

TRINIDAD EDITION

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

ISSN 0143-3008

In the name of Allah, the Beneficent, the Merciful

# al-ahmadiyya

Journal of  
THE AHMADIYYA ANJUMAN ISHA'AT ISLAM (Lahore) UK

AUGUST - DECEMBER 1982

Vol. 4 Nos. 8 - 12

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## GOD , MY BELOVED

Sweetheart,  
 How surpassingly beautiful  
 Is Thy face, Thy manifestation!  
 And how surpassing sweet  
 Are Thy attributes!  
 The moment I saw Thy Face,  
 To Thee I lost my heart;  
 And from that time onward,  
 Apart from Thee,  
 There has remained  
 Nothing at all, for me,  
 In the whole world!  
 Thou art my beloved,  
 For whose dear sake  
 I have renounced everything  
 Else - have renounced  
 Both the worlds!  
 But even at that,  
 The fire of separation  
 Consumes my poor-bones!  
 It is easy for one  
 To consign one's body  
 To leaping flames:  
 But the agony of separation  
 Forces even the stoutest heart  
 To cry for quarter -  
 To cry for mercy!

(Translation)

Hazrat Mirza Ghulam Ahmad

*al-ahmadiyya*

Editor: S. MUHAMMAD TUFAIL

ISSN 0143-3008

Regd.  
2317985

Associate Editors: M.KEMAL HYDAL, DR M.A.AZIZ, WAHID OMARDEEN

Assistant Editor: M.A.AZIZ

Manager Subscription Department: M.HAROUN

Printed in England and Trinidad (West Indies) simultaneously

**THE LAST PROPHET****A report about the Prophet's son Ibrahim analysed**

Sometimes rather an unauthentic saying, attributed to the Holy Prophet Muhammad, is advanced to prove that prophethood has not come to an end. I shall briefly discuss this report below.

After the funeral service of his son Ibrahim the Prophet is reported to have said:

“If Ibrahim had lived, he would have become a true prophet” (Ibn Maajah, Kitaab al-Janaa'iz).

The argument is that it was the death of Ibrahim that prevented him from becoming a prophet. otherwise the door of prophethood was not closed. If he had remained alive he would have become a prophet.

Before going further, it must be borne in mind that there are other versions of this hadith (saying) also which fall in line with the most authentic reports on the subject, that prophethood has been discontinued, therefore, this report should not be interpreted in isolation to yield a meaning contrary to the conception of the finality of prophethood.

Just before this report Ibn Maajah has recorded a saying by 'Abdullah ibn Abi Aafa:

“He said: he (i.e. Ibrahim) died while he was young and if it was destined that a prophet should come after the Prophet Muhammad then he would have remained alive, but there will be no prophet after him” (ibid.).

This version has also been accepted by al-Bukhaari.

If for the sake of argument the first version is accepted in its entirety as true, one should not forget the circumstances in which these words were uttered. The young Ibrahim was already dead and the Prophet had just finished the funeral service for him. In the knowledge of God his remaining alive was as much an impossibility as the coming of another prophet after Muhammad. Thus these words were used by the Prophet to show Ibrahim's spiritual status and not to prove the continuation of prophethood about which he had clearly stated his position at several other occasions.

The word 'lau' (if) in Arabic is used sometimes as a condition (shart), but it could also be used for negation ('imtināa' ') or for something impossible ('muḥaal'). Refer to this Qur'anic verse:

"If there were in them gods besides Allah, they (i.e. heaven and earth) would both have been in disorder" (The Qur'an 21:22).

The use of the word 'lau' (if) does not mean that there is a possibility of being two gods. To further clarify this point let us consider the following saying of the Prophet:

"If Moses and Jesus were alive they could not have but followed me"  
(Al-Yawaaqit wal-Jawaahir, Vol. II, p. 22).

This report has several versions. In some only the name of Moses is mentioned, in others only the name of Jesus. Besides the point of the Holy Prophet's spiritual rank, as compared with Moses and Jesus, this saying does not deal with the possibility of the coming of a full-fledged prophet like Moses or Jesus after Muhammad (peace and blessings of God be upon all of them).

The logic that it was the death of Ibrahim which prevented him from becoming a prophet, otherwise the door of prophethood was open, could be applied to the above hadith about Moses as well. This means that an independent prophet like Moses, with Shari'ah (Law), could appear in the umma of MUhammad because it is only the death of Moses which negatives such a possibility. Such reasoning is basically wrong. In the hadith about Ibrahim the Prophet only wanted to emphasize the spiritual status of his son and in the other his own rank as compared to Moses. Whether any Prophet will appear after him is not the theme of these utterances. This point he made clear on another occasion when he said:

"If there had been a prophet after me, it would have been 'Umar"  
(Tirmidhi, ch. Munaqib 'Umar).

If death prevented Ibrahim from becoming a prophet, what prevented 'Umar from attaining this position? The fact is that because Muhammad was going to be the Last Prophet, therefore, neither Ibrahim nor 'Umar became prophets, although one died and the other remained alive. (SMT)

## FUTURE AND PRESENT

**"Strive for the world to come as if you were even now about to die, and for the present as if you were to live for ever."**

# In Memory of late Hazrat Khwaja Kamal-ud-Din

## Pioneer of Islam in the West

by AL-HAAJJ DAWOOD AHMAD GINWALLA (Rangoon, Burma)

It was exactly fifty years ago that a great defender of faith, a zealous missionary of Islam, a captivating speaker and a prolific writer departed us on 28th December, 1932. During his sixty-two years of saintly life he did meritorious service to the cause of Islam in the West. There is a great need today that the inspiring achievements of the great Khwaja Sahib should be told to the Muslim youth of today. Khwaja Sahib embarked upon a lofty but a difficult mission — propagation of Islam in the West. His deep understanding of the teachings of Islam and his unflinching faith in the ultimate success of his mission made a tremendous impact on the thinking of the West towards Islam. His devotion and zeal for the propagation of Islam in the West is now a history by itself.

