

PROF. SYED AKHTAR RAZA ZAIDI

**MIRROR OF
HISTORY**
BIOGRAPHY OF عليه السلام
IMAM ALI

Translated By

TAHIR BILGRAMI

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Dedication
To the one who has no name
"Ba Naam-e-O Ke O Naam-e-Nadarad"
(Shaikh Saadi)
Thanks and my love
To my wife and to all my children

Our heartfelt thanks to
Janab Tahir Bilgrami Sahib

INDEX

- A Few Words 13
- THE AUTHOR'S PREFACE 17

THE ENVIRONMENT

1. THE ENVIRONMENT 20
2. THE NORTHERN HIJAZ 21
3. THE INHABITANTS OF ARABIA 21
4. THE RELIGION 23
5. THE FELICITY OF DESCENT 28
6. QUSAI-BIN-KALAB 29
7. HASHIM 30
8. ABD-UL-MUTALLIB 30
9. ABDULLAH 32
10. ABU TALIB 32
11. SOME FOOD FOR THOUGHT 36
12. HAZRAT ABU-TALIB'S PLACE IN LITERATURE 37

FROM BIRTH TO MIGRATION

13. **FROM BIRTH TO MIGRATION: 600 A.D. 622 A.D.** 40
EDUCATION & UPBRINGING
14. THE NAMES 40
15. THE ART OF COMBAT 43
16. HIJRAT OR THE MIGRATION 44
17. THE MIGRATION OF ALI 45

AFTER MIGRATION COMMENCEMENT OF NEW PHASE OF LIFE

18. AFTER MIGRATION COMMENCEMENT OF NEW PHASE OF LIFE 48
19. AQD-E-MUAKHAT 48
20. THE WEDDING OF ALI AND FATIMA 49
21. THE MANDATE FOR JIHAD 51
22. THE CAMPAIGN OF ABWA 52
23. THE CAMPAIGN OF BAWAAT 52
24. KURZ-BIN-JABIR AL-FAHRI 52
25. CAMPAIGN OF ZAAT-UL-ASHIRA 52
26. THE BATTLE OF BADR 53
27. THE SALIENT CONSEQUENCES OF THE BATTLE OF BADR 56

28.	THE CAMPAIGN OF KUDAR	56
29.	THE BATTLE OF OHOD	56
30.	RESULTS OF THE BATTLE OF OHOD	60
31.	THE BIRTH OF HASSAN	62
32.	THE SEIGE OF BANU NAZEER	62
33.	THE BIRTH OF HUSSAIN-BIN-ALI (A.S)	63
34.	DEATH OF FATIMA-BINT-E-ASAD	64
35.	THE BATTLE OF AHZAB	64
36.	THE STRATEGY OF NAEEM-BIN-MASUD	66
37.	SIEGE OF BANU QURAIZA	67
38.	THE CAMPAIGN OF BANI MUSTALAQ	68
39.	THE EVENT OF IFAK	68
40.	THE TRUCE OF HUDAIBIYA	71
41.	THE CONSEQUENCES OF THE TRUCE	73
42.	THE BATTLE OF KHAIBAR	74
43.	THE CONQUEST OF MECCA	77
44.	THE BATTLE OF HUNAIN	83
45.	THE SEIGE OF TAEF	85
46.	DEMOLITION OF THE IDOLS	86
47.	THE BATTLE OF TABOOK	87
48.	SURAT AL BARA'AT AND HAZRAT ALI (A.S)	88
49.	THE DELEGATION FROM NAJRAN	89
50.	THE TRIBE OF HAMADAN AND ALI	90
51.	HAJJAT AL WIDA	91
52.	THE LAST SERMON	91
53.	GHADEER E KHUM	92

THE POLITICAL CLIMATE OF MADENA

54.	THE POLITICAL CLIMATE OF MADENA	100
55.	BANI HASHIM	100
56.	BANI Omayya	102
57.	MOHAJIRS & THE QUREISH	105
58.	THE ANSAAR OF MEDINA	109
59.	THE PARTY OF WOMEN	110
60.	THE PARTY OF THE HYPOCRITES OF MEDINA	116

THE LAST MOMENTS OF THE PROPHET (s.a.w)

61.	THE LAST MOMENTS OF THE PROPHET (s.a.w)	120
62.	THE CONTINGENT OF OSSAMA-BIN-ZAID	121
63.	OSSAMA'S CONTINGENT RETURNS	122
64.	THE LEADING OF THE PRAYER	124
65.	THE EVENT OF QARTAS	126
66.	THE SETTING OF THE SUN OF PROPHETHOOD	133
67.	THE CONDITION OF HAZRAT OMER	135
68.	THE LAST BATH AND THE SHROUD	137

SAQIFA BANI SAAEDA

69.	SAQIFA BANI SAAEDA	140
70.	BRIEF REVIEW OF THE DELIBERATIONS AT SAQIFA	146
71.	THE INTERMENT OF THE PROPHET (S.A.W)	149

THE PERIOD OF HAZRAT ABU BAKR'S (R.A) CALIPHATE

72.	THE PERIOD OF HAZRAT ABU BAKR'S CALIPHATE	152
73.	THE UNUSUAL WAY OF ACQUIRING THE CALIPHATE	152
74.	THE OPPOSITION OF SAAD-BIN-OBADA	153
75.	SEEKING HAZRAT ALI (A.S)'S ALLEGIANCE	154
76.	A COMMENT	155
77.	HAZRAT ABU BAKR'S SENSIBILITY	157
78.	ABU SUFIAN & HAZRAT ALI	157
79.	THE CASE OF FADAK & CONFISCATION OF THE INHERITANCE	158
80.	POLITICAL BOYCOTT OF HAZRAT ALI (A.S)	162
81.	THE ESTABLISHMENT & THE ANSAR	165
82.	THE DEMISE OF HAZRAT FATIMA	165
83.	HAZRAT ALI (A.S)'S ROUTINE DURING CALIPHATE OF HAZRAT ABU-BAKR	166
84.	HAZRAT ABU BAKR'S WILL	167
85.	HAZRAT ABU-BAKR DIES	169

