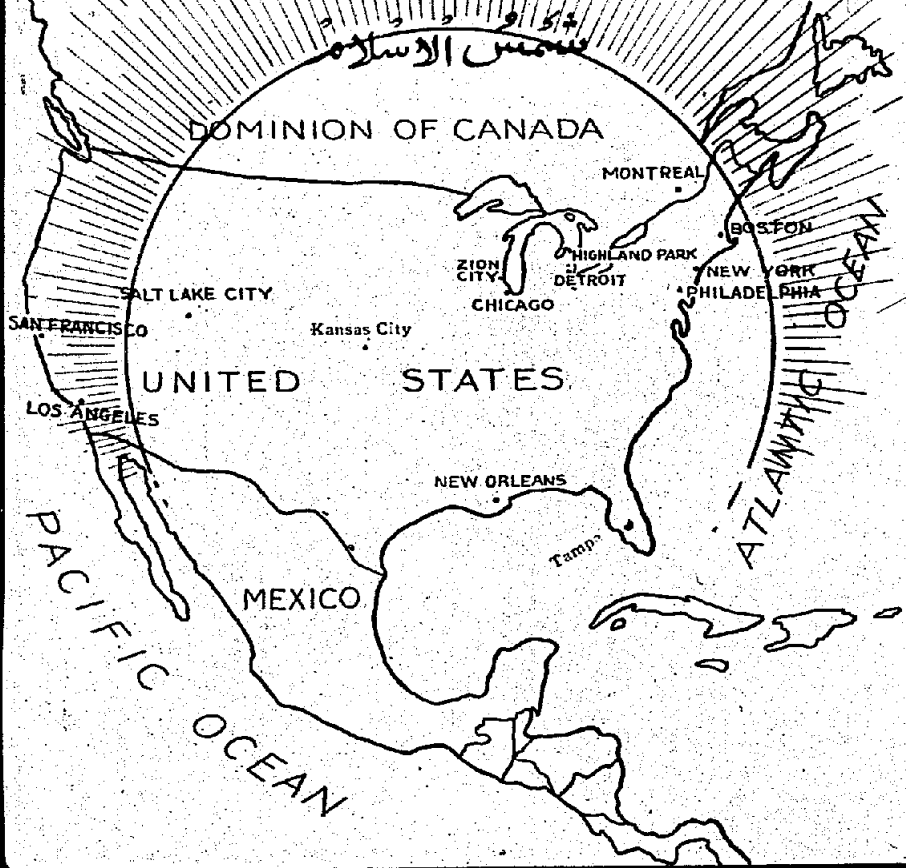


لا اله الا الله محمد رسول الله

THE MOSLEM SUNRISE

EDITED BY
DR. MUFTI MUHAMMAD SADIQ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



No. 6—October, 1922

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* U A A

CATECHISM.

1. Who are you?

Ans. I am an Ahmadi Moslem.

2. What is an Ahmadi Moslem?

Ans. One who accepts the religion of Islam as expounded by the latest Divine Reformer, the Prophet Ahmad of India.

3. What do you believe?

Ans. I believe in One God (no Trinity or Fourinity); I believe in His Angels, His Prophets and His Books; I believe in life after death and in Judgment of our deeds good and bad; I believe in boundless forgivings from God; I believe in God's kingdom prevailing over each and every thing; I believe that Jesus Christ is dead and gone like all other prophets of God; I believe in one Spiritual Head of the whole Moslem community, the Khalifa-tul-Masih.

4. What are the practical obligations of an Ahmadi Moslem?

Ans. To say five daily prayers to God; to keep the month of Fasting; to give alms in charity; to make pilgrimage to Mecca; to live a peaceful life; to help the cause of the Mission; to give the message of Truth to others; to visit the sick; to help conveying the coffin of the dead; to visit the Headquarters at Qadian whenever possible; to sympathise with all.

5. Who is the Founder of Islam?

Ans. The Master Prophet Muhammad on whom be peace and blessings of God.

6. Who is the Founder of the Ahmadi Movement?

Ans. The Prophet Ahmad of Qadian, the Promised Messiah and Mehdi.

7. Who was the first Successor to the Prophet Ahmad?

Ans. His Hazrat Nur-ud-Din (of the Blessed Memory).

8. Who is the present Head of the Ahmadi Brotherhood?

Ans. His Hazrat Mirza Basheer-ud-Din Mahmud Ahmad (may Allah save him long).

9. What books are you supposed to study?

Ans. (a) The Holy Quran—which contains all the Truth necessary for man. (b) The Traditions of the Holy Prophet Muhammad^ﷺ which show the way of the Book of God. (c) The Writings of the Promised Messiah-Ahmad, which truly explain the teachings of the Quran.

10. What is the slogan of Islam?

Ans. There is none adorable but God and Muhammad is the Messenger of God.

11. What is the motto of the Ahmadi Movement?

Ans. "I will keep my Faith above the world."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مَجْلَدٌ وَصَلَّى عَلَى رَسُولِ الْكَرِيمِ

THE

Moslem Sunrise

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No. 6

OCTOBER, 1922

Vol. 1

A Message to the Turks

At the request of Muftizada, Ali Riza Ahmadi, who is going back to his native country Asia Minor the following message has been sent to the Turks in Anatolia:

Brethren:

1. Turn to Allah and follow His Sacred Book Al-Quran and the Path laid down by the Master Prophet Muhammad^ﷺ and you will be successful in all your undertakings.
2. Continue your Defense against the Usurpers with Faith in Allah and Help from God and Victory is near.
3. Never trust in the friendship of the enemies of God and His Prophet, always remain prepared to defend yourself.
4. Live a pure Moslem life obeying God and sympathizing with all His people to whatever nation, colour or creed they belong.
5. Give the message of Islam to all near and far as this is the way to gain His will. Help God and His Prophet and They will help you.
6. Join the fold of the Ahmadiya Movement, established by God to help the cause of Islam in these latter days.

Mufti Muhammad Sadiq

Mubashshir in America

4448 Wabash Ave.

Chicago

لا اله الا الله محمد رسول الله



— جامعة اسلامية أحمدية · شيكاغو —

Ahmadiyah Moslem Mosque and Mission House, 4448 Wabash Avenue, Chicago, Ill., U. S. Amer.

قرآن مجید

A FEW OF THE IMPERATIVE COMMANDMENTS IN
THE SACRED BOOK AL-QURAN-

(Continued from page 102, No. 5)

(16) wa qad-de-moo le-an-fo-se-kum (17) Ha-fe-zoo a-las-sa-la-wa-te was-sa-la-til was-ta wa qoo-moo lil-la-he qa-ne-teen II 238. (18) ya ay-yo-hal-la-zee-na a-ma-noo an-fe-qoo mim-ma ra-zuq-na-kum II 254 (19) ya ay-yo-hal-la-zee-na a-ma-noo an-fe-qoo mim-tay-ye-ha-te ma ka-sab-tum. II 267 (20) ya-ay-yo hal-la-zee-na a-ma-nut-ta qul-laha haq-qa to-qa-te-hee III 101 (21) •I'ta-se-moo be-hab-lil-la-he ja-mee-a III 102 (22) Sa-re-oo ila mag-fe-ra-tim mir-rab-be-kum III 131 (23) Ya ay-yo-hal-la-zee-na a-ma-nus-be-roo wa sa-heroo wa ra-be-too wat-ta-qul-la-ha la-al-la-kum tuf-le-hoon. III 199. (24) In-nal-la-ha ya-mo-ro-kum an to-ad-dal a ma-na-te e-la ahi-le-ha, wa e-za ha-kam-nim hai-nan-na-se an fah-ko-moo bil-ad-le, in-nal-la-ha ne-im-ma ya-e-zo-kum beh in-nal-la-ha ka-na sa-mee-an ba-see-ra. IV 58. (25) ya ay-yo hal-la-zee-na a-ma-noo a-tee-til-la-ha wa a-tee-ur Rasoola wa o-lil-ain-remim-kum IV 59 (26) wa ta-wak-kal a-lal-la-he wa ka-fa lil-la-he wa-kee-la IV 81 (27) Is-tag-fe-ril-la-ha in-nal-la-ha kana-gha-foo-rar-ra-hee-ma. IV 105 (28) ya ay-yo hal-la-zee-na a-ma-noo koo-noo qaw-wa-mee-na bil-qis-te sho-ha-da-a lil-la-he lau a-la an-fo-se-kum a-wil-wa-le-dai-ne wal-aq-ra-bee-na: in-ya-kun-gha-nee-an au fa-qee-ran fal-la-ho au-la-he-he-ma. IV 135. (29) ya-ay-yo-hal-la-zee-na a-ma-noo au-fo-bil-n-qood. VI (30) ya-ay-yo-hal-la-zee-na a-ma-nut-ta qul-la-ha wah-ta-ghoo e-lai-hal wa-see-lah (32) wa ja-ha-doo fee sa-bee-le-hee la-al-la-kum tuf-le-hoon. V, 8 (33) See-roo fil-ar-zesum-man-zoroo kai-fa ka-ni a-qe-ba-tul mo-kaz-ze-been VI, II, (34) It-ta-he' ma oo-he-ya i-lai-ka mir-rab-be-ka la i-la-ha il-la hoo wa-ze-been VI, II, (35) Udoo rab-ha-kum ta-zar-ro-an wa khuf yah VII, 55 (36) Is-tag-fe-roo rab-ha-kum sum-ma too-hoo ilai-he in-na-rab-bee ra-lee-mun wa-dood XI 90 (37) was-bir fa-in-nal-la-ha yo-zee-o aj-ral-moh-se-neen. XII 115 (38) nab-be i-ha-dee in-nee a-nal-gha-foo-rur- Ra-heem XV 49. (39) Au-fo be-ah-dil-la-he iza a-had-tum. XVI 91 (40) Fa-iza qa-ra-tal-Qur'ana fas-ta-iz bil-la-he me-nash-shai-ta-nir-ra-jeem. XVI 98 (41) Fa-ko-loo mim-ma ra-za-qa-ko-mul-la-ho ha-la-lan tay-ye-ban wash-koroo ne'-ma tal-la-he in kum-tum iy-ya-ho, ta-ho-doon. XVI 114 (42) Ud-o i-la sa-bee-le-rab-be-ka bil-hik-ma-te wal-mau-iza-til-la-ha-sa-na-te wa ja-dil-hum bil-la-he he-ya ah-san. In-na rab-la-ka-ho-wa a-la-mo be-man zal-la-an sa-bee-le-hee wa ho-wa a-la-mo bil-mah-ta-deen. (XVI-135) (43) Aq-mus-sa-la-ta le-do-hoo-kishi-sham-se i-la gha-sa-qil lai-le wa Qur-an al faj-re; in-na Qur-anal faj-re kana mash-hoo-da XVII 78 (44) At-e-mul-ha-e-sal faqeer XXII 28 (45) ya-ay-yo-hal-la-zee-na a-ma-nur-kee-no was-je-doo wa'bo-doo rab-ha-kum wa ma'ja-la-a-lai-kum hid-dee-ne min ha-raj XXII 77. (46) wa a-qee mus sa-la-ta wa-a-tuz-za-ka-ta wa a-tee-ur-Ra-soo-la la-all-la-kum tur-ha-moon. XXIV 36 (47) wa ta-wak-kal a-lal-haq-yil-la-zee la-ya-moo-to wa sab-beh he-ham-de-bee; wa ka-fa be-hee be-za-noo-he i-ha-de-hee kha-bee-ra-xxv 58. (48) Fa-aqim waj-ha-ka lid-dee-ne he-nee-fa-Fit-rat-la-hal-la-tee fa-ta-ran-na-sa a-lai-ha la tab-dee-la le-khal-qil-la-he za-leka dec-nul-qay-yim wa la-kin-na ak-sa-rum-na-se la ya-la-moon XXX-30 (49) Qul see-roo fil-ar-ze fau-zo-roo kai fa ka-na a-qe-ha-tul-la-zee-na mim qabl ak-sa-ro-hum mush-re-keen. XXX-42. (50) Fau-zur i-la a-sa-re-rab-ma-til-la-he kaifa yoh-yil ar-za ha-ada mau-te-ba. In-na za-le-ka la-moh-yil-mau-ta wa ho-wa a-la kul-le shai-in qa-deer. XXX-50 (51) Fas-bir in-na wa-dul-la he haq-qim la ya-as-ta-khif-fan-na-ka-l-hal-la-zee-na la yo-me-noon. XXX 60 (52) Ud-oo-hum le-sa-ha-e-him ho-wa atj-sa-to in-dal-la-he XXXIII-5 (53) ya-ay-yo-hal-la-zee-na a-ma-nut-ta-qul-la-ha waqoo-loo qua-lan sa-dee-da XXXIII-70 (54) Is-ta-jee-hoo le-rab-be-kum mim qab-le an ya-tee yan-mim la ma-rad-da la-hoo me-nallah. XLII-47 (55) ya-qa-ma-na a-jee-hoo da-e-yal-la-he w a-me-noo be-hee yag-fir-la-kum min za-noo-be-kum wayuj-re-kum min a-za-bin aleem XLVI-31 (56) ya ay-yo-hal-lazee-na a-ma-noo in ja-a-kum fa-se-qun be-na-ba-in fa-ta-bay-ya-noo anto-see-hoo qau-man be-ja-ha-la-tin fatus-be-hoo al-a ma fa-al-tum na-de-meen. XLIX-6 (57) In-na-mal mo-me-noo-na ikh-wa-tun fas-le-hoo hai-ni akh-waikum wat-ta-qul-la-ha la-al-la-kum tur-ha-moon. XLIX-10 (58) was-bir le-huk-me-rab-be-ka fa-in-na-ka be-a-yo-ne-na (59) wa sab beh be-ham-de-rab-be-ka hee-na ta-qoom. LII-48. (60) wa me-nal-lai-le fa-sab-beh-ho wa ad-bar-as-sa-jood. LII-49 (61) fa'ariz am-man-ta-wal-la-an zik-re-na wa lam yo-riid il-la ha-ya-tad-dun-ya. LIII-29 (62) Fas-jo-dul-la-ha wa ho-doo-ho. LIII-02 (63) ya-ay-yo-hal-la-zee-na a-ma-nut-ta-qul-laha wa a-me-noo be rasoo-le-hee yo-te-kum Kif-lai-ne min rah-ma-te-hee wayaj-al-la-kum noo-ran tam-shoo-na be-hee wa yag-fir-la-kum wal-la-ho gha-foo-rur-na-heem. LXII-28 (64) ya-ay-yo hal-la-zee-na a-ma-noo i-zaqee-la la-kum tafas-sa-hoo fil

