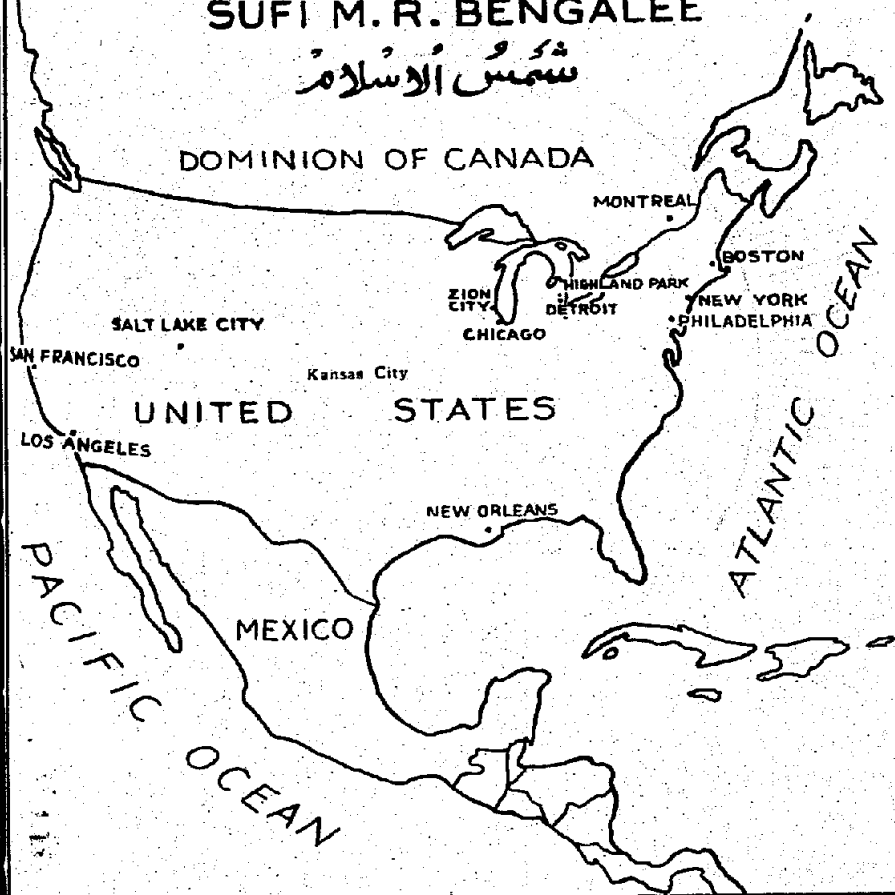


لا اله الا الله محمد رسول الله
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The Ahmadiyya Movement

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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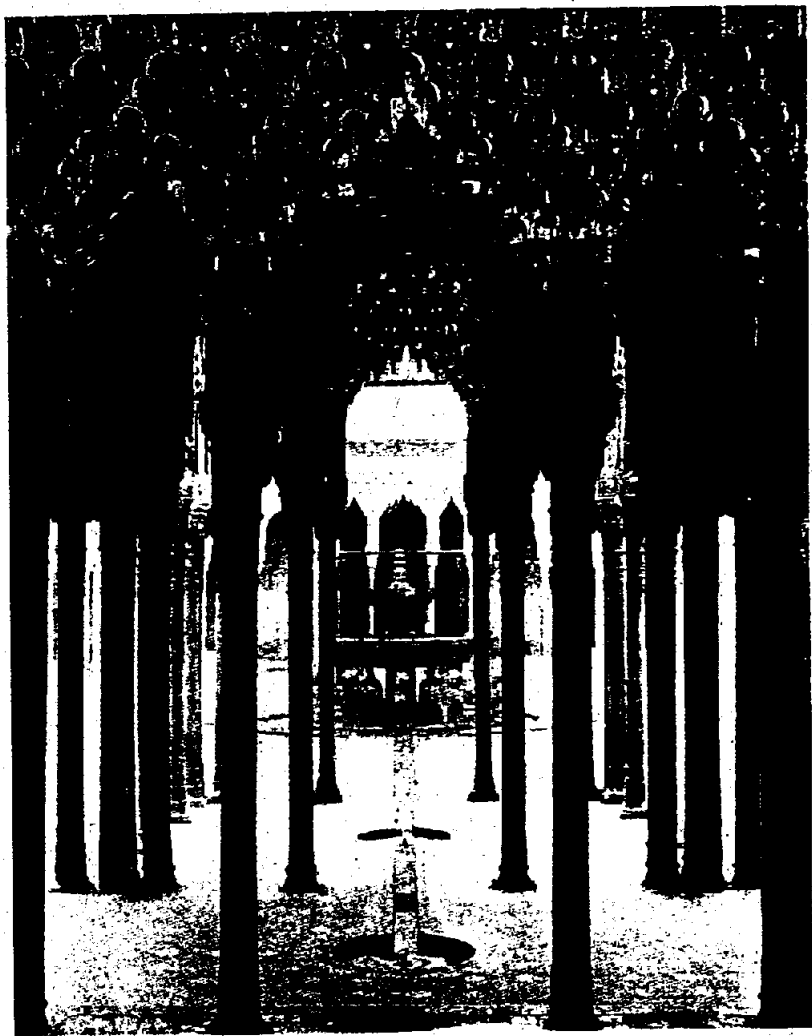
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Contents

Verses from the Holy Quran.....	3
The Sayings of the Master Prophet Muhammad.....	4
Excerpts from the Writings of Hazrat Mirza Ghulam Ahmad.....	5
Islamic Form of Government.....	7
<i>By Hazrat Mirza Bashir-ud-din Mahmud Ahmad</i>	
The Spiritual Aspect of Islam.....	11
<i>By Sir Md. Zafrulla Khan, K.C.S.I.</i>	
Islam On Religious Peace.....	17
<i>By Sufi M. R. Bengalee</i>	
Idul-Azha Celebrated in America.....	22
<i>By Titus Smith</i>	
The Kaaba at Mecca.....	24
<i>By Omar Cleveland</i>	
Islam's Contribution to Science and Civilization.....	25
<i>By Maulvi Abdul Karim, B.A.M.L.C.</i>	
Islam, The Greatest Integrating Force.....	29
<i>By Dr. M. S. Nawaz-Khan, M.B., B.S.</i>	

The Court of Lions in the Alhambra



This is the Court of Lions in the beautiful Alhambra, in Granada. It is 92 feet long by 52 feet wide. This artistic creation is strengthened by no less than 124 columns of rare beauty and graceful proportions. The Fountain of Lions is ten feet in diameter, the lions being of white marble and of Moorish design. The pride of Granada is the beautiful Alhambra, of all the structures built by man, one of the foremost in magnificence and splendor. It required over a century to build. Its decorative art has never been excelled. The view from the Generalife Palace, overlooking the Alhambra is one never to be forgotten, so great is its scenic beauty.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اِذَا الَّذِي عِنْدَ اللَّهِ لَاسْلَاحٌ

Verses from the Holy Qur'án

Transliteration

Wa maa lakum alla tunfiquoo fee Sabeelillahi. Wa lillahi meerthu-ss am awati Wal-Ardh (L V11-10)

Lan tanalul Birra hatta tunfiquoo mimma tuhilboon. Wama tunfiquoo min Sha-in wa innallaha bihi Aleem. (11-92)

Alladhee utee malahoo yatazakka. wa ma li ahadin indahu Min Nimatin tujza, Illa ibtigha Wajha Rabbihi-I Aala. Wala Sawfa yardha (XC11-18-21)

Mathalulladheena yunfiquona amwala-hum fee Sabeelillahi ka-mathali habbatin anbatat saba sanaabila fee Kulli sunbulatin mi-ata habbah. Wal-lahu Yudhaefu liman Yasha-o Wallahu Wa-sium Aleem. (11-262)

Qawlum maarufun-Wa-maghfi-ratun khairum-min sadaquatin Yat-bau-ha aza. Wallahu Ghanecyyun Haleem.