HAZRAT OMER'S CALIPHATE

86.	HAZRAT OMER'S CALIPHATE	172
87.	HAZRAT ALI (A.S)'S COOPERATION WITH THE RULERS	173
88.	OMER MARRIES UMM-E-KULSUM-BINT-E-ALI	175
89.	MUTUAL COOPERATION OF HAZRAT ALI (A.S) AND HAZRAT OMER	178
90.	COMMENCEMENT OF HIJRI CALENDAR	179
91.	HAZRAT ALI (A.S)'S ADVICE ABOUT THE ATTACK ON FARAS	179
92.	HAZRAT ALI (A.S)'S ADVICE IN THE ADMINISTRATION & DEVELOPMENT OF ANNEXED TERRITORY	180
93.	HAZRAT ALI (A.S)'S ADVICE FOR PROCEEDING TO BAYT AL MUQADDIS	180
94.	THE DISTRIBUTION OF 'FARSH E BAHAR' OR 'THE CARPET OF SPRING'	181
95.	THE JUDGEMENTS OF HAZRAT ALI (A.S) IN THE PERIOD OF HAZRAT OMER	181
96.	SUGGESTION FOR PRESERVING THE LIBRARY AT ALEXANDRIA	182
97.	HAZRAT OMER'S DEMISE & MAJLIS-E-SHURA OR PRIVY COUNCIL ACTS	183
98.	THE CONSTITUTION OF MAJLIS-E-SHURA & IT'S AREA OF OPERATION	185
99.	INTRODUCTION OF THE MEMBERS	186
100.	THE MEETING OF MAJLIS-E-SHURA	188
101.	CONTRAVENTION OF HAZRAT OMER'S WILL	189
102.	THE LACUNAE OF THE MAJLIS-E-SHURA	191

PERIOD OF HAZRAT OSMAN'S (RA) CALIPHATE

103.	PERIOD OF HAZRAT OSMAN'S CALIPHATE	196
104.	HAZRAT OSMAN	201
105.	APPOINTMENT OF THE GOVERNORS	203

106.	SAEED-BIN-AAS	208
107.	ABDALLAH-BIN-ABI-SARAH	209
108.	MUAWIYA-BIN-ABU-SUFIAN	212
109.	HAZRAT OSMAN'S ECONOMIC ADMINISTRATION	213
110.	SOME CAPITALISTS OF HAZRAT OSMAN'S PERIOD	215
111.	GIFTS & REWARDS	215
112.	TOTAL GIFTS FROM BAIT AT MAL	217
113.	THE ECONOMIC THOUGHT OF HAZRAT OSMAN	217
114.	ABDALLAH-BIN-MASOOD	224
115.	ABDULLAH-BIN-SABAH	226

FROM REBELLION TO MARTYRDOM

116.	FROM REBELLION TO MARTYRDOM	232
117.	THE MEETING OF THE GOVERNORS	234
118.	DIPLOMACY OF MUAWIYA	235
119.	THE REBELS' FIRST ATTEMPT TO ATTACK THE CALIPH	235
120.	THE REBELS MAKE THEIR SECOND ATTEMPT	238
121.	MARTYRDOM OF HAZRAT OSMAN	240
122.	WHY MEDINA REMAINED QUIET?!	242
123.	THE THINKING OF THE PEOPLE OF MEDINA	242
124.	ALI (A.S), TALHA & ZUBAIR	243

PRIOR TO BAI-AT & THEREAFTER

125.	PRIOR TO BAI-AT & THEREAFTER	246
126.	THE COMMON ALLEGIANCE	247
127.	THE FIRST SERMON	248
128.	EVASION OF ALLEGIANCE—THE FIRST DIFFICULTY	249
129.	HAZRAT TALHA & HAZRAT ZUBAIR	249
130.	THE DIFFERENCE BETWEEN THE POLITICS OF HAZRAT ALI & HAZRAT OMER	250
131.	DIFFICULT CONSEQUENCES	251

NEW REGIME, NEW DIFFICULTIES

132.	NEW REGIME, NEW DIFFICULTIES	254
133.	APPOINTMENT OF NEW GOVERNORS	255
134.	CRITICISM OF HAZRAT ALI (A.S) & IT'S ANALYSIS	255
135.	WHY DID ALI (A.S) DEPOSE MUAWIYA?	256
136.	HAZRAT ALI & AMIR MUAWIYA	257
137.	MUAWIYA & HIS PROMOTERS	259
138.	THE POSITION OF MUAWIYA	260

JANG E JAMAL OR THE BATTLE OF THE CAMEL

139.	JANG E JAMAL OR THE BATTLE OF THE CAMEL	264
140.	THE FEELINGS & POSITION OF THE PEOPLE OF JAMAL	265
141.	HAZRAT ALI & HAZRAT AYESHA	266

HAZRAT ALI & THE PEOPLE OF JAMAL IN BASRA

142.	HAZRAT ALI & THE PEOPLE OF JAMAL IN BASRA	274
143.	THE CONTINGENT OF HAZRAT AYESHA	274
144.	THE SPRING OF HAWAB	275
145.	HAZRAT AYESHA AND THE PEOPLE OF BASRA	276
146.	INCIDENTAL FIGHT & TRUCE	278
147.	HAZRAT ALI (A.S) PROCEEDS TOWARDS BASRA	279
148.	HAZRAT ALI (A.S) CONVERSES WITH IMAM HASSAN (A.S)	279
149.	A LETTER TO THE PEOPLE OF KOOFA	280
150.	DEPARTURE FROM RABZA	280
151.	HAZRAT ALI (A.S)'S CONTINGENT DEPARTS	281
152.	OSMAN-BIN-ANIF , GOVERNOR OF BASRA, ARRIVES	282
153.	HAZRAT ALI AT THE STAGE OF ZI-QAR	282
154.	THE STATEMENT OF ABU MOOSA ASHARI	283
155.	THE FATE OF ABU MOOSA ASHARI	284
156.	THE PEOPLE OF KOOFA MEET HAZRAT ALI (A.S)	284
157.	A COURIER SENT TO BASRA	285
158.	QAQAH CONVERSES WITH HAZRAT AYESHA	285
159.	QAQAH CONVERSES WITH TALHA & ZUBAIR	285
160.	HAZRAT ALI (A.S) ENTERS BASRAH	286
161.	THE CONVERSATION BETWEEN HAZRAT ALI (A.S) TALHA & ZUBAIR	287
162.	ZUBAIR ABSTAINS FROM THE BATTLE	289
163.	THE TRUCE TURNS TO BATTLE	289
164.	THE HYPERBOLIC (GHLUV-PASAND) ADMIRERS CREATE FABLES	291
165.	KHALIFAT AL MUSLIMEEN & UMM-UL-MOMINEEN IN THE BATTLE FIELD	292
166.	THE LAST DITCH EFFORT FOR A TRUCE	293
167.	THE BATTLE	293
168.	RETURN OF THE CONTINGENT	295
169.	AFTER THE BATTLE	297
170.	THE SLAIN MEN & THE BOOTY OF THE BATTLE	298
171.	HAZRAT ALI (A.S) MEETS HAZRAT AYESHA	298
172.	THERE IS GREAT PLEASURE IN RAPPROCHEMENT WITH A TRUCE AFTER A BATTLE	299
173.	HAZRAT ALI (A.S) DEPARTS FROM BASRA	299
174.	THE CONSEQUENCES OF THE BATTLE OF THE CAMEL	300