ma-ja-lis fai-sa-hoo yaf-sa-lil-la-ho lakum; (65) wa e-za qee-lan-sho-zoo fan-she-zoo yar-fa-il-la-hul-la-zee-na a-ma-noo min-kum, wal-la-zee-na oo-tul-il-ma da-ra-jat wal-la-ho bema ta'-ma-loo-na kha-beer; LXII-11. (66) ya-ay-yo hal-la-zee-ha a-ma-noo i-za-na-jai-to-mur-Ra-soo-la fa-qad-de-moo la-na fa-dai naj-wa-kum sa-da-qah, za-le-ka khai-rul-la-kum wa at-har, fa in lam taje-do fa-in-nal-la-ha gha-foo-rur-Ra-beem LXIII-12 (67) ya-ay-yo-hal-la-zee-na a-ma-nul-ta-qul-la-ha wal-tanzur naf-summa qad-da-mat le-gad wat-ta-qul-la-ha. In-nal-la-ha kha-bee-rum be-ma ta'ma loon. LXI-14 (68) ya-ay-yo hal-la-zee-na a-ma-noo koo-no an-sa-rallah LXI-14 (69) ya-ay-yo-hal-la-zee-na a-ma-noo qoo an-fo-sakum wa ah-lee kum na-ran wa-qoo-du-ha-na-so wal-he-ja-ra-to a-lai-ha ma-la-c-ka-tun ghe-la-zun she-da-dun la ya'-soo-nal-la-ha ma a-ma-ra-hum wa yaf-a-loo-na ma yo' ma-roon LXVI-6 (70) ya-ay-yo-hal-la-zee-na a-ma-noo too-boo e-lal-la-he tau-batan na-soo-ha LXVI-8.

FREE EXPLANATORY TRANSLATION

Seventy Imperative Commandments (No. 2)

16. And do good beforehand for your soul.
17. Observe prayer strictly and say your prayers in the most excellent form and stand up full of devotion to Allah.
18. O you who believe spend part of what we have bestowed on you to support the cause of Islam.
19. O you who believe, spend benevolently of the good things that you earn.
20. O you who believe, be careful of your duty to Allah with the care which is due to Him.
21. Hold fast by the cord of the covenant of Allah.
22. Hasten to obtain forgiveness from your Lord.
23. O you who believe, be patient, strive to excel in endurance, be firm and steadfast and be careful of your duty to Allah that you may be successful.
24. Surely Allah commands you to make overtrust to those worthy of them and that when you judge between people, you judge with fairness, surely Allah exhorteth you to what is excellent, surely Allah is hearing, seeing.
25. O true believers, obey Allah, obey the Messenger, and those who are in authority from among you.
26. And trust in Allah and Allah is sufficient as a Protector.
27. Ask forgiveness of Allah, surely Allah is Forgiving and Merciful.
28. O you who believe, be maintainers of justice, bearers of witness for Allah's sake though it may be against your own selves, or your parents, or near relatives; if he be rich or poor, Allah is nearer to them both in compassion.
29. O you who believe, fulfill the obligations (Respect all covenants, contracts, agreements and treaties made by you, and be faithful to your engagements.)
30. O true believers, be upright for Allah, bearers of witness with justice.
31. O you who believe, fear God and seek means of union with Him.
32. And strive hard on His path that you may be successful V-33.
33. Travel in the land then see what has been the end of those who rejected the Prophets VI-11.
34. Follow that which has been revealed to you from your Lord, there is no god, but He and withdraw from those who join other gods with Him. VI-107.
35. Call on your Lord humbly and in secret. VII-55.

36. Seek pardon of your Lord and be turned to him, surely my Lord's merciful and Loving. XI-90.
37. And persevere with patience for surely Allah does not waste the reward of the good-doers. XII-155.
38. Announce to my people that I am the Forgiving, the Merciful God. XV-49.
39. And be faithful in the covenant of Allah when you have made a covenant. XVI-91.
40. So when you read the Quran, seek refuge with Allah that He may preserve you from the accursed Satan. XVI-98.
41. Therefore eat of what Allah has supplied you, lawful and good things, and be grateful for the favors of Allah, if you are His followers. XVI-114.
42. Call to the way of your Lord with wisdom and goodly exhortation and have disputations with them in the best manner, (without adopting any harsh attitude), surely your Lord best knows those who go astray from His path and He knows best those who follow the right way. XVI-125.
43. Keep up prayer at the declension of the sun, at the darkening of the night, and the daybreak recitation, surely the morning/recitation is witness. (Observe all five prayers—at the noon, later afternoon, sunset before retiring and morning.) XVII-78.
44. Feed the distressed one and the needy. XXII-28.
45. O true believers, bow down and prostrate yourselves and worship your Lord, and do good that you may succeed. And strive hard in the way of Allah such a striving as is due to Him. He has chosen you and has not imposed on you any difficulty in religion which He has given. XXII-77.
46. And observe prayer and pay the poor-rate and obey the Messenger of God so that you may obtain mercy. XXIV-56.
47. Put your trust in Him who is the Everliving and dies not and celebrate His praise and He is well acquainted with the faults of His people. XXV-58.
48. Then set your face upright for religion in the right state—the nature made by Allah in which He has mankind disposed, there is no altering in Allah's creation, that is the right religion but most people know not. XXX-30.
49. Say: Travel through the land, then see what has been the end of those who were before you; most of them joined other gods with God. XXX-42.
50. Consider then the signs of Allah's mercy how He gives life to the earth after its death, most surely He is the quickener of the dead and He has power over all things. XXX-50.
51. Therefore do you bear with patience, surely the promise of Allah is true, and let not those who have no firm belief bother you. XXXIII-5.
52. Name them (whom you adopt to be your sons) after their fathers, this is just in the sight of Allah. XXXIII-70.
53. O you who believe, be careful of your duty to Allah and speak well directed words. XXXIII-70.
54. Harken to your Lord before there comes a day from Allah when there shall be no averting. XLII-47.
55. O our people accept the Divine Caller and believe in Him, He forgives you all your faults and protects you from a painful punishment. XLVI-31.
56. O you who believe, if a mischiefmaker comes to you with some news inquire carefully into it, lest you harm a people through ignorance and afterwards be sorry for what you have done. XLIX-6.

57. The faithful are brethren, therefore make peace between your brethren and fear God that you may obtain mercy. XLIX-10.
58. And wait patiently for the judgment of your Lord for surely you are before our eyes.
59. And celebrate the praise of your Lord when you rise. LI-48.
60. And in the night, give Him glory too and when the stars begin to disappear. LI-49.
61. Therefore turn aside from him who turns his back on our warning and seeks only this world's life. LII-29.
62. So make obeisance to Allah and worship Him. LIII-62.
63. O you who believe, fear God and believe in his messenger. He will give you two portions of his mercy and will bestow on you a light from within and he will forgive you and Allah is Forgiving, Merciful. LXII-28.
64. O true believers, when it is said to you make room for others in your assemblies, then make ample room, Allah will give you ample.
65. And when it is said rise up then rise up, Allah will exalt those of you who believe, and uplift those who are given knowledge to superior degree, and God fully knows what we do. LXVIII-11.
66. O you who believe, when you go to confer in private with the Messenger of God then offer something in charity before your consultation; that is better for you and purer; but if you have not the means, then surely Allah is Forgiving, Merciful. LXVIII-12.
67. O you who believe, fear God, and let every soul consider well what it has sent before for the morrow and be careful of your duty to Allah, surely Allah is well acquainted with what you do. LIX-18.
68. O you who believe, be helpers in the cause of Allah. LXI-14.
69. O you who believe, save yourselves and your families from a fire whose fuel is men and stones, over it are angels stern and strong, they disobey not Allah in what He commands them, but they perform what they are commanded. LXVI-6.
70. O true believers turn to Allah with a sincere repentance. LXVI-8.

