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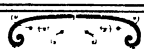

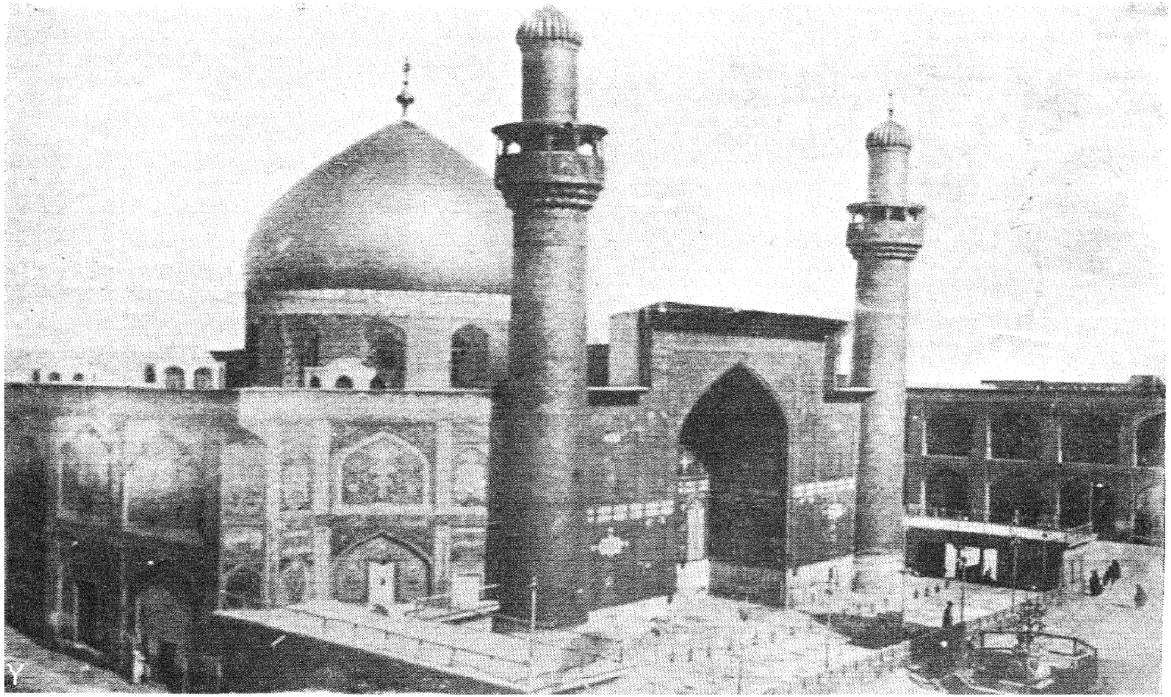

ALI THE CALIPH'S GOLDEN TOMB AT NAJAF-ASHRAF (Iraq)

ALI THE CALIPH

BY

MUHAMMAD ALI-AL-HAJ SALMIN

WITH A FOREWORD BY

DR. KHALID SHELDRAKE, LONDON.

PRESIDENT THE WESTERN ISLAMIC ASSOCIATION, LONDON.

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ALI THE CALIPH

Mr. QASSIM ALI JAIRAZBHOY

TO WHOM THIS BOOK IS DEDICATED

AND WHO HAS ALSO WRITTEN AN ARTICLE IN THIS BOOK

This book is most respectfully

Dedicated to my dear Brother

in Islam---- Mr. Qassim Ali

Jairazbhoy of Bombay for his

earnest endeavours to promote the

cause of Islamic Literature.

The Author.

BY THE SAME AUTHOR

HUSEIN THE WORLD'S GREATEST MARTYR

PHILOSOPHY OF HUSEIN'S MARTYRDOM

THE HOLY PROPHET MUHAMMAD THROUGH DIFFERENT LIGHTS

TRANSLATION OF MISHKAT, THE AUTHENTIC SAYINGS OF THE HOLY PROPHET MUHAMMAD

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Dr. KHALID SHELDRAKE

He has written the Foreword to this book
and is the President of the
Western Islamic Association, London

FOREWORD.

IT is with great pleasure that I write these few lines in introduction of the work of a valued friend and brother in Faith. Muhammad Ali Salmin is one of those personalities without whom the Islamic world would be the poorer. Wielding his pen equally in English, Arabic or Urdu, his style is one which must meet with general commendation. In dealing with the subject of the Caliph Ali, (May the blessings of Allah be with him and his descendants) he has undertaken to show the real beauties of his life, and the profound wisdom he displayed. I sincerely hope that Moslems in all climes will read this book with interest and profit, and that it may be the means of enlightening non-Moslems as to the life of one of the greatest figures in Islamic history. Such a work is sadly needed in the West, where prejudice and misrepresentation of Islam and its personalities prevent a proper understanding among people eager for the Truth.

KHALID SHELDRAKE,

LONDON.

Mr. MUSHIR HUSEIN KIDWAI OF GADIA

BAR-AT-LAW

WHO HAS WRITTEN THE INTRODUCTION OF THIS BOOK

INTRODUCTION.

L Haj Mr. Muhammad Ali Salmin, who is a great Arabic Scholar, deserves congratulations for having written from original authentic sources, the life history of a great man — of a Hero worthy of getting a conspicuous position amongst the best of any race, any country, any age in the world, now so highly advanced cultured and civilized.

Ali Bin Abu Talib whose short history is being put by Mr. Salmin before the public, reflects in his character, in truth, the glory of the greatest man known to history and the most successful divine messenger commissioned to effect a universal versatile and permanent reform.

It is nothing short of a miracle how the Prophet Muhammad altered for the best the very nature of his companions and immediate followers. Such a degraded people regarding whom Gibbon says it was difficult to differentiate them from the "Brute creation" became superably polished, cultured, pious and tolerated under the tutelage of the grand and unequalled Prophet and Reformer. In the case of Ali, however, the Prophet had led to

alter nothing because Ali was so young that his character had not been formed or matured when the Prophet had begun his stupendous work of all round representation. This as far as elevating human character went, Ali offered a clean slate and the best opportunity to the mighty and brilliant Reformer. What wonder then that if Ali became the best model and developed into a great Hero in the close companionship of and affectionate attachment of the Holy Prophet!

Ali acquired a supreme mastery not only over the sword and chivalry but also over the pen and learning. His mastery over the sword was demonstrated in many scores of battles in the defence of the cause of truth. The learned sermons and wise sayings of Ali preserved to this day perfectly justify the title of "The gate of Knowledge" which the Prophet had conferred upon him. In yet another matter Ali achieved perfection—in soul force and spiritual power and many *saints* and *sufies* in Islam have drawn their spiritual inspiration from him.

The world undoubtedly needs to know more and more of such men as Ali bin Abu Talib who do credit to humanity itself and whose example may have a salutary effect upon the harmful trend of the modern materialistic civilisation which while, encouraging the animal passion and ambition of man

is undermining his nobleness and sublimity. Therefore such works as Mr. Salmin has produced should be welcomed by all. The great merit of Mr. Salmin is that it has been kept free from polemic discussion and sectarian bias and bigotry. A real and true admirer of Ali cannot but triumph over all sectarianism, that causes a schism in the wonderful and majestic solidarity and brotherhood of Islam for which Ali himself had spared no pain, no trouble, no sacrifice.

John J. Pool laments "It seems to me a cruel irony of fate that one of the greatest and most forgiving of men—for such was Ali—should have become through the mad zeal of partisans who profess to be his followers, the innocent cause of so much bad feeling, strife and bloodshed." Since his age of only fourteen years Ali's sole object of life was to uphold, strengthen and advance the cause of Islam. With that object in view he offered all he possessed—not excluding his own life. So forgiving and generous minded was he that he tried at his death-bed to save that man from pain and torture who had fatally stabbed him. He was far, and far from being selfish or self-seeking. He gladly extended his valuable help and advice to Omar— the greatest statesman, disciplinarian and organiser when the latter constantly sought it throughout his most progressive, successful and magnificient Khilafat.

Ali's love for Islam was too great to allow him to be the cause of its slightest weakening at the most critical time in its history by indulging in any worldly, personal or self-aggrandising ambition. Ali was too saintly, too noble, too magnanimous for anything of that kind. Who could have imbibed more, the teachings of the Holy Prophet—Ali's own cousin, father-in-law and master—and of the true spirit of Divine command?
"*Waatasemu bihablillahi jamian wa la tafarrequo*" than Ali—the flesh and blood of the Prophet himself;—and Ali's life history written by a learned author, with that fraternity, strengthening spirit, cannot but be a wholesome addition to the beneficial literature of the world.

The Moslem nation as created by the Prophet Muhammad, was meant to be a model nation for the whole world and Ali was a model unit of that nation. There could naturally be room for political difference in that nation. There could be room for different schools of thought in that brotherhood. Though the Moslem book of guidance remained one and uncorrupted, yet there could be room for juristic divergence in the interpretation of the Islamic law and traditions. There could be room even for a variation in minor rituals of formalities to which the extra-orthodox fastly cling. But there never was any room, and there is

still less room now, for any disruptive and intolerant sectarianism in Islam which extends salvation to all those who "Act aright" and believe in One Great Judge and the Judgment Day without any distinction of race, community and creed, and which contemplates the ideal of One All-merciful and All-powerful God above, and one solid, strong and virtuous nation on the earth fastened together by unbreakable bonds of brotherly love and affection progressing and advancing every day, nay, every moment, of its life towards the goal of perfect Peace and Happiness in this world as in the other, conquering all evil—even death—and unravelling the mysteries of nature and its laws so as to utilise to the best advantage all that the All-knowing creator and cherisher had graciously stored in advance in the inexhaustible treasure-trove of the Universe for the benefit and uplift of the whole Humanity.

MUSHIR MANZIL,
LUCKNOW,
Oct. 1929.

SHAIKH MUSHIR HOSAIN
KIDWAI OF GADIA.

Mr. MUHAMMAD ALI-AL-HAJ SALMIN

THE AUTHOR

PREFACE.

THERE have been, in fact, but very few attempts made in the direction of discussing in detail the very nature of Ali's life and his mission, his Caliphate, and his relations to the Prophet with a view to portraying him in his true colors. Since the date the sectarian institutions have sprung up amongst the Moslems and divided them into various classes, it has become almost an impossibility to talk of any body without going to extremes for his love or antipathy. The Sunnites and the Shias are two most prominent classes and include the majority of the Moslems within them. These two sects have been almost at daggars drawn with each other until now. How sad it looks that the followers of Islam for a mere distinction between names of their bands fight together weakening the roots of Islam, which were so firmly fixed in by the sacred hands of its founder, Muhammad (Peace of Allah be on Him).

The lapse of almost fourteen centuries has altogether metamorphosed the Moslem mentality; and to-day the Moslems can hardly see eye to eye with the Islam's founder, that the original Moslems did never go with the name of "Sunnites"

or 'Shias.' What a sad story it is to relate that soon after the death of Usman, the third Caliph, the compactness of Islam was disintegrated, and the Moslems began to divide. Surely for the conduct of the 'Kofites' all the Moslems can't be responsible. It was the 'Kofites' who invited Husain son of Ali, and the grand-son of the Prophet, against Yazid, the son of Muavia, and their treacherous turn thereafter and the consequent ruthless slaughter of Husain in the field of Karbala at the hands of the Yazid's men, that became a matter of controversy amongst the Moslems, who felt to be repentent for their incapability to aid Husain opportunely in his crisis.

The very universe is based on the theory of differences; and hence a difference in the nature of every individual mind is to be noticed so prominently that it is impossible to bring the whole pact of humanity to a point of agreement. It is this prominent current of difference that runs through the human mind, which has beset the Moslems after the Karbala tragedy to regard Husain and his family with moderation or in extreme. Those who preferred moderation were inclined to take everything in the light of General Forgiveness, and treated most of the preceding persons prior to the slaughter of Husain with love and clemency.

But those who were inclined to involve everybody in the outswelling whirlpool of their passions out of their extreme feeling for the Husain's slaughter, looked upon even those persons with hatred, who were long dead before this tragedy occurred. The former were called the Sunnites and the latter styled themselves as Shias. History tells us that during the administration of the first two Caliphs there was not the least idea of dissentions prevailing amongst the Moslems. The growing progress of Islam and the Moslem's fame had almost reached its zenith; and although it may be objected that the first two Caliphs turned the Caliphate into something not divine but worldly, that they were after fame and gain, yet it is undeniable that progress of the Moslems and the fame of Islam had reached its culminating point during their caliphate. Another point of this sectarian controversy is that Abubaker, Umar and Usman had usurped upon the rights of Ali for the Caliphate. Considering this matter we should never forget that histories, almost three-fourth of them, misrepresent the facts and deeds of the past to us; because they bear the general influence of the historians' mental tendency within their substance. This mutilation of facts and deeds is so commonly understood by the people now that it is not necessary to lay stress upon it here. Stories and traditions which bear great hatred of the first

three Caliphs towards Ali are merely the coinage of the latter people, who, much anxious to show their love for Ali and his family and sons, could not find other means than this. Besides the rivalry amongst the learned acted as a base for the common people to spread their self-fabricated stories to throw the seeds of dissentions and cause a general break-down of Islam. On the other side those who were fully aware of the first three Caliphs, and found no fault with them rallied under another banner and appointed their own Imams and other spiritual leaders, which was quite against the divine command. No evidence from the Quran is found that any Caliphate out of the four after the death of the Prophet was divine and spiritual. It is only traditions, from which reliably we have to deduce our own corrollaries which, if occurred true, the latter ought to occur as consequence ; but as we have said that traditions are not as much worth relying on as they have been much mutilated and adulterated by the selfish people of the intermediate centuries, we can at once conclude that the hypocrites have been working much to break down the integrity of Islam by dividing the Moslems into as many sects as possible so that they should ever remain afighting, and never gain strength.

It is better to call ourselves Moslems. Ali has set the best example in this respect. He accepted Caliphate when many years had elapsed and

already three Caliphs had finished with their administration. He never spoke a word against them. If at all his right was encroached upon, he showed patience and observed a well-controlled silence. If we call ourselves lovers of Ali, we must follow in his wake.

Imam Abu Hanifa, Shafai, Malik and Hambal were made Imams later by the people as history bears a best reference to this fact. No such injunction referring to their leadership and 'Imamat" is to be found in the Quran. They were appointed Imams as an anti-movement against the Shias. Ah! What a sad narrative it is that when Moslems abandoned Islam they commenced to collect themselves to predominate their opponent in strength by fair means or foul. These two divisions were consequently to be further divided and subdivided, which brought the religion to a total break-down to-day. To-day Islam appears to be existing only in name. Practically it is dead long ago. This ramification of Islam in more than seventy-two branches has caused the Moslems to be ridiculed by their enemies. Its principles have become a jumbled mass of confusion, and their originality gone. Ah! To-day "The Islam" is divided against its own. The reins of religion are in the hands of those leaders and guides who are most selfish, misleading, and undeserving. Some real

men of the leading capacity are but helpless to stand against this unresistable turmoil of hypocricy.

We beseech in the name of Allah and Muhammad, in the name of Islam and Moslems, and lastly in the name of all that is good, that the Moslems now should bury deep their long bred hatred against one another; and unite together as one; for it is the worst moment for Moslems which Islam has ever experienced in its life. The enemies of Islam are hemming it in from all round; and it is only with a joint effort that there can be sought safety. Ali never spoke ill of anyone, and why should the admirers of Ali cross his path in this respect? God, His Prophet, and Ali have never enjoined you to call yourself as Sunnites, Shias, Qadianis, etc., etc. Rather they have asked you to call yourself as Moslems. Please be Moslems and love all as has done Ali Himself. Forget your prejudices and now come on, dear brethren, to unite in one single body; for UNITED WE STAND AND DIVIDED WE FALL.

THE AUTHOR

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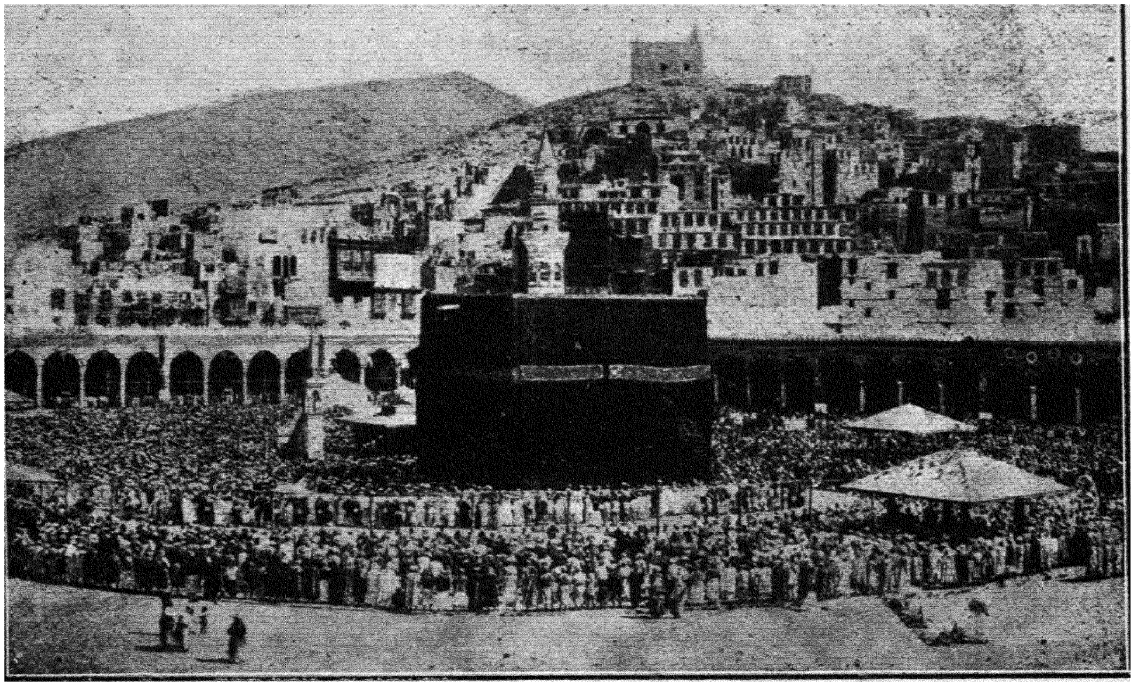


MECCA—THE CENTRE OF THE MUSLIMS

WHERE MUSLIMS FLOCK TO PERFORM THEIR PILGRIMAGE FROM ALL OVER THE GLOBE

ALI, THE CALIPH.

CHAPTER I.

IF the great personality of the Chieftain of Moslems, Hazrat Ali the son of Abu Talib is to be judged on the criterion of the Islamic standard, there can be no doubt that the people may plunge themselves headlong into a strong belief in him. Participating with the very soul of Islam, the Prophet of Arabia, in the matter of preserving his words, whatever amount of affection he may have for himself in the hearts of the Moslems is only too little. But if his character is to be judged with an impartial air, we have to look through the words of those most inimically disposed towards Islam and himself with a belief that their hatred for Islam and Ali is the most crowning virtue that they ever bear in their lives. A reference of the most astounding capabilities of Hazrat Ali (be peace on him) to the books of the 'Sunnis' is supposed to be the matter of great importance; as a matter of fact 'Shias' and the

'Sunnis' are the staunchest devotees of the Caliph, Ali. In fact, worth attention is that praise that emanates from the lips of his enemies who out of mere human nature and sheer justice, that it demands in turn, are compelled to give full justification to the person concerned.

Abdul Masih, from Syria, a famous christian writer, whose name is well known to the men of letter in Arabic, was an inhabitant of Alleppo, Syria. He received his early training at his own city, and since then he made it his duty to serve faithfully the Arabian nation. In 1897 he issued an Arabic Monthly, named 'Shazur,' which continued for 20 years and closed with the 'overkindness' of the Government. His sincerity for the nation made him bade "Good-bye" to his country and migrate to a quarter of Egypt that was a centre of Science and art in those days. Therefrom he issued an Arabic paper "Shahba," whose name was shortly changed to that of "Al-Imran." At a time "Al-Imran" was one of the most noted Egyptian papers. Notwithstanding his being a Christian, this man had a profound interest in studying the Islamic history; and he accordingly furnished himself with the richest substance thereof on having completed a tour of all the Islamic countries by 1907 A.D. It is not long that he died in Egypt.

His eulogium for Ali is one of those golden compositions of his, on which the world of pen may flatter herself to any length. In a book of 600 pages he has set in order the detailed life and character of Ali, a review on the truthfulness of Islam, an impartial judgment on the Caliphate and Government of Ali, a description of the pre-muhammadan character of the Arabs, the effects of the unalloyed teachings of the Prophet, a full justification to the important points in the Islamic history in such a way that remains almost matchless in pre-modern times.

Surely none of the Moslems has done so great a service in depicting the character of Ali as has done a Christian. And to add to this, it ought to be understood a prodigious deed of the scientific knowledge from the view point of literature. Indeed, this eulogium with full of its reasonability, and light so perfect, thrown on all the deeds and affairs concerning Ali, the Caliph, and with five thousand five hundred and ninety-five lines running as smoothly and rithmically as begun throughout, is the first pattern of its own kind in the literary world. Its language being not a bombast is full of genuine Arabic taste; and it was composed in two years from 1917 to 1919.

The morning of the 13th 'Rajab' (an Islamic month) and the birth of Ali within the shrine of

Kaaba (Meccan Islamic abode of God) are not such incidents that should be deprived of their appearance in the golden pages of history, or should be concealed under the layers of ignorance with the fanatic efforts of a fanatic. The itinararies of the famous tourists of the old and the new works of most renowned historians unanimously testify to this effect, and books on Islamic literature faithfully convey it to the seekers of truth insuring the genuineness of the incidents with as much possibility as they could afford. The Ali's eulogium by the above mentioned Christian author nicely states of this divine incident.

" In the serene atmosphere over the Kaaba " says the Christian author in most beautifully composed poetic lines of Arabic, " the intelligence of a newly born child was spread, brightening the doors and the walls thereof once more. "

" People ask—whose son is he?—Tell them he is the auspicious son of the most reverend member from the Hasham family."

" Congratulations to Abu-Talib for the birth of this son ; and congratulations to his wife Fatima, too."

" That weanling! Who for the first time illumined Baitullah (the House of God), his dignified position can be matched with by none." " The babe

took birth smiling, and raised no cries, for fears he had none." Women around him looked at him out of mere curiosity just to know, as it were, some divine secret that hung about him." "Thither they all lost themselves in the physical structure of the newly born, in whom they witnessed a leonine form. Sacred is that super-being who gave such a form to this boy!"

"Let all of us exclaim that of Fatima the daughter of Asad a Lion is born, who is positively to get insured the independence of his nation by removing all the tyrannising hands from over them."

"Much pleasing was the greeting of them all to Fatima, who said with a cheerful smile that her father's name was also Asad (Lion), and that she would name her child too with the same word. Shortly after Abu-Talib came, and began to chuckle with his wife and child both in a sweet tone, and turning to the child began to contemplate on the brighter side of the child's physical perfection understanding that he was destined to reach his position to a culmination whereat but very few have arrived as yet."

The mother said, "I congratulate you for the birth of Hyder (another name of Ali). I announce to you this felicity, O! Abu-Talib."

Abu-Talib said, " No, no. His name is Ali, for I see him reach his glory to its zenith."

Glory to God! This intelligence and prudence that the dignified father was pre-reading in his fresh born son.

The lapse of only a few years corroborated this prediction and presumption of Abu-Talib; and this child appeared to be the highest of all where people of dignity and glory could reach.

Just below the above mentioned lines the author has written the following in Arabic :—

" As has been ascertained by most of the historians the birth of Ali has occurred in 601 A.D., just after 30 years that of the Prophet; and one of the particularities of his birth is that he was born inside the Great Kaaba to the great pleasure of his father, uncle, and all. His mother gave him the name of Hyder which literally means " Lion, " meaning there-by that she could denominate her child just after her father's name. But when Abu-Talib looked at the innocent face of the born, he at once recognised in it a tinge of nobility and greatness in future. He, therefore, named him as Ali, and the time, later on, confirmed his pre-observation as the truth, showing him in the world present and the world after as one of the most dignified and upraised to the highest position of life."

This is a Christian's statement for which we are in no way responsible; otherwise we shall see that all the Islamic books are unanimous that Ali is a name which has descended right over from heavens to the great person in question. However, the birth of Ali inside the Kaaba is so afloat in the air now that non-Moslem men of pen even are obliged to confess it as true. On this criterion one may judge the faith of those nominal Moslems who deny this fact of Ali's birth in Kaaba.

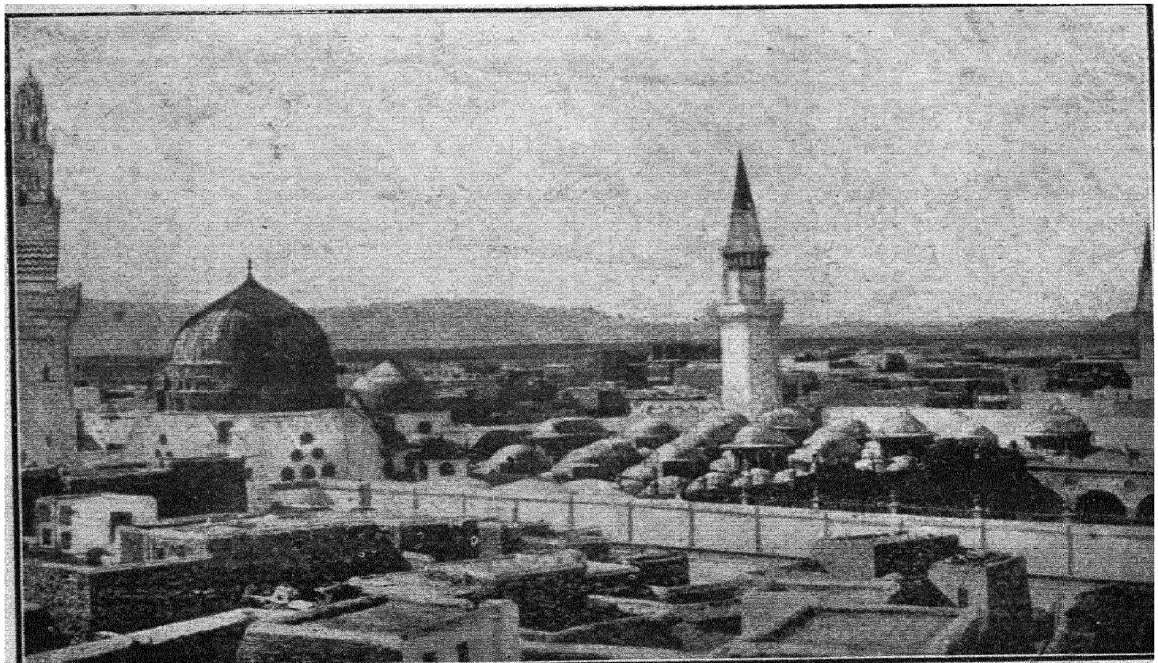
At one place, the learned author while mentioning the merits of Ali, writes :—

"The merits of Ali are shining like the resplendent stars of a noctural sky and everybody endowed with the faculty of penetration is mostly observing them."

"No one shall deny this fact but a stubborn; or that enemy who wishes to conceal those merits of his."

"And suppose if they denied the presence of the noon-sun, do you think the whole world will be blind to the glowing rays thereof?"

"And can their hands reach the sun to conceal its rays behind their plain?"



THE GREEN TOMB OF THE HOLY PROPHET MUHAMMAD AT MEDINA
(Qubbatul Khadrah) WHERE HE LIES IN REST

CHAPTER II.

An Ideal Man.

WHEN polytheism had spread to extremes as such that the universal atmosphere of the world was rendered to a complete darkness, when idolatry and superstition had entirely conquered the human conscience, and when guilt and illiteracy had covered the world all round, Islam was being most silently weaned within the depths of a heart that belonged to only an Arab-orphan child.

The lustrous Islam, emerging from the mysterious veil of a sacred heart, was very anxious to grow on the black mundane sky like the Sun. It was fidgetting to dilapidate the dark covered, unatheistic world, and to flood it with the divine effulgence that was being borne on its shoulders. It wished to lead the world, with the solemn principle of equality of mankind and universal fraternity of the humanity at large, to the heights of progress. But the divine finger of God was pointing to wait for such a being before the birth of Islam, whose appearance would be the most capable assistance to the Apostle of God in preserving the light of Islam from the violent blast of the antagonistic wind.

To admit truthfully, Islam, prior to its appearance in that age felt the need of a person who would not only save it from the apparent mischiefs and oppositions from its foes, but would get access to the mythical zenith of virtue and piety, after having tried all the progressive stages of the human world standing side by side with the Prophet of Arabia in propagating the faith of Islam, and showing himself to be a type of bravery, generosity, gentlemanliness, clemency, kindness and patience and gratitude.

The hidden rays of divinity that remained concealed from the very commencement of the world then began to dazzle the human eye with the sudden manifestation of their own in the world. One divine light had set in the most sacred person of Muhammad (Peace of Allah be on him), and the other was just commencing to advance to the human world from the divine seat of Allah.

The 13th of Rajab (a Moslem month) marks the birth of a most precious pearl in the courtyard of Kaaba glowing in its full self-illumination. It was a portion of the very divine light of God that appeared in the human shape and form, and commenced to shine on the highest of the human stages of dignity and reverence. He was a supernatural being who did no sooner place his feet

on this earth than did he commence to assist the Prophet in the proclamation of religion of the truth, and the Almighty God. It was that great personality who for the first time, prior to all others, pledged his faith at the divine hands of the Prophet of Islam. It was the same person of Ali that supported the cause of Islam at the earliest moment when no other person altogether had espoused it for the same.

It is not unknown to the faithful that this venerable personality is the Caliph of Moslems, Ali, son of Abu-Talib, who was the manifestation of many a wonderful deed which though within the scope of human activity can hardly be performed by a few, and who having obtained the age, where all things become clearly intelligible to one, idealised himself with self-sacrifice, loyalty, fortitude and generosity in such a way that remains almost unprecedented in the annals of the world.

Where Ali's apparent, practical life unfolds itself for immitation is an invitation from the Quresh (a well known Arab Tribe). When once the Prophet addressed himself to the Quresh "Is there some body who can help me?" Every one remained silent. The question was repeated for a second time more and it was only Ali then a thirteen year old child, who offered a bold reply. He stood from an obscure corner and stepping forth a little he

said " O! the Apostle of God: I shall help you." The Prophet clung him to his breast and said, "Ali, thou art my Vazir and Caliph."

Hereafter how Ali (peace of Allah be on him) has given his assistance in the best possible manner to the Prophet is a well known fact to the world. Books of history abound in phrases of Ali's bravery, valour, self-sacrifice, humanity, piety and mental capabilities. Although his merits beggar description, yet whatever every literate person can put forth of him in accordance with his personal ability is a duty that he thinks binding on himself owing to his love that he bears ideally to the affectionate person of Ali. On the night of Hejarat when the Prophet fled away to Medina, Ali was sleeping in the bed of the Prophet under the shades of non-Moslem beggars of the Arabs so fearlessly as if he cared hardly two pence for his life. With whatever personal valour and self-sacrifice he rescued the life of the Prophet and that of Islam is in itself a matchless deed. This act of his most broadly suggests how lost he was in the love of the Prophet and Islam both. Whatever sacrifices he has made for the existence of Islam are in fact to be written in gold.

It was Ali who jumped in the midst of the hot fire of every battle which was being fought with a

preponderent force of the enemy. And it was Ali that like a lion tore within the military lines of the enemy decapitating the arrogant warriors and the most noted veterans dispersing the whole force of them within a short period, and would return to his camp victorious. He would display such a skill and valour in the battle-fields that his friends and foes would unintentionally exclaim that he was absolutely invincible. Ali in a battle field was a most daring and valourous soldier, and in a Mosque as excellent figure of piety, humility and devotion, on whose innocent cheeks tears kept streaming for fear of God. On his throne of Caliphate he was a most divinely glorified and awe-striking king, but inside his house he was only a poor and most needy who at times sat off the whole night on a torn and deteriorated sack without closing his eyes for a single moment for sleep. He used to patch up his garments whenever there was a wear or tear in it. And sometimes there flowed a river of the divine knowledge from him on the Mimber or pulpit, (steps, on which the Imam or leader delivers a lecture prior to the ceremony of prayers), of the Mosque, when he would say, " Whatever you want to ask, ask me to-day, to-morrow you shall be repentent that such and such thing you did not ask, when I shall not be alive." Some times he would be seen labouring in the Gardens of the Jews. In unravelling most intricate propositions

concerning the political affairs he was a very intelligent statesman, and in forcing the Islamic Code of Law and in decisions of cases he was an as high-grade Judge. In brief it is impossible for us to reach ourselves even in imagination to the heights of his position.

CHAPTER III.

An Unparalleled Being.

RAJAB (the 7th Islamic month) is a month of countless blessings that continues to be so from the beginning right up to this day. Prior to the advent of Islam too, this month was as notable and worthy of reverence as it is now after its advent. Only the difference is that the Arabs in those days used to shift their months in accordance with their own convenience regardless of the Lunar system which is in force now. But, Islam has denounced all the previous artificial systems and has set its calendar in accordance with the Lunar motions that most accurately but phenomenally occur in heaven. Besides the Arab obstinate brutes in those days would sheath their swords and loosen their tongues in depreciating others, and appreciating their own with such a self-forgetfulness that the very occasion of peace and tranquility would produce a rich harvest to be cropped in an inevitably forthcoming battle. But Islam during this month peacefully sheaths its defensive sword, and engages itself in a most divinely tranquil and grateful communion with God.

Kaaba that was built by Ibrahim (peace on him) Kaaba that was refurnished by Ismail (peace on him) was still then called Baitullah (the house of God), and some ancestral rituals were observed in connection herewith. But with the famous incident of the infernal punishment from Havens to the elephants of Abraha a proof came through for the reality of its being the house of God. All of a sudden Abraha was prey to a self-planned scheme of stupidity. He required to try the strength of his elephants on the Kaaba. The superintendent of Kaaba, a Quresh chief, owing to some consideration, requested only for the safety of his camels without recommending the Kaaba to Abraha. When he was objected to for such a behaviour of his to Kaaba, he confidently replied that every body ought to secure safety of his own belongings, and accordingly he cared only for his own effects. To whomsoever that House belonged, he would care for its safety. So in whatever manner he went threading his way through the elephants, he returned likewise with the strings of his camels in his hand just to lead them home.

But God knows what virtue did these Quresh riders possess that as long as they were within the elephants, Abraha was safe; and when they were afar from them once, an army of tiny birds clouded

over those giant elephants. God is great and Almighty who gave power to those little birds to assault the elephants of Abraha with only very small pieces of stones. Thus the holy Quran says ; (Alam Tara Kaifa Faala Rabbuka be Ashabil feel) *i.e.* Have you not considered how your Lord dealt with the possessors of the elephant ? (Ch. CV, Al-Feel, I). The name of Baitullah since then bore reference to its reality. It is useless to question what respect and arrangement did it carry for itself amongst those who loved and revered it. A new era commenced since then. The superiority of Kaaba, and the ignominy of its foes became a matter of dispute in Arabia. The incident of elephant was soon mentally lost sight of after 29 years when the then children grew to be youthful and the young to an old age.

Then there was no idea whatever that some other accident might represent another incident of the same kind, and the luck of Arab might manifest some other emblem of fortune for Kaaba. Rather it was held with a strong conviction that no other Abraha would be born nor would there be exhibited such a glory to the House of God any more. But nobody knew that in such a despondent, mental self-entertainment of the Arabs the ***Kaaba*** (Particularised because it is a sanctioned central House of God according to the Moslem belief)

would laugh like a human being, and the walls thereof would smile like somebody most successfully. And there would come a day when all the divine secrets of Kaaba would swell out from its inside. It was the same month of Rajab when Kaaba was for a second time miraculously proved to be really the House of God. The first incident indicated the wrath of God and the other His mercy and grace.

The warring Arabs taking this peaceful month for the better had come to make their pilgrimage to Mecca; and being the pilgrims of Kaaba had encircled it from all round. Every body was engaged in his own way to pray for himself. Amongst them was the Quresh Princess, the wife of Abu-Talib, an impersonation of purity and chastity, the Fatima (a meaningful name it is) daughter of Asad, who was most devoutly engaged in making rounds around the Kaaba. Wherever she went the other round makers gave her a clear passage within their lines. All of a sudden she felt the necessity of going to bed just to give birth to a child. Under such hysteric pain she naturally raised her hands prayerfully uttering to the Almighty, the Great Allah, that He would for the sake of the Kaaba's Founder facilitate the out-production of the child on that occasion. Yezid son of Tughab, says, that on it a

wall opened and gave admittance to Fatima inside, who immediately got concealed within from all the outside eyes. The wall got together subsequently to a great amazement of all who were present there.

The coming of the daughter of Asad, her prayers, the opening of the wall, her entrance into it, and regetting together of the wall are not such things that the lookers—on would see and sit down peacefully. A cry was raised all round, Fatima was searched everywhere, Keys came, and the locked door was tried every way. For three days a cloud of anxiety waved throughout Hedjaz. Of the interior of Kaaba no intelligence was received. Neither could anybody get in nor could somebody come out of the inside of the wall. When all felt tired, and grew despair of a solution to the mystery, the same wall burst open anew, and Fatima came out, with her original dignity of person and family pride. What with the amazement of the people when they saw Ali, as a fresh born babe in the hands of Fatima. After the ruin of Abraha this happy incident was filled in with so many fancies and whims that not only the Abu-Talib family rejoiced but every Arab too, whether having witnessed or having heard of it later, was astonishingly struck with the "Three day's wonder." One looked at the daughter of Asad. Another

looked at the child born. And a third congratulated Abu-Talib for his unique piece of good fortune. Some lay at the wall prostrate that had admitted Fatima into a miraculous opening, in order to get his prayers too so accepted. In short, after 30 years once more the Arabs thought of the founder of Kaaba, Abraham (peace of Allah be on him) with the extreme sincerity of their heart, and the respect of the Kaaba must have been ten times multiplied in their eyes ; for this memorable incident verified once more that the Kaaba is really the House of God.

What do you think of Kaaba now, tell truthfully ? Do justice to your conscience and see if Kaaba is not a house wherein Fatima gave birth to Ali. Kaaba is the birth house of Ali, meaning thereby if Kaaba is shell, Ali the most valuable pearl in it; if Kaaba is body Ali is its soul; if Kaaba is a house, Ali is its light; if Kaaba is a world, Ali is sun to shine over it; if Kaaba is a residence, Ali is its resident; if Kaaba is a sheath, Ali is the sword sheathed inside; if Kaaba is a dwelling of God, Ali is a privileged dweller in it.

Dear Moslems! You love the sheath, but you do not love the sword in it, you love the shell, but you do not love the precious pearl in it; you love the house, but you do not love its lamp that lights it; you love the world but hate the sun that

shines over it; you respect the body but neglect the soul; you love the dwelling but despise the dweller; you worship the house of Ali's birth but you bear enemity to the born; why don't be just? At least a little equitable in nature you ought to be. Could not God remove Fatima instantly from the place like Mary, the mother of Christ? Was it difficult for God to remove her and her son both 'from thence' like the wretched Abraha? What was this then that the wall opened automatically and reclosed together likewise? Why was this hospitality to be shown? And where was the necessity to be so generous against its previous nature that has never been shown to anybody nor will it be shown to any one. And to add to this it is still more interesting that this kindness has been shown by the Providence only to Ali and his family from Mecca to Medina.

Doors that were attached to the Mosque were closed to all the companions of the Prophet. But it was never done to Ali; to the contrary he was allowed to come in at his pleasure whenever he desired. Kaaba is Ali's birth house, and none other has sanctified it than himself. It was he who minimised rather destructed all the idols inside the Kaaba. It was Ali who offered his prayers alone in this Sanctuary. It was Ali who proclaimed for the first time the name of Allah on

its minaret. And it was Ali who unlocked the door of Kaaba soon after Islam became a world-famous religion. It was Ali who for the first time having stood up on the shoulders of the Prophet broke idols. Oh ! What a great personality of Ali ought to be as only he could get a chance to stand on the slim yet bold and divine shoulders of the Prophet ! Behold ! This is the occasion when a holy verse for Ali's superiority descended. This verse confirmed of his being unequalled in spiritual attainments. However, his birth in the Kaaba, on the same occasion the falsification of the idolators faith, and his rise on the apostolic shoulders of the Prophet go to prove that Ali was a matchless being.

In the Kaaba God and his Prophet have done noteworthy things which ought to be known to the Moslems. First, God tore open the wall without some artificial assistance and admitted the daughter of Asad inside. Then three days later the wall tore open anew in the same miraculous manner letting her out without the help of a human engineer. A question naturally springs up that who discharged the duty of midwifery, who gave wholesome but rich food to keep Fatima and her child in a healthy and cheerful state, and who purified Kaaba after the return of her therefrom ? When the Prophet of God went as a victor inside this Moslem Sanctuary and found stony

idols in the lower shelves, he threw them off. But those which were firmly fixed to the wall a little above were broken and thrown off by Ali when with the permission of the Prophet he stood straight on the Prophet's shoulders. This was schemed out by the Prophet a little previous to its performance. Ali swept off the stony impurities of the Kaaba while riding the shoulders of the Prophet.

Secondly, along with the birth of Ali the manifestation of such a miracle displayed to the men of Polytheism was assuredly undeniable an act of the Supreme Being to them. And in his youth the Holy Prophet raised Ali on his shoulders. In the presence of a meeting in an open court, the companions of the Prophet could have offered their shoulders to Ali for the same or they could have risen on each other and performed the duty required. But nothing was done as such. To the contrary the Prophet bent down his shoulders and asked Ali forcibly to rise with all his gentle refusals. Was it not an act of high exaltation to Ali? What more could be done to let the people realise Ali's real worth ?

It is a matter now ascertained that Ali placed his foot on the stamp of prophethood, which was honoured and revered on the night of Mieraj (that night when according to the Moslems' belief

the Prophet ascended the skies and held an interview with God over them) by God. Now this problem becomes as clear as the light of day like wise that Ali was the most deserving for the Chieftaincy and Caliphate after the death of the Prophet. Chieftaincy to the Prophet-hood is somewhat a remotely important matter, while Caliphate is its branch.

Could not companions of the Prophet prevent Ali from ascending the shoulders of the Prophet? Could not the Prophet get some other man instead of Ali for this purpose? Could not a ladder be had in Mecca? Or could not Ali have some other man's shoulders to stand on for the performance of his duty? Just think deeply over what secret this is.

However the born in the Kaaba, the nourished and trained by the Prophet, the sleeper on the Prophet's bed, and a comer on any occasion into the Prophet's Mosque is a being almost unequalled in all the ages came, and to come round.

In short none has been created by God in his own house, none has stood on the Prophet's shoulders. These are the very virtues that go to prove Ali's personality to be unparalleled, and arrest the attention of the faithful to hold him mostly responsible for the early growth of Islam.

To admit truthfully we mean that claimants for the Caliphate have long since gathered to their fathers; nor do the claimants for the right of chieftaincy return from their graves. What does it matter, then, to us if we understand the real position of Ali's person for a better belief and acknowledge his virtues that were hitherto by his enemies concealed?

CHAPTER IV.

An Authority over the Holy Scripture.

WHEN God, the Almighty intended the invention of a world, He created first of all the lustrous soul of Ahmad. And when Adam was created, this Light was transferred to and deposited with him. Adam was designated as chief of the time, and this Light was raised to such a height of honour that Adam was asked to be paid homage to by the angels. The Almighty always kept the Muhammad's luminary concealed till passing through all the spiritual purifications and mysterious angelic sanctifications, it merged into our Holy Prophet, Muhammad (Peace of Allah be on him) in the manifest form of drops. When the Prophet was designated practically with the office of Prophethood, he had to undergo many an inexpressible hardship that the human hand could ever throw on him. But—bravo to him! He never faltered in conveying the Divine Message to the world. When the people falsified his statement, and accused him of a profane proclamation of the apostleship, God enjoined him to declare in support of his claim two witnesses, God, the Creator, and an authoritative being on the Holy Quran (Arabic :—Waman

Indahu Ilmul Kitab), and the Prophet did as ordered. Witnesses are always offered in accordance with the nature of the testimony required. The identification of the Prophet's apostolate with him is not a matter of ordinary light that required a testimony of only an ordinary nature. The witnesses for the verification of the apostelity of Muhammad could never be persons of low position, thereby God and human authority over the scripture were singled out to bear an evidence to the same. Now, the Prophet was necessitated to have an assistant and supporter in matters he was divinely appointed to preach for. Such a person could not be an ordinary being. That supporter ought to be most respectable and ever prompt in walking in the Prophet's wake. He ought to be sincere and such a well-wisher, that if perchance the whole world turned against him he would never desert the man he had so lovingly pledged his life to. It is a matter of not the least wonder, that the second witness next to God might become the Prophet's supporter, and participating in his duties he might do some such good that he should be held the nearest and dearest by Muhammad. The world might appreciate or depreciate him, but that person who knew the worth of every body, and who appreciated justice, considering such a man's labour, mental exertions and other services, might appoint him

an over-lord of all the people under him, not because he bore some love towards him but because of the force of that recommendation that his personal services bore to him.

That witness came to bear testimony but with a peculiar dignity and personal respect. The witness was one of a highest position. He came—and came first inside the Kaaba—and within it through a phenomenal opening. Why did it happen ? It happened because the original door was used by the commoners and the polytheists. God did not prefer that that dignified being should place his sacred feet on the steps where polytheism reigned. He, therefore, created a new way so that his feet might not fall on the steps of the idolators.

Now the question that why he came to the Kaaba first ? Probably it might be inferred that his birth inside the Kaaba enhanced his honor. No, not so, to the contrary, his birth enhanced the honor of the Kaaba itself. For prior to it, it was not Kaaba, but a place for idolatry, wherein 360 stony gods were kept. This had its own significance. The Philosophy of a miracle is that God endows some principal persons with something which other people of their age can never perform, and the wisest are at their wits' end to understand. A Prophet is gifted only with that miraculous power which is needed most

in his age. The Mosaic age was replete with the black art, hence the gift of a Rod of Miracles to neutralise the effect of the magic-spell of those magicians. The age of Christ had many a great physician. Persons being lepers for long and only waiting at the door of Death could be easily cured by them ; hence, the divine power of Christ that he could resuscitate the dead. All those great physicians lapsed into a state of helplessness, and had to acknowledge that divine superiority with which Christ had descended amongst them. During the age of our Prophet two things were most prevalent ; accordingly a refutation of those two things was most essential. Those two things were the art of writing, and godliness of the stony forms. The Arabs of that age were proud of their art of writing, and they called others to be artless in writing. The Prophet was granted the Quran which outdid the most eloquent who tore their writings to pieces, and cried out in a loud voice that the Quran was not the work of a human being. Secondly Ali was created at such a place where 360 stone-gods were holding the sceptre of divinity in order to let the world know what type of gods they were, who did not know even that a child was born under their shade who was destined to send them to perdition ere long, and whom they all together with a conjoint effort could not remove from their path when he lay helpless for three continuous

days at their very feet so to say. Hence Ali's birth inside the Kaaba meant a strong denunciation of the stony gods' claim, and a Heaven's condemnation subsequent thereon to their utter extirpation. This comer came—and this comer bore his testimony—and he gave his evidence with a dignity that remains unprecedented in the annals of the world. When the Prophet (Allah bless his soul) was entrusted with the task of conveying the divine message to the world, a commandment came (Arabic:—Wa anzur ashiratakal aqrabin). Thus the Holy Quran says:—"And warn your nearest relations." To execute this order the Prophet convened a meeting.

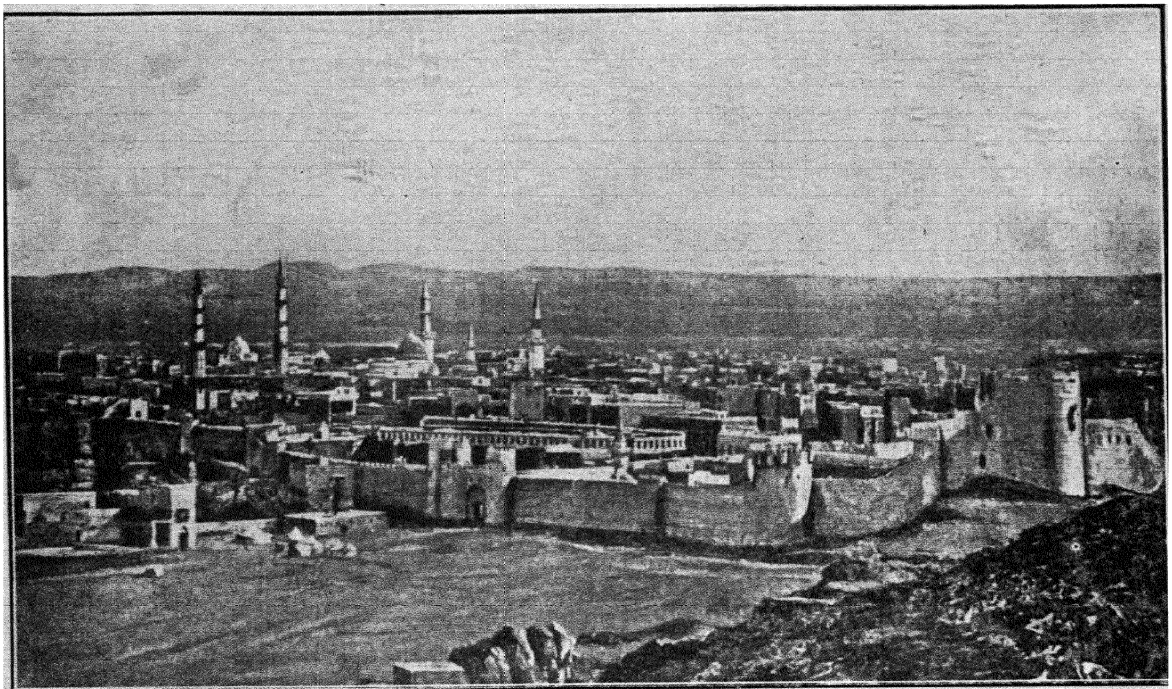
It was the first session of the meeting. The Prophet was standing in front, speaking on the oneness of God. He proclaimed his apostleship and questioned if there was somebody who would support and assist him in his mission he was sent upon. All kept silent, but a thirteen-year old boy got up on his legs, and attested to his statement, and promised to help him in his mission. What with the bravery and courage of the child that he, despite the opposition of a big assemblage, careless and fearless stood, and voluntarily offered his services to the Prophet of Allah! It was at this moment that he was known to be the alluded witness as mentioned in the Quran (Arabic:—Min Indahu Ilmul Kitab). It

says :—He who has the knowledge of the Book. Who else could be than Ali's person, who first of all testified to the effect that the Prophet's divine embassy was veritably true? His bold declaration for help to the Prophet rent the air and showed to the world that this is the manner in which one joins boldly one's friends. People derided at his words, but finally witnessed how entirely true this declaration was! The second witness of the apostolate of the Prophet whosoever might be; but it is doubtless that he must have an entire spiritual approach to God and the Prophet. Without a spiritual access to Allah none can be entitled to stand as a witness for the cognisance of a Prophet. The words of the Prophet: (Arabic :—Layaraf-Allaha illa anawa Ali-wala yarafni illallahwa Ali). "Nobody can know God except I and Ali; and nobody knows me except God and Ali;" clearly indicate that Ali was the only person who was perfectly acquainted with the Divine knowledge and had a thorough access to the supremest Being and His Prophet. This clearly confirms that the second witness was no other than Ali's great personality.

Besides, is there some person on the Islamic earth who must have mastered the book of God with the exception of the Prophet himself? To an ordinary eye it appears something quite

unintelligible, but it does not mean even the personality of the Prophet to be the second witness; for none bears testimony for his own-self: it is surely some other person alluded to in a tradition from the Prophet. We find these words for Ali (Arabic:—Ana Madina tul Ilme wa Aliyun Baboha), meaning a confirmation of the opinion that Ali is the only person who is the best at knowledge and the nearest to the Prophet. This also is now incidentally evident that religious and spiritual knowledge could only be gathered through Ali; and a perfect information about the Prophet too could be had through him.

To come to a brief point, it is now proved that Ali is the person having authority over the scripture, and (Holy Quran:—Min Indahu Ilmul Kitab), Tr.:—"He who has the knowledge of the Book" is meant only for Ali. It is on account of this that Ali for himself has said (Arabic:—Saluni Qbla an-tafqi-duni). The Quran relates:—"There is nothing evergreen nor ever dry: and it has been mentioned in the Book." His claim itself is proving its truth; because it is the capability of the Book and of one who has mastered it. As the book itself is replete with all kinds of fruitage (Arabic:—La ratabin wala yabisin illa fi kitabin mubin), its learned too knows all what is much, more and most important similarly. So it is he who could answer every question.



A VIEW OF AL-MADINA, THE CITY OF THE HOLY PROPHET AND ALI THE CALIPH

CHAPTER V.

The Position of Sword during the Missionary life of Muhammad.

The Islamic Crusades meant restoration of genuine peace.

Misconceptions of the Worshippers of Muskets and Cannons against Islam.

THE people of that region where the atmosphere is full of warring spirit, and where hedious wars are ever impending, write in sheer ignorance that the Prophet of Islam was as it were a personified God of human bloodshed. He ever pleaded and ordered for spilling the human blood. Every page of his missionary life shall be seen besprinkled with the drops of human blood. He spread Islam under the shade of spears and swords. Every tale of his success smacks of blood. His position was that of an ambitious man. Within all four corners of the world he wished to force his aristocratic rule, which was his life-long aim. He had risen to build high his worldly station of life and chieftaincy, whose ground was to be prepared with human skulls, and in which the blood of rational being was to be used for plastering. This is what the enemies of Islam and its founder could presumptuously

see in the adorable person of that beloved of every sincere body who did a prodigious work under the black shade of the Arabian wilds, and amazingly obliged the world at a time when even the angels failed ;—and this is what those black-hearted people can take for a fair ground to send aflaming their burning criticisms thereby on their own self-fabricated and through-and-through false a life of the hero of Islam.