THE BATTLE OF SIFFIN & THE PREPARATIONS FOR IT

175.	THE BATTLE OF SIFFIN & THE PREPARATIONS FOR IT	304
176.	THE INTRIGUE BETWEEN MUAWIYA & OMRO IBN E AAS	304
177.	SHARJIL-BIN-SAMAT KINDI	306
178.	JARIR RETURNS	307
179.	ANOTHER POLITICAL STRATEGY OF MUAWIYA	307
180.	THE CORRESPONDENCE	307
181.	HAZRAT ALI MOVES TOWARDS THE BATTLE GROUND	308
182.	INITIAL SKIRMISH	309
183.	THE BATTLE OVER WATER	309
184.	CALM & INVITATION FOR BAI-AT	310
185.	HOSTILITIES START	310
186.	NEGOTIATIONS FOR TRUCE	311

187.	MUAWIYA'S EMISSARIES	312
188.	FORMATIONS OF THE ARMIES ARRANGED AFTER MOHARRAM.....	313
189.	THE BATTLE BEGINS	314
190.	THE COMPLETE CONTINGENTS ATTACK	315
191.	HAZRAT ALI ATTACKS	315
192.	THE VALOUR OF HAZRAT ALI	315
193.	BRAVERY OF MALIK-E-ASHTAR	316
194.	BREACH OF PROMISE BY KHALID-BIN-MA-MAAR	317
195.	OBAID ULLAH IBN-E-OMER	317
196.	HAZRAT AMMAR MARTYRED	318
197.	OMRO-BIN-AL-AAS CONVERSES WITH HIS SON	319
198.	HAZRAT ALI CHALLENGES MUAWIYA FOR COMBAT	319
199.	THE DECISIVE BATTLE OF LAILAT AL HAREER	319
200.	ASHTAR'S BRAVERY	319
201.	THE STRATEGEM OF AMR-BIN-AL-AAS	320
202.	HAZRAT ALI'S SPEECH	320
203.	INSISTANCE ON CEASING HOSTILITY	321
204.	THE AGREEMENT OF TAHKEEM	323
205.	OPPOSITION OF THE AGREEMENT	324
206.	AMIR-UL-MOMINEEN DEPARTS	325
207.	ABU MOOSA ASHARI	325
208.	THE BEGINNING OF THE BATTLE	325

A LOOK AT THE BATTLE OF SIFFIN

209.	A LOOK AT THE BATTLE OF SIFFIN	328
210.	THE VERDICT OF THE ARBITERS	333
211.	THE DIFFICULTIES OF THE ARBITERS	334
212.	THE CONFABULATIONS OF THE ARBITERS	335
213.	THE UNUSUAL VERDICT	337

THE KHAWRIJ—THE DISSENTERS & THE BATTLE OF NAHRWAN

214.	THE KHAWRIJ—THE DISSENTERS & THE BATTLE OF NAHRWAN	340
215.	THE BEGINNING OF THE MOVEMENT & ITS END	341
216.	THE MISBEHAVIOUR OF THE DISSENTERS	341
217.	THE ORGANIZATION OF THE DISSENTERS	342
218.	THE KHAWARIJ DEPART	342
219.	INVITATION TO THE DISSENTERS FOR UNITY	343
220.	PREPARATIONS FOR ATTACKING SYRIA	343
221.	AN ORGANIZED DRAMA ENACTED BY THE KHARIJIES	344
222.	REBELLION IN THE CONTINGENT OF HAZRAT ALI	345
223.	AN APPEAL WITH THE KHARIJITES	345
224.	THE DEFEAT OF THE KHARIJEES	346
225.	HAZRAT ALI RETURNS	346
226.	ENCOURAGEMENT FOR THE BATTLE	347
227.	A LOOK AT THE BATTLE OF NAHRWAN	348

HOW THE HORIZON CHANGES COLOUR

228.	HOW THE HORIZON CHANGES COLOUR	352
229.	THE EVENT OF KHARIS IBN E RASHID	355

THE FALL OF EGYPT

230.	THE FALL OF EGYPT	358
231.	QAIS-BIN-SAAD	358
232.	THE PEOPLE OF KHARBATA	358
233.	CORRESPONDENCE BETWEEN MUAWIYA & QAIS	358
234.	THE LAST RESORT OF MUAWIYA	360
235.	MOHAMMED-BIN-ABI-BAKR & EGYPT	361
236.	ASHTAR DEPARTS & EXPIRES	361
237.	MOHAMMED-BIN-ABI-BAKR EXPRESSES OBEDIENCE	362
238.	MUAWIYA'S STRATEGY	362
239.	AMR-BIN-AL AAS DEPARTS	363
240.	BATTLE OF THE TWO PARTIES	364
241.	KILLING OF MOHAMMED-BIN-ABI-BAKR	364
242.	COMMENT	365
243.	THE BIFURCATION OF THE REALM	367
244.	MUAWIYA'S GORILLA WARFARE, DURING HAZRAT ALI'S CALIPHATE.....	367
245.	THE DISSENTERS SKIRMISH	367
246.	MUAWIYA'S AMIR AL HAJ (THE CHIEF CONDUCTOR OF THE HAJ GROUP)	368
247.	MUAWIYA'S SLEUTH & THE WORRY OF GOVERNOR OF BASRA	368
248.	MUAWIYA'S GUERILLA BATTLES	369
249.	NOMAN-BIN-BASHIR ATTACKS AIN AL TAMAR	369
250.	THE CONQUEST OF ANBA & MADAIN	370
251.	ABDULLAH FAZARI ATTACKS YATMA	370
252.	THALABIA & WAQASA ATTACKED	370
253.	ATTACK ON HIJAZ	371
254.	CESSATION OF HOSTILITIES & AGREEMENT BETWEEN THE PARTIES	371
255.	ALI & ABDULLAH-BIN-ABBAS-40 H	372
256.	ABDULLAH-BIN-ABBAS & THE BAYT-UL-MAL	373
257.	IBN-E-ABBAS LEAVES BASRA	374
258.	ANALYSIS	376
259.	THE MARTYRDOM---40 H	377
260.	THE LAST MOMENTS OF HAZRAT ALI	378
261.	THE JOURNEY OF ABDULLAH IBN-E-MULJIM	379
262.	THE ACT OF REVENGE	380
263.	IBN-E-MULJIM HELD	380
264.	THE WILL FOR THE PEOPLE	381
265.	THE LAST MOMENTS	382
266.	THE INTERMENT	382
267.	THE SORRY TRUTH	383
268.	A SUSPICION	384
269.	THE END OF THE KILLER	385
270.	THE ATTACK ON MUAWIYA	385
271.	OMRO-BIN-AAS ATTACKED	385
272.	THE PERIOD OF HAZRAT ALI'S CALIPHATE	386