Mormon Christians

Attempts are made every year by Mormon agents to lure hundreds of British girls to life of polygamy, from house to house in town and village they go, seeking to make converts of religiously-disposed young women, and to persuade them to emigrate to Utah, where polygamy is taught and practiced.

This fact is denied. But the Mormon "apostles" are as zealous today as they were in 1837, when the first party landed in this country and induced 2,000 British subjects to go

back with them to America.

Heber J. Grant, the present president of the Mormon church, had three wives. "I won my first," he says, "and then took a second and third, and loved them with equal devotion. It is true that occasional jealousies occur, but that happens in all families." President Grant succeeded in 1918 Joseph Smith, the sixth president, who had five wives and forty-two children, and died at the age of eighty." Apostolic Review—May 22.

من احاديث الرسول

SAYINGS OF THE MASTER PROPHET MOHAMMAD

Muslims will not enter into paradise and will not reach the tribe of virtuous until they shall have discharged their debts.

The prophet prohibited everything intoxicating and everything producing lassitude in the body.

Say what is true, although it may be bitter and displeasing to people.

Give the labourer his wages before his perspiration be dry.

Forgive thy servant seventy times a day.

Allah is pure and gentle, and loves purity and cleanliness and gentleness.

True modesty is the source of all virtues.

Be persistent in good actions and refrain from evil deeds.

The Worst of feasts are those marriage-feasts to which the rich are invited and the poor left out.

The rights of women are sacred. See that women are maintained in the rights granted to them.

Whoever throws himself from the top of a mountain and kills himself, is in hell fire. (Committing suicide is forbidden in Islam.)

Verily the just rulers will be upon splendid pulpits on the right hand of Allah; and both his hands are right.

No judge must decide between two persons when he is angry.

No one can ever eat better bread than earned by the work of his own hands.

Merchants of veracity and honesty will be raised up, on the day of Resurrection with the Prophets, the True, Righteous and with the Martyrs.

Whoever is humble to me for Allah's sake, may exalt his eminence.

Verily there are rewards for our doing good to dumb animals, and giving them water to drink.

Actions will be judged according to intention.

When a curse is sent against any one, it goes towards him and if he deserves it, it finds access to him, but if he does not deserve it then it returns to the sender and falls upon him. (So the habit of cursing is very dangerous. While cursing others you may be hurting no one but yourself.)

I know only what God has taught me.

Visions are of three kinds: Vision from God, vision from the angels and vision from the devil.

Every child is born according to God's plan, it is only the parents who make it a Jew or a christian or a Magian.

God is in the hearts of His believing creatures.

By him in whose hand is Muhammad's life, there is not a believer afflicted with calamity or disease, but God thereby causes his sins to fall from him as the leaves fall from the trees in autumn.

"Knowledge is the birthright of the faithful; they take it wherever they find it."

Allah! bless Muhammad and bless his descendents, bless his companions, his successors and bless his followers.

وَسَلِّمْ
صَلِّ وَسَلِّمْ

قال المسيح المحمدي

A PAGE FROM THE WRITINGS OF "AHMAD"
(The Promised Messiah and Mahdi)

The substance of my teachings is briefly as follows:

To believe in the unity of God; that He has no equals and no partners. To love and sympathize with your fellowmen; to practice righteousness and piety; to have nothing impure and evil in your thoughts; never to tell a lie or utter a false accusation; never to harm any one whether with word or with action. Do not ever commit a sin or give a loose rein to your passions. Be completely virtuous and utterly harmless; always remain sincere and loyal to the constituted Government, that affords protection to your persons and to your properties, and under whom you enjoy peace and liberty.

Let your guiding principle consist in an ardent desire to do good to mankind, while it must be your constant endeavour to keep yourself from all sorts of evil courses, and from intriguing; nor be in any way dishonest or fraudulent. Worship your God with all the sincerity of your hearts, with all the fervour of your soul. Commit not any injustice or embezzlement; take no bribe, nor make encroachments upon any body's rights, and nor show partiality. Shun sedulously all bad and disreputable society, do not cast lustful glances, nor listen and countenance back-biting. Be every one's well-wisher, no matter of what creed, colour, or nationality he may happen to be. Give a wise and good counsel to all, and let not those who are bad, wicked, licentious and dissolute, have access to your society. Eschew all manner of evil and practice all that is good and useful. Let your heart be ever free from all thoughts of deception, and your hands unstained with injustice, and your look always down cast. Incline not to evil, and nor be mutinous. Strive with indefatigable assiduity to win the favour of your God, for it is in this that all piety and all salvation consist.

Bear this well in mind, that God reveals Himself only to him who seeks Him with a true and loving heart. He unveils Himself to none but him who consecrates himself wholly to Him. It is only in a virtuous heart that He enthrones Himself. He speaks through that mouth alone which never tells a lie, which never utters a bad word, and which never indulges in a frivolous talk. In short, the supernatural manifestation of His power takes place only when a man has so completely subdued himself that he never does anything except to carry out the will of his Lord.

"Whoever does not take my words lightly but listens to them as serious advice, shall meet with certain success. Come to the Judge, therefore, and repent of your past deeds. Believe what I say to you to be a benefit for yourself; in it lies my happiness and yours. Whoever accepts this advice shall see better days. The Lord shall deliver him from all affliction and save him out of all his troubles and mend his broken heart. I am certain and my judgment assures me that all these afflictions are due to the sinfulness and transgressions of men, and God has justly sent them upon this generation, as He sent upon those of past times. Walk in the paths of Divine pleasure and depart from all manner of evil and wickedness, and then shall you be saved from an ignominious death. I fear lest the plague should enter every city and every inhabited corner of the country and swallow up every soul, consume every pasture and dry every

spring of water. Do deeds of righteousness and charity and give alms to the poor, and you shall surely be saved from destruction. Throw away garments of pride and luxury and arise from the drowsiness of sleepers, say your prayers in company with those who stand and bow in reverence to God. Seek deliverance from the affliction with perseverance, prayer and charity and God will forgive your iniquities and deliver you from every affliction. Then being freed from every error you shall see the mercy of God. I have spoken to you as the inspired ones of God did speak and ere long you shall know the truth of my words."

LISTEN TO WHAT THE LEADER SAYS

Extracts from the Sermons, writings and table-talk of His Hazrat Mirza Basheer-ud-Din Mahmud Ahmad, the second Successor to the Promised Messiah and the present head of the Ahmadiya Community, established under the Divine Authority to unite all under the one Banner of Islam, and utter obedience to Allah, the One.

"Is not Islam the only religion in the world which thirteen hundred years ago, in the prevailing darkness of the seventh century society, laid the foundation of a new social order the like of which has not been imagined by the most advanced thinkers of the twentieth century?"

"Islam holds up before humanity such a high ideal of life, the adoption of which would save them from all sorrows and enable them to lead a heavenly life on this earth."

"God has assigned it as a duty of the Mussalmans that they should carry the message of Islam to all the corners of the earth."

"Know it for certain, that Islam contains within itself a most powerful force of attraction and the decree has been passed by God that He will spread it all over the world and to this end He has already sent to the world His accredited Messenger."

"Islam is God's appointed religion and the Holy Quoran is the word of His mouth. It is therefore impossible that Islam will be destroyed by the weak hands of men, specially of such men who believe a weak mortal to be their God and prostrate themselves in worship before him. In reality all these mischances are due to the Muslims' neglect of Islam."

"The most important fact relative to the advent of Islam, is the significance embodied therein that it marks the opening up by God of new doors of spiritual advancement, and that consequently the human race as a whole must continue converging toward this focal point till ultimately it comes to be merged in **one single Brotherhood** worshipping the one true God. And this constitutes the end of human life."

"God raised one Prophet (the master-Prophet Muhammad) for all."

"One common college has been thrown open for all mankind."

"Man was not created without purpose. Religious quarrels arise because men depart from religion. Religion is very needful because without it man cannot fulfil his purpose. Matter develops into spirit and spirit into eternal life. Heaven for those who develop Divine love. Hell is the painful process of cleaning the spirit of the dross of matter. Ultimate salvation for all,—that is the purpose of human life."

"The world has seen many prophets, for all of whom we entertain the highest regard. We bless them because they were beloved ones of God, and hence also beloved of us. God granted them honour, so we honour them, though we may not know their individual names. The Holy Quoran speaks about them generally."

"But in spite of this admission we entertain the opinion that Muhammad was the foremost and the leader of all great men, who ever lived, whether Nabis or Non-Nabis, whether Rasuls or non-Rasuls, living in any country or speaking in any tongue."



AT THE FEET OF THE MASTER
(Reprint out of a photo taken in 1901)

Mufti Muhammad-Sadiq, sitting at the feet of the Prophet Ahmad, the Promised Messiah and Mehdi. The Prophet is mentioned as the "Righteous" from the East in the Bible (Isiah 41-2). And again his disciple sent to America is named "Sadiq," which is the Arabic and Hebrew word for "righteous."

Mufti Muhammad Sadiq—born at Bhera, 13 January, 1872; father's name, Mufti Inaetullah; mother's name, Faiz Bibi (May Allah bless their souls); educated in Government High School of Bhera; married Inam Bibi, 1889; sons—Muhammad Manzur, 1895, Abdus Salaam, 1899; Abdul Momin, 1909; and daughter, Saeeda, 1906. Initiated into the Ahma-

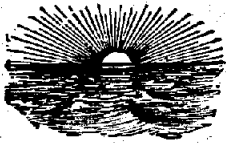
dia Movement winter 1890-91. Teacher, Columbia High School, 1895; clerk, accountant, General's office, 1896; teacher, Qadian High School, 1901. Superintendent, Faan-ul-Islam College, Qadian, 1903; Editor, Badr Weekly, 1905-1913; Ahmadi Lecturer in India, 1914-1916; Ahmadi Missioner in London, 1917-1919; First Moslem Missioner to America, 1929. Member of Royal Asiatic Society; Associate of Societe Internationale Philologie, Sciences et Beau Arts, Fellow of the College of Physiology, Fellow of the College of Chromatics (London), Doctor of Literature (L. J. University, Chicago); Doctor of Divinity (Metaph. Dis. Coll., St. Louis); Doctor of Oriental Sciences (Or. Univ., Washington); Doctor of Law (Oskaloosa College); member of the Press Congress of the world.

THE TURK

As depicted by the Famous Author,
F. F. Knight.

There are no handsomer people in Europe than the Turks, for here the crossing of many virile breeds has resulted in the development of a very fine race of men. . . . Gentleness and humanity are among the most marked characteristics of the Turk.

. . . Of his kindness and charity in his dealings with his fellowmen there can be no doubt. In no European country are animals treated so kindly as they are in Turkey. A Turk never ill-uses his horse or his ox or his domestic pets, and the wonderful tameness of these creatures in Turkey testifies to this good trait. . . . There is no need for a society for the prevention of cruelty to animals in a Turkish town. . . . There is no degradation of women in Turkey. . . . English Turkish ladies have told me how refined, charming and—in these latter days—well educated they are. . . . The constant and deep veneration which a Turk entertains for his mother through life belies the nonsense that is sometimes talked concerning the condition of the woman in Turkey. The Turkish woman, too, respected and trusted, is much freer than most people in this country (England) imagine, and, as I shall explain later on, the revolution largely owed its success to her brave co-operation.



