A view of the Berlin Mosque now. A National monument of West Berlin built by the Ahmadiyyah Anjuman Ishaat Islam, Lahore Inc. in 1935.

According to Present Imam Ch Saeed Ahmad the Minarets of the Mosque were damaged by artillery cross firing between the Allied (U.S. & British) Army and the Nazis during World War II. He called upon the U.S. and Britian to repair the damage.
The Promised Messiah Speaks

A Living Religion and a Living Prayer

By Hadhrat Mirza Ghulam Ahmad, the Promised Messiah, the Mehdi,
The Mujaddid of the 14th century Hijrah and the Founder
of the Ahmadiyyah Movement in Islam.

(Continued from the previous issue)

Some men think that prayer may be resorted to, but prayer means only Worship of God and it is a deed of merit which will be rewarded hereafter. This is a serious error. Every devotion which is devoid of true spirituality and every reward which is vainly looked for at some future moment, is a worthless thing or an idle hope. Sincere worship of God and true reward make their light and blessings felt in this very world. It is the sign of the acceptance of our devotions that when praying to God we witness with our spiritual eye that a penaecean light descends from God, nullifying the effect of the poisonous matters in our heart, and falling upon us like a flame of fire burns away the carnal desires and fills the heart with certainty and with a holy feeling of love and joy, and opens the breast for receiving truths and heavenly wisdom. If the mind does not experience these things our worship and devotions are nothing more than lifeless ceremonies. Every prayer, though it be for the removal of our worldly difficulties, casts a significant influence on our minds. It first strengthens our faith and increases our Divine knowledge, and after granting a security, openness and blissfulness to the minds, it then dispels the gloom of our distresses and banishes our cares and sorrows in one way or another. The mere utterance of a few words does not, therefore, constitute a prayer. A true prayer is that which actually has a magnetic power; and after which a light descends from heaven which dissipates the clouds of our anxieties and grants us peace and security of mind. It is true that Divine assistance is vouchsafed to us in one of two ways after a true prayer, viz; either the difficulty which would crush us under its weight is altogether removed, or we are granted a supernatural power to bear it and, being freed from all uneasiness, our breast is opened for its reception. In both cases, Divine help does certainly come to us after a devout and sincere prayer.

Moreover, when it is admitted that the happiness, felicities and blessings of the next world, which are expressed in the one word "salvation," are obtained by means of prayers, the efficacy of prayers is also admitted: for if our prayer cannot help us in getting freed from adversities and in the attainment of our objects in this life, there is no reason that they should effect that purpose in the life to come. If prayer has no efficacy in this world, it is absurd to suppose that it will show its efficacy in the next. On the other hand, if we believe in its efficacy here, so that its manifestation in this very life may strengthen our faith and hope in the next, and we may pray with greater zeal for the blessings of the next life.

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OUR BELIEFS AND AIMS

The Ahmadiyya Anjuman Isha’at Islam Lahore is an international Muslim association (founded 1914) dedicated to the presentation of Islam by literary and missionary means. It believes that the world today, both non-Muslim and Muslim, badly needs to receive the true, original message of Islam. This is the message contained in the Holy Quran and the life of the Holy Prophet Muhammad - a message which is today hidden under misconceptions and wrong popular notions.

We strongly believe that the mission of Islam is to attract the hearts and minds of mankind towards the truth, through rational arguments and the natural appeal of Islamic teachings. Islam does not seek political control over countries, nor does it use force to compel people to become Muslim or obey its teachings.

In this age, the Founder of the Ahmadiyya Movement, Hazrat Mirza Ghulam Ahmad (d. 1908), uncovered and stressed certain vital aspects of Islamic teachings which had been forgotten over the centuries. He reminded the world that Islam is:

International - God raised prophets in every nation, and Muslims believe in them all. Good people and truth may be found in any nation. No people are God's favourite, not even Muslims, except those who do the most good.

Tolerant - Gives full freedom to everyone to hold and practise any belief or religion. Preaching to be by argument and example, not force. Muslims must also respect internal differences of opinion.

Rational - Religion to be studied in the light of reason and the ever-growing knowledge of mankind. Blind following disallowed and independence of thought granted.

Non-sectarian - Every person professing the words 'There is no God but Allah, and Muhammad is the Messenger of Allah' must be regarded as a Muslim. No religious board empowered to holdquisitions into a Muslim's beliefs, or to expel self-professing Muslims from Islam.

Peaceful - Condemns all use of force except in unavoidable self-defense. Teaches Muslims to live peacefully under any rule which accords them freedom of religion.

Living - Worship is not a ritual, but provides living contact with a living God. God listens to man, answers his prayers, and speaks to His righteous servants even today as in the past.

Hazrat Mirza Ghulam Ahmad was a servant of Islam, with a mission to bring about the spiritual and intellectual triumph of the teachings of Islam over all forms of belief. He never claimed to be a prophet, but a God-sent mujaddid (renovator) within the long line of saints that arose in the history of Islam. He believed, and we believe, that after the Holy Prophet Muhammad - may peace and the blessings of Allah be upon him - no prophet can arise, whether a new one or one from the past.

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ISLAMIC BELIEFS
3) PROPHETS AND MESSENGERS OF GOD

30. What is a ‘prophet’ or ‘messenger’ of God?
A prophet (nabi) or messenger (rasul) of God is a human being to whom God gives His guidance and whom He charges with the task of conveying that guidance to the people, so that they may do good and avoid evil.

31. In which countries of the world did Prophets arise?
According to Islam, God sent prophets to all nations on earth, at various stages of their histories.

32. In which of these Prophets of God do Muslims have to believe?
Muslims have to believe in all the prophets and messengers of God equally without distinction, wherever they may have appeared.

33. Please name some of these prophets.
Many prophets are mentioned by name in the Holy Quran; for example, Noah, Abraham, Moses, David, and Jesus from the Biblical prophets, and also non-Biblical prophets some of whose names are Luqman, Hood, and Dhul-Kifl. And, last of all, there is the great, international Prophet Muhammad, may peace be upon him.

34. Did any Prophets appear other than those mentioned in the Holy Quran?
Certainly. The Quran itself tells us that it has mentioned only some of the prophets. Since prophets appeared in every part of the world, and there were many in each nation, a full list of names would be immensely long. Muslims have to believe in and respect all the prophets, whether named in the Holy Quran or not.

35. It is well-known that Muslims believe in the Israelite Prophets, including Jesus. How do they regard the great figures of other religions, such as Krishna, Buddha, and Confucius?
It is quite obvious from the teachings of the Holy Quran that, as God sent Prophets to every nation, and quite a large number of them appeared all over the world, the ancient founders of these other religions too must have been Prophets and messengers of God. In fact, wherever there are people following a sacred scripture older than the Quran, their religious founders mentioned in those Books must be accepted by Muslims as true Prophets of God. It has been suggested that Buddha is actually mentioned in the Holy Quran under the name Dhul-Kifl.

36. But religions such as Christianity and Hinduism revere their great religious figures as ‘gods’ or incarnations of God. What does Islam say?
According to Islam, all these righteous persons were mortal, human prophets of God, like the Holy Prophet Muhammad, having the same needs that every human being has. They all eventually died, as everyone must. The reason why they have come to be revered by their followers as ‘gods’ is that their lives are surrounded by a great many myths, and their works have been much exaggerated.

37. Why were the Prophets humans, and not ‘gods on earth’?
Because they were sent to guide other human beings, not only by preaching, but also by personal example. So they had to be completely human to show other people how to live. According to Islam, each Prophet was himself the first and foremost follower of the guidance God revealed through him for people to follow. This is why every prophet is called a ‘Muslim’ in the Holy Quran, being not only a teacher but also a follower of God’s guidance.

As for the Holy Prophet Muhammad, not only does Islam teach that he was just a human being, but a study of his life shows that he regarded himself as a humble mortal, and mixed with people as just one of them.

38. What did the Prophets teach?
They all gave the same basic teaching: that man should worship God, and God alone, and do good to his fellow-beings. Of course, the details of the teachings differed according to the nation and the time in which a Prophet appeared. In the Holy Quran, the teachings of every Prophet are called ‘Islam,’ and each Prophet and his true followers are labelled ‘Muslims’. This refers to the fact that the fundamental teachings of them all were the same - submission to God and peace with fellow human beings.

39. Since Muslims believe in all the Prophets equally, what is the special position of the Holy Prophet Muhammad?
All Prophets were equally from God, and equally true, but the scope of their missions varied. The Divine messengers before the Holy Prophet Muhammad were each given teachings limited to their respective nations, because in those times a nation did not have much to do with other nations. Furthermore, the teachings of each Prophet applied for a limited period of time only, after which God would raise another Prophet to revise some of the teachings for the new circumstances.

But at last the time came to unite all the nations upon a single religion so that mankind may live in peace as one nation. For this purpose was sent the Holy Prophet Muhammad, to whom God gave teachings for the whole world for all time to come.

40. Can you give any arguments to support this belief?
Yes. Firstly, while followers of previous religions believe that God’s revelation and guidance was given only to some particular nation or land, Islam teaches that guidance from God had come to every nation and it requires Muslims to believe in all the previous national Prophets. So the Holy Prophet Muhammad is the one who confirmed and established the truth of the Prophets of all the various nations, and laid the basis for peace between them. He is thus the International Prophet.

Secondly, it is a recognized fact that, while the original teachings of previous Prophets are largely lost, the sources of Islam (the Holy Quran and the Holy Prophet’s life) are available to us fully and accurately, free from loss or alteration. This shows Islam to be the religion for all time.

41. Could there be any Prophet of God after the Holy Prophet Muhammad?
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THE EARLY CALIPHATE
By: Maulana Muhammad Ali

'ALI - Early Life

'Ali was the fourth Caliph of Islam after the Holy Prophet, and was also known by his kunyah, Abu-l-Hasan. He was the son of Abu Talib, the Prophet's uncle, under whose guardianship the Prophet, after the death of his grandfather, 'Abd al-Muttalib, was brought up. His mother's name was Fatima. He came of the clan of Banu Hashim which was considered the most respectable among the Quraish. The Prophet also belonged to the same clan. The high function of the custody of the Sacred House of Ka'bah was entrusted to this clan, and on account of this the Banu Hashim were held in special esteem all over the peninsula. 'Ali was born in the thirtieth year of the 'Am al-Fil (i.e. the year of the Elephant), ten years before the Call. Abu Talib had a large family, and he had also brought up the Holy Prophet. Now that the Prophet found him in somewhat straitened circumstances he took upon himself the upbringing of 'Ali. Thus, in addition to being a near kinsman of the Prophet, 'Ali was also bound to him by another tie. He had been brought up as a child in the Prophet's household.

CONVERSION TO ISLAM AND DETERMINATION TO HELP THE CAUSE

At the time of the Call, 'Ali was only a boy of ten. From his very childhood, he had been brought up in the house of the Prophet. So he knew all about him and was therefore among the earliest few who embraced Islam. Some are even of opinion that he was the first person to come into the fold, but it is an admitted fact that honour fell to the lot of Khadijah. After her came Abu Bakr, Zaid ibn Harith and 'Ali. It is difficult to tell the exact order among these three. But probably it was Abu Bakr who joined Islam immediately after Khadijah. Though a mere boy at the time of his conversion, 'Ali showed remarkable enthusiasm in the propagation of the Faith. Once the Prophet invited his kinsmen to a feast. The idea was to give them the message of Islam. When the dinner was over, he addressed the party. "Who of you," said he, "is coming forward to own allegiance to me and thereby become my friend and brother?" All remained silent. 'Ali alone got up and offered himself for the cause of the Faith. Thrice the Prophet repeated his exhortation and thrice 'Ali responded. He was only a boy; yet this youngster was destined one day to become a tower of strength to Islam.

FLIGHT TO MADINAH

'Ali had a goodly share of the persecutions to which the Prophet and the rest of the Muslims were put in Makkah. Contemporary accounts take no specific notice of this because of his comparatively tender age. The climax of these persecutions was reached when all the Muslims had to quit Makkah in small batches and take refuge in Madinah. 'Ali played an important role on this occasion. Like Abu Bakr whom the Prophet detained to be a companion to him on the journey, 'Ali was also kept back. He was to return to the people, after the Prophet had left, whatever money they had deposited with him. It is remarkable that while the Prophet was, on the one hand, the victim of bitter persecution by his people, the same people would, on the other, deposit their valuables with him for safe keeping. So implicit was their confidence in his integrity! 'Ali was at the time twenty-three years old. At night the enemies surrounded the Prophet's house and were waiting to fall on him when he emerged in the morning. The Prophet, however, made 'Ali occupy his bed and, unnoticed by the besiegers slipped out and escaped through their midst in the dark of the night. 'Ali remained in the bed. When dawn came the besiegers were surprised to see 'Ali instead of the Prophet. They had no grudge against him, nor could their purpose be served by doing him harm. They were out to take the life of the Prophet and put an end to Islam. As instructed by the Prophet, 'Ali cleared up all accounts on his behalf and immediately this was done, set out for Madinah. At Madinah he put up with the Prophet and subsequently, when every emigrant was united in brotherhood with resident of Madinah, 'Ali enjoyed the honour of being so united with the Holy Prophet. (According to another report, he became brother to Sahl ibn Hunaf).