273.	HAZRAT ALI'S PERSONALITY	386
274.	THE WIVES & CHILDREN	386
275.	HAZRAT ALI'S FUNCTIONARIES	388
276.	THE ALLEGIANCE FOR IMAM HASSAN	388
277.	ASHAS-BIN-QAIS KINDI	388
278.	THE CHARACTER OF ALI IN THE MURTHAZAVI PERIOD	388
279.	A BITTER TRUTH	389
280.	HAZRAT ALI & THE PEOPLE	394
281.	HAZRAT ALI'S FOOD HABITS	400
282.	HAZRAT ALI'S RESIDENCE	401
283.	EDUCATIONAL & LITERARY ACTIVITIES	401
284.	THE KNOWLEDGE OF FIQH	401
285.	THE ILM E KALAM OR SCHOLASTIC PHILOSOPHY	402
286.	THE DISCIPLINE OF TASAWWUF	403
287.	THE LITERARY LIFE OF HAZRAT ALI	403
288.	HAZRAT ALI'S STATUS IN LITERATURE	403
289.	A FEW EXAMPLES OF THE BEAUTY OF HIS EXPRESSION	405
290.	ALI'S ADMINISTRATIVE ORDER	413
291.	HAZRAT ALI'S GREAT ACHIEVEMENT	413
292.	HAZRAT ALI'S PERSONALITY	427

FAMILY COMMENTS

•	Meher Raza (Daughter)	Comments	430
•	Khursheed Raza (Son in Law)	Comments	431
•	Urooj Akhtar Zaidi (Son)	Comments	433
•	Javed Zaidi (Son)	Comments	434
•	Adeel Zaidi (Son)	Comments	436
•	Shariq A. Zaidi (Grandson)	Comments	438
•	Arshia U. Zaidi (Granddaughter)	Comments	439
•	Aliya Urooj Zaidi (Granddaughter)	Comments	440

A Few Words

My online acquaintance with Adeel Zaidi, a resident of the United States was like discovering a treasure. For a while, the line of Iqbal: '*Ehsas-e-Murawwat ko Kuchal Detey Hein Aalaat*' [Instruments destroy the feelings of benevolence.] seemed meaningless to me. Because it is technology which helped me to meet such a loving and clement guy. An online discussion held on Josh also let me come across a great book like '*Aina-e-Tareekh, Islam Aur Ali*'. Adeel Zaidi himself is a good poet, thinker and an intellectual. He is the son of a learned father as his is an educated family. His father Syed Akhtar Raza Zaidi was a teacher and had mastery over general and Muslim History. He was basically a passionate historian. His books on General & Muslim history are of great importance, such as "*Short History of Civilization*", "*Ali-ibn-e-Abi Talib*" and "*The Rise and Fall of the Khilafat*". Now think of a person's vision, intellect and depth of mind who has equal grasp over science, history, religion and literature and if he comes to poetry and especially religious poetry, can you imagine how effective he actually might be. Let us have a look at these lines by him:

*Jaah-o-Hashm Na Shohrat-o-Zar Mangta Hun Mein
Bas Ek Duwa Hai Jis Mein Asar Mangta Hun Mein
Atabaat-e-Aliya Ki Ziyarat Key Wastey
Kafi Nahi Hai Ankh, Nazar Mangta Hun Mein*

[I do not ask for fame or wealth
 It is just a prayer in which I ask for effect
 For a holy visit to Atabat-e-Alia
 It is not just eyes, I beg for a vision]

He is begging for a vision because vision makes you a visionary. The vision transforms raw devotion into a mature philosophy, and emotion into insight. By these terms, we should be talking about his poetry, but here is his latest prose book, *Aina-e-Tareekh, Islam and Ali*. I think I am not a suitable person to write something about *Maula-e-Kainaat*, because I consider myself a sinner who is poorly educated while He is the source of *wilayah*, the manifestation of the hidden, the Imam of the East and the West. But fortunately, I have been given his holy name, Ali, i.e. a servant and a lover of Ali. So as a teacher, I vehemently believe that whether it is a matter of justice or morality, culture or civilization, sociology and politics or economics, Ali is a source of insight everywhere. He is rich and yet poor, brave and yet kindhearted, orator and an academician, thinker and a philosopher. This is what lends full confidence to what he utters:

"Puch lo jo chaho mujh se puch lo, qabl is ke ki main tumhare hathon se mafqood ho jaun."

"Ask me whatever you want.
 Before I get away from your reach."

The Holy Prophet himself said about Him:

"I am the city of knowledge and Ali is its Entrance Door."

"I am the house of wisdom and Ali is the pillar of knowledge and wisdom."

"Ali is the supreme judge of my *Ummah* (worldwide Muslim community)".

And then also the one on whom the word "love" ends:

"Ali is from me and I am from Ali."

"Ali for me is like a head to a body."

Ali and I are from the same tree."