Khwaja Kamal-ud-Din was the first Indian Muslim, who alone started the noble venture of disseminating the teachings of Islam to the people in the West. Circumstances were against him. India at that time was under complete domination of the British Imperialism. Scientific advancements in all fields of human knowledge had elated the British people. It had enormous wealth and tremendous material resources. Christian missionaries had established numerous centres in India and had full support of the British Government. In these circumstances it needed a real courage and faith to start an Islamic missionary centre right into the heart of the British empire.

To some contemporary Muslim leaders an ambition to bring European people into the fold of Islam was a mad-man's dream. But Khwaja Sahib's spiritual dynamism attracted nobility of British Society towards Islam. His forceful writings completely dispelled misconceptions and erroneous interpretations given to the Founder of Islam and its teachings by the Christian missionaries and the so-called Orientalists. Within a matter of years Khwaja Sahib's all-round efforts to establish an Islamic centre in England bore fruit and the Woking Muslim Mission & Literary Trust was established in 1912. It solicited

support and attention of all sections of Muslims all over the world. The Shah Jehan Mosque, Woking, once deserted, became world-renowned centre of Islamic propagation. In a short period of twenty years (1912-1932) the Woking Muslim Mission along with its vigorous monthly **THE ISLAMIC REVIEW** were able to create a favourable change about Islam among the intelligentsia in Europe. Khwaja Sahib's astounding success for the cause of Islam in the West earned an international fame for the Woking Muslim Mission. It was not an exaggeration when the late 'Allama Sulaiman Nadavi regarded the Woking Muslim Mission as 'a great achievement' of the century, but to me it was more than that – a starting point of a movement for the renaissance of Islam in the West. The great Khwaja wanted to remove hatred and enmity of the Crusades and to generate a new spirit of tolerance and understanding between the two great religions of the world with the spirit of peace inlaid in the universal truths of the teachings of Islam. In brief Khwaja Sahib became a personification of "propagation of Islam in the West". Here I would like to quote from a letter addressed by the late 'Allama Sulaiman Nadavi to the late Khwaja Kamal-ud-Din and the latter's reply to it. It would give some idea of regard and confidence held by Khwaja Sahib with the contemporary leaders of Muslim India.

#### 'ALLAMA SULAIMAN NADAVI'S LETTER

Congratulations!

It will be you people alone who would be able to do something in the field. We all will support you. I am writing to my friends and and well-wishers about the journal (i.e., *The Islamic Review Tr.*).

#### KHWAJA KAMAL-UD-DIN'S REPLY

"What am I and what is my position! There is an anxiety in my heart which has made me restless. I do not consider myself of any service to my nation and whatever I am doing is not in anyway an obligation. This is just to satisfy an inner urge of mine. I am much obliged to those who partake in this my anxiety and support me. Regarding your concern that more people should come forward in this field, I am pleased to inform you that some of those who have taken a solemn pledge to 'hold religion above the world' at the hands of their master, Hazrat Mirza Sahib, by the grace of Allah, would certainly leave their country and come over here to serve the cause of the faith.

As desired I will be sending more copies of the April issue of **THE ISLAMIC REVIEW AND THE MUSLIM INDIA**. If we can soli-

cit more financial help and subscribers for it in India, we will be able to print more copies here.

London  
10. 4. 12

Yours sincerely,  
Khwaja Kamal-ud-Din

### **Brief life sketch**

Khwaja Kamal-ud-Din was born in 1870 in Lahore. His grandfather, Khalifa 'Abd al-Rashid, was a well-known poet and Qazi (Judge) of Lahore. Khwaja Kamal-ud-Din graduated from the Forman Christian College, Lahore. He took a post as lecturer at Islamia College, Lahore, and later became the Principal of the same college. In 1898 he graduated in Law from the Punjab University and started to practice in Peshawar.

As he was educated in a Christian institution he was much impressed by the activities of the Christian missionaries and wanted to become a Christian covert himself. It was at this time that he came into contact with the Founder of the Ahmadiyya movement. Thereafter his life completely changed. Instead of becoming a Christian preacher he became a missionary of Islam. During this period he toured the Indian sub-continent, lecturing on Islam. He also helped to collect funds for the Muslim University of 'Aligarh (India). As an acknowledgement of his work for the University he was made a member of the Board of Trustees. Soon he became well-known for his enthusiasm and dedication to the cause of Islam.

In 1912 he visited England in connection with a court case. This provided him with an opportunity to present Islam to the English people. He was also invited to expound the faith to many learned groups and societies in England. For the sake of acquainting the West with Islamic thoughts, and to remove the misunderstandings about Islam in the West, he started an English monthly journal *THE ISLAMIC REVIEW AND MUSLIM INDIA*. This magazine, apart from articles on Islam, covered a wide range of political, cultural and social topics concerning the world of Islam. Even though Khwaja Kamal-ud-Din was in England he took an active interest in the political problems of the Muslims in India. Thus on February 1913 he wrote a letter in English which was read at the All-India Muslim League Conference in Lucknow, India in which he referred to the feelings of the large majority of the English people who harboured hatred for and prejudice against Muslims in general and Indian Muslims in particular.

On his first visit to England Khwaja Kamal-ud-Din had his office at 58 Fleet Street, London. Soon after he started his work at that office, he gained

his first convert, a lady by the name of Mrs Violet Ibrahim. In July 1913 he attended the Sixth International Conference of the Congress of Religious Progress in Paris, France.

### **The Shah Jehan Mosque Woking**

Dr G.W. Leitner with financial aid from the Begum Shah Jehan of Bhopal, India, and other wealthy Muslims had built a mosque and a residential house, the Sir Salar Jang Memorial House, in Woking, Surrey, England in 1889. Dr Leitner wanted to build a Hindu temple, a synagogue and an oriental institute at Woking. Although he published many scholarly works and a journal from Woking, his main ambition remained unfulfilled. After his death the mosque and the other property fell in the hands of his son who was not interested in pursuing the course of his father. The mosque remained deserted and it was going to be sold when Khwaja Kamal-ud-Din, with the help of Sir 'Abbas 'Ali Beg and Syed Amir 'Ali, was able to rescue it and the house attached to it, and on 12 August 1913 Muslims were able to use the mosque again as a place of worship.

