



إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

*The
Muslim
Sunrise*

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In This Issue:

Jihad Against Falsehood

Islamic Laws of Marriage

The Quran and Islam in Africa:
Views of a Christian Missionary

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WORLDWIDE AHMADIYYA MUSLIM COMMUNITY

The Ahmadiyya Muslim Community was established in 1889 by Hazrat Mirza Ghulam Ahmad, the expected world Reformer and the Promised Messiah. The community is an embodiment of true practices of the religion of Islam. It seeks to unite mankind with its Creator, and to establish peace throughout the world. Its is actively engaged in dissemination of the message of Islam. It endeavors to exert a constructive influence through social projects, educational institutions, and health services. It emphasises the urgent need of tolerance, equality and universal brotherhood. The present Supreme Head of the worldwide Ahmadiyya Muslim Community is Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV.

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THE MUSLIM SUNRISE

The Muslim Sunrise is the official Journal of the American Fazi Mosque. The magazine is open for discussion on Islam as well as topics relating to other religions. It highlights the role of Islam in a changing environment. It provides a platform for public opinion on current problems confronting humanity and their solution. Opinions expressed in the magazine may not necessarily be those of the American Fazi Mosque.

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VOL:LVI

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CONTENTS

JEDHAD AGAINST FALSEHOOD

Hazrat Mirza Tahir Ahmad,
Khalifatul Masih IV 3

ISLAMIC LAWS OF MARRIAGE

Hazrat Mirza Bashir Ahmad ... 19

THE QURAN AND ISLAM IN AFRICA: VIEWS OF A CHRISTIAN MISSIONARY

By Tayler Lewis, LL.D. 25

HOLY PROPHET MUHAMMAD AS KHATAMAN NABIYYEEN

Alhaj Ataullah Kaleem 30

OLD, FAMILIAR BIBLE PASSAGES REWRITTEN ONE MORE TIME

Marjorie Hyer 37

WHY I BELIEVE IN ISLAM

Patricia Shahid 38



Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV
The Supreme Head of Worldwide Ahmadiyya Muslim Community

Jedhad Against Falsehood

(Commentary on Moral Deprivation in Pakistan.)

Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV

[English translation of a Friday Khutba delivered on March 18, 1988, at London Mosque, United Kingdom.]

إِنَّمَا يَفْتَرِي الكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَئِكَ هُمُ الكَذِبُونَ ﴿١٦﴾

“It is only those who believe not in the Signs of Allah, that forge falsehood, and they it is who are liars.”

It is implied, though these words are not used, that he who is from Allah Ta’la is not a liar. Certainly those are the liars who do not believe in the Signs of Allah Ta’la, and those are the very people who are deeply rooted in falsehood.

In Pakistan all kinds of lies, slanders and false allegations are continuously being hurled against Jamaat-e-Ahmadiyya, and various forms of atrocities are persistently committed against Ahmadies, Brutality subsides for a short period of time, but it starts again in diverse shapes with increased intensity. Details of these atrocities cannot be given in every Friday Khutba for an extended period of time because other matters of importance also need to be attended. Nevertheless, the entire world is kept informed about the prevailing situation in Pakistan through newsletters; the Jamaats as well as others are thus regularly informed. But this does not mean that we seek any help from them or we expect any pity to be aroused by telling about the horrible cruelties against us. Our only plea is with Allah Ta’la. In our daily life we take all necessary steps in obedience to Allah’s command; but neither do we expect anything from anyone other than Allah Ta’la, nor is it appropriate for a believer to expect any help from anyone but Allah. In fact, those servants of Allah who suffer for Allah’s sake are never helped by anyone but Allah Himself. And we know that Allah’s Decree works in different ways. Looking at the conditions through which Jamaate-Ahmadiyya is passing in Pakistan, Ahmadies are generally waiting for God’s Decree of Wrath to befall on the transgressors. Allah Ta’ala soothes our wounds by the balm of His Grace; He bestows countless blessings upon us, and thus diverts our attention from our sorrows towards happiness. But still, the wounds

persist and the pain continues to be felt. Therefore, naturally, many Ahmadies are anxiously desirous to see Allah's Wrath descend upon the transgressors so that they may feel relieved of the pain in their hearts.

In this regards, I wish to warn the Jamaat that to wait for Allah's Decree of Wrath that He may annihilate an entire nation is in itself not an example of high morals. We should always pray for something good. Our prayer should be that Allah may make a clear distinction between the truthfults and the liars. He may hasten to show us "Yum-e-Furqaan". To see destruction of a nation and to nourish feelings of revenge—which we ourselves are incapable of taking, but we may wish that Allah may punish the wrongdoers—this mentality is below the dignity of a believer. Although very many historical incidents tell us that sometimes believers do wait for such a day, but the very high standard of morality of the Holy Prophet, Hazrat Muhammad Mustafa (s.a.w.s.)—who possessed the highest of all noble morals and who was the best of the bests—demands that we should not succumb to feelings of vengeance. On the contrary, all of us should pray to the best of our capacity for Allah's Forgiveness and Mercy. We should pray to Allah Ta'la that He may soon bring "Yum-e-Furqaan"—the day which makes a clear distinction between the truthful and the deceitful, between right and wrong, good and evil. In fact, a believer's heart is satisfied only by seeing "Yum-e-Furqaan."

As I stated earlier, false allegations and excesses against us are continuously being committed. In some instances, atrocities are on the increase. Within the last two months several incidents have taken place, and I present to you two such incidents which are a heinous combination of tyranny, falsehood and accusation. On the 18th of January, 1988, at 11 a.m., three persons entered the Medical Clinic of an Ahmadi dentist, Dr. Naseer Ahmad at Patizen in District Nawab Shah. One of them pretended to have a toothache, and they asked him to check his tooth. Dr. Naseer Ahmad asked him to sit in the chair and started examining the man. All of a sudden the other two attacked the doctor with daggers. He tried to ward off the hits by using his wrists, but ultimately he received a deep wound in his chest and fell down. All the three culprits then ran away shouting: "We have killed a swine". No one stopped them in the open market or tried to apprehend them. No one got involved. No one came forward as a witness. I do not know yet whether or not anyone will appear as a witness out of the entire town to tell the truth with courage.

Another incident of the same nature took place exactly after one month on February 18th, 1988, on Thursday, at 7 p.m. This incident also occurred in a medical store. There is a place named Qazi Ahmad