All these holy words are absolutely true in their place, but a question still arises as to whether all these greatness was only due to the fact that he was a beloved one, a brother and son-in-law of Holy Prophet, a member of *Ahl-e-Bait* and was trained by Holy Prophet himself? As per human nature, it is not

possible to deny these feelings and facts, but history and its twists and turns testify that Hazrat Ali had a lot in himself. He was a true thinker, intellectual, critic and mystic. Hazrat Ali himself once said: The Prophet (peace be upon him) taught me a thousand times and I have spread a thousand chapters each time. These marvelous quotes are attributed to Ali:

"Man's beauty is not in his good clothes, but in his knowledge and literature."
 "An orphan is not one whose father has passed away, but one who is deprived of knowledge and literature."

It is a matter to be carefully examined whether the enlightening words from Qur'an and Hadees and these meaningful quotations of Hazrat Ali are still being understood especially by the Muslims of today, to the same extent they were taken before. It is a matter of grave concern. Therefore, the need to compile such books will never come to an end. Books must be written from time to time especially by the enlightened scholars with open minds who have an understanding and consciousness of history, religion and society and whose ideology is humane, moral and scientific. The book under review is the result of the thought and vision of such a scholar (Professor Akhtar Raza Zaidi) and the fruit of his efforts and practical deeds. He has seen and understood the personality, vision and actions of Hazrat Ali in a broader context. He has meaningfully and very scholarly highlighted each and every aspect of his actions, diplomatic meetings, life style and vision for a united community. That too in the context of Islam and its glorious history. This task was not an easy deal. It requires not only devotion but also consciousness and compassion as well as deep knowledge and extraordinary historiography and understanding of religion. These characteristics are beautifully found in Professor Syed Akhtar Raza Zaidi. And to put his ideas systematically and logically in book form is a big achievement.

The journey from the lap of mother to the grave, from home to the battlefield, from self to all, from being Imam to Caliph and so on—the book with many couplets, ideas, and descriptions on the life of Hazrat Ali, is truly a mirror of history, just like the great character of Hazrat Ali who himself was a school of thought, knowledge and practice. The author writes somewhere in the book:

"The one and final word is that this book is a purely a historical review".

Another eloquent sentence:

“This is the work of a fallible human being, on a human being, and for the human being”.

Holds our attention as a reader. This one sentence showcases the humanitarian aspect of life as well as the devotion and dedication of the author. This is the reason why at several places in the book one can witness human ethics with objectivity, facts, truths, devotion, dedication and a deep insight. Therefore, the book undoubtedly is a comprehensive document.

I wholeheartedly welcome this work and thank Author's deserving son Adeel Zaidi for providing me the finest opportunity of reading such a scholarly, thoughtful and insightful book. I am pretty sure that the book will be welcomed not only by religious scholars but also by the entire Islamic and human population.

Prof. Ali Ahmad Fatmi
Allahabad

THE AUTHOR'S PREFACE

Whatever the quality of the book, it is here for the perusal of the readers!!

I sincerely request the readers to bear in mind a few facts!!

This is the work of a fallible human being, on a human being, and for the human beings!!

The biographer is a student of history and he has discarded the raiment of Aqida (Devotion) that could have come in the way of his research. At the time of writing the author isn't the propagator of any big or small sect of Islam! He is neither a Sunni, nor a Shia or the follower of any other creed! He is a human being, just a human being!! He is exercising his right of freedom of expression to communicate the voice of his research to other human beings who do not measure any historical figure in the balance of Faith and belief and only give weight to human values! If, God forbid, the feelings of some readers get hurt, it will not be the fault of the biographer but of the authentic books of historical reference which provided the subject matter! But the biographer begs to be pardoned that he himself is a fallible human being and a human being can derive different conclusions and ideas than others. This is a natural phenomenon and human being is helpless while contending with nature!!

My subject of discussion is Ali ibn e Abi Talib (a.s)'s life. I consider him as one of the individuals of the human race. In my view, as a human being, his character (personae) shouldn't have had anything beyond the sphere of

thoughts and actions of humans, as, otherwise Ali (a.s) wouldn't have been a human being!! Then he would be a super-human-being and not of the human race and from some super-human world! Then attempting to pen his biography would be a futile effort!

In the end I request the readers that in the search of super-human events in the life of Ali (a.s) they will face disappointment! I have tried to visualize Ali (a.s) in his human life and actions. I think Ali (a.s) is Ali (a.s) till he is a human being and not super-human when all the superiorities get nullified that give him superior status in the annals of human history. He lived like a human being, he is living and will keep living!!

One thing is certain:

"This book is an overview of history!" Other than the prophets (a.s) who were receiving revelations from Allah all other characters of this book are just humans and because of their being human beings, every human being has a right to discuss about their traits and habits---

The Author

THE ENVIRONMENT

THE ENVIRONMENT

In the narrow by-lanes of *Mecca*, a young, lean and noble man was slowly walking with his head bent. He looked immersed in his thoughts at that time with no worldly concern. As he proceeded, people taunted and laughed at him. Some said he was mad, some said he was a magician and poet! But the young person neither responded to their taunts nor his face showed any displeasure! He walked with ascetic unconcern. Innumerable children walked all around him clapping their hands. They were not only following him but gave indication of their intent of causing him hurt. Some pulled the lapel of his cloak and others threw slush at him. One boy got the opportunity of throwing a brickbat on him while another aimed and hit a stone on his forehead that caused injury and blood mired his face.... Oh! Will these children annihilate him?! No, no! This cannot happen!! From one side emerged a healthy and well-built child pushing the crowd aside! He charged like a tiger against a boy and gave him such a powerful box on the nose that it started bleeding profusely! Then he clutched another boy strongly. He twisted his hand with such strength that the bones cracked and threw him on the ground with a thud. Now the furious tiger turned, clutched the third boy with his left hand and threw him on the stony ground with such force that the boy's mouth bled profusely!

There was panic all around and in a few moments the street was clear of the crowd of the urchins! The boy entered a house along with the noble youth. Not much time elapsed thereafter that some chiefs of the city reached the threshold of the house and started shouting slogans: (*Qasamna Ali, Qasamna Ali*) Ali has harmed our children and injured them!" The young, noble person we talked of was *Mohammed Arabi (s.a.w)* and you must have already guessed that the child was none other than the lion-hearted *Ali-ibn-e-Abi-Talib (a.s)* who is the subject of this book of ours!