### **Lord Headley accepts Islam**

On November 1913 Lord Headley announced his acceptance of Islam and this created a stir in the Christian world. By December 1913 quite a few men and women from English nobility had joined the ranks of Islam. Within a period of two years the number of people who accepted Islam as their new faith reached one hundred and ten. In June 1914 Khwaja Kamal-ud-Din returned to India and stayed there for two years, working hard to establish a central office and secure financial resources for running the newly-founded Islamic centre in England. In 1916 he revisited England but in March 1919 became so seriously ill that on medical advice he returned to India. By January 1920 he recovered sufficiently to tour various parts of the Indian sub-continent. During the following month he went to Madras, where he addressed many meetings. In September he went on a tour of Burma and Java. On 22 November 1921 he was back in England and in May of the following year was elected a member of the League of Nations Union. On 23rd June 1923 he was accompanied by Lord Headley, who by that time had acquired the Muslim title AL-FARUQ, on a pilgrimage to the Ka'bah. On 5 July 1923 they reached Alexandria. Many meetings were held in honour of Lord Headley by Muslims, and he and Khwaja Kamal-ud-Din addressed these gatherings.

On 8 October 1923 Khwaja Kamal-ud-Din reached India again, still in the company of Lord Headley, and toured the whole of India. In August 1924 he addressed many gatherings in Bombay held to encourage unity between Muslims and Hindus. In November he gave a number of lectures on Islam to the students of Muslim University of Aligarh. In 1925 he visited England again. In February 1926, again accompanied by Lord Headley, he went on a tour of Africa and by September had given a number of talks on Islam in East and South Africa; in the course of these speeches he was able successfully to counteract the vicious propaganda against Islam in that part of the world by the Rev. Zwemmer.

### **The last phase**

On 6 September 1926 he returned to India and there became aware of the extreme political and intellectual crises facing the Muslims in the sub-continent. In order to give a lead to the Muslims at that critical juncture, he started a monthly magazine in Urdu called ISHA'AT-ISLAM which consisted mainly of the Urdu translations of the articles published in THE ISLAMIC REVIEW. In the pages of this Urdu monthly he also wrote a number of articles on the problems facing the Muslims of India.

Since his return from South Africa his health had deteriorated still further and on medical advice he twice went to Kashmir. In spite of ill health he wrote a number of articles and undertook a commentary of the Holy Qur'an which was serialised in the pages of "Isha'at-i-Islam" from January 1932. In December he started a comprehensive commentary of the first chapter of the Qur'an. He had completed this commentary when he breathed his last on 28 December, 1932 in Lahore.

*May his soul ever rest in peace!* ■

### **OBEDIENCE**

**"You do not obey God, yet you pretend to love Him, and that is incredible, for if you really love Him, you would obey him. For he who who loves, obeys."**

**An Arab poet**

**What is useful, pursue with great attention,  
but not with great speed**

## CRIME AND PUNISHMENT

Sohaila Omardeen

What do we understand by the term crime? First let us look at it's meaning from a lay person's point of view - a crime is anything wrong, - that is to say anything which is offensive to the generally accepted sense of right and wrong. From a legal point of view, however, a crime is an offense which is punishable by the State. It is the state that brings the action as it is felt that it is the state that is injured even though the act has been committed against an individual e.g. rape. The punishment must correspond to the wrong.

The Islamic viewpoint of crime seems to be very similar to that of the legal definition. Here again wrongs are punishable by the state but not every violation of divine laws. For example, if a man fails to say his prayer the state is not entitled to punish him. Those violations which are punishable by the state are those which are offensive and injurious to the state in that they adversely affect society. In Islam too the punishment must correspond to wrong - the Holy Quran says in Chapter 42:40 "The recompense of evil is punishment like it."

Why do people commit crimes? Since the topic of crime is so wide I want to pay particular attention to children and young people. Why do they commit acts which are highly offensive to society and extremely detrimental to their own lives?

Why does a young boy - just turned 13 years of age - become an almost professional thief - stealing money, appliances and jewellery? How did he become part of an organised gang whose leaders are hardened professional thieves? Why does a 14 year old girl, who is attending high school, shoplift? Why was she caught stealing items that she did not really need? Why does a 17 year old young man of a decent home commit a sexual offense on a 9 year old girl? Why does a 16 year old boy of a Muslim family indulge in weed smoking and 'liming' up to late hours of the night - sometimes not coming home at all - he has been on many occasions so near to being picked up by the police.

How can we answer all of these questions? Is it that there is something lacking in their home lives? Social workers with whom I spoke have given two major reasons: emotional distress and financial distress. In all the references I made, the young person came from a two parent family and there was no apparent financial distress. How then does the emotional distress arise to cause such habits to develop? In the play put on by the Fireburn Youths the other day we saw an excellent demonstration of how the bad habits of the head of the home - his drunkenness and rude speech - caused a habit of stealing to develop in his son.

But I have learned of cases where children have fallen into wrong ways and their parents did not indulge in the consumption of alcohol! So what then is the reason? I think that the answer is that parents and children do not spend enough time together. In this relatively affluent society in which we live there is too much accent on things and not enough attention is paid to people. In most cases it has become fairly easy for us to satisfy the material needs of our children. In far too many cases it is much too easy to give anything that the child wants - the parent finds it almost a relief just to give him what he wants whether it is good for him or not. But it always seems so difficult for parents to give time to their children - we are always so busy!

This great accent on the material aspect of our lives has caused us to forget that we are not just this physical body but we are a soul as well. So many of us have forgotten our spiritual selves. We have failed to develop our faith in God and we have neglected the acquisition of knowledge - both of which are the tools to a deeper, richer and fuller life. We feel that if we take time for such things we will lose out on our acquisition of wealth and power. But let me tell you something which I have read about King Solomon - it is said that Solomon was offered wisdom or power or riches. Solomon chose wisdom and with wisdom he gained power and riches!

In what ways can we improve our home lives? We must bear in mind that parents and those people who are close to the child especially during his early years are the ones who cultivate the child's nature. These are the people who provide the child

with the basis of his culture, they frame his very way of life. In other words they influence the development of not only his physical, but also his mental, moral and spiritual self.