MARRIAGE WITH FATIMAH

In the first or second year of the Hijrah, the Holy Prophet gave his daughter, Fatimah, in marriage to 'Ali. 'Ali was about twenty-four or twenty-five years of age at the time while Fatimah was nineteen or twenty. 'Ali lived a humble life. For the purpose of dowry money and wedding presents, he sold his camel, shield and other articles for 480 dirhams. Three sons, Hasan, Husain, and Muhsin, and two daughters, Zainab, Umm Kulthum, were the fruit of this marriage. Of these, Muhsin died in childhood. The children of no other daughter of the Prophet survived, and the offspring of Hasan and Hussein is known by the honoured title of Sayyid (lit. Master).

'Ali and Fatimah were very fond of each other. Once they fell out over a petty affair. 'Ali left the house and lay down in the mosque in the dust. The Prophet happened to visit the family just then and, not finding 'Ali enquired where he was gone. He was told what had happened and, seeing him lie in dust in the mosque, he said: "Get up, O Abu Turab (i.e., one lying in the dust). From this Abu Turab came to be a surname of 'Ali. Fatimah died at the early age of twenty-nine, and 'Ali married other wives after her, and other children were born to him of these wives.

MARTIAL EXPLOITS

'Ali was a young man when he embraced Islam. So we do not hear of any activities on his part in the way of the propagation of Islam such as those of Abu Bakr, 'Umar and 'Uthman. Nor was he a man of riches. So it was not his lot to render financial services to the cause of Islam as did these three illustrious men. God had, however, gifted him with an extraordinary measure of daring which he devoted to the service of Islam performing wonderful deeds of heroism. At the battle of Badr, as also on other occasions, he was the bearer of the Prophet's standard. On that field of battle three Quraishite youths came out
and, according to the custom in Arabia, challenged the army of Islam to single combat. On this, the Prophet detailed three men, ‘Ali Hamzah and ‘Ubaidah, and all three overpowered their opponents. After this a general engagement ensued in which, too, ‘Ali displayed his valour. In the third year of the Hijrah when Mus‘ab ibn ‘Umar, the standard-bearer of Islam, fell fighting at Uhud, ‘Ali at once took hold of the standard, rushed forward and killed the standard-bearer of the enemy. For these wonderful exploits a catch-phrase, la fatiha Ali, ‘Ali is the one youth, gained currency. It is stated that this cry was first raised by someone at the battle of Uhud. In the fifth year of Hijrah, ‘Ali had to meet ‘Amr ibn ‘Abd Wudd, the famous warrior of Arabia, in a duel. This man was so proud of his bravery that when ‘Ali came out to measure swords with him, he said: “I do not wish to slay you.” “but I do wish to slay you,” retorted ‘Ali. After a hard contest ‘Amr ibn ‘Abd Wudd was killed. At the siege of Banu Quraizah also the standard was in the hands of ‘Ali. In the sixth year of Hijrah, he defeated the Bani Sa‘d who were rallying to the reinforcement of the Jews of Khaiarab. At the truce of Hudaibiyah, when terms were drawn up, ‘Ali acted as scribe. The Quraishite representative objected to the words “God’s Messenger” affixed to the Prophet’s name in the treaty. The Prophet agreed to substitute “son of Abdullah” instead. But ‘Ali who had already written the words “God’s Messenger,” refused to delete them, and the Prophet did it with his own hand.

Of all the martial exploits of ‘Ali, the most brilliant was the capture of Qamus, the famous fort of Khaiarb. The Jews had very strongly fortified this fort. The Prophet entrusted the standard first to Abu Bakr: There was a tough fight but the fort did not fall. he then entrusted it to ‘Umar. The fight was fiercer than before and yet the fort withstood the onslaught. On this the Prophet said: “Tomorrow the standard will be in the hands of a man who will capture the fort, and who loves God and His Messenger and whom God and His Messenger love.” Next morning when the Prophet came, he enquired about ‘Ali. He had some eye trouble he was told. The Prophet sent for him, applied his saliva to his eyes and prayed, and the trouble was no more. The Prophet then put the standard in his hand and the fort was captured.

When at the fall of Makkah the Prophet entered the town at the head of 10,000 strong, the standard was in the hands of Sa‘d ibn ‘Ubada, who in excess of zeal marched on shouting: “Today is the day of bloodshed for Makkah” this was against the wishes of the Prophet, who abhorred bloodshed. So he took the standard from Sa‘d’s hand and gave it to ‘Ali. At the battle of Hunain, the main body of the Muslim army, unable to withstand the volleys of the enemy archers, fell back. ‘Ali, however, stood firm and wrought deeds of daring. The expedition of Tabuk was the only enterprise in which ‘Ali did not take part. He stayed behind at Madinah under the Prophet’s own orders. ‘Ali objected but the Prophet pressed him saying, “You stand to me in the relation in which Aaron stood to Moses, except that there is no prophet after me.”

AS AN ENVOY AND PREACHER OF ISLAM

After his return form Tabuk, the Prophet sent a party of Pilgrims to Makkah with Abu Bakr at their head. Thereafter he received a revelation declaring breach of relations with those Arab tribes that persecuted Muslims and broke their solemn agreements. This is known as the chapter of Bara‘ah or Taubah. It was necessary to communicate this ultimatum to the enemy, who assembled from all over Arabia on the occasion of the Pilgrimage. The choice to discharge this mission fell on ‘Ali who, accordingly, made the announcement on the Pilgrimage occasion. In the tenth year of Hijrah, ‘Ali was deputed to carry the message of Islam to the people of Yamano. Before departure, the Prophet emphatically warned him against any warfare so long as there was no aggression from the other side. This clearly shows that even after the revelation of the chapter Bara‘ah the Prophet still acted up to the Quranic verse which permitted the Muslims to fight only against such non-Muslims as fought against them. ‘Ali met with great success in this mission. The tribe of Hamadan embraced Islam in one day. ‘Ali communicated the happy news to the Prophet Who immediately fell to the ground in a thanksgiving prostration. Other people of Yaman also joined Islam gradually.

AT THE PROPHET’S DEATH

‘Ali returned from Yaman before the Prophet’s Farewell Pilgrimage to Makkah and joined the pilgrims. A few days after returning form the Pilgrimage, the Prophet fell ill. ‘Ali tended him during this illness. One day during this period, ‘Abbas suggested to ‘Ali to ask the Prophet to make a will for succession in his favour. ‘Ali, however, rejected the suggestion. At the Prophet’s death, when Abu Bakr, ‘umar and other prominent companions were busy managing the affairs of state so as to aver any blow to the power of Islam in consequence of the prophet’s death, to ‘Ali fell the privilege of looking to the funeral arrangements.

OATH OF ALLEGIANCE TO THE CALIPH

According to some reports, ‘Ali did not take the oath of allegiance to Abu Bakr for six months. If these reports are taken as authentic, perhaps the reason was that ‘Ali kept at home to console Fatimah who was much shocked at the Prophet’s death. Besides this when Fatimah demanded a share of the property at Khaibar, from which the prophet took his maintenance, Abu Bakr replied that prophets left no property to be inherited. This offended Fatimah. Possibly it was in sympathy with Fatimah on this count that ‘Ali refrained from taking the oath of allegiance for some time (When Fatimah fell ill, Abu Bakr went to enquire after her health, which shows that Fatimah’s displeasure was only temporary). Or the reason may have been that ‘Ali devoted his time to the arranging of the Quranic chapters in chronological order. Whatever the reason for his delay in taking the oath of allegiance, whether out of sympathy with Fatimah or owing to being busy with the Qur’an, ‘Ali had no special grudge against Abu Bakr. But there are strong reasons for doubting these reports, as already shown. When the apostates attacked Madinah, ‘Ali took due part in the defence of the capital. After Fatimah’s death, he participated in all councils and affairs of state. After Abu Bakr’s death he pledged fealty to ‘Umar, and was a prominent figure in
the counsels of state in his Caliphate. No important affair was settled without his advice. The friendly relations between 'Umar and 'Ali were further strengthened by the marriage of 'Ali's daughter, Umm Kalthum to 'Umar. After 'Umar, 'Ali's name was one of the six form among whom the Caliph was to be elected. When the majority went in favour of 'Uthman, 'Ali forthwith stretched his hand and swore allegiance to the new Caliph. Towards the close of 'Uthman's caliphate some mischief-mongers tried to make the caliphate a bone of contention and thereby bring about a rupture between 'Uthman and 'Ali. 'Ali, however, was too shrewed and too noble to fall into their snare. When the insurgents' attitude towards 'Uthman became threatening, 'Ali ordered his own son Hasan to keep guard at the gate of the Caliph's house.

'ALI BECOMES THE CALIPH

During the last days of the reign of 'Uthman, the insurgents, from the very day they effected their entry into Madinah, were in virtual possession of the town. The Government lost all hold over the capital. At the news of the murder of 'Uthman, people generally kept within doors and a state of anarchy prevailed. Of the three bands of insurgents, the one from Egypt, which was the centre of Ibn Sab'a machinations, was the most powerful. Their chief acted as the Imam at the daily prayers. This state of confusion lasted for five days. The three bands of insurgents could not come to an agreement regarding a successor to 'Uthman. The Egyptian band, however, was the most dominant, and Ibn Saba, their leader, regarded 'Ali to be the rightful Caliph, in whose favour it was alleged the Prophet had made a bequest. 'Ali was, therefore, elected as Caliph by the insurgents, and on 24th Dhi-l-Hijjah, 35 A.H., people swore allegiance to him. Most of the Madinites took the oath of fealty without hesitation. Notwithstanding this, however, there is no doubt that it could not be called a free election. There was no occasion for any such election, the town being entirely in the hands of the insurgents. Nevertheless, it is equally true that if a free election had been held, the choice would have even then fallen on 'Ali. On the previous occasion, too, when 'Uthman was elected, the final choice was between 'Uthman and 'Ali. 'Uthman had voted in favor of 'Ali and 'Ali in favor of 'Uthman as the fittest person for the office of the Caliphate. 'Ali was even then given preference over such overtowering personalities as Talhah and Zubair, both of whom had to their credit a glorious record of service in the cause of Islam. 'Abd al-Rahman ibn Auf was another great man who was definitely in the public eye as a fit successor to 'Umar. 'Umar himself considered him as the fittest person for the Caliphate. He could have been a possible rival to 'Ali in a free election. But he had already passed away. Another prominent figure, Sa'd, the conqueror of Persia, had retired from public life. 'Ali was thus the fittest candidate left. Notwithstanding the fact, therefore, that the capital was dominated by the insurgents and a free election was not feasible, no one ever objected to the election of 'Ali on that ground - not even Talhah, Zubair or Mu'awiyah. Subsequent events show, no doubt, that Talhah and Zubair were not willing to render allegiance to 'Ali and did so only under compulsion, but their objection was based on the plea that before everything else the insurgents who had assassinated 'Uthman must be brought to book. They had no quarrel with 'Ali's personality and they undoubtedly considered him the right man for the position.

DISSENSIONS WITHIN THE HOUSE OF ISLAM

With the advent of the reign of the caliphate of the Bani Sakhr, there opens a new chapter in the history of Islam. This period of four years and a half was a period of domestic dissensions within the house of Islam. In the internecine warfare that ensued, great and prominent figures were involved. This exactly was the warning 'Uthman had repeatedly given to the insurgents. "Once you draw the sword against me," he told them, "you will be opening among Muslims a door of dissension that will never be closed." The warning turned out to be true. Till the reign of 'Uthman there was practically no division in Islam. The disturbance of Ibn Saba was the hand-work of the hypocrites who, in the garb of Islam, wanted to undermine the power of Islam. Such of the Muslims as had made common cause with them were their dupes. With the advent of the reign of 'Ali, however, the house of Islam itself was rent in twain. 'Ali thus found himself confronted with difficulties in no way smaller than those which beset his three predecessors. Abu Bakr was faced with the insurrection of Abarbai, and 'Umar with the invasions of Persia and Rome, while 'Uthman had to deal with rebels and insurgents. Each one acquitted himself in these difficult times with firmness and resolution. Likewise did 'Ali display his strength of character in the face of domestic dissension among Muslims.