Ya-Ayyuhalladheena amanoo la tubtilo sadaquatikum bil-manni Wal-aza kalladhee Yunfiquoo maalahu ria-annasi Wala yu minu billahi Wal Yawnul Akhir. (11-263-264)

Translation

And what is the matter with you that ye spend not in the way of Allah (God) and unto Allah belongeth the inheritance of the heavens and the earth?

Ye will not attain to righteousness until ye spend of that which ye love. And whatsoever ye spend, Allah is aware thereof.

He who giveth his wealth that he may attain to purity. And none hath with him any favours for which he should be rewarded. Except as seeking the pleasure of his Lord, the most-High. And verily he will soon be well-pleased.

The parable of those who spend their wealth in Allah's way is as the parable of a grain which produceth seven ears and in every ear a hundred grains. And Allah multiplieth to whom he will; And Allah is All-Bounteous and All-knowing. (11-261)

A kind word with forgiveness is better than almsgiving followed by injury and Allah is Self-Sufficient and Forbearing.

O Ye who believe! Render not your almsgiving vain by reproach and injury, like him who spendeth his wealth to be seen of men and believeth not in Allah and in the last-day. (11-263-264)

من احاديث الرسول

The Sayings of the Master Prophet Muhammad

Shaddad Son of Awas relates that the Holy Prophet said "The best prayer to ask the forgiveness of God is this, 'O God, Thou art my Lord, there is none worthy of worship besides Thee, Thou hast created me and I am Thy servant, I keep my promise and pledges with Thee, to the best of my ability, I seek refuge with Thee from the evil consequences of my trespasses, I acknowledge Thy favors unto me and I confess my transgressions unto Thee. Do forgive my sins. There is none besides Thee to forgive.'" (Bukhari)

Abu Zar relates how the Holy Prophet said: "Fear God wherever you may be, and if you commit a sin or make a mistake, be anxious to atone for it, and do something good to mitigate the error; and treat everybody with kindness and be courteous." (Bukhari)

It is related on the authority of Ibn Masud that the Holy Prophet said, "You must always speak the truth, for, truthfulness will lead you to righteous actions which will lead to paradise. One who acquires the habit of speaking the truth is known to God as Siddique, the Truthful. And you must never tell a lie, because, falsehood will lead you to wicked deeds which will lead you to hell. One who is accustomed to tell lies is known to God as Kazzab—the great liar." (Bukhari)

Abu Huraira relates that the Holy Prophet said, "On the day of resurrection, you will find that the worst man is he who wears two faces. He goes to one party and says one thing and goes to another and tells a different story. (Bukhari)

Hazrat Ummi Salma reports that the Holy Prophet said, "O, ye people, I am a man like unto you. You bring your disputes before me to settle. It is possible, that influenced by the power of tongue, I give one man's right to another. Remember, such a decision shall prove like a red-hot charcoal to the party who has wrongfully won the case." (Bukhari)

Excerpts From The Writings

of

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

At a time when the Arabs were sunk in corruption, when all their words and deeds were polluted with foulness, God raised among them a prophet. They knew not what a prophet meant and were completely in the dark about his function. They denied and disobeyed him and stuck to their idolatry and follies. And the Holy Prophet bore all their persecutions and patiently endured their excesses. He returned their evil with good and their hate with love. He had come to them as a friend and well-wisher, still for a long time he had to pace the streets of Mecca like a forsaken outcast and to bear all their iniquities with the innate strength of his prophethood. It was his habit to rise in the night and to resort to God praying that his countrymen might be gifted with discernment and his grace and mercy. At last his prayers were heard, and God, the Changer of hearts, issued His decree. The influence of his mission began to spread faster and faster. He who instills love in human hearts and opens the seeds now came to his help. At His command the earth was changed and hearts were attracted to the blessed messenger. Every good soul now came forward in sincerity and truth and strove to win the pleasure of God by the sacrifice of his life and possessions until he fully redeemed his vow of life consecration. They were killed for the sake of God like goats upon the altar. They proved with their blood the sterling quality of their race and by their deeds the earnestness of their solicitude for God. In the days of idolatry their spirits were enchained in the shackles of ignorance, now the acceptance of Islam illuminated their hearts and changed their vices into virtue and their wickedness into genius. Their nightly carousals were abandoned for the sake of vigils and prayers and their morning bouts were changed to paeans of praise and thanksgivings. Once they were convinced of the truth, they spared neither life nor wealth in the service of God, and once they had discerned the right they strove with their might and main to strike fire out of the flint of their faith. They courted danger so that they might carefully and

rightly gauge the real nature of their faith. This spirit of sacrifice was the secret of their heroism, of the keenness of their swords, of the renown which they achieved and of their ultimate triumph. It was the spirit which made their character so attractive to the people and like the musk under the pestle disclosed the hidden fragrance of their souls. It was this spirit which put valour into their hearts and gave eloquence to their tongues, and firmness to their faith and elevation to their thought. It was this spirit which enabled them to cast themselves into the fire of Divine love till like coal they were kindled and consumed to ashes. They thus made ample preparation for their journey to God. For them afflictions were changed into peace and comfort. They became invulnerable to heat and fire. Any one who could carefully ponder over this remarkable change, how those wild Arabs abandoned their former pastures and hewed through the forests of their passions and desires to make their way to their Lord, cannot fail to conclude that it was all due to the sanctifying power of Muhammad, the Supreme Prophet elected by God for His everlasting grace. And one may well wonder at the uniqueness of his power which picked up the holy companions from the depths of the earth and led them to the pinnacles of heaven and step by step elevated them to the stage of the elect. He found them like beasts devoid of the notions of Divine Unity and piety, who knew not the difference between virtue and vice. He taught them the rules of human propriety and explained to them the principles of communal and social life, instructed them in the laws of hygiene such as the need for brushing, cleaning and picking the teeth, for waiting in the closet until evacuation has been complete so as not to foul the clothes, in the rules of sex-intercourse and domestic economy, in the principles of diet and dress, of sanitation, treatment and prevention of disease, and in general inculcated lessons in moderation in all matters. And when they had mastered the rules of physical life, he led them on from physical to moral and spiritual qualities and to lessons in principled conduct, so as to enable them to develop a spiritual life. And, after they had been confirmed in morals and versed in the practice of good conduct, he invited them to the heights of the nearness of God and union with Him and initiated them in the Divine mysteries, and directed them to the Supreme Lord of Power and Majesty, so that they might henceforth freely crop the green verdure of love in the holy precincts of God and enjoy the privilege of His approval and acceptance.