THE MOSLEM SUNRISE

شمس الاسلام

No. 6

October, 1922

Note—Volume 1 closes with this number. Volume 2 will start with the one to be published in January, 1923. As it has been decided that our Magazine "The Review of Religions" be amalgamated with "The Moslem Sunrise"—therefore the name of this magazine will in future be

The Moslem Sunrise
and
The Review of Religions.

شمس الاسلام و تحقیق الاديان

It will be published every month and subscription rates will be announced with the first number of Vol. 2.

POOR JOHN

John was born and brought up in a good church-going Christian family. His parents were religious and they took good care of John to promote his growth and development in the belief and dogma of the death of Jesus on the Cross "to pay for our, yes, OUR sins, my and thy sins—Oh! only if you believe. Hallelujah." Even when he was a tiny little baby his good mother used to carry him in her arms to the church on some of the Sabbath days, because the dear old lady was wise enough to know that the voices which fall on baby's ear affect his future life. Thus Sunday after Sunday, week in and week out, John heard hundreds of the eloquent sermons from the pulpit making during the succeeding years his belief firm in the only way of salva-

tion through the blood-bath of the lamb which was being given free to each and all. John was happy, because he knew that his sins were atoned for by Jesus, and as he was baptized in that faith he was not to be afraid of any punishment for sins to which the heathens were liable. John had a tender heart for those unsaved, but his ecstasy of joy was boundless in the thought of having the gift of living right among the people who were all his fellow-believers in the atonement made by the Lord, as his was a christian town, where no Jew or Turk was even in sight. The rulers and the ruled, the employers and the employed, the merchants and the Government officials, the lawyers and the doctors—all in that little town were believers in the doctrine of the blood-atonement. "What a heavenly kingdom," John used to say, "we have here in this little thorough Christian abode." Thus the time went on fine, till one day it happened that he was tried by a strong evil temptation which he could not conquer. So poor John, after all, being only a man, failed under the burden and committed a sin. We would not like to state here the details of his sin, suffice it to say that it was a punishable crime under the Law of the Christian land. He knew he was doing wrong, but his one consolation was that he was washed whiter than snow in the blood of the lamb, which was R.F.D. however. Yet in which belief he had his firm faith and whole trust. The lamb had already paid the price for me, sin had already been atoned for. "No one could touch me," said he, meditatingly in his mind, "because Jesus had already paid the price for me, yes, for me, and all of my sins—Hallelujah." How great was the astonishment of John, when Mr. Policeman, the Christian (instead of saying, "Cheer up, John; your sin has been paid for by Jesus.") came forward, arrested him and took him to the Court, where he saw the very Pastor of his church giving evidence against

him, and the Judge and the Jury, consisting of the good Christians living in the heavenly kingdom of that little Christian town, all giving their "verdict of guilty against John and announcing him as being liable to the punishment by imprisonment in jail for a certain period. Then John made a short speech, saying: "Of course, I have committed a crime and I confess it. I never meant to do such a thing, but man is weak and it was my fall. This is my only sin, as far as I know. But, if Jesus has died for me, as you all believe, and if he has taken off the burden of all my sins, including this, why should I be punished for this one sin? Was Jesus not punished for my sins, or is it just to punish two persons for one and the same sin, first my Lord and then me too? When the Lord has paid the price for me, why am I being forced to pay the same price again? Had my arresters, the Judge, the Jury and the Jailer been all non-Christians—Turks or Jews—I would have perhaps thought different; but under the present circumstances I cannot understand why you folks, all around here, the group of the good Christians, including our Pastor and Preacher himself, are going to inflict punishment on me, quite ignoring the well-known fact that my sin has already been atoned for! Were all the sermons on the atonement mere sham shows and hollow drums? As long as I lived quite a sinless life and committed no sin I really was in need of no savior or Heavenly Lawyer or atoner. This is the first time in my life that I have committed a sin, and I am now in want of the atoner to come to my help. If Jesus is powerless now to save me from being punished, then he has been and will always be powerless and the stories of his atonement are mere fairy tales and false fabrications of the Preachers." (Alas, what Fools these mortals be.—Shakespeare.)

Poor John's appeal was very pathetic and to the point, and the Judge, Jury and all were very sorry, but they

could not redeem him. They all knew well in their hearts that Jesus' atonement was no good, at least in this life—maybe it would help them in the next. However, if the man is the same and Jesus is the same and sin is the same here and in the next world, that which could do nothing in this world would not be able to do anything in the next.

When John entered the Jail he found there a whole lot of people imprisoned like himself. At first he thought they were all non-Christians, but when he mixed with them, talked to them and heard their stories, gradually he found out that they were all Christians, being punished by the Christians for all kinds of sins done by them. Crimes of malice, assault and murder, crimes of greed, theft, fraud, misappropriation, robbery, forgery, and crimes of lust, the result of ungovernable passion—all were represented there. Not a single sin there was on earth, small or great, that was not committed by some Fooled Christian, and not a single punishment there, either small or great, that was ever referred to the atonement of Jesus Christ. Thus John was at last taken out of the delusion and from the living facts all over the world he at last became well convinced that the Atonement of Jesus is a Theory which never came into practice for the last 1900 years, that it has no effect at all anywhere, that it has never saved anyone from sinning or from the punishment for their sins and will never do so in the future. Thus John learned the truth but at the cost of a high price.



CHRISTIAN TOLERATION!

Thirty lynchings of Negroes by white Christians were recorded in the United States during the first half of 1922. Some burnt at stake, others put to death. These are the wonderful acts of the meek lambs of Jesus. After all a tree is known by its fruits.

JESUS AND THE MODERN CHRISTIANS

A new serial story from the pen of the famous novelist, Upton Sinclair, is appearing in Hearst's International. It is the story of Jesus in the modern life and illustrates what Jesus will say to the Christians of the day if he appears among them and how will the Christians treat him. We give below a few sample lines out of it. It is only a fiction, but well shows which way the wind blows:

1. What the modern Christians say of Jesus among them. "An anarchist plotting to let loose the torch of red revolution over this fair land."

"A vile, perverted creature."

"A wolf in sheep's clothing."

"We shall be much mistaken if the order-loving and patriotic people of our Christian community do not find a way to stamp their heel upon this vile viper before its venom shall have poisoned the air we breathe."

2. What Jesus says to the modern Christians (especially Christian ministers): "Ye have built a temple to Mammon and defile the name of my Father therein."

"My house shall be called a house of prayer, but ye have made it a den of thieves. He that steals little is called a pickpocket, but he that steals much is called a pillar of the Church."

"The theologians and scholars and the pious laymen fill the leisure class churches, and it would be all right if you were to listen to what they preach, and do that; but don't follow their actions, for they never practice what they preach. They load the backs of the working classes with crushing burdens, but they themselves never move a finger to carry a burden, and everything they do is for show."

"Woe unto you, doctors of divinity and Catholics, hypocrites! For you shut up the kingdom of Heaven against men; you don't go in yourself and you don't let others go in. Woe unto you, doctors of divinity and Presbyterians, hypocrites! for you foreclose mortgages on widows'

houses, and for a pretense you make long prayers. For this you will receive the greater damnation! Woe unto you, doctors of divinity and Methodists, hypocrites! for you send missionaries to Africa to make one convert, and when you have made him he is twice as much a child of hell as yourselves. (Applause.) Woe unto you, blind guides, with your subtleties of doctrine, your transubstantiation and consubstantiation and all the rest of it; you fools and blind! Woe unto you, doctors of divinity and Episcopalian, hypocrites! for you drop your checks into the collection-plate and you pay no heed to the really important things in the Bible, which are justice and mercy and faith in goodness. Woe unto you, doctors of divinity and Anglicans, hypocrites! for you dress in immaculate clothing kept clean by the toil of frail women, but within you are full of extortion and excess. You blind high churchmen clean first your hearts, so that the clothes you wear may represent you. Woe unto you, doctors of divinity and Baptists, hypocrites! for you are like marble tombs which appear beautiful on the outside, but inside are full of dead men's bones and all uncleanness. Even so you appear righteous to men, but inside you are full of hypocrisy and iniquity. (Applause.) You are the children of those who killed the good men; so go ahead and kill us, too!"

According to a statement of Gen. Booth, head of the Salvation Army, his officers in China have been buying young Chinese girls at something like \$7 each.

The Salvation Army chief addressed a great meeting of the army in the Central Hall, Westminster, London, stated that in the districts of China where famine was raging the officers were buying young Chinese girls and had already bought 100 of them from their parents. They were anxious to buy more but the cost of maintaining the girls was too great so the general appealed for funds to help the work.

BRIEF REPORT OF THE WORK IN AMERICA

Al-ham-do-lil-lah! God be praised, that the Mosque is now complete with its Dome outside and Arch and necessary furnishings inside. A picture of the Mosque and Mission House is given on page 126 of the Magazine. We are thankful to our Ahmadi Brothers in India for the prompt remittance of their share of donation to the Mosque and to the Brothers here who have helped and are still helping towards the expenses of the Mosque and the House. Since the last magazine was published I have delivered many lectures in different churches and halls in the city of Chicago in addition to our regular meetings now held in the Mosque. Thanks are due to Attorney H. Wilcox, Lady Marion, Rev. Thomson, Mrs. Maddox, Mrs. Huegl and other workers for allowing me to use their halls and churches for lectures and talks. The correspondence during the last quarter was carried on to the extent of about 400 receipts and 3,500 dispatches. Hundreds of leaflets were distributed by hand in the city.

Missionary epistles were written on behalf of the Ahmadi order in America and some literature sent to many celebrities including (1) Dr. Nehemiah Boynton of the World's Alliance for International Friendship through the Churches, (2) Stinnes, the famous German financier, (3) Shaikh-ul-Islam Haidry Zade Ibrahim Effendi of Constantinople.

CABLE ADDRESS.

Our short address registered at the Chicago Telegraph Office is "Almasjid-Chicago." Any cablegram from India or any other country with these words will reach us safe *Yusha-Allah*. Full address is not necessary in telegrams and cablegrams.

الذين اعتنقوا الاسلام حديثا

NEW CONVERTS

Since the last report published in THE MOSLEM SUNRISE for July, 1922, the following ladies and gentlemen have accepted Islam and joined the Ahmadi Movement. Their new Moslem names are given along with their old American names.