DEMAND OF RETRIBUTION AGAINST 'UTHMAN'S ASSASSINS

Having done their mischief and then elected 'Ali as Caliph, the insurgents left for their respective places, so that they might take the news of their achievement to their headquarters. At the same time, news of the assassination of 'Uthman spread far and wide. His blood-stained clothes along with the severed fingers of his widow were sent to Mu'awiyah in Damascus. From all sides came the cry for due retribution for the blood of the Caliph. Within the town of Madinah as well as in its suburbs arose the same cry. But there were great difficulties which cannot be overlooked. The assassination of 'Uthman was not the work of a few individuals who could be easily secured and executed. There were large bodies of men at the back of the conspiracy in all three important centers, Basrah, Kufah and Fustat. It was no easy task to deal with them. 'Uthman himself hesitated to unsheathe the sword against these mischief-mongers. Such a step was sure to lead to a dangerous conflagration. Things had now, no doubt, changed a little. The insurgents who had risen under the pretext of demanding certain reforms in administration now stood exposed in their true colours. They had stained their hands with blood which was not only innocent but also most precious. According to the law of both religion and morality they richly deserved capital punishment. But to arrest these men and bring them to book would have meant a great and simultaneous disturbance in every corner of the Empire of Islam.
inevitable result would have been the disruption of that empire. This was what restrained the hands of 'Ali. When, after his election, Talhah and Zubair demanded of him to punish the assassins of 'Uthman, this was precisely the excuse he put forward. "I am no less anxious about it, myself," replied 'Ali, "but I simply cannot help it. It is a critical time, and if there is any disturbance of peace, the Beduins and foreigners will rise in revolt and Arabia will once more relapse into the days of ignorance. These men are yet beyond our control. Wait and see till God shows me some way out of the difficulty."

**APPOINTMENT OF NEW GOVERNORS**

It is not often that there arise complications in situations which make it impossible for two men with the best of intentions to arrive at the same conclusion. 'Ali was now faced with such complications. On the one hand a vast number of people demanded that the assassins of 'Uthman should be duly punished. On the other, the political situation was growing so complex that any attempt to take up the sword against those men was sure to endanger the peace of the whole empire. There is not a shadow of doubt that 'Ali himself was anxious to visit the assassins of 'Uthman with due retribution. But he deemed it advisable first of all to ensure the solidarity of the empire. It seemed to him that the first step to be taken in this direction must be to allay the agitation set afoot against 'Uthman on account of his governors. Perhaps he also harboured some apprehensions from Mu'awiya. Consequently he made up his mind to change all the governors. Mughirah advised him not to take this step. First of all, he advised, let people unanimously accept him as Caliph. He might then order whatever changes he thought proper among the governors. On his return from the pilgrimage to Makkah, Ibn 'Abbas gave similar counsel. He particularly told him not to interfere with Mu'awiya. He was not appointed by 'Uthman and had been holding the office of Governor form the time of 'Umar. He must therefore be let alone. 'Ali, however, did not listen to this advice for reasons known to himself. Possibly he apprehended some danger from Mu'awiya and wanted to nip it in the bud. Or, possibly, he adopted the course of wholesale change so that no one might have any cause for complaint. Consequently, he appointed 'Uthman ibn Hanif as governor in place of Ibn 'Amir, who was recalled. Qais was posted to Egypt where he succeeded in controlling the situation. The governors of Kufah and Syria, however, refused to obey orders. 'Ali once more wrote to them urging them to submit. Abu Musa, governor of Kufah, submitted but Mu'awiya, after some time, sent a messenger to the capital with a blank letter. On enquiry, the messenger informed the Caliph that 60,000 weeping men were assembled at Damascus around the blood-stained shirt of 'Uthman, determined to avenge the blood of the deceased Caliph. He also told 'Ali that they held him responsible for it. "Do they hold me responsible?" asked 'Ali in astonishment. "Do you not see," he added, "it is as yet beyond my power to pursue these assassins and punish them?" When the messenger went out, some people shouted that he must be put to death. The army was close at hand, came the threatening retort of the messenger.

'Ali, like 'Uthman, was accused, in making the appointments of governors, of partiality in favour of his relations. Perhaps the reason was that he could not rest even as much confidence in others and, when the fate of his Caliphat was hanging in the balance, he was justified in doing so. Or, perhaps, he preferred his own relations to conciliate the insurgents whose ringleader Ibn Saba attached special weight to the family of 'Ali.

**WAR PREPARATIONS AGAINST MU'AWIYAH**

'Ali could not possibly afford to ignore the attitude of Mu'awiya. A messenger from him had come with a significantly blank letter. He had definitely held out a threat that 60,000 men were ready to avenge the murder of 'Uthman. 'Ali could not sit still in the face of this challenge. An important province of the empire was rising in revolt. To put this rebellion down was the foremost duty of the Caliph. He delivered a sermon explaining that the attitude of Mu'awiya was calculated to undermine the solidarity of Islam. He knew that the seed of rebellion once sown was bound to spread to other provinces. And if each province declared its independence the power of Islam was at an end. Rebellion could not be put down but by resort to the sword. A definite ultimatum had already come from Mu'awiya. There was no alternative left but to declare war against him. War preparations briskly began in Madinah.

'A'ISHAH TALHAH AND ZUBAIR DEMAND RETRIBUTION FOR 'U'THMAN'S ASSASSINS

This, however, was not the only difficulty 'Ali had to face. Talhah and Zubair also held, as mentioned that retribution against the assassins of 'Uthman should be the first thing that should engage the attention of the new Caliph. 'Ali pleaded before them his inability at that time to proceed against the assassins. But it seems this failed to satisfy Talhah and Zubair, who left for Makkah. On the way they met 'A'ishah, who was returning from the Pilgrimage, and apprised her of the state of things in Madinah. The capital, they told her, was in a critical state and chaos prevailed. The masses could not distinguish between right and wrong, nor could they defend themselves. Consequently, 'A'ishah turned back to Makkah with them.

On arrival there all the people rallied to them. 'A'ishah recited the following verse from the Holy Qur'an: "And if two parties of the believers quarrel, make peace between them; but if one of them acts wrongfully towards the other, fight that which acts wrongfully until it returns to Allah's command; then if it returns, make peace between them with justice and act equitably" (49:9).

To Muslims, their lives were meant for God. Before a commandment of God they attached little value to ease and comfort, even to life itself. When duty called them to fight against the unbelievers, they cheerfully laid down their lives in obedience to Divine behest. Now when within the house of Islam itself one group was transgressing to an extent that resort to the sword was indispensable, they were equally ready to come forward with their lives. It was decided that the blood of 'Uthman must be avenged. To let the as-
sissins go scot-free would be to put a premium on their mischief-mongering. They had killed 'Uthman; they might thereafter raise their hands against anybody. It was, therefore, absolutely essential to bring them to justice. 'A'ishah, it seems, waited for some time in the hope that 'Ali might move in the matter. When nothing was done and, on the contrary, war was declared against Mu'awiyyah, she was disappointed. A consultation was held and it was decided to proceed, first of all, to Basrah. This shows that 'A'ishah had no ulterior motive and that reform was her only objective. If she had any design on the Caliphate from 'Ali they had an easy course before them. They had only to march against Madinah from the side of Makkah. On the north, there was Mu'awiyyah with 60,000 men. There was as yet great agitation against 'Ali. Things had not settled down, and 'Ali's rule had not yet been established abroad. Within the capital itself there was no army. It was all plain sailing, if they had only wished to seize the Caliphate. This, however, was not their object. They contemplated nothing against 'Ali. To punish the assassins of 'Uthman was all they wanted. Consequently, instead of marching against Madinah which was easy to capture, they turned towards Basrah - this too at a time when fully four months had already elapsed since 'Ali came to power. Their plan was to deal with the seditionists at Basrah first and then proceed to Kufah and Egypt and call the murderers to account.

**PURITY OF THEIR MOTIVES**

'A'ishah, Talhah, Zubair and 'Ali were but human beings and not infallible. Mistakes they may have committed, but their motives were unquestionable. The first three were certainly out for reform and had no ulterior motives. At the time of 'Uthman's election Talhah and Zubair were among the six men whose names were proposed for the Caliphate. But they renounced their claims in favour of 'Uthman and 'Ali. Even now, after the assassination of 'Uthman, 'Ali himself had offered to pledge fealty to either Talhah or Zubair but they had no inclination to shoulder the responsibility of the Caliphate. From the very first day, however, each insisted that the foremost task was to deal with the assassins of 'Uthman. This was no after-thought. As regards 'A'ishah, she could not possibly be imagined to harbour any wish to succeed to the Caliphate. There are people who assert that she had a personal grudge against 'Ali because he did not defend her honour when the hypocrites spread false reports against her. The fact is that when the Prophet consulted 'Ali the latter advised him to ask the maid-servant. If she were to harbour any grudge on this account, she should never have forgiven men like Hassan and Mistah who had taken a leading part in the slander. But if she had the magnanimity to forgive even those men who had taken a prominent part in sullying her honour, it is ridiculous to allege that for such a trifle on the part of 'Ali she would for so long have nursed a grudge against him. And her conduct on this occasion shows clearly that she bore no such grudge. Her demand was the same as the demand of many other leading men and women. And it was simply to fulfil this demand that 'A'ishah, Talhah and Zubair proceeded to Basrah after waiting for four months during which the Caliph himself did nothing to punish the culprits. Their real object was none other than bringing the insurgents and assassins to book. 'A'ishah, Talhah and Zubair honestly believed that it was the Muslims' first and foremost duty to punish the miscreants who had murdered the aged and innocent Caliph of Islam in cold blood. The Quranic verse quoted above made it incumbent on them to fight against those who had rebelled against and murdered the Caliph of Islam. A report in the Muwatta of Imam Muhammad clearly ascribes to 'A'ishah the words that it was not proper to neglect the said verse. Her brother Muhammad ibn Abu Bakr was one of the insurgents but this did not deter her. Her mind was set on the one object - to carry out the Quranic injunction by fighting against the transgressors and restoring good relations among Muslims. This exactly was the object of Talhah and Zubair. They may have erred in judgment, but they were certainly inspired by nothing but the purest of motives. Notwithstanding the loss of thousands of lives, their action had on the whole a salutary effect on the political situation. Nevertheless, later on 'A'ishah herself regretted this line of action which shows that she realized her error. This only goes to enhance her position in our estimation. These noble souls were so submissive to the Divine injunction that so long as they believed a thing to be true, they readily underwent every hardship for it and shrank not even from laying down their very lives. No sooner, however, did they realize that their judgment was at fault, than they as readily confessed their mistake. The right course was that, even though 'Ali was committing a mistake. 'A'ishah, Talhah and Zubair should have followed him. In order to punish the insurgents they should not have taken the law into their own hands. It was for the authority constituted by law to see that the ends of justice were met. The fact, however, remains that it was an error of judgment inspired by the best of motives, and even God does not make a sin of such error.

'A' ISHAH CAPTURES BASRAH.

RABI' 11,36 A.H. (Oct. 656 A.D.)

In the fourth month of the Caliphate of 'Ali, an army under the direction of 'A'ishah, Talhah and Zubair marched from Makkah towards Basrah. On the way they came upon a pond which, some of the party observed, was the pond of Hau'ab. Just then was heard the barking of dogs which reminded 'A'ishah of a prophecy of the Prophet that the dogs of Hau'ab would bark at one of his wives. On this, she at once thought of retracing her steps. Many people, however, came forward to testify that it was not the pond of Hau'ab. They also pressed her not to go back. Perhaps her presence might improve the situation, they said. When 'Ali came to know that an army was marching against Basrah, he turned that way instead of going to Syria as originally planned. 'A'ishah had already reached the destination. On her arrival at the outskirts of Basrah, the Governor of the town sent two men to ascertain what had brought the noble lady there. In reply she said that her object was to restore better relations between the Muslims, a duty incumbent on every Muslim, man or woman. She pointed out how the rebels had attacked Madinah, created disturbance there,

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The Promised Messiah Speaks
cont. from inside front cover

There should be a transformation in the
prayers, which you perform daily. I see
that the prayers of most men are only
meaningless movements of the body.
Their prayers are not attended with even
the fearfulness and the humbleness of
heart which may be seen in their supplica-
tions after the prayers are ended. It would
have been much better if they had urged
their entreaties to God while performing
their prayers, for in that case they would
have found delight and perfect joy in
their prayers. I, therefore, say that, for a time,
you should give up the habit of lifting up
your hands after your prayers are finished
and ask of your Divine Master whatever
you have to ask while you are praying, so
that you may find bliss in your prayers.
You should moreover submit your petitions
to God in your own language for in
that case there would be greater fervour
and enthusiasm in your supplications. So
after you have recited the Holy Qura'n
and the forms of the prayer reported from
the Holy prophet, peace be upon him, pray
to God in your mother-tongue, for your
supplications to God are best and most ar-
dently expressed in that language. What is
of essential importance for you to ask of
God is that you may be delivered from sins
and that God may be pleased with you, for
with sins the heart is hardened and the
sinful man is really an earthworm.
Therefore, our constant prayer to God Who
holds all powers in His hands, should be
that He may release us from sins and show
us the path of His pleasure. The true
believer lives this world as if he were a
traveller on horse back going in a forest
and stopping for a while to take rest under
a tree without alighting from the horse,
and continuing the journey when relieved
a little. But if a traveller were to make a
permanent abode in that forest, he must soon
be torn by beasts of prey. The true believer
does not consider the world to be his
home, and for him who does so God does
not care, for He only loves and honors His
faithful servants. It is reported from the
Holy Prophet, PBUH, that the true
believer seeks the nearness of God by
Nawwafil,' by which are meant, deeds
beyond what is incumbent or obligatory
upon a person. The man of world slackens
his pace after doing a little bit of good but
the true believer is always anxious of add-
ing to what he has done. By the
'Nawwafil' are meant not only super-
erogatory prayers, but every voluntary
addition or accession to obligatory good
deeds. There is a desire in the heart of
the true believer to do more and more good
deeds, and advancing thus in goodness,
he comes nearer and nearer to God, while
God also comes nearer and nearer to him,
until having completely annihilated his
own self, he finds himself under the
shadow of God and is illuminated by
Divine lights. His eye then becomes the
eye of God and his ear the ear of God, for
he does not go against the will of God in
what he does.