Islamic Form of Government

By

Hazrat Mirza Bashir-ud-din

Mahmud Ahmad, Khalifa-tul-Masih II,

Head Of The Ahmadiyya Movement In Islam

In dealing with this subject the first question with which we are faced is, how does Islam define the Sovereign, or the State? In Islamic terminology, the Sovereign or *Khalifa* is that representative individual whom the people of a country elect for the protection and supervision of their individual and communal rights. Islam does not acknowledge any form of Government other than representative Government. The Holy Quran has used the word "*Amanat*" (trust) in describing the Islamic conception of Government, that is to say, the *Khalifa* exercises the power that is entrusted to him by the people, and not the power which is assumed by him of his own will or which is inherited by him as a birth-right. This word alone is sufficient to illustrate the nature and power of an Islamic government. The Holy Quran does not speak of the right of government as something proceeding from the Sovereign to the subject, but as something proceeding from the subject to the Sovereign. For full appreciation, however, of the Islamic conception of the State, it is necessary to quote the verse, which in brief but comprehensive terms describes the nature and duties of the rulers and the ruled. The Holy Quran says:—

"God commands you to entrust the responsibility of government to those worthy of it, and those of you who become rulers, should rule justly; God admonishes you with that which is excellent, verily He is Hearing, Seeing." (IV:58.) In the first part of this verse the people are told that it lies with them to choose their rulers, and that nobody else can appoint a ruler over them, that is to say, Sovereignty is not hereditary and nobody is entitled to become a Sovereign merely because he happens to be the son of a previous Sovereign. Rulership is then defined as a trust and people are admonished not to entrust it to a person who is not worthy of the trust, but to place the responsibility on the shoulders of him who would discharge it honestly and faithfully. Then, we are told that Government is not an independent thing in itself, but is a mere delegation of powers for the purpose of enforcing and

protecting certain rights which the people cannot individually enforce and protect, owing to the large number of persons concerned. It is, therefore, a trust, and not in the nature of property. The ownership of the rights concerned is vested in the community and not in the Sovereign. Again, the latter is told that the power vested in him is by way of trust and that he must not abuse or misuse it, and must hand it over to the beneficiaries at the time of his death without deterioration or diminution, that is to say, he must be vigilant in the protection of national and individual interest and rights, and that he would have no power to surrender or damage any portion of them. Rulers and officials are next told to discharge the respective duties of their offices justly and faithfully. The verse then goes on to indicate that the Muslims would forsake this mode of Government and would, in imitation of other people, revert to the monarchical and hereditary form of Government, but that the admonition of God, *vis.*, that the Muslims should stick to the representative form of Government, choosing their best brains to rule over them and to avoid the hereditary system of Government, is the best advice. The concluding words of the verse indicate that God has prescribed this mode of Government seeing evils of other forms of Government adopted by men and hearing the prayers of those who suffered under them, and that the Muslims should, therefore, adhere to it and thus show their gratitude for the favour that God had done them.

From this it is clear that the Islamic form of Government must be based on an elective and representative basis, and that the Sovereign is regarded as the representative of the people in their collective and not their individual capacity. I shall now draw a brief sketch of the Islamic form of Government, so as to illustrate its different functions and aspects.

Islam requires the Muslims to elect as their ruler a man whom they regard as best fitted to discharge the responsibilities of that office. Such a man, when elected, holds office, not for a period of years like the Presidents of the Western Republics but for life, and God alone can remove him from office, *i.e.*, by means of death. In this man is invested all the power and authority of Government, but it is his duty to devote the whole of his life to the promotion of the welfare of his country and not to the seeking of his own aggrandisement. His control over the treasury is limited to the spending of money for national needs and requirements, and he

cannot, therefore, fix his own allowance. This must be done by his Advisory Council. It is the duty of the Sovereign to ascertain the views of the people through this Council. On special occasions and with reference to special matters the opinion of the people may be ascertained by means of a general referendum, so that any differences between the opinion of the people and their representatives may come to his knowledge. He is expected to respect the opinion of a majority of the representatives, but as he is above all kinds of political partisanship and has no personal interests to serve, his own opinion is believed to be entirely impartial and influenced only by considerations relating to the welfare of his country and his people. Besides being the true representative of his people, Islam promises special Divine Grace and Help to the *Khalifa*. He is, therefore, authorised under special circumstances and in matters of special importance, to overrule the opinion of the majority of his advisers.

He is absolute in the sense, that he can, in certain cases, override the opinion of the representatives; on the other hand, his power is limited in the sense that he has no control over the Islamic constitution by which he is bound, and he cannot repeal or overrule any portion of it. He is bound to take the advice of the people and is bound to preserve the elective character of his own office. He is an elected ruler in the sense that, under the will and guidance of God, he is appointed to his office through the agency of the people, and he is a representative of the people in the sense that he is expected to follow the advice of their representatives except when compelled to differ from it by urgent or extraordinary necessity. He cannot, by his own authority, spend a penny out of the public funds on his own person or for his personal needs. He rules by virtue of a Divine Right in the sense that he cannot be removed from his office, and is promised Divine aid in the discharge of his duties and in the carrying out of his undertaking.

The details as to the method of the election or appointment of the members of the Advisory Council and the appointment of the Governors and other officials, etc., have been purposely omitted by Islam so that they may be decided according to the exigencies of the time and so that human reason may have scope for work and expansion, a principle which is essential for the intellectual development of man. The Holy Quran prohibited the Muslims from questioning the Holy Prophet (on whom be peace and blessings of God) concerning every

little detail for many matters are purposely left to the reason and judgment of men. If the smallest detail had been laid down by the Holy Quran or the Holy Prophet (on whom be peace and blessings of God) there would have been no scope left for the intellectual development and progress of man and thus serious injury would have been done to mankind.

There are several forms of Government at present in existence, but everybody who studies the constitution laid down by Islam will be compelled to acknowledge that it is not possible to devise a better form of Government. On the one hand it comprises the best form of representative Government, and on the other it is entirely free from party spirit, for the Sovereign is not dependent upon the aid or the co-operation of any particular party. He confines and devotes himself to the study of the welfare of his country and people, and as his office is held on a life tenure, the country is not deprived of the services of its best brain after a specified number of years.

We believe that this is the only perfect form of Government, and we are confident that as the circle of the Ahmadiyya Movement widens and its membership increases, people will of their own free-will acknowledge the excellence of this form of Government, and even Sovereigns will renounce their hereditary rights in the interests of the welfare of their countries and will confine their privileges to those which they enjoy, and to which they are entitled as individuals.

As the Promised Messiah (on whom be peace and the blessings of God) was only a spiritual Khalifa his successors will also, so far as possible, remain above politics, even at a time when Sovereigns and States have joined the Movement. They will perform the functions of a real League of Nations, and will endeavour, with the help and advice of the representatives of different countries, to regulate international relations. Their principal function will, however, be to look after the religious, moral, social and intellectual welfare of the people, so as to avoid their attention being monopolised by political matters, and important religious and moral affairs being neglected as was the case in the past. I have said, that they will *so far as possible*, remain aloof from and above politics. I have made this reservation to meet exceptional cases where the people of a particular country in a time of difficulty or crisis may request the aid of the spiritual *Khilafat*, and it may become necessary to make temporary arrangements for the Government of that country. But such arrangements would be confined to the shortest possible period of time in each case.

The Spiritual Aspect of Islam

by

Sir Md. Zafrulla Khan, K.C.S.I.

The attitudes adopted in Moslem prayers appear at first sight to be mere formalities with no spiritual meaning whatever, but in reality they constitute a regular course of spiritual training, and a little reflection would make this apparent. The human soul is encased in the body and the latter serves it as a vessel or as a shell, and the condition of the vessel affects its contents, as the condition of the shell affects the kernel. A dirty vessel is sure, sooner or later, to contaminate its contents, and a crooked one is bound to impart to its contents its own crooked shape. For instance, we find that the amount of intellect possessed by an individual depends upon the shape, dimensions and structure of his brain, and the development and decline of the intellect are subject to the development of the physical characteristics of the brain. If by some accident or some scientific operation the shape of a man's brain could be altered, his intellect would be affected at once, notwithstanding the fact that no diminution or increase has taken place in the quantity of the substances of which the brain is composed. The assumption of a particularly facial expression or a particular attitude produces a corresponding change in our powers, manners or moods. For instance, the mildest of men could, by assuming a stern expression of countenance, acquire a corresponding sternness of character. A high functionary in one of the American States, placed in a position of great authority which required the exercise of strict control and discipline, was pronounced absolutely unfit to perform his duties, inasmuch as he totally lacked the will and resolution to carry out disciplinary measures. He could never bring himself to administer the slightest reproof or punishment. At last he was told that unless he could infuse a little more firmness and resolution into his character he would no longer be allowed to retain his post. He then went to consult a character specialist, and was told that he must put on an expression of sternness, keep his teeth clenched and generally assume a severe manner. He relates

that after going through this course of assumed sternness for a few months, he began to find that he was growing really severe and that gradually he practically lost all feelings of compassion and forgiveness! This is a very convincing illustration of the influence which the mere assumption of an attitude or an expression, exercises on one's character.