Mr. Thomas Haynes (Abdul Kadeem)
Mr. Eddie Buford (Ibn Deen)
Mr. G. Gray (Islam Deen)
Miss Elsie Green (Sleema)
Mrs. Ruth Proctor (Hameeda)
Miss Elma Pope (Kubra)
Miss Helen Pope (Sughra)
Mr. Pope (Kabeer)
Mr. James Conwell (Abdullah)
Mrs. Emma Feliciq Conwell (Amatul-lah)
Rev. J. H. Gibson (Imad-ud-Deen)
Mr. James H. Daniels (Abdul-Qadir)
Miss Annabella Ross (Amina)
Mrs. Virginia L. Clarke (Rasheeda)
Mr. John Sanders (Abdur-Raliman)
Mr. Robert Lee Whitsett (Abdul Kadeem)
Mr. Charles Pelusa (Akhtar)
Mr. Otto Gall (Akram)
Mrs. Mattie Brown (Haleema)
Miss Boulus Moroon (Noora)
Mr. Denzil Carr (Abdullah Omar)
Mr. F. J. E. Blackwood (Hilaw)

PRESS NOTICES

(1) An Editor of The Chicago Defender attended one of our Sunday meetings and wrote a one-column report in his weekly Defender August 19, 1922. Not being well-versed in the Oriental thought, he made some mistakes as all the westerners do while writing on the East. (a) I am named by him "Prophet Sadiq" while according to the Eastern Religions every teacher is not a prophet. Prophets are only those who are ordained and named by God as such. (b) We make no difference among the Prophets as regards their having been raised by God to bless the humanity. We have to believe in and honor and respect all of them. But there are ranks among the prophets, some excel the others as

is written in the Holy Quran and the Master-Prophet Muhammad^ﷺ excels all of them. However the report is as follows:

THOSE WHO'RE MISSIONARIES TO CHRISTIANS

Prophet Sadiq Brings Allah's Message Into Chicago and Makes Proselytes

By ROGER DIDIER

"Salaam, brother!"

The prophet interpolated a responsive "salaam" in the course of his lecture and continued his reasoning for and against Christianity, his eyes searching the while for a convenient and comfortable seat for the new or late comer.

A score of worshippers were all ready gathered in the newly-domed "Mosque" of the Ahmadiya Moslem mission at 4418 Wabash avenue, and Dr. Mufti Muhammad Sadiq, pastor, prophet and proselytizer, calmly discoursed on the evident inconsistencies of the Christian faith. Dr. Sadiq looks his part, having the appearance of a brown-skinned Jew, cast in a slender mold, with side-burns that grow into a flowing beard of gospel likeness. His brow is narrow, but high; the eyes, brown, clear and alert; the nose, large and dominating, as with Jews of the older type, and a white moustache covers the ample lips, which are a long way from the top of the head and sit securely on what suggests itself as a square and model chin.

The prophet wears a green baize, full-length jacket with scarlet red lining, military collar and slits in the sides at the belt that suggest pockets. It is not fastened, nor has it fastenings, and within it can be seen the pastor's perfectly good American collar clinging to an indifferently tied cravat of green with gold designs. On his head he wears a skull cap with symbolic markings; on his body, a black-striped white shirt; on his limbs, black trousers, and on his feet, slippers.

He addresses his remarks to a non-descript audience that fills you with awe. Yonder in the corner a huge brown individual wears a ferocious scowl that he manipulates to suit the tenor of the prophet's observations. Near him is a Hindu, named Bennett, who mixes a light laugh with derision as Christianity receives a setback from Sadiq's wisdom. Bennett's arm hovers over the heads of two Hindu children, both under 7, who listen for a while and then

go to sleep just like any other children. Next to them is one of India's finest looking young men, a former student at the university in Calcutta, who is now taking dentistry in the State university in Iowa. At his side is another Mr. Sadiq, young, strong, intelligent and sober looking. He is fair, has sandy or reddish hair and comes from Russia.

All the audience has adopted Arabic names. One man is introduced to me as "Ishmael." He is very much like Mr. Sam Johnson of Georgia, and the woman beside him might easily be Johnson's wife, Eliza. There is the very dark Mr. Augustus, who used to belong to St. Mark church in this city, but who now sings a pretty Arabic prayer and acts rather sphinx-like. Half a dozen Garvey cohorts are counted, one in his resplendent uniform. There is one pretty yellow girl and another not so pretty.

Starting the service, Prophet Sadiq has had a prayer to Allah played on a Christian victrola with no untoward results. This is followed by the St. Mark Mr. Augustus (Bro. Abdul Hakeem) delivering himself of a 5-minute supplication to "Allah Be Praised." As he sang in a rich voice he held an open hand over his right eye in the manner of an American soldier saluting. As near as could be told by the expression of the rest of the audience, he did well.

To deliver his broadside Dr. Sadiq planted himself rather leisurely against the wall behind the table at which he sat. His small, fine hands had just ceased fingering a handsomely bound copy of the Koran. Resting against the wall, he folded his hands and began. There is but one God, said he. All the others are mere prophets, including Jesus. Mahomet was the last and the equal of the others. None is to be worshipped, not even Jesus or Mahomet. Only God, the one God, must be served. The Trinity is an illusion—the word is not found in the Christian Bible and its principle cannot be sustained. God created all races, all colors. The Mohammedan faith makes no difference between race or class. One of Mahomet's trusted followers, the chief Muezzin, was an Abyssinian, brought from slavery to the royal household. The sultan had no special seat in the mosque. All worshippers are equal in the sight of God. The Koran is the unadorned word of God; the Bible is much the word of man. Mohammedanism is practical. Christianity is not. Some of these "truths" the prophet drove home by standing up straight and pounding his little table.

When he was finished, members of the mission spoke. The university student talked brilliantly of India, Christianity, the Turks, the Armenians. The Garveyite (Mr. James Conwell—Bro. Abdullah) in uniform gave sententious utterance to much mangled history of Africa and the seven

seas. A tall and buxom woman (Mrs. Joseph—Sister Saeceda) flayed Jesus and was tolerated, but not endorsed.

The meeting ended when all had rehearsed the new names and Pastor Sadiq had slipped a nice collection into the slits of his jacket, proving that they were pockets after all. These services are held every Sunday evening at 8 o'clock in the dome-covered house and Mosque at 4148 Wabash avenue.

(2) The following communication was sent to Grand Rapids daily in reply to an article against the Moslems.

WHY MOSLEMS?

For centuries past Asia Minor has been the hearth and home of the Turks. According to (Sevres Treaty a part of Asia Minor was given to the Greeks. The Turks resented that badly and fought against the Greeks, while the latter marched in there to occupy the land. The fighting line between the two nations has been swerving East and West. Every time the Greeks could advance successfully they burned the resisting villages and murdered the inhabitants and vice versa. This war is being waged between two nations, Greeks and Turks. There is no question of religion in it at all. Many a time Mustafa Kamal Paha has wired to the protesting heads of the Christianity that all Christians in the country under his rule are as safe as Moslems and Jews. No one is persecuted for the sake of his religion. But those who rebel against the government have to suffer, to whatever nationality they belong. Under these circumstances it is quite wrong to call the Samson Massacres (even if the news is right and unexaggerated) as the Moslems killing Christians and thus to make it a religious question. Islam never taught killing for the sake of the faith. "There is no compulsion in Faith," says the Moslem Bible, "Al-Quran." Ahmad, the latest Prophet of Islam, directed by Divine revelation, proclaimed that no religious wars were allowed.

(Dr.) Mufti Muhammad Sadiq,

First Ahmadi Moslem Missionary to America, 203 Hall St., Grand Rapids, Mich.

(3) Cleveland Plain Dealer, dated Aug. 2, 1922—"Mohammadanism is gaining in the United States as a result of the work of Missionaries now active here. There is the Muhammadan Mosque at Highland Park, a suburb of Detroit (and one in Chicago too.—Ed.). The Missionary work is under the direction of Mufti Muhammad Sadiq, who came here from India."

(4) Pittsburgh Daily has devoted a whole page to my picture and a long article

on our Moslem Mission work in this country.

(5) Chicago Tribune of Aug. 22 prints my photo and writes: "Mufti Muhammad Sadiq, Moslem Missionary, who is directing work of spreading the Mohammedan faith in America. Since coming to this country from India he says he has won many converts. He has established a magazine which explains the supposed superiority of the Mohammedan faith over Christianity."

In addition to the above, short articles have appeared in Detroit News, Springfield Daily and some other papers.

AHMADIA NEWS ABROAD

The various activities at the Headquarters (Qadian-India) are all in good progress. Our weekly *Alfazi* prints a large list of new members every week. His Hazrat, the Khalifa-tul-Masih, has been busy in writing an Epistle addressed to His Majesty, the Amir of Afghanistan. Brother Abdullah Allahdin, the famous editor and author of many books for the Movement, has recently secured three more new converts to Islam. His Hazrat, the Khalifa-tul-Masih, has not been enjoying a very good health, but for all this he continued working strenuously for the cause of Truth just the same.

Maulvi Muhammad Din, B. A., late manager of Ta'lim-ul-Islam High School Qadian and editor of *Review of Religions*, has been appointed to work in this country and is expected to reach here in the month of October, 1922. He has been living at the Headquarters of the Ahmadi Movement and studying and practising the Sacred Knowledge under the directions of the Promised Messiah and his Successors for more than twenty years and is thus a very fit person for the Mission work abroad. May Allah help him and make him successful. The result of our Qadian High School examination in the number of successful candidates has been very good, which evinces the diligence of the Head Master, Qazi Abdullah, and his Assistants in the teaching work. The Punjab University has granted the title of Maulvi Fazil (Honors in Arabic to three more students of our Divinity School this year.

Our Missionary in London, England (Maulvi Mubarak Ali), helped by his young voluntary associates, delivered the message of Truth to many of the celebrities in England, including the various Foreign Ambassadors, and delivered several lectures in the open public Park and in the Mission House. One of his recent converts from the English people is Mr. Sydney Blashill. Bro. Azizud Din during his commercial tours in the British Isles loses no opportunity to deliver the Message of Islam to those he comes in touch with, and Messrs. Augusto, Khalid, Zubair, Allahdin and Chaudhry devote all the time they can spare from their studies to the work of God and His Holy Prophet *Ju-zaw-ho-mal-law-hul-khair*.

Professor A. R. Nayyar is busy in educating his vast and widespread fold of African Ahmadi Moslems and has published a very useful short and pithy circular, named "What Is the Ahmadiya Movement?"

Maulvi E. R. Hakeem, our Missionary in Gold Coast, has secured 117 new converts to Ahmadiya Movement.

The Message (published weekly at 30 Short Rds., Colombo, Ceylon, subscription \$2.00 per annum) of June 28 has among others a very interesting article by Ali Muhammad Abdullah, a civil service student in London.

Shaikh Mahmud Ahmad has started his work at 19 Shara Khairiat street, Cairo, Egypt.

Mr. H. Musa Khan has been doing good work in sending communications in favour of Islam and Ahmadiya Movement to the periodicals of Australia at the average rate of one every day. He names his articles as Moslem Sunshine, and as he informs us in his letter dated July 11, 1922, he had sent up fifty-one communications up to that date. He had also a strange experience of giving the Message to the original inhabitants of Australia where, lying sick in a forest camp, he was miraculously helped by Allah and enabled to return to Perth in better physical and financial

conditions. His address is G. P. O., Box 305, Perth, West Australia.

The I'd celebrations in our London Mosque have been reported by London Press as complete success. We quote the following lines from Southfield Boro News of London, dated Aug. 11, 1922, and West Africa of June 3, 1922:

Id-ul-Azha or the Muslim festival of Sacrifice was celebrated at the Ahmadiya Mosque, Southfields, on Friday. Prayers were offered in the garden behind the Mosque at 11:30 a. m. The Imam gave a sermon in English, in which he compared the Islamic idea of sacrifice with the Christian idea of atonement.

A Spanish lady, student of the London University, joined the fold of Islam, and in a neat little speech gave her reasons for her conversion. The visitors were treated to luncheon with Indian dishes, and with tea in the afternoon.