I have often exhorted my followers to
establish such a connection, for unless all
 worldly connections are severed and the
heart is dead to the love of the world, the
nature of the man must remain devoid of
zeal for the love of God. It has been said
that the companions of the Holy prophet,
PBUH, used to be so engrossed in their
prayers that when they were ended, they
could hardly recognize one another. In
fact, every true believer should be
engrossed in his prayer. According to the
Muslim Law when a person meets his
companions after separation, he must say,
"Assalamo alaikum" (peace be on you). In
this lies the secret of ending prayer with
"Assalamo alaikum wa rahmat-ullah" (peace
be on you and mercy of God). When a
person stands up for prayers and begins his
devotions by saying Allah-O-Akbar, (God
is great), he stands in the Divine presence
and is, as it were, removed into another
world being absorbed in the contempla-
tion of Divine Glory and Majesty. When
the prayers are ended, he comes back into
this world and hence at the end he says,
"Assalamo alaikum wa rahmat-ullah" (peace
be on you and mercy of God), having met
his friends after separation. But if only dull
ceremonies are gone through without
realizing their deep significance, no good
can result. Ceremonies are shells in which
there is no kernel, and if the deep truths
that underlie them are not realized, they
may turn out to be ways of destruction. It
is when such truth is realized that a true
love for God is generated in the heart and
the soul flies to God and is completely
engrossed in the contemplation of Divine
glory. Every particle of the body in that
state serves and obeys God.

There is another point worth mention-
ing. The Holy Prophet, PBUH, had to
depart and thus a great exemplar, the most
excellent agency that showed the path to
God, had one day to be taken away from
the companions. So they were told, "Qul
in kuntum tohibboon Allah fattaboeeni
yohibbukum Allah" (say if you love God,
then walk in my footsteps and God will
love you). Now, no one can be the beloved
of God except the upright man. To renew
and increase the love of the followers for
their Holy Master, they were enjoined to
invoke Divine blessings on the Holy
Prophet, PBUH, and thus was made a part
of their prayers so that their love for the
upright one should ever be on the in-
crease and thus lead them to uprightness.
It is admitted by all Muslims that spiritu-
ally the Holy Prophet lives forever. The
Sufis say that the names of the Mujad-
dadeen (Renovators or Revivalists) are the
manifestations of the name of the Holy
Prophet, peace be upon him, in some one
or other of its aspects. The excellences of
prophethood terminated in the perfect
Guide, peace be upon him, but their
manifestation will always continue to ap-
pear in the world through the successors
of the Holy Prophet, PBUH, till the day of
judgement. I say to you truly that even
now Almighty God has raised such a one
among you. And with His hand He has es-
blished a dispensation and sent a Mes-
senger, and he it is who is speaking to you.
The mercy of God has come down upon
earth; therefore, pray to Him and ask for
uprightness, and invoke the blessings of
God on the Holy Prophet, PBUH, for this
is the only way to uprightness. Remember
the beauties and goodness of the Holy
Prophet, PBUH, and pray to God that He
may raise his dignity still higher and
crown his mission with still greater
success. Then will you taste the sweet fruit
of the acceptance of prayer, for there are only
three ways to it; firstly, that which is indi-
cated in the verse, "Say if you love God
then follow me and God will love you";
secondly, that which is spoken of in the
verse, "Ya ayyo-hallazeena amano salloo
alaaih-e-wa sallamoo tasleema." O ye
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HAZRAT MIRZA GHULAM AHMAD IS NOT A PROPHET
by: al HaJJ Dr. Susmoyo Djoyosugito

Translated from the Indonesian with some changes by the Author
Bismillaahi rakhmaani rakhimm.

This statement, that I have chosen as the heading of this booklet, is one which Hazrat Mirza Ghulam Ahmad repeatedly said from the very beginning to the end of his active life, For instance on the 17th of May 1908, that is 9 days before his demise, in an address he delivered. So it is important to know what he meant by: a real nabii (prophet) or not a real nabii (prophet).

Who is a real nabii?

According to informations (in some of his writings and writings by his followers), Hazrat Mirza Ghulam Ahmad said that a real nabii (prophet) is a legislative prophet (nabiyy tashri"iy), a prophet who brings a new law (sha-ri"ah), an independent prophet (nabiyy mustaqill). Those names are to be found in the extracts that I have read in translations, either in English or Indonesian.

Let us now analyze each one of those names.

Nabiyy(un) tashri"iy(un)
This name is not to be found either in the Qur'an or the Hadith. According to the dictionaries, tashri"iyun means legislative, having the task (and therefore the right) to make laws. Jam"iyah tashri"iyah = legislative council. Therefore nabiyyun tashri"iyun means legislative prophet, a nabii, who has the authority to make laws, many or few, and those laws are valid. Sharri"ah in the modern usage means law. The practice of the Holy Prophet, interpreted in the right way, although not accompanied by a complete verbal explanation, is considered "sha-ri"ah, originally meaning directive from shara"a = to level (a weapon), to give a certain direction to a weapon.

Our transliteration of the Arabic alphabet:
`b, t, s, j, k, h, q, f, d, Z, r, s, s, Y, s, H, d, L, t, H, T, z, H, g, H, f, q, k, l, m, n, h, w, y.
Long vowels are written double: a, i, u, Pba is peace and blessings of Allah be on him.

Some people say: There are only a few nabiyy ta-shri"iy, citing the names of Abraham, Moses, Muhammad (on them be blessings and peace of Allah). But those people at the same time recognize all the prophets after Moses, from Aaron down to Jesus gave directions for the implementation of the sharri"ah of Moses, sometimes changing a little, adding a little or abrogating a little. This is legislative activity. If we look into the religious history of the Israelites, we find that during the time after Moses down to Jesus, the prophets accumulated additional rules to meet situations not specified by the Torah. They are called the Mishnah. There are also comments and explanations of the Mishnah, called Gemara. Mishnah and Gemara together is called Talmud. At first the Talmud was only memorized. But after the destruction of Jerusalem by the Romans in 70 C.E., which resulted into the flight of many Jews, the Talmud was put into writing in two centuries, Jerusalem and Iraq. An English translation was published in England in 1949 (editor Dr.I.Epstein) in 34 volumes. It is very probable that at least part of the Talmud originates from the prophets after Moses. One thing that I am sure was instituted by one of the prophets after Moses, is the institution of Jerusalem as the common qiblat (centre of worship) for the Israelites. It seems that at the time of Moses the Israelites were enjoined to build a house (of worship) in every village and that house should be the qiblat for the village (Yununus 10:87). I understand this verse as meaning: "And we revealed to Moses and his brother: Build for your people in Egypt houses (of worship) and make (those) your houses your qiblat, and keep up your prayer. And give glad tidings to the believers," Moses never entered Palestine with the Israelites. Jerusalem was built by David, while the big temple in that city was built by Solomon. I don't know who fixed Jerusalem as the common qiblat. I think it was David because he was the one who chose that site for the building of the Capital of his kingdom.

As for Jesus, he brought the Gospels, while the Qur'an enjoins the Christians to follow the Injil (Al Ma'ar'ad 5:47).

Considering the above mentioned facts, we see, that although all prophets after Moses adhere to the Torah, they all did some legislation (tashri"i), be it only little or in a small field. In other words: They all were legislative prophets (nabiyy tashri"iyy). It is only that they did not start their legislation from scratch, from a void or from a clean sheet. If one asserts, that a nabiyy tashri"iyy is only a nabi, who brings a compleat set of sharri"ah, and begins from a void, then he only uses the word in a narrow sense. Nabiyy tashri"iyy in its broad sense, in its veritable sense, includes all prophets before the Holy Prophet (pba) and the Holy Prophet (pba) himself.

A prophet who brings a new law.

In its broad sense, this statement has the same meaning as Rabiyy tashri"iyy in its broad sense, because any change, however small in the existing sharri"ah must be called sharri"ah, too. It should be remembered that the word a yaari"ah does not only indicate the whole body of sharri"ah (lab), but part of the s yaari"ah is also called sharri"ah, just as is the case with words like law or directive. In its narrow sense a nabi who brings a new law also means the same as a nabiyy tashri"iyy in its narrow sense.

Nabiyy(un) mustaqill(un) or independent prophet.

Mustaqill is the present participle of Is-taqqalla (= to be independent, unconnected). The infinitive is Is-tiqlal. The mosque erected by the Indonesians as token of thanks to God for the acquisition of independence has been given the name of Masjidal Istiqalaal. Qalal = few, a little. The fewest number is one. Istiqalaal comes to mean to be or to become alone, unconnected. The name nabiyy mustaqill also
does not occur in the Qur’an and the Hadith. So in the case of Hazrat Mirza Ghulam Ahmad using that word, we have to look for its meaning from the language, angle only. The Hazrat said that all the prophets down to the Holy Prophet (pB) are mustaqill. This includes all the prophets assisting the Mosaic law from Aaron down to Jesus. The Hazrat saw them all as independent, free, standing apart. This required careful thinking and visualization.

What is independent in the prophets after Moses?

According to information I have (not directly from the writings of Hazrat Mirza Ghulam Ahmad), this is because they are appointed by God on their own merit, which is not solely the obedience to a prophet who has gone before. They are appointed by God according to His Grace and Wisdom, based only on their quality and capacity. I can accept this, but, especially concerning the Israelite prophets after Moses (the prophets supporting Moses) with this understanding, that I fully believe, that before their appointment as a nabi (before their bi’ittal) they fully followed the shari‘ah of Moses and did many nawaafill (additional services which are not strictly enjoined), for instance the fasting of David (fasting every other day) or the fasting of Jesus for forty days, waking up during the night to pray and read the Torah etc. It is only that, with the guidance of Allah, they saw in the existing shari‘ah some items that needed perfecting, adding, diminishing, changing or elaborating.

Concerning these activities they receive shari‘ah revelations. They are the revelations that caused them to be classified as mustaqill or independent. They had a mission to bring a little new shari‘ah, and this little shbr‘i‘ah is mustaqill i.e. not included in the s‘yari‘ah as it was before him. In other words, he was mustaqill because he was in a certain (small) field mustaqill.

It can be said that all prophets are for a part not mustaqill, and this includes the Holy Prophet (pB) who is enjoined to follow the religion of Abraham (An NakHl 16:123), except of course the first prophet. What is not mustaqill is at least one idea, to wit: the idea of aslama.

Even Abraham is said to be of the shi‘ah community of Noah (AsH S-Haaffaat 37:83) even though the lifetimes of Noah and Abraham were ages apart.

Here we end our talk about the properties of a real prophet (nabiyy khaqiqiy). Those properties are found in a real prophet.

Before we talk about a not-really prophet (nabiyy ghHooru khaqiqiy) or a not-in-the-real-sense-of-the-word prophet, we first will discuss something else.

A non-prophet, who is of the same grade or spiritual level as a prophet’s and receives the same ni‘mah (favour) as a prophet.

In the BuqHaarini, the book Bada‘ul g-Halqi, chapter Maajaa‘a fii sHifatI I jannati, there is a hadith from AbuB Sa‘iIid al QHudriyy which says:

The messenger of Allah (pB) said: ‘Really, the inhabitants of Paradise look at (other inhabitants) who occupy houses (original: gHuraL) higher than theirs, just like looking at brilliant stars in heaven in the east or west, (and this is) because of their better conditions’. People said: ‘Oh Messenger of Allah! About the levels (or grades) (original: manazil) of the prophets, do not people other than they reach them?’ He said: ‘On the contrary. By Him in Whose Hands is my soul, (they are reached by) those who believe in Allah and affirm the prophets’.

The word that I translate by levels or grades is in the original manazil, which is the plural of both manzil and manzilah.

Manzilah = grade, degree, level, stage (at which one is). About the manazil (plural of manzilah = stage of development), of the moon, see the Qur’an Yunnus 105, and Yaa Siin 36:39.

In Paradise the manzilah of a gHuraL (singular of gHuraL) is the manzilah of the soul inhabiting it. For this reason the word manazil in this hadith should be translated as levels or grades. The manzilah of one’s soul is reached in this world, because after death, the period to do a meritorious deed has ceased. This hadith makes it clear that there are people who are no prophets to the end of their lives and even afterwards in heaven, who reach a manzilah as high as the prophets’. The Qur’an says (An Naim 53:39): wa a(n)illaI lIInasaan illaa maa sa‘aa: and that man will get only (what is in accordance to) his effort. Hazrat Mirza Ghulam Ahmad said, that he would not have got his position if his effort in nobleness were not like mountains. Even so, this hadith depicts the people who reach the grades of the prophets only with the words: who believe in God and affirm the messengers. It is clear that what is meant is that their belief is without any doubt as is explained in the Qur’an in Al Khujuraat 49:14–15.