Remember! Every child is a product of the environment in which he is born and grows up! The effects of the environment and the stories of the past events of the environment play a major part in the development of powers of comprehension in the child as the mother's milk helps in the development of the physical strength! As the milk turns into blood and runs in the veins of the child so does the environment impresses his mind. The effects of inheritance remain with the person from the cradle to the grave! The material inheritance that one gets from the forbears is sometimes usurped by others or is squandered because of inclement circumstances. It also happens that sometimes the material assets are stolen away! A French researcher, *Gustave Le Bon*, writes in his book on the *Civilization of Arabia*:

“However much a person believes in physical strength cannot deny that if two nations are put before him for study, he will derive more help from their spiritual traits than their physical characteristics. When the rise and decline of a nation is studied one gets surprised that its traits of morality and comprehension remain engrained for long, long years in the progenies of its people. A nation's practices and

characteristics; its history and achievements in the world are result of these characteristics and practices!"

Keeping this fact in mind it is necessary for us to browse through thousands of pages of the tomes of history to look at the achievements of the bygone forbears to understand *Ali-ibn-e-Abi-Talib (a.s)* and his contemporaries!!! Come! We shall first have a look at the environment of the nation at that time.

THE NORTHERN HIJAZ

In this region is situated the entire peninsula of *Mt. Sina* and the stretch of land from *Palestine* to the shores of the *Red Sea*. *The Northern Hijaz* is entirely a hilly area and in the middle of the peninsula of Sina is the Mt. Sina. The land in the surrounds is rocky and the area near the sea is sandy. Although this area is totally arid, it is very well known in the annals of history. This is the same area which is referred to as *Adomia* in the *Torah*. This also is the area that the tribes of *Amaliqa, Madbania and Nabtia* inhabited. Reference of these has been made in the *Hebrew* literature. *Bani-Israel* lived like itinerant nomads in this area for long years prior to reaching *Egypt*. The holy mountain is located in this area from where *Hazrat Moosa (a.s)* brought the *Commandments* and here lies the rock from which sprang the spring of water when *Moosa (a.s)* hit it with his staff. Also located in this area are the cave of *Jabl Horait* where the *Prophet Ailia (a.s)* took refuge to save his life from the tyranny of *Aizaeel*, and the *Holy City of Patra* which was a sprawling trading center in the past. On the coast of the *Red Sea* are located the historical cities of Mecca and Madina. It is *Mecca* that became highly renowned because of the valley (*Wadi Umm-ul-Qura*) in the middle of which is *Kaaba* the foundation for which was laid by *Hazrat Ibrahim (a.s)* and his son *Ismail (a.s)*. *Mecca* is an example of cities situated in the wilderness of deserts and such settlements are found only in the *Arabian Peninsula*. The land is so infertile that it cannot sustain any cultivation. *Hijaz* receives very scanty rainfall. The hills are few and far between and if they are there, they have no moisture or greenery. From these hills emerge springs of water. Because of these springs, there have emerged oases and some habitations have developed around them. The water emanating from the springs gets absorbed in the desert sands. The men dig small lakes or wells to obtain scarce water. Such sources of water are called "*Rouzas*". Generally, these lakes run dry over a period of time and there is an endemic scarcity of water. This is the reason that *Arabs* are itinerant tribes who keep moving in the desert searching sources of water! This makes them hardy, clever and cunning!!

THE INHABITANTS OF ARABIA

The scholars of human civilization have named the different peoples native to *Arabia and West Asia* according to the languages spoken by them as *Arab, Jewish, Assyrian, Babylonian, Phoenicians* as *Semitic* races. One historian has described the characteristics of a *Semitic Arab* family in these words:

"*Arabs* are of medium height. But their stature is strong and supple. Their skins are rather elastic and their complexion is wheat because

of exposure to Sunlight. Their heads are elliptical and foreheads wide. Their eyebrows are thick and black and there is no gap between them. Their eyes are black and are rather sunken. The noses are straight and moderate in size. Their faces are attractive and proportionate. Their teeth are straight and white. The ears are rather bent. The body features of *Arab* women are somewhat different from those of men. Their bodies are attractively rounded. Their hands and feet are proportional. Their gait is pleasing to the onlooker. The *Arabs* are valiant, short-tempered and freedom-loving. Although they are discreet by nature, they are also very bold and fearless. Their most prominent trait is that they are communicative and intelligent. They are very fond of horse riding and jousting with lances is their daily pastime. They are quick at learning new things.”

Hardar's opinion is the last word about the *Arab* society. He writes:

“*Arabs* honour the practices of their ancestors more than their own lives. Several qualities have taken root in the *Arab* psyche. They are ferocious and tend to be very obedient at the same time. They are superstitious and supercilious as well. They are keenly interested in absurd beliefs and are fond of stories and fables. They tend to be ever-youthful. When a new thought takes root in their psyche, they develop the capability of performing big tasks. On the one hand, they are generous and considerate and on the other, they are short-tempered and fearless! The need for making their ends meet has made them active and cunning. The pressure of bearing all sorts of hardships has rendered them patient. They are very fond of freedom because this is the only blessing that has come their way! Since they abhor all sorts of orders, arguments and fights have become part of their natures. Bearing hardships on self has made them cruel towards others. They seem to be full of the fire of revenge in their hearts! Unity of thoughts and the nation has established high standards of morality in them. Their fame and name depend on their swordsmanship, the practice of hospitality and eloquence in speech! The sword is their guarantee of obtaining their rights. Hospitality is the essence of humanity and eloquence of speech is the vehicle of sorting out differences amongst themselves! Unfortunately, they have not been endowed with high yielding fertile lands and they meet their requirements through loot and plunder! The valuables they acquire through plunder they consider as *Ghanima or Booty of War!* Depriving a traveller of his goods, they consider as a valiant act like the annexation of a town! We would never have approved of this evil trait of the *Arabs* if they had not manifested several other noble traits! The same swordsman who had committed cruel acts becomes an extremely generous host when he sits with guests in his tent! When someone in distress seeks his protection, he becomes more important than his own next of kin! It is binding on the Arab host that he must protect the guest even at the cost of his own life! For entertaining a guest, he wouldn't mind usurping the camel of a neighbour or acquiring it through sweet talk. The Arab gives

precedence to charity and generosity over other good traits!"