The prejudiced historians of Europe draw such a verbal picture of that individual, to the lowest strata of whose heart a river of mercy and generosity flowed, the heart of whom was a home of the noblest feelings, in whose veins ran with all the rapidity a blood of human sympathy, who supported orphans and widows, an equal of whose generous deeds history of no nation in the world affords, whose eyes would water in tears on looking at sore faces of the afflicted beings, who would fidget even at the wails and moans of his enemies and pass a restless night, whose life aim was to revivify the dormant merits in the souls of his kind, and to kindle in them those feelings that helped him so marvellously to see the Supreme Light of Allah.

Such a person! And human-blood thirsty! A lover of slaughter and blood-spilling ! It is a matter that reason can never admit. The European historians

have given such a repugnant color to the character of Muhammad, the son of Abdullah, because their intention was not a historic ascertainment of facts, but it was a deliberate propagandism against Islam. Those who have studied the character of the founder of Islam, and have tried to penetrate through the real soul of the Islamic teachings, are obliged conscientiously to say that this illiterate Arabian Prophet was an angel of peace and tranquility, that he had no inclination for war, and that quarrel and mischief he took as most detrimental to the cause of society. Even then we find that on various occasions during his mission the drawn sword of his followers flashed in the air, and the Moslems went threading through the hearts of their enemies. "Why was it so?" is a question that may quite naturally be asked. A little cool thinking over all the collected facts and incidents of the Prophet's life will illustrate that the responsibility of such bloody contacts lies altogether over the non-Moslem Qureshites. The conduct of Muhammad has ever remained defensive from the beginning to the end. As long as he was in Mecca no battle was fought, and he boldly put up with all the hardships that fell to him from them. But, when he emigrated to Medina, and the effects of the previous tortures from the Meccan Qureshites began to show their teeth even there, he had

perforce to change the angle of his missionary efforts, and to take up sword in his hand quite unwillingly for his defence. Yet in that state even, when his propagating mission was drowned in a bloody pool, he did not at all give up the thread of that noble and polite characteristic in his nature which is the soul in ameliorating the worst side of human life. Had not the fanatic inroads of the mischievous Arabs come in his way of conveying the Divine Message to the world, he would have never adopted such a role.

There is but a professional difference between a reformer and a surgeon, otherwise the aim of the two is just the same. When a surgeon sees that a portion of the human physique is poisoned to such an extent that it endangers the life of the man, he thinks it to be his duty to cut off that portion without hesitation, which is the only remedy that can be provided in such a case to the patient concerned. This operation might be an offshoot of his stoneheartedness; but regarding the occasion and the necessity, both equally, his act is doubtlessly most reasonable. Under the same circumstances the Prophet had to come down upon a battlefield with the only project to execute, that mischief issuing forth from the wicked and malicious people should be checked from growing numerically in strength, that the poison of their

embezzlement should not be allowed to spread throughout the social body of humanity, that schemes for disobedience for the Divine Commandments should be frustrated, and that haughtiness and pride should be pounded down to nothingness. Remember, the peculiarity of the Islamic Doctrines is moderation. Hence having most accurately diagnosed the social and domestic diseases of the human nature a prescription of the Islamic rules and regulations has been laid down, nothing in which is practically impracticable. And the crusades fought out by the Prophet were carried on under the same rule.

How Religious Wars are Morally Justified.

We know that such people are existent to-day, who in no way legalise the human slaughter. Through the rhetoric medium of words they portray the bloody onslaughts with such a hediousness that the delicate human hearts must be shocked to a complete stoppage of the nervous system. And tales of merciless death and other physical tortures they fabricate with such a thrilling effect that the world appears to be filled in with the harrowing deeds of mankind, and their audience on listening perspire with shame. But the fact is (Arabic :—Hafazta Shaian wa ghabat Anka ashiao), *i. e.*, you have learnt one thing, yet many other things lie awaiting for your knowledge,

(this is a well-known proverb in Arabic), only that portion of the matter which is useful to their own purpose they have taken up for use, and the rest, most important they have dropped.

This philosophy might be possessing a noble trait of thought, but the question is whether can these moral indulgences be included in the practical programme of the humanity at large, the tale of whom (Arabic:—Afsadu Filarde Wasafekud Dima) the angels have told at the beginning to Allah, the Creator. In these modern times, a voice for the same has been raised from some educational circles of Europe, and to support it many alluring arguments have been brought forward, but its practicability is yet a matter of dream for them, when until now in this continent of Europe greater number of conspiracies are devised to slay the noblest image of God, and gases and machines are prepared to rob the humanity of their lives. Although some of the Europeans appear to be over-enthusiastically engaged in an indulgence of only imaginary plans for rendering war as an impossibility, and at times treaties for the discontinuation of war become a source of solace to them with a broad-cast declaration to the world in general that sons of Adam and Eve have now become angels, yet there is no truth whatever in such proceedings like these. In truth, tongues

chant songs of peace on one hand, and hands play on the drum of war on the other. How could it ever be possible that the especialist in diagnosing the human nature could have given room to an unnatural rule in the programme of his reformation? And this is why that Islam does not illegalise human slaughter in every case. For Islam there are various occasions when an order for slaying human beings is totally indispensible. It is quite possible that an occasion may arise when a nation has a right to unsheath her sword against another. How could Islam support the ideas of those who do not consider killing within the legal bounds, whether it be individual or collective? Islam's instructions are not meant only for a sweet entertainment through medium of ears and eyes to the internal mind; but they are meant to invite the world within the bounds of practicability. If the law of peace and tranquility is to be observed in each and every case, God knows what rascality and wickedness the world will have to confront; pious and peaceful men will have only too narrow a scope to live within; the roguery of the criminals and the outlaws will have nothing to resist it under our possession; whomsoever they will wish, they shall kill without being questioned for the same thereafter; and the ruffianage of the thugs and the dacoits will never come to stop.

Looking to all these phases of the matter, we can safely speak out that only that law can be more reasonable which may permit for various considerations human carnage or individual slaughter on a condition that it should not be brutally and savagely carried out, and moreover it should be a bar to all the savagedom and brutality of the world. Islam has therefore, only for this reason, admitted of the collateral importance of war with full consideration of the ethical improvement, so that the real source of morality should remain intact, and unrectifiable persons should also have chastisement.

Doubtless, Islam never advocates war and spilling of blood. Its real mission is to instruct the world in such a way that some preventive for all the mischievous acts itself might be found out. It has itself illucidated, by condemning the various forms of slaughter and blood-shed, that its aim is never to use arms. It wants to go along the same route that leads to the place of genuine safety; but at times the trouble is that the same peace depends on battlement. And it is why that the religion for human beings is never meant for the angels too. A human being is compelled to have this arm at least in his hand, and use it most carefully when an occasion demands. Islam has never over-looked this precaution for wars.

The Defensive status of the Islamic Wars: and the aggression of the Qureshites.

In as many wars the Prophet had to take part, they were waged under compulsion. When he was forced to draw sword without an alternative to that, he unsheathed his weapons. When he raised the standard of his mission inviting the people to accept Islam, the non-Moslems of Mecca commenced to pursue him ignobly. The handful of Moslems had no place to shelter themselves in and they were persecuted with such horrors that words fail to describe. Some worshipper of the one true God was laid down on glowing cinders with his face skyward, and another fierce man laying his foot on the aforesaid victim until the cinders would cool down. Some other true worshipper was hurled down in the hot sand, and a heavy slab of stone was placed on the chest of the victim so that he could not struggle for safety. At times those who pledged their faith to the Prophet, were tied up to a rope, which small boys holding in their hands would drag them amidst the Meccan hills. Such a treatment was given over to those who were under their obligation or were their slaves. The same maltreatment was the lot of those who were anyway related to them. They would wrap their Moslem relatives in a mat and smoke their nose, would tie them in strings, and throw them away in the sun or somewhere else still more unhealthy.

Women even were not safe from the hand of oppression; and when these oppressions failed, and the patience and forbearance so magnanimously displayed by the Prophet and his companions could not be shattered through, these stone-hearts changed the programme of their persecution, and by an agreement amongst themselves they not only boycotted the Moslems but the whole tribe of Bani Hashim. The items of that wretched agreement have been given by the son of Hasham and others as follows:—

(1) Nobody will ever marry their women nor will they ever be inclined to marry them.

(2) Nothing will be sold to them; nor shall anything be bought from them.

In "Rauzatul Ahbab" the last item of this agreement is given stating that this agreement would be in force till the members of the Hashim tribe handed over Muhammad to the Qureshites so as to kill him. This social boycot put the Prophet and his companions to such a miserable plight which in no way is less striking our feelings. Hence perforce, he and all other members of his tribe with the exception of Abu Lahab sheltered themselves in the hereditary pass, Shube Abu Talib. For three complete years he had to suffer this quasi-solitary imprisonment.

Almost nothing could be had for eating. Nothing could be sold and bought. And they could not venture to come out of the pass. The learned Abu Jaffar Eskani, the commentator of 'Nehjul Belagha,' writes: "The service of procuring eatables was assigned to Ali, who early at dawn would go out in the vicinity of Mecca to all the remotest inhabited corners of it; and whatever amount of wheat and dates he could obtain, he would bring on his back. Sometimes he would absolutely fail in obtaining the required necessaries; for the Qureshites of Mecca would go out and prohibit even the outside population to have some relation with those whom they hated on the only basis of the difference of faith. It is only for this that these victims of Affliction and Tyranny had to starve most often. And the day-after-day starvation had reached them to the point of destruction."

After three years this agreement came to an end, and these prisoners of Affliction got free from such a pinching solitude. It was during the existence of the Prophet's kind uncle, Abu Talib that such a calamity befell the Moslems; but after his death still miserable misfortunes menaced the small band of the handful faithfuls. The City of Medina prompted its shelter to the innocent victims of the Qureshites. Most of them heartily welcomed Islam to themselves, and accepted it

for the only natural religion in the world. This progress of Islam added fuel still further to the fire of the Qureshite-hatred, and they convened a meeting at Darun-Nudwah, in which the chiefs of every tribe participated. After many a consultation and deliberate discussion this consideration was given approval at last that one man having been chosen out of each tribe the Prophet ought to be killed with a joint effort of them all, so that it would become a matter of common interest and the members of the Hashim tribe would not be able to withstand their force. When the affairs went so far against the interest of the Moslems, the Prophet made away to Medina in a pitch dark night, laying the famous Ali, the Hero of Islam, in his own bed under the imminently forth-approaching shade of spears of the reigning polytheism. At this new town he continued accomplishing his divine project for about a year. The Meccan tribes were constantly going to Syria for trade, and Medina was only too near from their way thereto. The clash between the Moslems and the Qureshites occured originally only with these trading caravans. Here the point for consideration is as to which party committed the offence of aggression. Our friend historians, with all their knowledge of blood curdling alrocities practised on the Moslems, which render them more

than justifiable to take vengeance on their foes have never explicated the details of all these affairs, so that the truth thereof could come to light. They have related those battlements with such an abruptness and want that Moslems are presumptuously understood as to have been always the aggressive party.

In fact the heretics of Mecca, whose previous aggressiveness and whose final but most damnable act was responsible for the migration of Meccan Moslems, can never escape the denunciation of every sensible man who will always support the cause of the Moslems in this respect, and plead that even the origination of fights from the Moslems was in on way unjustifiable on their part. The Meccan heterodoxmen had already aggressed, and attacks by the Moslems were only of an answering nature. Moslems were forced to depart from Mecca, the climate of which was far better than that of Medina. Their effects were forcibly wrested out of their possession; and at their arrival at Medina with whatever little amount of money they had, they had to try their both ends for a short while to meet. The 'Ansars' the faithfuls of Medina thereat afforded their fraternal help to them. But how long could it suffice? The state of starvation at length did reach. The Meccan heresy was responsible for all these misfortunes;

and the Moslems thereby had full right to save themselves from ruin by obtaining their requisites from their persecuting foes. Circumstantially, even if the Moslems aggressed, it is not objectionable. In those battles, whatever amount of blood was shed by the Moslem swords, the historian painters of Europe do not get the right to paint the visionary pictures of the supposed Islamic tyranny. But, at the same time we express that a minutely scrutinising glance at history convinces us that whatever statements we have at our hands, if we penetrate through them we shall find that the Moslems have never been aggressive in any battles. The enmity borne by the heretics of Mecca, and the heat of their malice never seemed to come to its normal temperature. Their grudging schemes were poisoning the atmosphere of Medina too. Their efforts were that Medina also should be rendered into a thorny bed for the Prophet and his followers, and cinders of sedition and faction should be kindled all round them. Although histories do not afford details of this kind, yet they are sufficiently allusive at this point to corroborate the above version. Imam Hakim Mustadrak writes :

" When the Prophet and his companions came to Medina and the Ansars (the inhabitants of Medina) gave shelter to the refugees, the whole of

Arabia was united heart and soul being ready to set ablaze a bloody fire of war on them. The Prophet's companions thereupon would remain in arms from morning till evening, and sleep even at night with their weapons on them."

In such a state of affairs the Prophet was quite likely to entertain apprehensions strong enough that the Qureshites might make incursions on Medina, and might intrigue with the people residing in the vicinity thereof. Considering the delicacy of this occasion, it was a binding duty on the part of the Prophet as a maintainer of peace and tranquility that the seditious flame issuing forth from his enemies should be cut short and should not be let reach those people. Besides his natural right demanded for self-defence. It was partially even for this that he thought better of damaging the surrounding land of Medina so that the seeds of mischief could not be sown any more there, and of keeping an eye on every movement of the Qureshites. Prior to the battle of Badr whatever the expeditionary forces the Prophet has led or his companions have done, his intention was always either to sign a treaty on peaceful terms, or to enquire into the matters of the non-Moslem Qureshites. Historians generally have termed these expeditions as ' Ghazwa ' and ' Saraaya. '

Abdulla, the son of Salul, a tool in the hands of the Meccan Qureshites.

The son of Al Salul was a man of influence in Medina. Since the advent of the Prophet his repute was much lowered. After the ratification of the treaties between the Qureshites and the Prophet he expediently allied himself with the Moslems, but internally he remained a rogue as he had been before. The Qureshites knew his double-crossing attitude and they wrote the following letter to him :—

"You folk have given refuge to our men. Now you should either battle with them on our behalf or expel them out of your town. Or else, we swear "By our stone-gods, we shall come like a hurricane and sweep you off in a single swoop. We shall slay your young men and capture your women for our use,".....Sinan Abu Dawood.

This inducement was enough for him, and he made ready to effect a general revolt against the Moslems there. But the moral character of the highest type in the Prophet slackened the reins of his mischievous intentions. When this strategy of the Qureshites could not come to an effect, they began to direct their spells of conspiracy to the jews of Medina. This plan proved successful beyond their expectations. And this success carried away all the strength of self control from them. They informed their relative Mahajirs (the immigrants from Mecca) that they ought not to flatter themselves

on the strength of their Ansar brethren (the Moslem inhabitants of Medina), that they could escape from Mecca, but at Medina they would wipe them off to nothingness. This intelligence of vengeance was eventually to produce anxiety amongst the Moslems, and prudence required that they should prepare for safety. These threats of the Qureshites were not merely verbal, but they had begun practically to carry them out. They began to embarrass those tribes in various ways, who had made peace with the Prophet.

The Battle of Badr.

When the affairs continued this way, it was impossible for an information of the Qureshites' arrival to go unheeded by the Prophet; and it was quite inexpedient for the upholders of Islam to remain concealed like women in Medina. The Prophet was quite considerate to think that if he adopted such an attitude towards his raiders, people at Medina, who extended their generous protection to him and his companions alike, might become dubious in their behaviours. The most logical diplomacy could agree only on the advancement of the Moslems to bar the way of the Qureshites, and that whatever could decisively be done should be effected then and there only. It is true that some informations and traditions do tell that this year the intention of the Prophet by coming out of

Medina was to afford a close battle and plunder the Qureshite caravans; but these traditions and such groundless informations are not trustworthy. We possess a most authentic statement from Ali which is as under:—

"When we learnt that the idolators were coming towards us, the Prophet started towards a well called "Badr"; and we reached there prior to Qureshites' arrival."

This statement evidently explains that this strategic move did not at all mean plunder. Those, who deduce plunder as the main intention of the Prophet, have totally misunderstood what the Prophet really required to execute. An over-use of their self-conception has mutilated the truth of this fact, and the inconsiderate historians made it a part and parcel of the real whole.

It too is a fact that that Qureshite caravan, the plunder of which by the Moslems is said to be the fundamental cause of the battle of Badr, was meant to provide necessary requisites to extirpate the poor Moslems. Abu Sufiyan was the leader of this caravan, which was furnished with as much money and other requisite necessaries that at Mecca no men and women had saved a single coin with them. This richly furnished management of the caravan's departure was only with a view

to pre-arrange a considerable amount for a war expenditure, so that they could attack the Moslems with a most efficient and perfect equippage. In such circumstances how can it ever be objectionable even for its supposed plunder by the Moslems, when the Qureshites' intentions were for a total 'uproot' of them ?

The Quranic Injunctions for War.

Whatever divine injunctions have descended in regard to the problem of war, they all order us that all the Islamic crusades and wars ought to be fought only for defence. In Ibni-Jarir-Sibris' commentaries the first Quranic verse given regarding wars is (Arabic :—Qatelu fi Sabilil Lahil Lazina yuqateloonakum), Trans :— Fight for the sake of God with those who fight with you. A second injunction is (Arabic :—Fa in Qatelukum Faqatelu-hum), Trans :—If they come to slay you, you should slay them. There are many injunctions of that kind and they all express that Moslems are allowed to fight only when there is no other go. When there was no other way for self-defence, they ought to unsheath their weapons, and respond to the blood-thirsty mischieves of the Qureshites with the acute ends of their swords and sabres. What else less can be expected from a religion which condemns sucide as a sin, and denounces the sacrifice of dear souls for no reason to the sword ?

Moslem Kings' Wars shall in no way answer for the purely Islamic Religious wars.

Here at this point it ought to be made evident that purely Islamic wars should in no way be mixed with the political Moslem Sultans' wars. This behaviour of our enemies is in no way logical and reasonably correct that whatever wars have been fought under the Moslem Kings' boundless ambition, and whatever mistakes they have committed meanwhile, they should place before themselves as a standard for specifying the bounds for Islamic religious wars, and subsequently make them a target for their criticisms. Islam itself has determined limits for "Jihad" (War in the name of religion). It can never be responsible for the wrongful pursuit of some ambitious Sultans. The conduct of the Prophet himself is a light for our guidance. What religion and what nation is there on earth which is devoid of such actions of its most ambitious and malicious people? The bloody tales of the despotic residents of those magnificent palaces, who were the proudest Kings and Emperors of their time, are not belongings of some one nation. The truth is that the subtle intoxication of riches and wealth is not particularised to be owned by some particular party. The delicacy of human nature has ever been shattered to pieces in every country and in every party by the lovers of aristocratic pride. The scintilations of the monarchical ambitions

have ever been falling on the skirts of justice and equity. The heaps of silver and golden coins have ever caused an upheavel of the deveilish forces in the strong-handed and strong shouldered people. Where are not born the worshippers of aristocratic positions and dignity like Julius Ceasurs, Hansyal, Yazid and Napoleon ? What country and what nation has not seen those fierce persons of an ogreish pride and coercion, with their mouths lathering, their eyes red-hot, their sleeves drawn, and their hands holding swords to shed the blood of the innocent and guiltless ?

It is a great injustice done to Islam that the list of crimes of such a notorious party is imputed to its name alone. The existence of such a party is not due to the Islamic instructions. If its origin is to be traced out, we have to probe into the human nature and its various inclinations, whose ground is prepared in particular individuals under particular influences of a love for luxury, revelry, and extension of office and dignity. Such people whether might vest their world conquering ambition and a desire for their personal rule in an Islamic robe or in that of a Christian, the wise world will ever make off from their facial features that they are carnivores in human form.

Under the screen of religion, the bloody acts of the extension of territories have ever been played

by the 'office-thristy' and 'rule-hungry' people; but the lovers of truth never consider them to be portions of religion. On this ground we once more repeat that *Islam is never responsible for the battles fought by the Moslem Kings.*

But, it ought to be in no way understood that we consider all the wars fought by the Moslem kings resulting from a worst human nature, and that all their engagements smack to us of blood of the innocent people.

CHAPTER VI.

MUHAMMAD AS A PROPHET AND ALI AS A SAINT.

DEAR readers! The month of Rajab (a lunar month) is a most reverential month, which Allah, the Almighty has singled out to open the gates of mystic knowledge within. The 13th of this month is that divine date when within the sphere of possibility on the centre of our earth (Kaaba) a full moon of the divine mysterious knowledge emerged with its full lustrous, bright light from the place of concealment into the world so that it might cast its full light over the people of this world and the next. It means to say that on this very day Ali, the cousin and son-in-law of the Prophet was born within the Moslem Sanctuary of Kaaba, the most sacred house of Allah, so that after having grown up he would cause recognition of the Prophet by the misled people. It is only for this purpose that for the revelation of Ali's being Kaaba-like a house was chosen, because this is the only place where-at the people of the world have been flocking in greatest number together every year.

Doubtless, Ali is the gate of divine recognisance. He is first of those twelve recognitive

gates, without entrance through which none can get access to God and His Prophet. Ali is the chief of this dozen, who is appointed to perform the duty of acquainting others with the Holy Divinity. Muhammad's person is the most perfect being, whose merits and other efficiencies only that person can approve of whom he has himself endowed them, or that being who is almost equally endowed with the same merits, and such a person is never other than Ali.

Doubtless the person of Ali has passed through all those stages, which the Prophet has personally obtained, with the exception of the end of the Prophethood with him. If the Prophet is first creation of God, Ali too is his first creation, at the same time, as spiritually he is a part of the Prophet. (Arabic:—Ana Wa Ali Min Noorin Wahed). The Holy Prophet Muhammad has said "I and Ali are from one light." To this the Holy Quran says :— (Arabic:—Anfusana Wa Anfasakum)—" Our souls and your souls." This verse descended on the occasion when the Prophet gave an open challenge to non-Moslems asking them to bring their 'kins' and let them address God to send wrath on any of the two parties.

If the Prophet is a source of Divine knowledge Ali too is its gate (Arabic:—Ana Madinatul Ilme wa Ali Babuha),—the Holy Prophet Muhammad has

said " I am the city of knowledge and Ali is its door." All the historians and traditionists of all the sects agree in this respect.

If the Prophet is teacher of philosophy and misticism, Ali is the gate to give entrance to it. Thus the Prophet spoke :—(Arabic:—Ana Darul Hikme Wa Ali Babaha) "I am the store of wisdom and Ali is its door.

If the Prophet is a Saint, Ali is also the same. For this the Quran says:—(Arabic :—Innama Walikumullah, Wa Rasulah Wal Lazina Aamanullazina Yaqimus salat wa yotunaz zakat wa hum Rakeoon) ; "Most surely Your Lord is Allah. His Apostle and those who believe, offer their prayers, and give alms are they who bow with those who are humble and faithful."—Al-Quran.

If obedience is due to the Prophet, Ali too is to be obeyed. Here also Quran says:—(Arabic :—Atiul Laha wa Atiur Rasula wa ooli yal Amr Minkum) ; " Obey Allah and obey the Apostle and obey those amongst you who are masters." If the Prophet is a witness, Ali too is a witness :—(Arabic :—Wa Kazalika jaalnakum Ummattan Wasatan Letakoonu Shohadao Al unnas), " And that we have appointed *you moderate men* so that you may be witness (on people). Quran.—Arabic.

If the Prophet is true Ali too is true (Arabic :— Wa koonoo Maassadeqin), " And be with righteous people."—Al-Quran.

If the Prophet is a master (Arabic :—An Nabi Oola Bilmomenina Min Anfusahim), Ali too is a master. The Quran says :—" The life of the Prophet is more dear than the lives of the faithful," Arabic :—Man kuntu maulahu fahaza Ali Maulahu), " To whomsoever I am master, Ali is also his Master" (from the authentic reports of the Prophet. On which all agree.)

In short whatever merits are there in the Prophet, they are all-present in Ali with the exception of the accomplishment of the Prophethood.

Even more, the body and soul of the Prophet and that of Ali are the same. (Arabic :—Lahmuhu Lahmi wa Damuhu Dami). It is only for this that Ali says :—(Arabic :—Ana Min Ahmed Kaddawa minal daw), Trans :—I am related to the Prophet as a light is to another light.

When Ali reached his majority, the Prophet assembled his relatives, (Arabic:—Anzur Ashiratakal Aqrabeen), " Warn your relatives,"—Al-Quran, and gave over to them the Divine Message.

(Arabic :—La Ilaha Illallaho, Mohammadur Resulullah). " There is no God but Allah and Muhammad is His Apostle. "

On learning it on this occasion none but Ali admitted the truth of it ; because he was almost

equally endowed with as much divine power, and knew it before-hand that the Prophet was certainly sent by God as an Apostle of God. Others kept silent; for they could not afford a denial as they did not know for certain that the Prophet was lying. To break the ice it was only the single voice of Ali that said:—(Arabic:—Ashhadu An La Ilaha Illallaha Mohammadur Rasulul—Lah), Trans:—"Doubtless God is one, and you are the Prophet sent by God," because Ali was born for this occasion, and for this reason he was honoured with "He is my Caliph and my successor after me—The Prophet's report," in the same assembly.

Similarly on the night of Maeraj (The Prophet's heavenly visit to the Almighty) Ali slept in the bed of the Prophet without any misgivings, though the non-Moslem Arabs had surrounded the Prohet's lodging, and were ready to kill him. Ali did it, because he was destined to bear evidence that the words of the Prophet were purely true. With this action he wanted to assert that Muhammad was really sent by God, that whatever he said was perfectly true, and that to sacrifice one-self for the Prophet was an act to please God. It is a result of this only that from the Court of Allah also he got the "Order of Pleasure."

(Arabic :—Man yasri Nafsahu Ibteghaa Mardatullah), Trans :—He who sacrifices his life for the sake of Allah "—Quran.

Likewise he always testified the truth borne by the Prophet, and caused the world to recognise him. He joined in all the battles and skirmishes in which the Prophet himself was personally present; and the main hero of all of them was Ali and none else. The battles of Badr, Uhad, Khybar, and Khandaq have been fought to the successful end by him alone. The reason why the conqueror of all these battles was Ali is that he had to testify the office of the Prophet every moment and everywhere, whenever and wherever it was needed. And what sacrifice he could make for the Prophet, it was impossible for others to do without some mastery over the divine achievements of a spiritually enlightened mind.

Badr.

The battle of Badr is that greatest Islamic battle, in which the most famous veterans and valiant people of Arabia took part. It was the first occasion that the 'Kuffar' (Kafirs) of Mecca with full equippage of war confronted the Moslems. It was necessary that on this occasion Moslems ought to beat them fully, so that the awe of Islam should strike them effectively, and the Moslems ought to experience a bit more plucky thereon.

Ali, therefore, displayed the merits of his sword in this battle with such a skill that Kafirs were entirely routed and their famous leaders slain. Their heads were instantaniously detached and trampled down. Their famous twenty seven leading men of experience and strength, including Wallad, Atba, and Sahiba were killed; and Islam, which was so strongly needed, did cast its spell within the hearts of their survivors.

(Arabic:—Laqad Nasarakumullah be Badrin wa Antum Azillah), Trans:—"Surely God made you victorious in Badr when you were hated before" —Holy Quran.

The Battle of Uhad.

This battle also is famous in the Islamic history. Abusufiyan came with all of his pomp and grandure and a big army at his back. The Prophet also came on with one thousand brave. Battle commenced and the Chiefs of the Qureshites began to fall. The Zulfakar (Ali's sword) too was flashing like lightning and working its bit with such a tremendous force that the kafirs gave way and at once turned their tail. The Moslems took it for their victory and began to collect booty. (Arabic:—Minkum Man youriduddonya wa minkum man yuridul Akhira), Trans:—Amongst you there are those who want the world and those who want the bliss of after-life hereafter,"—Al-Quran.

The kafirs made better of this occasion and getting the valley empty attacked the Moslems from behind. The Moslems lost courage and took to their Heels. Everybody deserted the Prophet save Ali, who although himself much wounded previously fought for the apostle of God with such a tenacity of courage that he singly weighed far more than the extraordinary out-numbering party of the "Kuffars." He slayed tens after tens until they reached the number of hundreds and thousands. And the more he killed, the better he appeared in strength. God too admires his strength on this occasion, and says "Here is the fraternal due being paid." The Prophet said "Why should it not be" (Arabic:—Huva Minni waana Minhu) "He is of me and I am of him,"—Prophet's Report.

At last the 'kuffar' lost courage anew, and could not stay any more in the presence of the Ali's sword. The courage displayed by Ali and his dignity both caused even the angels to speak (Arabic:—La Fata Illa Ali La saif Illa Zul Fiqar) "There is no better youth except Ali, and no better sword than Zul-Fiqar"—Report.

It is only Ali who turned the tables at such a critical juncture and regained alone once the lost victory of the Moslems,—and thus Islam overcame polytheism.

The Holy Quran says:—(Arabic:—Summa Nazzala Alaikum Min Badulghamme Amanan) "Afterwards there descended upon you peace and tranquility after sorrow."—Al-Quran.

The Battle of Khandaq.

It is also one of the most noted battles ever fought by the Moslems, a battle on which the life of Islam depended. The Arabian Kafirs were so proud of their preparations, that they attacked the very centre of Islam, Medina. But the Moslem Statesmen had already trenches dug up all round the city. It is that battle in which Umar son of Abdud was also present against the Moslems, the boldness and courage of whom was proverbially a terror to other note-worthy Arabs. Accordingly this same man came up against the Moslems and along with some of his companions, who were bold alike, he crossed the trenches and approaching the Islamic forces he challenged Moslem veterans. But the Moslems were not as brave. The Prophet called out thrice for some competent men, but no one responded. It was Ali at last who stood up boldly then and said "O! The Prophet of God, permit me to go and fight this man." The Prophet was much pleased. He called him near and hung a sword around his waist. Ali then went dauntlessly prancing towards his foe. It was effecting a very nice scene that on one side stood an embodiment of boldness and

faithfulness; and on the other the most notable valiant of the Kafirs, and a material form of heresy (Arabic :—Barazal Imam Kullah Ilal Kufr Kullah), "All the truth has faced the All-paganism."

Prophet's Report.

The battle commenced, and for some while each party showed his skill in using his arms. But when it was a bit late, Ali got wounded, that added vigour to his dormant strength till then. He brandished his sword and struck his foe with such an impetuousity that refractory foe was off. Ali ascended the breast of his foe, and decapitated him immediately. Other companions of his were killed likewise with the exception of one or two, who joined the rest in their headlong flight which followed soon after as a consequence thereon. Islam stood once more victorious, and the Prophet said: (Arabic :—Darbata Ali Yawmul Khandaq Afzalu min Ebadatus Saqlain), "The attack of Ali on the day of Khandaq is far excellent than the prayers offered by both the worlds (this world and the world hereafter)."—Sayings of the Holy Prophet. Because from the sword of Umar, son of Abdud, Ali saved Islam that day. Or it would have finished and died then only, and the worship of the one Allah would have come to such a sudden and abrupt end until the day of Resurrection. So, it is only for the sake of Ali's stroke that Monotheism shall remain on the globe till the Judgment Day.

The Battle of Khaibar.

It is also one of those most important battles that the Moslems had to fight against the unbelievers. At the Fort of Hamos., which belonged to Khaibar, this battle occurred. Almost all the experienced and the boldest generals of Islam tried their vigour and skill both to capture it, but all failed. Ali was suffering from sore eyes. When the Prophet saw that the seige was prolonged, and the capture of the Fort still a matter of great difficulty with a simultaneous derogation of the Moslems prestige, he said:—"Tomorrow will I give the flag to the warrior who repeatedly attacks and never quits the field unsuccessful and beaten, who truly loves God and his Apostle and is by God and his Apostle loved." Prophet's Report.

Everybody was desirous to enjoy the honor that was significant in the Prophet's words. Even those who had already attempted to capture the Fort could not help longing for the honor which the Prophet's words spoke that the Fort would surely be conquered the next day. But by whom? Nobody's name was mentioned. And it was upon this that everybody cherished the idea that he might be fortunate enough as to be entrusted with the leadership of that portion of the soldiery that would surely materialise the Prophet's prophecy. The next day it was Ali who was chosen for the leadership. He was called forth, and the Prophet

applied his mouth's saliva to his eyes which almost immediately healed him for ever. The banner of Islam was given in his charge; and in brief Merhal Autar and other valiant unbelievers, who were in no way less than Umar the son of Abdud, were slain to death, and the Fort of Khaibar was within a short period of hours taken possession of. The gates of Khaibar were unhinged and raised up by his Herculian hands just to use them as bridge over the trenches so that the rest of the army might cross through. The whole force of Islam passed over this hasty contrivance above the trenches and Ali did not turn his back until battle was done to success. This proved the words of the Prophet true to the letter "Oh! Ye faithful people, if whosoever turneth against his faith, God surely shall bring over a people that love God and are loved by him."—Al-Quran.

To overcome the Kaffirs in Khaibar Allah's eye singled out Ali. It was because Ali was the identifier of the Prophet. To be brief, in the rest of all the battles Ali held as shield to the Prophet, and assisted him much in the propogation of Islam. For Ali heresy went low and low, until it "did away" utterly in Arabia, and it is for him that Islam once more returned to Mecca from where it originated. The Prophet was compelled to flee away to Medina. The Quran relates:—"Surely we have opened for you a clear opening."

The victory was won at the hands of Ali with the will of Allah. The Moslem houses were lit up with flaming open-lamps in honor of this victory. Every difficulty for the Moslems was solved by Ali after this battle, and the promise of supporting the Prophet and Islam by Ali was so nicely fulfilled, which once more affirmed that Muhammad was really the promised last Apostle of God.

In this concise biographical sketch there is hardly some room for details that Ali on what occasions has identified the Prophet with his Divine Embassy, and how he has proved the truth of all the Divine Merits that the Prophet had in himself, and how he caused the non-believers to acknowledge the prophecy of Muhammad. It is difficult to enumerate all those miraculous deeds performed by Muhammad (Peace of Allah be on his soul and his descendants) opportunely whenever it was most strongly necessitated.

"Whosoever wishes to see the knowledge of Adam, the piety of Noha, the forebearing of Abraham, the appearance of Moses, and the prayers of Christ, let him look to Ali son of Abu Talib."

Prophet's Report.

And technically, educationally, practically, outwardly, inwardly, openly, secretly, while journeying or while staying, he has every way tried to bring about the confirmation of the truth that the

prophethood of all the foregone prophets and that of Muhammad (Peace.....) was not a matter of falsity at all. It is said only on this account "I am the secret of Prophets and Apostles the tongue of fluent speakers and the Caliph appointed by God."—Sayings of Ali Ibn Abu Talib.

But as God is not recognised by anyone first but by the Prophet and Ali, and as the Prophet is recognised by none but by God and Ali, so is Ali not recognised by anyone first but by Allah and His Prophet, Muhammad.

"O, Ali nobody has recognised God except I and you and nobody has recognised me except God and you and that nobody has recognised you except God and I." Prophet's Report.

And nobody else can recognise, because the person of Ali was from the same Divine World, to which the body of Muhammad belonged as has been stated above. Hence it is never possible that a thing of this world can recognise a thing from another world unless there is somebody from the same world to identify it with what object it has come into this world. Therefore for the recognition of Ali Allah took the task on Himself, and on His own behalf he appointed the Prophet for the same.

"O Prophet! Convey whatever has been revealed to thee from Thy Lord."—The Holy Quran.

Accordingly, the Prophet accomplished his task to perfection on the occasion of Hujjatul Widaa in Ghadire Khium, and acquainted Ali with the word saying "To whomsoever I am his master Ali also is his master." Prophet's Report.

And it is a matter of surprise that the accomplishment of religion was carried out only with the Ali's acquaintance with the world. "I have completed your religion" descended from heaven only on this occasion.

With the introduction of the Prophet religion commenced and with the introduction of Ali it was accomplished,—meaning thereby that the real religion lies in the introduction of the Prophet and Ali both. For the introduction of Ali is the introduction of the Prophet and the introduction of the Prophet is the recognition of Allah, and the the recognition of Allah is the real Islam. The Prophet says:—

"I am leaving to you two things, the Book of God and my posterity. You shall never go astray if you hold these two firm."
Prophet's Report.

So, whosoever is the seeker of a true religion and wishes to approach it, he ought to spiritually attach himself to Ali.

CHAPTER VII.

THE ABRAHAM'S BENEDICTIONS AND THE FELICITY OF CHRIST.

THE main purpose of taking the minds of our readers to the Abraham's benedictions for Esmail, as stated in the Holy scripture of Moses, is that our Moslem brethren have almost never tried for the discovery of that genuine truth that it contains. In part XVII, verse 20 of the stated scripture, it shall be clearly seen what were the prayers of Abraham, and how they were accepted. In response to his prayers God the Almighty had said " I have accepted thy words for Esmail. Be convinced that I will bless him and bring him to fruition. I will multiply his posterity, and of them will be born twelve princes (sayeds), and will exalt his tribe."

Christ also has given a felicious announcement to his nation of the advent of a Prophet, whose name would be Farkhalit (Ahmad it means exactly in Arabic) : given in the Bible in Genesis, 7, 16. The Prophet, Muhammad, himself has said that he was the result of the prayers of his grand-father, Abraham, and the announcement

made by his brother, Christ (Please read the Surai Baqar Ruku 15, and lines 128, 129; and read Surai Zaf line 6.) The learned Moslems having ascertained this fact have unanimously adjudged the Prophet as the object of the Abraham's prayers and Christ's happy prophecy, and as the Holy Quran itself corroborates, there is no room for doubt in it. When we admit of the genuineness of the Prophet's apostolate, we must come now to the second portion of the Abraham's prayers, wherefor God promises a dozen of princes. And until this number of such promised princes has happened to exist, we can never believe that the prophecy stated in the Mosaic Scripture is fulfilled to the letter.

Our learned Moslem brethren having reached the Prophet have totally denied themselves the scriptural advancement further, and have never tried to add to the light of faith of the Moslems in general by pouring some light over this prophecy. In such a state as given above it is impossible that our Moslem brethren doubt the truth of the Abraham's prayers and the Christ's Prophecy. If it be so, we shall have to admit that the corroboration of the Holy Quran and the statement of our Holy Prophet both are wrong; and that the Abraham's prayers and the Christ's felicious news are groundless and baseless. But "No," it is

impossible to believe otherwise until a man is Moslem. It is decidedly true that the Prophet was the person alluded to in the Divine response to the Abraham's prayers and the Prophecy of Christ. When, in accordance with the first prophecy we admit that Muhammad was a Prophet and an Apostle of God, we have to admit the other portion of it too, and that we have got to see that there have been twelve princes or sayeds also after the Prophet. Otherwise nobody will admit the truth of the Mosaic Scriptural Prophecy and that of the Christ's; that the Quran and the words of the Holy Prophet will be rendered unworthy of belief. Now it is to be seen which prince was appointed as heir apparent to the spiritual throne of the Prophet; and that who ought to have been really Caliph after him. We do not wish to jump headlong into a discussion that how and why Abubaker were to be installed as the first Caliph of the Moslems after the death of the Prophet. Here it shall be enough if the rights of Ali are brought to light. Prior to the proofs that we may forward in support of it, we have got to make every one realise what position and rank Ali did really hold. It is evident that every Moslem more or less does know about Ali and his innumerable merits. We need not remind here what noblest family he belonged to, how pious and devoted to Allah he was, and what sense of justice

and generosity he possessed. Or we need not speak again what a great general he was, what a worthy statesman he was, and what a valiant soldier he was. If facts concerning his above merits were to be liad down in ink, volumes shall be required to finish them to the end. About his birth an English historian says that many a time divinely sanctified births have occurred in Islam; but Ali's birth still remains unparalleled not only in the history of Islam but even that of the world. In regard to his noble blood English historians have filled in pages after pages, which cannot be described owing to the insufficiency of room in this short book. It shall be sufficient to say that he possessed a blood noble from both the parental sides. A famous English historian, Edward Gibbon, writes about Ali that there was none amongst the companions of the Prophet, who could reach eloquence and fluency, valour and generosity, piety and devotion of Ali. In Encyclopædea Britanica it is given that Ali's justice matched with that of Solomon David's. It is useless to say that he had perfect mastery over an ocean of knowledge, when it is proved by the words of the Prophet "I am the city of knowledge and Ali its gate." Prophet's Report.

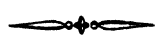
It is decidedly true that a child from its birth until it understands what its parents' religion is remains on the natural faith, although to whatever

religion its parents may belong. And it is evidently apparent to the historians that Ali's original training and home education were carried out in the hands of the Prophet, who was a personification of Islam himself. Ali's natural education in childhood was not un-Islamic, which urged him to sacrifice himself for the Prophet. While only a child, his Islamic blood had so much fire in it, that once before a big assemblage when the Prophet asked if some one was there to support him in his attempts, every one observed silence, but Ali, who was ever ready to help the development of Islam, immediately prompted to serve Islam, and in the presence of that big assemblage he declared to assist the Prophet in all of his undertakings. That very moment the Prophet said " Look here. He is my brother, my regent, vizir and my Caliph. Act on his words." (Abulfida p. 117).

It is recorded in Islamic history that the Prophet said to Ali many a time, " Thou art to me what Haroon was to Moses." He also said occasionally "Ali, I am much pleased to see thee acting in my stead after my death." This incident is recorded by Jamaluddin Muhaddis in Rauzatul Ahbab. It is now entirely clear that Ali was pointed out on various occasions to be the man for spiritual guidance of the Prophet's followers; and now it is equally much essential to say as to who were to be

Caliphs and saints to guide spiritually after Ali himself.

Jabir, son of Abdulla Ansari, relates that once he asked the Prophet that after his devotion to God and his Prophet who else were to be obeyed next. The Prophet said " First my Caliphs are to be obeyed, next the Godly saints, of whom Ali is first, and next to him are his sons Hasan and Husain and their sons. (Refer to the commentaries on " Chief amongst you " by Jabir, son of Abdulla Ansari and Fusullul Muhimmah.) It is now believed that the solution of this problem that Ali is to be the most immediate spiritual guidance and Caliph is quite clear and has no room left to entertain doubts on this point anymore, although looking to his minor age he might not have been given the first practical chance of the same.



CHAPTER VIII.

We Ourselves Place Obstacles in the way of Ali's Mission.

THE highest merit of Ali is his perfect mastery over various branches of knowledge, of which the more the Islamic world is proud the little it is. The more the world progresses the more shall the merits of Ali be valued. But some friends and foes, both, of Ali have attributed some such things to Ali which are quite false and have no truth in them; and which become a ground for criticisms on Ali's person and obstruct his mission for the propogation of Islam. A person who goes astray in friendship is likely to deserve an equal punishment offered to a foe. Hence, whoever propogates for Ali wrongfully with falsities, however with a good heart is rendering Ali's mission to meet with hitches which may possibly turn it out to be sadly unsuccessful. The incident which we are going to refer here in the pages of this book is unimportant for a deep discussion, whether it has been falsely imputed to his name by some of his foolish friends, or it has been done so by a wise enemy. Anyhow, the Moslems have accepted it, and have begun relating

it to others in order to do full justice to their praise for him. Whereas in fact it is not a praise but it is a scandal they are raising to his name; because it clears that as if (God forbid) he had no knowledge of even ordinary things. A book, named Qazayae Amirul Mominin has been published by a Shia brother, and in its initiating pages, he has eulogised the mind and wisdom of Ali, and spoken highly of his educational merits. He has taken the trouble of publishing the following lines in Urdu in the 63rd case, in the same book, page 63. "A woman was brought forth to a cadi, who expressed that she possessed masculine and feminine both the qualities in her, that she urinated through both the holes, the urine finishing simultaneously from both of them. The cadi's cheeks blazed with wonder at it. But the woman said it was still more wonderful that her husband cohabited with her and she got pregnant and soon after she herself "went unto" a woman and that woman got impregnated by her. The cadi struck his hands together with still further amazement and brought her into the presence of Ali (Be peace of Allah on his soul) and repeated the whole story word by word as related by her. Ali asked who was her husband. She gave the name of her husband, who was immediately summoned to the court, and who being questioned himself corroborated the woman's statement. Ali said that he could

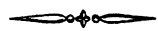
not accept his corroboration, and asked his slave, Qambar, to take aside that woman to a solitary corner, and to count with the help of four women her ribs on either side. The husband resisted this order and would not allow either male or female to touch his wife's breast. Upon this the venerable Ali ordered to wrap her breast in a piece of cloth and then to act out the required function. The ribs were subsequently counted and they were eight on one side and seven on the other. On this amazing discovery the Caliph, Ali ordered to dress her like a male. The husband, thereupon protested that she was his uncle's daughter, and through him a child was born of her, and that she could in no way be included amongst the males. Ali thereupon said decisively that he did what Allah had ordered, and that Eve was created out of one of the left side ribs of Adam; hence the ribs of a man were always one less than those of a woman."

The above story apparently is wonderful and the illiterate will dance in an ecstatic joy on listening to it. But as this story is very pleasant to hear, it is doubtlessly far from being true. Rather it is a farce and ridicule; and nothing in the world can serve to render still more blameworthy the knowledge of Ali than this self fabricated story of the "Mullas." The purport of the story under

discussion is that ribs in a man are less by one than in a woman, and that a man possesses eight ribs on the right side and seven on the left. But it is utterly against what the fact is if we go to find the reality concerning this matter. It has never occurred from the beginning right upto now. The illiterate Moslems might accept it for a true story without any objection; but the learned doctors and other skilful men in medicines will laugh at the founder and the preceding leaders on account thereof. If our readers cannot get some other book instantly, they may better refer to Grey's anatomical chart at a proximate hospital, which shall at once make it clear that male and female both have twelve ribs on either side. Even then if their conscience hesitates to believe, they better go and look in at the post mortem of the dead bodies and ascertain if the ribs are less than twelve in any way.

Briefly to say that such articles are much detrimental to the cause of Islam; for against the observations and experiences no one will admit of anything that has no ground to stand on until they are only blind followers who never make use of their own intelligence. It is many a time declared that the greatest statesmen of Europe have bent down before the truthful principles of Islam and billions of Russians have practically

become Moslems. But when they have practically become Moslems, why should they not go by the name of Moslems? This question is itself answered by the matter discussed above that when such unreals and impracticables are ascribed to the Progeny of Muhammad (Peace.....) how can the people follow them practically, and how can they take them for their spiritual leaders? This proposition under discussion is no doubt very peculiar in nature, but the more peculiar it is that we accept it without a word to protest against it, and we can't do even this that we at least count our own ribs and see if they are equally numbered on either side. We request the Moslems finally that they should give publicity to only those merits of Ali, and other spiritual leaders of Islam which may impress upon the hearts of persons without the sphere of Islamic religion; and articles of the type stated above ought to be dispensed with as they serve the purpose of breaking the integrity of Islam.



CHAPTER IX.

Ali as an Ideal.

PRIOR to our opinion on Ali's person we have to cite all those verses, similia, and traditions which are not common amongst the Moslems. Only those Quranic injunctions and the Prophet's traditions ought to be consulted on which every Moslem belonging to any sect whatever agrees. Turn over the pages of Islamic histories, and tell if there has been with the exception of the Prophet some man who has been so near and dear as Ali was, and who like Ali—

(1) has assisted the Prophet from his childhood,

(2) has assisted the Prophet in his Divine mission,

(3) has never given a single chance to others to suspect him least about his character,

(4) has obtained all those spiritual bounties, which other big people could not gain even on request and supplication,

(5) has reserved his life for God,

(6) has preferred burial of the Prophet after his death, to the achievement of the Caliphate,

(7) has observed fast after fast but never let others starve,

(8) has fought revolutionary battles in a state of starvation and triumphed over his foes,

(9) and has never shrunk from warring for the sake of God.

Certainly, the Islamic histories can never present the name of such a man save Ali, who possessed all these merits spoken above. Setting aside from all other qualities, we consider only a few ones of them in which Ali remains almost amazingly matchless.

Fight for the sake of ALLAH.

Read the details of Ahad, Badr, Khandaq and Hanin, and you will find that most of the Atheists, assuming hypocritically as Moslems, had joined the Prophet's forces with a temptation to loot the enemy. And the idea of loot was so predominant in their minds that the orders from the Prophet were least cared for. They had very little to do with the battles for the sake of Allah; and whenever some athlete like Marhab or Abdulla, the son of Abdood, came up to challenge the Moslems,

every one would represent "as if he had them over his head."

To sacrifice one's house and riches is not as great a thing as to fight in a battle field and not to leave it however critical a moment is reached. To remain in a battle field even when it has reached to its crisis is the hardest possible stage which can be possessed over only with the help of courage, fortitude, regularity and loyalty. We simply wonder and regret that having learnt the false intelligence of the Prophet's murder those who ran away from the battle field are given preference over those who remained faithful to the last moment of their life. These five or six courageous and exalted persons can no wise be underestimated when compared to those hypocrites whose life-aim was to stab Islam in its heart.

If we look through the Ghazwat and Ali's fight in the name of God, we shall discover not in the least, temptation, selfishness, passions, hypocrisy, envy and jealousy in the Ali's past. What a nice example he sets to us when he stoops over his enemy to kill him, his foe spits over his face. He becomes fiery and his rage knows no bound. Yet he does not lose the reins of his self-control. He lets off his enemy free; for if he had killed him, it would have never been for the sake of God; but it would have been to gratify his own

passions. Thus he sets a best example for "Those who forgive people."—Al-Quran.

Ali is the only being who acted in accordance with the real meaning of "fighting for the sake of God;" and it is undeniable a fact that if a typical example of Jihad can be presented to the world, the Ali's Jihad can best serve this purpose. The Arabian code of war was quite different from that of Jihad; and if a difference between the two one wishes to know, one should learn the details of Marhab's case with Ali. The fight is over, and the result is decided in Ali's favour. The Arabian code of war allows that belongings of a slain go to a slayer; but Ali having paid no attention to that, proves that fight for the sake of God is meant only for defense, and to avert further disturbance. It is never meant for personal gain and comfort.

Devotion.

A piece of an arrow having broken inside the skin of Ali's sole remained there. People tried to extract it, but they failed and the pain was much enhanced. At last one day in his prayerful state it was easily got out. It is a very little example to show how Ali was sent into a state of reverie when holding communion with God. The prayers of others may be compared with his, but it will present only a huge contrast; for Ali kept all

the account of Baitul Maal, *i.e.*, the treasure house, which he thought belonged to his followers. And too, he kept an account of all the expenses of his army.

Credence and Divine Cognition.

Listen intently to the voice of the Prophet who speaks on the night of his flight from Mecca to his followers "Ask me (whatever you wish) before you lose me," and consider over the Prophet's words. Behold ! How the knowledge of astrology and astronomy is flashing its light with its lustrous rays, and how an ocean of mystic knowledge is widening itself over the dry lands. It is the night of Hijrat. Amongst the Moslems everybody knows that this night the Prophet had the greatest risk for life; and that the representative of the various tribes had sworn with their swords in hands to kill him stealthily in the darkness of night. And it too is known that such a unanimous decision of the tribes was sure to be enacted. The Prophet himself knows that the life of Islam and his own depended only on the success of this night's incident. The history of Islam shows that during his life the most critical and risky moments were those of the night of Hijrat (Prophet's flight to Medina). In the midst of this terrible struggle between life and death with whatever tranquility of mind Ali has presented himself, the men of understanding

and intelligibility will ever congratulate him for it till the end of this world. Too, they will wonder at the Prophet's super-human selection of Ali for this night's dramatic performance. During the journey at Hijrat there were many means and occasions for Ali to utilise absence of the enemy. But there at Mecca to remove a little of the Yaman (blanket) from his face meant to give Islam to the ghost for ever ; nor was there a lonely chance for his own concealment anywhere.

Knowledge.

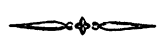
Ali is the first man who joined the Prophet in his communion with God before the descent of the Quran. The first voice raised in connection with the Apostelic mission was " Warn your nearest kins."—The Holy Quran. At these words from the Prophet, the person who was immediately ready to obey his orders was Ali, who then ten-year old boy, got the title of Caliph and Vazir from the Prophet of God on this occasion.

On the other hand the Prophet's final lecture took place at Ghadir-e-Khum ; and that venerant Ali, who proved himself to be all deserving for the title of Caliph and Vazir with such sincere feelings and honest performances within a duration of 23 years, was exalted in the Prophet's court on a pulpit at a meeting of 120,000 Moslems with the

title of "To whomsoever I am master, Ali is his master." At the same time from the Court of God, the angel, Gabrael brought a present of "Today, I have completed your faith for you and completed all favours, and chosen Islam as your religion." That venerable person who has been so befriended to the Holy Quran and the Prophet, must possess assuredly a boundless ocean of knowledge in himself.

It is said that amongst the companions of the Prophet some other persons too were there who were, if not more, at least equal to Ali in knowledge. But representation has not even the remotest relation with facts and deeds. May be that they were almost equal in piety to and excelling in some other virtues of Ali, as it is a natural case with the world that every human being has some defect or the other, which is not to be seen in others; and this way every one has got a chance to excel others in some respect or other. As regards knowledge, we find that some companions of the Prophet tried to commit Surai Baqar to memory for long. By God, there is no doubt, that next to the Prophet if there was somebody, who knew the Holy Quran correctly, it was Ali and nobody else. Any body, even those who are dead against the most learned and pious Ali, if take facts from the folds of history, he will have to acknowledge Ali's mastery over the Quranic

substance. Setting aside from a simple belief and a conventional knowledge, if we take to the circumstances and deeds, this statement shall be affirmed. Consider that boy, who at an age of ten could understand what monotheism can mean accurately, and who caring a jot for the opposition from the Arabian chiefs could publicly hold with the courage of a man for his support to Muhammad, (Peace of Allah be upon him) was not an ordinary human being. Whose intelligence and other mental faculties, courage and fortitude were of an extra-ordinary merit in his early childhood, why should he not present phenomenally philosophical and bold patterns of learning and bravery in his youth after having received education and training at the hands of the Prophet? In fact it is not a wonder to learn as History itself bears witness to this effect, that Ali represented the best model of the teachings of Muhammad (Peace.....), and his life has been demonstrative of a veritably complete picture of the Islamic doctrines and the best element of monotheism. And if somebody else is brought up in his stead for these qualities, Histories shall raise a cry against it.