Parents are the Rulers or leaders of their homes. The Holy Prophet - may peace be upon him, is reported to have said - "the man is a ruler in his family and he shall be questioned about those under his care and the woman is a ruler in the house of her husband and she shall be questioned about those under her care." In our own right therefore we are rulers - what should be our qualities as rulers - from where should we get these qualities? Allah is the ultimate Ruler of the Universe - he is our Ruler. In order for us to be proper rulers we must imbue our lives with some of His qualities. In Chapter 2:138 the Holy Qur'ān says, "We take Allāh's colour, and who is better than Allāh at colouring and we are His worshippers." What does it mean? What is Allah's colour? I feel that this means that we must use Allah's attributes in our own lives to enhance ourselves. As parents we must rule our homes including Allah's attributes in our own leadership. Like him we must be beneficent and merciful but our duty of care will remain incomplete if we do not include another of Allāh's attributes - requital of good and evil. Allāh will reward us for the good that we have done and will punish us for the evil we have done. We must also reward our children when they have done good and punish them when they do wrong. But we must be careful. I remember Maulānā Tufail cautioning about the administering of punishment - it should not be more detrimental than the wrong. For example a child staying out late - may not come in at all. We must remember that punishment must correspond to the wrong and that it must be used as a corrective measure. It is very sad though that parents always seem to remember to punish but hardly ever they reward!

It is the duty of parents to develop in their children the great obligation to be obedient to all forms of constituted authority. The Holy Qur'ān says in Chapter 4:58: "Obey Allāh and obey His Messenger and those in authority among you." Therefore, children must be taught first of all to be obedient to their

parents. But this does not mean that the child must do as his parent says but not as his parent does! Nor does it mean that children must only be seen and not heard! There must be a strong line of communication between parents and children but I believe even more important children must be able to talk to their parents. There must be open, free and healthy conversation between parents and children. This will help, not only to develop a closeness and an understanding between a parent and his child, but also between each member of the family with another member. It is only then that we will each be able to help the other in the way that our prophet (upon whom be peace) has told us - "Help your brother if he is the doer of wrong or if wrong is done to him." When he was questioned about how we should help the doer of wrong he answered, "Take hold of his hand from doing the wrong."

The helping influence of the home life must be strong for the adverse influence from outside is extremely great. There is a wise Jewish saying which goes like this,

"The impious is always more anxious than the pious to influence others to join him because he walks in darkness so he is scared to walk alone."

Parents must not be so busy doing their own things that we fail to realise how strong outside influences are and how easy it is for our children to fall into wrong company. The bond of love and trust in the house must be strong! Parents and children must be friends with each other. I hope that this does not sound strange to you. The Holy Qur'ān says in Chapter 3:67 "And Allāh is a friend of the believers" and in 10:62: "Now surely the friends of Allāh, they have no fear nor shall they grieve ..."

But how do we become friends with Allāh? By spending time with Him, by always being conscious of Him.

So too parents and children must be in each others' company. We must pray together. "The family that prays together stays together."

We must eat together the prophet is reported to have said - "Eat together for the blessing is with the company." We must learn together - in these days children are exposed to much more learning than parents - we must not remain stagnant - we must play together. In this way we will be creating a unit so strong that each member would feel sure of him/herself.

*Text of a speech, delivered at Fireburn (Trinidad) in April 1982. See Ahmadiyya News. Ed.*

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## AHMADIYYA NEWS

We expected Maulana S.M. Tufail to be with us in Trinidad in April last, but for health reasons he could not come to our shores. We were, however, lucky to have him and his wife with us on 11 December 1982 for three weeks. (His wife was visiting Trinidad after 14 years). The next day we invited for dinner many of his friends. We had to make the best use of their time taking care not to overburden Maulana Sahib with work which might tell upon his health. On Friday 17th he gave the sermon and led the prayers at the Gasparillo mosque. On Saturday evening we organised an ORIENTAL SHOW under his patronage at the Marabella Senior Comprehensive School Auditorium. Tandoori Dinner was served to a few hundred guests. Later in the evening Islamic dresses were exhibited and musical items were rendered by members of the the Gasparillo, Free Port, Charlieville, New Grant and Mc Bean Jama'ats. (Music direction was given by Mr Mungal Patasar). Mrs Sohaila Omardeen coordinated the programme. Mrs Zakeya Hussain and Miss Nazina Ali led the choir in singing. Friday Prayers were led by Maulana Sahib at the Fireburn mosque on 24th December.

### ANNUAL JALSA

#### 35 PERSONS JOIN THE AHMADIYYA MOVEMENT

The 7th Annual Jalsa of the Ahmadiyya Anjuman Isha'at-i Islam Inc. (Trinidad & Tobago) was held on 26th and 27th December. The first day was mostly spent on discussing and adopting the reports of the various committees under the Chairmanship of Mr Enayat MOhammad President of the Anjuman. The next day the sessions were open for the general public. The Inter-Jama'at Children's programme was organised in the morning. Mrs Nasira Tufail was asked to present prizes to winners of Poster Contest on "The Evils of Alcohol". At 12 p.m. lunch was served and after Zuhr and 'Asr prayers the general meeting started under the chairmanship of Maulana Tufail. Maulana Kemal Hydal, the religious head and missionary of the Ahmadiyya Anjuman Trinidad spoke on "IS JESUS GOD - THE BIBLE SAYS HE IS NOT". After the

lecture the audience was divided into several groups to discuss and analyse the topic presented. At about 3 p.m. Maulana Tufail spoke on the necessity of joining the Ahmadiyya movement to extend and defend the cause of Islam in the world. Thirty one persons came forward to take the pledge. Two persons had joined the movement the previous day and two others took the pledge later on at the Gasparillo mosque, thus bringing the total to thirty five who joined the movement.

On 28th December, the San Fernando Muslim Women's Association held a meeting to welcome Mrs Tufail at Mrs Kadiran's place. Miss Rita Rahaman co-ordinated the programme and the members present recalled many incidents which happened during Tufails stay in Trinidad between 1966-1969.

### **CARIBBEAN INSTITUTE OF ISLAMIC STUDIES**

For encouraging the members of the Muslim community to study Islam in depth a Caribbean institute of Islamic Studies has been set up the details of which will be announced at a later stage.

On 30th December members of Da'wat-ul-Islam held the Prophet's Birthday meeting at the California mosque under the chairmanship of Dr M.A. Aziz. Brother Gul Sher, Mr M. Ibrahim and Maulana Tufail spoke on that occasion. The Mosque was full to its capacity.