Since the past times, the Arabs were congregated into small tribes and from the different families, a person was selected as *Shaikh-ul-Qabila* or the Chief. The function of the chief used to be limited to leading the tribe, distributing the booty and presiding over important events. The Arabs were aware of the need for peace and tranquility and they not only abhorred conflicts but they deemed battles as "high burning flames"! They compared fighting to an animal that gives birth to conjoined twins!! But penury and economic straits used to force them to plunder the neighbouring tribes. They used to mourn those who lost their lives in conflicts and they wouldn't sit quiet without wreaking vengeance for such losses. The result was that a minor conflict used to turn into a major conflagration that would continue for years and generation after generation of warring tribes! The Arabs were very fond of their children but some tribes were so firmly committed to their self-respect that, they feared, their beloved daughters became slaves of some other persons or got married in any other tribe. To protect their honour, they used the practice of female infanticide. When the tribal superiority complex descends towards individuals it will assume dangerous proportions. This was the trait that made the Arabs mutually antagonistic, jealous and the conflagration of hypocrisy and conflicts raised their heads. Things reached such a stage that a person from one tribe didn't like the steed of a person from another tribe going ahead of his steed or arriving at a spring and quenching his thirst prior to him! For trivial matters, they started unsheathing their swords. Every person boasted about the superiority of his tribe. If one person of a tribe was insulted, it was taken as an affront of the entire clan!

As far as language is concerned, much before the appearance of the *Prophet (s.a.w)* on the scene the *Hamiri* tongue, a hybrid of *Saami* and *Mulki* languages, came into existence and thus cleared the way for pure classical *Arabic* language. This pure *Arabic* tongue came into vogue among the people of the tribe of "*Bani-Mazr*" who had intellectual edge over other tribes. All other *Arabs* spoke similar dialects with a slight variation of tone. Despite the similarity of customs, natures, thoughts and language, the differences in the attitudes of the tribes were at a peak!

THE RELIGION

During the days of ignorance, there were marked differences in the religious practices of various *Arab* tribes. But the worship of the Sun and the stars was common to all of them. When *Arabs* established trading links with other nations, in addition to the purchase of products from them, they started fetching newer idols. In this manner their number of idols became as many as those of the *Greek* and *Roman* temples! From the inscriptions of *Assiriya, dating 700-800 B.C*, that were excavated at *Sanaa, Yemen*, it is proved that the *Arabs* were worshipping various idols.

Although they worshipped several gods and had also installed 360 idols in the *Kaaba*, earmarking one for each day of the calendar year, the *Arabs* were not unaware of other religions besides idol worship. The reason for this was that the *Kaaba* was the center for cultural exchange and assimilation. *Jews, Christians and Zoroastrians* used to visit the *Kaaba* in thousands to propagate their creeds. In the *Faith of Ibrahim (a.s)*,

from the time of *Hazrat Ibrahim (a.s)* to the annunciation of the *Prophet (s.a.w)* the concept of *One God* and uniform norms of morality and *Divine Shariah* was propagated through different books revealed to the prophets (s.a.w). This is the reason that the concept of Unity of God was not new for the *Arabs*. The forbears of the *Prophet (s.a.w)* were the followers of the Creed--- *Sunnat-e-Ibrahimi!* In different epochs the *Arabs* not only heard the message of *Unity of Allah* but also carried the message during their travels to other lands. During the time of the *Prophet (s.a.w)*, there was a sizeable population in *Hijaz* which practiced *Christian and Jewish* creeds. They used to call themselves *Hanif* and in the *Holy Quran*, the *Prophet (s.a.w)* has been referred to as *Hanif*. Those people were believers in the *Unity of Allah* and followers of His Commandments. The *Holy Quran* has declared that prior to the appearance of the *Prophet (s.a.w)* on the scene *Muslims* were already there! But it is a fact that those creeds were on the decline. Their lives of pomp and pleasure broke the bonds of *Shariah* and went out of control. Their society was divided into classes---high and low! There was a dearth of tolerance in them and they got engrossed in feuds. They had lost their dignity and individuality. Their tyranny and intolerance turned the world against them. They neither had political value nor religious organization. The ways of banditry, plunder and cannibalism were accepted as human traits. The standard of superiority those days was that the swords were kept perpetually sharpened and inhuman treatment of detainees was permissible! It was the duty of the people to implicitly obey those in authority.

One advantage of most of the deities accumulating in the *Kaaba* presented a semblance of religious unity! Time had arrived for the *Arab* lands that the religious beliefs congregated into one unit. This was what the *Prophet (s.a.w)* had understood and the understanding was the cause of his success. That was the time of Divine Help, vision and revelation that Allah had already gauged. Therefore, in the early stages of his mission, the *Prophet (s.a.w)* limited his efforts to impress on the people that the concept of One God he was propagating was the *Lord of Hazrat Ibrahim (a.s)* who built the *Kaaba!* The *Arabs*, no doubt, were believers in the concept of one God! One French historian says:

“At the time of the annunciation of *Mohammed (s.a.w)*, one felt need was for territorial and religious consolidation. As the *Romans* were getting tired of the idols the *Arabs* too had the same attitude. The rule of old beliefs and the respect for the idols was vanishing. The beliefs were becoming outdated and the idols had no attraction for the *Arabs*.”

In such days of declining values when the time was ripe for a revolution, *Islam* appeared as a ray of hope! In this revolution was the invitation for thousands of freedoms---freedom from the clutches of the priests who had made the religions a lucrative source of their livelihood, freedom from the clutches of the rich who dominated the people for centuries; freedom from the despotic rule of the kings who had put aside all the divine commandments for their selfish ends! Freedom from the enemies of freedom and equity who deprived men of their rights; freedom from tyrannical incarceration when the down-trodden progeny of Adam (a.s) was enslaved in the clutches of caste, creed, colour, etc. and the collective life was destroyed in front of their eyes; freedom from the amoral society in which gods of carnal desires trampled

the delicate feminine bouquets and it wanted approbation for this heinous act! *Allama Iqbal* draws a very apt picture of this depravity in these couplets:

“bood-e-insan dar jahan-e-insaan parast,
na-kas-o-na-bood maand-o-zer dast,

kahin-o-sultan-o-papa-o-ameer,
bahr ek nakhcheer sad nakhcheer geer

Satwat-e-Kisra-o-Qaisar rah-zanish
Band-haa dar dast-o-paa-o-gardanish

Witnessing the sinking of the most superior of creatures into the abyss of depravity one voice rose from the *Wadi-ul-Qura—the Valley of Qura!*

“When the taste for belief is created, the chains will break!”

