim)

Numan Ibn Basheer relates that the Holy Prophet said, "The mutual love and sympathy of the Moslems can be illustrated by the example of the different limbs of the body. When some one limb of the body is wounded, the whole body feels pain." (Bukhari)

It is related on the authority of Abu Huraira that the Holy Prophet said, "On the day of resurrection, the seven persons will be under the shadow of God; the first, the judge who is just; the second, the man who devotes his life in the worship of God even in his youth; the third, the man who eagerly awaits the call to the prayer to go to the Mosque and worship God; fourth, the two friends, who love each other for the sake of God, when they meet they meet for the sake of God, when they separate they separate for the sake of God; fifth, the man who resists the temptation of a woman who is beautiful and comes of a respectable family and tries to incline him towards her for evil purposes; the sixth, the man who gives alms with his right hand but conceals it from the left; the seventh, the man, when alone, meditates on God, and his eyes become filled with tears." (Bukhari)

Abu Huraira reports that the Holy Prophet said, "O people! do you know what backbiting is?" They replied, "God and His prophet know best." The Holy Prophet said, "Backbiting is to speak about your brother in his absence things that would hurt him if he would hear." Some one asked. "O Prophet of Allah, suppose those things are true, will they still be backbiting?" The Holy Prophet answered, "Yes, of course it is backbiting if they are true. Otherwise it will be a lie and calumny." (Muslim)

The Attributes of God

By

HAZRAT MIRZA GHULAM AHMAD

THE PROMISED MESSIAH AND MAHDI 1836-1908

We shall consider the attributes of the Almighty Being as taught by the Holy Word of God. The following are only a few examples of the treatment of this subject in the Holy Quran:

"He is God beside whom there is none who should be worshipped and obeyed" (LIX:22).

The idea of a partner with God is negated because if God had a rival, His Divinity would be liable at some time to pass wholly to His rival. Further, the words, "no one deserves to be worshipped but He," signify that He is a perfect God whose attributes, beauties and excellences are so high and exalted that if we were to select a God from among the existing things, whose selection depended upon the perfection of his attributes, or if we were to suppose certain qualities as the highest and most excellent attributes of God, nothing would approach Him in His perfection and in the excellence of His attributes. Injustice, therefore, could go no further than set up a partner or a rival with such a Being.

His next attribute, as the verse above quoted indicated is that He is "Knower of His own person". In other words, no one can comprehend His person with limited human faculties. We can comprehend everything that has been created; for instance, the sun, the moon, and so forth, in its entirety, but cannot comprehend God in His entirety. The verse then goes on to say that:

"He knows everything, and nothing lies hidden from Him."

It would be inconsistent with the idea of His Divinity that He should be ignorant of His own creation. He looks to every small particle of the universe but man cannot do this. God knows when He shall put an end to this system and bring a general destruction over all things but no one else knows this. God only is He who knows the time of the happening of all things.

"God is He who provides, out of His bountiful mercy, and not in return for anything done by the creatures, all the means of happiness for all living beings before their creation."

We see the manifestation of this attribute in God's creation of the sun, the moon and numerous other things for the benefit of men before they or their deeds ever existed. This gift of the Divine Being is due to His attribute of (Rahmaniyyat) mercy, and it is when this attribute is at work that He is called (Ar-Rahman) or the Merciful. With respect to another attribute of God He is called "the God who gives a good reward for the good deeds of His creatures and does not waste anyone's labour". Thus displayed His mercy is called (rahimiyyat) and the merciful God himself (Ar-Rahim).

Again God is described as "*the Lord of the day of judgment.*" In other words, He, Himself judges the whole world. He has not made over the dominion of earth and heavens to anybody else so as not to have any connection with His creatures, nor has He entrusted the business of judgment to any particular person who might have got the sole authority to judge the world.

God is also "*the King who is without a stain of fault or deficiency.*" The Kingdom of God is not like earthly kingdoms which may pass into other hands or cease to exist of themselves. The subjects may all emigrate to another country and thus leave the ruler without anything to rule over.