CHAPTER X.

A Philosophical Life
and
Ali's Peculiarities.

LIFE is such a riddle which is easy to infer with explications, and which can be somewhat accurately portrayed portion by portion with a consideration of our own natural tendency into various departments of our mental inclination. But a true definition of life is never exceeding what we circumstantially do to carry our inclinations from a theoretical field to a practical one; and whatever the surroundings present to us is but a candle of thought, of which the candle represents a sun and its stand a world, round which we all like ariel forms are revolving confounded and spell-bound. But Nature itself for the purpose of its own existence has created such tendencies in us which let us hardly believe that a mirrage is never a river, that it is a mere deception of sight. And this is the only reason that during this terminating life we are breathing with full complacence as if it were our immortal life. Those things, which deceive our eyes, we have determined only quite simply and ordinarily, without being aware of their reality as an

important element of our life, which results in our failure from obtaining some peace of mind that we could have gained otherwise and with which we could have a little succeeded in breaking the links of our hardships after a natural way. The aim of our life, we think, is to satisfy our passions by fair means or foul. It is like a tree that we are pruning for the sake of fuel regardless of the whole of the tree itself. We do not know what wonderful powers are dormantly absent in us, which being ignorant we can never utilise.

An Arabian philosopher whose name was Ali did understand these mysterious powers, whose knowledge can provide us with a considerably better life. If a life is passed in the bliss of ignorance it is pleasant. But in the eyes of sages it is no better than a dream. True it is that they too are occasionally sick of those hardships which they generally encounter in their life; but they know too that worldly interests are deceptive; and they consider the disease to be better than its curative. For this, Ali has complained against it in ordinary terms, and abused it with words like imposter, and renounced it once for all.

Verily, Ali has well understood what life is; and he has not finished over mere understanding; but he has practically shown up his knowledge, which is still better than and quite separate from

a mere possession thereof. In my opinion a philosophical life is much more useful than that philosophy which is given only a book-form. The sayings of Gautum could not work out that revolution which his philosophical life did. The compilations on high philosophies have only as much enlightened the self-sacrifice and self-denial as Husain did in the Karbala-field within four hours. The lives of Muhammad (Peace.....) and Ali (Peace.....) are evidently seen to be much affected by the Philosophy of Islam. It was the fortune of Ali that a physician like Muhammad (Peace.....) he got, from whose merits he ought to get affected still further as his genius helped him most to soak in those merits within him, until he was the Prophet's right hand to help him on each and every occasion. When the Prophet breathed his last, there was nobody save Ali, in whose person could be seen the merits of him. There was nobody to challenge Ali so far knowledge and practice were concerned.

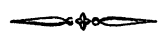
Ali had a political mind too. And to bear evidence to that we get reference to an incident during the battle of Jamal, when in the company of Aaisha, daughter of Abubaker, and the most beloved wife of the Prophet, Ali sent women in the guise of men. And when Aaisha herself got knowledge of it, she spoke out that Ali had dealt with her politically.

Look at the conduct of Ali with his kinsmen during his Caliphate, and then venture to review the political activities of Ali. He was not only outwardly a saint, but he was inwardly too. He himself starved, and having understood the usefulness of starvation he asked his relatives too to starve. However fierce he has been to his brother, Aqil, it was to his brother's advantage; and as the people call Ali an unpolitical man, they might call him to be an enemy of his brother too. But such a conduct shows that he had truly renounced the world. The persons who worship passions can hardly believe that others are not like themselves.

The learned people know what they consider to be an antedote is but to augment their pain. How could Ali then for an external pleasure keep his brother off those Divine interests. The greatest religion of the world even now is Buddhism. And out of all those causes for its so long existence is one the biggest and most fundamental, that lamentations of Buddha have attracted the world mostly to himself. The fundamental doctrine of Buddhism is mercy. But, we can't understand if mercy can remain separate from moderation, which is a principally Islamic doctrine. If mercy goes beyond moderation, it remains no more as mercy; it assumes quite a

different form; it becomes oppression. The principles of mercy laid down by Gautama are such that can never be accepted by the biggest majority of human beings. It is those men who are too sensitive by nature who shall brood over the Buddha's doctrine and admire it with a mirthful tendency.

This moderation of mercy is conspicuous in our spiritual leader Ali's life. If on one side Ali goes in for slaying the mislead due to their groundless venom and rancour against him in a battle field, on the other he prompts his practical sympathy to a widow and lights up her oven. At times when it is necessitated he commences his sermons and disgorges out of himself those philosophically precious pearls which are scattered here and there so innumerably in the Islamic books. As a matter of fact vice and virtue are nothing. In fact to act opportunely is virtue and to have anything done out of time and place both is vice. For this reason alone we see Ali in various forms on various occasions; and this is a moderation of act which Ali displayed throughout his life. Ali through his life has proved that Islam is a religion which can bring to fruition every nature and every domain without a distinction whatever.



CHAPTER XI.

Ali and Non-Capitalism.

THE various interests of the Bolshvic non-capitalism have obliged the world now to turn their attention to it. The true political and domestic principles are being trampled upon, and every one individually is wished to be seen standing on a common platform. No one possesses the right of ownership ; and no one has a particular right of using a thing. In brief to say, there appears to come in a great change in regard to morality and practicability. To support it a wise person from somewhere fishes out some arguments. He goes through the biography of religious leaders with only one and forcedly held out view, and thinks that he did get some pearls. The deepmost temptation develops and he catches hold of a leader's skirt like Ali to fill in with diamonds his pockets. At this juncture now he thinks he can get plenty of such pearls; and that being dazzled with such an idea he begins to squander them away over the world. He does not understand at all that there are some real jewellers too in this closely thick crowd, who will never participate in such a blind loot, and will never touch such false pearls. When their eyes penetrate

into the heart of such pearls, they appear to be extremely pretty; but they soon understand that they are the result of a narrow understanding, and that such pearls never belong to Ali. There is a line in Arabic, which means "You have preserved one thing but abandoned many a thing instead." Just similar is the state of those people, who understand Ali to be the inventor of non-capitalism. There is no doubt that acting on the Islamic code of religion Ali's principal aim has been to preserve everybody's right. He came to this world only with this object in mind that nobody's rights should be misappropriated, but at the same time he determined religious, domestic, moral and political rights of every class separately. He did not do away with capitalism any way as he set up the rights of everybody on an equal ground; but since Islam has made a distinction between "Bound and At Will," and clearly stated that anybody's sacrifice of his right will be looked upon with admiration, he strongly condemned usurpation of other's right, and termed it as oppression. How oppressive it is that a man accumulates an amount of wealth with his personal efforts, and Government confiscate it in the name of non-capitalism.

The "Act of Inheritance" in Islam tells that Islam in no way supports the principles of non-capitalism; to the contrary it is much against it If Islam had stood for an equal distribution of.

movable and immovable properties, it would have never stood for such an act of inheritance which it has made current amongst its followers. The injunction in the Holy Quran "Give to the son twice as much" breaks the principles of non-capitalism amongst the Moslems.

If Islam had supported principles only, there would have never been a condition of the provision of all the requisite expenses for the journey in making pilgrimage, and if all the money was to be equally distributed, this consideration would have never been given so much importance that some would possess more and some less, and that some would be wealthy and some poor; that it would have never directed the wealthy to help the poor occasionally when they felt needy; and it would have never asked to give a specified percentage out of their wealth annually in the name of Allah.

During the Caliphate of Ali of course every thing under the Government's charge was distributed equally on the principles of equality; and it is probably on this account that some persons, having only a superfluous knowledge, are put in the dark that Ali supported the cause of non-capitalism; whereas they could not make out that this especialised property belonged commonly to the Moslems only. This also is to be noted

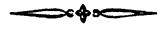
that when this property was equally being distributed, Ali himself, his kinsmen, other contemporaries and common Moslem public owned land properties. They never illegalised to own properties ; nor did they ever distribute their own or other's properties amongst themselves on the principles of equality. Again, Ali himself bequeathed his property to his sons and grand-sons. If Ali had no right for possession, how could he make bequest to his children ?

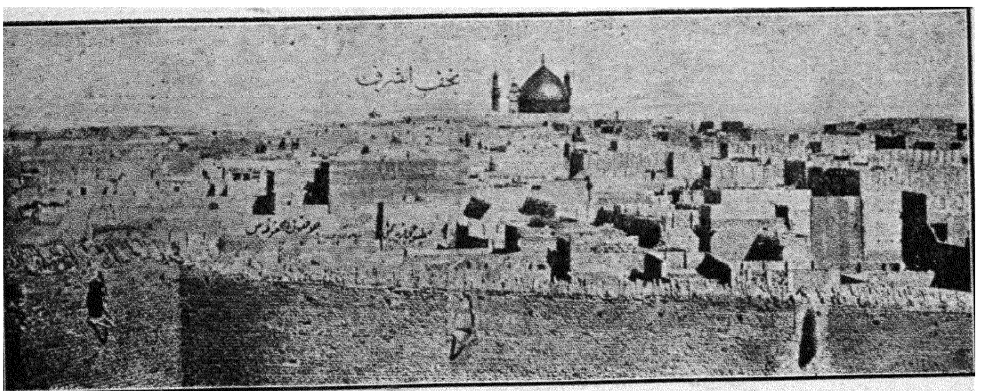
The Moslems, who know what their religion is, ought not to commit such a mistake as to follow the principles of Bolshivism. The reward and punishment for everybody, whether of a higher rank or low, is determined in accordance with his actions. And this principle is largely in keeping with our understanding faculty and nature. If to be born in the world were to be the cause of equality, and Islam had supported it, why should a reward and punishment be decided for everybody's individual actions. And if birth could secure a right for equality, no trouble, no attempt and no efforts could be made to better the affairs of the world.

It is much essential that the principles of non-capitalism current in Russia to-day ought to be studied first, and the Islamic instructions about property and wages ought to be thoroughly learnt,

then of course the difference between non-capitalism and Islam is at once conspicuously visible.

Looking through the articles of those, who express a desire on the part of Ali to love non-capitalism, I understand that they have neither understood his principles for equality, nor have they understood him. If Ali had been in favour of non-capitalism, Islam too would have ordained to go after it. For Ali was bred and brought up at the hands of Islam. Indeed non-capitalism, is quite against nature, or else Islam would have first espoused its cause.





THE HISTORICAL CITY OF NAJAF

CHAPTER XII.

The Great Personality of Ali.

WHAT *Hazarat* Ali was is not, in fact, easy to sum up in one word except perhaps that he was the type of man who can be almost a best ideal for humanity. Judging him as a leader of men, We may try to learn what shortcomings there were in him, for then the work becomes all easier as the object of our study comes to our vision with nothing of it concealed.

Prior to consider his two-fold career—that of a man and a Caliph—separately, take Ali wholly as a man and judge him as such. You will surely then face no difficulty in finding that he was one of the most successful of those of his species who have ever existed. The sublimest thinkers will, it is sure, agree with us—most of them if not all—if we say that the first and most essential qualities requisite to adorn the character of man are justice and liberty free and unqualified. And to be sure, the fullest sense of these two virtues never left the man, Ali, who was the son of Abu Talib. He was just to entire satisfaction of justice itself in cases of the people as well as of himself. As for liberty he and his adherents had the freest scope of enjoying it, and

were to be there a limit to it, it was duly decided by possibility or otherwise of widening the scope under the whatever circumstances they lived in. There was liberty, but unbridled license was never countenanced.

In the short period of his rule, Ali granted perfect freedom of religious exercise when he declared the Quranic dictum, "There shall be no compulsion in religion,"—Al-Quran (ii, 256). Religion is strictly speaking a matter of individual concern, so in this respect perfect liberty could be granted to every individual. Indeed, as regard to land such a thing was impossible, for land governs the society or collective life of man, and as such could not be put in individual hands for its safe application. Hence there ought to have been some organised system for the control and peaceful progress of the social life of men.

Ali was a lover of mankind, and a great sympathiser the world has ever seen. Nor was his love ever surpassed in its genuineness and intensity. A selfless lover indeed! Sincere friend as he was he led a life of service to the creatures of God with a smiling face, always thinking for the betterment of humanity. Throughout the night this great seer used to be seen in the lanes of the Holy land—Medina and Koofa his capitals—knocking the doors of the helpless and poor in disguise giving and

supplying them with food and other necessary materials. And about these heroes, the Quran says:—"Wa yutunatta-ama Ala Hubbehi miskinan wa yatiman Wa Asira" *i.e.*, and they supply food for His love to helpless men, orphan and captive. A devout servant of God, he served mankind, and thus gained unquestioned mastery over them. His manners and behaviour were ever marked with an overflow of kindness. His charity was as unbounded as the limitless magnanimity of his soul permitted it to be.

But the above soft and lovely qualities were not all Ali was endowed with. To be an ideal of mankind after that great benefactor of humanity—Muhammad (may the choicest blessings be upon him and his descendents), he was in need of more which he directly received together with the capacity and a mind to develop them further from the last Apostle of Allah. Being scion of the noblest family in Arabia and son of a very virtuous and amiable couple, this child of the desert passed his "teens" in the company of the great Arabian Prophet without being away for a single moment. Ali was brought up in a surrounding where the dauntless, energetic and reckless Bedouins lived, while he himself lay under the care of Abu Talib his father—the Great Chief of Qureshites. If once ordered by the Prophet, he would not allow

his disciplined energy to stoop before the mightiest opposition on earth. This side of his character so greatly impressed a Western Scholar, Edward Gibbon, that he pays him a tribute in the following words: "From the first hour of his mission to the last rites of his funeral the apostle was never forsaken by a generous friend, whom he delighted to name his brother, his vice-regent, and the faithful Aaron of a second Moses."

The great lover of the Prophet proved in his later life to be as fitted a ruler and leader of men as he was a saint of God. Gibbon puts the same about him in his own way as follows: "He united in himself the qualifications of a poet, a soldier, and a saint."

If religious liberty claimed him to be its own, if freedom of thought was one of his characteristic gift to mankind, if a ruler's uprightness was an inseparable virtue in him, if equity and justice marked him throughout his administrative career, his political foresight and consummate military skill too was most prominent in him. If his manly character demanded heroism in battles for a righteous cause, the same character moved his tendency to peace-making for which his envoys ever ran with his peace message towards his bitterest foes around him. At the same time he was not totally free from mistakes which

conclusively proved that he was a man and not a divinity who should be worshipped as Allah is done.

All these collected together in him constituted his noblest character which marked Ali as a perfect man. As regards his toleration, his well known saying throws a flood of light on this point. The blood of our non-Moslem subjects, he says, "Is our blood." Once in his reign a Moslem was found guilty of killing a non-Moslem. The culprit was handed over to the relations of the deceased; but they pardoned him. Ali sent for them and closely questioned them to find out if external pressure was not exerted to wring from them this lenient dealing.

There are so many false instances that to mention them all would make a voluminous book by itself. But the above type of equality and toleration was ever observed in all such cases between a Moslem and a non-Moslem.

Ali's Humanity

Ali was extremely sentimental, and his life combined an abundance of humour with a serene temper. He scaled the highest point of spiritual eminence, but did not divest himself of the human in him. Ali was in this world, yet not of it.

The human side of his life forms an attractive study for his critics. It is curious enough how a stalwart soul, stern in the affairs of State, could manifest a pathetic tenderness of heart when the occasion demanded it. It is a sheer mistake to suppose that persons who live a spiritual life must give up enjoying the good things of this world. For centuries the idea has been propagated that celibacy contributes to spiritual progress. The mischief worked by this misleading belief with the consequent degradation of the fair sex is written largely on the pages of history, and to this day even there are men who preach celibacy to be the highest virtue. But it was not in vain that man was endowed with sexual instincts. Living a life of perfection does not consist in crushing these tendencies which have been given to man with a purpose, but in fulfilling their object in a proper manner. Life in a monastery affords perhaps the best example of the rigour and discipline which one in pursuit of spiritual progress must impose upon himself to achieve his object. But the Prophet and Ali disapproved of " Monasticism " and encouraged a free yet disciplined exercise of all the faculties given to man. Just think of the food a monk is obliged to take. The Holy Quran on the contrary gives a freedom of choice with regard to our food (prohibiting only a few things as liquor and pork, etc., which are decidedly harmful,) but is careful

in advising a middle course. Ali, though himself using the simplest fare in his house, did not prevent his followers from having good wholesome food, and in reality such food he himself never refused whenever it was offered to him. Godly men are ordinarily expected to be grave and serious in society. They may not smile or laugh even if an occasion arises for it. Ali however had a unique sense of humour, and in his conversations there were occasions when little peasantry warmed up his company.

Ali as a Caliph had an intensely human heart. He had sympathy, love and patriotism. When he was ordered by his cousin and father-in-law, the Prophet, Muhammad (Be peace on him) to sleep in his bed when the bloodthirsty Kafirs, had surrounded his house, Ali's heart burst with love and obedience on that memorable night of *Hijra* or the Prophet's flight to Medina. He questioned the Prophet then "If I sleep here in your stead, will you be safe?" "Yes," answered the Prophet.

His marriage affords a still further proof of his being a perfect man. For many years he had only one wife, that beloved daughter of the Holy Prophet, Fatimah, whom he had married by the Prophet's order. He intensely loved Fatimah, so much so that after her death he

used to seek shelter in the surrounding forests of Medina in order to expose and lessen his grief. Whenever he was reminded of Fatimah, tears came out of his eyes in sorrowful remembrance of her. Fatimah was deeply loved by her father—The Prophet—and the latter used to repeat these words to his companions:—"Fatimah is a part of my heart."

The peculiarity of the spiritual characteristics of the Prophet's successor.

The Prophet of God had not come into the world to establish a mighty empire, had not come to have majestic palaces built, whose pinnacles were to vie with the sky, had not come to amass treasures which were to contain the revenue of all the parts of the world, nor had he come to feel arrogant in donning the gorgeous dresses whose brilliant colors were to dazzle the eyes of beholders. If this were to have an importance in the eyes of Allah, the Quaisers and the Kisra would have been the most deserving persons through whom He would have sent his message. The capitalists of Arabia deserved a better choice to be appointed as the divine envoys; but what was the secret of His chosing from the Hashimites an orphan nourished by Abu Talib for the office of the prophetic mission and entrusting him with the exalted duties of prophetship? Was it for establishing a temporal Government beyond their power and authority? No, never. Had it been so,

He was powerful enough to transform all the mountains and the pebbles on earth into gold and precious stones. Contrary to this, the God's messenger never took food to his satiety. What to speak of the palaces, when the condition of the houses of the Prophet was such that Hasan Basri says, "When I frequented the houses of the Prophet in my childhood, I often touched the ceilings with my hands." There were not even two persons at a time who could wear untorn clothes on their body in the court of the Prophet's mosque in which the pillars of the state assembled.

Looking at his life, it goes without saying that the Prophet of God had come not to lead a royal life but to acquaint mankind with the realities of the Unity of God, and to teach them the lessons of ethics and morality. He considered it to be his duty to break the external grandeur of matter and enhance the spiritual emotion. And this was the sole aim of his mission right from the beginning to the end of it.

The moment the Prophet breathed his last, his death snatched away all his blessings, and consequently there appeared a great change amongst the Moslems in their morals, habits, and feelings. Spiritualism began to make room for materialism and capitalism held sway over the divine worship. The Persian and the Roman Empires were conquered

The delicacy, the fashion and the extravagance of Persia was adopted by the uncivilised Arabs. The excessive riches of the booty filled the exchequers with gold and jewels, and the wealth of Islam was squandered away recklessly. Instead of the characteristic attributes of Islam Imperialism and conquest became predominant, and the property of the Moslems became a means for the attainment of personal ends and provincial politics.

Politics in its true sense is an elegant and honourable word. It is in reality a term for the administrative ability, deposited by the bounteous God in man for the protection of unity and citizenship, whose signs continue to be visible in the social reforms and progress of the country. But, alas! As many things are held in contempt on account of their wrong use, so is the word 'politics' done, which owing to its improper use has lost its original sense and assumed another shade of meaning. The meaning of the term 'politics' in the modern sense is to be successful in one's aims by fair means or foul. It is an open mistake to go after the aforesaid sense of politics when persons are trained at a divine school of light and culture; and though the Arabs were not ignorant of the subtleties of politics, the duties of faith and trust and the divine laws never suffered them to resort to that idealism which their Prophet had set

for them. Yet at every step they sought the good will of God, desired His pleasure, and watched their movements and stay. Too, they always took care to see that they never went against those laws as far as it lay in their power. This subtlety has been expressed in few words by the Philosopher of Islam and the Commander of the faithful *Hazarat* Ali as follows—" Materialistic individuals may employ every honest and dishonest means to attain their objects, but the protector of the Divine religion and the deliverers of the religious commandments will never stoop to employ the means forbidden by the laws of religion." If ignorance of politics implies what it corruptly means to-day, we are ready to accept this with all the cheerfulness we command, and if you search after this implication of the term 'politics' in the mundane kings and powerful materialists you are not in the wrong, but if you seek for it in masters of the Divine Caliphate and in the lives and practices of the protectors of the holy faith, you are surely far from sanity. Only a person instructed by the Prophet on his death bed becomes his successor. For a successor it is not enough to sit on the material throne (musnad) or to take the place of the Prophet on the pulpit; but he should be an embodiment of all the prophecies, morality and character of the Prophet; and that he should place himself before the world as a pattern, by virtue of

which he should show himself like a mirror of the prophetic mission as such that the world may forget the Prophet's death during his own existence. This is the real meaning of being a successor to the Prophet, and only he has a right to be called a successor who has in him all the above virtues.

The changes that came into being after the death of the Prophet altered the condition of Islam to a great extent. Materialism took a firmer root in lieu of spiritualism, as a consequence whereof the Moslem potentates for the completion of their political aims recklessly squandered the Moslem wealth and preferred to favour their certain relatives rather than the Moslems in general. The common wealth of the Moslems was specialised for a few, and the reign of Usman deserves special attention for these peculiarities.

Egypt, Mesopotamia, Syria and many other countries came under the possession of the Omaiyaids. Merwan-bin-Al-Hakam, who was not allowed to enter even the precincts of Medina during the life time of the Prophet, and after that during the reign of the first two Caliphs, was on account of personal benefits given such liberty that the order and administration of the Islamic Caliphate depended on his mere word. Armenia was conquered and bestowed upon Merwan, Abdulla-bin-Khalid-bin-Aseed expressed his poverty and

a lac of dirams from the exchequer was given to him. Hakim-bin-Abil-Ass, who was condemned by the Prophet, was called up to Medina and included in the circle of the courtiers, being rewarded of one lac dirams. The brother of Merwan, Haris-bin-Hakam, was given the District of Taharruz. Merwan-bin-Al-Hakam was given Fidak, although it was the very garden for which Fatimah (May God be pleased with her) had applied during the first Caliph's administration on the ground of inheritance and gift from the Prophet. Her claim was rejected and it was told to have been consecrated for the Moslems, but during the third reign the order was cancelled and it was thought to be proper to regard it as the property of Merwan-bin-Al-Hakam, a person condemned by the Prophet.

The fertile plots of ground lying around about Medina were reserved by the Government for its special use and no Moslem was allowed to graze his cattles in them except the Omaiyaids. Western Africa along with Tripoli was conquered and all the booty and revenue was given over to Abdulla-bin-Ali-Serha without being shared by anybody. The very day on which Merwan was given one lac of dirams, Abu-Sufyan-bin-Harab received two lacs of dirams from the State treasury, with the result that Zaid-bin-Arqam, the

Government treasurer placed the keys before *Hazrat* Usman and began to weep. *Hazrat* Usman asked, "Do you weep because I helped my relatives?" Zaid replied, "Nay, not for that; it is because you gave the money of the Moslems to undeserving people." If Merwan were to be given one hundred dirams and Abu-Sufyan only one, they should have received more than their desert, for, they always fought against Islam. Instead of being affected by these words, the answer was, "Leave the keys, we shall get some other person, as the keeper of the State treasury." Moreover, Abu-Moosa-Ashari sent the revenue of Mesopotamia and the whole of it was divided amongst the Omaiyaids. There are many similar events, the delineation of which would necessitate a lengthy treatise. The main object of the special favour towards the Omaiyaids was a political move, to keep them in full power against the Hashamites, in order that they might stand for the Caliph if his position was anyway threatened. In Syria Muawiya and the succeeding Sultan spent still more than what Usman did. Their angle of vision was a little more wide. They did not satisfy themselves merely with the attraction of the Omaiyaid's hearts but desired to gain the good-will of all the tribes and the principal chiefs of the Qureshites. They were often successful in the accomplishment of their objects through gold and

silver. A careful consideration after reading the lives of these Sultans would show that they had no other object in view except personal gains and political ends; that in their attainment they did not think it necessary to have any regard for religions or moral laws; this Imperial policy, and the method of temporal Government had no connection whatsoever with Islam.

In contrast with this, if we cast a glance at the life of *Hazrat* Ali, the Commander of the faithful, we shall have to confess forthwith that neither his power nor his State politics were under the obligation of the showering of gold and silver. He earnestly desired to establish a purely spiritualistic Government like his great successor the Holy Prophet, in which no trace of partiality could be found. His Holiness considered the State treasury as a deposit of the Moslems entrusted to him by the bounteous Creator to be given to those who deserved. On one side, in Syria the treasures were laid open for the Chiefs of the Quraishites, and any one deserting the Hashimites and becoming a friend of the Governor of Syria was loaded with the earthly riches; but on the other, attention was fixed towards the teachings of the Holy Quran and the path set up by the Prophet. He never liked to deviate from the path of equality which is the

crowning principle of Islam unequivocally expressed by the Holy Quran as " Verily the faithfuls are brothers." Even his children, brothers, and other relatives were not an exception to the sacred law of equality. Aqueel, his real brother solicited much to increase his stipend, but the true Commander of the faithful never accepted it. The partialities of the previous règime were encouraging Aqueel to ask from his brother for similar favours, but he continually heard from Ali-Ibne-Abu Talib, " The State treasury belongs to the Moslems. It is not mine alone. Aye—but I have a right to take from it as much as any other Moslem does. If you so desire, I shall give you from my own share." When the persistent demands of Aqueel still continued, he told him to meet in the Mosque on Friday at the time of prayer. On Friday when the Mosque was full of the prayer-offering-people, and *Hazrat* Ali was free from the sermon and prayers, he called Aqueel and asked, " What do you say about a person who embezzles the property of all these people ? Aqueel replied, " There is none worse than that man." The Commander of the faithful then laughed and said, " The very thing you like me to do is to be dishonest to these people and give special preference to your demands."

After the lapse of a few days Aqueel again repeated his desire and this time presented himself

before *Hazrat* Ali along with his children on whose features the signs of poverty and starvation were manifest. *Hazrat* Ali again prepared himself to give something out of his own share and when his brother declined it, he told to see him in the evening. When at the appointed time Aqueel again presented himself before Ali, he put a red hot piece of iron in the palm of Aqueel's hand, whereupon Aqueel screamed, " Why do you burn me with fire ?" Ali said laughingly, " You are so afraid of a piece of iron heated in the fire of this world, but you do not fear from sending me into still intenser a fire as God has ignited by His rage and fury. The short-sighted people consider this behaviour of Ali as contrary to the principles of politics. But if seen through justice and wisdom, it will be quite evident that the practice of Ali-Ibne-Abu Talib was a paragon of Islamic principles and equality.

Those, who wish that Ali like his immediate predecessor, Usman, should have utilised the whole State treasury for his relations and deprive all the Moslems of it, ought to know that Ali-Ibne-Abu Talib was not in need of the state-craft. His Caliphate was divine and its stability lay in spiritual power and prowess.

CHAPTER XIII.

THE RELIGIOUS CHIEFTAINSHIP IN ISLAM INSPIRED KNOWLEDGE NECESSARY FOR A PROPHET OR AN IMAM.

IT is an established fact amongst all the Moslem theologians that the position of an Archbishop is one of great eminence. "He, Exalter of The degrees, Lord of Arsh bestows the RUH (inspired soul) by His command upon any of His servants He pleases, so that he may warn (others men) against the Judgment Day —Al-Quran XI. 15.

It is admitted that the Prophet has been designated in the Quran as the bearer of good tidings and guide to men. The verse quoted above asserts that the bestowal of the inspirations of soul precedes the commission of Apostleship. The same verse also tells that this thing is not conferred divinely on every human being but only on chosen few raised to spiritual eminence. "Allah exalts the degrees of those amongst you who are given knowledge and belief"—Al-Quran. It shows that the exaltation to the spiritual degree of eminence is based only on belief (Imamat) and knowledge. And therefore it follows that the

eminent position of Apostleship is also based on knowledge which precedes the commission of the former. This fact is completely borne out by the fact that the first of the Apostles, Adam, was (XI. 31) given knowledge of all the things before being appointed on the Apostolic mission. Again, it goes to prove further that this knowledge is an inspired one and not obtained by learning and tuition here in this world. It is now obvious that every Apostle must possess this "soul" which in other words means inspired knowledge. This fact is also borne out by the following Quranic verse: "Allah has sent the Apostles as warners and bearers of good tidings with the Book. The Book referred here as having been sent with the Apostles is the inspired knowledge, as is evident from the following verse of the Quran addressed to Jesus: "And when I taught you the Book, the Wisdom, the Torah and the Gospel—." The Book here is distinguished from the Torah and the Gospel, and the commentators are agreed that it refers to the inspired knowledge which Jesus possessed. The appointment of an Apostle is therefore based on inspired knowledge, and this has been the case all throughout since the creation of the universe. Every Apostle and Prophet has been succeeded by a person who possessed this inspired knowledge. "Surely Allah chose Adam and Noah and the descendants of Abraham and

Amran from the nations, who were father and son to one another in order, and Allah is the All-hearer, All-knower :—Al-Quran." (III. 32-33.) This choice for eminence is solely based on the Book (the knowledge) which went as heritage to the successor of every Prophet. Allah says: "And certainly we gave Moses the guidance and we made the children of Israel inherit the Book, a guidance and a reminder to the men of understanding " (XI. 53-54.) One reflection over the last verse, and it will be obvious that the guidance by Moses was solely based on this Book which remained with the children of Israelites as a heritage. The following line explains matters more explicitly: "And certainly we sent Noah and Abraham, and we placed in their children the prophecy and the Book—"(LVII. 26.) As no definite period has been fixed for placing the prophecy of the Book referred to in the last verse, we have to come to the conclusion that it is a permanent one, and that it is the Decree of Allah that the prophecy and the Book shall remain in Abraham's descendants until the day of resurrection. The lineage of these descendants commences from Ismail (Samuel), the son of Abraham, and the prophecy and the Book has been and shall always remain in his lineage with those persons whom he (Ismail) and his father described as the group of perfect and true Moslems in

the following verses of the Quran, "And when Abraham and Ismail raised the foundations of the house they supplicated:—Our Lord! Accept our humble service and make us both as Moslems (submissive) to Thee, raising from our offspring a Moslem nation. Thou art the All-hearer and the All-knower. Lord! Raise up amongst them an Apostle, who shall recite to them Thy commands and teach them the Book and Wisdom." This combined prayer of Abraham and Ismail, which was undisputably granted by Allah, was undoubtedly directed towards the offspring of Ismail. The Apostleship, therefore, remained in the lineage of Ismail and not with the children of Israel. The nation of Moslems in the last verse definitely means the Bani Hashim who were the descendants of Ismail (Samuel), and by the Apostle amongst them is meant the Holy Prophet Muhammad (on whom be peace.) By the Book is meant the inspired konwledge (as already shown above) which shall ever remain in the family of Bani Hashim. The Apostleship according to the Quran ended with the Holy Prophet, but the Book (the inspired knowledge) continued to be in existence amongst those perfect Moslems from the lineage of Ismail. The Holy Prophet was one amongst the Bani Hashim and it therefore naturally follows that the Moslems referred to in the verse are Bani Hashims amongst whom are the Caliphs

and vice-regents of the Prophet who possessed this inspired knowledge, the Book. It is an admitted fact that whosoever possesses this inspired knowledge is born in this world perfectly versed in every knowledge and science. Imam Muhammad bin Muhammad Shafai, a great scholar relates when *Hazrat* Ali was born the Prophet went and carried *Hazrat* Ali in his arms. *Hazrat* Ali smiled at the Prophet and greeted the Prophet in the following words: (Peace be on Thee O Prophet of Allah!) And recited the first seven verses of the chapter entitled, "The Believers," (Chapter XXIII.) When Ali had finished, the Prophet remarked: "Successful indeed are the believers on account of you O Ali!" Muhammad bin Muhammad Ghazali, a great authority records as follows:—"The reason why the minds of every one on earth to-day are disturbed and perplexed on account of Ali's knowledge is that his knowledge was not one which was obtained by tuition and learning but it was a revealed and inspired knowledge; nay, it was spiritual and divine." The same authority goes on to explain that, "The inspired knowledge, (Ilm-Ladunni,) is only possessed by Ahlul-Nubuwwat (People of prophecy) and Ahlul-Wilayat, as was the case with Khizr and Ali. The *wilayat* here signifies the Universal Guardianship as will be evident from the following pages. It is obvious how the

nspired knowledge is always followed by prophecy or by Universal Guardianship *(wilayat)*, and it is a fact that only the Holy Prophet, *Hazrat* Ali and his eleven descendants possessed this inspired knowledge.

Imams Must be Appointed by God.

"And when his Lord tried Abraham with certain words, he fulfilled them." Allah said: "Surely I will make thee an Imam for the people." Abraham asked: "And of my offspring?" Allah replied: "My covenant does not include the unjust ones,"—XI. 124. This verse calls for a very deep reflection. Abraham is promised Imamat here and he, realising the sanctity and the honour of the position, prays for the continuation of this honourable commission in his progeny. But whilst an implied promise is made that so shall be the case, Abraham is nevertheless informed that this covenant of Imamat will not extend to the unjust members of his progeny. The "Unjust" is used here in a wide sense and does not mean only unjudicial injustice. The Quran in various places refers to the sinners as unjust to their souls. It consequently follows that in order to be just to one's self and others, one has to be infalliable. It is a historical truth that the Holy Prophet and his descendants came of the progeny of Abraham. We have now to find out who

were the other infalliables besides the Holy Prophet, who were included in this covenant of the Imamat. The following pages will conclusively establish the fact that the 12 Imams of the House of Muhammad were the infalliables and the only infalliables after the Holy Prophet. We have again to examine if the verse quoted above restricts this covenant to any period of time. Evidently it is not so and in the absence of any such restriction we have to come to the conclusion that this covenant is in force so long as this world is in existence, and that an Imam of the House of Muhammad is always present in this world. Also, the words of this verse mean further that the appointment of Imam for the proper guidance of the people lies only with God.

Presence of a Divinely Appointed Imam necessary in every Age.

"And Allah is not going to chastise them while thou art, O Muhammad! amongst them" (VIII. 33.) It is the universal belief of all the Moslems that the followers of the Holy Prophet are not going to be doomed with extirpation as was the case with the followers of other Prophets. They attribute two reasons for this privileged protection; first that the Holy Prophet Muhammad was the last of the Prophets and if his followers were to be doomed to destruction, there would be no other

Apostle to raise another nation of believers. And secondly that the Holy Prophet was Mercy to the whole world and a practical benefactor of humanity. But on reading the above verse one comes to the conclusion that the privilege is restricted only to the life time of the Prophet as it reads "While thou art among them." The Prophet is admittedly not among us at present, why then do we still enjoy this privilege? The explanation of this is to be found in Chapter XXII, verse 40: "And had there not been Allah averting some people's (doom) by others, certainly there would have been pulled down cloisters and churches and Synagogues and Mosques in which Allah's name is much remembered." This verse makes it clear that there always exists in this world some pure and infalliable soul through whose inherent auspiciousness this world exists. We have now to find out who are these pure souls? Taking the two last verses together we come to understand that these pure souls are no other than the Prophet's progeny; who are on this earth as numerous as the stars are for the inhabitants of the heavens. Allama-Ibn-Hajjar in explaining the above states as follows:—"Inasmuch as the Holy Prophet was a security for the inhabitants of this earth, the people of his house (Ahalul-Bait) were likewise the securities." This is the clear interpretation of the verse "And Allah

is not going to chastise them while thou art among them"; and of the verse, "And had there not been Allah averting, etc. etc.," and the same is further corroborated by the following tradition of the Holy Prophet: "If the Imam were to be removed from this earth, the earth together with its inhabitants would have cleaved asunder." This goes to prove that the existence of an Imam in every age is necessary and indispensable.

Obedience to Imam Obligatory.

"O ye! Who believe, obey God, and obey the Apostle and those among you invested with authority—" IV. 59. It is an undoubted fact that every Apostle is sent to be obeyed by his people as is obvious from the following verse of the Quran:—"And we never sent an Apostle but he who ought to be obeyed by Allah's permission":—IV. 64. Inasmuch as the extent of the obedience is not restricted, the last verse should be treated as an injunction for an absolute and complete obedience; for whenever partial obedience was desired, the extent of the obedience was always specified, as where the obedience to parents is ordered, it is definitely stated that if the parents desire to mislead us from the Allah's way, we are not to obey them. The Quran desires absolute and complete obedience to the Apostle, as the Apostle

is always infalliable, and misguidance is out of question. No one doubts the complete and absolute obedience to Allah. The Quran states: "Whosoever obeys the apostle, does in fact obey Allah"; and hence it follows that the obedience to the Apostle should be as complete and as absolute as the obedience to Allah. This means that whatever the apostle declares to be unlawful should be treated as such, and whatever he declares to be lawful should be treated lawful; and whatever he declares to be obligatory should be fulfilled, and whatever he declares to be prohibitory should be abandoned. Inasmuch as the obedience to the apostle should be complete and absolute, it likewise follows that the obedience to those invested with authority should also be complete and absolute as their obedience has been conjointly needed to God and the apostle in the verse quoted above. The question now arises as to the identity of these persons who are described "Invested with authority." Everyone knows the Holy Prophet but who are these "Invested with authority?" To be brief, the commentators are agreed that the expression "Those invested with authority" either means the Imams and Caliphs descended from the Holy Prophet or the ruling Princes of the time. The second alternative is obviously wrong inasmuch as we have already seen that the obedience desired is an absolute and complete one. A ruling

prince is certainly not an infalliable person and to obey him in everything, irrespective of the wrongfulness or rightfulness of the exercise of his authority, would be to abet and encourage him his mal-injunction which by itself constitutes a serious crime. It therefore follows that the Imams and the Caliphs descended from the Holy Prophet are meant by the expression "Those invested with authority." All these Caliphs and Imams are admittedly infalliable persons possessing inspired knowledge, which constitutes their words to be Allah's orders and injunctions. If the expression really means the Caliphs of the Prophet, as it in fact does, it is essential that a Caliph should be present in every age. This is amply corroborated by the prayers of Abraham which has already been dealt with in the foregoing pages. In order to substantiate further our contention about the identity of those "Invested with authority," we will record below the following tradition to be found in almost all the books on the interpretation of this verse:

Hafiz Fazlullahi Shirazi known as Jamaluddeen Muhdasi, a great authority, records the following tradition in his Book entitled "Raozatul-Ijabaa": "Jabir Ibn Abdulla Ansari relates that when the verse 'O ye! Who believe, obey God, and obey the Apostle and those among you invested with authority' (IV. 62) was revealed, he (Jabir)

asked the Prophet, "We know God and the Prophet but who are these persons invested with authority whose obedience is made essential in order to obey God perfectly?" The Prophet said, "They are my Caliphs and viceregents. The first of the latter is Ali, and then in order are Hasan Ibn Ali, Husain Ibn Ali, Ali Ibn Husain, Muhammad Ibn Ali, the last being surnamed as Baquir. Oh! Jabiri: you will meet Baquir. When you see him convey my salams to him. He will be succeeded by his sons Jafer surnamed Sadiq, the truthful, then come Musa, the son of Jafar, Ali, the son of Moosa, Muhammad, the son of Ali, Ali, the son of Muhammad, Hassan, the son of Ali. He will be followed by his son named Muhammad, who will be Hujjatullah (Divine argument) on the earth, and the Baqiya-tullah (the one spared by God to maintain the cause of faith among mankind.) He will conquer the whole world from east to west. He will remain hidden from the eyes of his followers and friends for a period as Allah wishes to test the heart and faith of mankind."

A Guide for All Nations.

"Thou art verily a warner and there is a Guide for every people." (XIII. 7.) There is no doubt in the statement that the warner is

the Holy Prophet, as all the apostles have been referred to in various places in the Quran as warner. As regards the Holy Prophet the Quran says, "O Prophet! Surely We have sent thee as a witness, as a bearer of good news as a warner, as one inviting to Allah by His permission, and as light giving torch" (XXXIII. 45-46.) Inasmuch as the prophecy ended with the demise of the Holy Prophet, the title "Warner" automatically became extinct and was never conferred upon anyone else after the Prophet. Verse 7 of Chapter XIII therefore makes it clear to the Prophet that although he was the last of the warners, there would nevertheless be a guide for every nation in every age. It therefore follows that there is a guide appointed by Allah in every age and for every nation; and such being the case there surely should be, and in fact there is, a guide for the existing nation in the present age. The question now arises: (1) who was the guide after the death of the Prophet; and (2) who is the guide in the present age? In order to arrive at a correct solution we have at first to ascertain if the guide possesses the requisite qualifications. There are numerous verses in the Quran which explain the same, but we shall cite here only the following: "Is he, who guides to the truth, worthy to be followed, or he who himself does not

go aright unless he is guided? What matters it with you then; how do you judge?" This verse makes it clear that the people should take for their guidance that person who is a perfect guide and who himself does not need guidance. This shows that the guide himself in order to be perfect in his divine profession should need no assistance from anyone, but should possess inspired knowledge directly from Allah and be born in this world a perfect guide. Who was then that person who possessed these qualifications after the Holy Prophet? It is the unanimous opinion of all the authorities that the Prophet's Caliphs and successors including *Hazrat* Ali and his eleven descendants were the only persons who possessed these qualifications. In the Book entitled "Dhakheeril Uqba" the following tradition is recorded through Ibn Abbas: "When the verse 'Thou art verily a warner and there is a guide for every people' was revealed the Prophet remarked "Verily I am the warner and Ali is the Guide; O Ali! You shall certainly guide those who are open to guidance." "This tradition is also recorded by the Great scholars such as Ibne Asakir, Sualaby and others. Abu Ayyub Ansari and other companions of the Prophet relate that the Holy Prophet once addressed Ammar Ibn Yasir (a companion of the Holy Prophet) as follows:—

"On my decease my followers will be confronted with great evils and mutiny will break out amongst the Moslems themselves. O Ammar! When you see these things happening, you should stick to Ali and do what he does; for verily he acts in accordance with mine and the Allah's will." Hakim and Abul Qasim Haskani, great Sunni Chroniclers, record the following tradition: "One day the Holy Prophet sent for some water and performed ablution. He then took Ali's hand and placed on his own chest and saying 'I am the Warner'; and then placing his own hand on Ali's chest he said: 'You are the Guide for every people.' The Prophet then remarked 'O Ali!' Thou art the inviter of the nations to their proper goals, thou art the Guide of the nations, and thou art the true commander of the faithful. I solemnly attest that thou art verily the person I have so described." This tradition proves beyond all doubt on the highest testimony that Ali was the spiritual guide after the Prophet, and that this Commission continued in his lineage after him.

CHAPTER XIV.

Ali the Great Lover of Peace.

HAZRAT Ali, usually styled as Murtaza Asadullah El Ghalib, *i.e.*, the Chosen, the Lion of God, the Victorious, was the son of Abu Talib. He was cousin and son-in-law to the Holy Prophet by marriage with his beloved daughter Fatimah (the Lady of the Light.)

There is abundant evidence in our books to prove that *Hazrat* Ali excelled all the persons save the Prophet in human qualities and virtues, such as abstinence, knowledge, valour, piety, charity, etc. We have already stated in the previous chapters that the possession of these qualities is indispensable to a Caliph, and we shall proceed now to prove the possession of these qualities by *Hazrat* Ali, citing from the same source numerable traditions of the Holy Prophet wherein he has expressly designated *Hazrat* Ali as one of his Caliphs and successors.

Hazrat Ali's Valour.

In order not to tax the patience of the readers in quoting various books, we shall confine ourselves to a few of them and primarily to the famous Nur-ul-Absar by one of the most distinguished learned authority.

In alluding to his valour the learned author admires the devotion and faithfulness of Ali in risking his life by lying in the Prophet's bed on the night of the latter's flight from Mecca. The author proceeds to describe the admirable valour exhibited by Ali in various battles, notably in the battle of Khaebar. On two different occasions the Prophet despatched an army consisting of about 1,400 men against the Jews of Khaebar, and on both the occasions they had to return with disappointments. The author graphically describes the scene enacted on the night when the Moslems were defeated for the second time. In the darkness of the night the Prophet emerged from his tent like a star, and summoned his army to address them as follows:—"I shall hand over the standard in the morning to that warrior by whose hands the Almighty will open the fortress for us. He would be the one who is known as 'Karrar' (one who attacks violently and repeatedly) and non-retreating. He loves Allah and His apostle, and both Allah and His apostle love him." Every person in the army, says the author, slept in the expectation that he would be the person so described by the Prophet. But the day break saw the Moslem Standard in the victorious hands of *Hazrat* Ali, and the Prophet's prognostication was amply fulfilled.

Inasmuch as we have alluded to Ali's valour we would be failing in our duty if we did not endeavour here to refute the accusation prevalent that Islam has been propagated by the sword. The Prophet appeared amongst a nation steeped in barbarous usages, who looked upon war as the object of life. From the commencement of his career, the Prophet was followed by the hostility and opposition of his people. During his stay at Mecca he and his handful of followers were bitterly persecuted by their own people. It was only the beauty and simplicity of his religion that appealed to the Medinites most, who offered an asylum to him and his companions from the molestations of the Meccans. The fury of the idolators was further enraged at this, and the little band of exiles was pursued to Medina too. The very existence of the religion was at stake, and the Prophet had to take energetic steps to defend the Moslem common wealth. There is absolutely no foundation for the story that Islam was propagated by the aid of the sword. Every war undertaken by the Prophet was of a defensive nature, and the following verse of the Quran bears testimony to it :— "And fight for the religion of God against those who fight against you."

"Islam," says Hallam, "offered its religion, but never enforced it; and the acceptance of

that religion conferred co-equal rights with the conquering body, and emancipated the vanquished states from the conditions which every conquerer, since the world existed up to the period of Muhammad, had invariably imposed."

Islam has also been frequently accused of intoleration. It is a matter of regret that European critics generally should persist in laying this charge at the door of Islam on the mere actions of some irresponsible individuals. It is not the fault of the religion or its teacher that persons professing that religion happend to commit acts of atrocities. In order to arrive at the correct view of the thing, we have to examine carefully and impartially, the Quranic injunctions as well as the actions and precepts of its Teacher. "Let there be no compulsion in religion" (II. 257) is the strictest injunction of the Quran. The Holy Prophet accorded to the Christians of Narjan the noblest guarantee ever recorded (*Vide* Muir's Life of Muhammad, Vol. II page 299); and the following Deed of Protection of his true disciple and successor, *Hazrat* Ali, recently discovered in Aradabil, will ever be remembered honourably by the peace-loving nations. It runs as follows:

"In the name of Allah, the Merciful, the compassionate." Be it known that some of the Armenians who have assisted believers in their

success on a Moslem frontier have asked us for an Aman-nama (a Deed of Protection) whereby their lives, properties, children and honour may be protected for ever in the Moslem territories. We have acceded to their request with pleasure and do hereby order every poor and rich Moslem to respect this Deed and direct them to act in accordance with it. And in my capacity as the Caliph, I direct the Moslems that neither they are to contravene the terms of this document nor to make any alteration in the context either during my life-time or after my death. And further it should be borne in mind also that this protection applies equally to all Christians who are under the Moslem rule: their lives, properties, children and honour shall be in safety and in protection so long as they act justly and humanly towards the Moslems. In case if they (the Christians) are unjustly treated or harassed, they should produce this document and it will then be the duty of the Moslem chiefs to make peace between the two parties. My object in granting this protection to the Christians is that all the citizens of different faiths may live in peace towards one another and that religious persecutions may cease. If any one amongst the protected non-Moslems attempts to act against this document, he will be liable, in addition to temporal punishment, to chastisement by Allah. I also order that they

(the Christians) shall not be required to fulfil any additional obligation to what they are subjected now, and the Moslems are not to look down upon their Christian fellow beings with contempt or hatred, or are not to address them rudely or insolently. If any Moslem fails to act in accordance with these instructions he shall be liable to punishment from Allah. Moslems should respect the Christian priests and their religious devotees, and are not to give them the slightest trouble ; they are not to be stopped either from preaching their religion or building houses of worship. Whoever acts contrary to these orders of mine shall be considered to have acted contrary to Allah's and His apostle's injunctions and shall be liable to severe punishment from Allah. In order to preserve peace in a place, it is necessary for the Moslems and the Christians, both, to live peacefully and to assist each other if necessary. And if the Christians wish to build the houses of worship, they must be allowed to do so. If they need an unoccupied land for this purpose it must be given to them. To sum up, all the Moslems should live peacefully and happily with the Christians; and due attention must be paid to this writ of mine."

" This document," says the Shia (a monthly *Urdu Magazine* of February 1906 published in India,) " Is written in Kufic (of Koofa) hand-writing

and bears the signature and seal of *Hazrat* Ali. The translation of the document appeared in almost every Russian paper and it has created a favourable impression."

Has any conquering nation or faith given to its subject nationalities a nobler guarantee than this? "Had Ali been allowed to reign in peace," says Oelsner, the author of Des Effects de la religion de Muhammad, "HIS VIRTUE: HIS FIRMNESS: AND HIS ASCENDENCY OF CHARACTER would have perpetuated the old republic and its simplest manners." "With him," says Major Osborn, "Perished the truest-hearted and best Moslem of whom Muhammadan history has preserved remembrance."

Hazrat Ali's Piety and Charity.

The piety and the charity of *Hazrat* Ali have been given due recognition by his friends and foes, and as these qualities of *Hazrat* Ali have never been disputed, we do not propose to dwell upon them lengthily. It will serve the purpose if we only record that the author of Nur-ul-Absar has most eulogistically spoken of Ali attributing various passages from the Quran in praise of him, as other

Moslem biographers attribute the revelation of the whole Chapter of the Quran entitled "Man" (Chapter LXXVI.) to the marvellous spiritual achievements of Ali.

Hazrat Ali's Knowledge.

As regards Ali's learning and knowledge, the following tradition of the Holy Prophet is universally accepted by all the Moslems and can be found in almost every book on traditions, "I am the city of learning and Ali is its gate." It is a pure matter of history that in spite of his being disregarded ***Hazrat*** Ali did not withhold the benefit of his learning from the public. He and Ibn Abbas, his worthy student used to give public lectures on poetry, grammar, history, law, medicine and mathematics and once in a week ***Hazrat*** Ali would give lessons in Caligraphy—an invaluable branch of knowledge in ancient time. "But for his assasination," to quote the language of a French Historian, "the Moslem world might have witnessed the realisation of the Prophet's teaching, in the actual amalgamation of reason with law, and in the impersonation of the first principles of true philosophy in positive action." The Holy

Quran bears testimony to the fact that *Hazrat* Ali possessed the true and complete knowledge of the Holy Book. He preached the supreme value of knowledge and learning. Amongst his recorded sayings are the following :—

"Eminence in science is the highest of honours;"

"He dies not who gives life to learning;"

"The greatest ornament of man is erudition;"

"To listen to instructions for science and learning for one hour is more meritorious than attending the funerals of a thousand martyrs; and still more meritorious than standing throughout nights and days;"

"He who favours learning and the learned honours me."

These few sayings of our leader and Imam inspire us with emotion. It is a matter of pain and regret that the Muslims instead of

following the instructions of this holy preceptor have chosen to neglect the same with the result that a greater importance is attached to the letter rather than the spirit of the holy laws. And instead of acquiring the requisite knowledge to appreciate the true teachings of Islam, the people in general have chosen to be guided by the fanatical preachers with the result that Islam is to-day divided in numerable sects, each sect harbouring hatred against the other.

It is due to the knowledge of *Hazrat* Ali and his high learning that several serious and delicate problems which threatened a great discord amongst the early Moslems were solved. Oomar, the second Caliph said that he was illimitably indebted to Ali's knowledge. *Hazrat* Ali has furnished us with the true notion of the words Qaza and Qadar (predestination). This subject has been for ages, both in Christianity and Islam, the battle-field of sectarian dispute. On being asked the meaning of these words, *Hazrat* Ali replied, " The first (Qaza) means obedience to the commandments of God and avoidance of sin; the latter (Qadar) ability to live a holy life,

and to do what brings one nearer to God, and to shun what throws him away from His perfection. Say not that a man is compelled, for that is attribution of tyranny to God; nor say that a man has absolute discretion, rather that we are furthered by His help and grace in our endeavours to act righteously and we transgress because of our neglect of His commandments."

One of his interlocutors, asked him once as to the meaning of the words "there is no power nor help but from God." "It means," said the noble Imam, "that I am not afraid if God's anger, but I am afraid of his purity; nor have I the power to observe His commandments, but my strength is in His assistance."

To further illuminate the high learning of *Hazrat* Ali we reproduce below some of the traditions recorded by Sheikhul Islam in "Yanabiul-Mawaddah":—

Ibn Abbas states:—"The knowledge of the Prophet was from Allah, the knowledge of Ali from the Prophet, and my knowledge is from Ali; but my knowledge and that of the other companions is only a drop out of

seven oceans when compared to that of Ali's."