Furthermore, there is a verse An Nisa‘ 4:69 which says: ‘And as for those who obey Allah and the Prophet, they will be with those whom Allah gives (His) favour (ni‘mah) from among the prophets, the truthful, the witness bearers and the good. They are good companions (original: rafiaq)’. This verse mentions the prophets and the others in their aspect of receiving ni‘mah, and not in any other aspect. It says that there are people whom Allah make comrades of them in the matter of receiving ni‘mah. The word rafiaq (and also comrade) indicates equality in the degree of honourableness as a man, although in some respects they may differ very much. The word ignores those differences. For that reason the word can be used to address a complete stranger, if one does not want to belittle himself or the one addressed. So, we frequently can hear in the markets a salesman address a man before him who is a potential buyer with the words: ‘Yaa rafiaq. With these words all differences between them are disregarded. The potential buyer may be a
civil servant, a military man, an artisan, a labourer, a businessman or something else. Rafiiq means comrade, not colleague. So according to our evaluation, the addition of the qualification: rafiiq, makes it perfectly clear, that the verse means that there are people who obey Allah and the Prophet that perfectly, that they get ni'mah just like what the prophets get, whatever differences there are between them and the nabis. These people cannot be other than these whom the Holy Prophet (pbA) indicated as non-prophets who have the same manzilah as the prophets. So we must accept the existence of people who are no prophets, but are of the same grade or level as the prophets and get the same ni'mah as the prophets.

A nabiyy according to its "technical meaning" and according to its" literal meaning" (lughvi meaning, purely lingusltical meaning)

"Technical meaning" is in Arabic: ma'naa  ishtTilaakHiyy.
Ma'naa = meaning.
ISTLAH = convention, usage.
ISTLAHI = according to convention or usage.

So ma'naa ISTLAHI means: the meaning according to convention, usage, general acceptance. And this is the technical meaning of a word.

The word nabiyy(un) (= prophet) according to the dictionaries is a derivative of naba'un (= news) in which the hamzah has changed to yaa'. If it had not changed, the form would be nabi'iun. If we compare the word naba'un with the word k-Hubbun (love) in some of their derivations, then we will have a few coupled words:

Hubbun (love) and naba'un (news, information).

Ahabba (to give love, to love) and anba'a (to give information, to inform).

Habiibun (loved, given love) and nabiyiun (informed, given information).

Habibullah (one loved by Allah) and nabiyyullaah (one informed by Allah).

Habil(un) and nabi(un) are of the wazn (structure) fa'il(un) in the passive sense (with the passive sense). The structure fa'il(un) may also have the active sense.

This active sense is missing in the word Habiib, but the word nabiyy, besides having the passive sense also has the active sense: given naba'un and proclaiming (giving) that naba'un. For that reason literally or in the lughvi sense nabiyy (may also be transcribed: nabii) gets the meaning of: given information (especially secrets of the unseen) and proclaiming these. This is its literal meaning.

Its technical meaning, that is, its meaning according to Islamic usage or convention is different. Beside being a nabiib in its literal sense, he is also taSyriiyy (legislative) and should be obeyed as one who is legislative. All of his instructions, whether by words or example is binding. Whoever rejects his directives, rejects his mesengership with all its consequences. Part of what he says may be said by a prophet before him but another part (possibly very small or concerning a not very basic subject or even an only once occurring matter) is a new law. And a nabiib in this technical sense is the one called nabiib in the convention or usage of Islam. We are going to show that beside these, men who are nabiibs according to the convention of Islam, there are also men who can be called nabiib in the literal (lughvi) sense (and only in the literal sense) of the word who cannot be called nabiib in the istilah (convention, usage) of Islam, because they are not legislative. We call someone who is a nabiib according to the convention of Islam a real nabiib (nabiib Haqiqiyy) while someone who is only a nabiib in the literal sense of the word we call him a not-really nabiib or a not-Haqiqi nabiib or a nabiib Ra'oru Haqiqiyy. In this respect we follow the practice of Hazrat Mirza Ghulam Ahmad. A not really nabiib would mean: one who is not a nabiib, but has a sufficiently great similarity to a real nabiib, to wit: he also receives revelations in abundance.

On account of this not-really prophethood, it is very proper for us to join his community, to become his companion (saahib). The word asHaaab is used in the hadith of Ibn Sam'aan for the followers of the Promised Messiah). He is a leader (Imaam), a guided leader (Imaam Mahdiyy), who is given guidance by revelation, of which the function is like a microscope to see clearer the meaning of the verses of the Qur'Un or the Hadith, the situation of the world, the needs of the world etc. This is according to the Hazrat. But he is not legislative and his revelations are not legislative, although containing information about the unseen.

The possibility of the appearance of a lugHowi prophet can be concluded from the hadith and the name given: nabiyyullaah.

The word nabiyyullaah is used a couple of times in a moderately long hadith of the Holy Prophet (pbA) in Muslim to qualify the Promised Messiah. That hadith narrates the coming of Jesus and some of his works. Among other things: He finds the daajjal and kills him, and he confronts Gog and Magog (Ya'juuj and Ma'juuj). It is narrated by the companion Nammvaas ibn Sam'aan. (For translation and other comments about this hadith see my booklet: The capacities of Hazrat Mirza Ghulam Ahmad). Herein the promised Messiah is mentioned many times. In the beginning he is merely called Al MasiiikH ibn Maryam and "lisaa ibn daryam without the qualification: nabiyyullaah. Even so, in this part of hadith it is said that both his hands are on two angels, his breath kills all kaafirs as it touches them and his breath goes as far as the (far) end of his sight, he finds the daajjal and kills him and he will (dares to? or is commanded to?) say to some people about their grades in paradise! As I said before: this is in the first part of the hadith. Then the Holy Prophet (pbA) said: While (he is doing) that, Allah reveals to "lisaa...etc. And after this whenever his name was mentioned, he was always named with the qualification: nabiyyullaah, always: nabiyllellaah "lisaa. This indicates, that the expression nabiyyullaah "lisaa was used in its literal sense, its lugHowi sense: "lisaa, the one who has been given revelation by Allah. The words occur four times and are never replaced by an nabiyyu or an nabiyyu "lisaa (the prophet or the prophet Jesus). This shows that the word nabiyyullaah was chosen and maintained for very specific reasons and its meaning must be sought and found from the context. After a little thinking, it will become clear, that the literal or lugHowi meaning is meant. Why is it that word was not used before and only used after it has been said, that "lisaa would receive revelation? What was
said of him before have been already extremely extraordinary, and what was said of him afterwards is much less impressive than what was said before: only praying and working hard, and his prayers would be accepted and his work would bear fruit.

Note I: Although the plural anbiyya’u-llaah (plural of nabiyyu-llaah) is used once in the Qur’an (Al Baqaraa 291) without mentioning the names of the prophets, the singular nabiyyu-llaah is never used for one specific prophet, either in the Qur’an or the hadith except here. So it is quite proper to think that it is used here consistently times for very special reasons.

The one time use of the plural in the Qur’an is in a question to the Jews: “Why did you kill the anbiyya’u-llaah formerly, if you are indeed believers?”. Here we should bear in mind, that the stories of the Jews and other nations in the Qur’an are meant as a reminder for the Muslims (too). Because among the Muslims there will not come real prophets, but only anbiyya’u-llaah in its literal sense, so it is very proper, that word be used once for the killed prophets. It is a warning for the Muslims. The killing needs not be physical. Social killing is nearly as bad and as detrimental as physical killing for the nation.

Note II: The last part of the hadith can be understood as depicting the followers (asKkqaab) of the Promised Messiah, who keep his words in mind and are true to them. The work to be done is still very much and trying and needs hard work and prayers. The first part tells of the works of the Promised Messiah and the last part tells of the work of the Promised Messiah and his followers countering Ya’juj and Ma’juj, who cannot be fought physically and have spiritual descendants everywhere. According to the Hazrat this must be done by religious propaganda, goodness and prayers.

Note III: This hadith shows, that although a nabi (prophet) cannot appear, a lugHoWii nabi can appear, at least one, the Promised Messiah. The word used for a lugHoWii nabi is nabiyyu-llaah (= one who is given news or revelation by God).

The word nabiyyu-llaah is mutas-Yaabihah (variously interpretable) and must be interpreted by standing firmly in what is known (raasiq Hun fi-l-ilmi) and on account of that it must be given its literal sense.

As the readers may know, the word nabiyyu-llaah in the hadith mentioned above, is variously interpreted. Some accept it as meaning a metaphorical prophet. The possibility of different interpretations is the quality that is called mutas Yaabihah in a word or a sentence. In such a case we must do what the Qur’an calls raasiq Hun fi-l-ilmi, that is: standing firmly in what is known or keeping firm hold of what is known (Aali “Imraan 3:7). The relevant facts known in this case are:

1. There are many hadiths, which contain the words: Laa nabiyya ba’adi = there is no prophet after me. Hazrat Mirza Ghulam Ahmad often cited these hadiths and interpreted them as standing in the way for the coming of a real prophet.

2. The verse Al Akhzaab 33:40 calls Muhammad (pbA) QHaatamu-n nabiyiyatina = Seal of the prophets. Hazrat Mirza Ghulam Ahmad often cited this verse as meaning or implying, that there are no prophets after the Holy Prophet (pbA).

These interpretations are not new, they are of general acceptance among the Muslims before him. It is clear, that if we are raasiq Hun fi-l-ilmi (standing firmly in what is known), we cannot accept the word nabiyyu-llaah as meaning the prophet (nabi) of Allah in its technical sense. Therefore we must give it its literal sense, its lugHoWii sense. A nabiyy in its literal sense, in its lugHoWii sense is not a nabiyy (prophet) as meant by the’isfath-HilaaH (convention, usage) of Islam, or as is accepted by it.

These considerations are apart from our analysis of the structure of the hadith of Ibn Sam*aan, which we have mentioned before, which also shows that we must give it its literal sense.

The word nabiyyu-llaah, used in the lugHoWii sense has the right of existence.

With the existence of a hadith in which the Holy Prophet (pbA) used the word nabiyyu-llaah in its literal or lugHoWii sense, this word used in its lugHoWii sense has the right of existence. And since the word nabiyyu-llaah in its lugHoWii sense has the right of existence, the word nabiyy (nabiyy) in its lugHoWii sense also has the right of existence, with the proviso that the speaker or writer makes it absolutely clear that sense is meant.

Hazrat Mirza Ghulam Ahmad explained what he meant in various ways (I repeat: in various ways) and always added to his explanation the statement that he was not a real prophet. Directly to the core of the problem he explained his position in Arba’iin No 2 page 18 (Year 1900): “Whoever proclaims secrets, -after receiving them from Allah,- is called a nabi in the Arabic language. But its meaning in the isHilaaH (convention, usage) of Islam is different (!! Smy Dj). Here only its lugHoWii sense is meant”.

Till the end of his life he described his nabi-ship with the description of a purely lugHoWii prophet (nabi). For instance in 1907: “My nabi-ship only means, that I receive many communications and revelations because (= being the result of the fact that. Smy Dj) I follow the Holy Prophet (pbA) and I am devoted to him.” (Haqiqatul Wahyi Tatiimma, page 68, 1907) It is abundantly clear, that this is the description of a purely lugHoWii nabi and not a nabi according to convention.

An example from “Ek Ghaiti ka Izala”

From the booklet “A Misunderstanding Removed” (page 10-11), a Rabwati translation of “Ek Ghaiti ka Izala” (here page 22?) by the Hazrat Mirza Ghulam Ahmad we quote: “Whenever and wherever I have refused to be called a prophet or messenger, it is only in the sense, that I am neither bearer of a new law nor an independent Prophet. But I certainly am a Prophet (nabiyy Smy Dj) in the sense, that having spiritually benefited by my great and Noble Master and having been able to acquire his name, I have been endowed with the knowledge of the unseen. But I repeat it again, that I have brought or introduced no new law and have never denied to be called a Prophet (nabiyy Smy Dj) of this kind. Rather in this very sense God has called me (in the revelations to the Hazrat Smy Dj) by the names of Prophet (nabiyy Smy Dj), and Messenger”. I (Smy Dj) may
add: He is also called nabiyyulaah in this sense by the Holy Prophet (pbA) in the hadith of ibn Sam‘aan.

Although separated by two sentences that need separate explanations, the attentive reader will recognize the all-important sentence, consisting of the first two of the three parts which I (Smy Dj) underlined: "I certainly am a Prophet (nabiyy Smy Dj) in the sense that I have been endowed with the knowledge of Unseen". This is the description of a lubuwiir nabiib, a nabii in the literal sense of the word. The next sentence explains, that his prophethood is a partial prophethood (nubuwah juz’iyyah) or incomplete prophethood (nubuwah naqisHah), that is, full prophethood except for its lack of the legislative quality and authority. It is to be deplored that frequently this explanation of the Hazrat is only cited ending with the words: Great and Noble Master, with the result that many people get a wrong picture of what the Hazrat really said.