His Excellency Sirdar Abdul Hadi Khan, the Afghan Ambassador, the Afghan Consul, and their staff, members of Riff (Morocco) delegation, Prof. H. M. Leon, Madame Leon, and many other ladies and gentlemen came in the afternoon.

A meeting was held at 5 p. m., in which the Imam or head of the Ahmadiya Islamic Mission in London read his annual report. After that Mr. M. B. Janjua, barrister-at-law, gave a lecture on "Islam and Socialism," in which he contended that no real socialism existed before the advent of the great prophet (Mohammad^{sw}), and that Islam was the only cure for Europe's unhappy groping after a Socialism that was based on a true religious foundation.

The Afghan Minister, the President, Mr. W. H. Owen, President of the National Secular Society, and several other gentlemen spoke in appreciation of the work of the London Ahmadiya Mission. A Riff delegate also spoke, and expressed his pleasure to meet Moslems from different parts of the world.

In a sermon Mr. Mubarak Ali reminded his hearers of what the last of the great prophets of the world, Mohammed^{sw} of Arabia, had laid down for Islam: that the festival observed by the Moslem at the end of the lunar month which began this year on April 28 and ended the previous day, was for self-discipline and hygienic reasons. During the month of fasting Moslems were strictly enjoined to lead a good life. The object of this was to prove to a man that if he could practice and lead a good life for one month, he could lead a good life for the rest of the year.

Mr. Mubarak Ali stated that this movement was destined to be the salvation of

India in the near future, for it was welding the Hindu and the Moslem neighbors for a thousand years who had never really come together before. Ahmad's message had a deep significance for India and the world. The highest ideal for India was not political freedom. Ahmad's was a spiritual message. India was an epitome of the world, and it was not for nothing that so many races and communities met there. Islam had received a great impetus from the Ahmadiya movement.

Some explanation of the origin and strength of the movement, which is spreading all over the world, will not be out of place here. Its founder was Hazrat Mirza Ghulam Ahmad, who, the promised Messiah, died in 1908. The movement began in the Punjab. Ahmad lived as an unassuming man, with about 400,000 followers, chiefly in India—the northwestern parts. Today there are probably 500,000 members in the movement, but the number is steadily growing. Ahmad's first successor was Hazrat Maulvi Nur-Ud-Din. He died in 1914. Today Hazrat Mirza Besheer-ud-Din Mahmud Ahmad is the head of the Ahmadiyya community.

What is he like, then, the high priest of truth and piety, who represents the Ahmadiya movement today?

In a small peaceful town, increased from a small village, owing to the prosperity of the movement, some 11 miles northeast of Batala, Punjab, lives the social and religious reformer. The road to Qadian is always crowded with pilgrims, come to pay homage from all parts of the globe. What Jerusalem is to a Christian or Benares to a Hindu, that or more is Qadian to an Ahmadi.

Imagine the head of the movement, seated on a small patch of carpet. He is in neat and simple dress. His head is bent, his eyes are half closed. He lifts up a majestic head. You see a face half pleasant, half prophet-like. Sympathy thrills in his voice. His manner is meek. Yet he is wise. That is the leader of the movement, distinguished by its discipline and organization.

The word Islam means the pure, divine, intelligent existence. In Islam no church has ever had seats reserved for anybody. If an African or a European entered first, and took the front seat, the Sultan, if he happened to follow, would not think of removing him from that seat. "I tread under the feet the racial prejudice," said the Prophet Mohammed^ﷺ. Arabic is the common language of all Moslems, and Moslem is not the name of a particular exclusive nationality. He belongs to no one country, and he knows no distinctions of color.

While a great deal of misconception exists regarding the Ahmadiya movement in Islam—chiefly among those who will not trouble to understand it, though a well-

known writer the other day dragged in Islam when considering the fate of Turkey—there is nothing concerning it that cannot be grasped. It is of supreme importance, however, to appreciate that Ahmadiya is a religious movement purely, having nothing to do with politics. Its adherents do not eat pork or drink wine, and they follow the religious observances imposed by the Master-Prophet Mohammed^ﷺ. Its headquarters are at Qadian, Punjab, and there are branches all over India, Burmah, Ceylon, China, Australia, Mesopotamia, Persia, Arabia, Egypt, East Africa, Mauritius, West Africa, England and the United States.

In West Africa, from where it is understood, the movement arrived here, the branch is at Saltpond, with Professor A. R. Nayyar, Phil.B., as missionary; in Lagos, at 62 Bangabose Street; and in Sierra Leone. During the last 12 months 16,000 people in West Africa have joined the movement. It is one of the articles of faith that members of Ahmadiya should obey the laws of the country in which they live.

The last-named fact explains much concerning the welding of Hindu and Moslem in India under Ahmadiya—and the ideals of the movement—that the Mohammedans of India before Ahmad did not recognize the prophets of the Hindus. Ahmad taught them differently. This paved the way for the unity of Hindu and Mohammedan on a spiritual basis and led to the extension of the movement to Britain. All the followers of Ahmadiya devoutly believe in the prophecy of Ahmad that Islam will spread to all parts of the world and eventually become the predominant religion. The important thing is that the Ahmadiya movement in Islam teaches the highest ideals—peace, submission to the will of God. Islam is the name of the religion of Mohammedans, who do not regard Mohammed^ﷺ as a god, but as a man, a prophet. Nor do they call themselves Mohammedans, but Moslem.

AL-BUSHRA

We have now on our table the first four numbers of "Al-Bushra," the first English weekly started at Qadian (Punjab-India). It is full with the readable, interesting matter, Friday Sermon and the table-talks of our Blessed Leader are very instructive features. Subscription \$4.00 per annum. We strongly recommend it to the Moslems and the Seekers of truth in this country. The subscription can be sent to the office of the Moslem Sunrise, 448 Wabash ave., Chicago, Ill.

WE MUST CO-OPERATE

(Interesting statement by the Australian Muslim Brother Mohammad Abdul Haqq—(Charles F. Sievwright) regarding the Ahmadia Movement in Islam.)



MUHAMMAD ABDUL HAQQ
C. F. Sievwright

In the Review of Religions published at Qadian, India in the issue of April, 1906, No. 4 of Vol. 5 there appeared a contribution from my pen telling the story of my experiences and belief after 10 years in Islam. I explained how, in my 34th year of age, on the 23rd March, 1896, I was led to investigate the Islamic Philosophy, which became the means of converting me from Orthodox Christianity to the natural Religion of which the Holy Prophet Muhammad^ﷺ was the Founder. I may here inform the readers of the present day "Moslem Sunrise" as I did those others to whom I addressed my statement in 1906, similarly; "That I am not a Muhammadan in a ra-

cial sense but am a True Believer of Muhammad^ﷺ's Religion. When I visited India in 1903 as the accredited Representative or Commissioner of the British and Indian Empire League of Australia, to present a petition to the Indian National Congress at its annual Conference at Madras held in December of that year, my Mission was also for the purpose of completing my Muhammadan Education by means of a tour through Islamic countries en route to Madras. As well as to explain the cruel operations of "The white Australia policy" and the Restrictions of the Alien immigration Act that had been created a Constitutional Law by the Common Wealth Government of that Country.

To tell you of the result of that historical journey on my part to India would be impossible in these columns for the incidents of that wonderful Mission, if published, would fill a great volume. And amongst which much could also be related in regard to my personal visit and sojourn, whilst in the North West Provinces, at Qadian in the Punjab—and how I met the Ahmadees and conferred with the Promised Messiah Ahmad (the peace and blessings of God be upon Him for all he suffered for Islam's sake; as every Christ must also suffer who lays down his Life for his Friends).

I saw him in his yellow garments as was prophetically foretold he should wear indicating sickness, which later I also found him failing under them—notwithstanding all that his loving Disciples did to alleviate it.

What my feelings were towards the Good Man beforehand when I was warned against him during my journey through the Far East

(either to Doubters or Suspicioners) were removed entirely at Qadian. Spirit perception of the clear fulfilment of the prophecies of the Promised ONE gave me certain proof of their Divine origin. This meeting with GHULAM AHMAD in Qadian in the year 1903 was a wonderful proof of the truths of Islam, that words which had been uttered thirteen hundred years ago were then being fulfilled. But space and other subject matters do not permit me to here refer to them more extensively. My visit was locally or only decided upon whilst I was lecturing at the Town Hall Lahore on the Question "Are the Indian Peoples BRITISH Subjects?" On the 22nd October, 1903, I was at Qadian and received the hospitality of the entire community, to most of whose dwellers I was the first white man that had ever visited their Holy village as a guest. Nothing astonished me more, among all the extraordinary incidents during my Missionary travels, than the finding of myself in that sacred place and face to face with its Messiah. Eventually when I was presented to Him and eyes looked into eyes. He knew me to be Abdul Haqq (The Slave of Truth) and I knew him to be the Divinely appointed one to call the True Believers (The Faithful) together again to make the world safe for ISLAM. The Muslim confidences that followed betokened the Love of God between us. Soul spoke to soul through spirit, after Allah had joined them by means of that Miraculous meeting, the fore-ordained or predestined as all events are arranged in Islam by the Almighty and One only true God (Allaho-Akbar). Finally after long months of deliberation and separation no wonder then that I made the declaration in the Review of Religions in April, 1906 that—"I have become a member of the Ahmadiyya Society of Qadian, so as to be associated with the most advanced sections of the Muslim Students of all the impor-

tant Religions of the world, as well as to be united in a very active Muhammadan Missionary association for the spreading of Islamic knowledge." This was written from far away (New Zealand). I meant every word I wrote in the above paragraph and have been true to my statements, ever since I said "Good Bye" to the Master at Qadian now over 19 years ago. Thus, did I again manifest the principle "I must cooperate before God can Operate." After the advent in America of Mufti Muhammad Sadiq I have further fulfilled my pledge to associate with the Ahmadiyya Movement in Islam, and have been active in assisting its first Missioner, for many months past, to gain a footing in these DIS-UNITED STATES. To every Muslim or True Believer who may read this article today, I give a Call in the name of Allah and by the love of the Holy prophet Muhammad^ﷺ, to answer my appeal which is concisely given in the following words: "WE MUST cooperate before God CAN OPERATE!" To every christian or free-thinker, or adherent of any other sectarian body I give a challenge to also enter into this Co-operation with Islam. For each and all of us can repeat with all our heart and soul the memorable words uttered by the promised Messiah in 1902, and give assent thereto "There is an indescribable Bliss which one enjoys in the sight as well as in the word of God, who is the Author of all existence and the cause of all causes. His word transports a man into a paradise of bliss in exactly the same manner as his sight does. IT has not a single point of resemblance with the lifeless voices which proceed from Satanic Suggestion or delusions. IT is an animation, IT has a power, IT has a magnetism, IT has the Characteristic of producing a certainty; IT has a Bliss, IT has a LIGHT, and IT has a Supernatural Glory. It is impossi-

ble that Receptacle (yourself) of such Revelation should ever have any misgiving as to ITs divine origin. To him a doubt is as fatal as unbelief." (Wonderful words of LIFE). Such a Revelation to an Atheist is with him the greatest of miracles even if God would work no other miracle to make an atheist a Believer. So I regard IT. A little philosophy inclines a Man's mind to Atheism; but depth in philosophy bringeth Men's minds back to a Religion of truth like Islam IS! Those who have been through it know that atheism is rather in the lip than in the head or heart of Man, even as Bob Ingersoll, Tom Paine, Voltaire and, others, alone, knew full well. They that denied God destroyed Man's nobility, for Atheism in all respects is hateful. But man when he resists not Evil and assures himself of Divine protection and favor, gathers a force and faith which human nature in itself could not obtain. Thus in these sayings will you clearly understand my appeal: "We MUST co-operate before God can Operate." We can if we believe we can.