Physiognomists and phrenologists are able to read a man's thoughts and character from a study of his features and the shape of his head, and these sciences have been reduced to definite principles. These sciences demonstrate that there is a strong relationship between a man's outward form and his character, and that they both react upon each other. A moral or spiritual change in a man's character produces a corresponding change in his features or in the expression of his countenance, and vice versa. By the artificial development of certain parts of the head or face of a man, it has been possible to develop certain moral characteristics in him, so that it cannot be denied that every alteration in the physical condition of a man has its corresponding effect on his moral or spiritual nature. Weeping, even if artificial, saddens the heart, while even an artificial laugh is sure to dispel the fogs of melancholy. Similarly, certain foods develop certain qualities in those who make use of them. On the same principle certain attitudes and postures are not only symbolical of but induce certain states of mind. All the attitudes and postures prescribed in the Salat, are productive of meekness and humility, and not one of them has been enjoined as a mere formality. They are all natural expressions of respect and homage. Similarly Jamaat (Congregation) is a symbol of union. When the Moslems stand in rows to offer their prayers, they in a manner express by their attitude that in all spiritual trials and contests they would stand steadfastly by each other, and help each other in carrying out the commands of God.

Besides, it must be remembered that no kernel can exist independently of its shell, and a shell is to be valued only for the sake of the substance which it contains. Those who neglect the shell altogether, in the end lose the substance also. Those peoples who have completely discarded outward religious forms have also gradually lost the spiritual reality. In the case of the greater portion of mankind the result of the neglect of outward forms would be that everybody who finds the ordinances of his religion a little irksome or inconvenient,

would allege that he can acquire the substance without the shell, and that therefore conformity to those ordinances is not obligatory on him. Hence this freedom, instead of helping spiritual progress, would lead millions of men to spiritual death, as is apparent from the plight of those who in answer to these objections allege that purity of heart is the only object worthy of being striven for, and that external acts have no virtue in themselves. Such people lose both the shell and the substance; they do not retain external conformity and fail to attain inner purity. Their hearts become foreign to the fear and the love of God, whereas if the substance could be acquired without the shell, it should have followed that their hearts should not for a moment have lost sight of God. By neglecting external acts of worship, they have become incapable of rendering the true homage of the heart to their Maker. Conformity to Salat would at least have directed their attention to God five times a day.

No doubt the real object is the substance and not the shell, but can any kernel exist without the shell? From a study of the laws governing external nature we can discover the laws governing our spiritual development. In external nature, we find that the outer skin or shell is necessary for the development of the substance or the kernel. Would it be wise to do away with the skin or the shell of a fruit because we only want the sweet substance of the fruit and not its outer covering? It is a universal rule that fine and delicate substances are protected by rough coverings, and just as the soul stands in need of the protection afforded by the body, our spiritual devotions stand in need of physical expressions. The mistake lies not in adopting outward physical symbols of worship but in regarding these outward expressions as the only object of worship, and this is strongly condemned by Islam. The object of Salat is thus expressed in the Quran:

"Salat keeps one away from unseemly and undesirable acts." Elsewhere the Quran strongly condemns those who perform acts of worship for mere show and outward conformity. The Holy Prophet (on whom be peace and the blessings of God) has said that prayers unattended by the devotion of the heart are useless, and that real prayer is that in which the heart finds itself in the presence of its Maker.

Next there are fasts. Here too it is supposed by some people that the act of worship consists in merely abstaining from food and drink during certain prescribed periods of the

year, whereas fasts are not merely feats of abstention but lead to great spiritual benefits. It is admitted truth, that the connection of the soul with the body inclines the former towards material objects and pleasures. This is the reason why the spiritual perception of those whose principle concern is the care of the body becomes dulled. We find that people engaged in intellectual pursuits devote comparatively little attention to eating and drinking and the mere physical pleasures of the body. Very often their food and dress are matters of indifference to them, beyond the fact that the former should be healthy and the latter clean. Even in these days of material comfort and luxury, we find that the intellectual portion of every community bestows comparatively little time and attention upon mere physical comforts. This shows that until the soul is to some extent freed from the trammels of the body, it cannot soar very high in the intellectual and spiritual realms.

A study of the lives of men who have attained spiritual eminence in any age or religion, shows that all of them have kept fast during some part of their lives. Almost all spiritual leaders and founders of religions have enjoined their followers to keep fast. Out of the thousands of religions which have flourished or are flourishing in this world, there are only two, viz., the Parsee religion and the religion of Confucius, about which it has been asserted that they do not enjoin fasting on their followers. As regards the Parsee religion, however, modern investigation has established that fasts were enjoined by that religion, although the keeping of them has now fallen into disuse through neglect of the ordinances of that religion. One of the prayers in use among the followers of that religion contained a reference to fasting. Thus every religion, ancient or modern, with the solitary exception of the religion of Confucius, is found to have contained ordinances concerning fasts. It is possible that further investigation may yet disclose the fact that Confucianism is no exception to this rule. However, this single exception, in the face of the united testimony of all the other religions of the world, dead or living, is not sufficient to refute the proposition that at all times and among all religions the keeping of fasts has been considered essential for the spiritual progress, or at any rate, that fasting helps spiritual progress. At the present day the followers of Christianity, especially those belonging to the Protestant Churches,

are the greatest objectors to outward acts of worship, yet even here we find that Jesus Christ enjoined fasts on his followers and that his disciples kept fasts. Among all Christian communities the great fast of Lent is still recognized and to a certain extent observed. This shows that fasting has not been enjoined as a mere ceremony but has a deep spiritual meaning.

For instance the Holy Quran says:

"Fasts have been enjoined upon you, just as they were enjoined on those who were before you, in order that you may attain to purity of heart."

In this verse, the Holy Quran has dealt with both aspects of the matter. It says that fasts have been "enjoined" upon you, thereby declaring that the mere keeping of a fast simply because God has enjoined fasting is an act of worship which pleases God. This would amply satisfy those who wish to perform an act of worship simply because they would thereby secure some direct spiritual benefit or reward. This, however, the Holy Book says, is not an obligation imposed upon you alone. It was considered equally necessary for the spiritual progress of former nations and was also imposed upon them. It is not an empty form or ceremonial. The real object of the injunction is that you may attain to purity of heart. Thus the Holy Book explains that by means of fasts a man gains strength to avoid all manners of sins and evil-doing and attains nearness to God. The reason for this is that fasting loosens the bonds which bind the body, and the former being thus set free is enabled to soar higher and higher into spiritual realms. On the other hand, there is no doubt, that while the soul seeks separation from the body for the sake of its intellectual and spiritual development, it seeks union with the body in order to attain perfection in deeds. This double requirement demonstrates the need of fasting at some season and of administering to the needs of the body at others. In Islam, therefore, while on the one hand fasting has been enjoined as a religious obligation during Ramazan, continuous fasting at other seasons have been altogether prohibited, so that this arrangement ensures opportunities of development in every direction. There is neither too much ease nor too much ascetism in Islam. It aims at creating neither hermits nor epicure's.