Ibn Abbas states that he heard Ali interpreting the first letter of the first word of the first verse of the Quran for a whole night without completing his discourse thereon. "By the dawn" says Ibn Abbas, "I found myself by his side like a stream before a stormy ocean."

"Had I been allowed to reign in peace," says *Hazrat* Ali, "I would have decided the affairs of the followers of the Old Testament by the Old Testament, the affairs of the Christians by the New Testament and the affairs of the Moslems by the Quran."

"And for this reason," says Sheikhul-Islam, "The companions of the Prophet used to seek his aid in matters of jurisprudence and accept his decisions. As Oomar Ibn Khattab stated on various occasions."

On the same page the learned author quotes the opinion of the author of "Sharhe-Alkibritul-Ahmar" who says that *Hazrat* Ali possessed in a singular degree the knowledge

of the Holy Prophet and the jurisprudence of the previous Prophets; and adds that this was not due to any study on the part of *Hazrat* Ali but it was due to inspiration and revelation.

CHAPTER XV.

The Singular Personality of Ali.

THERE have been some such great men in the world whose names do not indicate their personal qualities until the word which tells of that quality is added to their names. But next to the name of Allah, Muhammad and Ali are such names which without an addition to them show of the qualities which their masters possessed. Muhammad means praised, and what are supposed to be good qualities are all found in this name to the effect that one can easily understand that this name is derived from the name of God. This word denotes that that sacred being who was named with it had no defect in him any way. He was "Muhammad" in every respect as a human being spiritually or otherwise, and his actions were all worth appreciation.

The second sacred name which denoted almost the same qualities was Ali. The meaning of Ali is "Exalted." If we look at the life of Ali from any aspect, we shall find

that Ali is exalted in every way. His family honor is known. He was the most respected and loved of all the sons of his father, Abu Talib. In regard to his birth he is most marvellous and exalted. In getting a wife like Fatimah, and sons like Hasan and Husain he was the most lucky. His eleven children and grand-children were the religious chiefs of their time. He was the foremost in attesting to the fact that Muhammad was God's Servant and Prophet. The victory in every crusade was won by him. The extent of his knowledge was declared by the Prophet in this way that the Prophet himself was the city of knowledge and Ali its gate. *Hazrat* Oomar said, "Laula Ali La-Halaka Oomar" and it means that if Ali were not existing, Oomar would have perished in the mires of illiteracy. The companions of the Prophet unanimously said, "Aq dana Ali Ibne Abu Talib, Ali, the son of Abu Talib is the best Judge amongst ourselves." His father's faith in Islam was the most perfect and for us it has no room for doubt. When he was Caliph, he lived the life of a Derveesh, and in his tattered clothes contentment ever marked him. The great thing in

him which astonishes the world most was his two-fold nature which appeared to be cruel but just on the battle-fields, and extremely kind to those who were poor and needy. On the Pulpit he was the most successful lecturer, and in the battle-fields he was the most valiant soldier and veteran general. His piety and devotion to God was as such that throughout the major part of every month he kept vigilant holding communion with God.

The following is the type of speech which Ali delivered in the praise of God.

Ali in his world-famous book "Nahjul Balagha" or the "Path of Eloquence" says as follows:—

"*Al Hamdo Lillahillazi La yablogho Midhatahul Qaeloon. Wala Yohse Nama ahul Addoon wala yoaddi Haqqahul Mujtahidoon Allazi la yodrikuhu Boadulhimam wala yanaluhu Ghawsulfitan Allazi Laisa Lesifatehi Haddun Mahdood Wala Na tun Mawjud Wala Waqtun Maadood wala Ajalun Mamdood Fataral Khalaieqa Be Qudratehi Wa Nasharul Riyaha Be Rahmatehi Wa Watada Bisso*

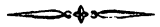
Khoore Mayadana Ardehi Awwaluddine Maarifatuhu Wa Kamalu Maa rifatehit Tasdiquo Behee Wa Kamalu-Tasdeeque Behee Tawhidoohu Wa Kamalu Taw Hideeheel Ikhlaso Lahu. Wa Kamalul Ikhlase Lahu Nafyussifate Anhu Leshahadate Kulle-Sefatin Annaha Ghairul Mawsoof Wa Shahadate Kulle Mawsoofin annahu Ghairo ssifate Faman wasafallaha subhana hu Faqad qa ran-ahu Waman qaranahu faqad Sannahu Waman Sannahu faqad Jazzahu Waman Jazzahu faqad jahilahu waman jahilahu faqad Ashara Ileih wa man Ashara Eeihi faqad haddahu waman haddahu faqad addahu waman qala feema faqad Dammanahu Waman qala alama faqad Akhala Minhu Kaenoon La an hodasin mawjoodun la an adamin Maa Kulle Shaieen La Be muqaranatin wa Ghairo Kulle Sha-ieen La bamuzayalat in Faieloon La be maanald Harakate wal Alate Basirun Iz La Manzoora Ilaihe min Khalqihe Mutawahhedun Iz La Sakana yastanisu behee wala yastawhisho Lefaqdihi Anshaal Khalqa Inshaan wa Abtadaahu Ibtedaan Bela Rawiy yatin Ajalaha Wala Tajribatin Istafadaha wala Harakatin Ahdasaha wala Hama matin Nafsin id tarraba fiha Ahalal Ashyaa Le awqa teha wa

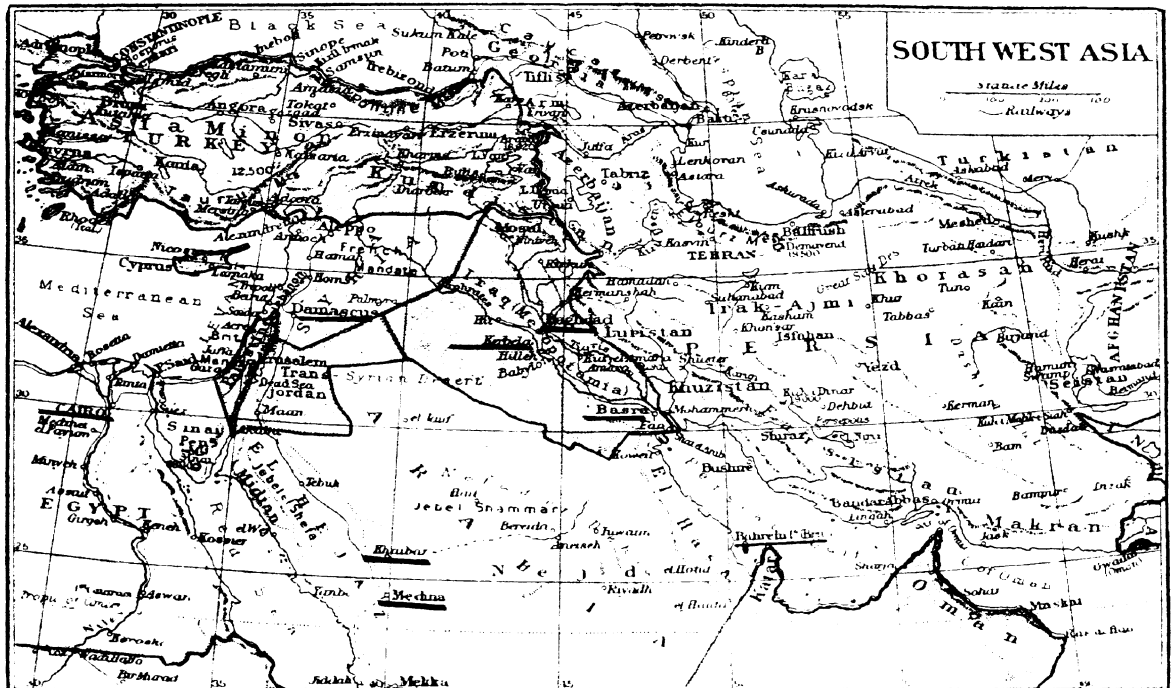
lama Baina Mukhtalefateha wa Gharraza Gharaizaha wa Al Zamaha Ashbahaha Aleman beha Qubla Ibtidaeha Muheetan Be Hudoodeha wa Intehaeha Arefan Beqareenaha Wa Ahnaeeha."

"Every praise is to Allah—the Almighty in whose eulogy the tongue of human being utterly fails. No one can count His bounties and no one can repay His kindness. Courage cannot overtake Him, and Reason cannot discover Him. His praise is limitless, and Death is not for Him. He created everything out of His power without matter and spread the air out of His kindness around the world. He also strengthened the great plains with the existence of the mountains. Religion is the introduction of God. And the perfection of this introduction attests to this fact, and the attestation thereof means unity; and the perfection of this unity in its turn means lastly that the world should admit that God, the Almighty Allah is one. And the extreme sincerity in human being regarding it is that His qualities and powers ought to be recognised. No additional epithets ought to be used with His sacred name until

they genuinely denote of His qualities; for such out-of-place epithets clearly mark of His being artificially qualified when as though He by Himself remains with no quality and ability. And whoever talks of Him with inordinate epithets points out in him a weakness, which means in its turn that another God is necessary to supplement His weakness. And to believe deliberately or otherwise in more than one God is heresy. So such a man is ignorant of the real being of God. This ignorance of him isolates him from his Maker, and limits his world of thought. God is present everywhere, but to such a man the place around him appears to be void of Him. He is existing in everything as such that to our mortal eyes he looks to be absent; and He appears to be absent everywhere when He is in fact Omnipresent. He is active but not in a way as the worldly instruments are. He could see everything of what He created later, and He was all alone when nothing was created. He loves not in the worldly sense, nor does He fear from anything. He created the universe as efficiently as is not possible for any other being with all his pre-scheming and an actual experience. He does everything motionlessly,

and He never feels anxious when He sets to combine two or more objects to create a new thing. He always creates a thing when it is time for its creation, and institutes desirable difference in it from others. He tempers everything with variable senses, and makes varied temperament compulsory for human beings. He was the world prior to the existence of human beings, and he covers the limit of their population, while He knows well of their ways of living and understands well of their needs."





MAP OF ARABIA SHOWING THE PLACES MENTIONED IN THIS BOOK

CHAPTER XVI.

The Battles of Jamal, Siffin and Nehrawan.

BEFORE we begin with the above three battles which were fought during the Ali's regime we shall like to opine on the growing conflict between the historians of the two noteworthy sects of the Moslems, which makes the task of a modern historian mightily difficult for a clear analysis of the facts concerned. We are fully aware of a historian's duty, and hence we ask our readers' pardon if they find that we have put down facts with the strictest sense of an impartial view.

As we have already stated our view point about the hadith that they are but least trustworthy to form a reliable basis for the construction of the truth of those facts which occurred after the death of the Prophet, we can but little trust them in these cases therefore. Nor can we mostly rely upon the conflicting narrations which the books of the

"Sunnites" and the Shias afford. The Quran does not contain a precise command as to who ought to have been the immediate caliph to the Prophet, although the Shias think that the caliphate was no others right than Ali's. The Sunnites' opinion strongly contrasts with this belief, and they think that whatever is done, is done in accordance with the Allah's intention. And if God had wished, Ali should have been the first caliph. Moreover their belief is that since the Prophet had asked Abubakr to lead the Moslems in prayers, it was the intention of the Prophet that Abubakr should be his caliph as he was capable enough to keep the integrity of Islam together. Abubakr was an influential person, respected equally by all; and that the Prophet had no doubt in his capability. Besides their belief is also that the caliphship was not a worldly thing to be bequeathed to a relative by blood, but it was divine. That any Moslem possessing the ability of bearing its responsibilities was absolutely eligible for this divine office. And as after the Prophet there remained none as old, learned, and influential to keep the strayed boat of the Moslems away from the disuniting rock of

destruction, the unanimous election of Abubakr was a fateful event for the fortunate Moslems. Ali was equally learned and brave, but owing to his being young and less influential the Qureshites thought it advisable to confer the yoke of administration upon a man who could practically keep the Moslem tribes together. And such a man they found in Abubakr who was just up to the mark of that standard which the learned Moslems had then set up for the caliph in order not that the integrity of the Moslems but that of Islam could be kept compact as the former was only a bi-product of the latter.

The Sunnites further contend that if the Prophet had actually nominated Ali as his immediate caliph, it would have produced general restlessness amongst the Moslems; for they would have begun to doubt the truth of the principle of equality which Islam so staunchly upholds. The basis of the Moslems' belief is laid on the democratic lines whereby the Moslems are given the right of election so as to choose a capable man from amongst themselves whose authority they would all accept. And in such a case the Prophet's

nomination of Ali as his successor would have meant a strange autocratic practice on the part of the Islam's founder.

Quite contrary to this is the Shias' view. They think that Ali was the most learned and pious person; that he being cousin and son-in-law to the Prophet was the most eligible person on earth to be appointed as heir apparent to the Prophet's seat. Too, they think that it was the desire of the Prophet that Ali, as a matter of fact, should succeed him as his caliph; but it was due to certain person's mischief that he was prevented to express it to his followers. All the Moslems on earth agree that Ali's spiritual attainments were great and grand; that he was the only soul who saw more of the Prophet's company than anybody else did. He was yet a child when he accepted the faith of the Prophet, and since his acceptance of the Allah's faith he set himself to the task of backing the Prophet in every case. None but he stood up at the request of the Prophet in a grand meeting to give a bold and fair promise for assistance in his mission.

A few days prior to the Prophet's death, when Ali returned from Yaman, where he had gone along with an expeditionary force, some people complained against his conduct to the Prophet. But the Prophet against their expectations addressed a mass of people eulogizing Ali's conduct and his personal abilities adding "Whosoever loves Ali loves me." Umar thereupon congratulated Ali declaring that he would love him since then still more than he had ever done. When the Prophet breathed his last, Ali was the foremost of all the relatives of the Apostle to perform the burial ceremonies as instructions given to Abubakr by the Prophet himself. With all the above the Shias, therefore, put in addition that Ali was the only being who was ever victorious in whatever battles he fought; and then they justify their attitude in arguing that Ali was the only being on earth who ever deserved the caliphate just immediate to the Prophet's death.

Ali was one of the accumulators of the Quran, and the first caliph amongst the 'Hashamites.' He never worshipped the idols in his life, and whenever the Prophet went to fight he was always with him with the exception

of the battle of Batuk, when, he acted as the vice-regent of the Prophet in Medina. Ali had objected to such a conduct of the Prophet when he was going alone without him for the battle of Batuk. But the Holy Prophet pacified his increasing desire with; "Are you not pleased when I leave you here just as Mosses left Aaron; only the difference is that after me there would not be a Prophet any more." When the fortress of Khaibar was charged at, Ali was given the command. When the verse for 'Mubahila' was revealed the Prophet called up Ali, Fatimah, Hasan, and Husain, and said "Allah! These are the persons who constitute my family." Once the Prophet said, "I am ordered to love four persons." His companions asked him as to who were they, and he replied, "Ali, Abuzar, Miqdad and Salman Farsi." When the Prophet sowed the seeds of fraternity amongst the Moslems, Ali came up weeping and said, "Everybody gets a brother for him, but I remain as yet single." The Prophet smiled and replied, "I am your brother here and in the next world too."

Once Umar Ibnul Khattab said, that Ali was the most considerate man amongst themselves; and Aayesha, the youngest wife of the Prophet, spoke that none other than Ali had remained in the world who strictly acted in accordance with the ways of the Prophet. It is related by Ammar that once on an occasion the Prophet addressed Ali with the following words, "Two persons are the most wicked;—one is that who cut asunder the hooves of Hazrat Saleh's camel, and the other who, having struck his sword on thy head, will tear away thy beard off thy face."

Just and considerate as he was, his justice has been remarkably praised by the European historians. And if his circumstances had allowed him to reign peacefully, the world would have found in him an amazing combination of Divine Chieftaincy and worldly kingship. He would never pass a judgment unless he had himself investigated the matter. The Shias' believe that the Prophet had promised caliphship to him after his death, but the Sunnites contradict this statement and say that if such a promise had been given, Ali would have surely killed Abubakr and Umar

both on the occasion they stood up on the Prophet's pulpit when the Prophet was still alive.

In case of such conflicting views presented to the world by the historians of the two antagonistic parties, it is very difficult for the people of the present generation to remain absolutely neutral without siding with either party's views. We therefore leave this matter absolutely to the better judgment of our worthy readers, and proceed along with the work we are intended to write.

Events that Marked the Inauguration of Ali's Caliphate.

The events which were inauguratory to the initiation of Ali's caliphate were of such an intricate nature that to unravel them for Ali was literally impossible under the existing circumstances with which he was eventually beset. A week after the martyrdom of Usman the people pledged in general at the hand of Ali in Medina; but the murderers of Usman were in power everywhere. They urged the Medinites for the selection of a caliph with threats. Most of the rebels and the citizens of Medina were in favour of Ali; so they reached Ali with

their request to accept the caliph's office. But in response to their request Ali said that he could not be legally authorised for the office mentioned until the noteworthy persons who had assisted the Prophet in the battle of Badr would pledge their faith at his hand and accept him for their caliph.

At this the people dispersed and went to the persons of Badr. They tried their utmost to get all of them together and bring them to *Hazrat* Ali. Malik Ashtar and Hakim Jabla fetched Talha and Zuber also. Ali asked them if they wished to accept caliphate, but both of them refused. Whereupon the crowd pressed them to accept Ali's authority and to pledge their faith. Therefore Malik Ashtar went to the length of brandishing his sword and menacing Talha's life. The two persons whereby outspoke that they were ready for pledge on condition if Ali promised to do full justice to the Usman's case by discovering his murderers and inflicting upon them the punishment they deserved. Ali gave a frank promise and the two persons in question pledged themselves thereafter. Saad Abi Vaquas pleaded that he would make a pledge

after they all had done, and promised that his conduct would always be found above suspicion. Abdulla, the son of Umar Ibnul Khattab the second Caliph, also hesitated to pledge. Malik Ashtar was about to kill him when Ali himself intervened and said that he would offer himself for Abdulla's security.

Soon after this Abdulla Umar went away from Medina to offer his pilgrimage at Mecca. Some mischievous persons in his absence informed the new caliph that he had gone away from Medina with hostile intentions. Upon this Ali ordered his capture, but his own daughter Umme Kulsum, who was married to the second Caliph, Umar Ibnul Khattab, opportunely came up and prevented her own father from such an action, saying that Abdulla, the son of Umar her own husband, was absolutely free from suspicion, and that he would never act against his word she warranted. Ali was entirely convinced with her words and understood for certain that he had assuredly gone for offering his pilgrimage. Nor did Abdulla Umar do anything later that could arouse Ali's suspicion.

Besides Abdulla Umar, Muhammad Moslema, Usama Zaid, Hasan Sabit, Kaab Malik, Abu Saeed Khidri, Noman Bashir, Zaid Sabit, Mughira Shoba, Abdulla Salam also did not pledge. Most of them went away to Syria, and some of them to Mecca. A few of these people still remained in Medina, observing complete silence in case of their pledge. *Hazrat* Ali called them up and demanded an explanation of their conduct. They clearly explained that since there were still some causes prevailing for a bloody war amongst the Moslems and that anarchy had not yet been fully suppressed, they could not pledge their faith to him and wished to remain absolutely neutral.

Hazrat Ali sent for Merwan-bin-Al-Hakam, but he was not to be found. Lady Naila, the wife of the third Caliph, was questioned in regard to the names of the murderers of her husband, but she could only reproduce a facial description of them. When questioned about Muhammad, the son of Abubakr, the first Caliph, she replied that he was not the murderer, that he had only come, talked to her husband and went out.

The Second day of Caliphate.

The next day Talha and Zuber came to Ali and said that they had pledged at his hand because he had promised to do full justice in Usman's case; and if he wavered an inch from his promise, their pledge would be rendered null and void. Ali returned that he would do at his best to meet the culprits with justice when his power was firmly established. But if anything of him was immediately wanted, he was absolutely helpless to execute it as the rebels in Medina were still in power. Both of them having listened to these words returned and went back to their respective houses, but the people in general began to whisper about it amongst themselves. The murderers of Usman and the rebels felt anxious that if once they were tried for their black deed they could hardly save their neck from the strong grip of law which had till then, with the extension of the Islamic faith, been firmly established in Arabia. But those who considered Usman to be innocent, felt assured that nothing would be done in case of Usman's death, and that the perpetrators would get away unpunished. Such suspicions having arisen in the minds of his people defiled the

atmosphere for a good administration, and marked the beginning of a series of battles that were due in future to be fought amongst the Moslems themselves.

The Refractory Attitude of the Rebels.

Who but the rebels were responsible to bring down the strength of Islam into a chaotic disorder. *Hazrat* Ali was entirely helpless. He had not yet regained his power. He issued a mandate to various Arab visitors from the different parts of the country ordering them for their immediate evacuation of the city, but they offered a point-blank refusal. These visitors included a number of rebels and members of a most notorious party at whose head was a man Abdulla, the son of Saba.

Abdulla the Son of Saba.

Abdulla Saba, whose nick-name was Ibnussauda, was a resident of Sanaa. He was a Jew. When he observed that the Moslems had gained much wealth during the reign of *Hazrat* Usman, the third Caliph, and that it was the only nation, who was victorious and most powerful in the world, he came down to Medina and outwardly adopted the Moslems'

faith and included himself amongst them. Although his residence at Medina was absolutely against his temperament, yet he stayed there against his will, and detected the internal weaknesses which the Moslems' possessed in them. He then commenced to think of such destructive means through which he could end Islam in the world.

Just then there was a man at Basra, whose name was Hakim, the son of Jabla. He had begun a dacoit's career. He used to join a Moslems' force when it was on its way to fight with some enemies; and finding an opportunity he would loot the captives wherever they were apt to fall to his tempting snare. Sometimes he used to admit outsiders into his party and teach them the lawless line. When the news of his perpetrations reached Medina, *Hazrat* Usman ordered the Governor of Basra to confine the Hakim within the city.

When Abdulla Saba heard of Hakim Jabla, he started on his destructive mission from Medina. At Basra, He lodged with Hakim bin Abdulla, and made an acquaintance with the Hakim mentioned, and eventually

through him with his friends. He declared himself to be a lover and well-wisher of the Moslems in general and of the progeny of the Prophet in particular; and this way he insinuated himself into favour of the Basra Moslems. When the Moslems got full confidence in him, he commenced to propagate anarchic ideas amongst them. At times he would say, "I wonder the Moslems accept the theory of the Christ's return from heaven, but they don't believe in the return of the Prophet Muhammad to us." In short he succeeded to convert the people to his belief by wrongly commenting on the verse of the Holy Quran which reads as follows:—Innal-Lazi Farada Alaikal Qurana Laraad-duka Ila Maadin, *i. e.* "Lo! He Who hath given thee the Quran for a law will surely bring thee home again. (Holy Quran Part XX, Surah XXVIII, 85) and most of the simpletons fell an easy prey to his abnoxious lies. His next step was to make the people believe that every Prophet had a caliph and executor of his will after his death. And then he suggested that Ali was the only right person who could be the Prophet's caliph and the final link of such caliphate as the Prophet was of prophethood.

He further spoke that the people had committed a great blunder by electing a man other than Ali as caliph, and that they should help him in this regard by assassinating the then caliph, *Hazrat* Usman.

Abdulla Saba had predesigned this proposal during his stay at Medina; and during his sojourn at Basra he had not been too hasty to spoil his game. He propagated his misconceptions bit by bit. But how long could his activities remain in secret? At last in the long run he was heard at the Governor's Court at Basra. Abdulla Saba was summoned and questioned by the Governor; but he pleaded that his knowledge of the weaknesses in Judaism created an interest in him for Islam. He, therefore, accepted Islam and desired highly to pass his life as a Moslem subject under him. Abdulla bin Aamir, the then Governor of Basra, said that he had enquired into his matter and it seemed as though he was attempting to cause disunity amongst the Moslems, and consequently send them to destruction. When Abdulla learnt the leakage of his secrecy, he considered it to be no more advisable as to prolong his stay at

Basra. He started from there immediately leaving behind him some of his trustworthy confiderates with some instructions to accomplish the work in his absence which had remained imperfect till then.

Hereafter he came to another Moslem army centre, called Koofa, where already a party against the administration of Usman was existing. Abdulla here had still better a chance for putting his scheme into execution and bringing his attempts to a desirable success. His activities against Usman strikingly suggest to a historian of some vengeance or revenge which he so thirstily wished to take on the caliph; but the cause of such a revenge yet remains a secret and puzzle to the historians. Yet if a little consideration is given to his disguised anti-Islamic activities and pretentions at heart, it will be made quite clear as day that his hatred against Usman, in whom the central authority was vested, was based on his hatred against Islam. Considering this, every historian shall have to conclude amazingly that had there been *Hazrat* Ali instead of *Hazrat* Usman discharging a Caliph's duties since Abdulla

started on his evil mission against Islam. Abdulla Saba would have done with Ali the same as he did with Usman. And how amazingly is our notion supported when we come to his activities later during the administration of *Hazrat* Ali when the latter promises a fair and square dealing in the murder case of Usman by bringing the murderers to justice. Anyhow, cutting short this point here we proceed with our narrative and request our readers to watch closely the shrewd activities of this infamous man who is the sole cause of splitting the Moslem fraternity into three noteworthy classes; the Sunnites, the Shias and the Khawarij, which have ever been fighting together with one another since this historical date.

At Koofa once more he succeeded in establishing a belief amongst the people in the sincerity of his devotion and Islam. The people commenced to look at him reverently and respectfully, and a love for him amongst the common Moslems was daily gaining ground. His propagandism spread like wild fire until it was heard of by Saeed the son of Aas and the then Governor of Koofa.

The Governor summoned him up into his presence and censured him against his misdoings for Islam. Not only the Governor but the nobility of Koofa too took him for a man of suspicious character, for which he had to run for his life immediately from there. But as he did at Basra, he succeeded in getting a party left behind him at Koofa also which as instructed by him was to continue his mission in his absence there. Malik Ashtar was one of this party and acting as chief at its head.

Damascus was the next city he had in his view to establish his head-quarters at, but here his fortune did not favour him, and he was soon obliged to evacuate the city. Every time, he had to face his exile, spirred his rancour against Islam and consequently against Usman, and every time he found his heated vigour fresh and new to act with still more energy and still more strength to get his devilish scheme to materialise.

His self deportation from Syria at once brought him to Egypt, where he was absolutely at home with every inch of the ground. Here he resolved to avail himself with his

past experience of the land. He commenced to work with much caution and care, and laid down the foundations of a secret society which was to work with his instructions under a perfect management. A love for the members of the Prophet's family and a general appeal for the preservation of some supposed rights of Ali was the ground basis on which he wished to build his plans in solid constructions. Unfortunately a few Egyptians noted for their political careers like that of Abdulla Saba's had some of their own grievances against the governor of Egypt, Abdulla the son of Saad.

The Egyptian governor was busy in foreign matters regarding the western and the southern Africa. Equally, was his attention arrested by the military operations against the Moslems from Constantinople. He, therefore, had very little time at his disposal to engage himself for the adjustment of the matters concerning the interior of his territory. The result was that Abdulla Saba gained ample time to strengthen his party and to establish an order for a perfect regulation of the affairs concerned with his diabolical scheme. He set

up an arrangement for the continuation of correspondence with his Basra and Koofa friends, who under his guiding instructions commenced to pour complaints against their respective governors. It must be noted here in this connection that Egypt, Damascus, Basra and Koofa each received such devilish letters from the other three places full of complaints against the three exclusive governors who were far away from them at their respective capitals without knowing what game was being played against them with the perfect secrecy outside the precincts of their own cities. When such letters were received by the Basra people from the other three places expressing the misconduct of the governors of Koofa, Damascus and Egypt towards their subjects, they thought that their place was immune from such things and that the only those three places were affected with tyranny and misconduct of their respective governors. The same did think the Koofa, Damascus and Egyptian Moslems when they received letters to the same effect from the other three places. Since the governor of every place was well behaving, the people of each town thought that only their governor

was good, and that only they were living in peace and tranquillity. And then at each town there existed a branch, as stated above, which fully agreed to the views and proposals Abdulla Saba had put forth before them. These branches took care of seeing that the letters of complaint were regularly sent against the governors of their respective towns to Medina and the other three mentioned places.

The result of the incessant "out-working" of this conspiracy was that the people at the capital and everywhere fell an easy prey to the belief that the Moslem officials appointed by Usman were tyrannically oppressing the Moslems everywhere. The excitement of the Moslems ran fever-high, and the general restlessness in the country came up in the shape of a demand which required *Hazrat* Usman to discharge the present Moslem officials from their respective offices.

As the letters of such a mischievous nature were continuously pouring in, *Hazrat* Usman sent Ammar, the son of Yasir to Egypt, and Muhammad the son of Moslema to Koofa in order to ascertain the truth of

the tidings received from there about the supposed cruel administration by the governors of each place. When Ammar Yasir reached Egypt, he was easily won over and advised by the people of the Saba's party not to return to Medina, as the Caliph was deliberately allowing the undeserving people to remain in their civil positions, who were never proficient in the country's administration.

Muhammad Moslema at his arrival at Koofa found that the people whether noble or common had publicly begun showing demonstrations against the present caliph by using an abusive tongue and sarcasms whenever there was a talk about him or the governor. He wrote therefore everything in detail for the information of the Caliph as quickly as possible. Meantime Ashash Qais, Saeed Qais Saib Aqra, Malik Habib, Hakim Salamat, Jarir Abdulla, Salman Rabia, who were supporters of Usman, courageous and influential, had gone away from Koofa on certain private business of their own to various parts of the country. When Saeed, the son of Aas and Governor of Koofa noticed that anarchy prevailed everywhere in the city, he resolved

to leave there in his stead Qaqa Umru as his substitute and go himself to Medina in order to make the Caliph realise the critical position of the new situation in the country. After his departure the Koofites wrote to Malik Ashtar, who was then staying at Hamas, to come over to Koofa instantly as the city was void of a powerful authority. The people had grown now still more rebellious and abuses were used loudly in the streets for the names of Usman and the Governor of Koofa. One day the matters reached to such a crisis that Yazid Qais started with a party from Koofa to Medina where he had intended to force Usman for abdication. Qaqa Umru barred his progress and was successful to arrest him later. Yazid Qais humbly requested him to let him go, and said that he had certain complaints againgt Saeed Aas. He further said that he had no other object in view than asking Saeed Aas to resign at his arrival at Medina. Qaqa Umru, thereupon, released Yazid Qais as there was nothing else substantial to retain him under his custody any more. But soon after Malik Ashtar came up with his force and surpported Yazid Qais wholeheartedly. The anarchists got new

strength with his coming from Hamas, and rowdiness and hooliganism once more became the order of the day.

Malik Ashtar publicly urged the people to join the party of Yazid Qais, and thus with a strong force he set out in the company of Yazid Qais on his journey to Medina. Qaqa could not confront the rebels now on this occasion, as in no way he was prepared to meet this emergency. The rebels proceeded from Koofa without opposition, and camped at Jaraa near Qadsia.

The Events of 34. A. H.

When the events were assuming such a role at Koofa as stated *Hazrat* Usman had issued a mandate in the name of the governor of every province asking them to stay at Medina for a few days after offering their pilgrimage at Mecca, so that the matter regarding the growing conflict in the country should be discussed at full length, and some scheme might be devised to quell it at once. Accordingly Muavia, Abdulla Saad, Saeed Aas, Abdulla Aamir and other Governors of the small provinces came up to attend the consultation meeting which was called up by the

caliph at Medina. The caliph allowed some of the influential and intelligent Medinites too to be present at the meeting. In brief, *Hazrat* Usman stood up, and having addressed himself to the mass of persons asked as to why this anarchy broke up against him: whether he had committed some mistake for which the country became so discontented? He again asked as to what was the cause of all this, and that if they knew some better useful way to suppress it they should kindly inform him of it. Abdulla Aamir in response to the Caliph's speech said that in his opinion the best way to rid themselves of it was to get the Moslems engaged in religious battles, that as long as they sat idly at home they always conceived of such evil things that went later much against the central authority and produced disturbance in the country. If the people once got engaged in the Islamic crusades, the popular ill-will accompanied with such riots would itself disappear.

Saeed Aas said that the ring-leaders of the party should be kept under a constant watch and their activities noted. They should be punished and dispersed with the result

that their followers themselves would get dispersed later. *Hazrat* Usman said that though there was no doubt in the soundness of his counsel, yet to act on it was not an easy matter. Muavia advised that the governors of every province should be authorised to act independently so that they should be able to look after the rebels with still greater zest and zeal until the provinces were thoroughly wiped off their existence. Abdulla Saad said that the rebels were all greedy and powerful, and they should be subjected by giving them certain subsidies of money.

In this very meeting when the matters were gone to their depth, a deep enquiry was made into them which ultimately resulted in a surprise that the prevalent unrest in the country had no substantial ground for its existence; that it was the work of a few mischievous persons, who out of their evil nature were habitually disposed to create anarchy in the country. A few persons present in the assembly at this advised that such persons found to be guilty of anarchism and sharing in acts as such should be hunted out everywhere and killed with no mercy. *Hazrat* Usman,

thereupon, replied that he could not punish anybody until he acted within the limit of law set up by the Quran and the Hadith. And if he found anybody acting against the Islamic law, he could punish only in accordance with the nature of crime inasmuch that was defined by the law itself. He spoke further that he could not kill anybody nor could he order for such unless he found a man guilty of either renouncing his faith avowingly or killing somebody for no sound reason. He could pass orders against his people only in keeping with the divine words which Allah speaks in the Holy Quran; and if he found his people standing against him in sheer ignorance for no reason when they still stood with their true faith beside, he was prepared to put up with all the insolence that proceeded from them.

At length the meeting dissolved with no apparent scheme designed for the suppression of the breach of peace which was cropping up everywhere in the country. The only thing done was that a military operation was ordered on certain frontier situations to subdue the militant non-Islamic countries, which lay beyond

the Moslem frontier menacingly. As the meeting broke up, the governors from Medina started for their respective provinces. And when Saeed Aas was nearing his capital, he found at Jaraa that a big force of the Koofites was lying there under Yazid Qais. Malik Ashtar was also with him. Yazid ordered Saeed a bit insolently to return to Medina. But the slave of Saeed replied master's return was impossible. Whereupon Malik Ashtar came up and bringing the slave down from his camel by his leg killed him on the spot speaking to Saeed to return instantly and ask the caliph at Medina to send Abu Musa Ashari in his stead with the office of governorship. Saeed being helpless accordingly returned, and explained everything to *Hazrat* Usman.

The caliph summoned Abu Musa Ashari at once into his presence, and vesting him with the governor's office sent him to Koofa immediately. A letter also was given to the new governor, in which the caliph had addressed the Koofites with the following: "As far as your insolence does not go beyond the limit set up by the Islam's founder I shall comply with all the desires of yours, and shall try to put up with your insolence."

It was Friday when Abu Musa Ashari reached Koofa. He stood up on the pulpit in the Mosque of Koofa and preached before the Moslems. He exhorted the Moslems to do away with all the differences and urged their obedience for the caliph on them. The speech of Abu Musa Ashari had some effect on the Moslems, and those who had nothing to do with Abdulla Saba's party were gladly back to their peaceful life once more. But the mischievous members of this notorious band would not discontinue their intriguing career against the Moslem's solidarity of faith. They now commenced to pour complaints against those small officers who were appointed by the caliph in the little surrounding districts of Koofa with the result that some of the influential residents of Medina began to suspect the Caliph of something which was unvirtuous in him. When the Medinites saw such letters of complaints, they always "coiled with anger" within them. They would visit *Hazrat* Usman for the same reason, and urge him to bring those officers to justice, but *Hazrat* Usman could not act according to their urge, as after making, an investigation he always found is men quite innocent.

The result of all this was terrible. A party of men at Medina too had sprung up, which publicly spoke against the administration of Usman. Looking to an atmosphere caused by the agents of Saba in the city, Abu Usaid, Kaab Malik and Hasan Sabit offered their services for attempting to bring the excitement in the City to subside. They requested the people to stop from using a contimuleous tongue, and asked them in earnest to obey the caliph as he was quite innocent. But their words fell on them with no particular effect.

A Reminiscitory, Compendious Survey of Abdulla Saba's activities to help our Readers to link the events properly.

It was the period when Abdulla Saba's agents had reached every important city and town, and that an immence number of his followers was created throughout the country. In these days there were five big Islamic centres, Medina, Koofa, Basra, Festat (Cairo) and Damascus. The foremost of all these was the capital, which got its fame far and near since the days of the Prophet. Koofa and Basra were two army centres, where warring Arab tribes had settled

down. Both the towns contained an overwhelming force of soldiery with a perfect equippage of war inasmuch as that they wielded a most terrorising effect so far as Turkistan beyond the Tigris in the north-east, and Armenia, and Georgia up to the shores of the Caspean and the Black Seas in the north. Cairo was also an army centre, and its effect was felt in Palestine in the east and Morocco in the west as far as the Western Coast of Africa. Damascus was also one of the biggest Islamic centres of army, which wielded its name as terror to the Kaisar of Rome. Never were the Moslems defeated against the Romans whose life aim was to annihilate the Moslems in the world.

Abdulla Saba felt the importance of all these five centres. He, therefore, came to Medina first, where having sown the seeds of his scheme he went to Basra, Koofa and Damascus in order, from where he went to Egypt finally. At each place he created a party which agreed to his views, and left it behind him to link as a branch later with the central organisation he formed at Cairo. At Damascus he could not succeed because he was caught

in his own net. But his luck favoured him, and the only punishment the got was his expulsion from the city, from where he took no other route than that going to Egypt.

Abu Zar was at Damascus when Muavia was entrusted with the office of Governorship in Syria. Perchance there occurred some misunderstanding between Muavia and Abu Zar with regard to a problem concerning money kept in the treasury. Abu Zar said that the money should be distributed amongst the Moslems and that it should not be accumulated for a later use. But Muavia said that to keep some money safe in the treasury was a prudent act for saving the management and the Moslems both from emergencies. He further said that the Moslems were allowed to accumulate money if they regularly gave away one-fortieth of their saved amount in the name of Allah every year. He added still further that to keep treasury empty was in no way wise; for he said that an empty treasury always weakens the power of a Government. Moreover the Moslems should not be given their money all at once unless there was a good reason for that; for this made the Moslems much idle, and dependent on the Government treasury alone.

When Abdulla Saba reached Damascus, he tried to avail himself of the above-narrated event. He commenced to spread this thought amongst the people that whatever Abu Zar spoke was all the truth, adding that Muavia wished to make an unnecessary use of the Moslem treasury, that he wished to possess it himself when it was a common property of the Moslems. He accused *Hazrat* Usman also in this connection, and induced the people to rise against him. He came to Hazrat Abdul Dardaa, and with much precaution and ability commenced to pour forth his evil thoughts before him. Abdul Dardaa listened to his speech with patience and at length frankly told him that he seemed to be a Jew who has trying to mislead the Moslems under the screen of Islam. When he failed in his attempt here, he went to Abada Samat, who having heard his views at once got him arrested and presented him into the court of Muavia.

Abdulla Saba's Release and explusion from Damascus.

At the court of Muavia he was tried and found guilty, and in proportion to the weight of his crime the severest punishment that Islam could offer for him was

to expel him out of the city. No country, no nation and no government since the origin of the earth till this civilised day can afford to offer so mild a punishment to a spy in her current code of law. And yet Islam is accused of being harsh and cruel to those who were not Moslems. If Muavia had been harsh and acted as an aristocrat, as the Moslem rulers are generally accused, and put Abdulla Saba to death instantly, perhaps the Moslem community would have never been cleft asunder, and the world history would have been quite different to-day from what it is now at present. The release of Abdulla Saba at Damascus gave him a new life to act against the Moslems still more vigorously than he hitherto did, and brought a turning point in the Islamic history from where the Moslems commence quite a new and different career which marks the material progress of the nation with a strange lack of spiritualism in them of which they had been for about half a century as absolute masters.

But as the well-known saying goes, " What is fated cannot be abated." It was perhaps due to it that his life was spared and he was

given ample time for the substantiation of his scheme. Although he was an absolute failure at Damascus, he did succeed to get at least a few persons to act as a tool under his guiding instructions.

When letters of complaint began to come into Medina in an overwhelming number daily from almost every part of the empire, the Medinites asked *Hazrat* Usman rigidly to redress the wrong which was, as they considered, being perpetrated everywhere. *Hazrat* Usman, as a result, selected a few trustworthy persons, and as mentioned already, sent them to every province for the ascertainment of the truth of this supposed fact, and to see if it stood on some real ground. Accordingly Muhammad Muslima, Usama Zaid, and Abdulla Umar went to Koofa, Basra, and Syria, respectively. Similarly was sent to each big or small province an investigator to see how far the excitement in the country was justified.

At these people's return after a few days, they all declared to the Medinites that they had seen nothing bad in the governors and that all the governors were busy heart and soul in the administration of their respective

provinces. None of the governors acted against the Islamic code of law, and that no sane man out of their citizens spoke ill of them. Our readers here must remember that, as instructed by Abdulla Saba, his agents were busy in sending plaintful letters against the governors of whatever provinces they were assigned to with the effect that their propaganda against those governors lay only outside the precincts of that city where the governor resided, and not within it as the actions of the governor were known to the citizens, and in the face of which it was absolutely impossible for those agents to cause the people to believe in such infamous lies against their governors. And if those agents had gone to this length of their daring, they would have surely never done it without endangering their life.

The moment the Medinites listened to the statement given by the people, who were sent as investigators, their suspicion and excitement came down to its normal level. But soon in a few days at the receipt of another considerably bigger batch of letters of the same nature their fury knew no bound. They

wildly demanded from the Caliph an immediate action for the redress of such wrongs. This was the time when the season of Haj (pilgrimage) had approached. *Hazrat* Usman issued a general circular to every town, to every city, and to every common man, the governors being inclusive in them, and requested them all to come to Mecca for offering their pilgrimage, and say if they had anything to say against their respective governors, as they also would be present there.

The Circular contained the following lines:—

> "Whereas we learn from certain unknown sources that our governors have commenced oppressing and tyrannising our subjects, we send hereby an order to all of our governors to participate in the pilgrim ceremonies without fail. So anybody who has a complaint against them should come to Mecca on this occasion and present a petition to us, so that after having made a formal inquiry if the charge is found to be just and true, justice would be done to him and his wrong redressed."

Every governor received this order, as Abdulla Saad, Muavia Abi Sufian, Abdulla Aamir, etc. etc., all came up to Mecca on the occasion of Haj. But Abdulla Saba was always in touch with what was going on in the capital and other important places in the country. He, therefore, directed his followers from each part to set out from every centre, but to gather at Medina instead of Mecca. He feared very much that if a discussion occurred between his agents and *Hazrat* Usman, the arguments put forward would be refuted by the caliph in the presence of a largest assembly where people from every part of the country would be present, who having known the truth and finding the caliph innocent would inform the people of their respective places with the result that nobody would believe in his agents and letters any more, and that his scheme ultimately would come to a total failure.

During the days of the Haj it was proclaimed through various agents amidst the largest assembly at Mecca that the governors were present there, and that if anybody had to say anything against them, he was welcome to do it without fear. But none turned up

to complain. The people present in the assembly commenced to consult together on the point of the present anarchy and every Who, When, and Why concerning this topic was thoroughly discussed. But the sequel of all this discussion was the only knowledge that there was no reason why should the country stir into the then present restlessness. And yet anarchy prevailed in the country was a question most puzzling to all the people present in the assembly.

Hazrat Usman stood up at last, and addressing himself to the people in the assembly said that he felt assured that certain secret agencies were conducting their nefarious business with an underhand method against him. That his power, his strength, they were undermining with perfect secrecy. He re-assured that a faction was soon going to occur, and that, it appeared to him, it would come to the knowledge of all sooner or later. He further professed that of course as a human being he did not like that he should be accused of the presence of such a faction in the country, and acquitted himself of the charge by saying that Allah knows better and is a better judge that

he did not do anything but what he considered to be good for the Moslems in general. Everybody was silent after this, and the meeting broke up.

Hazrat Usman after having performed his pilgrimage came back to his capital, Medina, where he lost no time in convening another meeting, in which Ali, Talha, and Zuber were also present. Muavia had also come along with *Hazrat* Usman, and therefore he was also present in this meeting. The first and the foremost speaker in this assembly was Muavia, who having stood up initiated his speech with the praise of Allah and Muhammad, and then spoke the following:—

"All of you, who are present here, have been the companions of the Prophet, and are the greatest statesmen of the country. You are the head of the followers of Islam. You have appointed your friend Usman as your Caliph with out any special favour to him. Now he has grown old and the people have commenced to talk varieties of things against him. Have you decided to do anything in this matter? And if you

have, please let it be known to us. In this connection one thing more I wish to tell you essentially that if anyone of you has the temptation of securing the Caliphate for himself, and that if he is the sole cause of all this anarchy, he shan't be able to get anything substantial as Moslems will get divided and parties will come to exist. And if such a thing occurred the man in the back-ground of all this will get his object defeated, and his flight from the country will be an ultimate result."

Ali did not like the last portion of his speech, and said in resentment that all the people present in that meeting were trustworthy, and that it did in no way behoove Muavia to surmise such things against the conduct of those worthy people, Muavia resumed his seat after Ali's remark, and the caliph stood up to say as follows:—

"There is no doubt that Abubakr and Umar during their administrations were prudent enough as not to give anything to their relatives at all,

although the Prophet did help his own relatives when he was alive. So to help a relative is not a sin. My relatives are very poor, and I do help them occasionally. But as it is known to all I never help them out of the government treasury at my disposal, which, I know for certain, is not my property. Everybody knows that I am sufficiently rich, and I therefore don't take for my personal expenses anything out of this treasury. I help my relatives out of my own wealth. And if anybody can prove that such a help on my part is absolutely unlawful, I promise not to help them any more."

Hazrat Usman had spoken only so far when a man stood up to raise an objection. To our readers we again remind, as it has been mentioned above, that the agents of Saba's party had gathered at Medina instead of Mecca for certain reasons explained in some previous paragraphs. The chief of those agents were present in this meeting, and the man who stood up for raising objection was one of them. It however be cleared here that

they one after another commenced to stand up when the first one sat down to take *Hazrat* Usman right and left with their unreasonable and meaningless questions. The man who stood up cutting in the middle for the first time said that Usman was giving illegitimately to his relatives properties which were to be otherwise never given to them. And he cited an example to support his criticism that he had given all the booty obtained after a battle by the Moslems to Abdulla Saad. *Hazrat* Usman replied that it was a downright lie as everybody in Medina knew that only one-fifth of that fifth portion of the plunder was given to him, which was received for Medinites from the spot where the battle was fought; and it was given to him because it was his right. He said further that examples of the type would be found not only during his administration but also that of Abubakr and Umar, when they gave as much to their relatives while they really deserved. Even the Prophet did the same if he ever found his relatives to be deserving. Now the question arose that if a man really deserved to get as much, should he not be given his due simply because he happened to be related to the

Caliph? The man was utterly silenced by it and was forced to sit down.

But no sooner did this man sit down than did another man stand up and spoke out in fury that Usman had given all the high offices to his relatives such as Abdulla Aamir was appointed as the governor of Basra in lieu of Abu Musa Ashari, and Waliad Aquba of Koofa instead of Mughira Shoba; and afterwards Saeed Aas was appointed as the governor of Koofa. The caliph gently replied that he could ascertain the fact from the Medinites that they were not his near relatives, that they bore only a distant relation to him as all the Medinites and the Meccans did to one another and to him as well. He further contended that he had appointed them because of their personal abilities and not because they bore a distant relation to him. And added ultimately that not to appoint really capable persons on such high offices would have been doing injustice to their merits and to the people both on his part; for if the meritless persons were to be appointed the administration of the country would go to the devil and the spirit of a

good government would be ultimately lost. It might be argued that the persons who acted as governors during the good and gracious Government of Hazrat Umar were still alive, and that they further could be given a chance to work in the same capacity, but the people of the young generation must know that "It is the wearer of the shoe who knows where the shoe pinches." The ability of a good administrator is recognized only in the changes he makes in the appointments of high officials in his state.

The readers may note here the truth of what Usman spoke in the last few lines of the previous paragraphs, and putting it in one pan of the balance of their consideration may weigh it with the method, the modern and most civilized governments are using to-day. The modern Governments know how indispensibly valuable it is to make a change in the appointments of higher authorities after some specified period; for they know well enough that if a higher official is allowed to continue longer, he begins to mix with the people in general and takes a keener interest in the public affairs to the people's advantage,

which results subsequently in a desire in him of gaining independence and self-possession of the same country; and this ultimately leads him to plotting against his own masters which finally ends sometimes in his own ruin or sometimes in that of his master's. The viceroy of India and other high officials are called up after every five and three years respectively, and a new man is appointed every time in their place for the same reason.

Usman as a good administrator did the same but the young generation of those days could hardly understand the justification of his actions; and the notorious members of the Saba's party took it as a ground basis for inducing the young men to accept their nefarious words. However, Usman nicely argued with him, and the man had to sit down brazen-facedly. Usman still continued that he was willing to appoint other people provided the country recommended them.

Another man stood up and said that he had given offices to unworthy people, such as Abdulla Aamir was a young man and that he was not to be given the governor's office.

Hazrat Usman replied that Abdulla Aamir was exceptionally noted for his capability, wisdom, intelligence and piety. Only to be young was no defect in him. The Prophet had appointed Usama Zaid as chief at the age of seventeen. A man stood up and accused the caliph of loving his relations immensely. *Hazrat* Usman said in reply that to love one's relations is no sin; that he helped them only out of his personal wealth of which he was entitled to dispose anyway he pleased; but he never helped his relatives out of the government treasury which, he was conscious enough, was not his own, and which he knew full well was the common property of all.

Again a man stood up and objected to his especialising a meadow for his own use. The caliph said that it was due to his ignorance that he raised such an objection. He said that on the occasion he was elected as caliph unanimously by the Moslems, none in Medina had as many camels and goats as he possessed; but on this occasion he had only two camels and none else for his use, which he kept only for riding over to Mecca during

the season of Haj. He never sent them for grazing outside. Of course, the meadow was especially used for the camels attached to the government treasury which was a property of the common Moslems. And this he pleaded was not from his own days but it was especialised for this purpose since long.

Still a man stood up and asked why had he offered his prayers fully at Mina where he ought to have reduced it as required? He said in response that his family stayed at home in Mecca so it was not necessary for him to reduce his prayers to the required length as defined by one of the Islamic rules. In short, such points were raised against Usman in this assembly, and the answers given by the caliph were all entirely satisfactory. The meeting after this dissolved and the people dispersed in silence. On one occasion Umru Aas said to Usman that his treatment to the people was tender and mild beyond limit. It was not the way of Hazrat Umar. During his administration the governors and other officials feared even his servant most from a distance of hundreds of miles. Mildness is a virtue in man, but it ought to be practised only as far

as it keeps your honour straight in the eyes of your people. Umru Aas further suggested that if it were in his knowledge that certain people were trying to create dissentions amongst the Moslems, he should order their execution at once. But Usman only listened to it and observed silence.

Had it been modern days, perhaps the caliph would have accepted the advice given by Umru Aas, and bending his mind to erradicate the very root of this party which existed in the country, he would have come down upon spending the money of the government treasury like water to get the culprits into his hands. Nay—even more—he would have had probably instituted a department and new law framed up for the detection of the crime, for which reason a net-work of the detectives would have been spread all over the country to hunt out the hidden wolves in their respective dens. But such a thing was far away from Usman's nature. He was absolutely pious and his conscience divine. He had the power and still he refrained from using it. Indeed very few people can present a like example of their nature. He was so good at heart that he was

prepared to face death even if he could do anything good to the Moslems by doing so.

In some previous chapters in this book it has been stated that he spent money out of the government treasury, and when the treasurer complained to him, and placed the keys before him, he said "You do not like when I help my relatives? Alright. Leave the keys: we can manage to get another treasurer." This event is cited from the Shia's book, and the narration seems to be so weak in nature when compared with the conduct and character of Usman keeping in view the mischief done against him by the Saba's party, that it becomes quite clear as day that the narration is the coinage of some mischievous man. However, as it has been already stated, the intention of the author is not to offend the feelings of the people whether Sunnite or Shia. His work is only to put down facts as he gets them from different sources and comment on them wherever necessary, leaving it absolutely to his readers to decide how far the events narrated in this book are keeping their touch with the truth itself. The author has, therefore, adopted a course via madia and represented the views of the two

noteworthy sects from their authentic sources in two halves one after another. The first half up to the XV chapter, therefore contains almost all the matter regarding Ali's life and administration from the most reliable books of the Shias' and the latter half onward represents the Sunnites' views on his life, character and administration. Nevertheless references are occasionally made to the Shias' books also, and wherever something noteworthy occurs is immediately picked up by the author at once.

As the author has expressed in the first half of the book, it is true as the events speak for themselves that the people had commenced coining traditions of their own since the administration of Usman. But Usman himself was not responsible for this; for when the Saba's party came in force he had hardly sometime to look to this aspect of the matters which were politically occurring during his reign. Moreover, whatever the traditions were coined by the Saba's agents were told to the younger people, whom they wished to induce to their side, with as much privacy that a report concerning them would have hardly been made to the caliph at his capital which was far

away from the other parts of the country. Our view is supported by the fact already mentioned that when Abdulla Saba reached Koofa from Basra he had misled the people by wrongly commenting on a verse in the Quran, and argued as to why should not the Moslems believe in a second coming of the Prophet as the Christians did in the return of Christ. No report of his wrong interpretations was made to the Governor in charge; nor did the Caliph knew of it at his capital. When his activities in the city were made known to the governor, and he was summoned up into the latter's presence, the governor knew only that his ideas differed from the Moslems in general politically and not religiously. Of course, the governor did suspect him to be a Jew, but he never suspected him to be coining his own traditions and wrongly interpreting the Holy Quran.