The next day Maulana and his wife left for England and we hope that they would return to Trinidad in August 1983 for the 9th International Ahmadiyya Convention.

Wahid Omardeen

### **AHMADIYYA ANJUMAN ISHA'AT-I-ISLAM, Incorp. TRINIDAD & TOBAGO**

Highlights of the Executive Report 1982

1. Twelve regular meetings of the Executive; one special meeting to formulate plans for the Jalsa.

2. Continuous Education Classes. Theme: 'Can I live Islam in the Context of (1) Carnival, (2) Christmas, (3) Works Ethics and (4) News Media. Venues: Comuto, Iere Village, New Grant and Fireburn. Feb.-April.
3. Trip to Suriname (43 persons). April 8-12.
4. Public lecture: 'New Evidence of the Death of Jesus.' May 15. Reinzi Complex.
5. Mi'raj Celebrations. Lectures given by Imaams and Assistant Imaams. New Grant, Fireburn, Comuto and Siparia.
6. June 22 - July 21: Ramadaan. Letter forwarded to the Hon. Prime Minister of Trinidad & Tobago on Lebanon war and massacre of Muslims and one letter sent to US Ambassador to Trinidad & Tobago condemning US Government support of Israel.
7. The Religious Head and Missionary Maulana Kemal Hydal lectures to Pastors of Seven Days Adventist Church at Maracas.
8. Formation of Research Class within the Anjuman.
9. Inter-Faith Meetings. 'What does my Religion say about Sacrifices.' Venues: Arouca, New Grant, Four Roads, McBean and Fireburn. September 28.
10. Three Days Islamic Functions: Gasparillo, Fireburn and Princess Town.
11. Missionary lectures to members of the First United Apostolic Church of Jesus Christ at Arouca.
12. Training programme under the charge of the Missionary. Students from Guyana and Indonesia.

### **Projections for 1983**

1. Establishment of a Educational Institution.
2. Islamic Research Classes.
3. Anti-Alcohol Campaign: Series of Public lectures before Carnival on the Evils of Alcohol.

4. Easter Retreat: Mayaro. 3 days for Maktab children inclusive of all Jama'ats (65 children). 3 days for youths and adults (60 participants from all Jama'ats).
5. Ahmadiyya Bazaar in April. Gasparillo or Princess Town.
6. Ahmadiyya UK Assistance. Missionary to spend one month in the UK assisting the U.K. Jama'at. (April-May).
7. Launching of the Songs of Islam LP Album. (April 83).
8. Ramadaan - June: 30 Days Lecture Series on Muslim Family Life at New Grant, Gasparillo, Fireburn, Comuto, Siparia and Arouca.
9. Launching of the Institute of Islamic Studies at the proposed 'AHMADIYYA HOUSE' San Fernando.
10. THE NINTH INTERNATIONAL AHMADIYYA CONVENTION: August 15-30 1983.
11. Intensive training programme for children under 14 in various Jama'ats culminating with an All Day Children's programme. (September, October, November).
12. December 26 - 27. JALSA 1983.

Iqbal Hydal  
Secretary

### **THREE DAY ISLAMIC EXPOSITION**

**Theme: "Crime and Punishment"**

The programme started in Fireburn (Trinidad) on Friday 27th August 1982 with the theme being: "Crime and Punishment". It was appropriate to have our Commissioner of Police, Mr Randolph Burroughs, formally declare it open. This was followed by an Inter-Faith meeting of four different religions; Dr H. Collymore of Baha'i faith, Brahma Kumari of Raja Yoga Centre, the Rev Winston Gopaul of Presbyterian Church and Maulana M.K. Hydal representing Islam. The topic was 'WHAT CONTRIBUTION CAN MY RELIGION MAKE IN COMBATING PORNOGRAPHY'. Each speaker dealt with the subject from their own religious point of view and they were all very much against it. Ways and means of preventing pornography were discussed stressing that each person in the com-

munity could help from child to adult. The function ended with a song by Zalmoon Mohammed and a du'aa by Mr Kayyum Mohammed, the assistant Imam of the Fireburn mosque. The chairman of the function was Mr Enayat Mohammed, President of the Ahmadiyya Anjuman Isha'at-i-Islam of Trinidad & Tobago who commended the large crowd for their attentiveness and hoped that every thing that was said by the speakers would be beneficial to all in making a better community.

The next day the programme began with a handicraft display. Each Jama'at had a stall where they displayed different crafts made by their members. At about 3.00 p.m. the Cultural Show started. This was comprised of songs, skits, recitations and music. The skits dealt with the theme "Crime and Punishment". The Fireburn Jama'at youths put on a skit, produced by Anisa Ahamad, projecting how, why, where and when crime begins and also the punishment that should be given. Songs of Islam were sung by members of the various Jama'ats. Mr Mungal Patasar, one of the leading musicians in Trinidad, put on two items on the sitar followed by Mr Haniff Mohammed with two classical songs. The Ahmadiyya Women's Association put on a skit entitled "The Wedding" which projected the ceremony taking place with both the bride and groom sitting outside together. The show ended with a prayer in the form of a song which was written and the music composed by Mr Yamin Alibaksh. The Chairman was Dr Hamza Rafeeq, who should be commended greatly for his assistance in the Three Day Islamic Exposition.

(Miss) FARISSA MOHAMMED

#### AHMADIYYA ANJUMAN ISHA'AT ISLAM (LAHORE) U.K. Maulana Kemal Hydal's Visit to England

The religious head and missionary of the Ahmadiyya Anjuman Isha'at-i-Islam, Trinidad & Tobago Inc. arrived in England on 9th September, 1982 for a month to help the UK Ahmadiyya Jama'at. Most of the time he was the house-guest of Maulana Tufail at Woking. 'Id-ul-Adhaa (the Festival of Sacrifices) was celebrated on 27th September at the Ahmadiyya House, Tooting, London. Maulana Kemal Hydal led the service. After the prayers Messrs M.A.Hafiz and I.A.Shaikh also spoke. Arrangements for lunch were made by the members of the Ahmadiyya Women's Association, London. During his stay Maulana Hydal addressed several meetings at the homes of Mr Ali (Turnpike Lane), Mr Haroun (Warwick Gardens) and Mr Rahman

(Southgate Road) and others. A lecture was given to the members of the North London Jama'at. He also spoke to the students of a primary school at Finchley. A meeting was held on Sunday 3rd October at the Ahmadiyya House where the Mau!ana spoke on Islam and Christianity. The Prayer Hall was full to its capacity. Mrs Akela Haroun chaired the meeting. On Friday 8th October he gave the sermon and led the prayer at the new Ahmadiyya Centre at Wembley. On Sunday 10th October he returned to Trinidad. We expect him to come to England again in April 1983 and we hope to make an extensive programme of his activities during his stay with us.