Apart from the principal object of attaining taqwa (righteousness) fasting leads to many other beneficial results.

For instance, it is a great test of endurance. For a poor man, to whom one full meal a day is a luxury, it may be comparatively easy to abstain from all food and drink during sixteen or seventeen hours, but for a rich man who is accustomed to his four meals a day at regular hours, the limit of endurance is reached when he is asked to deny himself food and drink from earliest dawn till after sunset on a hot summer's day, and this not only on a single occasion but during a whole long month. Imagine a wealthy man accustomed to all sorts of delicacies, imposing upon himself such a course of stern self-discipline during a whole month and relaxing it neither in thought nor in deed! Thus Ramazan keeps alive habits of patience, abstinence and endurance even among the richest Moslems. It also awakens the wealthy to a realization of their duties towards the poor, especially during times of hardship and famine. A man who has never missed a single meal in his life is not likely to be aroused to much sympathy by the knowledge that to thousands of his fellow-beings one full meal a day is luxury. The pangs of thirst and hunger have no meaning for him. It is a form of ill to which he himself has never been subject and for which, therefore, he is not likely to afford much sympathy. A man on the other hand, who fasts during one month out of every twelve is not likely to treat the solid facts of hunger and thirst with indifference. The knowledge that there are fellow beings of his to whom a loaf of bread might mean life itself will keep him restless till he has done all that in him lies to relieve the distress around him. The reality experienced by him will prevent him from dealing with such matters lightly.

Similarly, there are many other benefits which result from an observance of this injunction, but they are all minor or secondary ones and it must be attained by fasting, as already stated, is *taqwa* (righteousness). The Holy Prophet (may peace and the blessings of God be upon him) has said that the pleasures of God cannot be won by mere abstention from food and drink; and that so long as a man's fast does not keep him away from evil, it is not a fast but mere starvation. This shows that the true aim and object of fasting is to gain strength to avoid evil and to purify the soul, and the man who observes the form and forgets the substance gets no credit for his starvation.

Islam On Religious Peace

By Sufi M. R. Bengalee

The primary function of religion is to bring peace upon earth and goodwill to man. It is very deplorable to note the malignant animosity and the incessant conflict, existing among the votaries of the various faiths. This discord has done a great disservice to the true religion which, however, is absolutely free from all blame in this matter. The cause of this tragedy lies in man's perversion of the truth. In these days of chaos and confusion, it is of vital importance that peace be made among the different faiths and the conflicting religious groups be woven into a harmonious unity for concerted action.

Islam's contribution to religious peace is incalculable. The adoption of the Islamic principles in this regard, would completely remove the causes of religious strife and usher in a new era of harmony, peace and concord in the religious horizon

FIRST: In order to accomplish success in this grand task, namely the establishment of peace among all religions, Islam lays great emphasis on tolerance. It strictly prohibits compulsion and advocates complete freedom of conscience in matters, pertaining to faith. The following verses of the Holy Quran abundantly prove the truth of our statement.

"Say: It is the truth from the Lord of you all. Then whosoever will, let him believe, and whosoever will, let him disbelieve." (XVLL-30)

"Say: O people, the truth hath come unto you from your Lord. So, whosoever is guided, is guided for the good of his soul, and whosoever goeth astray, goeth astray only against it (his soul). And I am not a custodian over you." (X-109)

"There is no compulsion in religion. The truth has become manifest from error. And he who rejecteth false deities and believeth in One true God, grasped a firm handhold which will never break." (11-256)

It has often been observed that the protagonists of the different faiths, indulge in wholesale denunciation of their rival religions. Islam strongly condemns this pernicious practice and exhorts all religionists not only to tolerate, but to appreciate the good points in all religions. The Holy Quran says:

"And the Jews say the Christians are on nothing and the Christians say the Jews are on nothing. They both read the

Book. And like-wise say those who have no knowledge."
(11-114)

The last portion of the verse quoted above means that it is not only the Jews and the Christians, but the adherents of all faiths "who possess no knowledge" are guilty of sweeping denunciation of faiths, other than their own. In sharp and striking contrast, Islam advocates recognition of truths in all the religions of the world.

Nothing is so repugnant and runs so counter to the spirit of Islam as idolatry. In order to promote tolerance and to establish peace among religions, Islam enjoins upon the Moslems to desist from abusing even the idols. The Holy Quaran says:

"Abuse not the idols of the Idolators, for, if ye do it, they will abuse your God in return, as they know not your God."

Inspired by the sublime motive of establishing this much-needed religious peace, the Holy Prophet Muhammad displayed a tolerance toward the followers of other faiths, never to be found in the annals of religion. The following verdict of history vividly illustrates how stoutly did the holy prophet defend the rights and privileges of those belonging to religions, other than his own.

"In the sixth year of the Hegira, the Prophet granted to the monks of the Monastery of St. Catherine, near Mount Sinai, and to all Christians, a charter, which is a monument of enlightened tolerance. By it the Prophet secured to the Christians important privileges and immunities, and the Moslems were prohibited under severe penalties from violating and abusing what was therein ordered. In this charter the Prophet undertook himself, and enjoined on his followers, to protect the Christians, to guard them from all injuries, and to defend their churches, and the residences of their priests. They were not to be unfairly taxed; no bishop was to be driven out of his bishopric; no Christian was to be forced to reject his religion; no monk was to be expelled from his monastery; no pilgrim was to be detained from his pilgrimage; nor were the Christian churches to be pulled down for the sake of building mosques or houses for the Moslems. Christian women married to Moslems were to enjoy their own religion, and not to be subjected to compulsion or annoyance of any kind on that account. If the Christians should stand in need of assistance for the repair of their churches or monasteries, or any other matter pertaining to their religion, the Moslems were to assist

them." (A Short History of the Saracens by Ameer Ali.)

SECOND: Islam offers the eternal truth of unity of God as the basis for religious Peace.

It is a matter of common knowledge that monotheism is the central teaching of Islam. Resignation unto the will of the One and Only God is the essence of the holy faith. The Moslems are rightly designated as the unitarians throughout the world.

A research into the history of religion makes the amazing revelation that monotheism forms the corner-stone of all religions. There is no doubt that people have fallen into the belief of the multiplicity of gods and goddesses, men have been deified and there have existed Trinity and polytheism of every description, but yet, behind the thick and the dark clouds of human corruptions, the Sun of the Imperishable Golden Truth of One and the Only God, shines forth with ever-increasing brilliance. The following quotations strongly support our conception.

"Monotheism has been very generally assumed to have been the primitive religion. Lord Hubert, Cudworth and others elaborately defended this opinion in the past, and still it finds learned advocates."

"The belief in the primitive monotheism is generally rested on the authority of the opening chapters of genesis.....these chapters plainly teach monotheism and represent the God whose words and acts are recorded in the Bible as no mere national God but the only true God.

"Were, then, the oldest known historical religion monotheistic? Many maintain, they were....."

"The Egyptians had undoubtedly such a sense of the Unity of the Divine from the dawn of history and they expressed it so strongly in various ways, from a very early period, that they have been pronounced monotheists, not merely by the theologians attached to the traditional dogma, but by most eminent Egyptologists-De Rouge, Marriette, Bruesch and Renouf."

"The Chinese religion, indeed, can hardly be said to have been at any period a polytheism.....They have throughout their known history explicitly and clearly acknowledged the unity of the Divine- the uniqueness of Tien (Ti, Shang-ti)."

"Then, even, in these ancient religions where a plurality

of deities is apparent, a sense of the unity of the Divine is implied and in the course of their development comes to expression in various ways."