MUHAMMAD EUNUS EVANS

An English convert to Islam, joined our faith when Mr. Ch. F. M. Sayal first established our Mission in England; married to our Sister Fatima (Miss Penfold) in Southsea in 1920.

Zion's Protest Against Swine's Flesh

"And the swine, though he divide the hoof, and he cloven-hoof, yet he cheweth not the cud; he is unclean to you.

"Of their flesh shall ye not eat, and their carcass shall ye not touch; they are unclean to you."—Leviticus 11:7-8.

And the unclean spirits came out, and entered into the swine; and the herd rushed down the steep into the sea, in number about two thousand; and they were choked in the sea."—Mark 5:13.

Swine's flesh is a filthy, disease-producing flesh.

Men, women and children, in multitudes, are literally rotting through its general use.

It is a scrofula, cancer, tuberculosis, cholera and trichinosis breeding flesh.

Reader take warning!

Abstain from this disgusting, devilish, diseased flesh, and defile not your body either in eating or drinking.

No Christian has the right to breed, sell, nor profit by this filthy animal.

Trichina Spiralis am I!
In the muscles and tissues I lie,
I shorten, of human beings the breath;
I am one of the many forms of death!

Trichina Spiralis am I!

—(Leaves of Healing.)



MRS. MUSTAPHA THAHA
(Rahatullah)

Author of *The Power of Truth; The Secret Camp of the King; A Mother's Dream; My Three Visions; Transition, Smoke; Beautiful Islam; Philosophic and Religious Articles; and Articles on Psychology.*

Verily the religion which gives a true knowledge of God and directs in the most excellent way of His worship is Islam. (The teachings of Islam.)

ISLAM MY SAVIOR

Without knowledge, without purpose, was I wandering here and there,
Tossed about by endless, restless twirling winds
And my soul was devastated as a country made most bare,
And my heart was heavy laden from the struggles of the mind.

At last I sought for God I knew not where
But the yearning in my heart in anguish cried aloud;
Islam heard my prayer and before my eyes presented a jewel rare;
T'was the beauty in her worship as the head was lowly bowed.

My Eyes were quickly opened to her knowledge and her power.

For Islam is a living faith, her truth can never die
And now my soul is at peace within her sacred flower

Which is the blessed Ahmadees whose fragrant perfume extends into
the sky.
RAHATULLAH.

The good Mufti has requested me to write a short synopsis of my life and why I became a Moslem.

I was born in the state of Indiana, U. S. America, on a beautiful farm where the trees and flowers welcomed me into this world. I had a twin sister who died at birth. My mother, a beautiful soul, passed away at the age of 23. Her last words were, that she was willing to go, if she but knew her little girl would grow up to be a good woman. My father looked after my welfare and placed me in the hands of my grand-parents, until I had reached the age of 10 years; he then married again, I was taken to his home. My life was a lonely one, always craving for something I knew not what.

I married, at the age of 15, a darling baby boy was born to me, he is now living and his name (Basheer) is at the Ahmadi headquarters. My marriage was not a success, I was still longing for that something I knew not what.

I traveled a great deal from coast to coast, I studied music later on. I entered the college in San Francisco, taking up the study of elocution, literature and oratory. I plunged into all sorts of studies, and read books of every description. My mind was on fire, I began to realize it was knowledge I was craving. The sufferings I have passed through that I might learn are better untold.

I first found Islam through the Sufi Path, its beauties were presented to me through the Sufi Poets, I have always loved the beautiful, and I longed to find the beautiful in every thing in life. It was in 1910 that I first began to see Islam's light, not in a very serious way, I was only groping, but I read and prayed and worked.

A glorious teacher of light came into my life in 1915, the late Sheik Mohammad Majid Gilani, who had been sent to the Philippine Islands by the Sultan of Turkey. He lifted me far above this world, so it seemed to me, but just in the midst of my exaltation Allah called him away from this world. He died May 6, 1916, in Richmond, Va. In one letter he said to me: "Your salvation now depends upon your actions towards those who see the light of faith through you." May Allah shower his blessings upon his soul. I lived only for him after his departure for over two years, then a dear soul was sent to lift my soul again. It was our Mufti Dr. M. M. Sadiq. I felt his kindness and his mercy, I knew he was a friend, a master and a saviour.

I joined his movement and assisted him in his work. He has shown me the true path, the path which knows no failure. The submission to one God, the only power which never fails and which never dies. I am happy to be an Ahmadi. I have worried at times, but I now find it is the only path for me. He has given me a noble, pure-minded man for a husband. We were joined in holy wedlock February 6, 1922, in Highland Park, Mich. He is an Arabian, born near Damascus in Syria; his name is Mustapha Thaha and may God give him the power to become a leader among the people.

September 1, 1922. (Rahatullah.)
Mrs. Mustapha Thaha.

LIGHT AFTER DARKNESS

A poem that was written by our dear Sister, Mrs. Zaiueh Eldcen, who has passed to rest with Allah, now sent for the Moslem Sunrise by Mrs. Gemela Restum, Sallamahallah.

- 1—My heart was filled with discontent,
My days were all in sorrow spent,
What the trouble was I did not know,
But life seemed, predestined to only
woe.
- 2—Discontent and trouble and care,
God seemed far away—far and high,
Then I read of the sorrow all the
prophets did share,
And I deemed it poor spirit to cry.
- 3—Then my words so fraught with sorrow,
full of pain,
With heartache and hopelessness, too,
Were lightened with hope and a faith
old yet new,
That God would forgive me again.
- 4—So I asked for a light for my pathway,
For my soul a healing balm,
And Allah who owns the universe,
Told me of the Islam.

OLD INDIA

A weekly journal edited and published by the experienced Journalist H. S. Shafi Ahmad at Delhi, India, contains interesting articles on the Indian topics of the day; well-circulated among the high-class people and therefore a good medium for Trade Advertisements of American goods.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

WE MAY NOT KNOW THE
REAL NATURE OF A THING
AND YET GET BENEFITED
BY ITS EXISTENCE

(An objection to the existence of God refuted)

1. Matter and physical force constitute the ultimate reality of the Universe.

Aristotle defines matter as that of which a thing is made. G. H. Lewes says that matter means "The Felt." Kelvin and Tait say that matter is that which can be perceived by the senses. But it should be remembered that our senses inform us only of the manner in which external objects effect us, they do not tell us anything about the objects themselves. Descartes says, matter is a substance which has extension but does not think. Others have defined it as that which exists in space. Some are of opinion that it is merely a mode of motion or that it consists of points of force. But the words Extension, Motion, and Point can be understood only when we know what Space means because each of them involves an idea of it. According to Kant, who defines matter as that which in the phenomenon corresponds to the Sensation, Space is merely our own Outward Sense having no objective reality as such. Hence some people think that matter is unreal and Non-existent. At least it has no existence apart from the sensations and ideas in self-conscious minds.

Hoffding declares that modern Materialists for the most part confess that they cannot know what matter is in itself. Hurlley says on the point: "What after all do we know of this terrible 'matter' except as a name for the unknown and hypothetical cause of states of consciousness?"

Spencer says: "The concept we form to ourselves of matter is but the symbol of some form of power absolutely and for ever unknown to us; and a symbol which we cannot suppose to be like the reality without in-

volving ourselves in contradictions." Aaron Martin Crane says: "All present indications of science point in the same direction — toward something other than materiality. The final result can be nothing less than an acknowledgement that in the pursuit of materiality they have followed—phantasm, an error, nothing—that matter is not in any particular a reality."

Now if matter is at best only a name and a hypothesis, how can it be dogmatically asserted that it constitutes the ultimate reality of the Universe.

Moreover, Prof. W. B. Bottomley, M. A., Ph. D., etc., says: "But some of you may have an idea that matter has existed from all time such as we know it, that matter is itself eternal. That is the old materialistic school—Haechel's school if you like—which, let me tell you, is hopelessly out of date and antiquated. That old idea that matter is eternal, and that so there can be no question as to its origin has gone. And in its place we find ether, and ether gives rise to electrons, and electrons to atoms, and that is the modern theory. Modern science says energy in the ether forms electrons, movement of the electrons gives rise to the atom, and the atom fashions the various substances of the Universe. Science teaches that this mechanical universe of the materialist is but the phenomenon behind which there is a noumenon, an infinite and eternal energy from which all things proceed, as Spencer himself puts it."

To prove that matter is the ultimate reality which constitutes the Universe it is also contended that mind has been evolved out of matter spontaneously. But this too is not true. Prof. James says on the point that if evolution is to work smoothly, consciousness in some shape must have been present at the very origin of things, because consciousness however little is an illegitimate birth in any philosophy that starts without it, and yet professes to explain all facts by continuous evolution.

2. The creation of matter by a self-existent spirit is inconceivable.

This objection would be valid if it were shown that man is omniscient and that whatever cannot come within his conception is an utter impossibility. But we see on the other hand that what is absolutely inconceivable to one is perfectly intelligible to another. Every man does not know everything and no man is omniscient. Who, for instance, could conceive of a railway, a telegraph, a telephone, etc., in the ancient times? Are all these then impossibilities? How then can it be true to say that as the creation of matter is inconceivable therefore it is an impossibility? Moreover, we do not believe that a mere self-existent spirit does create anything. What we believe is this that there exists an Almighty and Omnipotent Lord of the Universe who has created everything. And this is evidently not inconceivable. Again it may be asked if the creation of matter by the Almighty God is inconceivable, how can it be conceived that life is evolved out of mere uncreated matter when we are constrained by the laws of thought to think that no effect can contain more than is contained in the ground and cause from which the effect has proceeded.

3. The phenomenal world is the only knowable world and that what is wholly unknowable is wholly without value or interest to mankind.

This objection implies that as God is wholly unknowable therefore His existence is wholly without value or interest to mankind. But as we have shown above we do not also know the reality of anything material in this world. What we know is only a phenomenon, an appearance, and we know nothing of the noumenon of matter. Hence we can equally well conclude that matter is also of no value or interest to mankind. But no sane person would be prepared to believe any such conclusion. Therefore it is not at all true to say that as we can not fully know the real nature of God therefore His existence is of no use for us.

Rahim Bakhsh, M. A.

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MACK STAUFFER

918 W. Terrell Avenue, Fort Worth, Texas

WHY MEN GO WRONG

The answer of ten of the most hardened convicts in the Illinois state penitentiary to the law enforcement committee of the American Bar Association, which is here investigating the causes of the nation wide crime, was *women*. Women drain purses.

The bad women referred to were the red lipped, pleasure loving girls met when reaching manhood. Demands for gay night life, the bright lights of cabarets, fine clothes and jewels, with the most lavish affection for the man who spent the most.