In this extract, the stage (grade) reached by the Hazrat is mentioned in the clauses between those two underline parts. "Having been spiritually benefited" by a prophet, a leader or a teacher means that one succeeded in learning from him not only his practice but also spiritually i.e. his vision (= philosophy), morals, faith. He not only imitated him physically, but also what his heart saw in him, his morals, faith, trust, taqwa etc., in short he imitated with success all the greatnesses of his soul. Those words also imply that the Hazrat really felt himself indebted to the Holy Prophet (pbA).

The next clause: having been able to acquire his name, indicates, that his soul succeeded in seeing the full greatness of the Holy Prophet (pbA) succeeded in understanding all his lessons to perfection and succeeded to imitate what he saw in him and to follow his lessons to perfection and to put aside his own self (the Qur’anic words for this is: to sell his own self completely to do this. Allah bore witness to this by giving him the name of the Holy Prophet (pbA).

Spiritually he resembled the Prophet Muhammad (pbA). An expression for this likeness is: He is a burruz of the Prophet.

Hazrat Mirza Ghulam Ahmad reached this grade by extremely great efforts in goodness, with his own words: like mountains. So, to get the name of the Prophet Muhammad (pbA) is the grade or stage he reached on account of extremely great efforts. The clarification of the stage he reached, is inserted between the two parts, which as a whole describes his lubuwiir prophethood.

Note: This great likeness between Hazrat Mirza Ghulam Ahmad and the Holy Prophet (pbA) may startle the reader. For that reason I will mention two things:

Firstly: In BuqHaari there is a hadith from Abu Hurairah, which says: I am closer to 'lissaa ibn Maryam in this world and in the hereafter. All the prophets are halfbrothers) their mothers are different, their religion is the same". In this hadith the word halfbrothers is clearly not meant physically, but indicates close spiritual position or likeness. So the closeness of the Holy Prophet (pbA) to the Hazrat is also meant spiritually. Moreover his closeness in the hereafter indicates that this closeness is spiritual. This has the meaning of his very close resemblance to him spiritually. The Holy Prophet (pbA) is closer to lissaa ibn Maryam than to other people, including the other prophets. The Promised lissaa is closer to him than the Israilite Prophet lissaa, for he follows the same sYarri"ah as the Holy Prophet (pbA) and is able to learn from the Qur’an and hadith, for which the Israilite Prophet had no opportunity.

Secondly: About seven hundred years before, this closeness was already put forward. One of the greatest auliya‘a Muk-Hyiddin ibn “Arabii (born 17th RamadLaan 560 AH, died Rabii’ul AaqHir 638 AH) who is called Ash ShaikhHu-l Akbar, wrote in his book FusHuusHu-l k-Hikam (Edition from Egypt, year not mentioned, page 52-53 as cited by M. Rahmat Ali H. A.O.T in his book: Kebenanar Al Masih Achir Zaman, Jakarta 1947) as follows:

Translation: The Mahdi who will come at the end of times will follow Muhammad pbA in the sYarri”ah. In the field of ma’rifah (vision, recognition) and knowledge and Haqiqah (truth, reality) all the prophets and auliya will follow him (= will be behind him). This does not contradict (or invalidate) what I said before, for his "inner being" is the "inner being" of the Prophet Muhammad (pbA).

Hazrat Mirza Ghulam Ahmad is not a real Prophet

As I said before, Hazrat Mirza Ghulam Ahmad to the end of his life consistently said that he is a nabiyy ghoiru Haqiqiyaa or a nabiyy not in the real sense of the word. This means or this implies that he is not a real prophet (not a nabiyy Haqiqiyaa). Even so there are some people who say: "These words (i.e. he is a nabiyy ghoiru Haqiqiyaa Smy Dj) of his are not wrong, for by nabiyy Haqiqiyaa he means: a nabiyy who brings a new law. Because he does not bring a new law, he is not a nabiyy Haqiqiyaa, but he is really a nabiyya and must be received and treated as a nabiyy" (Monthly "Sinar Islam", Jakarta, Qadiant, year L, No.6, page 44).

Our Comment:

Who can say that when Hazrat says: "I am a nabiyy ghoiru Haqiqiyaa" he means to say: "I am a nabiyy who brings no new law"? and nothing more than that? Does not he understand the meaning of the words: nabiyy ghoiru Haqiqiyaa? These words absolutely have the meaning: I am not a real nabiyy. This meaning simply cannot be separated from the statement above whatever he may have said about the properties of a nabiyy Haqiqiyaa (a real nabiyy) or a nabiyy ghoiru Haqiqiyaa (a nabiyy not in the real sense of the word). We never can accept that Hazrat used words nabiyy ghoiru kHaqiqiyaa as a: Haahir min al quall (an empty word, a word of which only the sound remains but its own meaning should not be considered) (Ar aa’d 13:39) and must be substituted by a word that linguistically has no connection whatever with the word used. So we defend our thesis, that the Hazrat really meant that he was not a real prophet. This provides an example of the hadith of Abu Hurairah about the manaazil and the verse about nii’mah mentioned above in actual fact.
The favour (ni"mah) given to the prophets and to the rafiq of the prophets

According to the Hazrat, the highest favour (ni"mah) given to man is prophethood. If we put this alongside the verse about the ni"mah mentioned above, which says that the greatest ni"mah given to a (real) prophet may also be given to a non-prophet (called: rafiq of the prophets), then it is clear that what the Hazrat mentioned in reality is the lug-Howii prophethood. It should be remembered, that all real prophets are also lug-Howii prophets. This lug-Howii prophethood is found in a real prophet and also in someone, who is not a prophet. By receiving it, that one begins to be called a luahowii prophet.

I can accept, that this lug-Howii prophethood is an extremely great ni"mah (favour). The fact that Allah speaks to him is already very impressive. Some of his revelations are busYraa (good news), which gives him happiness and which after a time absolutely will be fulfilled by Allah. While facing difficulties, afflictions and fears he gets revelations, that he does not need to grieve or fear. After a time Allah will make them true. In other words: all his wishes and needs will be fulfilled by Allah and in every conflict (whether physical or with arguments) he is made to win.

Hazrat Mirza Ghulam Ahmad in his descriptions of his not really prophethood always said, that the name nabiyy for him was because he got revelations and help from God. I feel sure, that for this reason he must have prostrated himself (sujud) very much and asked protection (istighfaar) because of his gratitude and happiness. (If one is happy, one should ask protection, because happiness may make one forget).

As for myself, I feel and I know, that Allah has helped me very much in writing this little treatise. So I would like to say a prayer (du"aa) which the Holy Prophet frequently said after the fall of Makkah in the hands of the Muslims, on which occasion the Chapter 110 An NasHr (=The Help) was revealed. This prayer is in accordance with that chapter.

It runs thus: SubhHaana-ka wa bi kHamdika, astagHfiiru-ka wa atuubu ilai-k (Glory to Thee with Thy praise, I ask protection from Thee and I

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believers! pray for peace and blessings of God on the Holy Prophet); and thirdly, the grace of God.

Instance of this abound in all holy books and the miracles owe their existence to a great extent to the acceptance of prayer. What was it that happened in the sandy deserts of Arabia? The dead were raised to life in thousands, the blind were made to see, the dumb were made to utter words of heavenly wisdom, and the depraved of long generations were clothed in Divine morals. The whole peninsula underwent, in a few days, a transformation which no eye had seen and no ear had heard before. Ah! these were the midnight prayers and deep sighs of a perfect one which worked these wonders execution whereof by a helpless and unlearned orphan otherwise seemed an impossibility. Pour down Thy favors, blessings and peace upon him, O God, in as great an abundance as was his grief and anxiety for the welfare of Thy people, and cause the lights of Thine mercy to descend upon him to all eternity!

It must also be borne in mind that it is for four reasons that Almighty God has made prayers obligatory upon the Muslims. Firstly, that by turning to God at all times and in all states, we may acquire firmness in our belief in the Divine Unity, for our entreaties to God are equivalent to our confession that He is the sole Giver of all gifts. Secondly, that on the acceptance of our prayer and the attainment of the object prayed for, our faith in God may be strengthened. Thirdly, that if Divine assistance comes in any other way, our knowledge and wisdom may be increased. Fourthly, if the acceptance of our prayer is promised to us by means of inspiration or vision and it comes to pass exactly in the same manner, one may advance in Divine knowledge and attain from knowledge to certainty, from certainty to love and from love to a total freedom from sin, and an entire severance of all connections besides our connection with God, and thus obtain the fruit of true salvation. But if our objects are attained independently of prayer and

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No, after the Holy Prophet Muhammad there cannot come any Prophet from God. The reasons are clear from what has been stated above. The teachings God gave to the Holy Prophet are meant for all nations, for all times, so that the entire world be united in one perfect brotherhood. Those teachings are preserved perfectly. So there is simply no need for a Prophet after the Holy Prophet Muhammad.

42. Does this mean that no person can now come into the highest form of contact with God, and be spoken to by God?

No, it does not mean this. It simply means that no further new religious teachings or scripture will come into the world. There will still be people, after the Holy Prophet Muhammad, who, by following the teachings of Islam, shall have such close contact with God that He will speak to them, grant them true dreams and visions, comfort them and disclose to them events of the future. In Islamic history there are thousands of examples of such righteous individuals who reached this high stage by following the teachings of Islam perfectly. A person such as this is known as a Wali or saint, and the revealed words of God to such a person are known as wahy-e-wallayat (saintly revelation).

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JUNE/JULY 1988
CIVILIZATION, ISLAM AND CHRISTIANITY

By Maulvi Rahim Baksh, Pakistan

And who believes in what hath been revealed to thee (Muhammad) and in what hath been revealed before thee, and full faith have they in what comes hereafter: these are guided by their Lord, they will be evolved. - The Quran II. 3, 4.

The above is the concluding portion of what appears as the preambule of the Quran. It declared the intent and object of the Divine revelation which was received nearly days or by the Holy Prophet of Islam. The revealed Law comes from the Lord, the creator, Nourisher, and developer of all human faculties and acts, as the sacred words show, and as guide to develop human evolution, which is the only true goal of civilization. A religion without having this as its first object is a myth and a mockery. All human institutions are supposed to help our progress; much more so an institution which claims Divine inspiration for its origin. Does not our nature disclose the highest capabilities for advancement? How, then, can a Scripture be accredited with Divine origin if it fails to show guidance to the accomplishment of that end? The above words no doubt enjoin belief in the past revelation, and this is to be seen throughout the teaching of the Quran. But human evolution is declared to be the only test of their genuineness. The Quran, therefore, warns us against accepting the old Books in their present adulterated form. It is now an established truth that human alloy has more or less crept into the teachings of all pre-Islamic faiths. We believe in the Holy Message which the Son of Mary gave to the world some two thousand years ago, but we doubt the genuineness of its form as advanced by His church. We need not, however, enter into any historical criticism as to the authenticity of the Evangelical record; we may fortify our position by adopting a method more simple and convincing.

CAN THE PRINCIPLE OF CIVILIZATION BE TRACED TO CHRISTIANITY?

If beliefs give rise to human action, and if the conditions obtaining here at present could only come out of certain principles accepted and acted upon by men, Chris-
solution of present problems in its tenants and doctrines. For example, the sex question is the most difficult question before Europe. The Suffragette movement has but enhanced its seriousness. It cannot be denied that almost all our happiness, nay the very existence and continuance of our species depend upon the proper handling of the marriage problem. Is Christianity of any help to us in finding out the proper solution of the present situation? No one can boast of his civilization without the satisfactory settlement of these questions; and if Christianity can rightly claim to be the backbone of culture and advancement, let its tenets supply us the men as to meet present difficulties. Is there anything in Christian ethics to define, interns, the rights and obligations of man and woman; or must her advocates wait for the time when some feasible means are found through suffering and expediency, and the results will then be claimed as the fruits of Christianity? This has been already done at least in one matter relevant to the marriage question - i.e., the number of wives. Later on we will consider this subject under this very heading. Suffice it to say for the present that

**MONOGAMY I S THE RULE OF LIFE IN ISLAM**

Monogamy has been very strongly recommended in the Quran as the most desirable course in domestic life. Polygamy has been allowed only in strictly guarded cases, and to meet certain contingencies of life, as in the case of women physically incapable of bearing children, while the circumstances of her husband create the necessity of an issue. But Islam provides an efficient safeguard against the abuse of polygamy, and so it is rare in Muslim countries. In fact, Christians are more polygamous in practice than Muslims. But take monogamy as the only desirable form under all circumstances of life for human happiness, as has long been the law in the West; yet how can a Christian missionary claim it as amongst the ethics of his religion? The whole Biblical record supports polygamy. The prophets were the best specimens of humanity, and were raised to guide their fellow-beings in the Divine path; yet they indulged in polygamy. Jehovah, who is also the God of the Christians, recommended some of the prophets to add new souls to the number of their wives. The example and precepts of the Founder of Christianity are silent on the subject, and His religion was never understood, even by the Church, for centuries, to say anything against the plurality of wives. Even up to the end of the seventeenth century of the Christian era no less holy personages than the bishops of the Church enjoyed the companionship of more than one wife. The emperor Justinian, through legislation, enforced monogamy; and it was adopted, like many of his principles of jurisprudence, by the other European states, and monogamy became the order of the day.