"even in the oldest known polytheism are to be found remarkable approximations to monotheism."

"Finally reason in striving to understand and explain the world tends towards monotheism....."

In the measure in which reason advances either on the path of scientific investigation or of philosophical speculation, polytheism must retreat and disappear, in the measure in which it discerns unity, order, moral government, indications of the spiritual character and design in the world, monotheism must rise and spread."

"A monotheistic movement can be clearly traced in ancient Greece."

"Israel presents us with the first example of a monotheistic nation."

"The God of the Old Testament is also the God of the New, Christ and the Apostles accepted what Moses and the Prophets taught concerning God, they assigned to Him, no other attributes than had already been assigned to Him."

(Encyclopedia Britanica 9th Edition, Under Theism)

Over thirteen hundred and fifty years ago, Islam laid the solid foundation of religious peace, by extending universal invitation to the advocates of all religions, to make common cause, based upon the belief in one God. The Holy Quran says:

"Say, O Ye, people of the Book, come to an agreement between us and you that we shall worship none but God and we shall ascribe no partner unto Him and none of us shall take others for Lords besides God; and if they turn away, then say, bear witness that we have submitted ourselves unto Him." (11-64)

THIRD: Another mighty contribution that Islam makes toward religious peace is its recognition of the basic unity of all religions. Islam emphasises the fact that from the earliest dawn of history God has been sending His messengers, in all countries and to all nations for the guidance of human-kind. Fundamentally, they all came with the one and the same mission. The Quran says:—

"There has been no people without a Warner (Prophet)." (XXXV-24)

"And verily we have raised in every nation a messenger,

proclaiming: Serve one true God and shun false deities."
(XVI.36)

Islam makes it imperative for its adherents to believe in all the Prophets of God. A Moslem cannot be a Moslem unless he believes in all the divine messengers along with Muhammad.

Let the followers of all religions recognize the fundamental unity of all religions and pay homage to the great founders of all faiths who were the common benefactors of the human race, at once all religious dissensions and discord will cease to exist, and a new heaven and a new earth will be created in which peace will reign supreme.

FOURTH: In order to bring about religious peace Hazrat Ahmad, the Holy Founder of the Ahmadiyya Movement made certain definite propositions, which are noted below.

1. The founders and the leaders of the different religions must not be referred to in a manner calculated to wound the feeling of their followers.
2. In the propagation of their faiths, the missionaries of each religion must confine themselves to the expounding of the merits, beauties and excellences of their religions without making any attack upon other religions. Because to find fault with other religions does by no means prove the truth or superiority of one's own.
3. The followers of a religion must not ascribe to their religion a doctrine or a teaching which is not directly deducible from their scriptures. Both the doctrine and its proof must be cited from the revealed book of the religion.
4. The advocates of different religions must be required not to confine themselves merely to an abstract explanation of the teachings of their religion, but also to illustrate in practice the results which can be obtained by acting upon those teachings, so that people might be able to judge whether those teachings do or do not lead to any result.

Idul-Azha Celebrated in America

By

Titus Smith
(Noorul Islam)

The great Moslem Festival Idul-Azha, was celebrated on February 11, 1938, with splendid success, by the various Ahmadiyya Missions in the United States of America, such as Kansas City, Chicago, Indianapolis, Detroit, Cleveland and Pittsburgh.

In Chicago, the center of the movement in this country, the faithful assembled at the Ahmadiyya Mosque at about 10 o'clock. Peace, harmony, devotion and reverence filled the atmosphere. Sufi M. R. Bengalee, the head of the mission in this country, after leading the prayer, delivered an inspiring sermon in which he traced the history of the sacrifices made by Abraham, Hagar and Ishmael, in commemoration of which millions of Moslems from all the distant corners of the globe, flock to Mecca, every year to preform the sacred rites of the pilgrimage. Those who are unable to make the journey to Mecca, celebrate the festival in their respective places. The speaker related, in details, and with stirring effect, the striking incidents how Abraham was commanded by God to sacrifice his only son, Ishmael and Ishmael's spontaneous readiness to submit to the will of God and His miraculous saving of Ishmael's life and how Abraham, at the command of God, left Hagar and Ishmael in the wilderness of Mecca with but little provisions. At this point, the speaker paused and a wave of visible emotion swept the assembly, "When the scanty supply of water had been exhausted, and Hagar had become frantic with anxiety in search of water, God showed His mercy and power by causing water to gush forth from the ground." This spring of clear water is known as the Well of Zam Zam, explained the speaker.

In conclusion, the Missionary made an earnest appeal that the commemoration of all these moving examples of sacrifice would be utterly meaningless and valueless unless every one honestly and sincerely sets before himself the lofty ideal of

the supreme self-sacrifice for the sake of God and humanity and constantly and conscientiously, strives toward its realization."

The assembled faithful were deeply moved by the appeal made by the missionary in the course of the sermon. Their faces radiated a fervor which was very intense as they exchanged greetings when the sermon was over.

The slaughter of an animal, which followed, proved very interesting. Many gathered around to witness the solemn spectacle. The Moslem Sisters spent the whole day preparing a delicious supper which was served to a cosmopolitan assembly of guests who gathered to attend the evening session. After the supper was over, which every one enjoyed to the utmost, the speaking program was opened with a recitation of a chapter from the Holy Quran. This was followed by a beautiful poem on the pilgrimage, read by Mrs. Catherine Uber. Then Sufi, M. R. Bengalee, the Director of the meeting presented two converts to Islam, Brother Omar Khan and Brother Noorud-Din.

Brother Omar Khan, in the course of his beautiful speech said that since the beginning of time, God decreed that men should be subject to the Divine Authority. All prophets have called men to it, the promised Messiah being the last reformer. "O people," concluded the speaker, "we invite you to recognize the Divine Authority of this world teacher. And, know that by accepting Him, you automatically accept all the divinely inspired messengers who went before him. By accepting the teachings of the world teacher, you develop in you, moral and spiritual qualities, and achieve supreme success in life."

Brother Noorud-Din made a very brief but a touching speech. Among other things, he said, "There is an inner urge in all men, which leads us to the search for truth and for God. To find truth is to discover peace—a peace that no hardship and no calamity can disturb; This heavenly peace which the word Islam symbolises, has been brought by the promised Messiah and is at hand."

The Imam Sufi, M. R. Bengalee made a closing address which was listened to with rapt attention. It was very interesting to hear him explain how the universal brotherhood, which is a supreme gift of Islam to humanity, was realized at Mecca on the occasion of the sacred pilgrimage. He, then brought home to his audience the inner significance of the sacrifice.

"Cultivation of the spirit of unquestioned obedience to the

The Kaaba at Mecca

By
Omar Cleveland

Tradition represents the Kaaba as from time immemorial the scene of pilgrimage from all quarters of Arabia; from the shores of the Persian Gulf, the deserts of Syria, and the distant environs of Mesopotamia — the faithful flocked to Mecca. An homage so extensive must have had its inception in a remote age. It seems to have existed before the time of Abraham, as a temple of God. A statement in the Quran shows that Abraham and Ishmael had rebuilt this ancient temple.

Centuries later by Divine order given to the Prophet Muhammad, it was made the Qiblah for all Moslems, meaning literally the direction or point towards which all the followers of the Holy Quran should turn when saying prayers—in order to set one goal before them and to have one center to turn to, wherever they happen to be.

The unity of the Qiblah among Moslems stands for their unity of purpose, striving for one goal and forms the basis on which rests the brotherhood of Islam.