At Damascus also he acted similarly as stated, and there his secret had absolutely leaked out. Had Muavia suspected him there to be a Moslem first and then turned to be a non-Moslem later, who after the discard of his belief in Islam had set to spy the Moslem activities in their country, his crime

would have weighed still heavier, which could have been meted only with the capital punishment. But Muavia took him only for a Jew who pretended to be a Moslem and was a spy. And if Muavia were to be convinced that he was a Moslem and not a Jew; and being a Moslem he committed the sin of coining his own traditions, and falsely interpreted the Holy Book, he would have surely punished him with death and reported the matter to the caliph that the Moslems had commenced coining their own traditions which they falsely attributed to the innocent name of the Prophet during his reign.

Neverthless, our readers will get convinced now that our decision about the inception of the coinage of such false traditions is absolutely correct. At this point it shall be advisable to recommend to our readers Mr. S. M. Akhtar's article and preface in this same book, in which he has elaborately discussed how this devilish element in the character of the Moslems has been the soul cause of their breakdown later.

The Events of 35 A. H.

At last the governors who had come along with the caliph from Mecca were all gone one after

another. Muavia was the last of all to go to his province. But prior to his departure from Medina he came to visit Usman, to whom he spoke that he apprehended an attack on him sometime against which he might not be able to defend himself. He, thereupon, suggested to the caliph to accompany him to Syria where all the people were respectful and obedient to Muavia. But Usman replied that he would never wish to renounce the proximity and neighbourhood of the Prophet, Muhammad (May all the choicest blessings of Allah be on his soul). Muavia, then, asked his permission to send a strong force of soldiers for his protection, which would stay at Medina for the same purpose. But Usman said that he never liked to annoy the Medinites who were neighbours of the Prophet. On this Muavia spoke that some treachery would surely be played on him, as he believed that the coming event do cast their shadow before hand. The country's atmosphere was absolutely defiled, and the events occurring bespoke volumes of what the conspirators intended to do. By reading the events of the time Muavia could understand what would be the next move of the

conspirators, and that how would all this finally end. Muavia thereby regretted very much that having rejected his offer the caliph had exposed himself to still greater danger. Usman thereupon spoke responsively that he was willing to accept what Allah wished for him.

Muavia then came to Ali, Talha, and Zuber, and recommended *Hazrat* Usman to them for help whenever it was needed; and then he went away to Syria.

Abdulla Saba had perfected his scheme in Egypt. He had won over Ammar Yasir, and Varqua Rafe also, the two companions of the Prophet, through his oily tongue. But the motive and the real object of his activities none knew except himself. Apparently he had used the love for Ali and his family for tearing the strength of the Moslems to pieces. Most of the simple Arabs from every centre had agreed to his views and accepted to work for him as they were directed. Accordingly at the instigation and will of Abdulla Saba they had prepared themselves for the forthcoming enterprise of murdering Usman. At every place every class of people

were agreed either to the deposition or decapitation of Usman, but none of them agreed with others as to which man was to be chosen as next caliph after him. A huge difference of opinion was prevailing amongst them. Some spoke that Ali was the right man to be chosen as caliph, and others offered the names of Talha and Zuber.

Since Abdulla Saba had no sympathy for Islam, and since he found a difference of opinion amongst the Moslems, he gave up his ground of love and sympathy for Ali on this occasion, and allowed the people to act as they desired after his object in view was gained, which was nothing else than to get *Hazrat* Usman deposed or murdered.

The Departure of mischievous caravans.

At first one thousand people started from Egypt declaring that they were going to offer their pilgrimage at Mecca. This caravan contained Abdul Rahman Adis, Kanana Basharleni, Saudan Hamran, and the head of this caravan was Ghafuki Harabaki. It was designed by Abdulla Saba that all of them should not start from Egypt at once, as it would have aroused suspicion. Rather be

suggested that batches of four and five persons were to start one after another, who were to meet somewhere onward after a few miles from Cairo, and form a big caravan. And it was exactly done as directed. Another big caravan consisting of one thousand people started under the leadership of Malik Ashtar just in the similar manner as that starting from Egypt. This second caravan contained Zaid Safwan Abdi, Zayad An-Nazar Haarsi, and Abdulla Asm Aameri. Similarly a third caravan under Harqus Zuber Saadi started from Basra, in which were Hakim Jabla Abadi, Bashir Sharih Qaisi and others. All these caravans started in the month of Shavval (an Arabic month), 35 A. H. from their respective places, and all of them declared that they were going to offer their pilgrimage. How tragically it shows that all of them had previously agreed to either depose or kill Usman. All these caravans started from three different directions and met together on one spot previously agreed by them. They then started to Medina together for executing their blackest project they had ever schemed in their minds. They were this time determined to dethrone or kill Usman. When only three stations more remained to Medina, the rebels

split up into three parties once more. Those who desired to see Talha as their caliph stopped at Zokhashb, and those who wished that Zuber Awam ought to be their caliph encamped at Aawas. But those, who sided with Ali and considered him to be the right man for the caliphate, chose quite another spot for their camping. The place where they encamped was called Dawilmarva. The supporters of Talha consisted of a good many Basra people, and the majority of Koofites was in favour of Zuber. Whereas Egyptians wanted Ali to be chosen as Caliph. Zayad An-Nazar and Abdulla Al-Asm advised the rebels not to be hasty, and that they had better stay there for sometime until they had gone to Medina and discovered the intentions of the Medinites; for they had learned from some reliable sources that the Medinites too were prepared to fight for the same cause and stand by their side in the affray which might take place in the event of a prolonged discussion with the Caliph. They further added that also they had learnt from certain different sources that the Medinites were prepared for the defensive against them, and that if such were to be the case, the rebels would not be able to do anything particular.

All the rebels having listened to their speech were subsequently silent, and the two thereafter departed and entered into Medina. Both of them visited Ali, Talha, Zuber, and the revered wives of the Prophet, and related the purpose of their coming to them. But they all reproached them for their evil intentions, and ordered them to go back as they had come.

At this point here the thing which is worthy of our mention is that the agents of Abdulla Saba at Medina had sent many a letter to Koofa, Egypt and Basra on behalf of Ali, Talha, Zuber, and the wives of the Prophet in which they induced the people to dismiss Usman from his responsible office, as he was no more capable of discharging his duties well to the perfect staisfaction of his people. In these same letters the fourth approaching season was fixed for the accomplishment of this important task as they considered it to be. Now this was one of the most important and immediate causes that made the people go mad with a bubbling zeal for their beloved heroes whom they so much wished to see as their chief. This haste in them was the effect caused by the appeal made to them in those

letters, which later showed itself in the form of their quick preparations and secret departure from the above stated three different places to battle against the authority of Usman. They had come over therefore, with a determined will to cause disturbance and bloodshed in every possible way in the sacred streets of Medina which was enshrined on earth and enshrined in hearts of the living beings by the eternal abode of their own religion's founder, the Holy Prophet of Arabia. Medina! where the non-Moslems could have no power to get in, Medina! which was absolutely rendered invincible during the days of the Prophet — that Medina was going to lay her proud head down before the people of her own, who professed to be her lovers because it bosomed the sacred body of the Prophet, and yet they had come as her enemies to defile her earth with the blood of one of her own residents.

The rebels had the courage to perform this action because they thought that all of the influential and important people in Medina were at their back to support them; and that whatever they had come to do would be done in accordance with their own desire. In

Medina when everybody declared their coming as unworthy, and that no support was promised from them to the rebels, Zayad An-Nazar and Abdulla Al-Asm based those people's supposed opposition on their prudence and foresight. And thereby at their return they gathered the representatives of all the rebels and convinced them of the Medinites' attitude in their favour. They further proposed that it were better if the Egyptian, Basra and Koofa chiefs had seen Ali, Talha and Zuber respectively. Accordingly they went to the three persons as suggested separately, and said that they in no way were pleased with the administration of Usman, and that they wished to pledge their faith to them for the caliphate. But none of them complied with their request, and everyone retained his refusal to the last. When the leaders of the rebels were convinced that these three persons could not be moved absolutely, the Egyptian ones spoke in resentment that they would not return until they had Abdulla Saad, the governor of Egypt, dismissed from his office, as in their opinion he was cruel.

When Ali and other venerable persons of the city found the urge and the courage of

rebel leaders as such, they went over to *Hazrat* Usman instantly and advised him to avert the impending calamity by complying with the request of those abnoxious brutes. Usman then asked as to who should be appointed as the governor of Egypt. Ali and others named Muhammad Abubakr. Muhammad Abubakr was since long a supporter of Ali and already won over by the Saba's agents. In short *Hazrat* Usman transferred the governorship of Egypt to Muhammad Abubakr by a written order, and Ali requested the rebel leaders to return. Talha and Zuber also requested the people likewise, and advised them not to rebel against the authority of Usman owing to certain misconceptions which were by some mischievous people spread all over the country against him.

But with all this, after the third or the fourth day to this event the rebels were seen entering the city with their Islamic slogan "Allahu Akbar." They broke their word and entered the city in their full number, and surrounding the house of Usman demanded from him that he should submit himself to

them. When Ali observed this, he immediately came over and talked to their leaders. He spoke to them indignantly and accused them of their breach of promise. He demanded from them an explanation as to why they returned to Medina once more when they had gone away from there with a promise to go back in peace. The leaders of the rebels answered that the caliph had sent a letter to Abdulla Saad asking him to kill them when they reached there. They caught the letter in their way and came back to Medina with it. Along with them the Egyptians and the Koofites also were back in order to participate in the grief of their brethren. Ali spoke then in a furry that he could swear by the name of Allah that it was a plot which those people had hatched against the reigning caliph who was absolutely innocent he could warrant. The rebels said that whatever it were as he considered, yet in their opinion the murder of the Caliph was absolutely necessary, and that they wished Ali to help them in their devilish design. *Hazrat* Ail replied wildly that how he could help them when he knew fully that they were utterly in the wrong. The leaders thereupon asked him as to why he

had written them for the same then, and why had he appealed to them for the dethronement of Usman. Ali blurted out on it that he had never written to them what to talk of making an appeal, and that it was a down-right lie they spoke.

When the leaders learnt this from his tongue they began to see in the faces of one another in surprise. Ali after this went away to Ahjaarut Zaid, a place outside Medina, and the rebels commenced to malign *Hazrat* Usman in every respect. The rebels hitherto used to offer their prayers behind the caliph, but now they gave up offering their prayers behind him, and also they forced others to follow suit in this respect. *Hazrat* Usman noticed it, but it was too late when he realised the fact that the whole city abounded with the rebels who were thirsty like wolves of his blood. He wrote letters to the governors of various provinces, and requested them for help. Accordingly the good-natured people and the companions of the Prophet hurried men to Medina to support the Caliph at the hour of need. Muavia sent Habib Muslima Fehri from Damascus, Abdulla Saad

sent Muavia Khadij from Egypt, and the Governor of Koofa sent Qaqa Umru from Koofa at the head of an auxiliary force to Medina. An army was sent from Basra also likewise for help and support to the Caliph.

Since in those days the means of communications were not as easy and speedy, the letters of *Hazrat* Usman to his governors and the subsequent support therefrom must have taken much time to reach their respective destinations ; because none of them reached Medina before the murder of the caliph. They all heard of the slaughter of the caliph in their way, and returned to their respective provinces from the spot where they got this news. For thirty full days during the seige of his house, *Hazrat* Usman kept coming to the mosque outside in order to lead the Moslems in prayers; but after this period the rebels did not permit him to come out and prevented water from going in. However Usman tried to convince the rebels that he had not written the letter they declared to have caught in their way; but they were not moved. He again asked them to reproduce some substantial evidence against it, but his

words fell inefectually on the ears of the refractory rebels. The Caliph pleaded that he was innocent, that he was ready to swear that he did not know as to who had written it; but the rebels had as though lapsed into such a refractory attitude that they would not listen to his pleadings at all. It was the time when a reign of terror prevailed all over the city, and "No Rule," "No Order" was the order of the day. When the rebels stopped water to him, the caliph had to suffer a great deal. But he got water somehow through his neighbours. The caliph appointed Abu Ayub Ansari as the man to lead the Moslems in prayers in his absence; but after a few days the leader of the rebels, Ghafaqui the son of Harab Aki, himself commenced leading the Moslems in prayers.

As in Egypt Muhammad Abubakr was propagating against Usman, Muhammad Hazifa was also busy in a similar action. When a caravan started from Egypt under Abdur Rahman Aadil, Muhammad Abubakr joined it and returned to Medina. But Muhammad Hazifa remained in Egypt till Abdulla Saad started with a force from there to help the

Caliph. When Abdulla Saad reached Ramla, he learnt that Muhammad Hazifa had declared himself to be the governor of Egypt. Abdulla Saad therefore immediately returned; and when he was only in Palestine on his way back to Egypt, he learnt the news of Usman's murder. All the historians agree that the period of seige of the house of Usman covered about forty days. During this period Ali came several times to *Hazrat* Usman, and also attempted to bring the rebels to their normality by continued exhortations and requests to the rebels to go back home as it would have been good for all. It was not only Ali but other noteworthy people of the city too, who were ever and anon visiting Usman and trying to pacify the mob outside. But Merwan-Al-Hakam, who was cousin to Usman and serving him as his clerk, always poked his nose in the matter and used some insulting tongue too for all the venerable persons in the city, which made at this moment the Medinites also feel against the caliph. On various occasions Usman improved conversation with his visitors by slowly silencing his own cousin, and tried to bridge over the differences caused by him. But the conduct of Merwan

grew more intolerable day by day. Since we are going to speak of the murder of Usman as to show what power wielded the Saba's party which later grew a pest to Ali and his followers during his caliphate, we shall have to speak of Merwan also in order to show a clear ground to our readers to understand as to how the Usman murder case came to an occurrence. We shall therefore speak of Merwan in a new paragraph as briefly as possible.

Merwan-Al-Hakam

The Prophet had exiled Merwan and his father from Medina during his own days owing to their misconduct; and Abubakr and Umar also did not let them come back into the city. But when Usman was installed as caliph, he called him back to Medina and considered it necessary as to oblige him due to his relationship with him. Since the Prophet has asked his followers to oblige their relations by offering them their prompt help whenever those relations needed it. *Hazrat* Usman cannot be accused on this ground of calling him back. Besides Merwan was a Muslim, although he possessed certain traits of misconduct in him.

It was considered by *Hazrat* Usman that his many years exile must have worn out his misconduct till then. He could not therefore be allowed to live as a deportee throughout his life. Many an example has occurred during the Prophet's days even, that the people were exiled and called back when it was considered that the evil in them had entirely vanished. Nor was anything of his misconduct heard later after the death of the Prophet which could particularly rivet our attention. Usman had therefore rightly considered that the occasion had approached in order that, acting upon the Prophet's Hadith, he could bring Merwan under his obligation. But alas! he did not know that the evil in human nature very often recurred whenever it got a suitable chance.

Usman appointed him as the head of his clerks with the result that he soon after acquired confidence in the caliph, and occasionally succeeded through his tricks to get orders issued from the caliph's office against certain companions of the Prophet. Most of the respectable citizens in Medina were therefore angry with Merwan who through his nefarious

attempts had tried to cause a gulf between them and the caliph. Usman was a respectful and mild tempered man, which fact helped Merwan a great deal for the execution of his evil designs. During the mentioned forty-day siege and disorder in the city, the Medinites having joined the rebels many a time demanded Mervan's person from Usman, and if Usman had submitted him to the rebels, it is guessed that this rise against the caliph would have gradually subsided. But Usman hesitated to deliver him into their hands because he feared that they would kill him at once. And Usman did not like that he himself should be the cause of his murder. When the rebels raged still further, and it was understood that they were about to enter the house of Usman by forcing their way through the closed doors, and that their intention was nothing else than to kill him, Ali, Talha and Zuber sent their sons armed cap-a-pie to post themselves at the entrance and prevent the rebels from entering inside. The rebels had to stop because they feared that if Hasan, Husain and the sons of Talha and Zuber were hurt the whole of the Hasham tribe would fall upon them like vultures and they

would not be able to defend themselves. Besides they were anxious that Usman had written to his governors of every province for help and if the forces to support the caliph came over from them in time they would never be able to attain their end for which they had so much striven so far. They therefore began to make immediate plans for the murder of Usman. And when the rebels found that almost every way to enter the house of Usman was blocked, they forced their way through a neighbouring house, and jumping from rightover an adjoining wall, they came down within the inside of the caliph's house.

The Murder of Usman.

When the Egyptian rebels came once more to Medina in order to show that letter which was alleged to have been written by Usman to his Egyptian governor ordering him to kill the rebels when they reached there, and of which Usman swore he knew nothing, Abdur Rahman Aadis, who was one of the leaders of the rebels said that whether he had profanely sworn or truely he was quite undeserving to be allowed to continue his caliph's office; for if he had spoken a lie, a liar ought not to be the

Moslems'. caliph, and if he had spoken the truth, the Moslems did not want to have such a weak caliph, without whose knowledge and permission the people could send orders on his behalf. Abdur Rahman further suggested that the best thing for him would be on this occasion to abdicate. But Usman said in reply that he himself could not do so, as it was not he who desired caliphship, but it was the intention of Allah and his people both that he was unanimously elected as the Moslems' caliph.

After this the rebels were still harsh in their behaviour towards the caliph. When they stopped water, and Usman had to suffer a great deal, he once came over upon the roof of his house and addressing the people he enumerated before them his own rights which he by virtue of his own good actions during the Prophet's days possessed. Further he reminded the rebels that he was one of those Moslems who were the first and the foremost to accept Islam. This speech had some effect over the rebels, and most of them were perceived to be repenting for their action. But it was Malik Ashtar on this occasion

who realising that rebels were about to lose faith in their leaders came forward, and collecting such people at a centre said to the rebels that whatever Usman spoke was only a net to catch them in, so that he should get away unpunished from them. Accordingly the people were once more induced to stand in opposition to Usman.

When the rebels were certain that the soldiers would come from the Islamic provinces to defend the caliph against them, they were hard-determined to slay Usman prior to their approach. Meantime Ayesha, the Prophet's wife resolved to go to Mecca for offering her that year's pilgrimage. She requested her own brother, Muhammad Abubakr to accompany her. But Muhammad Abubakr refused to go with her; as believing Usman to be in fault he was intriguing with the rebels. At this Hanzala, who was the writer of the revelations (Vahi) when the Prophet was alive, said to Muhammad Abubakr that it was not a good thing on his part to intrigue with the rebels, and refuse to go with the lady, Aayesha, his own sister, who excelled in honour and respect almost all the Moslems on earth being the

Prophet's most beloved and obedient wife. Muhammad Abubakr did not reply to it and Hanzala went away to Koofa. Talha and Zuber had closed their doors and did not come out of their houses; nor did they permit anybody to see them. The other companions of the Prophet too had done the same with the exception of the sons of Ali, Abdulla Zuber, Muhammad Talha and Saeed Aas, who fought with the rebels with a bulldog courage and beat them back to their stand, from where they were never allowed to force their way through the doors inside.

But Usman implored them in the name of God not to fight for his sake with the Moslems who through their sheer ignorance had risen against his authority. The son of Abbas also was fighting for the caliph, but Usman urged him to go to Mecca and offer his pilgrimage there as this was a more important task than that of saving the caliph's life. The son of Abbas persisted in remaining there, but the caliph's repeated urge brought him to the submission of his will and he set out to Mecca accordingly.

The rebels set the doors on fire and came inside the house, but the above mentioned men once more beat them back and dragged them outside. On this occasion Usman was reading the Holy Quran. And when he reached the following verse. Arabic:—"Al-Lazina Qala Lahumunnas Annannasa Qad Jamaoo Lakum Fakhshauuhum Fazadahum Imaanan Wa Qualoo Hasbunal-Laah Wa Nemal Vakil. (Trans: And they are those people, whom some people have informed that their enemies have gathered people in multitudes to fight with them; and requested them to fear their enemies and to be ever on their guard. But their faith on such information has grown still firm and they say "God is enough for us to help, and He is our Best Redeemer), he addressed the people present before him and said that he had given a word to the Prophet, and that he was going to keep it until he was alive. He exhorted the people not to fight with the rebels, and asked Hasan the son of Ali to return to his father. But Hasan would not go and kept on fighting against the rebels at the door.

Mughira Al-Akhuma could not put up with all this any more; and with certain people of his own he jumped amidst the rebels and was killed afighting. Similarly Abu Huraira fell upon the rebels like a wild beast crying to them indignantly "O, Ye people! what has become of you, that I invite you to your spiritual salvation, and you invite me towards the eternal fire." When Usman knew of it, he entreated Abu Huraira to return and stop fighting. Meanwhile Abdulla Salam appeared on the scene, and attempted to make the rebels realise of their folly; but instead of doing anything good, his advice added fuel to the wild fire of the rebels, and the latter even went to the length of fighting with him too. Whatever the inmates were there in the house of Usman, they were either on the roof to observe the attempts and the movements of the rebels, or they were at the doors to repulse the progress of the enemies.

Only Usman and his wife Naila, the daughter of Farafza, were inside the house, when the rebels once succeeded to come within the house unperceived from over a

wall which separated a neighbour's house from that of Usman's. Muhammad Abubakr was the first man to approach Usman, who having grabbed Usman's beard said "You long bearded man; I wished God had scandalized your name." *Hazrat* Usman said that he was not "Long bearded" but he was Usman the caliph of the Moslems. Muhammad Abubakr said that he was still greedy of caliphship in such an old age. Usman said that if his father had been alive, he would have respected his old age much, and that he would have never grabbed his beard like this. Muhammad Abubakr felt ashamed at this, and having released his grip he immediately returned.

So after the return of Muhammad Abubakr a band of rebels came down from over the same wall, consisting of Abdur Rahman Adis, Kanana Bashir, Umar Hamq, Amir Hanabi, Saudan Hamran Ghafaqi. Kanana Bashir was the man, who as soon as approached Usman struck him with his sword. His wife, Naila, at once streatched her hand to prevent the stroke, but her fingers were cut off. The second stroke from his sword

killed the caliph. That moment Usman was busy in reading the Quran. The Scripture was open, and the Caliph's blood fell on the following verse. Arabic:—"Fasyak Fee Kahumallahu Wa Huwas Samiul-Alim." Umar Hamq inflicted nine wounds on him with his spears, and Umar Dabi struck him with his foot-gear which broke the caliph's ribs.

Within the house prevailed the devil's reign, but none on the roof and outside at the door knew as yet what had happened inside. When *Hazrat* Usman's wife, Naila, shouted hoarsely to the people, they at once descended and came in from the roof and outside. The rebels by this time had done their work and gone away. Some of them only were killed by the slaves of *Hazrat* Usman. No one was needed now to remain outside at the door, nor was safety needed of anybody. The rebels forced their way in from all around and plundered everything inside the house. Even they carried clothes with them which were worn by the caliph and his wife. When the news of the caliph's murder spread, the whole of the city was struck with lightning. At first none believed in it, but by and by

the people had to accept it for the truth. This incident occurred on the 10th of Zilhaj (the twelfth Arabic lunar month.) The rebels attempted to prevent the people from reading the burial prayers on the caliph's coffin; but Ali instantly came over to prevent them from doing so.

Cutting short here the events that occurred so dramatically during the administration of Usman owing to the mischief done by Abdulla Saba and his party, we shall speak now in a new chapter as to how the third caliphate served as a prologue to the drama which was going to be played later during the administration of Ali.

CHAPTER XVII.

IT has been most clearly and elaborately stated in the previous chapter how the infamous activities of the notorious Abdulla Saba brought the administration of *Hazrat* Usman to an abrupt end. An elaborate work indeed, but it is just to help our readers' mind to keep a vivid picture of the prefatorial occurrences which were the main cause of the disintegrity and the infirmity of Ali's government.

When on the third day of his caliphate, the new caliph issued a mandate ordering the strangers to evaquate the city at once and go back to their respective places, the rebels presented a downright refusal to act in accordance with his order. This was one of the most inauspicious things of Ali's caliphate that the people who professed to be his lovers and elected him as the caliph of all the Moslems, challenged his order. After this Talha and Zuber presented themselves in the new caliph's presence and requested him to permit

them to go to Basra and Koofa respectively, as the people there had much faith in these people, and therefore they would be able to induce them to accept the authority of the new caliph. But Ali doubted their words and did not allow them to go out of Medina.

The reasonable counsel of Mughira and the son of Abbas.

The third and the fourth days of his caliphate were engaged in dictating the dismissal orders for all those governors who were appointed by Usman during his regime. Next he appointed new governors in their stead. When Mughira Shoba heard of it, he immediately hastened to Ali and said that his preventive order for Talha and Zuber as not to go from Medina would be considered by all the Qureshites as a challenge to them and that they would take his caliphate as a cause of trouble rather than comfort to themselves. And the result would be that he would lose sympathy from the Qureshites for himself. Mughira Shoba was a great statesman and very circumspective in political matters. He was a near relative of Ali too. He, therefore, advised Ali out of his good heart that his haste in dismissing the

governors appointed by Usman would not produce a good effect on the people. The most suitable thing that he could do was to allow the governors to continue their office, but to demand from them allegiance to himself; and that there was yet time that he could send for his newly appointed gorvernors who were out on their way to the provinces, whose governments they were entrusted with by the new caliph, and get them returned.

But Ali refused to accept the advice of Mughira Shoba. The next day, when Abdulla Abbas, the cousin of Mughira, was also present in Ali's court, Mughira Shoba came up once more but advised Ali quite otherwise than what he had done the day before. Thereupon in his cousin's absence Abdulla Abbas said to Ali that the day previous Mughira had advised him, but the next day he only deceived him by advising him wrongly. Ali asked then his opinion and requested his advice as to what he should do. Abdulla Abbas replied that the best thing for him would have been that he had gone away to Mecca a little prior to the occasion when Usman was murdered. But now the only

thing better for him was to let the governors of Usman continue their office until his government was firmly established. And if he made haste in appointing the new governors while discharging the old ones, he would lose faith in Omaiyaids, with the result that the Omaiyaids would deceive the people by telling them that they would take revenge on the murderers of Usman, and the people would join their party, which finally would result in the weakening and disintegrity of his own government.

Having listened to this Ali said that he could straighten Muavia, the chief of the Omaiyaids, with his sword, and that he would never spare mercy for him in regard to this matter. Abdulla Abbas said that although there was no doubt in his courage and bravery, yet as the Prophet himself once said that it is never certain to precalculate as to which side will win when two parties are fighting together against each other, it could not be said assuredly if he would really win against Muavia. He further said that if he were willing he would tell him one such a plan, that all the plans of the Omaiyaids

would fail. Ali spoke that his nature and habits were quite dissimilar to those of his and Muavia's. Abdulla Abbas thereupon offered that so far his opinion went it would be better for Ali to go to Yanboo with all of his property, and get himself closed up in the fortress there, so that when the Arabs would wear out with fatigue, they would find no other man better than himself. And if he rose with the murderers of Usman, the people would blame him too for his blood.

Ali replied to this that he did not consider it to be advisable on his part to act on his advice, rather Abdulla Abbas should act according to his instructions. Therewith Abdulla Abbas succumbed to the caliph's will and spoke that it was surely better for him to obey his word. Ali thereupon disclosed his intention that he wished to appoint him as the governor of Syria in place of Muavia. Abdulla Abbas said that Muavia was closely related to Usman and that he himself was closely related to the new caliph. So when he entered the borders of Syria it was possible that Muavia might get him killed. The best thing in such a case was to correspond with Muavia and get his pledge first. But Ali

refused to agree to such a thing, with the result that Mughira Shoba went away to Mecca in anger as he found that Ali would not accept the pieces of advice sanely proffered by him and his cousin, Abdulla Abbas.

The Dismissal and the appointments of the Governors.

Ali appointed Usman Hanief, Ammar Shahab, Abdulla Abbas, Quais Saad, and Sohil Hanief, as the governors of Basra, Koofa, Yeman, Egypt and Syria.

When Usman Hanief reached Basra some of the people accepted him for their governor but the rest said that they would observe silence for the present and follow the conduct of Medinites, whatever it were later. Ammar Shahab was sent to Koofa. He was still in his way when Talha Khoyald met him and urged him to return from there, saying that the Koofites were never likely to have a change in their governor, and that they would never accept anybody else than Abu Musa. He further spoke that if he did not agree to his proposal, he would kill him there on the spot. When Ammar heard this, there was no other way left for him than yielding to his suggestion and coming back to Medina.

Abdulla Abbas could conveniently get the government of Yaman transferred to himself; so could Quais Saad in Egypt. But in the latter's case some of the Egyptians observed silence and pleaded that unless their brethren had returned from Medina, they could not do anything in this respect. Sohil Hanief was also returned by certain people who spoke to him that if he was appointed as the governor of Syria by somebody other than Usman it was advisable for him to return immediately as no man from Syria would accept his authority. Jarir Abdulla Bajali, who was the Governor of Hamdan during the days of Usman, was called up by Ali to Medina, who obeyed the new caliph's orders and returned as immediately as possible.

Ali sent a letter to Abu Musa Ashari through Maabad Aslami, in reply to which Abu Musa wrote that the Koofites had pledged to the new caliph at his hand, some willingly and some unwillingly. Another letter through Jarir Abdulla and Sabra was sent to Muavia at Damascus from where no reply came for three months. Muavia retained the courier for several months and sent a sealed

letter to Ali through his own man, Qabisa Abasi, returning at the same time Jarir Abdulla along with him. The two couriers along with the letter stated above approached Medina in the month of Rabiul Awwal 36 A. H. When the letter was presented to Ali and torn open no letter came out from within, which roused Ali to a rage. But the courier pleaded that he was only a letter bearer and safety was his right. Ali said that safety was granted to him as he knew that it was no fault of him. The courier further explained that the whole of Syria would never pledge at Ali's hand as he had himself witnessed the mournings of sixty thousand Syrians at the blood-stained shirt of Usman. That shirt enraged the people every moment as it was publicly exhibited in the biggest mosque at Damascus. Ali then regretted that the people there were up against him for no reason, as he himself never participated with the murderers in their notorious dealing. Muavia's courier returned after this. The rebels and the members of the Saba's party abused him and were on the point of thrashing him when some of the Medinites intervened and rescued him from their wild

conduct. The rebels blamed Jarir Abdulla also for intriguing with Muavia as he had stayed at Damascus long and could not return at once. When Muavia learnt of such a treatment to Jarir he at once sent for him and called him up to Damascus with an inducing conduct.

Mobilisation against Syria.

When the Medinites knew of inter-correspondence between Muavia and Ali, and the severity of their relation, they commenced to apprehend another big war between the Moslems themselves. Accordingly the Medinites sent Zayad Hantala Tamin to discover as to what were Ali's intentions in regard to the forthcoming battle which threatened the Moslems' safety on that occasion. Ali made an appeal to the Medinites for military preparation and said that war had grown to be inevitable for them. When the citizens of Medina were convinced of *Hazrat* Ali's invasion in Syria, Talha and Zuber came to the Caliph for taking his permission so that they could go to Mecca. *Hazrat* Ali also considered it to be cruel and unreasonable to detain them and restrict their movements only to the

Medina city. He therefore allowed them to go, making a proclamation later that the people should prepare themselves for the intended invasion in Syria.

Next he wrote letters to his newly appointed governors urging them to collect as much army and force along with the military equippage as possible, and send it to the caliph's capital as soon as convenient. Most of the Medinites prompted their services in response to the appeal made to them by the caliph, who whereafter appointed Qasam Abbas as the man in charge to look after the city in his stead. He next gave over the military standard to his own son Muhammad Hanief, and appointed Abdulla Abbas in charge of the right flank; while Umru Abu Salma was given the charge of the left flank, and Abu Lyla Jarrah and Abu Ubaida Jarrah were entrusted with the centre. Care was taken that none of the rebels, most of whom were still present in Medina, was appointed as an officer in charge of the army. But the army was hardly organised and the responsible posts distributed, when an intelligence was received that the people from

Mecca were making preparations against Ali. The invasion in Syria was therefore procrastinated to some other date.

Ayesha's preparations at Mecca.

As it has been stated, Ayesha, the beloved wife of the Prophet, was returning from Mecca, after having offered her pilgrimage. When she learned the news of Usman's murder at Saraf, she went back immediately to Mecca again. She also learnt that most of the people had pledged at the hands of Ali and accepted him for their new caliph. On her arrival at Mecca her camel was encircled by the Meccans and she was questioned by the masses present around her as to why she returned there again. She said that Usman was killed for no fault of his own, and that she was prepared to revenge his death on his murderers. She further explained that it was the strangers and some slaves from Medina who opposed the authority of Usman on the ground that he had appointed quite young men on the responsible posts. She debated that it was no fault as his predecessors also had done the same. When these rebels could not offer

a sane argument in support of their conviction, they prepared themselves to breed contempt and practise treachery against him. They shed that blood which God had forbidden; and they rendered that place a slaughter house which God had assigned to his own dearest prophet for his eternal abode; and they killed in that month during which Moslems are forbidden by religion to fight and kill. She lastly added that Usman had absolutely convinced the people of his innocence in various meetings, at public masses; and that there remained nothing on his part which could still dissatisfy them.

Abdulla Aamir Hazaormi was the Governor of Mecca since the days of Usman. When he listened to the speech delivered by lady Ayesha, he declared that he was the first man who would revenge Usman's blood on his murderers. All the Omaiyaids, present there, also shouted at this to him that they were his supporters in this respect. Saeed Aas and Valid Uqba were also amongst them. Abdulla Aamir and Yuli Mina had come from Basra and Yeman, respectively, being dismissed from their offices by Ali, and had

brought with them six hundred camels and six hundred thousand dinners. These altogether commenced to devise a plan for bringing the murderers of Usman to justice.

When Talha and Zuber reached Mecca, they were consulted by lady Ayesha and others; and both of them showed their willingness to join Ayesha in her attempt to wage war on the mischievous rebels and the notorious murderers. All the Meccans were entirely obedient to the word of Ayesha; and Abdulla Aamir, Yuli Mina, Talha and Zuber were supposed to be the men of considerable reason and understanding in her army. At first some one advised that they would better go to Syria. But Abdulla Aamir said that Muavia was there and he was sufficiently capable to manage his country well. He said further that according to his notion it would be better if they all went to Basra where he had a considerable number of friends and where he had lived as a governor for several successive years. He knew of the people there more than anybody else did, and he felt assured that the "Basrite's" inclination

was a great deal towards Talha. He finally assured lady Ayesha and others that she would succeed in her attempt considerably and that a big province with a big force would come to her hand without fight.

Somebody after this suggested that it were better if they remained at Mecca and prepared themselves to fight against any one who attacked them there. But Abdulla Aamir replied although they had succeeded to convert the Meccans to their own mind, and to exact from them a fair promise of support at the hour of need, yet they had not the strength of defending themselves against the Medinites if they ever happened to attack them. He further argued that his proposal was most suitable to adopt that occasion, and again reassured them all that with the Basrites they would doubtlessly be able to defend themselves against any emergency whatever, and demand justice from the people in respect to the murder of Usman.

In short they all agreed on this proposal and began to prepare for their departure to Basra.

Ayesha's departure.

Abdulla Aamir and Yuli Mina had proclaimed in that city a little prior to their departure that Ayesha, Talha, and Zuber were going to Basra, and if anybody, who was a lover of Islam, considered to take revenge for Usman to be justifiable, he should join them without delay. He would be provided with the necessary outfit for the journey at hand. In a word about one thousand and five hundred people had gathered only at Mecca under the standard of Ayesha. Exactly at the moment of departure Merwan and Saeed Aas arrived at Mecca and joined these people. When this force had hardly gone afar from the city, people from the suburbs and villages commenced to pour in multitudes and join it, with the result that the number of people reached three thousand. Ummefazl Hars, the mother of Abdulla Abbas, was also present in this army. She sent a man from Jahnia tribe, called Zufar, with a letter to Ali informing him of all what the Meccans had intended against him.

As stated above our readers should not forget that Merwan-Al-Hakam is also present

with these people who have risen against Ali under the plea of taking revenge on the murderers of Usman. This Merwan-Al-Hakam is the same man who through his own unworthy conduct made Usman a target for the criticism and insults issuing from the refractory people amongst the Moslems; and he is the same man who was expelled from Medina by the prophet on speaking certain lie. It is he who was the sole cause of the murder of Usman; and here too according to his mischievous nature he could not keep himself away from producing faction amongst the Moslems in Ayesha's force. After their departure from Mecca when occasion for the first and immediate prayers arrived Merwan called out "Azan", and then came up to Talha and Zuber to ask them as to who should be given the lead in prayers when all the Moslems assembled for the same. Talha and Zuber paused for a while. Then the son of Zuber spoke out that the leadership in this case should be given to his own father. Upon this the son of Talha said "No, to my father." When Ayesha learnt it, she at once sent for Merwan and censured him considerably for such a conduct. She then

appointed her own nephew, Abdulla Zuber as the leader in prayers for the occasion.

Hawab

When a few stations more of their journey they had passed, Merwan asked Talha and Zuber that if they were victorious whom will they choose as their caliph. They replied that out of them both whosoever was chosen by the people would be the caliph of all the Moslems. Saeed Aas on it reproached them both and said that they had come forth to revenge Usman's blood and not to talk of such things. He further suggested that the Caliph's seat should be given over to *Hazrat* Usman's son. But Talha and Zuber said in return that they could never agree to such a proposal as to transfer the yoke of a responsible office to an inexperienced young boy. Saeed Aas resented it very much, and having spoken that if they could not agree with him he could remain in their company no more, he left them all immediately on the spot and went away. Soon after Abdulla Khalid, Aseed and Mushira Shoba too followed suit along with many other people from the Saquif tribe. Now Talha and Zuber remained

who started with the rest of the people and advanced further, until they reached the "Wahab Spring." Here some dogs were seen barking at them. When lady Ayesha was informed of the name of the place, she was stunned to senselessness. When she recovered after a while, she at once requested the people to return. She said that the Prophet had informed her that once dogs would bark at one of his wives at the Spring of Wahab when she would be wrongly siding with the people on certain misunderstandings of her own. But as the people found Ayesha wavering from the path she had adopted for herself, they lied that it was wrongly understood that the place was Wahab where they had struck upon perchance. They said that in fact it was quite another place and for that reason they gave her quite a false name. But Ayesha totally refused to take a hand in the fight. Whereupon the crowd convinced her that they were only going to Basra which was very near and that they were not going to fight. However with great difficulty she consented to proceed further along with them. To exact a consent from her for further advance took about

twenty-four hours, and the people were thrown into confusion by a news that Ali with all the haste had approached them. The people commenced to run away with the result that a hasty departure was soon struck.

When this force reached Basra, lady Ayesha sent Abdulla Aamir towards the Basrites, who were duly informed by him of her arrival there. Usman Hanief was the then governor there, who, having learnt the news, sent certain worthy people to her in order to ascertain why she had come up there. When lady Ayesha was questioned about her coming, she said that as she was informed that the murder of Usman, which was a most notorious act of certain miscreants in Arabia, had produced certain misunderstandings amongst the Moslems, she had offered her services to remove them as far as it was possible for her, so that the Moslems' progress in the world, unimpeded hitherto, should continue itself without a further hindrance.

But when the same people went to Talha and Zuber and questioned them about the

same, they blurted out that they had risen to revenge Usman's murder on his murderers, for which they had come to the Basrites in order to get their support. When they were next questioned about their pledge, they said that they had done so on a condition that *Hazrat* Ali should bring the murderers of *Hazrat* Usman to justice. Since he failed to fulfil that condition their pledge at Alis' hand was nullified by itself. Usman Hanief was later informed of all this when these people returned to him. He regretted very much that Talha and Zuber's views were such. He then thought it advisable to keep silent until Ali approached him. The same was he advised by the chief citizens of Basra too with whom he held a consultation meeting for such concerning this matter. The governor further convened a big meeting of the Basrites to whom he spoke that it was discovered at length that Talha and Zuber along with lady Ayesha had not come to them for shelter, that they had come to fight with the murderers of Usman. He next appealed to his city people that since the Basrites were not the murderers of Usman, it was their bounden duty to check Talha and Zuber in their way and

not to allow them to enter the city until Ali had approached there. But Asaad Sari Saadi said that in fact Talha and Zuber had come to them in order to secure their help. Upon this the crowd commenced stoning a man, called Qais, from Koofa through whom the appeal was made to them. The meeting abruptly broke, and the governor knew eventually that at Basra too the supporters of Talha and Zuber were present.

When lady Ayesha had come up as far as Murid, Usman Hanief also came up along with his force from Basra to oppose her. The right and the left flanks of Ayesha's army were entrusted to Talha and Zuber respectively. When the two forces came up face to face, they stopped; and Talha moved up in the middle of the two in order to urge the people from the opposition party to join them for revenging the blood of Usman. He first praised Allah and his apostle Muhammad, and then commenced to enumerate the virtue of Usman. Lastly he spoke to the people that it was their duty to revenge the death of Usman, as he was murdered for no fault of his own. Next was Zuber to support the words of Talha,

and say that whatever he said in case of Usman was all the truth and nothing else. Finally lady Ayesha came up. She contended herself with giving only certain good pieces of advice to the people. But the speech of lady Ayesha had the effect of splitting the people of Usman Hanief into two parties. One party did not prefer to fight with Talha and Zuber, while the other stuck to their governor. When Talha and Zuber perceived that the people of Usman Hanief themselves were divided, they at once returned from the spot and camped, while Usman Hanief continued standing there with his force. He sent Jaria Qadamia to lady Ayesha, who said to her on his behalf that it were better for her if she had returned to Medina, for owing to her presence the people would get divided and fight against one another. The man had hardly gone back, when Hakim Jabla from the side of Usman Hanief attacked the people of lady Ayesha. But as the evening was fast approaching the fight ended very soon. The next day again the two forces arraigned against each other and fought. Hakim Jabla was killed, and Usman Hanief utterly routed. The latter was captured and presented to lady Ayesha, who

ordered his release. Usman Hanief having been released went towards Ali, and Basra was taken possession of by Talha and Zuber. But their possession of the city was as worse as that of Usman Hanief, for even now there existed two parties in the city, one for and the other against them.

The departure of *Hazrat* Ali from Medina.

When it was known to Ali that the Meccans were dead opposed to him, he postponed his going to Syria. Another news came on the previous one's heels, which discolsed that Talha, Zuber and lady Ayesha had started from Mecca for Basra with a large force. Hazrat Ali felt much sorry for it, and convening a meeting of all the Medinites he appealed to them for support, and urged on them to prepare for fight. Abdul Hashim Badri, Zayad, Hanzala, Khazima Sabit and Abu Qutava seconded the proposal and the Medinites were got ready to fight against lady Ayesha, Talha and Zuber, although with a heavy heart. At last Ali started for Basra at the end of the month of Rabiussani, 36 A. H. The Egyptians and the Koofites

also joined him later on his way amongst whom was present the most infamous man then on earth, named Abdulla Saba with his notorious party, of whose activities we have so exhaustively talked in the previous chapter. Abdulla Salam met *Hazrat* Ali on his way and induced him to go back to Medina, for in his opinion it was not a good thing for a caliph to go outside the bounds of Medina, as the previous caliphs had never done so. Some people were about to stone him when Ali rescued him from this danger informing the people that Abdulla Salam was one of the best companions of the Prophet. When Ali reached Reeza, he learnt that Talha and Zuber had entered Basra. He, therefore, camped at Reeza, and issued orders to the governors of various provinces from here. He sent Muhammad Abubakr, and Muhammad Jaafar to Koofa, so that they could induce them to rally under his banner. Abu Musa Ashari was then the Governor of Koofa. He was appointed by *Hazrat* Usman. He had induced the Koofites not to side with any party. Rather he had asked them to remain absolutely neutral in this matter, and present themselves to the oppressed as a safety rock

under which the oppressed would come for shelter. Ashtar was also sent later, but as the influence of Abu Musa Ashari was very great there, he too found himself helpless in this respect.

Meanwhile some people from the Tai and the Asad tribes also joined the force of Ali; and although they were willing to go further with him, Ali prevented them to go any more as he said, their acknowledgment of his caliphship was sufficient if they remained faithful to him. Ali knew well that the medinites were not willing to fight against Talha and Zuber. He, therefore, proclaimed that his intention was not to fight at all, until he was attacked by them. His intention was to make peace with them, he said, and to unravel the political complications, which were then prevalent in the country, with their help. He next camped for a while at Feed, and then went over to Sualbia, where he learnt that Hakim Jabla was killed and Usman Hanief arrested. But when Ali reached Ziqar, Usman Hanief himself came over, and the former promised the latter a good reward for his hardships through which he had gone.

Abu Musa Ashari.

When Muhammad Abubakr and Muhammad Jaafar asked Abu Musa Ashari for his pledge at the hands of Ali, he said that he and Ali both had pledged at the hands of Usman; and until the murderers of Usman were brought to justice, for him and Ali both it was never better to do anything else than doing the above. Ashtar and the sons of Abbas also were later sent to him, but they too had to return with no reults.

Hazrat Hasan of Koofa.

At last Hasan, the eldest son of Ali, and Ammar Yasir were sent towards Koofa who were able to persuade the Koofites to their side. They said that Ali did not want to fight at all; that his intention was to make peace. Abu Musa Ashari shook hands with Hasan most obediently, and repeated the Hadith of the Prophet before him disclosing his own intentions in regard to this matter. He said that once the Prophet said that soon there would occur faction in the country amongst the Moslems themselves, when in those days a man sitting would be better than a man standing, and the latter

would be better than a walker, and the still latter would be better than a rider, " And all the Moslems are brother to one another. To shed their blood, and to carry their effects is never legal."

Just a day or two prior to this event a letter from lady Ayesha was received at Koofa in which the Koofites were urged not to side with anybody; and if at all they wished to join the issue they had better join her, as she had risen to revenge Usman's murder. In the above stated meeting Zaid Sauhan was present, who commenced reading the same letter before a very large audience. Shabdut Rabai abused Zaid Sauhan at his conduct which set the whole crowd bubbling with rage. The people now declared their partiality openly for Ayesha. Abu Musa Ashari tried his level best to cool the rage of the crowd down, advising the people not to side with anybody until some satisfactory decision was reached; but his attempt was not crowned with success till Hasan stood up and said that his father Ali invited them all to help him if they found him innocent, or to take away their due from him if they found him guilty. This speech delivered by

Hasan produced a desirable effect, and most of the people immediately prompted their services for his father.

At last Hasan came out of Koofa with a fresh force of nine thousand and met his father at Ziqar, where Ali paid the Koofites their due honour saying "I have given you this trouble because I wish you fight against the Basrites at our side, if they were found to be offensive in their attitude with all our attempts of peaceful negotiations with them. And if they are found inoffensive, and themselves desirable for peace, it would be best. For we don't wish to initiate fight ourselves. To the contrary if we find that they are bent on tyranny and unnecessary battle, we will try to erradicate evil from everywhere we discover." Having listened to these words, the Koofites also camped there at Ziqar with Ali. Our worthy readers must note here that Ziqar is that same place, where Ovais Qarani had pledged his faith at the hands of Ali, when the latter had come along with Omar, the second caliph, to visit him just after the death of the Prophet as instructed by the Prophet himself.

Attempts for peace.

Ali after this sent Qaqa Umar to Basra in order to find the intentions of Talha and Zuber; and if they were found to be intended for peace, he should try to induce them for renewing their pledge. Qaqa Umar was a great orator, wise and influential, who had seen much of the Prophet's company. On reaching Basra he visited the above named persons and asked Ayesha as to what had induced her for rising on such an occasion when the Moslems were themselves suffering from their own internal dissentions. She replied that she wished to ameliorate the condition of the Moslems, and make them practically follow the Holy Quran. Talha and Zuber were also present there. They were also questioned likewise. They replied that they wished to revenge the death of Usman, and to take revenge is allowed by God in the Holy Quran. Qaqa said that revenge should never be taken in this way as they had adopted for themselves. He further spoke that for everything the establishment and consolidation of chieftaincy and caliphate was much essential, so that there should be peace and tranquillity in the country. And if it was

done as stated, revenge could easily be taken. But when the country was suffering from its own internal disorders, how could anybody be justified to stand up for revenge. Qaqa next accused them of having many persons killed in Basra for the same reason, and yet the man, Harquos Zahir, one of the accomplices in the Usman murder case, could not be caught. They went also after him in order to seize him, but they found it to be impossible for the time being as thousands of persons were ready to fight for the said Harquos. They, therefore, had to give up their pursuit. Similarly, Qaqa concluded that if Ali circumstantially had to wait for an occasion till he got his strength and power, Talha and Zuber, too ought to have waited for revenge. He still contended that how far could it be justified on the part of Talha and Zuber to rise for the same and help the growth of this faction in the country, which would cause a general blood-shed amongst the Moslems and the murderers would never be meted out with justice.

Then having said all this Qaqa said finally that peace was essential for this

occasion, without which nothing better could be done for the benefit of the Moslems in general. He further implored them in pathetic terms that they should cease from acting against reason, or they themselves would be the sole cause of sowing the seeds of dissentions and ultimately send the Moslems to perdition. He lastly added that Islam was yet in its cradle, and only a little mistake on their part could blow it off this earth in a moment.

The solemn yet pathetic words of Qaqa told effectively on the hearts of Ayesha, Talha and Zuber. They retorted that if such were the notions of Ali, and that if he was intended to revenge the death of Usman on his murderers, there remained then no ground for their opposition. They further spoke that the presence of the murderers of Usman in Ali's army always assured them as though of Ali's complicity with the murderers in the Usman murder case; that they always suspected that Ali had full sympathy for the murderers in question, as it was publicly known to all that the murderers held high offices in his army. Qaqa

replied that whatever he said were not his own reflections but that he had interpreted to them exactly the thoughts of Ali.

At the end of this discourse Qaqa returned to his camp where Ali was present. A deputation of the Basrites also went along with him in order to detect the intentions of Ali and the Koofites in regard to the activities related to the Usman murder case, and to find if they were actually prepared to make peace; for certain rumours had reached them to the effect that Ali's intention was to conquer Basra and kill all of its inhabitants subsequently, using their women and children as slaves to himself and his followers later as a final link of his activities in this respect. These rumours were spread by Abdulla Saba and his party on this occasion to make the two parties fight to his own better end.

When Qaqa Amr came back to Ali and informed of all what had happened between him and Talha and Zuber, Ali was much pleased. Then the deputies from the Basrites asked of the intentions of

the Koofites regarding the intended peace-making between them. The Koofites were all glad for it, and expressed their extreme joy for such a peace. Ali also assured and reassured them that in his camp every one was desirous of peace. The deputation thereby returned and announced to the Basrites that peace was certain with practically no doubt in it.

Consultations for mischief.

As the preliminary steps for peace were gone over, Ali, having gathered all of his soldiers, delivered an eloquent and effective speech before them emphasising all the good points regarding it, and said that the day following they would set out towards the Basrites so that the remaining steps for the perfection of the same could easily be settled with their mutual understanding. He explained plainly that his intentions were never to fight with the Basrites or others as far as they showed a friendly face to them. Finally he ordered all those people, who had anyway taken part in the siege laid down by the murderers of Usman of the latter's house, not to come along with him at all.

Having listened to this speech and order, the Egyptians together with Abdulla Saba fell into great anxiety. These people numbered about 2,500, out of whom there were some such people who were extremely cunning and influential. Abdulla Saba, therefore, convened a secret, confidential meeting of his own people in which Ibne Muljam, Malik Ashtar and his friends such as Ulia, Tahim, Saalim Sualba Sharih Ooni, were all present. All of these people had participated in the murder of Usman, and therefore felt much anxious about their neck each. They all said together that till then only Talha and Zuber declared to revenge the death of Usman, but now Ali also was converted to their will. And they thereupon very much feared that the coming peace treaty would be accomplished only on this agreement that Ali should deal with the murderers of Usman and all of their accomplices in accordance with the Islamic law, and order them to be put to death if necessary. Malik Ashtar suggested that in his opinion it were better if Talha, Zuber and Ali were stabbed to death so that, there could remain no danger for them any more. But Abdulla Saba, who

acted as the president of this meeting said that to put such a scheme into practice for them was not that moment an easy job as they were very few in number when compared to Talha and Zuber's thirty thousand and Ali's twenty thousand strong. Saalim Sualba at this suggested that it were better for them if they all had gone away somewhere very far until the result of the meeting of the two parties of Talha, Zuber and Ali was declared. Sharih seconded Saalim Sualba in his proposal. But Abdulla Saba did not agree to it saying that it was not a good and useful proposal. At last every one pressed Abdulla Saba to express his own proposal about their future plans and activities, hoping that his proposal might be useful for them all on such an occasion.

Abdulla Saba said that as he considered it very keenly, he thought it much better to remain in the force of Ali, never keeping themselves afar from them. And suppose if he expelled them from his force, continued Abdulla Saba in his speech, they should always keep themselves near to them convincing Ali that lest peace could not be effected and

fight occurred, they all would fight for him. He next said that once the two sides approached very near to each other, it was not a difficult task for the Saba's party to make them fight together, he at length concluded that if once Ali, Talha and Zuber fought together, there would be no more danger for them. Everybody listened to Abdulla Saba's speech intently and admired his proposal very much.

The Day prior to the Battle of Jamal.

The next morning when Ali awoke, he immediately ordered for departure from that place. At this a portion of the rebel's party remained mixed with Ali's people, whilst another portion of it kept itself quite close to Ali. On his way the tribes of Bakarwile and Abdul Quais too joined Ali. When they reached Basra Ali ordered to pitch their tents on the plain of Ubedullah's palace. From the other side lady Ayesha, Talha and Zuber also came up and camped only a little farther in front of Ali's camp. For three days together the two armies lay inactive againgt each other. During this time some of the companions of Zuber urged Zuber to commence fighting. But

Zuber replied that peace negotiations were being carried on between them and Ali through Qaqa Umru, and that they had to wait for the result thereof. He next said to his companions that during the time when peace negotiations were being carried on it was never lawful to attack treacherously the other party.