A general prevalence of famine will surely reduce the ruler to something less than a beggar. If the subjects as a body rise against the monarch and contest his superiority to rule over them, he must give up the reins of monarchy. Such is not, however, the character of the kingdom of God. He has the power to destroy the whole creation and bring new creatures into existence. Had He not been Omnipotent He should have been obliged to have recourse to injustice in His dealings with His creatures. A forgiveness and salvation of the whole of His first creation would have necessitated the injustice of sending them back to this world to be tried again, for having no power to create new souls the world should either have been left without any souls or the Almighty would have been obliged to take back the salvation which He had first granted. Either of these courses could not have been consistent with Divine perfection and, if adopted, would have placed the Divine Being on a level with imperfect earthly rulers. The laws which governments make for the

management of their affairs are always defective, and when obliged to have recourse to measures of oppression and injustice they look upon them as based upon principles of justice and equity. Temporal Governments, for instance, deem it lawful to drown a boat with its crew when it is likely to collide with a ship and, therefore, liable to cause a great loss of life and property. But it is not consistent with the idea of Divinity that God should be driven to such an extremity that the adoption of either of two defective courses should become inevitable. If, therefore, He is not Omnipotent, or has not the power to create everything from nothing, we can only liken Him unto the ruler of a petty state who must either use oppression to keep up His Divinity or, being just must be left without a world to rule over. But the God of power is free from every such defect and the mighty ship of His power floats upon the ocean of justice and equity.

The next attribute of the Divine Being is contained in His name, "*Assalam—the God of Peace*"—Who is Himself safe and secure against every defect, adversity or hardship, and provides safety and security for others. The significance of this attribute is evident; for, if He Himself had been a prey to suffering and adversity, persecuted and beaten by men, or unable to carry out His own designs, no heart would ever have looked to Him in trials and afflictions in the hope of deliverance. Thus He says of the false deities:

"Verily they on whom you call beside God could by no means create a fly though they were all assembled for that purpose; nay, were the fly to carry off aught from them, they could not take it away from it. Weak of understanding are the worshippers of these false deities and the worshipped ones themselves are destitute of all power. (Such weak things cannot be deities), but the true Deity is God, Who is more powerful than every powerful being, and the mighty one who overcomes everything, who can neither be seized nor beaten by human beings. (Such people who invoke the false deities are in error); they have not formed a worthy and true estimate of God the object of their worship" (XXII:72).

With reference to another attribute of God, He is called "*The Granter of security and the Establisher of proofs for His own unity and excellence.*" This attribute calls attention to the fact that the believer

in the true God may consider himself safe on every occasion. He is not ashamed before people because he has strong and cogent arguments in support of his assertion, nor shall he be ashamed before God. But the worshipper of a self-made deity is always in trouble. Having no proofs in his favor, he takes every foolish assertion which is contrary to reason for a deep mystery so that under that name his absurdities and errors may pass for something transcending human reason.

The verse which has partly been quoted above, then goes on to say:

"Guardian over all, overcoming every power, Mender of every breakage and Restorer of every loss, and above every need" (LIX: 23).

And again:

"He is God, the Maker of bodies, the Creator of souls, the Fashioner of the image in the womb, to whom belong all excellent titles that man can imagine." (LIX:24).

"The inhabitants of the heavenly bodies declare His sanctity and holiness as well as the inhabitants of the earth; and He is the Mighty and the Wise" (LIX:24).

This verse shows that there are inhabitants in the heavenly bodies who follow the Divine rules of guidance.

Again the Holy Quran describes God as: *"His power extends over everything."* This is the real source of comfort for the worshippers of the true God, for how could man centre all his hopes in Him if He himself was weak? Elsewhere we also have: *"The Nourisher of all the worlds, the Merciful, the Compassionate, the Lord of the DAY OF JUDGMENT, listening to supplications and answering them, the Acceptor of prayers."*

And again:

"The Ever-living and the Source of all life, the Supporter of all." God is here described as eternal and everlasting in order to exclude all notions of His death ever leaving His worshippers without a master.

"He is the one God without an equal, neither has He a son, nor is He a son, nor is there any other being of His kind."

It should be borne in mind that justice in relation to the Creator consists in being firmly established upon the true path of Divine Unity without deviating a hair's breadth from it. The moral injunctions to which I have here called attention form a part of the ethical teachings of