A. A. Rahman

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## A LONG STORY

A king used to hear three short stories every night before going to bed. A story teller was employed to do this job. By the time the third story was finished the king fell asleep. One night the king could not sleep after hearing the last story, as he was worried about the affairs of the state. The story teller told him a set of another three stories but the king was still awake. "I want to hear a long story," he ordered the story-teller.

"All right Your Majesty, you will hear a long story this time."

Once upon a time a rich countryman went to the cattle market and bought himself 5,000 sheep. As he was bringing them home the brook became swollen with flood water and he was unable to cross it either by the bridge or the ford. As he looked around anxiously he found a man with a small boat which could carry only two sheep across at a time. A price was settled for ferrying the entire flock and the baotman put two sheep on board and started on his journey to the other side.

The story-teller who was tired by that time by telling all the stories to the king fell asleep.

The king woke him up. "Come on, finish your story before you sleep."

"Your Majesty," said the story-teller, "the brook is flooded and the boat is small. It will take a long time before all the sheep are transported to the other side and then I will continue with my story."

After this the story-teller fell asleep again. ■

# QUESTIONS & ANSWERS

## THE CAUSE OF FOUNDER'S DEATH

**Q.** Some opponents say that the Founder of the Ahmadiyya Movement died by cholera. Please explain the true nature of his disease with which he died.

*I.M. Bocus, Panama*

**A.** At the end of April 1908 the Founder of the Ahmadiyya Movement went to Lahore for change of climate. He knew that his end was near but he carried on his work of expounding Islamic truths with the zeal of a young man. He was busy writing his last book PAIGHAM SULH (The Message of Peace), which aimed at bringing about friendly relations among Hindus and Muslims when suddenly he fell ill with an attack of diarrhoea, a chronic disease to which he was liable since his youth. He breathed his last on his BED at 10 a.m. on 26th May 1908. The last words on his lips were: "O my beloved God, O...my..... beloved God".

The opponents of the Movement immediately, without any factual evidence, started making propoganda that the Founder had died with cholera. There was no epidemic of cholera in Lahore at that time. Members of his family, his disciples and doctors and many others devotedly attended the Founder during his last illness. And those who washed his body after his death never took the least care to safeguard themselves from cholera or any other disease with which he was suffering. His bed-sheets and other garments were preserved by Khwaja Kamal-ud-Din's family. Do people treat the body and clothes of a person like that who had died with cholera? The rumours had, however, spread and there was some difficulty in carrying his body out of Lahore. The Civil Surgeon, Dr Sutherland, of Lahore certified that death was not due to any infectious disease, and it was on the production of this certificate that the authorities permitted the carrying of his body to Qadian the next day where it was laid to eternal rest.

Because the Founder had a severe attack of diarrhoea, during his last illness, his oppents, in their ignorance, consider it to be a curse of God.

The Prophet Abraham says:

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾

"And when I am sick, He heals me" (The Qur'an 26 Al-Shu'araa' :80).

This shows that the Prophet Abraham fell ill from time to time. Again about Ayyub (Job), a prophet from his progeny, the Qur'an says:

“And Ayyub, when he cried to his Lord; Distress has afflicted me! and Thou art the most Merciful of those who show mercy” (ibid., 21:83).

According to Ashraf ‘Ali Thanavi, ‘Abdul Maajid Daryabadi and many other commentators ‘distress’ here means physical disease of a serious nature.

The Holy Prophet Muhammad himself fell ill on several occasions. When he died he was suffering from fever and severe headache. His wife Hazrat ‘A’isha remarked that she had not seen anyone suffer like him (BUKHARI, MUSLIM).

It is also reported from Hazrat ‘A’isha that one of the Prophet’s wives observed “i’tikaaf” (retirement for devotion generally during the month of Fasting), but she suffered from “istihaaza” (constant flow of menstrual blood) and sometimes they had to place a tray under her and she used to pray while she still suffered from this disease.

Imam Shaafi’i suffered from many ailments one of which was bleeding-piles. When he taught hadith, a tray was put under his seat and the blood from the piles dripped in it (“Tabaqat al-Auliya p.113. . . This is an Urdu translation of Al-Tabaqat al-Kubraa” by ‘Allama ‘Abdul Wahaab Al-Sha’raani, Published by Nafis Academy, Karachi). The Urdu text is given below:

اکثر بیماریوں میں مبتلا رہتے تھے جن میں سے ایک برا سیر تھی۔ اس کا دم سے ہمیشہ خون آتا کرتا تھا۔ اور جب کبھی حدیث پڑھا۔ بے کوشی تھے تو نیچے طشت رکھا جاتا تھا جس میں خون کے قطرے پڑا کرتے تھے۔ یونس بن عبدالاعلیٰ کہتے ہیں کہ میرے کسی شخص کو نہیں دیکھا کہ اس نے بیماریوں سے اتنی مصیبتیں جھیلی ہوں جتنی امام شافعیؒ نے قبیلہ یمن میں کفایت شمار کرتے

In the same book another Muslim saint, Shaikh Ahmad b. Abi’l-Husain, is reported to have suffered from a severe attack of diarrhoea which lasted for a month causing his death at the end (ibid., p.281). The Urdu text is as follows:

ان کی دستوں کی بیماری ہوئی۔ ہر دو گھنٹہ حساب دست آتے رہے اور ایک مہینے تک بیجا رہے۔ اس پر ان سے کہا گیا کہ کتنے دستوں کماں سے آتے ہیں حال آنکہ ہمیں دن سے آپ کچھ کھاتے ہیں نہ پیتے ہیں۔ اسی لئے کہا کہ کھائی یہ گوشت خارج ہو رہا تھا۔ گوشت تو نکل گیا۔ اب صرف بڑی کامزورہ گیا ہے آج وہ بھی نکل جائے گا اللہ تعالیٰ کے پاس گزارہ ہوگا۔ چنانچہ دو یا تین مرتبہ کچھ سفید سی چیز نکلی اور دستوں کا آنا بند ہو گیا۔ اس کے بعد شہد کے دن ظہر کے وقت بارہویں جمادی الاول ۳۳۶ھ کو ماہی امرت ہوئے۔

The Founder of the Ahmadiyya Movement did not enjoy good health, but this was no crime of his. In spite of it he founded a movement which is still carrying on the work of propagation of Islam throughout the world and will continue to do so for all times to come. ■

## HEALTH HAZARDS

**OVER-REFINED FOOD AND DRINKS:** Daily diets of devitalized food and drink laced with a chemical feast of additives, many potentially dangerous or suspect.

**PESTICIDES,** herbicides, chemical fertilizers and agricultural chemicals; residues often endanger farm or home users, or soil and foods.

**INDUSTRIAL CHEMICALS:** Scores of thousands of man made and other toxic by-products of manufacture pour by tons into air, water and land.

**MERCURY, LEAD, CADMIUM** and other heavy metals from industrially polluted air, water, food; high levels lodge in living tissues damaging vital organs and brain.

**RADIOACTIVE WASTES** from nuclear tests, industrial isotopes that escape into air, water and food, lodge in various organs threatening cell destruction or cancer.

**TOBACO:** Smoke filled offices, homes, public places; smoking, a known cause of cancer, emphysema, lung diseases.

**ULTRA-HIGH ELECTRICAL POWER AND RADIO WAVES:** Areas near high-power transmission sources carry potential health risks.

**AGRICULTURAL DRUGS** and antibiotics used in livestock: Residuals in meat passed to humans with growing evidence of threats to health.

**TRANSPORTATION, MACHINERY POLLUTION:** Carbon monoxide, sulphur and nitrogen oxides, hydrocarbons, particulate emissions; oil spills bombard environment, ugly dumps litter landscape.

**MEDICAL DRUGS:** Thousands of potentially dangerous drugs and compounds are overused and abused by scores of millions. Abuse now a major cause of health problems.

**ILLICIT DRUGS:** Heroin, cocaine, LSD, PCP, marijuana, hallucinogens, etc., chemically destroy the health and minds of many.

**RADIATION:** X rays and ultraviolet light misused or overused causes serious health consequences.

**SYNTHETIC AND DANGEROUS FIBRES:** Synthetic fibres may cause skin irritation or allergic reactions; asbestos in association with smoking triggers lung diseases.

**PLASTICS:** Polyesters from plastic can lodge in tissues with uncertain long-term effects.

**MILITARY WEAPONS TOXINS AND CHEMICALS.**

**HUMAN AND ANIMAL WASTES** improperly disposed of in many areas carry filth, disease, stench into air, water, land and food.

# What our READERS SAY

## THE INCIDENCE OF THE BLIND MAN

*Ch. 80 of the Holy Qur'an ('ABASA)*

I have reflected on the REFLECTIONS from the Qur'an by Mr I.A. Sheikh published in Al-Ahmadiyya (April 1982). However, before I comment on the same I wish to make some general observations.

Islam rose in the course of history as a tremendous moral force. It conquered the hearts and the lands of a greater part of the civilized world, within a spectacularly short span of time. But its followers neglected the Qur'anic fundamentals and converted it into a text-book religion: only to be read, venerated, admired and feared but not to be understood and practised.

The Gospel of Action became the Gospel of In-action. The Holy Qur'an is the only book which is read over and over but its readers have remained as ignorant as ever. It is read, neglected, abused and misunderstood.

Many commentators that have appeared at various times have added nothing but superstition, ignorance and confusion. The Truth lies buried in the debris of history. The original message is inextricably mixed up with the Judeo-Christian and other pagan traditions. This has made the matter complex and intractable.

Hadith literature, on the bases of which the Qur'an is interpreted, has at times become a storehouse of confusion. A huge corpus of spurious traditions has been cleverly intermingled with the genuine ones. Sufism which claims monopoly of providing moral and spiritual guidance to mankind has its edifice built on borrowed foundation - mainly pagan and Hindu sources. There is a need to save the truth from the conspiracy of history. It has to be saved from overlays of ignorance and superstitions

accumulated through the ages. We have to re-discover the Truth - rediscover Islam and the meaning of its concepts. Can there be a greater tragedy than what has happened?

Those of us who have embarked upon the project of Islamic Da'wah are not bold enough to throw away the dirty eggs but instead try to decorate them. Instead of reflecting the stories we endeavour to harmonize them. As an example the traditional story, which is derogatory to the sublime character of the Holy Prophet, is quoted and explained by all our commentators. They have merely put old wine into bottles of their making. The story is derogatory but is held in high esteem. Pages after pages have been filled in interpreting but as the writer has rightly said, sūrah 'ABASA (Ch. 80) remained misunderstood.

It will assist if I reconstruct the whole drama for which we shall have to go back to the days of ignorance to evaluate what must have happened.

The Holy Prophet is engaged in a dialogue with chiefs of Quray'sh, discussing some important concepts of Islam. The chiefs are arrogant. At that junction Ibn Umm Maktūm, a blind man, comes in. "He interrupts. The Prophet frowns." That is a traditional story but a derogatory one. The following points need consideration:

1. The story is against the character of the Holy Prophet. I consider, that this story would be derogatory even to a man of an ordinary character.
2. The 'blind' man naturally could not see the Prophet 'frowning'. He does not ask the intruder to wait for a few minutes etc. If by 'frowning' the Prophet could not convey his displeasure to Ibn Umm Maktūm, what was the use of that act?
3. Had he interrupted the discussion the Prophet would have requested him to allow him to finish his talk with the guests and after that he would attend to him. But the Prophet does not say that. He continues his discussion. The

Holy Qur'an does not refer to any interruption. The whole story seems to be a myth. I submit that we do find reference to 'interruption' in the Hadith literature and our Tafseers but what cannot be fished out of these sources?