Similarly Ali was also requested by his people to hasten fight. But he also gave a similar reply as Zuber had given to his own companions. A man asked Ali if Talha and Zuber had some real ground for their rise against him. He said that they had a sound ground against him as well as against his own people; but at the same time his own ground also was not far from being real and reasonable. He said that it was a sort of misunderstanding for which both the parties were opposed when none was wrong; and in such a case if the Moslems of both the parties had to fight together, the killed ones from both the sides would go to heaven.

After this Ali sent Hakam, Salaam and Malik Habib to Talha and Zuber in order to remind them of their promise which they

had made to Qaqa Amr, and request them to keep without fighting until some decision was finally reached. Talha and Zuber promised once more that Ali should rest assured that they were going to keep their word to the end until some good decision was actually reached. Ali, Talha and Zuber then afterwards came out of their respective camps and met together on the midmost point between the two camps, where Ali asked the other two to offer some reasonable answer for their rise against him. He next accused them both of their breach of pledge, and said that Allah knew better that he never intrigued with the murderers of Usman. He further reminded Zuber of an incident during the Prophet's life, when the Prophet had told Zuber that once he would fight with a man by mistake for no real ground, which would in fact be a sort of tyranny that Zuber would practise on him. Zuber replied that he was well reminded of that incident, and in melancholy asked Ali as to why he had not informed him of it previously so that he would have never started from Medina. Finally he swore by the most sacred name of Allah that he would never fight with him.

This parley being over, the chiefs of both the parties separated and returned to their own people. Talha and Zuber informed lady Ayesha that they would never fight with Ali, as they had realised in time that it was their sheer mistake to bring the Moslems against Ali. Lady Ayesha herself strongly desired that the Moslems should not fight together; so she naturally felt much pleased at it. But Abdulla, the son of Zuber, taunted his father that on an occasion when he himself had brought the two Moslem forces together against each other, his refusal to fight marked in him a strange lack of courage, which perhaps was engendered in him by the sight of Ali's overwhelming force. His father denied it, and said that because he had promised Ali not to fight with him, he was going to keep his word till his death like a real man. And in order to show to his son that he was not at all afraid of Ali nor was he afraid of his force, he armed himself from head to foot and went to Ali's camp quite alone. When Ali saw him coming alone in this form, he ordered his men not to hurt him at all, and respect him equally as they did Ali himself.

Zuber came and took a stroll about Ali's camp, and then went away. At his return from Ali, he assured his own son that if he were afraid of Ali, he would have never gone to his camp quite alone. He further assured his son that the actual thing which happened between him and Ali was that he had sworn by Allah that he would never fight against him. Upon this his son suggested that in order to render the breach of his oath valid he could set at liberty a number of his slaves. Zuber answered that he had seen Ammar amongst the people of Ali, for whom the Prophet had prophesied that he would be killed by a party of rebels, and therefore he was convinced that Ali was on the right. In brief, the people of both sides gave up their intentions for fight and enthusiastically commenced to wait for the coming peace. Abdulla Abbas from the side of Ali, and Muhammad Talha from the side of Talha and Zuber were deputed to the task of drawing a peace treaty and making a draught of the items on which the two parties were fully agreed. And at last the items mutually agreed by both the parties were laid down in ink, and kept up for the

next day to be signed by Ali, Talha and Zuber.

The Battle of Jamal.

The two contending parties lay against each other for three days, during which the Saba's party and the rebels could not get a chance to fulfil their scheme. Now when they learnt that the morning following the peace treaty would be signed and ratified, they fell much anxious and passed the whole night in scheming. At last the next day dawned and the Saba's party attacked the peoplo of Talha and Zuber. The people, who were attacked unawares, also used their arms in defence, with the result that the whole force of Talha and Zuber was up in arms in no time as the news spread like a wild fire that they were attacked by Ali all of a sudden with practically no "pre-information." Talha and Zuber were also duly informed as they came out of their sleeping tents. They both felt sorry for the supposed treachery done by Ali to them and said that they could hardly believe it to be done by his order. Next they issued necessary order for their men as the occasion demanded, and

forbade them all not to pursue those men who fled away from the battle-field.

Exactly at this moment when the clashings of swords were in their full swing, and when a confused panic-striking noise raged fully in the camp of Talha and Zuber, Ali was abruptly informed by some of the "Sabaites" in his tent that Talha and Zuber had treacherously attacked his people all of a sudden; and, therefore, his people too had taken in defence to fight. Ali also felt equally sorry for the supposed treachery practised on him by Talha and Zuber, and said that he never expected such a conduct from them. Then he issued necessary orders for his people and began to encourage them to fight. He next ordered his people through a proclamation not to pursue the run-aways from the enemy's side and not to assail a wounded man; nor should anybody attempt to carry off things belonging to the people from the other side.

In short the battle commenced in full heat, and the generals of both the parties

unknowingly accused each other of being treacherous for the same. But a similar proclamation at the beginning of this battle in each of the camps distinctly shows that Ali, Talha and Zuber were no more up in arms against each other to satisfy their vengeance. Rather they felt of this battle heavily, and much against their will. The "Sabaites" and the rebels now got a golden chance to show to the world the bold instances of their fight in the battle-field. They therefore kept around Ali to convince him of their faith by showing him the sights of their courage and daring they ventured to put forth on that occasion for his sake.

Jamal.

This battle is named as the battle of Jamal because Jamal means camel. And since lady Ayesha was also present on a camel in the battle-field, for the safety of whose camel hundreds of the Basrites had given their lives, the battle came to be named after lady Ayesha's "Jamal." Kaab Soor came to lady Ayesha and spoke to her in prudence that if she herself appeared on her camel in the battle-field, perhaps the Moslems might

stop fighting due to her presence there. She promptly consented to it, as she herself wished that the Moslems should not fight together amongst themselves, and was in a few minutes seen in the heart of the scene where the battle raged. But the people instead of stopping the battle commenced to fight still more vigourously than before on looking at her on her camel. For they thought that she herself had come to take up the command of her force. The people, as a precaution, had spread armoury around and above her seat for her safety, and brought her camel to such a spot, which commanded a general view of the battle-scene.

Ali now was compelled to take part in the battle himself; for, looking to the relentless fighting of the Basrites, he considered it to be necessary to show himself to be the most forward of all the fighting men so that his people could take courage and fight still better. Talha and Zuber as promised had come away from the battle ground and kept their word. They both were viewing the situation in a trance from a prominence when a poisoned arrow struck Talha's heel.

Talha's Death.

As stated, Talha was standing on the top of a prominence viewing the fighting scene, and pondering upon the words of Ali, and the Prophet's prophecy regarding Ammar Yasir. Merwan-Al-Hakam saw him in this state and understood for certain that he did not want to take a part in the fight. He, therefore in anger covered his face in a sheet so that he might not be recognised, and discharged a murderous arrow which at length took Talha's life. Talha felt certain of his death at this mortal wound, and therefore renewed his pledge to Ali at the hands of Qaqa who was standing somewhere nearby and could timely approach him in his precarious state. He was then instantly removed to Basra, where he died. When Ali heard of the renewal of Talha's pledge, he was much pleased. At the same time he was equally sorry for his untimely death when his assistance was much needed.

Zuber the son of Awaam.

When the battle commenced Zuber had also left the field in order to keep his word which he had given to Ali.

Perchance Ammar saw him go. Ammar, thereupon, hurried to him in order to challenge him to fight. But Zuber refused to do so, as he well remembered the Prophet's prophecy about him. Yet Ammar took him from right and left with his sword, as he was very angry with him on the ground that he was the sole cause of the battle of Jamal. But Zuber only defended himself, and dit not inflict even one stroke on Ammar in return until the latter was entirely exhausted. Zuber then left Ammar and went away. He then passed through the camp of Ahnaf Quais, who had declared not to side with either party in this battle, and therefore was along with his men a little away from the battle scene waiting for the result. A man, named Amro Jarmooze, from his people accompanied Zuber seemingly to ask him for the solution of some problem concerning religion. Zuber did not suspect him at all, and took him only for a casual questioner. But when Zuber commenced reading his prayers in the Valley of Sebaa, as the prayer time had approached, the same Amro stabbed him to death in order to get a big reward from Ali. Later, when Ali was informed that the murderer of Zuber

wanted permission to come in and see him, tears commenced falling from Ali's eyes. On looking at the sword o Zuber in the hand of his murderer, he cried out bitterly, "Wretch. It is the same sword which has defended and saved the life of our dearest Prophet on many occasions. By Allah Zuber has been killed for no sin, and his murderer shall go to hell." As the murderer listened to these words, he got out of his sense. He abused Ali in his face and subsequently tore his own breast open with the same sword, as a result of which he died.

Since at the beginning of the fight Talha and Zuber had left their people, there was nobody to give the Basrites a right lead. The small officers in charge of small bands of men and battalions were fighting most courageously on behalf of lady Ayesha. Lady Ayesha herself wished that the battle should stop and some way should be found out to effect peace between the two parties. The people themselves did not know whether their fighting with Ali pleased her or not. And she, as all the people fighting on her side considered, was still under the impression that Ali, with all

his attempts for making peace, tricked them all at the twelfth hour. They, therefore, could not any way stop from fighting. Moreover their suspicion, which they had already entertained about Ali's activities and move towards them that he wished to kill all the Basrites and enslave their wives and children, was further strengthened by this supposed treachery. In a word, both the sides had to suffer heavily and about 10,000 people were killed; and yet till the end none knew how the battle commenced. As Ali himself was under the command of his own army, the latter charged at the Basrites with such an overwhelming force that the latter had to retreat on various occasions, with the result that the camel of lady Ayesha came exactly under the range of Ali's bayonets. Kaab, who had induced lady Ayesha to come to the field as stated above, had the string of the camel in his hand. The Basrites once more took courage, and with a fresh vigour reattacked the Koofites on the side of Ali. The Koofites left the ground where they were standing and once more gave way to the now seemingly victorious Basrites. When lady Ayesha perceived that the fight was

resumed with a renewed vigour, she at once ordered her people to raise the Holy Quran on the point of their bayonets, and shout out to the other party that they were desirous to have the decision from it. Kaab did it accordingly, but the 'Sabites' sent volleys after volleys of their arrows which killed him on the spot. This added fuel to the fire of the Basrites, who were already burning with anger due to the treachery done to them. They got killed in tens and then in hundreds, but they did not allow the enemy to approach the 'Jamal'. Ali, as an experienced soldier, in a moment understood that as long as that camel was standing there, the battle would never come to a speedy end. He therefore ordered his people to attack the Ayesha's Jamal from all sides. The Sabites and the Koofites this time assailed the camel with such an overwhelming force that the Basrites had to give way. Somebody wouned the camel in its leg, which caused the camel to sit down on the ground. The Basrites had now completely left the ground, and around lady Ayesha's camel the spot was crowded by all those people who either belonged to the Saba's party or were Koofites and the

lovers of Ali. This final charge resulted in the death of Abdur Rehman Etab, Jandab Zahir, Abdulla Hakim and others. And Abdulla Zuber only received about 72 wounds. Merwan-Al-Hakam was also wounded.

Ali now asked Muhammad Abubakr to look after his own sister; so that she should not be troubled anyway. Then after having discharged certain minor duties he himself came up to her in order to pay her a hasty visit. He duly saluted her and said "Mother! how do you feel? I pray to Allah that He may forgive your mistakes." Lady Ayesha replied "And may Allah forgive your mistakes too." After this, all of the officers of the army came to pay their respect to her one after another. It is related that lady Ayesha said that she longed to have died twenty years earlier than this event, and the same did Ali say to Ayesha, when the former saw the latter after the battle was over.

In this battle 9,000 people were killed at the side of lady Ayesha, and over 1,000 from the side of Ali. Ali read the burial prayers over all the ten thousand corpses and got them

duly buried under his own instructions. When the evening approached, lady Ayesha was carried to the house of Abdulla Khalaf Khazaai in Basra by her brother, Muhammad Abubakr and made to stay with Sufia, the daughter of Hars Abi Talha. The day following Ali entered the city, and all the Basrites made a pledge at his hand swearing allegiance to his authority. Ali then paid another visit to lady Ayesha and treated her with with as much respect as she duly deserved. But since Abdulla Khalaf Khazaai was killed in the battle, his mother scolded Ali very much, and to which the latter paid no attention. Some of the companions of the caliph felt much, but Ali replied that she was only a woman; and Islam asks the Moslems to overlook the ill-treatment even given by the non-Moslem women, then what to talk of those women who are Moslems. Ali then conversed with lady Ayesha for some time making hundreds of apologies for her recent suffering.

Abdulla Abbas was next appointed as the Governor of Basra. The caliph then asked Muhammad Abubakr to make preparations for the return journey. Accordingly Ali sent lady

Ayesha along with other forty women and her own brother to Mecca on the first of Rajab 36 A. H. Ayesha finished the year at Mecca, and then during the first month of the next year went to Medina. The caliph and his eldest son, Hasan, both went to see her off for several miles, and returned wishing her a fair journey and bidding her good-bye. Most of the Omaiyaids such as Merwan-Al-Hakam, and his cousins Atba-Abi-Sufian, Abdur Rahman and Yahya, who participated in the battle of Jamal, went away to Damascus in order to join Muavia there. Abdulla Zuber, who was awfully wounded in this battle, was staying in Basra at the house of a man, named Uzvi. When lady Ayesha went from Basra, she carried him away also along with her.

Sabaites Rebel against Ali

Having sent lady Ayesha to Medina Ali drew his attention to the Government treasury at Basra. He ordered the money to be equally distributed amongst the Moslems who fought in the battle on his side. Every Moslem got 500 'dirams' as his share. Ali then requested his people to prepare for another fight in Syria which would bring them

immense riches of which they had never hitherto dreamt. The Sabaites now had commenced propagating against Ali. They used abuses openly whenever there was a talk about him, and this they said was due to the fact that Ali had ordered the Moslems not to collect the booty after the battle of Jamal was over. Their contumacy went so far even that they objected to the distribution of the Government treasury amongst the Moslems and adopted a violent course. The caliph in the beginning overlooked it, for he thought they might regret for it later. But their rudeness and insolence kept on increasing. One day all of them went away from Basra without the knowledge of the caliph. Ali felt anxious that these people might propogate for anarchy in the country; so he started from Basra in their chase. But they all had gone away and vanished into the far off corners of the country. The result was that Ali had to return with no success practically, which made him feel them as a deeply pierced thron in his future career.

The truth is that Abdulla Saba being a Jew at heart had no sympathy for Islam.

He had keenly studied the events of his time and consequently better knew than anybody else did as where to pinch the Moslems well. He knew well how weak was Ali's administration founded. And he therefore was absolutely prepared to avail himself of all the chances by which he could overthrow the government of Ali and weaken the Moslems. Our readers here are once more reminded of his party, which is going to be identified with the Khawarijs later.

CHAPTER XVIII.

Other Political Complications.

SINCE the death of Omar, the second caliph, whatever the secret, intriguing societies are formed, their existence still continues even to our own days. Sometimes it existed in the form of Abu Looloo and his friends, and sometimes it existed in the form of the Sabites. Sometimes it appeared in the form of the Khawarijs, and sometimes it came up in the form of the Abbasides and the Ulavis intriguing against the Omaiyaids. At times we observe it intriguing amongst the Ulavis against the Abbasides, and at times we find it acting against the best governments in their time in the form of the Esmailites. Later we find it shaped into Freemason, nationalists, and anarchists. The last form of this party is now so in vogue that its members hold high positions in King's offices, premier's cabinet and other higher departments, and use deplomacy being "the men of policy."

Similarly, prior to the days of the Prophet this same party was existing in numerous forms. If at one time it was busy to make the plans of Haroot, Maroot, Kharquil, and Danial (the first two are the names of the two angels who came into the world with human passions in them just to examine the human beings on earth, and fell into passionate love with Zahara, a pious woman of exquisite beauty, for which it is mythically believed they are hung headlong in a well in Babylon; and the latter two are the names of two prophets of the ancient days) successful at Babylon, at another it ruined the Babylonians in but little time. If on some occasion it brought success to Chandra Gupta against Moslems in India, at another it invited the downfall of the Kayanites by getting Rustam killed in Persia. At one time it stood against the Buddhist, and not only expelled them from India, but also it got their religion, administration, society and their mode of living completely vanished from there. On one occasion it got Julius Ceasar killed and the Roman fame and civilisation was absolutely effaced from the earth-surface. In fact there have been about twenty-five years only as

such when we find this notorious party absolutely inactive on earth. And this period belongs to the days of our prophet and his first two successive caliphs.

The Sabaites who, having declared their opposition against Ali had fled away from Basra, soon scattered away in various provinces of Iraq. They succeeded in getting together a considerably big party of their own by converting the illiterate people of anarchal views, and proceeded towards the province of Sajistan with the intention of giving no chance to the caliph for the consolidation of his power and the establishment of a Moslem Empire by turning all the Persian provinces one after another as rebellious against the Moslem caliph. The moment Ali knew of their anti-activities, he fell into great anxiety, as he feared that if once he got engaged with these people, he would hardly get a chance to execute his designs concerning his intended attack on Syria. He therefore sent Abdur Rahman Jard Tai with a force against them, and was soon necessitated to send another sufficiently stronger force with Rabai Kaas at its head, which routed these people and

dispersed them. Soon after this the Moslems commenced preparing for the battle of Siffin, and the Sabites thought it advisable to get entrance into the force of Ali somehow.

The Capital removed to Koofa.

As the battle of Jamal was over the most difficult task set before Ali was to subdue the country of Syria and to exact a pledge of obedience from Muavia. And for this reason he considered it much better as to remove his capital from Medina to Koofa. There was another reason also in addition to that which made the removal of the capital as equally necessary; and it was the presence of the majority of the Koofites in his force. The proximity of Koofa from Damascus and the Persian provinces enabled the caliph to operate them both at one time with practically no difficulty.

During the administration of Usman a greater portion of the nobility from Medina was gone away. Most of them had gone away as governors to various provinces, and carried along with them their relatives and friends in order to procure their aid in administrative

affairs. So Medina had lost the greatest portion of her true sons of the Prophet's days. During the days of Omar, Medina was the largest military and civil station, which was mostly needed for the Moslems in general and for the caliph in particular. But now it was quite different. The first three caliphs were never required to go out of Medina and have the command of their army in their own hand; but Ali was circumstantially compelled to move out of Medina and work as a field martial on the battle-field (a circumstance, which had absolutely rendered him helpless and his administration weak and inffective).

In short Ali noticed that Koofa was much better a place from where he could easily operate against Muavia. Accordingly he left Abdulla Abbas as the governor in charge of Medina, and established his head-quarters at Koofa. It must be cleared here however, that most of the rebels and murderers of Usman were won over by Abdulla Saba as such that they respected him as a man of exceptional virtues, and took him gladly for their chief leader. These people could be called as Sabites; but as most of them had accepted

his chieftaincy only through their naivete and simplicity of heart, the real party of Abdulla Saba consisted of only a few persons, who according to their need enrolled only such and as many persons who could be useful for their scheme, choosing a leader, from amongst them later, whom they could handle as a tool in their hand. This fact is made obvious by the following that on the occasion of the murder of Usman, the Sabite chiefs used all the rebels as tools and got their end accomplished by them. They kept on using these rebels until the battle of Jamal was over. And when they raised the standard of revolt against Ali, they found that the rebels could no more be deceived; so they abandoned them all and commenced swelling their numbers by other simpletons who could easily be won over and duped for some later use.

Since the battle of Jamal most of the rebels had acquired high offices for themselves in the caliph's court and had greater influence over the caliph due to their spirit and courage they had shone in the battle. They had entirely given up their relations with the notorious Abdulla Saba and started with a

new page in history of their life. They seemed to be repentent of their past and determined to make amends in future. Ali therefore never liked to question them of their past conduct on such a critical moment when he needed their help most. And if he had done so, it would have been more than a political blunder, an absured stupidity on his part, which would have excluded him from their sympathy and left him alone like a fish on sand out of water. If the presence of the rebels and the murderers of Usman brought about a handicap on one side to Ali, it gave a most generous advantage on the other to Muavia against the caliph. For those who favoured the cause of revenging the death of Usman, when found his murderers highly favoured in the court of Ali, joined Muavia with all their admission of the former's superiority over the latter, as the latter had the standard of revolt for revenging the murder of Usman.

Quais Saad.

At the death of Usman Muhammad ben Ali Hazifa had removed Abdulla Saad, and occupied Egypt for himself. But as already stated, Ali sent Quais

Saad as the Egyptian governor soon after his being chosen as Caliph. Quais Saad, carried along with him only seven men, and on his arrival at Cairo removed the usurper and began to govern Egypt himself. In Egypt there were some people like Yazid Hars and Muslima Mukhlid, who demanded justice in the case of Usman. They refused to pay allegience to Quais Saad until something was done to bring the perpetrators to justice. But they promised to be non-violent and un-intriguing till then, after which they should declare their allegiance to Ali and Quais, their Egyptian governor. Quais Saad won over the Egyptians fully with the strength of his politeness and abilities, and his influence progressed there very much.

As Ali came over to Koofa when the battle of Jamal was over, Muavia dreaded that he would be attacked soon. Besides he knew well that Quais Saad, the Egyptian governor was a very capable man, who being Ali's man would attack him from the side of Egypt at the same time. And when Syria was attacked from two sides, Muavia would be between two blazing fires. Muavia got

more than a year, a sufficient time to strengthen himself. To the contrary Ali was kept constantly engaged in fighting during this period. Besides Muavia had tried to avail himself of anything that could contribute to his strength. He had received the blood-stained shirt of Usman, and the fingers of lady Naila, his wife, which he daily exhibited to the people on the pulpit of the Grand Mosque at Damascus, who mourned and lamented at the sight thereof, and swore vengeance on the murderers of Usman, vowing that they would not sleep on the carpet nor would they drink cold water till then. In addition to this Muavia had lost no time in trying to win over every brave and useful Arab by extending his courtesy and convincing him of the justifiability of his claim. Moreover Damascus was an army centre since the beginning, as an attack from the Kaisar of Rome was ever apprehended. So Muavia had a regular army at his command which he could bring forward and array against Ali any moment he pleased.

Although at his arrival at Koofa, Ali's caliphate comprised of all the Islamic provinces

with the exception of Syria, yet he wielded no great influence in them as Muavia did in Syria. The popularity of Muavia in Syria can be judged by the following that when Abdulla Saba reached Damascus for the creation of a central branch there in order to materialise his diabolical scheme, he unexpectedly had to suffer a total failure as nobody would listen to his words against Muavia.

Muavia was well aware that sooner or later he would have to bring his force against Ali. He therefore directed his efforts to remove all the possibilities of invasion from the side of Egypt. Luckily the state of affairs took such a turn which was most suitable to him. He wrote a letter to Quais Saad, in which he requested him to join him against Ali, as he pleaded, he was on the right course since he wished to revenge the death of Usman. But Quais wrote to him in reply that he was fully aware that Ali had never participated in the murder, nor had he anyway intrigued with the murderers. And when the people had pledged at his hand and elected him as their caliph, Muavia's opposition and revolt was in no way justified.

Now Muavia was compelled to invade Egypt with his full force and remove the Egyptian danger prior to Ali's invasion on Syria. But this risk itself was replete with danger as a little protraction of fight could result for him in the loss of Syria. For then Ali would invade Syria in his absence when nobody were there to defend. Muavia therefore preferred to depend on the natural sequence of events, and patiently waited to shape the affairs suitably to his desires. Quais Saad himself wished to evade war so far Ali did not attack Muavia, as he wished to charge at the latter from the Egyptian side, and compel him to throw up his arms accepting Ali's authority. He therefore, wrote to Ali that in Egypt there were many persons who were observing silence till some result turned out in regard to the Usman murder case, and that they were allowed to keep in that state as their silence was more preferable than their active opposition. But Abdulla Jaafar advised Ali to order Quais Saad to fight these people and compel them for a pledge. Quais Saad wrote again that such a policy would be detrimental to the caliph's cause on that occasion when it was absolutely known

that he was under preparations of making an invasion on Syria. As their persecution would cause a general alarm resulting in the whole of Egypt being up in arms, since those people had much influence in the country, it would awfully favour the cause of Muavia against him with every possibility of their joining Muavia in utter disgust and disappointment.

But Ali was ill-advised by his courtiers, who assured him that Quais Saad had certainly intrigued with Muavia against him. Ali hesitated to doubt the integrity of faith with which Quais had served him so long, and considered him to be most necessary for Egypt. But when it was reported to Muavia at Damascus that Quais Saad was being suspected at the court of Ali, he openly commenced to praise Quais adding that his letters containing important informations were coming to him, and that he had favoured in Egypt mostly those who demanded justice in the case of Usman's murder. Later the spies reported all what was said by Muavia at Damascus to Ali, which sent the latter to the end of certainty that Quais Saad had surely turned a traitor. In dismay he dictated an

order for his dismissal and appointed Muhammad Abubakr as the governor of Egypt in his stead.

Quais retired with a heavy heart to Medina, where already two parties were existing. One was entirely in favour of Ali and took his every word for law. But the other partly found fault with him as he delayed the matter of bringing the murderers of Usman to justice. Muavia sent Merwan-Al-Hakam, who came upon his heels to Medina in order to induce him to come to Damascus with him. But Quais Saad refused to go. Whereupon Merwan commenced to harass him in every way. Quais therefore went away to Koofa where Ali had camped with his troops. At Koofa he cleared himself of every charge made against him in a discourse held between himself and the caliph. Ali was perfectly satisfied and ordered him to remain in his company. At an information received at the court of Muavia of his arrival at Koofa, the Emir of Syria said that "it was easier to lose ten thousand soldiers in a battle than to lose Quais to Ali."

It was a blunder, a political blunder, to recall Quais from Egypt, as we shall find later. And how often we find him bungling with the state affairs during his disorderly administration. The readers should not take the historian prejudiced when these words flow from his pen; for the fact yet remains unalterable. A similar lack of understanding in him is noticed just on the fourth day of his caliphate, when looking to the refractory attitude of the rebels and his own men, Mughira and Abdulla Abbas offered him a sincerest piece of advice which Ali rejected in arrogance. To say that he was then caliph and therefore by no means bound to follow their words is no sound argument. But an excuse may be found in the state of affairs then prevailing which might have rendered his mind confused; and in an utter loss of understanding he might have committed the mistakes referred. To think that Ali was an All-Divinity must not be a historian's belief as majority of the Moslems believe, which consists of none else than the blindly following illiterate masses of humanity. When the prophet declared himself to be no more than human being,

how can Ali be excluded from humanity? He was a human being and therefore apt to mistake. But his mistakes cannot be judged so ordinarily when we are reminded of his justice, courage, piety, and a sense of duty and self respect in him.

Muhammad Abubakr.

In Egypt Muhammad Abubakr at once ordered those people, who were till then observing silence in case of their pledge, to get away from the Egyptian territory if they failed to submit their loyalty to Ali the Caliph. Thereupon they requested him to grant them some time so that to consider and decide for themselves as what they should do in such a fix. But Muhammad Abubakr being senseless, arrogant, and unmindful of the consequence of his action haughtily replied that no time would be granted to them. At this they made hasty preparations for their defence and presented a cold front to the new governor, with the result that Muhammad Abubakr was constantly kept engaged by them in their own battles until the battle of Siffin ended, and Muavia was freed from his corroding apprehensions of an attack from Egypt.

Umar Aas goes to Muavia.

Umar Aas had conquered Egypt during the days of Omar, the second caliph. At the entrance of the Sabites and the rebels into Medina, he had left the City for Jerusalem looking to their maltreatment to the Medinites and Usman. More silently he busied himself there in reviewing the events that occurred after this incident which made him decide after a good deal of consideration to join Muavia. Accordingly he disclosed his intentions to his sons, Abdulla and Muhammad, and asked their opinion, adding that it was now time for him that he should join Muavia and get the question of caliphate decided. He hoped further that his interference would do immense good by creating certain facilities in the matter to the parties concerned. Abdulla advised his father, that his joining the issue was in no way appreciable as this might cause some misunderstanding amongst the Moslems about himself. The Prophet, Abubakr, Omar, and Usman were always pleased with him, as he never gave them a chance for displeasure. It was therefore, advisable for him to keep in silence there until all of the Moslems together were unanimously to accept one decision and

take one man only as their caliph. But his brother Muhammad differed and said that his father wielded a great influence in Arabia and no sane settlement regarding caliphate could be arrived at without his interference.

Umar Aas listened to the different opinions of his sons intently until they were silent, then expressed his own view regarding their opinions as follows: "The good counsel offered by Abdulla will get me nearer to God provided I follow it, but the opinion expressed by Muhammad will bring me material success in the world." Umar Aas gave some more time to the consideration of this matter, and then decided once for all to go to Damascus for joining Muavia. Muavia took his arrival at Damascus as a good omen, and received him there with a dignity answerable to his prestige and honour. In the beginning Muavia met him with caution, but later he had his full confidence in him. The promotion of Umar Aas at the Muavia's court was as rapid as he gained the confidence of the Emir of Syria until he was raised to the rank of premier and chief adviser to Muavia. He advised Muavia not to exibit the blood-stained

shirt of Usman and the severed fingers of lady Naila to the public daily; as he said that the permanent sight of these things would gradually soften the rage of the people. Muavia appreciated this suggestion much, and the public mourning at the shirt of Usman ceased. He further said to Muavia that, as he could understand by experience, the military strength of Ali had grown far weaker after the incident of Jamal. The Basrites were killed in thousands and very few of them had remained who could actually join Ali and fight for him.

Events that constitute the first portion of the Battle of Siffin.

On his coming to Koofa, Ali commenced making preparations for an invasion on Syria. He had already ordered the governor of Basra, Abdulla Abbas, to bring troops from Basra as soon as possible. Ali, then, left a substitute at Koofa, whose name was Abu Masood Ansari, and proceeded himself to Nakhila, where Abdulla Abbas joined him with his Basrite soldiers. From here Zayad Nasar Harsi was sent ahead at the head of eight thousand soldiers to see and check the advance of Muavia's troops towards him. Sharih Hani was also sent soon after

with four thousand strong to help Zayad if needed; and Ali then went away to Madaayen, the ancient capital of Persia, where he appointed Masood Saqfi as governor, and sent another three thousand towards Syria under the command of Maaqual Quais. The caliph then proceeded to Ruqqa, where on the other side of the Euphrate lay the troops of Zayad, Sharih and Maaqual.

When Muavia was reported that Ali was coming to Syria with a mighty force with hostile intentions, he despatched Abul-Aur Salami with a strong force to check the advance of Ali. Zayad and Sharih, who had by this time neared the borders of Syria, reported this matter to the caliph through their couriers who immediately despatched Ashtar, authorising him to marshall the army while putting Zayad and Sharih in charge of the right and left flanks. He further ordered him not to be aggressive, until the Omaiyaids had initiated the battle themselves. Malik Ashtar went there accordingly and took up the command of the whole of the army in his hand as instructed. Abul-Aur also having come up there camped in front of them, and

a whole day passed without fight, until a little prior to sun-set the soldiers of Ali were attacked. But the battle did not last long, and the parties ceased to fight as the darkness fell.

The next morning Abul-Aur arrayed his soldiers in front of the Ashtar's, and conducted a sort of guerilla warfare for the whole day. Hasham Atba went to fight Abul-Aur, and the two fought together until five o'clock, after which they departed from each other for their respective camps. But they had hardly left the field when Ashtar ordered his soldiers to make a charge at the enemies. This also resulted in a futile attempt as both the parties had to separate owing to the night-fall. The day following Ali reached and it was reported that Muavia also was approaching with a fresh force. Ali ordered Ashtar to stop the fight temporarily and get possession of the Euphrate, so that his people might not suffer from want of water. But Muavia had already taken possession of the Euphrate, which matter was brought to the notice of Ali. Ali, thereupon sent Saasa Sauhan to speak to Muavia on his behalf that he would have never liked to fight with him until he had

listened to his grounds for his rise against him, and tried by every possible means to clear the misunderstanding that caused a gulf of difference between themselves. But it is a matter of great regret that the Syrians themselves aggressed and thus cut off every hopeful chance for peaceful negotiations. Nevertheless he hoped Muavia to be sensible enough as to avert a bloody battle between themselves, and get the misunderstanding cleared at his first convenient moment, so that the Moslems might be rescued from a future weakening. He further ordered Saasa to tell his plain depreciation of Muavia's act to prevent transportation of water from the Euphrate to Ali's camp, on whose account many people were feeling much thirsty. At last Muavia's ears were rung with a warning that if water was prevented to Ali's troops, a bloody fight might ensue only for the cause of water, which was in no way the purpose of the two combating parties for which they stood at variance. Some people advised Muavia not to raise his possession from the Euphrate, but at length it was the counsel of Amr which was paid much heed to. He advised Muavia not to stop water, as

it being an act of cruelty would appeal to the sentiments of his own people, which would ultimately cause them to desert Muavia and join Ali. So the calamity brought about by the question of water, which was apt to be taken up seriously by both the parties, was easily averted.

For two days hence the two parties lay inactive against each other. By this time auxiliary forces from Hedjaz, Yaman, Hamdan, and others reached Ali and joined his troops reaching his force to ninety thousand, Muavia had 80,000 soldiers to fight on his side. Ali and Muavia had the command of their respective armies; and the soldiers on each side were distributed as such that the Koofite cavalry was placed in charge of Malik Ashtar, whilst the Koofite infantry was under the command of Ammar Yasir. Sahil was appointed at the head of the Basrite Cavalry, the infantry from Basra was commanded by Quais Saad Ebada. Hasham Atba was entrusted with the significant standard that belonged to Ali. On Muavia's side, Zulcalaa Hamiri commanded the right flank, Habib Muslima was given charge of the left flank,

while Abdul-Aur took care of the centre. The Syrian cavalry was placed in charge of Amr Aas, and at the head of the infantry was appointed Muslim Aqba. Besides some other small battalions were given charge over to Abdur Rahman Khalid, Ubedulla Umar, and Bashir Malik Kundi.

The two days' silence prompted Ali to send a deputation to Muavia to request the latter to avoid blood-shed by offering his allegiance to the former. This deputation consisted of Bashir Umar, Zain Muhsin Ansari, Saeed Qais, and Shabt Rabai Tamimi. But the deputation failed to achieve its object, as Muavia would not submit to Ali until the murderers of Usman were dealt with justice, and this gave rise to a bloody battle during the following days.

The battle commences anew.

When the peace negotiations failed on either side the battle commenced anew. But as both the parties were Moslems, and had their relatives on their enemies' side to fight against them, the battling spirit was not so conspicuously in its full sway. The

people in general wished that the battle were averted, and peace made. And it is owing to this that for the following few days only one man from either side would come out and fight, while others from both the sides stood as spectators watching the skill of the two fighting soldiers employed in their defence. This continued for a month, after which the fight stopped for another month as it was Muharram (the first Arabic month of the lunar year) during which no Muslim can fight by the divine law. Negotiations for peace commenced anew, and reconciliation would have been effected between the two parties but for the Sabites' mischief, who were ever busy in their propaganda amongst the common people as not to let the peace treaty be made. The Sabites succeeded in their attempt mainly because Ali could not deal the culprits in the Usman murder case with justice due to the lack of sufficient evidence, amongst whom Malik Ashtar, Muhammad Abubakr and Ammar Yasir were included; and Muavia could not forgive Ali for shirking in his duty in this concern. Ali could not punish Malik Ashtar, a best commanding general, Muhammad Abubakr, a governor and Ammar Yasir, a venerable

companion of the Prophet; for if he had done so, the Koofites and the Egyptians would have at once turned against him. But Muavia could not see through all this, and in his opinion to delay the trial of those who had participated in such a big murder was an unforgivable act of Ali. And this opinion of his held a firmer ground further and stayed to the end in his mind because he got a support of his voice from Talha, Zuber and Amr Aas who were considered as the biggest statesmen of their time.

During this month a deputation from Ali's side, another from Muavia's came to see Muavia and Ali for making peace; but both the chiefs dealt with the other party's deputation with arrogance and hate, and this time again the attempts for peace failed.

The Battle of Siffin.

For one continuous week different generals from each side came to fight, and each day the battle raged in full from morn till eve with practically no good result. The two parties equi-balanced as such that it was impossible to judge as to which party was stronger than the other.

Ashtar Hasham Atba, Ammar Yasir, Muhammad Hanafiyyah, Ubedulla Abbas, Ashtar (for a second time), and Ali each tried on every succeeding day to defeat Habib Muslima, Abul-Aur Salmi, Amr Aas, Ubedulla Umar, Valid Uqba, Habib Muslima (for a second time against Ashtar as he fought against him on the very first day of this week), and Muavia in order; but they failed. For the Syrians proved to be as much courageous and fighting as they themselves were.

During this seven-day war the Moslems fought with the Moslems, and their swords cut the Moslems' heads asunder; while their enemies kept on looking at them as a fun. But this bloody week could not satisfy the thirst of the Devil who wished to see them engaged in still bloodier a battle with one another later.

The last two days of the battle.

At last Muavia and Ali proclaimed for a decisive battle in their armies, and forbade their soldiers to pursue and kill the run-aways, or extort their valuables from them. Moreover the wounded and the dead were forbidden

to be trodden over, and women were not to be molested however they abused the soldiers. It was the eighth day of Safar (the second Arabic lunar month) that Muavia and Ali both received pledge from their men to fight until death.

The night passed, and the day following witnessed one of the bloodiest battles ever fought on earth. On Muavia's side Habib Muslima was in charge of the left flank, whilst Ubedulla Umar took care of the right flank. On Ali's side the right flank was put under charge of Abdulla Badil Varqa Khizari whereas the left flank was in the hands of Abdulla. The centre on both the sides was taken care of by Ali and Muavia.

The right and left flanks of Ali's army advanced and charged at the left and right of the enemy. Muavia sent fresh troops to help his wings and the charge ended in a futile attempt. Abdulla Badil had made this charge; and he was left only with 250 soldiers around him. Others had either run away or were killed. But Ali at once came to his relief and sent Soahil Hanief for his help.

Yet Abdulla Badil with his small band around was cut to pieces at the hands of the Syrians. When Ali found his flanks turning to their tails, he immediately despatched Hasan, Husain and Muhammad his three sons to help the Rabia tribe with their men. Next he despatched Ashtar, who rode on his horse in haste and stopped the run-aways inducing them to fight. So much aroused was Ali in temper that moment that he commenced brandishing his sword and fought beside his own men. A slave of Abu Sufian, named Ahmar saw him fight and dashed towards him. Kesaan, a slave of Ali, stopped him, but he was killed. Ali's indignation knew no bound. He came to Ahmar in haste, and catching him by his neck hurled him to the ground, with the result that the hands of Ahmar were broken and he was absolutely disabled for further fighting. By this time Ali's troops had once more held firmly against their foes and fought with a resolute will.

The Night of Harir.

The day ended and night came but the battle did not finish. It continued throughout the night. Zul Kalahe Amiri and Ubedulla

Umar, both from the side of Muavia, were killed; but Ali also had to sustain a great loss by losing Ammar Yassir, who was killed by Syrians, when the former charged at the latter. Throughout the night men kept engaged in fighting, and the next day broke upon a people who were fighting like blood-hounds. This night is called by the Arabs as Lailatul-Harir or the Night of Harir. The same night Ovis Qarani also was killed. Once on one occasion on this night Ali reached the spot where Muavia was discussing with his companions some problem regarding the battle. He challenged Muavia for fight; but the latter slowly professed that undoubtedly he was no equal in strength to him. Ali thereupon returned.

It was Friday next morning and mid-day was over. Thirty hours continued fight had resulted in 70,000 soldiers being killed from both the sides. Muavia had lost about fifty thousand men, whereas Ali lost only 20,000. Now Ali's force was almost double that of Muavia's; and the time had approached when Ali could easily win. He, therefore, ordered Malik Ashtar to charge with his cavalry at the centre of Muavia's troops. The charge proved

disastrous, and Syrians began to show the signs of weakness. Later infantry was also despatched for Ashtar's help, which made the Syrians lose their every strip of courage; and it was quite obvious that Ali would certainly win when Amr Aas advised his people to raise the Quran on the point of their bayonets.

The end of the battle

When the Holy Quran was raised and the Moslems from every side cried out for a decision according to it, the Moslems from Ali's side slackened their hands and gradually stopped fighting despite an urge from Ali. Ali, like an experienced general, could see that if this time the Syrians were not utterly routed, there might arise some more mischief later from their side. He, therefore, earnestly besought them to continue fighting till end. But his soldiers in general refused, and compelled him in their turn to recall Malik Ashtar from the place of action.

As even to this moment the two parties had proved equal in fight, the common people could not notice that the moment of victory had approached in their favour. The day's

continuous fight had benumbed their limbs, and fatigue and sleep combined had taken possession of their senses. They were, therefore, ready to catch at any frail piece of straw that could save them from being perished. Ali's exhortations thereby failed to give a new spirit to his dispirited soldiers and get them fight to the finish. He was confused and humbled by the mob around him, who threatened to kill him on the spot like Usman if he refused their request. In an utter loss of understanding he sent for Malik Ashtar who immediately returned in deference to his order. Ali explained everything to him who lost passions over the mob. But the mob in its turn got much excited by his bitter words, and was just to kill him had it not been for the timely intervention of Ali.

The Sabites again.

The people, who compelled Ali, were all from the Saba's party. They having noticed a general disorderliness amongst his men were the first to demand from him an order to put a hasty end to the fight. They were determined to avail themselves of every strip of chances in order to cut the growth of Islam by weakening

the strength of the Caliph in whom the central authority was vested. They went so far in their evil intentions as to kill the caliph if necessary, and get the field cleared for themselves for the competition of their evil designs against Islam. Their demand for an end to the battle was just in keeping with the desire of the common soldiers, who helped them most in their rebellious attitude with the result that Ali had to succumb to their desire.

When the battle stopped Ashash Qais went to see Muavia with the permission of Ali in order to ask him what he wished. Muavia said that he desired decision from the Quran; that he wished that two persons should be chosen, one from each side, and they should be asked to swear for giving out their decision in accordance with the Quran, which they both would accept. The people on the side of Ali agreed to the proposal, and said that they liked such a decision.

Muavia appointed Amr Aas from his side and Abu Musa Ashari was chosen from Ali's side, Ali had nominated Malik Ashtar from his own side for this task; but the Sabites

and the rebels refused to give preference to him over Abu Musa Ashari, as the former had unluckily never seen the Prophet's company.

Return from the Battle-field.

At length Amr Aas from Muavia's side came up to lay down the items of a treaty which was previously agreed upon by both the parties. Accordingly the following was put down in ink, and duly ratified by Ali and Muavia both.

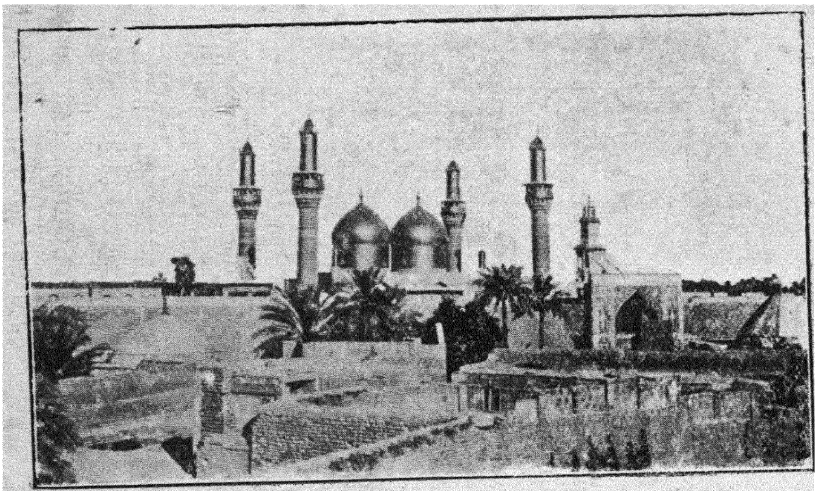
" The following agreement is made between us, Ali Abu Talib and Muavia Abu Sufian, as such that we both appoint a judge from each side and promise that, having decided to use the Quran as judge between ourselves, we shall never prefer anything else to the command of Allah, the Almighty, in His Holy Book. We declare that we believe in everything in the Holy Quran from Al-Hamd to Vannaas, and promise to do and not to do anything which the Quran allows or disallows. The judges, named Abu Musa Ashari and Amr Aas, are requested to give their judgment in accordance with the Quran, or else perchance if they don't find in it anything as

such that can settle the differences between us, they are authorised to decide according to their knowledge of some similar action of the Prophet which can help them in settling the dispute between us."

The judges were allowed six months for the consideration of the matter from every possible point of view, and authorised to declare their award at Adzag near Daumatul Hanzal (a place exactly midway from Koofa and Damascus) at any moment within that period they desired. Too, it was agreed that when Abu Musa Ashari from Koofa and Amr Aas from Damascus came to Adzag for the declaration of their decision, they would be accompanied by 400 men each from the place they start, who would be considered as representing all the Moslems in the whole of Arabia. The last proposal which was moved and mutually passed was that the judges and their relations would be immune from danger after the judgment was declared.

Two copies were made of the agreement on which from the side of Ali, Ashash Qais, Saeed Qais Hamdani, Variqua Samiul Bajali

Abdulla Fahal Ajli, Hajar Ali Kandi, Abdulla Tafel Aamri, Agha Zayad Hazarmi, Yazid Khajih Yatmi and Malik Kaab Hamdani (Malik Ashtar refused to affix his signature, although he was asked to do so) and from the side of Muavia Abul-Aur Habib Muslima, Zal Umru Azri, Hamza Malik Hamdani, Abdur Kahman, Khalid Fakhzoomi, Sabee Yazid Ansari. Atba Abu Sufian Yazid Har Abasi had put down their signatures as witnesses. When the two copies finished and nothing was to be done in connection therewith any more, one copy was given to Abu Musa Ashari, and the other handed over to Amr Aas. All this took four days more, and on the 13th of Safar (the 2nd Arabic lunar month) both the parties proceeded towards Koofa and Damascus respectively.



THE TOMB AND MOSQUE OF KADHIMAIN

WHERE IMAM MUSA AL KAZIM AND IMAM HASAN AL-ASKARI
THE TWO GRANDSONS OF HAZRAT ALI ARE LYING IN REST

CHAPTER XIX.

The Khawarijs.

MUAVIA reached Damascus with perfect safety, but for Ali new gates of mischief were opened up. When he resolved to start for Koofa, some people came and asked him to cancel his programme for return, and attack Syrians instead. Ali replied that he could never commit a breach of agreement, which was made between him and Muavia; that he and others should wait until Ramzan (the month of fasts or the 9th month of the Arabic lunar year). At this they went away from him, and meditated to separate themselves from Ali's people.

Accordingly, when Ali started with his people, they all kept disputing and abusing, as some of them regarded Ali's consent to the proposals of Muavia for the appointment of judges between them as an illegal act, which could never be conformed to the principles of Islam; whereas others considered

it to be their bounden duty to believe in the sacredness of his actions, since he was their caliph and a divine being. The latter type of people later came to be called up as the "Shias" of Ali (the followers of Ali); whereas the former ones were named as "Khawarijs." It looks very amazing to see that the ring leaders of the Khawarijs were those who compelled Ali to stop fighting and call back Malik Ashtar from the place of action. They declared that they were not bound to obey Ali in each and every matter unless his orders strictly conformed to the Divine Commands.

At last the Khawarijs separated themselves from Ali's people somewhere near Koofa, and went away to Haraura where they camped with their 12,000 followers. They appointed Abdulla Bin-Alkawa as their spiritual leader to lead them in prayers; and Shabsh Rabaee as their general. Shabsh Rabaee was the same man who was sent twice with the deputations sent by Ali to Muavia, and it is through his attempts that the deputations failed. Both the times he poured angry words on Muavia with the result that no reconciliation could be effected.

This party having organised itself proclaimed :—

> "We pledge our faith to God. It is our absolute duty to prevent others from sinning in accordance with the principles laid down by God and His Prophet. No one is caliph and Amir. This world belongs to God, who is Almighty in every respect. After achieving victory our affairs are to be regulated according to the general opinion of the Moslems. Ali and Muavia both have committed mistakes, and they cannot be pardoned until they repent."

When Ali heard of the misdoings of the Khawarijs against him, he bore it patiently, and went alone to meet them in their camp. He talked to Abdulla Bin-Alkawa, who was considered to be the wisest amongst them, and said that he was absolutely innocent as he himself was willing to stop fighting and recall Malik Ashtar, but it was they who not only urged on him but threatened him to death to do so. Abdulla Bin-Alkawa thereupon questioned that the appointment of judges was

quite illegal and against the teachings of the Quran, which he being the caliph of the Moslems permitted and did not oppose. Ali gently replied that it was not he who preferred appointment of judges but it was the people themselves who did so, and he had to succumb to their desire in that circumstance. He further said that it was not the people who were the judges, but it was the Quran that was the judge, and Amr Aas and Abu Musa Ashari were only to declare its judgment in their case. Ali talked to the Khawarijs so gently that all of their enmity for the time being was worn out and they all were willing to come along with him to Koofa, where according to his urge they could get complete rest and their animals fattened until the declaration-day, when the appointed judges would give out their decision according to the Quran. Moreover the caliph appointed one of their chiefs as the governor of Asphahan in Persia which further helped to cool their anger against him.

The Judgment.

When the six months were over, Abu Musa Ashari from Koofa and Amr Aas from Damascus

with four hundred persons each reached Adzag to declare their decision before those 800 Moslems as it was previously agreed. But before the declaration both had previously met in a private meeting in which they had agreed on the deposition of Ali and Muavia both, as they were the sole cause of blood-shed, and giving to the Moslems the right of election anew so that they could choose another caliph for them.

At last they both met in a general meeting, in which Abu Musa Ashari declared their mutually agreed decision. He said as follows:-

Dear Brethren in Islam,

> "As far we could consider, we could not find any other thing than one, on which we both could agree, that Ali and Muavia both should be deposed as they are the sole cause of blood-shed amongst the Moslems; and thereafter we give you the right of electing some other suitable person as your caliph so that the present calamity, which has overtaken the Moslems, may be thrown back, and the people in general freed."

The crowd having listened to his speech, Abu Musa Ashari resumed his seat, and Amr Aas stood up to address himself to the audience as follows:—

> "Ye people! Be witness to it that Abu Musa has dismissed his friend, Ali from his office. I too agree to it and dismiss him as well. But I do not allow Muavia to be deposed, as he is the successor to the deceased caliph, and possessed of an unchallenged right to be installed as caliph after him."

If Amr Aas had seconded the decided proposal put forth by Abu Musa, the varied nature of their judgment would not have been as much condemned, as it was done later. And though a factious state would have prevailed even if Amr Aas had backed Abu Musa, there can be no doubt in the sincerity with which the latter proferred his own suggestion with reference to the question on the caliph's office. Anyhow the judgment pronounced by Abu Musa was acceptable to neither, whereas the decided words of Amr

Aas could please at least Muavia and the Syrians.

The result was that there were two judges who once more gave rise to the creation of two parties amongst the Moslems, who seemed to be united by that time, by giving out their two different judgments. Amr Aas at once started to Damascus with his party of 400, whereas Abu Musa and Abdulla Abbas remained wrangling and disputing for some time with their own men on the spot. When Ali heard of all this he strongly execrated Muavia and his party, which received a return with similar execrations from Muavia at Damascus.

The Rise of the Khawarijs.

Muavia was now raised up to caliphship, and the Syrians had begun to call him as "Commander of the Faithful." While Muavia enjoyed a solid, undisturbed peace in Syria with practically no apprehensions whatever in future, for Ali arose a new trouble at every step that never allowed him to live and reign peacefully. The Khawarijs now turned dead against Ali, as they considered, he had

committed a great folly by accepting the appointment of the judges. They repented for their own mistake as to urge Ali to stop fight; but at the same time they argued that Ali also should confess his fault in accepting their urge, and repent for it likewise.

But Ali did not confess his fault, as he rightly pleaded that it was not he who was willing to stop fight, but it was their threat that made him succumb to their will, for he never wished that his own people should fight amongst themselves for his sake. Thereupon the Khawarijs from different parts of Arabia moved away to Nehrawan, where they numbered as much as 25,000. Ali ordered his governor at Madayan (the former capital of Persia) to check these people in their way, but the attempt failed, and the Khawarijs crossed Tigres, for Nehrawan (a place in western Persia). Ali then once more invited them to join him in a battle against the Syrians, but still they replied as follows:—

> "You appointed judges against the command of God and His Prophet. Now you desire to fight against the Syrians,

which is in keeping with your evil will. If you confess your having turned a Kafir and that you repent for it, we are ready to help you, otherwise we shall fight with you."

The Khawarijs had taken to the offensive now, when they killed Abdulla Janaab, and Hars Marah, who did not hold the same faith as theirs, a fact which gave much alarm to the Koofites and the Basrites. Ali now abandoned the idea of invading Syria, and turned his attention to the Khawarijs. He marched with his force against them until he reached Nehrawan, where he saw the leaders of the Khawarijs personally, and induced them once more to see through what wrong they were doing to all the Moslems in general. But they refused to listen to his words; whereupon Ali returned to his own people forgiving them further orders. He ordered Abu Ayyoob Ansari to go to the Khawarijs with the standard of safety in his hand, and proclaim amidst them that those, who would either come back to the side of the caliph or go towards Madayan or Koofa, would be

The Battle of Nehrawan.

absolutely pardoned. Abu Ayyoob Ansari did as ordered, and the result was that the son of Noful Ashjai with his 500 men deserted the Khawarijs, whereas some more men also went away to either Madayan or Koofa.

There remained now only a little more than 5,000 Khawarijs, whom the troops of Ali killed in a battle that lasted only for a few hours. None could save his life on the side of the battle, and from the leaders down to the common soldiers all were killed on the battle-field with the exception of only nine persons who somehow managed to get away from the battle scene. The leaders of the Khawarijs who were killed in this battle are as follows:—Abdulla, Dahida, Zaid Hasin, Harquos Zahir, Abdulla Shajra, and Sharih Ooni.

Malik Ashtar.