The Kaaba has never been supposed by any Moslem to possess any divine attribute, nor is any prayer ever addressed to it. It is one of the five incumbent duties of a Muslim to perform the ceremony of Haj (Pilgrimage) provided circumstances permit.

commandments of God is the high objective of the sacrifice. God says, in the Holy Quran, 'The blood and the flesh of the animal do by no means reach God; instead, it is the righteousness of the heart.' The killing or the conquest of the evil self forms the purpose of the sacrifice."

In short, the celebration of the Idul-Azha festival in our Ahmadiyya Mosque in Chicago, was a marked success. The Moslems were uplifted and inspired to higher ideals of sacrifice and the message of Islam was effectively conveyed to the non-moslems.

Islam's Contribution to Science and Civilization

by

Maulvi Abdul Kareem B.A.M.L.C.

Retired Inspector of Schools, Bengal, India

II

It is now an undisputed fact that the early Moslems made incomparable contributions to the culture and civilization of the world. Far from proscribing free thought and enquiry and placing any ban upon the cultivation of science, as early and medieval Christianity did, Islam gave it a tremendous impetus by making it a part of religion itself. A Moslem was enjoined to look upon the universe as an expression of God's attributes, and he had to explore it and utilize its objects for the service of mankind as an item of worship of their Creator. It was this religious stimulus to scientific research that particularly impelled the early Moslems so zealously to exert themselves for the advancement of science. A detailed account of their numerous scientific achievements would fill many volumes. The more the world advances in civilization the more will their inestimable services to humanity be adequately realized and appreciated.

History bears witness to the fact that it was Islam that

When the pilgrims reach the outskirts of Mecca, they stop and prepare themselves for taking part in this ritual, a special form of dress, consisting of two pieces of unsewn cloth is worn by all the men. Then they come to the Holy precincts and perform the sacred rites.

In the southwest corner of this ancient temple, fixed at a height of five feet is the famous black stone. It should be remembered, however, that it was at no time one of the Arab idols, and the kissing of it in performing the Pilgrimage cannot be looked upon as a remnant of idolatry.

This black stone stands only as a monument; 'The stone which the builders refused is become the headstone of the corner.' So when the black stone is kissed, it is kissed as a monument or symbol of the rejection of a nation which was to become the corner stone in the divine kingdom.

raised some of the most backward nations to the highest pinnacle of moral and material progress. Wherever the Moslems conquered a country, instead of slaughtering the vanquished, as was done by the Israelites of old, they gave them new life, inspired them with lofty ideals and raised them to a high level of civilization. Thus, indeed, were many savage tribes transformed into civilized people. To whatever land the Arabs migrated they made it their home; they absorbed the culture of the conquered people and they did their best for the intellectual, moral and material improvement of the land of their adoption. The people to whom the later intellectual development of the Moslems was due were, for the most part, not Arabs but descendants of those who had adopted the faith of the conquerors. Wherever the banner of Islam was carried, remarkable centers of learning sprang up in no time and produced illustrious men in the fields of literature, arts, science and industry. Thus Damascus, Cordova, Granada, Baghdad and Cairo became, from time to time, reputed centers of Moslem culture and held aloft the torch of light and learning, art and science in Asia, Europe and Africa, at a time when the West was sunk in ignorance and superstition.

Europe's indebtedness to Islam for her scientific progress is much greater than she cares to admit. She remained barren of all progress as long as she was under the heel of the Church. Even the intellectual development that had taken place among the Greeks and Romans disappeared under the persecution of the Church. During the centuries of moral and intellectual stagnation in Europe, it was the Moslems who led the vanguard of intellectual progress in the world. There was a time when learning in Europe could be obtained only through the medium of the Arabic tongue. The very Renaissance, that awakened her from her long lethargy, was brought about by the impact of Islamic culture and learning. But for the conquest of Spain by the Moslems, who knows how long she would have remained in that savage condition. All her later achievements in the domain of science, art and learning owe their inspiration wholly and solely to the influences that emanated from Moslem Spain and penetrated the rest of the continent. All knowledge, whether of Astronomy, Mathematics, Physics or Philosophy of which later on the Europeans made themselves masters, was originally derived from the Saracenic schools. Besides, there has been hardly any reform, religious, social or political, from the time of Martin Luther to that of

Lenin, which does not bear the stamp of Islamic influence. Draper has very truly said, "In whatever direction we look we meet in various pursuits of peace and war, of letter and science, Saracenic vestiges."

Dr. Campbell, a reputed British scientist, in his book "Arabian Medicine" writes, "When Europe was lying torpid in the depth of intellectual obscurity and gloom in the dark ages, culture and civilization were spread in the Islamic States under the high patronage of the Caliphs of Baghdad and Cordova, and at a time when the Barons and Ladies of Medieval Europe could not even sign their names, almost every adolescent boy and girl in Islam could read and write freely and with ease."

In his famous "History of Human Society," Professor Frank Blackmore of the University of Kansas writes, "In every country that was conquered, the first duty of Islam was to build a mosque in which Allah would be worshipped and his Prophet honoured. Attached to this mosque was a school where people were taught to read and study the Koran. From this initial point they enlarged the study of science, literature and art, and, through the appreciation of these sublime things, they collected the treasures of art and learning wherever these could be found. From imitation they passed on to the great field of creation, and great advances were made to the sum of human knowledge. Schools were founded, great universities established, and libraries were built which laid the permanent foundations of knowledge."

The Moslem made phenomenal progress in Science, in a wonderfully short time. They visualized, thirteen centuries ago, many things which are being discovered to-day. They explored and exploited the potentialities of objects which were unknown and unthought of, since the creation of the world. In fact there was hardly any conceivable subject to which they did not give serious thought. They made most important discoveries in Chemistry, in Astronomy, in Mathematics, in Medicine. They specialized in History and Geography. They unearthed Alchemy and Algebra. They initiated and developed the study of Political Economy and Sociology which were unknown sciences till then. They made valuable researches in Zoology, Geology and Botany. Moslem students, accompanied by artists, travelled far and wide to study vegetations, which were minutely described by pen and brush. Alherin, a renowned botanist, travelled to and fro in India for

forty years collecting materials for his studies. Besides, Moslems investigated and wrote on various other subjects such as navigation, agriculture, irrigation, gardening, statistics, chronology, and topography. Even aviation, the latest achievement of Europe and an early wonder of the twentieth century, was not left untried. The first two martyrs among the conquerors of the air were Moslems. In the reign of Khalifa Al-Mamun, a scientist named Abul Quasim invented an aeroplane, but crashed when flying and was killed.

In the eighth century, the Abbaside Khalifas established the famous academy of Baghdad, where were translated the works of the renowned mathematician Euclid, Archimedes and Apollonius, of the astronomer Ptolemy, and of the naturalists, Hippocrates and Diomedes. In this and other Moslem centers of learning Greek culture was kept alive at a time when, outside Byzantium, it had no abiding place in the non-Moslem world. Many were the libraries, observatories and laboratories that were established by Moslem kings. In the library attached to Baitul-ul-Hikmat, the abode of learning, a remarkable university founded by Khalifa Harunur-Rashid, there were many hundred thousand Sanskrit, Greek, Coptic, Chaldean, and Persian books besides those in Arabic. Khalifa Al-Hakim's library was so very extensive that its catalogue had to be prepared in forty large volumes.

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Islam, The Greatest Integrating Force

By

**Dr. M. S. Nawaz-Khan M.B., B.S., Medical Officer
Magadi, Kenya**

Islam is commonly and erroneously known in the west, as 'Mohammedanism.' Islam means, the religion of 'peace,' peace in the widest sense of the word, viz: peace between God and man, peace between man and man, peace between a state and its subjects, peace between master and servant, peace between religion and science, peace between Capital and Labour, peace between husband and wife, peace between parents and children, and peace between different powers, nations and communities.