To harmonize these incredible stories is merely a theological adventure. The story can be thrown out as an interpolation on the very grounds the writer has based his thesis on the sublime character of the Prophet.

The fact, however, is that 'Abdullah Ibn Umm Maktūm did not raise any question, did not interrupt and that these aspects of the story are fabrications.

I reject Mr I.A. Sheikh's commentary as I do other commentators on this subject. The truth is that 'Abdullah Ibn Umm Maktūm did come in when the Holy Prophet was discussing various matters concerning 'Islam' with the leaders of the Quraish. The Holy Prophet received him with honour and gave him a place to sit close by. The blind man, a prominent companion, was given the honour he deserved. Imagine how the chiefs of the Quraish felt? A poor blind man given a prominent place in their presence. They felt degraded and disgraced. How could their arrogance tolerate a blind poor Muslim sitting in their group? They looked down upon him. One of them, perhaps all of them, felt degraded and frowned. One of them (or some of them) may have actually turned his (or their) back towards Ibn Umm Maktūm. The Holy Prophet is directed to tell them that their behaviour was disgraceful. The Holy Prophet is not being corrected or denounced but merely being told to convey to the people what is right and what is wrong. The humanity at large is being directed to observe the fundamentals laid down by this surah. We are being told to understand our responsibilities. That in brief is my understanding of this chapter.

M.R. Malik  
Forest-Gate, London

GREED

He who desires much, is always ill in his hunger for more.

## Guyana Ahmadiyya Anjuman Suffers a Great Loss

It is with grief and deep regret that we record the passing away of Mr M.B.Yasin, President of the Ahmadiyya Anjuman Guyana and founder Trustee of the Ahmadiyya Anjuman Isha'at Islam (UK) Trust England at the age of 58 in New York. He was buried there on Friday October 1, 1982. A funeral service for him was also held at the Ahmadiyya House, London. Messages of condolence were sent to his wife and the Ahmadiyya Anjuman Guyana. "Brother Yasin has indeed spent," says the Islamic Sunrise, Georgetown, Guyana, "the better part of his life in working for Islam and for the human welfare. He has spent much of his great wealth in almost every good cause that comes to mind, for his motto in life was ever based on that Qur'anic thought: 'You can never attain to righteousness unless you spend out of what you have.' All Guyanese have witnessed the work of Brother Yasin, and none can say his life was not a success. His was a success as his own words testify: 'My success is that I have remained a Muslim regardless the vicissitudes of my life. Nothing pleases me more than to be called a servant of Allah and to be identified as a soldier within the proselytizing forces of Ahmadiyyat.'"

May his soul rest in peace! ■

## Review

*JOURNAL OF ARABIC LITERATURE*

E.J.Brill, P.O.B. 9000, 2300 PA Leiden, The Netherlands

Subscription Vol. 1982 Gld. 48. Specimen copy available on request.

The *Journal of Arabic Literature* is the only journal in a western language which deals with Arabic literature as literature in the narrow sense of imaginative writing in verse and prose. It provides a forum for the discussion of Arabic literature, both classical and modern, by Arabs and non-Arabs. Internal as well as external standards of judgment are applied in an attempt to present it for the appreciation of the outside world. The journal publishes essays in literary appreciation, assessments of trends and movements of individual authors and of single works, and valuable bibliographies. It also introduces translations of Arabic literature, many from authors not previously translated into English. It aims at serving the needs of students of Arabic while at the same time providing something of interest for non-Arabists who are concerned with the problems of comparative literature. ■

# الاحمدیہ

احمدیہ انجمن اشاعت اسلام (لاہور) یو کے کاترجمان

۱۹۸۲ء دسمبر - ۱۹۸۱ء

جلد چہارم نمبر ۸ - ۱۲

## طلوع شمس من مغربہا

”ایسا ہی طلوع شمس جو مغرب کی طرف سے ہو گا ہم اس پر سہر حال ایمان لاتے ہیں۔ لیکن اس عاجز پر جو ایک رؤیا میں  
ظاہر کیا گیا وہ یہ ہے جو مغرب کی طرف سے آفتاب کا چرٹھنا یہ معنی رکھتا ہے کہ ممالک مغرب جو قدیم سے عظمت  
کفر و ضلالت میں ہیں انہیں آفتاب صداقت سے منور کیا جائے گا اور ان کو اسلام سے حصہ ملے گا۔ اور میں نے  
دیکھا کہ میں شہر لندن میں ایک منبر پر کھڑا ہوں اور انگریزی زبان میں ایک نہایت دل بیان سے اسلام کی صداقت  
ظاہر کر رہا ہوں بعد اس کے میں نے بہت سے پرندے پکڑے جو چھوٹے چھوٹے دختوں پر بیٹھے ہوئے ہیں  
اور ان کے رنگ سفید تھے۔ اور شاید تیسرے جسم کے موافق ان کا جسم ہو گا۔ سو میں نے اس کی یہ تعبیر کی کہ  
اگرچہ میں نہیں مجھ میری تحریریں ان لوگوں میں پھیلیں گی اور بہت سے راست باز انگریز صداقت کا شکار ہو  
جائیں گے۔ وہ حقیقت آج جب کہ مغربی ملکوں کی مناسبت دینی سچائیوں کے ساتھ بہت کم رہی ہے گویا خدا تعالیٰ  
نے دین کی عقل تمام ایشیا کو دیدی اور دنیا کی عقل تمام یورپ اور امریکہ کو۔“

بیوں کا سلسلہ سبھی اول سے آخر تک ایشیا کے حصہ میں رہا اور ولایت کے کلمات بھی انہیں لوگوں کو ملے  
مب خدا تعالیٰ ان لوگوں پر نافرحت ڈالنا چاہتا ہے۔ اور یاد رہے کہ مجھے اس بات سے انکار نہیں کہ طلوع  
اشمس من مغربہا کے کوئی اور معنی بھی ہوں۔ میں نے صوفی کشف کے ذریعہ سے جو خدا تعالیٰ نے مجھے  
عطا کیا ہے مذکورہ بالا معنی کو بیان کیا ہے۔“ (انالک اودام ص ۲۷۷)