Malik Ashtar was a man of great military ability; and although he cannot stand a comparison with Khalid Valid, one of the greatest generals in the world history, he possessed a marvellous skill for commanding an army in a battle-field, and for marshalling a force in war

times. Nevertheless the beginning of his career in politics can never be ignored. He was one of those men who assisted the Sabites in getting Usman murdered at the hands of the rebels, and later one of those who swore to kill Ali because he was expected not to pardon those who participated in the Usman murder affair. However, as this suspicion wears out, we find him an ardent devotee of Ali, who stakes his life for the latter's sake on various occasions.

After the battle of Nehrawan Ali ordered his men to march straight on Syria, but his people refused to go any further. Ali thereupon had to postpone his invasion on Syria for sometime. Meantime, he appointed Malik Ashtar as the Egyptian governor; for in Egypt Muhammad Abubakr was not able to control the affairs occurring there. Ali had a great faith in Malik Ashtar. He had thoroughly convinced the caliph of his capabilities and devotion that could assuredly be relied on. But unfortunate it is that Malik Ashtar died on his way to Egypt, and reins of government still remained in the hands of Muhammad Abubakr, who was also killed

shortly by Muavia Khadij, and his corpse burnt to ashes (38 A.H.)

Extensions of Muavia's Territories.

With the death of Muhammad Abubakr, Egypt naturally fell into the hands of Muavia, as no opportune support proceeded from Ali to the Egyptian governor. Later Hedjaz and Yaman also came under his sway, and the Medinites and the Meccans offered their allegiance to him. Ali was surrounded by misfortunes everywhere, and not only the common people looked upon him with suspicion, but his brother Aquil Abu Talib and Abdulla Abbas gave up his company due to certain misunderstanding created by himself. The former joined Muavia but the latter went away to Mecca, where he passed his life in seclusion.

Ali's assassination.

In the battle of Nehrawan only nine persons escaped death, out of whom Abdur Rahman Muljam Murradi, Barak Abdulla Tamimi, and Amr Bakr Tamimi were three persons, who swore to kill Ali, Muavia, and Amr Aas, on account of whom, in their opinion, the

Moslems in general had suffered a great deal. Friday, the sixteenth of Ramadan was appointed for this talk, when each had to assassinate his man at Koofa, Damascus, and Cairo respectively. Accordingly they set out on their journey to their respective places, where having arrived they patiently began to wait for their fixed date.

Ibne Muljam had come to Koofa, where he fell in love with a woman, named Qutlaam, who was very beautiful. She consented her marriage with Ibne Muljam on the condition that he should kill Ali, as she hated him most due to the death of her father and brother, who were killed in the battle of Nehrawan. Ibne Muljam promised; and with the help of other two persons, Wardan and Shabib, early in the morning on the same fixed day he fatally wounded Ali in the Koofa Mosque. Shabib ran away and was never captured, but Wardan and Ibne Muljam were caught hold of and killed later by the order of Ali, Wardan was killed while attempting to escape, but Ibne Muljam was retained in the custody until Ali kept alive. He was then killed with one stroke as

instructed by the passing caliph at his death bed.

Hasan's caliphate.

Ali gave valuable pieces of advice to his sons, and laid much stress upon "not to love this world." He was buried at Najaf, a few miles from Koofa, and some say his camel disappeared with his corpse while it was being carried to Medina, where his sons and relatives intended to bury him. Later his son Hasan, who was a very peace-loving man, made peace with Muavia, and conferred caliphship on him. A peace treaty was drawn up between them, the items of which are as follows:—

"This treaty is made between Hasan, the son of Ali Abu Talib, and Muavia, the son of Abu Sufian both of them have agreed on the following:—

Caliphship is transferred to Muavia; after whose death the Moslems in general will be entitled to find a new caliph for them by election. That all the Moslems will be safe from Muavia's

hand and tongue. That Muavia will treat all the Moslems with kindness, and especially those who are related to Ali either by love or by blood. Hasan and Husain and their relations will be entitled to stay at any town or place, wherever they may desire, and that they would not be subjected to the words and orders of Muavia's officials. Muavia will always be sending the tribute of the province of Ahwas to Hasan; and that whatever the amount was present till then in the government treasury at Koofa will be considered the property of the latter, who will have the right of spending it as he will please. Lastly, Muavia will always give preference to the members of the Hashim tribe while awarding or rewarding the Moslems."

When Husain, the younger brother of Hasan and Abdulla Jaafar learnt that Hasan was inclined to confer caliphship on Muavia, they tried to prevent him from doing so; but Hasan did not move an inch from his

resolution, and remained firm as a rock; for he had well studied the flinching character of the Iraquians and the Koofites, and the beauty of well organised administration of Muavia. He had therefore not unwisely reached this conclusion that prophethood and caliphship both together could not remain in his family.

Ali's wives and children.

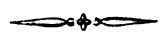
Ali married nine wives one after another, of whom fourteen sons and nine daughters were born. He married Fatimah, daughter of the Holy Prophet, Ummal Naibin, daughter of Haraam, Kalabiah, Laili, daughter of Masood Khalid, Asmaa, daughter of Amis, Amaama, daughter of Abil Aas ben Rabie ben Abdulfari ben Abdulla Shams, Khola, daughter of Jaafar, Sahbaa, daughter of Rabia Taghabia, and ninth the last daughter of Amaraul-Qais ben Adi Kalabi in the same order. Two sons, Hasan and Husain, and two daughters Zainab and Umme Kulsum were born of Fatimah. Four sons Abbas, Jaafar, Abdulla and Usman were born of Ummul Naibin Haraam Kalabiah. Two sons, Ubedulla and Abubakr were born of Laili Masood. Three more sons, Muhammadanul Asghar, Yahya, and Arn were

born of Asmaa, the daughter o Amis. A son, named Muhammadanul Ausat, was born of Amaama whose mother was a daughter of the Holy Prophet, called Zainab. Another son, Muhammadanul Akbar or Muhammad ben Al-Hanafiyyah, was born of Khola, the daughter of Jaafar. Three daughters, Ummul Hasan, Rumatul Kubra and Umme Kulsum were born of Sahba, the daughter of Rabia Taghalbia. A female child was born of the daughter of Amaraul-Qais, who died in her infancy. Besides there were some more children born of Ali, about whom but little is known.

Ali's Character.

Ali was not a man of policy and cunningness. His politics was the voice of his conscience. As a human being he cherished in the beginning the desire of being the Prophet's caliph for the Moslems; but soon within a few months he realised that Islam being a democratic religion whatever the Moslems did in case of electing a caliph for them was quite natural and entirely justified. He then strictly controlled his beguiled will which was actuated by nothing else than a passing desire for personal prestige and vain glory. He loved

not an autocratic rule; and it is due to this that he loved and obeyed Abubakr and Omar like a faithful friend of the Moslems. In his later years he often remembered with tears the first two Caliphs longing bitterly for their company. He was a loving friend, and a generous foe; and 'with the chivalrous generosity that distinguished him,' says Amir Ali in the SPIRIT OF ISLAM 'The Caliph Ali, even in his war against his treacherous foe, always ordered his troops to await the enemys' attack, to spare the fugitive, and respect the captive, and never to insult the woman. With his dying breath he commanded his sons to see that the murderer was killed with one stroke of the sword, and that no unnecessary pain might be inflicted on him.'



CHAPTER XX.

ALI'S SERMON.

Part I

HERE is a well-known sermon of Ali on the subject of the earth and the sky which no doubt will be read with admiration. The sermon is as follows :—

All praise and admiration is due to the Almighty whose real worth cannot be described in words, by the greatest linguists, and whose blessings, charities and bounties cannot be estimated by the greatest accountants and reckoners, and thanks which are due to Him as the original benefactor cannot adequately be paid by the greatest attempters. That high and sublime God whom courage, intentions and reflections cannot reach, and whose depth wisdom, intellects and understandings cannot discover, that lofty and glorious Deity, the limits of whose attributes are not fixed and defined, nor is there any particular praise or quality specified for Him, has created the

universe with His will and power. He has no limited space of time, nor can any long duration be determined for Him. He has expanded the air out of His grace and mercy, and has fortifie and settled the shaking earth with the pegs of stones and the prodigious mountains. The first step of religion is Divine Knowledge, and the perfection of Divine Knowledge lies in conviction, and the perfection of conviction depends upon the belief in His unity.

The perfection of unity is that He should be taken as an absolutely pure and singular unit. Then the perfection of His purity, oneness and singularity consists in the fact that He should be held free from all the superfluous attributes, as one who takes Him to be possessed of the superfluous attributes considers Him, as it were, to be similar and equal to creatures; and he who takes Him to be similar and equal to creatures admits duality. And one passing from unity to duality is, as it were, holding Him into two parts; and such a man is surely ignorant and can never reach the state of Divine Knowledge. And one who

points out that High and Lofty Being does, as it were, confine Him. Now one who confines Him does, as it were, reckon Him; and one who questions as to the place where God exists, does, as it were, find room for Him; and accommodates Him there. And one who asks as to the thing upon which God rests, does hold him to be devoid of His independent being and takes Him to be dependent on another thing for His existence.

He is such a powerful God, as has been existent for ever (*i. e.*, has no beginning of His existence.) He exists but has not come into existence from non-existence. He is with every thing but not temporarily (*i. e.*, accompanies everything by virtue of His innate eternity.) He is away from everything but not by way of separation or disconnection (because in case the very preserver of a thing gets apart from it, the thing cannot exist.) He is the agent but not with the help of motion and improvements. He is the protector of everything, because nothing in His creation is a self-protecting object. He is singular and alone, because He is not familiar with only one place, where to take rest. He is not perplexed at

the loss of a thing (causing relief to Him) because He does not really need it, His existence being above such thing. He has created the universe and made the beginning of the creation in a proper form. There was no experiment by which He profitted, nor was there any anxiety (mental, physical or sensual) with which He was affected in the creation of the world; nor was there any care, to which he was put in deciding whether He should or should not create a certain thing.

When the time came, He put things into motion and mixed up the different objects, as spiritual elements with material bodies and energy with action. He specified the properties of various objects, and made certain distinctive marks indispensable for them. He was aware of these objects before their creation, knew of their beginnings and ends, and was acquainted with their tendencies and kinds.

The Creator of the universe created the wide expanses of the skies, cleft the sides and the upper parts of the atmosphere and placed

rivers on the upper layer, the clashing waves of which were stormy and pervasive. He set water on the back of the hard winds and the breaking hurricanes, and then ordered them to make it flow, at the same time supporting and guarding it. He put the winds close to their extremities although the lower parts of them were expansive, and the rivers flowed over the Earth's surface. Then the Almighty God created the barren winds, the gusts of which do not produce vegetables and plants and freshness. He preserved them, invigorated their gusts, and extended their field of activity far and wide. Then He ordered them to clash against the waves of the unlimited ocean and placed those winds over the seas by the Divine ordainment. These winds put the waters into motion as is shaken a leather bag (full of curd in order to obtain butter) and gave it a thorough jek in the atmosphere and transformed its beginning into its end and its stillness into motion, in so far that the major portion of it (the bulging part which appears in seas) was raised up by the storms and the vast ocean threw up the accumulated foam. The foam thus thrown up was raised

and expanded in the aerial cavity and space and then the seven heavens were quite skilfully formed of it, the lower parts of which were made rotating or stationary, while the upper parts were elevated to an extreme height. They were set up without pillars and pitched up without pegs.

Then the heavens were adorned with the beauty of the stars and the piercing light. The great luminary, *i.e.*, the Sun was lighted up, which gives light everywhere and also was made the Moon which cools the eyes of mankind. Each of them stands stationary amid the moving heavens, the rotatory roofs and the flying surface of them. Then He created the heavenly bodies that exist between the high heavens. These heavens were filled up with the various kinds of angels. Some of these angels ever lie prostrate, never finding time to be in a bending posture while others always keep in a bending posture and never stand erect.

Some of them are such as are standing in a file before His glorious magnificence and never leave their places. Some of them are

repeating beads (*i.e.*, crying out praises of God) and never get tired or vexed of it. The eyes of these angels are never affected with torpor and they are free from intellectual oversight, bodily fatigue, or mental indifference. Some of them are the trustees of His commandments, and are His tongue (interpreter) for the Prophets and visit them at different places with His words. Some of them guard His creatures, and are the gate-keepers of the paradise. Some of them are those whose feet touch the lowest part of the earth, and the head overtop the highest heaven; their limbs and parts of body do not accommodate in the length and breadth of the universe. Their shoulders are fit for the pillars of the heavens, these angels are the carriers of the heaven. Their eyes are bent in front of the highest heaven and are wrapping themselves up in their wings under it. (By wings is meant their knowledge and inspiration). They do not associate their conception of God any picture and do not attribute to Him the qualities of the creature, neither confine Him to any space or place, nor illustrate Him with any illustration or example.

Again the Almighty God collected a kind of clay from the hard and level, sweet and saltish earth, and then moistened it with water, until it became adhesive. Then he produced a figure with sides and dimensions, joints and limbs, and dried it, until it assumed a physical shape. He hardened and purified it until it became thick and fermented. (As a seed gets wrotten before growth) then he infused into it His own soul for a limited time, and a definite period. On the infusion of the soul, the figure got up, and became an intelligent rational being, evincing intellect, understanding and rationality. He had external limbs, which he has put into use. He also had internal faculties which He was exercising. He possessed an instinct, by virtue of which he could distinguish right from wrong, could taste, smell, and make difference between colours and commodities. His stuff was fermented with various colours similar qualities, opposite tendencies, different temperaments, and pleasure and griefs.

Now the Almighty God ordained the angels to keep the trust, which was confided to them, and to follow the advice which

was given to them and which He had confirmed by taking their consent to pay homage to Adam, to bow down their heads before him, and to deal with him with humanity and submission. So He commanded them to prostrate themselves before Him (to pay homage to him). All the angels obeyed, but Satan and his followers revolted. They were overcome by their innate insubordination, and were overpowered by their constitutional adverseness and hardihood. They prided upon their birth from fire, and disgraced the one born of earth.

Now the Almighty allowed time to Satan so that he might not render himself liable to His displeasure and wrath, his examination might terminate and the promise made to Him might be fulfilled, and declared to him that he was given an extension till the appointed time, that is the Day of Judgment.

Then God put Adam in such a place, where he could pass his life happily, and made his abode free from all sorrows and griefs. He warned him against Satan and his enmity. His enemy Satan, enticed him from the allurement of the immortal place

and the company of the virtuous. Because of this deception, Adam turned his belief into doubt and his resolution into suspicion and indifference. The firm belief of the good of not eating the forbidden fruit was turned into hesitation, and the signs of weakness and infirmity began to creep into the resolute determination of never touching the prohibited plant. He exchanged pleasure and happiness for a shame accompanied with tears and a love for his lost honour. Then the Almighty (when Adam got ashamed) spread the carpet of repentence for him and breathed the word of His mercy and grace into his mind and promised to take him up again into His paradise. He sent him down in a place of trial and multiplication of descendants. When Adam came down upon this earth and his progeny began to multiply, God chose the prophets out of his descendants. He took covenants from them for the sustenance of the Divine inspiration and made them His assistants for the propagation of the Divine mission. So, when most of the creatures broke their covenants, did not keep the word they had given to God in the spiritual world, forgot the Divine rights, began to insinuate the existence of partners and parallels of Him,

devils led them astray from the true path, and set them aside from the worship of God, He then sent down His apostles and prophets successively to them, so that they might demand from them the fulfilment of the covenant they had promised to God in the spiritual world, remind them of the Divine blessings, which they had forgotten, tell them the messages of God, spread the hidden treasures of wisdom before them, and show them the manifestations of nature, *e.g.*, the roof, which was hanging over their heads, the resting place, which was put under their feet, the means of life and subsistence, which were keeping them alive, the passing lengths of lives, which were destroying them, the fatigue and labours which were rendering them weak and old and the misfortunes, which were befalling them incessantly. God has never kept this world devoid of the inspired prophets, the descended book, the indispensable successor to the prophet or the reasonable path. They were those prophets, whose minority did neither temper with the proper discharge of their mission, nor did the majority of the imposters stood in their way. Each of the prophets was told the name of his successor, as Jesus Christ has said,

"The name of the prophet who will follow me will be Ahmad," and each of the present prophets recognised the past ones, *i. e.*, he attested their prophecy. In this way, the time passed on rapidly. Long ages passed away, generations changed, until God the Almighty fulfilled His word, and to accomplish His Divine mission inspired the Prophet Muhammad, the confession of whose prophecy was taken (in the spiritual world) from all the prophets. When the said Muhammad was inspired, the people on the earth were divided into different sects, adhered to various creeds and followed diverse ways. They were divided into three classes. Some of them were making the semblence of God, as idols, etc. The others were following infidelity in the name of God, that is attributed Divine properties to the creatures as the infidel Arabs did, while the rest pointed towards the beings other than God, that is ascribed the manifestations of the universe to something else than God, as the atheists did. So, the said Prophet showed them the true path, got them out of darkness and ignorance, and elevated them to a high stage. Then the Almighty preferred Muhammad's visit to Himself, and by way of condescention and

indulgence liked his approach to the Divine presence. He graced him on his passing away from the world, made him safe from all the painful trials and examinations, and called him to Himself with great kindness and esteem. This true Prophet as well has left amongst you the same object as was left by the past prophets amongst their followers, as none of them left behind him anything but the clear manifest and lasting signs. The object left amongst you is the book of God, which describes the lawful and the unlawful, the compulsory and the optional duties, the orders that have been cancelled, and those that are applicable to the capacities of men (as patients and travellers are exempted from fasts), the orders that cannot be dispensed with as "Maintain Prayers," the specific expressions as "Pilgrim of the House" (here the word House refers to Kaaba,) the general injunctions, as "He who intentionally kills the faithful is liable to go to Hell." It implies generally, (*i.e.*, whosoever kills the faithful), the terms that are limited, the clear verses, the meanings of which are obvious, and those verses, the meanings of which are doubtful.

All these things have been mentioned in this Divine book. It explains the ambiguous, and clears the implied subtleties and significations. This book contains the truth, the knowledge of which is obligatory for men, and for the ignorance of which they cannot put forth any excuse, and it also contains the things, the knowledge of which is optional for them. It embodies the duties, the performance of which is incumbent and proved, taking into regard the original text, but they have been cancelled by the traditions. It gives expression to those ordinances, which are compulsory as far as the traditions are concerned, but it has permitted their abandonment. It also comprises the orders which are compulsory at one time, but do not remain so under changed circumstances. This book makes distinction between the unlawful affairs, *e.g.*, the major sins, which are threatened with the fire of Hell, and the minor sins for which is promised pardon and grace. It also contains the good deeds, only a portion of which is acceptable to God, allowing at the same time full liberty as to their accomplishment to whatever extent you like.

ALI'S SERMON.

Part II

Out of a large number of lectures delivered by him to the people of Arabia and Iraq (Mesopotomia), which we find in his world-famous compilation "Nahjul-Ba-lagha," in particular and God's human creation in the whole world in general, the following is a translation of the one delivered by him at about the year 660 A.D., during the period of his accession to the seat of Caliphate at Koofa, (one of the oldest city in the east). This has presented to the world a piece of good advice coming from a great man, the next greatest in the Moslem world after the Holy Prophet Muhammad.

"After praise (to God) and prayer (for peace and blessings on Muhammad the holy prophet and his noble descendants) let it be known to you (O people of Iraq and other places who are assembled here) that, for the guidance (proper management) of your affairs God, the Nourisher of the world has set upon you a Right (duty) binding as regards myself. And as I have a right upon me, in the very same

way you have a right upon myself. Now this right has the widest range of scope in its definition of the character and nature of our rights and is the narrowest of things in our practical dealings (talk about right and justice has no limit but the translation of the same into action is too difficult). Not a single man there exists who has a right upon the other but that the said other must have (also) some upon him (the former). And whereas a man has a right upon another, the very same this another must find somewhere in some other person). And if it were such that some one has rights binding on others and he has none (for any one) upon himself (then this) one-sided right is the sole and special privilege of God. The Almighty, Who is (All pervading) Right in himself. This (one-sided right) is never intended for his creation. For the reason that he has (sole power) and authority over all His creation. And his orders and commands have been passed upon each and all with perfect and most impartial justice. But that he has made this (particular) right solely belonging to himself binding upon his creation that they (His all creation) should all (without a single exception) submit to His

Will. And (simply) acting upon His own greatness and grace and over and above this making an addition to it so profuse as it is worthy of Him alone He has ordained double reward for their (said) submission (to His Will). After this, out of His own (manifold) Rights (upon His own creation) He has fixed some for some of them (His creation) and some others upon some others (of them). He has made (all) these (Rights and their distribution upon his creation) proportionately equal in their ways and has (also) made some (of these) Rights in direct comparison with some (other of these Rights) reciprocally binding upon one another. Until and unless (therefore) a person does fulfil his own obligations towards others, he is never in his rights to demand the fulfilment (by those others) of his own (Rights) over them. And (beware) the very greatest one of these rights is that of the Ruler over the ruled and *vice versa*. These reciprocal rights have been made binding by God, the Nourisher of the world. This is an obligation which has been rendered indispensable by the Great God. The Almighty, for all the rulers, and the ruled over all the ruled and the rulers. And

these are the rights which have been ordained by God to be the source of an instrument for keeping the honour and dignity of their religion as well as a means for their (lasting) natural love and affection. Now let it be clearly understood that the affairs of the ruled are never properly managed without (the help and brotherly love and sympathy of) the rulers and neither those of the rulers (can ever be properly carried on) without the good will and co-operation of the ruled. Now at a time when the Rulers and the ruled have both discharged their said natural functions (towards each other), then is the time when right has prevailed upon the people. High roads of religion are opened. justice and equity become the order of the day. Nice and good religious rights and customs are rendered going on in their own ways. Now with the prevalence of Right the affairs of the time have by themselves gained equillibrium. Temptations for a lasting hold on wealth have been created and the desire so ardent of the enemies have (by this time) come to an end with a total disappointment. And (conversely) at a time when the ruled (people), rebelling against him

have gained an upper hand over their ruler or (on the other hand) the ruler has himself acted in a way cruelly towards the ruled then at this stage opinions and actions have become divergent. Signs of injustice and cruelty have appeared. Disorder and deceipt have become rampant in religion. High roads of religion have been left and forsaken. People have become slaves of their own wish and desire and a free indulgence to them has been given vent to. Law and order have received a set back. Soul and spiritual diseases have made their appearance in an epidemic form. With the stoppage of the working of a grand Right and from the pursuit of a powerful Wrong, people have, as it were, become quite familiar and have not felt the least disinclination or dislike (for such a state of affairs which are bound to eat at their roots). Now at this stage the good and pious slaves of God are in dishonour and disgrace. The naughty and the wicked have gained the upper hand. And Lo! God's revenge and punishment are advancing rapidly nearer and nearer towards his creation (for they have ignored His commands and commitments). At a time (so telling and critical), as this, it must be the bounden duty

of each and every one of you to help and assist each other in the exchange of good and sincere advice towards the discharge and fulfilment of this very Right (Reciprocal of the rulers and the ruled, towards the ruled and rulers). For this reason that not a single human soul has been granted an exemption from this (responsibility of the fulfilment of the mutual obligations towards one another) however progressively great and ardent be his wish and desire for submission to the Will of God.....and although his practical endeavour in and pursuit after the said submission be however so far reaching to truth and reality as is worthy of that Great God, his Creator in winning over His Will. Nevertheless these are the binding Rights (of the Creator) upon his creation that they should in accordance with their own (single or joint) capacities render (sincere and) good advice to help and assist each other in the (firm) establishment of (this) Right (Reciprocal). Nothwithstanding ever so highly placed or great are a man's rank and position in matters of right (and truth) his superiority of worth and elevation are however so forward or advanced in religion, yet

none is above this that he is not to be helped and assisted in the fulfilment of the Right established upon him by God, the Nourisher of the world (he must need help and assistance. And (at the same time this must also be borne in mind) although one is looked down upon with contemptuous and spiteful eyes still none is so low and bound as not to be able (however slightly) to help and assist (others) in matters of Right (and truth) or be himself so helped and assisted (in the same by the other.)"

Hearing this (the above discourse one of the associates of *Hazrat* Ali (rose up and) made a lengthy speech in which he greatly eulogised him (the Hazrat) and (then) publicly announced his own submission and acknowledgment of his homage to him (*Hazrat* Ali.)

The Hazrat (replying) said: Whosoever has got the greatness and Grandeur of God firmly established in his heart, has the height of His position and place so highly put up before his mind (the signs of His greatness and grandeur have, as it were, been engraved on his mind) it is his (this man's) Right

that (each and) all except Allah (The great God) must be lower and insignificant in his eyes (when a comparison can be made between the Creator and His Creation). And this Right above all others, is not binding on a person, on whom God's grand gifts have been showered, on whom His choicest and best blessings and boons have been bestowed; but that the Right of this real giver (of gift) has become too great and high upon him. And this should (also) be borne in mind that the worst condition of rulers in the eyes (estimation) of the good and pious slaves of God are those that would make the people think that the Rulers appreciate to assume an air of superiority over the ruled and that their affairs (in their dealings with the people) are based on pride and show. Look here, I do really regard a thing, hateful to me, which would lead you to consider that I am fond of hearing my praise (and worth). This must never, for a single moment, occur in your mind that I do so like to hear my praise (the idea is in itself a hateful thing to me). Praise be to God that I am not such. And thinking it to be granted, that I appreciated this (that you

go on praising me and I continue to like its hearing even in that case without the least shadow of doubt) I would have (after having weighted) my own insignificance and humility in the presence of (the height of power and greatness) of God. The Nourisher of the world, refrained (totally) from it then and there. For, the reason is that on account of His own (real) greatness and grandeur it is He alone who is really deserving of (all) this praise (and worth). After (even a slight) relaxation from cares and anxieties of the world (whenever they happen to be possessed of even a little of worldly honour and possession), people often (are liable to) regard a thing so agreeable to listen to their own praise (and worth). But that you shall never praise and flatter me. Do not (please) for a moment, let my head soar on high. The reason is that the danger is present and must have all possible safeguards against it. It is this that I have not already shaken off from my shoulders the responsibility of the fulfilment of the Right of God and His creation. And to this must be added also the performance and discharge of my own and bounden duties which must be given practical shape by my

own self as well as the discharge of my responsibility to see that they (the rights and duties which they are for the people themselves to do and perform) are followed and fulfilled and acted upon by others. Keeping the above two fold object in view I have been constantly charging my soul to come out of itself and advance towards you and God (I am wholly engaged in doing my duties towards men and God). Now (please) do not speak before me in a manner you do in the presence of cruel kings. Do not for a moment seek protection of your life and soul, at any time when you happen to be in my presence, with words (of praise and flattery) with which such protection is sought before kings of pomp and fury. Do not (please) have a dealing with me by means of flattery, show and hypocracy. Do not for a single moment think that I would feel any the least burden or annoyance in the Right which will be spoken before me. Do never think this too that I am after self aggrandisement and elevation. The reason is that any one whom a matter of right is put before or a just cause is shown and these two things are repugnant to him, then (as a matter of course)

to act up to them will be still more repugnant to him. Therefore (you are distinctly advised) never (to) hesitate in giving me (your) just and sincere advice and in speaking out frankly (without the least chance of giving annoyance) about what is right. For I know too well that even my soul is not (perfectly) free (for after all I am also a man like unto you) from (the liability of an incursion of) errors, neither my actions and doings are (quite) safe (with an attack) from them. But that God of the world has granted me protection and safety from such things over which He has more control than myself. Now (do also) remember this that I and you are slaves. We are both slaves of that (Great) God, Nourisher of the world, except whom there is none. We, never, have such an (unlimited) amount of control over our own life and soul as that He has (over them) He has outdriven us (driven us out and out) from such a (disgraceful) position (as ignorance) in which we existed and has (merely out of his unlimited grace and mercy) put as on such a (high) road (as Knowledge) which leads us to become pious and good (and through this to eternal salvation). He has

turned our darkness (ignorance) into light (knowledge) and has (thus granted us Sight and Insight instead of our blindness of Ignorance.)"

CHAPTER XXI.

THIS Chapter contains poems composed by our Brother in Faith MR. AHMAD ALI MOHANI, B.A. of Lucknow on various aspects of Ali's life. The readers may find in this collection some interest as facts are in the poetical language. We are indebted to the "Muslim Review" Lucknow, for this collection.

THE AUTHOR

* HAZRAT ALI.

Ali! Thou art the rarest gem
That the world has ever seen;
Thou art the embodiment great
Of godliness, beauty and love;
Thy spotless life so pure and good
Inspires men to tread their upward path
To the horis land of calm and bliss.
First in battle and first in truth
Thou stood'st stately, sure and firm
By Muhammad's dark and sunny days,
Dined with him that Mearaj night,
And slept on his hallowed bed that perilous night
From whence the Islamic age began.
Full of wisdom and full of lore art thou
As truly said the Holy Prophet great—
For at thy feet the two worlds sat
Praising thee for thy talents rare;
Ali! Thou shouldst be the first Caliph!

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* By the Courtesy of Mr. Mirza Gulam Raza, (Masalipatam).

Immortal Kaaba thy place of birth
Immortal Kcofa-Mosque thy place of death;
Ali—Thou art a blessed God's own being!
Thou wert to thine murderer extremely kind
Who clapped in chains was before thee
brought!
Even as the sandal tree its fragrance yields
To the wood-cutter that strikes it hard
Thou set him free with a glorious grace
And offered him thy bread and milk—
These eternal charity deeds of thine
The living world remembers and reveres sure!
Cursed be the men that envied thee
And those that thought and spoke low of thee,
Despite the virtuous birth and heritage divine;
Aided thus by false and impure men
Did jarring sect into Islam creep
But thou shinnest above these all
O Lord Like a steadfast star of the skies!
These numbers are but a frail tribute to thee
My Lord, I implore thee—cast once thy
gracious Smile on me
One and one only, I implore thee, then I am
blessed.

On the Birth of "Ali."

(1)

From region upper, comes this message down,
In Airy Ocean, Sail—the silvery clouds.
In haste, changes the day its garment old,
For first Imam our Leader is born.

(2)

As grass with beauty looks in early morn,
So lunar disc on Thirteenth with glory shines,
Then—this atmosphere of religion to sanctify,
A still prettier moon is born.

(3)

For whom? the laws of nature are in pieces torn,
When setting Sun a backward race he runs,
This darkened world of ours to illuminate,
A far better illustrious Sun is born.

(4)

As roses laugh when washed with dew of morn,
So speaks with smiling lips the Kaaba Wall,
As fire burning into ashes turns,
In Islamic garden such like Soul is born.

(5)

What faith deep resides in Noseiri's heart,
What enormous store of love it holds,
For learns his vein of life, the speaking art,
In Creator's house his God is born.

(6)

From high, thunder—like roars of Zulfiquar,
Rightly melt the billows against the rosk,
So stands not before him the mighty force,
So sublime, so undefeatable my Lord is born.

(7)

To him illudes the verse in Holy Quran,
Alms he gives while beant low in Nimaz,
With confidence takes the beggar the pious
Ring,
So mild, so noble, my Generous Lord is born.

(8)

In hunter's hand shivers the bird for freedom
gone,
So does Marhab's soul in human cage,
In deeper depth sinks his courage past,
For the holder of double-edged sword is born.

(9)

From slumber wakes the hare followed with
hounds and horn,
So shake the idols in dismay their drowsiness,
Lo! at—paces few their distinction lies,
For magnificent light of Divinity is born.

(10)

Fear not though world in the eye may frown,
And load of sins may thy backbone crush,
Would fade like vapour the worries of this
crust,
Be glad my Master my Saviour is born.

Ali and Aaron.

(1)

Abuzer says, one day a beggar
Entered the Prophet's mosque,
And humbly prayed for Alms,
But no one present gave him any.
Then, towards the sky he raised his hands,
And said, " O Lord! be thou witness,
That in Thy Prophet's Mosque,

I begged people for alms,
But nobody gave me any,
And disappointed I go back."

(2)

Ali was at his prayer then,
HE WAS IN WORSHIP BOWED,
And on his little finger had,
A precious, pretty ring,
He heard the beggar's reproachful words,
And made a sign to him,
To come and take the ring,
The beggar complied and took the ring,
And thankfully withdrew.

(3)

The Prophet saw his cousin's deed,
And thus addressed His Lord :
" O Lord ! my brother Moses
Begged to Thee to enlarge his breast,
And make his work easy for him.
And loose the knot of his tongue,
That men might understand his speech.
And prayed thee to give him a Vizir,
From among his family, Aaron his brother,
By him to gird up his loins,
And make him a colleague in his work ;

That they might both praise Thee oft
And oft remember Thee.
And Thou wast pleased to answer him :
" O Moses, thou hast obtained thy suit."

(4)

" O Lord ! I am Thy Prophet and Habib,
And beg of Thee to enlarge my breast,
And make my work easy for me,
And untie the knot of my tongue,
That men may understand my speech.
And appoint for me a Vizir,
From among my family, my brother Ali,
By him gird up my loins,
And make him a colleague in my work ;
That we may both praise Thee oft
And oft remember Thee."

(5)

The Lord Almighty heard the prayer,
And Gabriel brought the Message Divine,
To Moslems, in general, addressed,
"Verily your master is
God and his Prophet,
And those who believe,
Who regularly observe prayer,
And give the alms of obligation,

WHILE IN WORSHIP BOWED."
Thus says the office of Prophetship,
Ali from Muhammad held,
The rank Aaron from Moses did.

N.B.—This piece is based on the Quran Chapter XX, Verses 23-26 and Chapter V, Verse 60.

Ali and Merheb.

(1)

The Moslem army lay encamped,
Before Kamoos, the strongest fort of Jews;
Whose defenders twice had caused
The aggressors to beat,
An inglorious retreat.

(2)

At last, annoyed at their defeat,
The Prophet of God declared:
"To-morrow will I give the Flag
To the warrior who repeatedly attacks
And never quits the field,
Unsuccessful and beaten;
Who truly God and His Apostle loves,
And is by God and His Apostle loved."

(3)

'Twas a restless, anxious night,
In the Moslem Camp :
And when the morning dawned,
The expectant soldiers,
Before their Lord appeared,
Each coveting to get the Flag.

(4)

Then the Prophet looked around,
And searched for Ali,
His trusty Standard-Bearer :
And people said he had sore eyes
And was unfit to fight.
" Send for him," the Prophet bade,
And Ali led by Salman came.

(5)

The Prophet applied his scared tongue,
To Ali's aching eyes,
And lo ! they were no longer sore ;
Then gave to him the coveted Flag,
And bade him go.

(6)

God's Champion then advanced,
With steps quick and sure,

And as he reached the enemy's fort
The Flag he planted on the rock,
And shouted out:
"I am the warrior whom his mother,
At birth, the name of Haider gave."

(7)

His war-cry chilled the blood of Jews;
For the oracle had foretold
Haider to be their conquerer:
But, Anter, of recent success proud,
Rushed out to meet the foe.
Fierce was the fight,
And quick the heavy blows,
Till the proud combatant fell
A victim to Ali's sword.

(8)

Grieved enraged and clad in mail,
The bold Merheb rushed forth,
To avenge his brother's death;
And in quick succession
Showered on Ali innumerable blows.
Till the Lion of God, enraged,
Dealt a mighty stroke, which cut,
His opponent, head to hip, in two:

And Gabriel shouted that there was
No warrior mightier than Ali,
No keener blade than Zulfikar !

The Flying Carpet.

(1)

From Khinduf the Prophet of God
A carpet once received.
'Twas spread out and the Prophet bade
Ten of his companions,
On it, to take their seats.

(2)

Then with Ali his cousin brave
Some secret conversation held :
And when 'twas ov'r, Ali too
Sat on the carpet, and said,
" Lift us O Wind ! " At this command,
The carpet rose, with all its crew,
And thro' the atmosphere smoothly sailed.

(3)

When it had covered a distance long,
Said Ali, " Land us O Wind ! "

And th' carpet landed on the ground.
" Where are we now ? " enquired Ali.
His comrades said that they did not know.
" We are at the Cave and Al-Rakim,"
Said he, " Rise and your brethren greet."

(4)

Then one by one his comrades rose
And paid their compliments ;
But the inhabitants of the cave
To them no answer deign'd.

(5)

Then Ali rose and approach'd the cave,
And gently said, " On you be peace
O inmates of the cave ! O youths !
Who in your Lord believed."
The door of th' cave then open flew,
Inside a heavenly light was seen,
Which filled them all with awe.

(6)

The answer was, " Peace and God's mercy
And His blessings be on thee
And on Muhammad, the Seal of prophetship.
We the Siddiqs and Shaheeds
Are permitted to answer none,
Except a prophet or his lieutenant.

To Muhammad give our compliments
And say long, long, before his advent,
The Lord commanded us an' we bore
Witness to his prophetship:
And O Ali! we witness bore
To thy lieutenancy as well."

(7)

Ali then saluted them again.
The inmates of the cave rejoined,
" Our compliments and greetings
To thee and to thy Prophet.
We bear witness that thou art
Our Master and of every one
Who in Muhammad believes."

(8)

His comrades, who witnessed the scene,
Kissed Ali on head and in submission bowed:
Then on the Carpet took their seats:
And the wind at Ali's command,
Wafted them back to Medina,
They landed at the prophet's door.

(9)

The Prophet of God welcomed them all,
And heard the account of their journey.

Then addressed himself to Ali and said,
" Praised be the Lord who, with His grace,
To thee above all eminence gave.
On the Day of punishment and reward,
Whoever meets me with thy love,
With him I will satisfied be."

The Night of Hijrah.

(1)

The pagans of Mecca grew desperate,
And formed a conspiracy,
To slay the Prophet and put an end
To his preachings, once for all.

(2)

They, on the night fixed, besieged
The Prophet's dwelling,
One man from each tribe,
To baffle Banu-Hashim's revenge.

(3)

Then, Gabriel, God's messenger came,
Informed the Prophet of their plot,
And bade him Mecca leave.

(4)

To Ali his trusty, brave cousin,
The Prophet, then, disclosed their plot;
And said to him, " Sleep in my bed, to-night,
With my green mantle on."

(5)

" Would the stratagem save your life ? " asked he.
The Prophet said, "Yes, so hath my Lord
ordained."
And Ali's brow touched the ground,
In token of thanksgiving to God.
Then slept he in the Prophet's bed,
And drew the Prophet's mantle on.

(6)

The Prophet on the enemies threw,
A handful of dust, which made them blind,
And passed out quietly, unobserved;
And repaired to a cave outside the town.

(7)

With dawn of day, the anxious watch,
Of th' infidels came to an end.
And eagerly into the house they rushed
To execute their bloody aim.

(8)

Their hope was fulfilled, as they thought,
They snatched their victim from the bed;
But were disappointed and enraged,
To find Ali instead.

(9)

"Where is Muhammad gone?" they asked.
In angry, threatening tone.
"I know not where," replied Ali,
"Did you entrust him to my keeping,
That now you question me?

(10)

The unholy plot was thus upset,
The Prophet safe Medina reached,
Ali by fidelity and courage won
God's everlasting approbation,
Which stands recorded in the Holy Book.

The Ahlul Bait.

One day the Holy Prophet of God,
Visited his beloved daughter,

" O Fatimah ! I feel fatigued," said he,
" Cover me with a blanket."

Fatimah complied and saw
Her Father's noble countenance,
Shining like the full moon, bright.

Presently, Hasan her beloved son,
Greeted her and said, " O mother !
I smell a sweet scent,
Like that of my grandfather,
The Lord's Apostle.

Said Fatimah, " Yes my darling son,
Your grandfather is resting here."

Hasan, then, towards the Prophet turned
And said, " Peace on you grandfather dear,
May I within the blanket come."

" I do permit thee," was the answer,
And Hasan inside the blanket went.

Then, came Husain and paid respects,
And was similarly admitted.

Then, came Ali, their revered father.
" Blessings and peace on you, O Prophet !
O Chosen one of God ! " said he,
" May I within the blanket come."

" You are welcome," replied the Prophet,
And Ali entered within.

Then Fatimah approached and said,
" Peace on you O Father dear !
May I within the blanket come."

" Fruit of my heart, I permit thee,"
Replied the Apostle of God,
And Fatimah too entered.

When all were gathered, the Prophet prayed,
" O Lord ! these are my Ahlul Bait,
Therefore, be pleased to make them free
Of each and every impurity."

No sooner was the prayer o'vr
Then Gabriel came with word from God ;
" O Prophet ! the Lord doth send you greetings,
And swears by His Majesty and Glory,
That he did not create,
The heaven, the earth, the sun, the moon,
Nor caused the spheres and ships to move,
But for your sake and for your love.

And sends you word O Ahlul Bait
That it hath been His changeless will,
To put away all filthiness from you,
And make you pure as you deserve."

SAD KALIMA
OF
ALI IBN ABU TALIB *

With the name of Allah, the Compassionate
and the Merciful!

These words begin with the name of One
Unique and free from participant;
His door of grace in season and out
Stands open to each that is His Servant.

Thus spake the Emir of the Faithful,
Ali. (Peace be on him.)

That Emir,whose holy being
With the Apostle's light was one,
Who had a truth-discerning eye,
Saw the twain in kinship one.

(1)

'Even were the evil removed, I'd not
increase in certitude.'

Of heaven I know and of hell
With certainty meet and fit;
Were the curtain removed between
Certainty would grow no whit.

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*With the Metrical Paraphrase of Rashidu'd-Din "Watwat." (Translated by Mr. A. M. Harleh, M.A.)

(2)

'People are asleep—when they die, they become awake.'

Men are heedless of their latter end,
One may liken all to the sleeping;
The harm they do and their heedlessness
Is a knowledge gained from death's keeping.

(3)

'People have more affinity with their own time than with their fathers.'

Sons follow not their father's way,
To the fashion of his time each turns,
Friends of him whom fortune favours,
Enemies of him whom it spurns.

(4)

'He perishes not who knows his own quality.'

Who knows his own capacity
Is safe what'ver betide;
Escapes the narrows of vanity
In mansion of joy to abide.

(5)

'The worth of any man is what he knows well.'

Thy worth lies in that knowledge

Wherewith thou dost equip thee,
And grows in the eyes of men,
As knowledge grows within thee.

(6)

'Who knows himself, knows his Lord.'

For the being of God, great and high,
Thou art an argument conclusive;
When thou knowest thyself, know it
Created by Him, God creative.

(7)

'Whose tongue is sweet, has many friends.'

If thou keep a pleasant tongue
As a brother all will love thee;
If it be ill, thy very henchmen
Will be deadly foemen to thee.

(8)

The man is hid beneath his tongue,
When he speaks he is found out;
If he speak good, they call him clever,
If ill, they designate him lout.

(9)

'The free is in thrall to the virtuous.'

If thou wouldst this world's lords

Meekly stand before thee,
Do good, for well-doing,
Maketh bond the free.

(10)

'The misers hoard hazard or heir.'

He that hath but useth not,
In his wealth he hath no share;
'Tis either ravaged by mishaps,
Or he leaves it to a heir.

(11)

'Heed not the speaker, but his speech.'

Be the speaker, base or noble
Doth not concern his utterance;
Heed his words, what sort they are,
Not him that gives them utterance.

(12)

'Impatience under trial complete affliction.'

Fret not thyself in time of trial,
For fretting wholly grieves the heart;
No grief is so complete as this,
From God's reward to stand apart.

(13)

'No success with wrong-dealing.'

Who seeks his end in wrongful way,

Success doth turn her rein from it;
And if success he gain, it boots not,
No better held than lack of it.

(14)

'Praise billets not with pride.'

Who behaves proudly, the people all
Openly decry his haughty ways;
While he that walks a humble gait,
All the world is loud in his praise.

(15)

'Benevolence conflicts with stinginess.'

Whose practice is greed, it ne'er can be
All men him who will obedience render;
That implies discharge of rightful due,
If right be not, what can they render?

(16)

'Health and gluttony go not hand in hand.'

Ne'er combined in one we see
Health and greedy appetite;
Make thy rule a modest fare,
If dear life thou'dst use aright.

(17)

'Gentility makes not with boorishness.'

The boorish never can be chief

Though high his pedigree;
Be mannerly in every state,
And know, manners make degree.

(18)

'There is no avoiding the forbidden where there is covetousness.'

Coveting leads to things forbidden;
Happy he that doth not covet!
If thou would'st shun unlawful ways,
Withhold thyself afar from it!

(19)

'Peace of mind brooks not envy.'

Keep clear of envy, and happy be,
For happy none can live with it;
And if you would be wed with joy,
Envy divorce from your hearth for it.

(20)

'There is no love with contentiousness.'

Foolish are the contentious;
For folly there is no cure.
Whilst you can, avoid contention,
This bane makes friendship insecure.

(21)

'Headship composts not with vengefulness.'

The vengeful on slaught
Annuls supreme estate;
Avoid quest of revenge,
Or lose thy high estate.

(22)

"Crossness is poor greeting."

When thou visitest thy friend, greet him
With a smile, and conduct more pleasing;
For if thou bear thyself crossly,
Futile the aim in such visiting.

(23)

'A true course cannot dispense with counsel.'

Counsel comes to guide aright,
And has its place in each affair.
He that will not be advised,
If right result it will be rare.

(24)

'A liar has no manliness.'

Who has recourse to lies, in him
No manly beauty you will perceive;
If he make a pact, 'tis false,
And if he promise, 'tis to deceive.

(25)

'There is no fidelity in one liable to aversion.'

Seek not good faith from one prone to aversion,
These qualities will ne'er unite forsooth;
If he make a pact, with whim of aversion
He'll surely shiver it with stone of ruth.

(26)

'No generous quality so honourable as piety.'

If thou art generous, walk piously,
For that is source of all nobility;
To stay thy hand from unlawful coin
Is better than its like in bounty.

(27)

'No higher honour than surrender to God'
(Islam.)

Thou that dwellest in base unbelief,
Thou hast lost the glory of Islam!
If honour thou'dst have, turn Muslim,
For no other can vie with Islam.

(28)

'No asylum better than abstinence.'

Thyself too weak to ward off ills,
And with no host at thy control,

Take refuge in abstinence, for
Best safeguard in this pious role.

(29)

'No intercessor more potent than penitence.'

Committer of unending sin,
Unfearful of thy evil deeds,
Repent thee God's will to gain,
For penitence best intercedes.

(30)

'No garb so fair as safety.'

For the man of understanding
Safety is his best raiment;
If safe and sound, yet not content,
Remorse his sole garment.

(31)

'No malady more grievous than ignorance.'

Knowledge is a pearl fine and rare,
But ignorance a cureless pain,
That yieldeth only misery;
From knowledge is but joy to gain.

(32)

'No ailment more serious than littleness of understanding.'

Thou who day in day out art wraped in care

Of bodily nurture and longevity,
An increase seek of thine understanding,
Than lack of which is no worse malady.

(33)

'Thy tongue obliges thee to what thou hast accustomed it.'

Accustom thy tongue to speaking good,
For as 'tis used so it utters;
Engage in evil, a time will come
And shame thee in presence of others.

(34)

'Man is an enemy of what he does not know.'

Men are enemies of the knowledge
Which from their own defect they have not;
Though knowledge be the substance of faith,
They call that ignorance they know not.

(35)

'God has mercy on him who knows his proper Sphere, and does not exceed his limit.'

Mercy divine on him who
Rein to phantasy gives not,
But well knows his own limits,
And his bound transgresses not.

(36)

'To repeat excuses is to recall the offence.'

For thy fault once seek pardon,
There's harm in doubly suing;
And thy return with new plea
Reminds of thy offending.

(37)

'Counsel given in a gathering is reproach.'

Give they counsel privily,
For this its nature implies;
In counsel given publicly
Shame of exposure lies.

(38)

'As sense grows fuller, talk declines.'

He who has small stock of sense
Oft and foolishly chatters;
Whose good sense grows, few his words
With men when he foregathers.

(39)

'An intercessor is a wing to the seeker.'

O thou art in quest for their needs!
Uproot despair from out thy heart;

That thou may'st gain thy desire of kings
Pluck the skirt of one who shall plead thy part.

(40)

'Man's hypocricy is abasement.'

Thou that dost harbour hypocricy within,
Into thy throat a thorn is penetrated;
And he that maketh it practice and profession
Is abased before Creator and created.

(41)

'The wealth of the ignorant is a garden in a midden.'

If thou hast wits, but no means,
Of thy Marker think no ill;
Seek not the wealth of the witless,
'Tis a garden in a dunghill.

(42)

'Fretting is more exhausting than patience.'

In vicissitudes strive with patience,
For that is joined to God's good-will;
Yield not to fretting, whose vexation
Than patience holds much greater ill.

(43)

'The petitioned is free till he gives a promise.'

When one who is entreated makes a promise,

He places himself in uncertainty;
He is free if he walks the way of good faith,
Not, if he knocks at the door of treachery.

(44)

'The greatest foe has his wiles best concealed.'

Known him for thy worst enemy
Who makes show of sincerety;
One has guard on the open foe,
But not on a foe secretly.

(45)

'Who seeks what does not concern him, that which does concern him will escape him.'

That which stands not to his use,
If one takes thought to seek it,
Then that which is of service,
Most surely shall he lose it.

(46)

'Who listens to scandal is himself one of the scandal-mongers.'

So long you may, speak in humour
Or in earnest no slander;
Who lends his ear to calumny
Is no better than its speaker.

(47)

'Abasement companies with greed.'

Who hath desire of other's goods,
Hath anguish of body and mind;
So far as thou canst, covet not,
For abasement lies there confined.

(48)

'Peace of mind is associated with the entertaining of no hopes.'

So long thy heart is bound to hope,
It will harbour all grief there is;
When thou dost cut off hope from men,
Thou wilt attain all peace that is.

(49)

'Loss and greed go hand in hand.'

Thou that art covetous, day and night,
With bodily anguish and heart-sore,
Get thee afar from this thy way,
The more the greed, the more loss in store.

(50)

'He that often jests, will not escape spite and esteem.'

He that oft and lightly jests,
From chief to herd will changed be,
In the eyes of all held cheaply,
And to all a burden be.

CHAPTER XXII.

Great Opinions on Ali.

THE Holy Quran "Says: come, let us bring our sons and your sons, our women and your women and ourselves and yourselves.

* * * *

The Prophet Muhammad:—"Two things I am leaving amongst you after me, the Quran and my posterity: Verily if you follow them both, you shall never go astray."

(Muslim Vol. II. Page 279.)

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When the Prophet saw Ali coming towards him, he said "By that in whose hands my soul rests surely Ali and his followers will be successful on the Day of Judgment."

(Allama Sayyuty's Durre Mansoor Vol. VI. Page 379.)

Authentic Reports from Mishkat on the Excellence of Ali Ibne Abu Talib.

The Holy Prophet selects Ali to command the storm of Khaibar Fort.

(1) Saad Ibne Abu Waqas:—The Prophet said to Ali, "You are to me as Aaron to Moses, but the difference is that there is no Prophet after me."

(2) Zir Bin Hubaish:—Ali said "I swear by Allah, Who caused the verdure to grow, and created man, that the apostle of Allah did say to me, none but Momins (believers) love me, and none but hypocrites hate me."

(3) Sahak Ibn Saad:—"On the day of the battle of Khaibar," said the Holy Prophet, "Verily, I will give this standard to a man to-morrow, by whose hands Allah will take the Fort of Khaibar; he loves Allah and his apostle; and Allaha and His apostle love him." And the next morning, the companions came to the Prophet, each hoping that the standard might be given to him. Then the Holy Prophet asked "Where is Ali?" They

said "He has sore eyes." Then the Prophet said, "Send somebody to bring him." And Ali was then brought; and the Holy Prophet applied his sacred tongue to Ali's sore eyes, then they were cured as if nothing had happened. Then the Prophet of Allah gave the Standard to Ali. And he said "O the apostle of Allah! I will fight with them till they become Muslims." Come down upon them and invite them to Islam, and acquaint them with what is proper to them in their duties to Allah in Islam; then I swear by Allah, verily it will be better for you to show one man the right path, by the help of Allah, than to have red camels."

(Mishkat Part I. Ch. XIX.)

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(In the fraternity which the Prophet established amongst Muslims, he joined Ali with himself.)

(4) Imran Bin Husein:—"Verily, Ali is of me and I am of him; and Ali is the friend and helper of every Muslim."

(5) Zaid Bin Akram:—"He whose friend and assistant I am, Ali is also."

(6) Hubshi:—Ali is of me and I am of Ali, and my patronage shall be done by myself, or by Ali."

(7) Ibn Umar:—The Holy Prophet made a fraternity between every two of his friends; and Ali came shedding tears and addressed the Prophet thus: "You have made a fraternity between all of your friends, but have not given any one to be my brother." And the apostle of Allah replied "You are my brother in this world and hereafter."

(8) Ans:—"There was a roasted bird near the Prophet; and he said "O Lord! bring to me that person who is most beloved by Thee, to partake of this bird with me." Then Ali came, and ate with him. Ali Ibne Abu Talib: Whenever I asked the Prophet for anything, he would give it to me; and when I was silent, he would give me without asking."

(9) Ali Ibne Abu Talib:—The Prophet has said "I am the city of knowledge, and Ali is its door."

(10) Jabir said:—"The Holy Prophet called Ali, on the battle of Tayef, and told him a secret. Then the Prophet of Allah said I have not told him a secret myself, but God has ordered it."

(11) Umme-Atiyah:—The Prophet sent out an army, in which was Ali; and I heard the Prophet say, when holding up his hands to Allah "O Lord! dot not cause me to die till you show me to Ali."

(Mishkat.)

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(12) Umme-Salmah:—The Prophet said "Whoever abuses Ali verily abuses me."

(13) Ali Ibne Abu Talib:—The Prophet said to me "There is a resemblance in you to Jesus; the Jews were at enmity with him, so that they charged his mother (Mary) with a falsehood; and the Christian love him so much, as to give him dignity which does not befit him; I mean they call him the son of God." After that Ali said "Two men (sections) will perish by my means; one who

shall surpass all bounds in his love for me, and praise me in what I do not possess. The second, my enemy, and by his enmity to me will suspect me of falsehood."