Islam is the religion of humanity in general. It means complete resignation and submission to God's will on the one hand, and doing good to one's fellow beings, on the other. Islam is as wide in its conception as humanity itself. It was not originated by the Prophet Muhammad (peace and blessings of God be upon him) since Islam was the religion of all the Prophets of yore, in its literal sense. It was of course perfected and given its present form, by our Holy Prophet.

Evolution In Religion

Like evolution in nature there has been, and should have been evolution in religion as well. In the beginning when society was in its primitive state and man's faculties were yet 'in-embryo' or, unevolved, elementary and simple moral codes were revealed to them. Later, with evolution and perfect moral, spiritual, ethical, social, economic and political code was revealed for the guidance of humanity in general, in the shape of Islam and the Holy Quran.

We believe that all the religious systems of the world had divine revelation as the common basis whence they originated, and the Holy founders of all the religions were inspired and pious personalities who must be duly respected.

It is impossible that millions of people should adhere to a faith which had originated from an impure fountain. There is truth and beauty in every faith but Islam has assimilated all the beauties, that lay scattered in different faiths. It is like a tower of heavenly light, and it is common knowledge that it is essential to keep the side-roads flood-lit, in order to guide the people to that tower.

Peace Among Religions

Islam has laid the foundation of peace and harmony among the religions of the world and has thus removed mutual dissension and discord, on ground of religious differences, by commanding us to believe in the truth of all the prophets of the world. Every country and every nation had a Warner for a limited period of time, and later when means of communication were established between the different countries, a common Messenger and Warner were sent to them, to gather all mankind, under the cosmopolitan banner of Islam, which recognizes no cast distinctions, no colour prejudice, and no sex bars, and which meets all the true physical and spiritual requirements of humanity.

Historical Religion

Another distinctive feature of Islam is, that is a historical religion and its holy founder was a historical personage. The Holy Prophet was a perfect model for the guidance of human conduct in all the phases of human activity. He had the opportunity to develop all his mental and instinctive faculties. For instance, his conduct was a model for the orphan and the poor, as well for a king, a general and a statesman. All the events of his life had been minutely observed and recorded with greatest accuracy. The pristine purity of the Holy Quran is unchallenged, since its text has been handed down to us in its original form quite uninterpolated, both in letter and in spirit.

God Of Universe

God of Islam is above all tribal deities and national Gods. Our Allah is not only God of the Moslems but he is the Lord of the whole universe. This conception of the Divine has widened immensely the outlook of human sympathy and enlarged the circle of a Moslem's brotherhood. Like the sun which shines equally in the East and West, on the yellow, the black and the white, on the savage and the ultra-civilized, a Moslem's beneficence and mercy knows no dis-

inction of caste, colour, creed, or country.

Unity

Another unique feature of Islam is its simplicity and its sublime ideal of unity. The Creator of the universe is 'One.' He needs no helper, because he possesses all the perfect attributes and is free from all defects. His Mercy of course comprehends all other attributes. The universe in spite of its immense varieties and diversities is subject to one and the same law and proves the influence of a great individual mind behind it, that designs, originates, controls and annihilates and recreates it. Even Sir James Jeans, an eminent authority on astronomy is forced to admit, that 'the creation of the universe must have been an act of thought and of thought in the mind of a mathematical genius.'

Life After Death

Islam teaches us, that life after death is a reality and it is only a continuation of this life. Evolution of the human soul will continue in the 'hereafter' and man shall have to account for his deeds, for which a judgment must be made. It is futile to imagine, that such a grand organization and such a vast starry Creation, was placed at the service of man, so that he may live a few score of years, 'to eat, drink and be merry' or make a few inventions and then perish, without being raised again, to account for his deeds.

Moral Teaching

The scope of moral teachings of Islam, is also wide. Islam does not lay particular stress on meekness. It requires us to develop all the instinctive tendencies in us, and to utilize them with common sense and reason, on proper occasions. Its main object is to reform. If forgiveness will move a man to submission and reform, he should be forgiven, otherwise he is to be punished, in proportion to the gravity of his crime.

Fraternity

The Holy Prophet has established a world wide fraternity, and a universal brotherhood and unity of mankind. Its democratic principles and cosmopolitan nature, are well known to all. Islam abolishes all invidious class distinctions and thus sounds a death knell to all race prejudices, and superiority based on caste or colour alone. Its only criterion for superiority is 'virtue' and 'service' to humanity.

Islam does not foster untouchability. We are never confronted with color problem. In a mosque, even a subject stands shoulder to shoulder with a king. Islam has taught and in practice has achieved a complete equality of mankind. Lewis Brown says, in his book, "This believing World"—"The supreme gift of Islam was the ideal of unity, which it drilled somehow into the heads of a hundred races—not merely the unity of God but even more the unity of mankind."

Reverence Of Authority

Another distinctive feature of Islam, is, its reverence for authority. In spite of this fraternity and equality of rights, we are commanded to have reverence for authority. In first lesson we are taught in the nursery, in the form of obedience to parents. We are expected to remain peaceful and loyal to the flag under which we live. Islam condemns all such movements as civil disobedience, terrorism and social boycott, as well as rebellion and anarchy.

No Compulsion

The Quran does not allow compulsion in religion. Islam attaches more importance to purity of heart than actions alone. Purity of heart depends on the purity of thought and belief, and it is clear that thoughts and belief cannot be changed by force. Hence compulsion in religion simply promotes hypocrisy and not purity of heart. If Islam was spread by the sword it could not purify the hearts of its followers, nor could it get devoted, self-sacrificing adherents. Is it not a fact that the number of Moslems in China, where there has not been a single Moslem ruler, far exceeds the number of Moslem in Northern India, where Moslems have ruled for centuries? Islam only allows the use of weapon in self-defense, never for the propagation of faith, nor for the love of booty and plunder.

Duty Of The State

Islam enjoins upon the state to co-operate with its subjects and to help the poor and the needy. It is the duty of the Government to provide maintenance for all its subjects viz; food, clothes, housing accommodation and employment. The state can compell idle-mongers to work, except of course the crippled and the unfit, for whose maintenance she is responsible. Islam has offered this formula to settle

the growing disputes between Capital and Labour, and between Imperialism, Nationalism and Bolshevism.

Peace Between Capital and Labor

Islam favours neither 'Capitalism' nor 'Bolshevism.' It recognizes the importance of private ownership, in order to maintain the spirit of competition and progress and at the same time recognizes, in principle the right of the poor in the wealth of the rich, and it levies on the Capitalists, a royalty viz: 'Zakat' at the rate of 2½% to be paid to the state which is expended for the benefit of the poor and the needy. This is the only medium path between Capitalism and Bolshevism, that can maintain the balance between individual progress and national welfare.

Interest

Islam also prohibits the giving and taking of interest, since it promotes Capitalism and is the cause of continuation of wars. Huge trusts and syndicates are formed, which monopolize the source of national wealth and consequently wealth cannot be evenly distributed among the people.

(To be continued)

"I have a Friend and I am filled with His Love,
And I have an aversion to all rank and dignity,
I see that the world and its votaries are stricken with
tamine,
But that the land of my Love never suffers from want.
Men incline towards worldly pleasures while I
Incline towards the Face which gives delight and thrill.
I am attached to the shining skirt of my Beloved
So much so that what was dull and dark has been il-
luminated in me.

* * * * *

I have sworn that I will not part from Him,
Even though the lions should tear my body or the
wolves.
The kingdom of men depart with their death,
But the kingdom of my Love is not to part for aye."

(The Promised Messiah)

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