**CHRISTIANITY AND CIVILIZATION DIVERGE ON BASIC PRINCIPLES**

The church advocates only advertise their ignorance of the very rudiments of civilization, as read in the light of their cardinal belief, when they claim it for Christianity. To an analytical eye Western religion and civilization diverge even on basic principles. What one denies to man the other grants to him. Is not personal judgment or private conviction, which when allowed to man bring out all his mental faculties into full play and help him to soar into the highest realm of intellect, only an acquisition of a century or two to the European mind? Did not the Church try to stifle all private opinion in religious matters for centuries? Is not personal conviction still denied? What, after all, is civilization! The evolution of the latent faculties in man and in the universe around him. He is civilized when he is fully developed, and how can his faculties rise to the highest point if personal judgment is denied to him? Analyses the doctrines which the Church now preaches as Christianity and you will find in them nothing to help human nature. They represent man as the most degraded atom in nature, incapable of rectitude and hopeless of all reclamation. If this is the outcome of a religious teaching, it is difficult to understand what that religion has to do with human evolution. Our next will continue our problem, when we will discuss Islamic teachings on the subject.

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a veil hides the face of God from us, then fulfillment of our desires becomes ultimately a source of grief and anxiety for us, and every success which was deemed at first a pleasure becomes a sorrow. But the sight and knowledge which are granted through prayer and the blessings which are bestowed upon us from the heavenly treasure, never diminish or decline. On the other hand, advancing day by day in Divine love and knowledge, a man will ascend via this holy ladder of prayers to the pinnacles of bliss.

It is, therefore, necessary for the seekers after truth that he should try to obtain, in right earnest, this true faith. The mere fact that he is a Muslim and hates Shirk (polytheism) and says his prayers is not sufficient to release him from the bondage of sin or make him attain salvation. Only he will find true salvation and supreme delight and perfect bliss after death who has found in this very life the true and living light which turns a person with all his faculties, inclinations and desires to God, and mortifying all earthly desires works a pure transformation in his soul. And what is this true and living light? It is nothing but a certainty of Divine existence, and a perfect Divine knowledge. It is the heavenly power which with its powerful hand draws a man out of the dangerous and dark pit of slavery to passion and seats him in an open space where there is light and security. Before attaining to this place of light a man's virtuous deeds are only formalities in obedience to custom, and the slightest trial is apt to stumble him. Without certainty a man's relation with God cannot be clear. But the man to whom certainty is given flows towards God like water, flies to Him faster than the wind, burns like fire every thing foreign to God, and bears every suffering with patience and steadfastness like earth. It is a sweet syrup which, as soon as it is taken, sweetens the whole body. It is a delicious milk which makes a man indifferent to the dainties of the world. But it is found only by means of true and devout prayers in which a man completely annihilates himself. It is obtained no doubt, but arduous is the task and narrow the path! Is there anyone who would undertake this task and seek this path?
Some Spiritual Experiences
Dreams, Visions and Revelations of the Muslim Saints

Even some knowledgeable critics in weaker moments descend to the level of the silly slanderers and laugh to scorn the revelations from God vouchsafed to saints. The prima facie reason is that the revelations are not strictly in conformity with the man-made rules of literary style or because 'the experience' is out of the ordinary. They conveniently forget that what comes from God has unearthly diction. Its style is exquisite but extraordinary. It does not follow the mutable rules of the mortal grammar. Some cross-grained Christian orientalists blunt out their criticism of the style and arrangement of the Holy Quran. There are abridged expressions as ‘Alif-Lam-meeem, Ha-meeem, Sad, Aaf, Ka-ha-ya-a’in-Sad, Ta-ha, Ta-Sa-meeem, Ya-Schu-Ya-noon, which proceed certain Chapters of the Holy Quran. The prevailing notion is that they cannot be interpreted. It may be incidentally mentioned that Hazrat Mirza Ghulam Ahmad Sahib maintains that they are replete with deep significance. But most of the translators complacently believe that these Harooq Muqattaat have no meanings and as such it incites criticism from Christian orientalists.

We give below some instructive instances of the visions, dreams and revelations of the saints of the Muslim Ummah. In a state of self-annihilation, they attained nearness of God. They had varieties of spiritual experiences which not only transcend the bounds of the man-made rules of literary diction, but are also beyond the range of human possibilities.

Hazrat Hasan Basri's Vision

There was one pyrolater named Shamoone, who in a mood of contrition wept loudly and declared his acceptance of Islam. He requested the saint to put the letter into his hand at the time of his burial. Saying this, he recieved Kalimah and then breathed his last. Hazrat Hasan Basri carried out Shamoone’s will and buried him accordingly. But he felt restless and could not sleep the whole night. He passed the night praying. He reproached himself for doing something beyond his spiritual competency. In a mood of deep humility, he felt that he could not be sure of divine pardon, as he had over-reached himself in standing surety for another person. In this state of mental anguish, he went to sleep. In the dream he saw Shamoone with a flaming crown on his head. He was robed in a radiant garment. He was smiling and walking in the paradise. The saint asked him, “Shamoone! How are you?” In reply he said, “My state is beyond words. You see me in the paradise where God admitted me by His Grace. He granted me a vision of His Radiant Being. His beneficence is indescribable. Take back your letter. I no longer need it. When Hazrat Hasan woke up, he was holding that letter.” (Tazkiritul Aulia, pp. 35-36 1917)

Obviously this faith-inspiring incident is against the grammar of the events of the mundane existence. Does it lie in a skeptic’s mouth to shoot his tongue at it simply because he cannot comprehend this transcendental happening?

Hazrat Imam Abu Hanifah’s Dream

Hazrat Imam Mulla Ali Fari writes:

Hazrat Imam Abu Hanifah said, “In a dream I saw God, ninety-nine times. Then I again saw Him once. This makes one hundred.”

Hazrat Imam Abdul Wahid Toosi’s Dream and Revelation

It is recorded in history that when Hazrat Imam Bukhari was forced to leave Bukhara, he went to Samarkand and Neshapur, where he met with the same atrocious treatment. In a state of extreme mental torture he prayed to God: “O My Lord! This vast earth has become a prison for me. Deliver me from this life of torture.”

It is further recorded that a saint of those days, Hazrat Abdul Wahid Toosi, had a dream. He saw that the Holy Prophet (peace and blessings of Allah be upon him) was standing with some Companions and looking for some one’s arrival. The saint in all humility said: "Prophet of God! Whom are you waiting for?" The Holy Prophet (peace and blessings of Allah be upon him) replied that he was waiting to receive Muhammad bin Ismail." On enquiry, it was learnt that exactly at that very moment Imam Bukhari had passed away. (Mashariq-ul Anwar)

Imam Muhammad bin Ahmad Maroozi’s Vision

Imam Muhammad bin Maroozi in a Dream saw the Holy Prophet (Peace be upon him) in Kaabah. The Holy Prophet (peace and blessings of Allah be upon him) said: "O Abu Zaid! How long will you continue to teach Shahi’s book? Why do you not turn to my book? The Imam said: "O Prophet of God! What is your book?" The Holy Prophet (peace and blessings of Allah be upon him) replied: "Jami Muhammed bin Ismail i.e. Sahih Bukhari." (Mashariq-ul Anwar)

Hazrat Imam Abdul Wahab Shaarani’s Luminous vision.

Hazrat Imam Says: "Before the death of Shaikh Noor-ud-Din Ashshoni, I had a dream which pointed to the end of his course on earth. I heard someone saying that if anyone aspired to have a vision of the Holy Prophet (peace and blessings of Allah be upon him), he should go to Shaikh Noor-ud-Din Ashshoni to see the fulfillment of his cherished wish. So I went there and found Hazrat Abu Hurairah at the first door, Hazrat Misqdad bin Aswad at the second door and Hazrat Ali at the third one. I requested Hazrat Ali to tell me where I could see the Holy Prophet (peace and blessings of Allah be upon him) was sitting on a throne in his private room. When I reached there I found Shaikh Noor-ud-Din sitting there. I asked him where I could see the Holy Prophet (peace and blessings of Allah be upon him), he
Hazrat Sheikh Abu Ishaque Sneeazi’s Vision and Revelation.

He says: "In a dream I had an audience with the Holy Prophet (peace and blessings of Allah be upon him)."

I requested him to tell me if I could narrate to others what I had heard directly from him. At this Hazoor (peace be upon him) called me “O Shaikh”. I always took delight in reporting to other people that I was addressed as Shaikh by the Holy Prophet (peace and blessings of Allah be upon him)."

(Mauzooc Kabir* by Mulla Ali Qari p. 82)

Hazrat Shah Wali-ullah Muhaddith Dehlvi’s Revelation

The following report is recorded in Tafheemat-I-Illahia page 2:3: "The Almighty Allah made me understand that He had appointed me Hazrat Shah Wallullah) the guide of this highroad of spirituality. That is to say I have been elevated to the honorific status of Mujaddid.

Hazrat Sayyed Ahmad Brelvi Mujaddid’s Dream

It is recorded in Siraat-i-Mustaqeem, page 280 by Hazrat Sayyed Muhammad Ismail Shaheed that “Hazrat Sayyed Ahmad Brelvi had an audience with the Holy Prophet (peace be upon him) with reverent salutation. The Holy Prophet (peace be upon him) gave him three dried dates to eat. The Holy Prophet put one dried date into Hazrat Sayyed’s mouth with his sacred hand. Then Hazrat Sayyed Sahib woke up. He felt the sanctifying effect of this dream on his whole being. By the blessing of this dream, he got the mystical illumination of the preliminaries of ‘symbolic prophethood’. Then one day he saw Hazrat Ali (may God illumine his visage) and the exalted Fatimah Zahra. Hazrat Ali bathed him with his hand and gave a thorough cleansing to the Sayyed’s body as parents give a wash to their children. Then Hazrat Fatimah dressed him with the radiant clothes by her own hands.

Hazrat Abdullah bin Mubarak’s Wonderful Dream

Khwajah Farid ud Din Attar Writes: "Once Hazrat Abdullah went to sleep in Haram after performing Hajj. He saw a dream that two angels had descended from the heaven. One angel enquired of the other about the number of pilgrims that year. The reply was "Six lakh." Hazrat Abdullah says that he felt very much perturbed by the enormous number of the people on pilgrimage. He thought that they all must have faced severe ordeals on their arduous journeys. They all might meet with a ruinous end. One of the angels told Hazrat Abdullah that there was a shoemaker in Damascus named Ali bin al-Maufiq. He could not come to perform Hajj. But he had earned the merit of Hajj. It is because of him that all these pilgrims had been pardoned their sins.

"Abdullah bin Mubarak went in search of Ali bin al-Maufiq in Damascus and met him. Ali bin al-Maufiq told him that he had been longing for three years to perform Hajj. We saved three hundred dirhams by cobbling shoes. Then he made up his mind to start on journey to Mecca that year. His wife was in a family way. She had a smell of food in the neighbour’s house. She asked him to go there and get some food for her. He went to the neighbour who told him that for seven days and nights not a morsel had passed his children’s mouths. He went in search of something to eat. He found a dead ass. He cut a chunk from the carcass. But it was not a nauseating food. Hence there was no question of acceding to his request for a share in it. When Hazrat Abdullah heard all that he felt as if an iron had entered his soul. Ali bin al-Maufiq further told him that he forthwith handed over his entire savings of three hundred dirhams to the poor neighbour who was in sore straits. A wave of joy surged through his whole being and he felt that he had performed Hajj.

Hazrat Abdullah said that the angel had told him all about that real occurrence. He realized that God’s ways are past finding out.

From the Qur’an

‘‘It is not righteousness that you turn your faces towards the East and the West, but righteousness is this that one should believe in Allah and the last day and the angels and the Book and the prophets, and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives, and keep up prayer and pay the poor-rate; and the performers of their promise when they make a promise, and the patient in distress and affliction and in time of conflict - these are they who are true (to themselves), and these are they who guard (against evil).’’ (2:177)

‘‘Then set your face upright for religion in the right state - the nature made by Allah in which He made man; there is no altering of Allah’s creation, that is the right religion, but most people do not know.’’ (30:30)
killed the innocent Caliph of Islam, pil- 
laged others’ property and oppressed 
people. The Governor, however, refused 
to surrender the town, and marched forth 
with his forces to prevent her entry. At last, 
when the two armies came face to face 
with each other, ‘A’ishah once more ex- 
plained that the object of her visit was 
nothing but the arrest of the assassins of 
‘Uthman. The following few sentences 
from the speech she made on that occasion 
speak for themselves: ‘People used to find 
faith with ‘Uthman and his officers. They 
would come to Madinah and consult US. 
They understood whatever advice we 
gave them about keeping peace and order. 
When we considered the grievances they 
had against ‘Uthman, we found ‘Uthman 
innocent, God fearing and truthful, and 
these agitators, sinful, treacherous and 
liars. Their hearts concealed one thing 
whereas their lips gave utterance to 
another. When they gathered strength, 
they entered the house of innocent 
‘Uthman without any just cause and shed 
blood which it was not lawful to shed. 
They plundered what it was not lawful to 
take. They desecrated the soil whose 
sanctity it was their duty to respect. Now 
listen! The work before us which it does 
not behoove us to neglect is to arrest the 
assassins of ‘Uthman and see that the law of 
God has its way.”