In order to take this girl around to cabarets he has to have more money. It is an easy step to stealing. If he doesn't get the money the girl will go with someone else. At that age he thinks he must have her.

"If a man has a good home, a good mother or wife, he rarely goes wrong."



MUHAMMAD ALI KHAN

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THE BIBLE IS NOT THE OLDEST BOOK

Editor of The Times:

It appears to be common belief that the Bible is the oldest book in the world. We often hear ministers and Bible teachers make this claim, but history teaches that it is not the oldest. The Old Testament in its present form was written during a period of about 1400 years and the New Testament was written in less than a century after the death of Christ. Probably Moses wrote one or more of the first books of the Bible, including the Hebrew laws and the commandments, but the laws of Hammurabi, king of Babylon, were written 700 years before Moses was born, and they are to some extent similar to the laws of Moses. Various books of the Old Testament prove that they are not the oldest by referring to and quoting from other books. Not less than sixteen of these lost books are referred to by name in our Bible. When the author of the book of Joshua wrote that command for the sun to stand still he says: "Is not this written in the book of Jasher?" Some parts of this book still exist, and the command is an exact copy from it. Very few if any of the books written by the ancient Hebrews have come down to us in their original form. The Hebrews revised their Bible, not only by re-

writing the books, but by omitting some of them entirely. Eighteen of our sacred books are omitted from our Old Testament. The Catholic Bible includes some of these books and the Protestant Modern Readers Bible has recently added three of them—Tobit, Wisdom of Solomon and Ecclesiasticus.

The Iliad, written by Homer, the Greek poet, is believed to be older than any of the books of our Bible in their present form. Some of the writings of the ancient Egyptians are many centuries older than those of the Hebrews. The Hebrew race is not the oldest in the world.

History tells us all of the Old Testament books except Daniel and a part of Ezra were first written in the Hebrew language. These two excepted were written in the Aramaic language, which superseded the Hebrew language two or three centuries before Jesus was born. During this period the sacred books were translated into the Greek language, which also became a dead language early in the Christian era. Jesus and his disciples were Hebrews, but they spoke the Aramaic language. There were no English people at that time, and there was no English language until many centuries later.

George Branson, in Brazil.

(Ind. Times.)

EXPRESSIONS OF APPRECIATION

S. G. Whitecraft, Springfield, Mass.—“You surely will be blessed by Allah for preaching and obeying his Holy Law.”

Miss Gloria Baker, Seattle.—“Your work is great, for your vision and unfoldment are great. Your words of wisdom are most welcome and your work will be broader in Chicago.”

C. F. Sievwright.—“I now know of the struggle you have just passed through to bring about the foundation of a Head Centre in Chicago, a more strategic point to evolve all your future work from, than anywhere else in the United States of America, because all roads lead to Chicago which is America's real hub, for things Mental, Physical, Industrial, Commercial and Political, and what-not. So I hope the transfer will beget proportionate development in your work. Islam is for

Eternity and MUST grow, and you are a sower of the seed thereof, or a planter of its truths and are now in America PERMITTED! So fight the great fight and glory will be yours in the prayer and loving hopes of your Devoted Brother—Muhammad Abdul Haqq.”

Mrs. Pearl Wood.—“The MOSLEM SUNRISE gave me much food for thought and was very interesting. I am sorry that Detroit was not lucky enough to have you make your headquarters here, but Chicago is more centrally located and of course more convenient for the work to be done. Surely your accomplishments should inspire others to put forth more effort.”

Mrs. Erma T. McLouth.—“There are several interesting articles and it is a bright little Magazine, which no doubt accomplishes its purpose.”

Miss C.—“I enjoyed the MOSLEM SUNRISE you sent me. It is very interesting. The list of converts has certainly grown. It shows what good work you are doing. It would be lovely to have a large mosque in every big city here.”

Maulvi F. R. Hakeem (Salt Pond)—“I am related to you in love.”

Prof. Abdul Latif.—“May Allah help you to baptise the soil of America with the fire of the lightning that flashed from the East to the West.” (Cf. Israh 41-2. Sadiq means “Righteous.”—Ed.)

Mrs. Fatima Ameeruddin (Hove)—“I am delighted to know that Islam is making such good progress in the States, in fact all over the world. It means hard work for you, but I always think of two lines I learned as a school girl, ‘We shall pass onward where we are forgotten, only remembered by what we have done.’”

James Sodick.—“The receipt of the first issue of THE MOSLEM SUNRISE was surely a delightful event.

“For raising a flag in the name of Truth in the land of intellectual bankruptcy; for ushering forward, with a man's courage, a ladder for climbing to the level of happiness; for rendering such a service which is intended not only to acquaint but enlighten the people of America with a superior knowledge, and, finally, breaking through the financial difficulties, even depriving yourself of well upkeeps, for the sake of setting a strong foundation of your Mission in America for Americans which I might say represents a singular faith of humanity—I should say nothing less than that you are winning a credit. Congratulations!”

“If a statement of our Master Prophet Mohammed^ﷺ that ‘In the latter days the sun shall rise from the West’ was at its dawn I should not be surprised. Truly, if Western industrial progress was combined with Islamic spiritual progress the happiness of human race in both worlds could easily be assured.”

Maubri Mubarik Ali (London)—"I heartily congratulate you on the wonderful success of your mission in America. You have a magnetism in you which attracts people."

SIGNIFICANT SAYINGS OF THE FAMOUS MEN OF THE DAY

Rev. Henry C. Vedder of Crozer Theological Seminary—"For several generations the clergy have been influenced by every bribe this world can offer—hope, honors, wealth, social consideration—and by every threat this world can devise—disgrace, persecution, stripes, chains, death—to maintain the infallible correctness of every word contained in the Bible; and as a net result faith in the Bible has been steadily weakening. Is it not about time to try another policy?"

Rev. E. C. Lumsden—"Movies and light fiction are the curse of the modern age."

Prof. Leslie E. Fuller—"Book of Jonah (in the Bible) is a fiction."

Mr. Fred B. Smith—"Hindus, Mohammedans and Buddhists are filling the Far East with descriptions of Western Christianity as a war-loving and war-promoting organization. The East says, 'Christianity, a cannon ball, a submarine and a gas bomb go together.' The West says, 'Christ is the Prince of Peace and the Christian church is the instrument to make that doctrine effective throughout the world!' But the cold fact is that thus far Christian teaching has not produced that result even in nations where it has held a preponderance of the people. Passing peace resolutions does not remove this impression. I believe that the Great War has set back by many years what might have been the progress of Christianity in China and India."

"What I want to do is to get in on some of these rich men who go to church with prayerbooks under their arms and never do anything for anybody."—W. K. Nelson of the Kansas City Star.

"Islam has done more for civilization than Christianity."—Canon Isaac Taylor.

Miles Krumbine—"The most striking phase of the religious revolution is that there has been steady divorcement of practical social interests from the guiding care of organized Christianity."

Arthur Brisbane—"Good missionaries in the East complain that American moving pictures give the heathen a false idea of life among Christians. They say they can't convert heathen ladies and gentlemen after they have been to movies showing Christians shooting each other, swimming half naked, etc. There may be something in that."

"Many things in Christian nations more serious than movies would make the heathen pause and think hard."

(Christian missionaries in the East have always deceived the Easterners as to the

fruits of Christianity in the Western world.—En.)

Chillicothe Gazette—"In Christian countries today suicide is an evidence of weakness."

E. A. Robertson—"Men once thought that the Decalogue was original with Moses, but now we know that practically everything in the Decalogue, with the exception of the religious duties, is to be found in the Code of Hammurabi, which dates from the year 3000 before Christ. So it is not a fact that each succeeding generation has formulated its own conceptions of right and wrong. Throughout the centuries men have always seen that certain modes of action bring misery, while others bring joy."

The National Association of Credit Men at its last convention declared "we are in a wave of business dishonesty such as the nation has never before known." "In a time when the movies and the stage are preaching: Happy is the man who commits adultery, it needs sometimes a stern prophetic "Thou shalt not!" to bring the truth home."

Rev. Alva W. Taylor—"Jesus proposed a Utopia. He was not a practical statesman, but an idealist."

Harry Wise—"Bible instruction in the schools is contrary to the fundamentals of American government."

Church and state must forever be separate and apart. Their work will always parallel. It has never failed to prove a calamity when they came together."

"God, Himself, the One, reveals Himself to man through prophets and otherwise, and man, in prayer, can come directly to God. This is Muhammad's^o great glory. The individual soul and its God are face to face."—D. B. MacDonald in his book *The Religious Attitude and Life in Islam*.

"Every American woman longs to be carried off by a Shiek and live in a harem."—Dr. Willbur H. Crafts.

Nashville, Tennessee, August 20, 1922—"The church whose masculine following is decreasing rapidly is bankrupt, and the fault must be attributed largely to the clergy. This is the gist of a flood of a severe criticism loosened during the past week for several prominent London ministers. The list of alleged clerical failings is very long. Chiefly, they are effeminate, according to the Rev. B. G. Bourchier, and the Rev. T. P. Stevens.

Mr. Bourchier plans to publish a pamphlet containing some of the 350 letters he has received from the younger clergy who agree with his criticism and added to it. They say the matter with the clergy is:

Their flabby handshakes, their depressing service, their 'dearly beloved brethren' voices and their 'oh, my dear friends' manner, their namby-pamby sermons, their weak and feeble personalities."



SOME ARABIC PHRASES USED BY THE MOSLEMS IN EVERY DAY SPEECH

1. *Bis-mil-lah.*
(In the Name of Allah)—Said before eating, drinking or starting anything.
2. *Us-sa-law-mo-A-lai-kum.*
(Peace be with you)—Said instead of Good Morning, good bye and so forth.)
3. *Wa-a-lai-ko-Mos-sa-lawm.*
(And with you be peace)—Answer to above.
4. *Al-law-ho-Ak-bar.*
(God is the Greatest of all)—To start prayers and call to prayer.
5. *Kai-fal-hawl.*
(How do you do.)
6. *Al-ham-do-lil-lah.*
(Praised be God)—Said after eating and in answer to how do you do, and after a sneeze.
7. *Law-claw-haw-il-lul-law-ho Mo-hum-ma-dur-Ra-soo-lol-lah*
There is none worshipable but one God and Muhammad is His Messenger
—(This is the Slogan of the Muhammadan Faith).
8. *In-shaw-Allah.*
(If it be the will of God)—Said while promising to do anything.
9. *Lab-baik.*
(Here I am)—Said in reply to the call.
10. *Ja-saw-ko-mul-law-hul-khair.*
(May God grant you good reward for this)—Said instead of thank you.
11. *Kas-sa-ral-la-ho-Khai-ro-kum.*
(May Allah increase good things for you)—Another phrase used instead of thank you.
12. *Law hau-law wa law quw-wa-ta il-law bil-law hil a-liy yil-a-seeem.*
(There is no power to shun evil or attain good but in Allah the High the Great)—Said (1) to express one's weakness, (2) after yawning, (3) and to avoid bad influences.
13. *Sal-lat-la-ho-a-lui-he-wa-sal-lam.*
(May Allah Shower His blessings and peace upon him)—Said with the names of the Master-Prophet Muhammad and the Prophet Ahmad.



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