(14) Baraa Ibne Azib:—When the Holy Prophet alighted at his return from his pilgrimage he took Ali by the hand, and said, "Do you not know that I love Muslims more than they love themselves? I do nothing for them except for their good in this world, and redemption hereafter contrary to their own passions, which sometimes call them to wickedness." The companions said "yes." Then the noble apostle addressed "O Lord! he whose support I am, so is Ali; O Lord! love him who loves Ali, and hate him who hates Ali." After that Umar met Ali, and said, "Be joyful, O son of Abu Talib! You are the support of every Muslim, men and women."

(15) Buraidah:—Abubakr and Omar demanded Fatimah in marriage, and the Prophet replied, "She is too young." After that Ali demanded her, and the Prophet married her to him.

(16) Ibne Abbas:—"Verily, His Holiness ordered the doors of people's houses near the mosque to be shut, except Ali's."

(17) Ali Ibne Abu Talib said:—"My eminence with the Prophet was greater than that of any one of the creation; I used to go to his door, before day break, and "Peace of Allah be upon you O apostle of God!"

(18) Ali Ibne Abu Talib said:—I was sick and the Prophet passed by me, when I was crying, on account of the severity of pain, "O Lord! if my death is come, then relieve me; I mean let me die, that I may be at rest; but if it is not come, then remove this pain from me; and if this illness were to try me, then give me patience." Then the Prophet said, "What did you say? speak again." Then I repeated what I had said. Then the Prophet applied his hand to me to prevent me from complaining, and said, "O Lord! give him health." Ali said "after that, I never was ill of that disease again."

(19) Ali Ibne Abu Talib:—It was said to the Holy Prophet. O Messenger of Allah!

which of the companions shall we appoint as our caliph after you? He said, "If you appoint Abubakr, you will find him a man of integrity in his duties, and not a desirer, of the world; and if you make Omar your leader (Caliph) you will find him capable and upright; he will not fear the obloquy of the detractor in Allah's religion; and if you make Ali your leader (Caliph) you will find him a guide of the straight path, and he will take you by the right way."

(20) Saad Bin Abu Waqas said:—When this revelation came down "come let us call together our sons and your sons, and our wives (women) and your wives (women) and ourselves and yourselves." The Holy Apostle said, "O Lord! Verily Ali and Fatimah, Hasan and Husein are people of my house; the leader of the Christians saw them, and said to his tribe, "Alas upon you! I see their faces; if they were to ask God to move mountains from one place to another, they would be able to do it. Take care, never venture to curse them; if you do so you will perish."

(Mishkat Chap. XIX. Part I, II & III.)

Abbas son of Abdul Muttalib says: "I have heard Omar son of Khattab saying "Do not backbite Ali son of Abu Talib, for I have heard the Holy Prophet say what things Ali possesses. Had I possessed one of these three then I would have taken it far superior to all things upon whom the Sun shines. Once I (Omar) was before the Holy Prophet (May Allah bess him) along with the companions of the Prophet where Abubakr and Ubaidah Ibn Al-Jarrah were also present when the Prophet put his hands upon Ali's shoulders and said "O Ali you are the first believer amongst the Muslims and the foremost Muslim. You are to me as Aaroon (Haroon) was to Moses. He is a liar who has malice for you and love for me."

(Tibry and Ibne Saman.)

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BURIDAH AL-ASLAMI said that he had heard the Prophet address Ali as follows: "Allah has ordered that I should teach you. Surely then, you should remember and learn." Then God revealed this verse to the Prophet thereafter: "Then surely the hearing ears

remember." (Salabi, Imam Wahdi, Hafiz Abu Naim, Ibn Jarir, Ibn Abi Hatim and Dailmai.)

* * * "

The people asked Ibne Abbas about Ali's character. He said "He is full of knowledge science and bravery and has a close relation with the Prophet."

(Ahmed in his Manaqib.)

Ibn-Al-Maghazali and Mufiq Khawarzami have written in their books from the report of Ibne Masood. He said "that he was with the Prophet once when somebody asked the Prophet about the knowledge of Ali. The Prophet said that the science has been split into ten parts nine of them have been given to Ali and the remaining one to all creatures."

(Haddus Sariq Part III. Page 29.)

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Ibne Abbas has reported that the Prophet said "When I was before my Lord, in the Night of Ascension (Mieraj). Then everything

that I knew I taught to Ali. Surely Ali is the door of knowledge.

(Haddus Sariq III. 28.)

* * * *

"Only they believe in our Communications who, when reminded of them, fall down making obeisance and celebrate the praise of their Lord, and they are not proud. Their sides draw away from (their) beds, they call upon their Lord in fear and in hope, and they spend (benevolently out of what we have given them.)"

(Holy Quran Part XXI. Ch. 32-15. 16.)

Those only are believers whose hearts become full of fear when Allah is mentioned, and when His communications are recited to them they increase them in faith, and in their Lord do they trust.

(Quran, Part IX. Ch. VIII. II.)

1. The Stroke of Ali's sword in the battle of Khandaq, excels the prayers put forth by both the worlds that day.

(The Holy Prophet.)

2. When in the presence of Muavia the spiritual and the physical merits of Ali once were repeated, he wept and cried out that undoubtedly Ali was as described, and that he absolutely merited every reasonable praise that could flow from the tongue of a sensible man.

(Barahin Qate P. 228.)

3. As for this young Ali one cannot but like him. A noble-minded creature, full of affection, of fiery daring. Something chivalrous in him; brave as a lion; yet with grace, truth and affection.

(Carlyle.)

4. The right of succession, in order of con-sanguinity, lay with Ali; and his virtues and services eminently entitle him to it.

(Irving.)

5. Shaikh Mohiyuddin Jilani says that Ali was a best judge, bravest and noblest. His tongue was most fluent and effective and he was related to the Prophet by blood.

(Nahjul Balagha, printed in Egypt.)

6. Ali had many enemies, who tried to find fault with him; but they could find none.

(Ahmad Hambal.)

7. I love Ali, because he was the best spiritual chief and guide.

(Imam Shafai.)

By Qassim Ali Jairazbhoy of Bombay.

It is since long that the Muslim community needs such works as this by our respectable friend Mr. Muhammad Ali-Al-Haj-Salmin for her true guidance. And too, I have been contemplating for the last few years to do something of the kind in order that the demand of our community for the occasion might be met and ignorance of facts which has been the sole cause of its splitting and ultimate degradation might be removed. As a true Muslim I love my religion, and Islam is my watch-word. And the moment Mr. Muhammad Ali-Salmin brought forth this work to me, I found that the occasion had come when my intentions would materialise. I, therefore, whole-heartedly prompted my co-operation and assistance to the young, amateur author by undertaking the responsibility of publishing this book. I hope that all of our readers will look upon the present volume of this book with appreciation, as I have tried my level best to render its outs as beautiful and attractive as its ins are.

The substance of this book, Ali the Caliph, is absolutely free from prejudice and fanatic strain ; and this is one of the great virtues of the work that caught my attention well and induced me enough to promote the desires of the author materially to a goal where they may be at least virtually substantiated.

I congratulate my friend Mr. Muhammad Ali-Al-Haj-Salmin on his efforts to bring out the life of Ali in so compact a form as this with occasional criticisms and lucidity of the language which in itself more than obliges the Muslim world. I hope he will continue his services to Islam by trying to get his other works too published one after another

The Mission of Ali was nothing else save the dissemination of the true teachings of the Prophet and propagation of the true principles of the Original Islam. His strenuous efforts for the emancipation of the slaves just after the Prophet's fashion are to be written in gold in the immortalising pages of History ; and his virtuous actions are enough to survive his name in our memory to an infinite period.

I appeal to my dear Muslim brethren to wake up from their dormition, and gird up

their loins well to do what they can for Islam by walking along that road which Ali has paved for us ; for the Prophet has declared that he was the city of knowledge, and Ali its gate. Rise at once and do your part without feeling ashamed as Pope says :—

Honour and shame from no condition rise,

Act well your part and there the honour lies,

and you will succeed.

With my humble prayers for Allah's Blessings and Mercy and His assistance to us for our progress I beg to get leave from the dear readers of this work with a hope to meet them on some other like occasion.

By S. M. Akthtar (Star.)
Editor, The Divine Message, Bombay.

It is needless to attempt more to write on the life of Ali, when he is sufficiently discussed at great length in this very book, "Ali the Caliph." But the point which I am to pen in this brief article with an explicatory phase to impress upon the worthy readers of this book is to dilate upon that meaningful notion which the introduction of this book so prominently bears throughout.

The consistency of religion after the death of the Prophet is chiefly due to the strenuous efforts put in by the first two caliphs, Abubakr and Omar, who through the expediency of their wise and premeditated plans sought at any rate to keep the original Islam and its followers together. But the end of the second caliphate brought about the death of this consistency and made the beginning of a new era in Islamic history.

During the administration of Usman, the third caliph, selfishness and a desire for

personal greatness had crept in among the Moslems; and the personal favour of Usman to his relatives and acquaintance was chiefly suicidal to the integrity of faith of the Islam's followers, whereby Ali, the Usman's successor had to suffer a good deal later. Not even Usman could escape from the evils produced by the seeds he himself had sown. As history conveys to us Usman was killed within his own residence while he sat reading the holy Islamic Scripture. Moslems had split up into various parties, and by the end of the third administration they were absolutely disbanded. Everybody had his own ideas to follow with his own unbounden ambition. Hence Arabia was soon inundated with the poisonous effect of such a political turn which the existing circumstances gave to the country.

The bitterest foe of Ali was Muavia, who rose to power only during the third caliphate as the first two caliphs were cautious enough not to give him a chance to show to the world the deep rooted evil in his nature, which was keenly perceived by them. The ways and ceremonies observed at the courts of 'Kisra' were revived by him, and luxury was once

again profusedly noticed as the choicest object for life enjoyment and ease.

Islam has never advocated the cause of such a luxurious life which would effectively tell upon the spiritual purity of human being, and turn him for all the worst in the world as beastly as anything possibly can be. The adoption of luxury and revelry at the court of Muavia and other successive caliph's was an act obsolutely discouraged by Islam; and this violation of the rule subsequently led to the spiritual ruin of the Moslems first and to the material ruin of them later.

God has obsolutely forbidden to follow conventions and to predate celebrations. But when the human will in its carnal distortion sought an indulgence in the earthly pleasure, it became awfully essential for the pleasure seekers 'to sting the Prophet Sub rosa.'

Muavia and his successors could not enjoy in full the pleasures of life in the face of such prohibitive injunctions in the Holy Quran, which would have caused a religious firmentation and rise in the country against them. They were

fully aware of the sequel pending such a step they might have adopted, yet the superfluous bubbling of their earthly desire had so over-possessed them that it became impossible for them not to go along the strain of their passions. It became an absolute necessity for them, as *necessitas non habet legem*, to invent some such crafty means of their own by which they could throw dust into the eyes of the Moslems to the entire advantage and gratification of their own desires.

Historically there is but little evidence found for the invention of Hadith during the first two caliphs' regime, although it can be eventually surmised that attempts might have been made in this direction and the imputation of false statements to the Prophet's name might have originated in their days. However it was during the administration of Usman that certain sayings and stories were coined by the selfish people who falsely attributed them to the Prophet's name.

But the coinage of false sayings and stories was more vigorously worked out by Muavia, who it is stated, had hired men to

compose traditions, a selection out of which of better and useful ones was always made at his court. Not content with this thing alone, he and his famous successors conspired with perfect privacy against the Islam's authority with practical efforts to give it a new eccentric shape which arrested the purity of mental thoughts in the people and introduced malice hatred and self-prejudice in them.

Mukhtar started an anti-movement after the blood-chilling Karbala tragedy against the intrigues and misuse of authority in which Yazid, the son of Muavia, was every inch involved. A new party was created, encouraged by the victories of Mukhtar, who put to death the murderers of Husein with as much more cruelty than they themselves had shown in slaying the grandson of the Prophet. In the beginning Mukhtar found it despairing to prevail upon the people and gather them around his standard. But soon he hit up on a similar scheme and won over a very large number of people to his side by telling them a few traditions concerning the tragic affair at Karbala. A horse with various wounds on

its skin was also shown to the people in addition, which he declared belonged to Husein. This fact thoroughly dispossessed the people of their fear from Yazid and his cruel subordinates and filled them with a revengeful spirit for the murder of the Emam.

Thus Islam got divided, and two parties originated to exist at daggers drawn with each other. Both were furnished with the same equipage of false traditions to justify their cause and to identify their originality with that of Islam. The two parties still exist, so does their long, deep-rooted enmity to this day. But now attempts are being made by the modern educated class of people to remove all the misunderstanding between the "Sunnites" and the "Shias," and bring them to unity, such as this article is a demonstration of the same.

Bribery and corruption dates with the reign of Muavia with which he met his success almost *nemine Contradicente.* And it is this thing together with the attribution of false statements to the innocent name of Muhammad, the greatest Prophet of the

world, that has become the instrument now with which to bring down the edifice of Islam to the ground.

Ali had pre-noticed it, and therefore tried his level best to nip the evil in the bud rather than to let it grow until it were past cure. Nevertheless, the attempts of Ali were not crowned with success, and even the Karbala tragedy failed to procure a desirable effect in this direction. Even during the days of the Prophet Ali had wielded his sword with singular success to merit generalship in the Army. His famous sword was called Zulfiqar which had licked the blood of many an arrogant foe. He was a valiant soldier with a genuine love for Islam. But he was much generous at heart.

Although Ali was extremely poor, he never grumbled at his poverty. He was noted for his extreme devotion to Allah. So carried away would he grow in his prayerful mood sometimes that he would not feel at all at being lanced or at some of his limbs being cut through with a knife. Once in a battle an arrow struck his heel

sticking up piercing within. Its removal was found much difficult as it was feared it might cause much pain to the injured. But what was difficult to do in his wide consciousness could easily be done in his prayerful moments when a divine sleep would enshroud him shutting him up from all the world outside his mind. Slowly he retired to attend the court of God, who is All-powerful, and All-merciful, and with all due deference stood up to pay homage to the Almighty by repeating the word Alla-hu-Akbar (God is Great) several times. As slowly he bent down and lay himself prostrate pleading his sheer helplessness and utter submission to his Maker. So full of emotions he grew at this moment that he was put actually in a deepest state of reverie. He was utterly unconscious of his earthly self when the extraction of the arrow to the great astonishment of all was reduced only to a child's work.

May as it appear, he was so poor that prior to his matrimony with Fatimah, the most beloved eldest daughter of the Prophet, he was in the possession of only three things

and a few clothes for his dressing. Those three things were a camel, a sword and an armour. He sold the armour to Usman for 480 dirams to defray the expenses of his marriage. Usman returned the armour to Ali as he was very generous-hearted, saying that no other man was deserving than he for the use of that armour. With the sum thus obtained he and the Prophet were able to buy a few necessary things for the Fatimah's dowry.

Apart from his purity of character and mental chastity his scholastic achievements were amazingly great. Occasionally he would go out, especially on Fridays, and sermonise people, wherein he would deal with such intricate problems that the people would gasp in utter astonishment at the enormity of knowledge he possessed within his brains. Not only in religious matters he was an authority, but he was equally a great politician and statesman. If in battle-fields he performed prodegies of valour, on a public platform his tongue dropped similar pearls of wisdom. He was an exhaustive speaker on intricate subjects, which he always dealt with perfect details and elaborate explanations.

He was cousin and later son-in-law to the Prophet. Since the commencement of his boyhood he was a deep thinker. His piety and love for God marked him even in his early age. Amongst men he was the first and the foremost to accept Islam. It was he who saw more of the Prophet's company than anybody else did. Hence his spiritual benefit derived from the Prophet was as much more than anybody else had. Even his enemies could not deny his great scholarship which was known to every one in Arabia in those days. Muavia, his biggest foe, was always in consultation with him in regard to religious matters.

During his caliphate he was a good administrator and high grade judge. Soloman was less talked of when stories concerning his judicial affairs got publicity. It is related that once a woman lodged a complaint against a man who had married her. The man devoutly loved the woman before the nuptial tie was pronounced, but when they were once married the man felt strong repugnance for his sexual behaviour towards her. He left the woman and never liked to sit in her company

any more. In consideration of this case Ali consulted with the woman in private and casually asked if she had a son who was anyway lost in his boyhood. The woman admitted. Ali then took her to the man for cognisance and asked her if she could recognise him by certain facial or physical marks on his skin. In a word the woman got back her lost son in the man who through sheer ignorance was pronounced as her husband, and escaped through the wisdom of Ali from the blackest sin on earth which would have been perpetrated between the mother and the son.

While in the action of fight he was as ferocious as lion, in the times of peace he was as meek as anything. Although his ferocity is proverbially noted in fighting, yet not once even he fought for his own sake. Even during the action of fight with his foes he never lost the balance of his mind. He may be presumably considered as a religious "fanatic" on certain grounds, but this presumption falls shattered to the ground by considering the following fact when he was engaged in a hand-to-hand fight with one of the most

noted gladiators and valourous soldiers in Arabia. The combat resulted in the victory of Ali who threw his opponent on his hips. And subsequently setting him to the ground with his face up and back down he turned his foe into a heap of helplessness and misery. Whereupon the beaten foe spat upon the face of Ali, who instantaneously loosened his grip and let him go. This struck the man with wonder, who had anticipated his slaughter due to his insulting attitude towards the victor. In utter perplexity he asked Ali why he let him free at his such a behaviour. Ali replied that if he had put him to death on his not submitting himself to his protection, he would have done it for God's sake, as he was an enemy of God and not his. But after spitting on his face if he had slain him, it would have been done on his personal account; for some malicious thoughts arose in his mind for revenge.

He was a respectable citizen, worthy of his being, and well-disposed towards friend and foe. As equally was he a loving husband and a kind father inside his own house. Days

came in succession sometimes when there was nothing to eat for him and his family, but he passed them off with an unparalleled endurance and patience without letting the affair leak to the outside world. Not a single beggar passed his door with his request uncomplied with. Often throughout the observation of a full day fast he and his family had only a few dates with practically nothing else to break it at sun-down, when a begger appeared and he gave over those dates feeling ashamed that he could not make a better present to his "door-guest." Such was the depth of his personal sacrifice that he stationed his beloved sons in the heart of fire that was being poured on Usman by his enemies from outside his house. And although Usman did pay the supreme penalty of death for his political blunders, his end was assuredly belated by Ali's putting the lives of Hasan and Husein at stake for him.

Later as he grew older in years his saintliness kept on growing more distinct than ever. And although politically he was obliged to lay a campaign and array his forces

against Muavia, his heart had grown comparatively as much tender that often he sought for religious grounds to set free every religious or political criminal. But from the above it should in no way be concluded that he set at liberty all the criminals whether deserving or undeserving punishment. Contrary to this notion, he always dealt with the law-violators in proportion to the nature and depth of their crimes.

In him glistened a soul that had attained the highest pinnacle of purification. Short-structured people are proverbially notorious for their treachery and mischief; but he was an exception to this rule. Even Muavia admitted his purity of character, simplicity of nature, and naivete of mind; and despite his mischievous attitude towards Ali he often declared that if some other chief attempted to take advantage of their "political enmity," he would be the first person to fight on behalf of Ali.

Even in his own days he stood at the threshold of deification, since he was respected by the people throughout Hedjaz as a deity. And every movement that came up

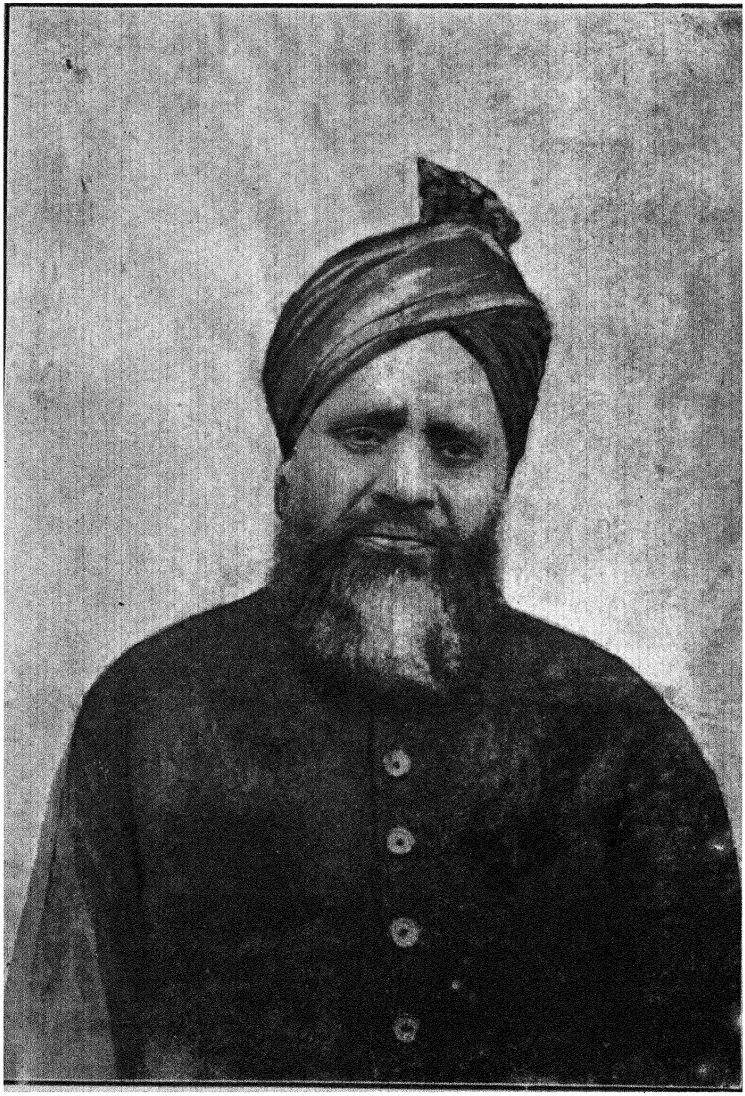
from him was assertive of the fact that he had nothing to do with sectarianism; rather he hated to be called a Shia or a Sunni. He was only a Moslem and ever he remained as Moslem throughout his life. He was dead against the "manufacture" of Hadith and tried to put a check to this evil as much as lay in his power. The sayings of the Prophet professed to-day to have been obtained through his agency are the work of Mukhtar and his comrades who started an anti-movement against Yazid's government as has already been stated above. In fact Ali was dead averse to put down the words of the Prophet in ink as he knew full well of the evil that was in store for the Moslems. Not only did he love Moslems but he loved non-Moslems too. He would ask after the health of those who were friend to Moslems, and he would love and kiss their children if he met them in his way just after the Prophet's fashion. But he was a most inviterate enemy of those who practised treachery on mankind whether they were Moslems or non-Moslems.

Islam has seen the most glorious days of its own. Its magnificence is still shining

through the past ages to us. To-day it has lost its old repute. Its earths have been made barren and its skies clumsy. It is now like an old sick man confined to its supposedly death-bed. Never does Delight now visit its land, and a sickening atmosphere prevails over it that causes its friends to pall. Its structure is done through by an ever swelling sea of hypocrisy, and its pillars and walls are shaken down to frailty. The old stunt is now on the verge of collapse.

But look beyond through the ages gone by—there appears the saintly Ali outlined in a grotesque form, with his hand out-stretched, warning the people of this age against the destructive disunity that prevails to send the Moslems to Hell.

"*Qurm dues perder vult, prius dementat*" (Allah makes them mad first whom He wishes to destroy.)



MOULVI MUHAMMADALI, M.A., LL.B.,
ONE OF THE NOTEWORTHY MUSLIM THEOLOGIANS
WHO HAS WRITTEN AN ARTICLE IN THIS BOOK

The Caliph Ali

By Moulvi Muhammad Ali, M.A., LL.B.,
President Ahmadiya Anjuman, Ishate Islam, Lahore.

The outstanding feature of the Caliph Ali's life which strikes his biographer is his manly facing the severest difficulties from boyhood to old age. When he was only ten years of age, the Holy Prophet Muhammad announced that he had been raised to the office of the spiritual leadership for the regeneration of a corrupt world. Ali had been brought up under his care and he knew the truthful Muhammad too well to entertain the slightest doubt as to his sincerety, as did the elderly Khadijah, and Abubakr, and was therefore amongst the first converts to Islam. Severest persecution was the immediate reward which the Prophet and his small band of workers met with from an ungrateful public and among others, Ali was brought face to face with the cruellest opposition at this tender age. When the Prophet Muhammad assembled his kinsmen and asked who would bear him company and face hardships in the spread of

truth, it was only the boy Ali who stood up every time the question was repeated and the doubting assembly only laughed to scorn the poor response. But Ali was true to his word and from these early days upheld the cause of Islam in the manliest spirit.

From his boyhood if we pass on to his old age, we still see the same youthful spirit facing difficulties which were however of a different kind. His election to caliphate came at a time when Islam was faced with a fearful split in the ranks. The brave but tender-hearted Ali was providentially placed at the helm of the affairs at this most critical juncture in the advance of Islam and he saved the situation.

The rule of Ali is sometimes said to be weak because it was not marked by new conquests like the conquests of Omar, but it is wrong to judge a man by what he did not do ; it is by what he did and achieved that he must be judged. The situation which had arisen with Ali's assuming the reins of power was not of his making. It is foolish to ask what progress a ship has made in a

stormy sea; the man at the helm is the man if he succeeds in saving it. And Ali steered the ship of Islam in the troublous sea of internal dissentions with true caution and manliness. He showed the same youthful spirit of the hero of Khaibar in dealing a blow when he thought a blow was necessary for higher purpose, and yet his forgiveness was as broad as deserved a close and intimate friend, and a true follower of the Holy Prophet. He rose to the height of valour when opposition faced him, but was the kindliest and most forgiving man in the hour of triumph. The empire of Islam was faced with the danger of entire disruption when he received the charge of its affairs; Ali saved it from that disruption. It was through his political foresight that that empire was again restored to unity after his death.

By Dr. Khalid Sheldrake, London.

The world has known many heroes, and history has been written concerning Alexander, Ceasar, Napoleon, and other great Warriors. Poets have sung of great personalities in stanzas of praise and admiration. The tendency to-day is to create such a vast amount of literature concerning western personalities, so that the coming generations may be influenced to believe that the western world alone is capable of producing the greatest figures. To my mind the fault lies at the door of the Moslems. Think a while of centuries ago when that great spirit animated our forefathers so that they voyaged and risked all dangers to bring the sacred truth of Islam to those whose minds were veiled in superstition, and whose body was held in chains of feudal slavery. Moslems brought with them science in its highest form, and Islam, the Religion of Peace, brought solace to the suffering. Years passed, and that great spirit which our fathers possessed became blunted in their descendants. Gone are the days when Moslems taught the world, and

the remedy is "Back to the days of Muhammad! Back to the Holy Quran! Moslems awaken! Let us think a while of our Holy Prophet (May the peace and blessings of Allah rest upon him,) and picture him standing in the midst of his kinsfolk, delivering Allah's Divine Message to the assembled throng. Look around at the faces, and see the contempt expressed. One man alone against the whole world; and yet that man conquered the world. Do you hear him ask "Who will be my helper?" Can you imagine the fire which shone in those glorious eyes as he cried aloud? The response came from a boy and this boy was afterwards the Caliph Ali. He alone came forward to bear the burden with Muhammad (May he be blessed eternally by Allah) and it was his childish treble which caused all chatter to cease, and all eyes to turn in wonderment. Ali (May Allah bless him and his descendants) was the cousin of Muhammad. Son of Abu Talib, he was in daily contact with him throughout his daily life, and in his childish way he revered his cousin as a super-man. From this declaration onwards, Ali bore every danger and difficulty with heroism of

the highest nature, and well bore out the saying of our Holy Prophet that "Allah has created Ali and myself from the same Nafs." Alike as a reflection from a mirror, they each bore their share of the teaching of the Last Revelation to Mankind, and enriched the world by sayings which to-day are more than man-made laws or proverbs. Let us go forward to the days of the Hegira. Who was it that covered himself with the Prophet's mantle and on his bed gained time for Allah's chosen Messenger to escape the fury of his adversaries? Who but Ali, (May he be blessed), the Lion of Islam, and Sage of Arabia. Later we see him in Medina, and we know his daily life with Fatimah (May Allah bless her and her children) in the field and at home. We know that he had his share of humour, and we know his wondrous charity. Ali has left on history a mark which can never be effaced, and all Moslems pronounce his name with reverence and awe. Does he fear at Badr and Uhud? Does he not go boldly forward and meet the best man from the ranks of his opponents? Surely he is the Lion-hearted, the Warrior of Islam. Again we see him as Caliph, and

know his wisdom and generosity to all. We find him in the pulpit or the plain as the chosen Leader of the Faithful. Upright and fearless, Allah was with him. Islam was united in paying reverence to the chosen Imam and Commander of the Moslems. In death as in life, he is with us, and Muhammad Ali-Salmin, the author of this work, is doing great service in revealing the many blessings which have descended from him to the Dar-ul-Islam. Such was the Caliph Ali, (May Allah shower his choicest blessings upon him and all his descendants,) and may they, like him prove a blessing to mankind by keeping the world of Islam in the "Sirat-ul-mustaqueem," the "Straight Path."

Ali and Islam

By Khawja Hasan Nizami of Delhi.

The position of our Lord, the Commander of the Faithful—Ali (May Peace be on him) was far superior to all the companions of the Holy Prophet Muhammad (May the peace and blessings of Allah be on him.) For he possessed unique knowledge in grammar, philosophy, astrology and astronomy. His relation with Islam was the same as the relation between soul and body. Had it not been for him, Islam would have been left soulless.

I had also written a book on his philosophy named "Ali and His Philosophy" but it remains unpublished till to-day. I have pleasure that Moulana Muhammad Ali-Al-Haj-Salmin has filled up the necessity. I am confident that his book "Ali The Caliph" will create an excellent effect. Ali was the fourth Caliph in order of the Caliph's line, who ruled over Arabia soon after the Prophet's death. But in fact due to his political ability and fighting spirit he can be reckoned as

KHAWAJA HASAN NIZAMI OF DELHI

WHO HAS WRITTEN AN ARTICLE IN THIS BOOK

first, second or third caliph also. He is considered to be person in whom is attained the perfection of Prophethood.

He accepted Islam in his boyhood, and on the night of flight (Hijrat) he assisted the Prophet by sleeping in his bed, when swords of the Kafirs had surrounded him from all round. It was a sacrifice based purely on the non-violence principles which was of its first kind that the Islamic history affords.

In the battle of Badr, in which the Moslems were dragged to such a compulsion as to raise swords against their enemies, Ali was the first soldier who won the battle, the same Ali, beloved of Allah and His Prophet at whose hands the Meccan Kafirs were defeated and killed.

In the battle of Uhud, the Moslems were utterly routed but for the great courage of Ali, who then tried with marvellous patience to improve the Moslems' side. He won the battles of Khandaq and Khaibar, and the victory at Mecca also is a great deal obliged of his courage and soldierly talents.

During the reign of the first caliph, when most of the Moslems turned back to their former faith, the good counsel of Ali saved him from a great deal of trouble. He assisted Omar with as much sincerity, and his assistance to Usman added much glory to the latter's name. The sufferings of the third caliph were chiefly due to the fact that Osman rather with much delay resorted to the valuable directions offered by Ali to him.

When he himself became Caliph, he offered to the world a matchless form of administration, of which the world had not hitherto conceived, to which even the Roman and the Persian empires could be incomparable, whose political programme was considered to be the most excellent. But the world had not yet reached that stage, which could understand the practicability of his rule. It therefore refused to accept it. People rose against him but it was not owing to his offer of a good government. It was due to the organisations amongst the Omaiyaids and their political revolt against his authority.

By reading the lectures of Ali in Nahajul Balagha and its commentories by

Eline Hadid it dawns upon us that Ali was a very great statesman. The form of government and its principles which he had offered were better and more practicable than the modern democratic principles to-day.

To-day Bolshevism is supposed to have the basis of equality in itself. But in practice difficulties are found innumerable to work it out to the letter, which tells us decisively of its being imperfect and impracticable. At this juncture the form of government which Ali offered is really worth our consideration as it is much simple, very practicable, and easily adoptable.

In fact, the Moslems have never looked at the great statesmanship of Ali with this consideration of which they and the world have ever needed most.

Hazrat Ali.

By Moulvi Hyder Ali of Rangoon.

Hazrat Ali, son of Abu Talib, our first Caliph, was born within the walls of Kaba on Friday the 13th of Rajab thirty years after Am-ul-feel. This year is so called because during this year Abraha, the Abyssinian Viceroy of Yamen went with an army of warriors on elephants to Mecca to destroy Kaba. By command of Allah the whole army was destroyed by flocks of small birds resembling swallows casting small hard stones on them.

Hazrat Ali's father was Abu Talib, son of Abdul Muttalib. The former was the brother of Abdulla, who was our Holy Prophet's father, so that the Prophet and our Imam are cousins. His mother was Fatimah, daughter of Ased, son of Hashim, son of Abde-manaf.

The circumstances that led to the birth of this Imam were as follows:—

According to Sheik Tusi, Abbas, son of Abdul Muttalib and some other members of

Bani Hashim were one day sitting opposite to the Kaba when they saw Fatimah, daughter of Ased addressing Allah near that place. She was pregnant and was suffering from pain. She had not finished her prayers when they saw the wall split open and she entered the Holy place. They tried their best to unlock the door, but in vain. They inferred that it was the wish of Allah, and so they gave up the attempt. She remained inside three days, and gave birth to our Imam. On the fourth day the wall opened at the same place, and she came out with a baby in her bosom.

It should be remembered that Allah created our Prophet and our Imam from one divine light thousands of years before the Adam was created. This light had all along been devoted to His prayer. When he created Adam this light was transferred to his body. The transfer of this light continued from one godly person to another till it was divided into two pieces; one piece entered the body of Abdulla and to the other that of Abu Talib.

Our Imam's Kunyet and Laqab were Abul Hasan and Murtaza respectively. He helped

our Prophet on all occasions. Several battles were fought during the Prophet's time, and he was the hero in all of them. Badr, Uhud, Khyber, and Khandaq are remarkable. In the last of these our Prophet declared that the stroke of the sword of Ali that day was better in merit than the good deeds of all the creation till the Day of Judgment. To read an account of his life and deeds is as fruitful as divine worship. We should therefore consider in what esteem he is held by our Prophet.

Hazrat Ali's munajat (addressing to Allah) and prayers are well known. On performing ablutions prior to Namaz his body shook, and his face grew pale for fear of Allah. His concentration of mind during Namaz was such that he could not feel pain when the head of an arrow was extracted from his foot. He would often fall down unconscious while addressing to Allah. One midnight a man saw a body apparently dead in the suburbs. On closer examination he found it was Hazrat Ali. He thought the Imam had expired, and ran to inform Bibi Fatimah about it. When he reached there, he found that she was also busy in her prayers. He waited till she finished

them, and informed her what he saw. She told him that our Imam would become unconscious several times each night for fear of Allah. She asked him to go back, and sprinkle water on his head when he would revive.

Our Imam met his death under the following circumstances :—

One Abdul Rahman, son of Muljum fell in love with a woman called Qitama, one of the deadliest enemies of the Imam. She told him that she would not submit to him unless he would bring her the head of the Imam. Ibni Muljum awaited the Imam in the mosque in the early morning of the 19th of Ramzan. The Imam came to the Mosque as usual, and said his prayers. In the course of Namaz as he raised his head Ibni Muljum gave him such a cut on the head with his poisoned sword that the Imam fell. He was carried home mortally wounded. He died on the 21st of Ramzan in the 40th year of Hijra at the age of 62.

The Hero Companion.

By Shaikh Mushir Husein Kidwai of Gadia.

As amongst all the Prophets of God, and their number is very large because they were sent down to every country and race and people, the Holy Prophet Muhammad was, according to Carlyle, the Hero Prophet; Ali bin Abu Talib was undoubtedly the Hero Companion of the Hero Prophet. Ali was a Hero since his age of fourteen years.

I will relate only two incidents of his heroism and love for the Hero Prophet.

In order to fulfil his prophetic mission, the Prophet Muhammad in the fourth year of his call when he had only fourteen followers including Khadijatul Kubra and Abubakr Siddique, his relatives and friends to a feast, and when they had gathered he told them that the all merciful God had commanded him to call all of them to his service. He then called out to all of them "Who among you will assist me and share my burden?" again he loudly enquired "Who

among you will be my lieutenant (vazir) and my friend and companion ?" There was not one in the assembly who had the courage to return a favourable response to the Prophet, who, although of declining age, stood immediately alone in that crowd, determined to carry out his mission whether any one else supported him or not. Dumb silence prevailed for a long time. The cream of Hashimite chivalry was present but there was no stir at all. When lo! a boy not yet out of his teens stood up. Who was it? He was no other than the young child of Abu Talib who himself was present in the gathering but had kept silent. What did the young hero say? Master Ali's bold words were "I, O Holy Prophet! will be your companion ready to fight all your enemies." These were brave words. They surprised the whole assembly. But great Ali kept his promise to the very letter and proved himself throughout the life of the Hero Prophet to be his Hero Companion, always prepared to sacrifice his own life to the cause of the Hero Prophet as well as to his person. Ali, the son of God, was put to the trial many and yet many times

and always without a single exception proved true.

When after the death of Abu Talib, who had taken upon himself the protection of the orphan of his brother Abdullah inspite of the deadly animosity of the whole of Mecca, the Holy Prophet was left friendless, the Meccans were greatly encouraged and conspired to kill him. They decided that at one and the same time a sword from each tribe should be buried in the heart of the Prophet, so that the guilt may be divided, the vengeance of the Bani Hashim may not fall upon one person or tribe only and some pecuniary ransom may be accepted by the family members as a price of the blood of one of their kinsmen instead of causing a blood fued. With this view they began to collect themselves at the door of the Prophet. They saw that somebody was lying on his bed covered with his own green mantle so they tarried at the door for a little time more to perfect their scheme. The Prophet however had got an opportunity to leave the house and was on his way to Medina with one of his friends. But who was it who was

selflessly and imperturbed by the extremely dangerous situation lying upon the Prophet's own bed covered with his own green mantle to receive in his heart the dagger points of all the blood-thirsty representatives of the tribes of Mecca which were meant to be buried in the heart of Muhammad? It was no other than the same Ali bin Abu Talib now in the prime of life, who had heroically pledged his life when only fourteen years old, to sacrifice for the Holy Prophet his cousin, his master, his father-in-law. No wonder that the Holy Prophet lovingly said that Ali's flesh was his flesh and Ali's blood was his blood.

No religion, no nation, no community has produced such marvellous examples of self-sacrifice, heroism and affection for a great cause and a great man as did Islam, and the Muslim nations and peoples have not to go to anywhere else to take lesson in that respect. The only thing they have to do is to follow the foot steps of their own heroes.

The love and services of Haroon (Aaron) to Moses were certainly never greater than those of Ali to Muhammad, of the Hero Companion to the Hero Prophet.

CHAPTER XXIII.

THE IDEAL SAYINGS OF THE IDEAL CALIPH.

The following sayings of Hazrat Ali (Peace of Allah be on him) are translated from "Nahajul Balagha" as they arouse great interest to the readers of this book.

1. SELECTIONS FROM ALI'S PRAYERS.

1. O'God! Bless one whose chief treasury is hope and whose weapons are tears.
2. O'God! Thou art too great to destroy one whom Thou hast brought up.
3. Prayer is the believer's weapon.
4. Is there any one who understands Thy power and is not afraid of Thee?
5. Is there any one who knows what Thou art and is not trembling with Thy fear?
6. O'God! This delicate skin of mine cannot bear the fire of hell.

7. Every arrow does not hit the mark; nor is every prayer granted.
8. O'God! Wilt Thou let fire predominate over faces which have fallen flat in presence of Thy sublimity?
9. O'Thou art quick to bless, pardon one who owns nothing but a prayer.
10. O'Lord! I pray Thee to make me happy and satisfied with Thy bounty (for me).
11. O'Lord! I approach Thee through remembrance of Thee.
12. O'Lord! Pardon such sins of mine as cut off my hope.
13. O'Lord! Pardon such sins of mine as impede my prayers from reaching Thee.
14. O'Lord! Pardon such sins of mine as spoil Thy blessings I enjoy.
15. O'Lord! Pardon such sins of mine as bring down Thy curse or punishment.
16. O'Lord! Pardon such sins of mine as mar my infalliability.
17. O'Lord! Thou standest alone, as regards honor and permanence and

hast subdued. Thy creatures by means of death and annihilation.

18. O'God! Strengthen my limbs for Thy service.

19. And harden my wings to reach Thee.

2. ASPIRATION.

20. Love of wealth fosters aspirations and spoils virtue.

21. Aspirations know no bounds.

22. Trust in God is the best founded aspiration.

23. The highest aspiration of animals is to satisfy their stomachs.

24. The highest aspiration of wild beasts is to be oppressive over others.

25. The highest aspiration of women is to give charm to this wordly life and to create mischief in it.

26. The highest aspiration of Ali is to guide the world.

27. Let your aspirations be for the next world and you will be reformed.

28. A man's worth depends on the nobility of aspirations.

29. Greatness lies in the nobility of aspiration and not in the decaying bones of ancestors.

3. Wisdom and Foolishness.

30. Enmity is the occupation of fools.
31. The conjecture of the wise is oracular.
32. One's obedience to God is proportionate to one's wisdom.
33. To fight against one's own desires is highest wisdom.
34. The chief aim of wisdom is to admit one's ignorance.
35. The wise aim at perfection.
36. The foolish aim at wealth.
37. The conjecture of a man depends on his sense.
38. The conjecture of a wise man is more correct than the conviction of a fool.
39. To separate from things of time and to connect self with things of eternity is highest wisdom.
40. He is really wise whose action attests to his words.

41. The wise man does not speak except when necessary or with reason.

42. Every wise man is sad.

43. The wise man is a gainer in whatever condition he may be.

44. Association with a fool is torture to the soul.

45. The fool is alone though he be in society.

46. Want of sense cannot be compensated by wealth.

47. There is no disease more hopeless than want of wisdom.

4. KNOWLEDGE.

48. The chief aim of knowledge is virtue.

49. Fear of God is the final result of knowledge.

50. The sum of excellency is knowledge.

51. Knowledge is the compensation for mental exertions.

52. The best knowledge is what benefits its possessor.

53. Knowledge is life and health.

54. Humility is the outcome of knowledge.
55. The learned man is alive though dead.
56. Who teaches me a letter binds me with a fetter.
57. Religion is a store and knowledge the route to it.
58. In order to be successful obey knowledge and disobey ignorance.
59. Many quote knowledge but few note it in mind.
60. The most complete gift of God is life based on knowledge.
61. The innumerable fools have made the learned very scarce.
62. The learned man understands the ignorant for he was once ignorant himself.
63. The ignorant does not understand the learned for he was never learned himself.
64. The learned are the living ones in the dead mass of ignorance.
65. Knowledge gives life to the soul.
66. Knowledge kills ignorance.
67. Little knowledge (of God) damages conduct.

68. Nothing except true light can ever purify life.

69. To respect the learned is to respect God.

70. Knowledge creates fear.

71. Practice makes knowledge perfect.

72. To teach is to learn.

5. Contentment and Avarice.

73. Avarice leads to unscrupulous means.

74. When we do not hope we do not fret.

75. Disappointment goes with avarice.

76. Nothing is more detrimental to a religion than avarice.

77. The greedy are slaves of their desires.

78. Non-expectation comforts the soul.

79. Greed mars justice.

80. Humanity is of two kinds; those who hope in vain and those who gain to be discontented.

81. Avarice diminishes one's dignity without increasing one's fortune.

82. Though naked and starving the contented are the most happy.

83. Contentment is an incomparable treasure.

84. Contentment is an everlasting honour.

85. The contented alone live in peace.

6. Silence and Speech.

86. As a man's wisdom increases, so his words decrease.

87. Silence is the reply to many a question.

88. Silence is the best reply to a fool.

89. The best speech is what is short and reasonable.

90. The best statement is what is evidenced by actions.

91. Be silent and be safe.

92. Excessive speech dishonours a man.

93. Length mars speech.

94. Speech is like medicine, a small dose of which cures and excess kills the patient.

95. The less you say the more will you be certified.

96. Do not mind the speaker but mind the speech.

7. The Tongue.

97. A man is hidden beneath his own tongue.
98. A sweet tongue begets many friends.
99. Your tongue will speak out what it is accustomed to.
100. The mind of the fool is behind his own tongue. The fool speaks before he thinks.
101. The tongue interprets the mind.
102. A man's tongue is his own balance.
103. The tongue pierces deeper than the spear.
104. Truth is the divine tongue.
105. Beware of the tongue for it is an arrow that often goes wrong.
106. A man without speech (tongue) is but an idol or a beast.
107. The tongue of the wise man is in his own mind. (The wise man speaks in his mind) or (the wise man thinks much and speaks little.)

108. A check upon the tongue is better than a check upon the stomach.

109. He who does not control his tongue will be sorry.

8. Alms giving and Stinginess.

110. The miser's wealth goes either to his heirs or to the wind.

111. None is more solitary than a miser.

112. A miser is only a treasurer for his heirs.

113. Stinginess kills friendship most.

114. Stinginess earns notoriety.

115. To be stingy with what is in hand is to distrust God.

116. Stinginess defames moderation.

117. Money does not benefit its possessor except when he parts with it.

118. Generosity hides defects.

119. The best of men is he who benefits men.

120. There can be no charity with an empty pocket.

121. Extravagance mars charity.

122. Let a fortification of alms protect your property.

123. Giving after refusal is more pleasing than refusal after giving.

124. A cheerful face is one of the two kinds of gift.

125. When any one hopes well of you do not disappoint him.

126. Charity earns praise.

127. Real charity relieves the whole distress.

128. The short coffers of the charitable man are preferable to the abundance of the miser.

129. Charity would not be guided by fear or hope.

9. General Sayings.

130. Disappointment accompanies modesty.

131. Purity accompanies wisdom.

132. Fasting of mind is to abstain from all evil temptations.

133. Cowardice is due to faint-heartedness and weak faith.

134. Things moving towards us will soon meet us.

135. In overwhelming difficulties a man's greatness is disclosed.

136. He who discloses the words of the wise imbibes their essence himself.

137. A long life is attended with many misfortunes.

138. Earth is the best purifier.

139. Confession is the best saviour.

140. Right is the best argument.

141. A jester degrades himself.

142. The real gainer is he who checks the items of his own life.

143. He who fears is safe.

144. Prosperity consists not in the increase of money and children but in the growth of virtue and development of patience.

145. A cheerful face puts out the fire of enmity.

146. To be ungrateful is to put a stop to gifts.

147. There is no redeemer better than repentence.

148. Do not make your stomach the grave-yard of animals.

149. Disease is one of the two kinds of confinement.

150. Yielding to anger means shame and sin.

151. Brothers enhance our pleasure and sooth our pains.

152. Minds are locked up stores, only questions open them.

153. Even if veils are removed from before me, nothing can add to my belief.

154. When God favours any of his servants He engages him in His love.

155. Grey hair is the forerunner of death.

10. Death.

156. People are asleep when alive they are only awake when they are dead.

157. To loosen the reins of one's desires is to hasten one's death.

158. Die before you die.

159. Death mocks at aspirations.

160. Death is separation from the perishable and merging in the Imperishable.

161. Frequent remembrance of death decreases one's worldly desires.

162. Those who walk on the surface of the earth shall one day be interred into it.

11. Patience, Forbearance and Resignation.

163. Uneasiness of mind is more painful than patient resignation.

164. The chief aim of Islam is resignation to God.

165. Patience is the fruit of faith.

166. Know that resignation is the first step in true religion and sincerity its end.

167. With patience misfortunes are no misfortunes.

168. The power of forbearing anger is superior to that of taking revenge.

12. Wealth.

169. Love of wealth fosters aspirations and spoils virtue.

170. The legacy consoles the heirs.

171. Wealth is the source of passions.

172. The best investment is that with which duties are discharged.

173. Money does not benefit its owner except when he parts with it.

13. Virtue and Good Deeds.

174. With virtue one can enslave the free.

175. Virtue never dies.

176. It is easier to be virtuous than to be vicious.

177. The choicest work of man is to associate with the virtuous.

178. To be good to the good is goodness in its highest sense.

179. A man's value depends on his moral worth.

180. Fall in with virtue and fall out with desires.

14. Ignorance.

181. No pain more troublesome than ignorance.

182. People are enemies of what they are ignorant.

183. The boon of the ignorant is like a garden on a dunghill.

184. The chief aim of wisdom is to admit one's own ignorance.

185. Doubt is the outcome of ignorance.

186. He is truly ignorant who ignores self-value.

187. The ignorant man is a loser in whatever condition he may be.

188. Obedience to women is the worst ignorance.

15. Justice.

189. The Crown of the King is his own Justice.

190. Be just and you will rule.
191. Greed spoils justice.
192. Divine fortification protects the county of a Just King.

16. Compulsion and Tyranny.

193. Compulsion blinds the mind.
194. Tyranny leads to moral cowardice.
195. Tyranny is the forerunner of ruin.
196. To assist the wrong is to oppress the right.
197. Cruelty to the distressed is the worst cruelty.
198. God hastens the fall of tyrants.
199. A tyrant's success is his moral defeat.
200. To enjoy this life at the cost of the next is to be unfair to one self.
201. Oppression of orphans and widows brings down disease and loss of blessing.

17. Mercy and Forgiveness.

202. Forgiving is the crown of greatness.

203. Mercy graces power.

204. How excellent is mercy conjoined with might.

205. How mean is punishment inspite of apologies.

18. Humility, Pride and Self-Conceit.

206. Humility advertises greatness.

207. Humility is the overcome of knowledge.

208. Humility inspite of position is like mercy inspite of power. (Humility is to High Position what Mercy is to Power.)

209. Pride forfeits praise.

210. Self-conceit poisons the mind.

211. Self-conceit impedes the progress.

212. Pride mars greatness.

213. Humility is one of the nets spread by real greatness.

214. Boasting issues from small minds.

19. Desires and Passions.

215. To fight against one's own desires is the highest wisdom.

216. Happy is he who conquers his self.

217. Your desire is your most inveterate enemy.

218. Fight against self is the greatest of all fights.

219. Carnal appetites are nets spread by the Devil.

20. People.

220. People are more like the times they live in than they are like their forefathers.

221. The strongest of men is he who subdues his passions.

222. How incongruous! to have a sickly spirit and a handsome body.

223. He who understands humanity seeks solitude.

224. He who loves God fights shy of people.

225. None who makes a correct self estimation is ever lost.

21. The World.

226. The love of the world is the root of all troubles.

227. This world is a bridge leading to the next.

228. This world is the shop of misery.

229. The greatest of follies is to love the world.

230. The world is bitter with all its sweetness.

231. The divorce of this world is the marriage settlement of the next (of paradise.)

232. This world is a poison; only those ignorant of it swallow it.

233. Live with your body in this world and with your faith and works for the next.

22. Advice.

234. Admonition in public is fruitless.

235. An adviser devoid of virtue is like a bow without its string.

236. He is a true adviser who points out your mistakes.

23. Warning Lessons.

237. Every look supplies a lesson.

238. The dead supply lessons for the living.

239. The walks of those who have gone before are instructive to those who follow.

240. Experience is a sufficient teacher.

241. Old age is a sufficient warner.

24. Sin.

242. Your separate existence (from Divinity) is an unpardonable sin.

243. Fear none but your sins.

244. Sin spoils service of God.

245. Waste is the result of sin.

246. Sin makes for impurity.

247. Avoiding sin is better than practising virtue.

248. Sinning is a disease, repentence is its medicine, and abstaining from it is its cure.

25. Works.

249. Actions are the outcome of intentions
250. Be sincere in your works, for the Divine test is very keen.
251. That last day of reckoning and not of working.
252. Want of sincerity spoils good deeds.
253. The hardest part of an action is to secure the purity of the motive.
254. Without sincerity all works are valueless.
255. Let good deeds be your companions and desires be your enemies.
256. Little knowledge damages conduct.
257. Many work for what will ruin them.
258. None is more respectable than a pious man.
259. No shelter is more safe than piety.
260. One's obedience to God is proportionate to one's wisdom.
261 Piety is the best reformer of a religion.
262. Piety is the safest refuge.
263. Ostentation spoils worship.

26. Moderation and Extravagance.

264. Blessed is he who knows his real worth and does not trespass his limits.
265. Moderation is half economy.
266. Extravagance goes before starvation.
267. Extravagance spoils charity.
268. Stinginess spoils moderation.
269. Little with care is more lasting than much with extravagance.
270. No Greatness is extravagance.
271. No waste is moderation.
272. Moderation is the path of safety.

27. Lying and Dishonesty.

273. Friendship is impossible with a liar.
274. Misrepresentation spoils narration.
275. Lying spoils news.
276. Untruthfulness is not Islamic morality.
277. Untruthfulness and hypocrisy degrades moarlity.

28. Honesty.

278. Honesty is divine tongue.

279. To fulfil promises is the highest form of integrity.

280. Truth means conformity of speech with the Divine mode of working.

29. Courtesy.

281. Respectability is inconsistent with the Courtesy.

282. One's behaviour is the index of one's mind.

283. Courtesy is the best inheritance.

284. Nothing is more ornamental than courtesy.

30. Obedience to Parents.

285. Care for parents is the foremost duty.

286. Care for your parents, and your children will care for you.

31. Praise.

287. Pride forfeits praise.

288. Generosity earns praise.

289. He who praises you murders you.

32. Laughter.

290. A modest smile is the best laughter.

291. Excessive laughter damages the respectability of a person.

292. Excessive laughter deadens the mind.

33. Backbiting.

293. There is no sincerity in a backbiter.

294. He who listens to backbiting is a backbiter himself.

295. He who bears tales to you, certainly bears tales about you.

34. Envy.

296. Envy robs a man of his happiness.

297. The weapon of jealousy is criticism.

198. Jealousy devours virtue as fire devours wood.

35. Haste.

299. No success with haste.

300. Blames rest on him who rides with haste.

FINIS.