To fight or shed blood was certainly not 
the object. The only idea was to come to an 
understanding by mutual discussion. 
Some of the Bassrites were impressed and 
joined ‘A’ishah. For another day also, the 
armies remained encamped against one 
another but it was strictly prohibited to 
raise the sword. Among the Bassrites, 
however, there was a group of mischief- 
makers. They were on the lookout for an 
opportunity to stir up trouble. One of 
them advanced and made an attack. 
‘A’ishah made her army retreat and en- 
camped elsewhere the following day. The 
mischief-makers, however, did not desist. 
One of them used filthy language against 
‘A’ishah and cleverly added fuel to the 
flames. They at last delivered a general at- 
tack. ‘A’ishah had it proclaimed that she 
did not want to fight. But the presence in 
the Basrah army of the band of mischief- 
makers made all her attempts to maintain 
peace and order abortive. The fighting 
began. ‘A’ishah’s army was compelled to 
strike back in self-defense. The Basrites 
sustained heavy casualties and sued for 
quarterm. Truce was concluded on the 
condition that someone should be sent to 
Madinah to ascertain whether Talhah and 
Zubair had pledged allegiance Under 
compulsion. In case it was so Basrah would 
be made over to them; otherwise they 
would voluntarily leave the town. The 
message went to Madinah but opinion 
there was found to be conflicting. The 
majority, however, were inclined to think 
that it was a case of compulsion. In short, 
no decision was arrived at, and the mis- 
Chief-makers, finding an opportunity, 
made a night-attack on ‘A’ishah. They were 
repulsed and on October 17, 656; ‘A’ishah’s 
troops occupied the town.

‘A’ISHAH WAS AGAINST FIGHTING

It is obvious from what has been stated 
above that ‘A’ishah never wanted any 
fighting between Muslims. On the other 
side, however, there had come into being 
a regular party which, not content with the 
murder of ‘Uthman, wanted to create a dis- 
turbance and undermine the power of 
Islam. The misfortune was that in order to 
gain their own ends, they were apparently 
espousing the cause of ‘Ali. In reality they 
had little sympathy for ‘Ali either, as sub- 
sequent events will abundantly show. 
They had, however, mixed themselves up 
with the army of ‘Ali the fighting at Bas-
rah was entirely due to their mischief 
and so was the battle of Jamal, in which more 
Muslim blood was shed. It was one of these 
men that later killed Zubair while he was 
saying his prayers. These people declared 
‘A’ishah and her associates to be Kafirs for 
the only reason that they demanded 
retribution for the blood of ‘Uthman. The 
letter which ‘A’ishah wrote to the people 
of Kufah after her entry into Basrah clearly 
says:

"On arrival at Basrah, we invited the 
people of the town to abide by the Book of 
God. The noble elements of the residents 
welcomed our exhortation but those who 
had little good in them took the sword 
against us. They threatened to despatch us 
as well after ‘Uthman and out of their en-

worthy things of us. We recited to them 
the Quranic verse: Hast thou not seen the 
people who have been given a portion of 
the book, and so forth. Hearing this, some 
of them came round to submission 
whereas others differed. We let them 
alone; yet they wielded the sword against 
us... For twenty-six days, we invited them 
to the Book of God, that is to say, barring 
the guilty ones, all innocent bloodshed 
should be avoided. They argued against 
us, yet we entered into a truce with them. 
They played false and got up an army. God 
thus arranged for the retribution for 
‘Uthman’s blood. With the exception of 
one, not one of these insurgents escaped 
avive. God reinforced our power with the 
tripes of Qais, Rubab and Azd. Now listen! 
Treat all people well, except the assassins 
of ‘Uthman until God has made them pay 
His dues. Do not defend these traitors nor 
give them quarters."

Another of ‘A’ishah’s letter says:
"Even then they did not recognize the 
truth and, not content with this, once in 
the dark of the night they stole into my 
camp to kill me. They were yet on the 
threshold, one man showing them the 
path, when they met some men of the 
tripes of Qais, Rubab and Azd, keeping 
guard at my door. The wheel of fortune 
took a turn and the Muslims killed them. 
God has brought together all the people 
of Basrah to the opinion of Talhah and 
Zubair. After retribution, we will grant 
them pardon."

‘ALI’S ATTACK ON BASRAH AND 
NEGOTIATIONS WITH TALHAH AND 
ZUBAIR

When ‘Ali came to know that the Mak- 
kans army under the command of ‘A’ishah, 
Talhah and Zubair had gone ahead, he 
turned towards Kufah. Abu Musa Ash’ari, 
Governor of the town, though he had 
sworn allegiance, did not agree to ‘Ali’s 
policy. He too was greatly touched by the 
murder of ‘Uthman. ‘Ali’s envoy asked 
him to join the attack on Basrah. On his 
refusal, he was dismissed. ‘Ali succeeded 
in rallying some following at Kufah and at 
the head of twenty thousand men enc- 
camped before Basrah. Notwithstanding 
all this, however, ‘Ali was as averse to 
fighting as ‘A’ishah. Immediately on his ar-
rival at Basrah he sent Qa‘qa’ to Talhah and Zubair. Six hundred men of Basrah had already paid with their lives for the blood of ‘Uthman, he told them. Another battle would mean another six thousand. The fratricidal warfare must, somehow, come to an end. He also emphasized that ‘Ali too would not let the blood of ‘Uthman go unavenged but was helpless at the time. As soon as circumstances were more favourable, ‘Uthman’s assassins would be brought to book. Talhah and Zubair expressed their approval of this and negotiations continued for several days.

**BATTLE OF JAMAL, JUMADA 11, 36 A.H. (DECEMBER 656)**

As already stated, however, ‘Ali’s army had a considerable element of those who were accompanics in the conspiracy and assassination of ‘Uthman. When they saw that things were tending toward peace, they became alarmed. It meant their own doom. To save their own skins they had to see to it that the Muslims were involved in mutual fighting. They met together to consider this unpleasant development and after consultation among themselves they quietly made a night attack on the troops of ‘A’isha, when both armies were sound asleep. In the dark of the night neither party could know who had started the fighting. Each thought the other had played false. ‘Ali did his utmost to stop it but fighting went on and Muslim cut the throat of brother Muslim. At dawn, people approached ‘A’isha and suggested that her appearance before the contending parties might have a salutary effect. Consequently, ‘A’isha mounted a camel after which the battle is known as that of Jamal, i.e., camel - and went about. On the other side, ‘Ali sent for Talhah and Zubair and talked things over with them. What a strange spectacle! People supposed to be enemies met like friends in the very thick of the battle. The explanation is not far to seek. As a matter of fact, there were no personal motives behind the fighting. They only had the good of the Muslims at heart and wanted to see them united. They all hated bloodshed and were free from any selfish ideas. Right in the field of action, the three men whose armies engaged in fighting met one another and, on ‘Ali’s persuasion, Talhah and Zubair both left the battlefield. Zubair straightway made for Madinah. A Sabite was, however, on his heels and when in the desert he drew aside and began to say his prayers this ruffian saw his opportunity. When Zubair went down in the posture of prostration, the fellow pounced upon him and, chopping his head off, took it to ‘Ali. What was the reward he got from the latter? “Give the assassins of Zubair the news of hell,” said he. Talhah also was drawing aside from the battle when another ruffian made him the target of an arrow, to which he succumbed. In spite of the officers who did their utmost to cry a halt, the dead and the dying fell in heaps. ‘A’isha had the Qur’an hoisted by way of appeal to stop fighting but the conspirators killed the man who was holding the Holy Book aloft. At last, the centre of gravity of the fighting shifted to where ‘A’isha stood. These rogues did not spare even the Prophet’s wife. She was made the target of the attack and fierce fighting took place. Men fell thick and fast all around but the cordon formed around her camel was impregnable. At last, when bloodshed exceeded all bounds, someone hamstrung her camel at which the animal dropped down and the battle came to an end. Muhammad ibn Abu Bakr, the brother of ‘A’isha stepped forward and asked if she was hurt. After a while came ‘Ali too and enquired how she was. Then, with all due respect, he accommodated her in the house of a Basrah chief of her own party and later on gave her safe conduct to Madinah escorted by forty ladies and her own brother, Muhammad ibn Abu Bakr. The Caliph in person accompanied her for a considerable distance. She said that she had no grudge against ‘Ali, neither then nor any time before that.

**AFFECTIONATE RELATIONS IN WARFARE**

From all these events, one thing is clear as daylight. Notwithstanding the fact that the contending armies lay encamped opposite each other and the sword was busy working havoc and men like Talhah and Zubair were killed, their hearts were full of mutual affection and respect. Nowhere was there a vestige of grudge or ill-will therein. Everybody had the good of Islam at heart. Right in the thick of battle, Talhah and Zubair met ‘Ali as loving friends and accepted his suggestion. At the conclusion of the fighting ‘Ali with all honour waited upon ‘A’isha and behaved as a dutiful son. The battle of Jamal, like that of the first battle of Basrah, was due to the machinations of the conspirators who wanted to set Muslims against each other and smash the solidarity of Islam. It must of course be admitted that this unscrupulous gang had taken shelter in the army of ‘Ali who probably could not prevent it, as is evident from his repeated assurances. At the bottom of this warfare were the machinations of these mischief-makers. They had assassinated ‘Uthman but they were the enemies, not of ‘Uthman alone, but of all Muslims. They joined one party of them in order to destroy Muslims at the hands of Muslims. When the battle was over, ‘Ali ordered that no one of the defeated army should be pursued, no spoils of war should be taken, nor should anyone enter the house of another. Of those who fell in this battle on either side, ‘Ali observed: “Whoever joined it out of good motives, no matter on which side, will receive the mercy of God.” So far as Makkah, Basrah and Kufah were concerned, the battle of Jamal set at rest the differences amongst Muslims which had arisen in consequence of the murder of ‘Uthman. Syria, however, was still in a state of turmoil, and in order to restore the solidarity of Islam ‘Ali now turned towards that part of the empire.

**KUFAH AS CAPITAL AND CALLING MU’AWIYAH TO SUBMISSION**

Appointing ‘Abd Allah ibn ‘Abbas as Governor of Basrah, ‘Ali proceeded to Kufah which was made the capital of Islam instead of Madinah in the month of Rajab, 36 A.H. As stated before, Basrah was a new colony which had sprung up during the reign of ‘Umar. History does not chronicle the grounds which Weighed with ‘Ali in shifting the capital and many are the surmises made in this connection. To our mind, however, the obvious reason seems to have been that Madinah was too distant from the eastern possession of the Caliphate and Kufah, being more central, was better suited to be the capital of the vast empire. Beside, this centre could command greater influence over the Beduin population.

*Continued in the next issue*
SOME AUTHENTIC WORKS ON ISLAM

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  Najmul Huda (The Star that Guides) • Teachings of Islam • Triumph of Islam

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"If greatness of purpose, smallness of means, and astounding results are the three criteria of human genius, who could dare to compare any great man in modern history with Muhammad? . . . Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, of a cult without images; the founder of twenty terrestrial empires and of one spiritual empire, that is Muhammad. As regards all standards by which human greatness may be measured, we may well ask: Is there any man greater than he?"

—Alphonse de Lamartine in Histoire de la Turquie

QUR'AN, THE GREATEST SPIRITUAL FORCE

"It is the one miracle claimed by Muhammad—his standing miracle, he called it—and a miracle it is."

—Bosworth Smith

"Never has a people been led more rapidly to civilization, such as it was, than were the Arabs through Islam. . . . And to it was also indirectly due the marvelous development of all branches of science in the Moslem world."

—New Researches by H. Hirschfeld

"Here, therefore, its merits as a literary production should, perhaps, not be measured by some preconceived maxims of subjective and aesthetic taste, but by the effects which it produced in Muhammad’s contemporaries and fellow-countrymen. If it spoke so powerfully and convincingly to the hearts of his hearers as to weld hitherto centrifugal and antagonistic elements into one compact and well organized body, animated by ideas far beyond those which had until now ruled the Arabian mind, then its eloquence was perfect, simply because it created a civilized nation out of savage tribes, and shot a fresh woof into the old warp of history."

—Dr. Steingass, Hughes’ Dictionary of Islam

THE BEAUTIFUL CHARACTERISTICS OF ISLAM

"I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capacity to the changing phases of existence which can make itself appeal to every age. I have studied him—the wonderful man—and in my opinion far from being an anti-Christ, he must be called the Saviour of Humanity. I believe that if a man like him were to assume the Dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it the much needed peace and happiness. I have prophesied about the faith of Muhammad that it would be acceptable to the Europe of tomorrow as it is beginning to be acceptable to the Europe of today."

—George Bernard Shaw