This was the voice of *Mohammed of Arabia (s.a.w)*. *Islam* came and came with such dignity that:

Naa shakeb-e-imtiyazaat amada,
dar nihaad-e-oo masawaat amada,
taaza jaan andar tan-e-Adam dameed
banda raa baaz az khuda-va-ndan kharid

The environment was just ready for the arrival of the movement of *Islam* and therefore it entered the lives of the *Arabs* speedily! Now the time was at hand that this Message, through the *Arabs*, became a welcome message for the entire mankind!!

This was the environment in which *Ali-Ibn-e-Abi-Talib* was born and spent his early childhood and youth. Naturally, the environment had a salutary effect on the development of his character. Come! We shall try to look at a picture of the childhood of *Ali* in that environment. His picture will come out clear in that mirror.

1. *Ali-Ibn-e-Abi-Talib's* features were naturally the same as those of a child of the *Semitic Arab race*. In his case, the family tradition had added some special superiority. Now, imagine about a child of average height, wide eyes, black iris, elliptical and somewhat rounded face, purple cheeks, proportional body and wide shoulders, strong palms, long neck, dark eye-brows joined with each other, straight and average nose, visage pleasant, straight and white teeth, slightly bent ears, soft and golden hairs on the head, wide forehead, the body on the side of being slightly plump and active; the gait attractive! Did you gauge who this boy could be? Yes, this is *Ali-Ibn-e-Abi-Talib* in his childhood!
2. *Ali-Ibn-e-Abi-Talib* was the representative of the characteristics of the *Arab* that the Creator had endowed to them. From his very childhood he was very valiant, fearless, patient, independent, sagacious and hardy. It is a different matter that in the later days, *Islam* had rather mellowed these characteristics in him. But

in his childhood, whenever he stirred out of his house it seemed a tiger had emerged from its cage. Other children of his age used to run away from him. Whichever lane he entered, the other children tried to run away! This was the reason that the people of *Mecca* called him *Qaseem (One who breaks the limbs of his opponent!)* It is our misfortune that the events of *Ali's* childhood haven't been recorded by history. When the cover of belief is placed on the truths, they take fictional colour! This is the biggest tragedy of our art of historiography! But otherwise, it is an open fact that a child, who by very nature was valiant, fearless and had combative qualities came out at the call of the *Prophet (s.a.w)* and, otherwise he remained indoors in seclusion for ten years and more. *Ali* must have surely trained to satisfy his urges. He must have practised in the best wrestling arenas to excel in the art. He must have trained with the best swordsmen in the country. He must have learned the nuances of horsemanship! He must have challenged the valiant youth at contests in the arenas of *Okaz!* All these skills are the endowments of *Allah!!* Generally, all the children of a family are the products of the same natural environment. But when the time arrives for acquiring learning the arts, a child's natural proclivities put him on the top and the lesser endowed remains backward.

3. It is not only that the *Semitic Arabs* are bold, fearless, fiery and combative but they are also very intelligent and eloquent in speech. Hospitality and charity are the main features of their character. The habit of bearing hardships makes them patient. Even big calamities don't deter them from their objective.

While writing *Ali's* biography one has to ensure how much *Ali* manifested these traits. To what level his natural capabilities honed his eloquence of speech? To manifest his traits of hospitality and generosity what he did and what was his place in firmness and fortitude. When *Ali's* picture of his childhood comes before us, we find that progressively all these traits were getting manifested. *Mohammed Arabi (s.a.w)* delegated the arrangements of the *Feast of Zul-Ashira* to a twelve-year-old child. In that gathering the luminaries of *Quraish* participated. Care was to be taken that the slightest error wasn't made that might hurt the guests' feelings. Generally, such important tasks are entrusted to experienced, elderly persons. But *Mohammed Arabi (s.a.w)* had total confidence in the capability of young *Ali* that he wouldn't falter a bit in the discharge of this duty. The elite of *Quraish* were pleasantly surprised to see his successful effort. When *Mohammed Arabi (s.a.w)* asked the question in full gathering, "Who is willing to share with me the task of bearing hardships in the way of the Truth?", the gathering remained nonplussed and only a child rose and said, "Although my limbs are frail and I am weak, I shall be by your side in all times and at all the stages!" The question was repeated thrice and every time only the same child responded. It was the same little host of *Dawat-e-Zul-Ashira, Ali-Ibn-e-Abi-Talib* who, perhaps, was playing with other children in the by-lanes some hours ago! I don't want to discuss the importance of the event and its effects. My eyes, and yours, are witnessing that a mere child of twelve years successfully completed the task of hospitality and achieved the high stages of determination and perseverance. After only four years of this event, the same child was confined at *Sheb-e-Abi-Talib* with *Mohammed Arabi (s.a.w)*. The *Quraish of Mecca* had declared a social boycott of the *Hashemites* and denied them access to food and water. This boycott

lasted for three long years. During these harsh three years the child of sixteen years bore with equanimity the pangs of hunger and the inhuman treatment meted out by the *Qureish*. This proved that *Ali-Ibn-e-Abi-Talib* had in him all the qualities of the *Semitic sons of Arabia!*

4. Now we shall see the picture of *Ali-Ibn-e-Abi-Talib* in the mirror of religion. If we ask a psychologist about the development of the nature of a person in his childhood, he will say that from the age of 7 years the child's mind will start registering impressions of things. The impressions that are recorded on the mind of a seven-year-old are neither obliterated nor do they die. They remain with the person till he dies. If we consider the development of *Ali's* mind in the light of this theory, we find that from birth till the age of ten years his mental capacities developed in an environment where people worshipped the sun, worshipped idols and worshipped their forbears; they also believed in superstitions. The voice of believers in absurd and baseless creeds was subdued and a light tremor in the environment was clearly felt which was there for thousands of years in the horizon after *Hazrat Ibrahim (a.s.)'s* proclamation of the Unity of Allah! *Hazrat Moosa (a.s) Eesa (a.s)* reiterated the call to believe in the Unity of Allah. *Hazrat Ibrahim (a.s.)'s* message became more audible when *Mohammed (s.a.w)* gave his call loud and clear and the united voice of these messengers suppressed all other voices! In such an environment a child, directly descending from the progeny of *Ibrahim (a.s)* was in the stage of getting his upbringing. Hearing the call of the Unity of Allah the imprints that remained latent in the sub-conscious minds generation after generation, awoke in the young child's mind! As he aged, the imprints became stronger! He was perpetually hearing the voice of Unity of Allah with his ears and with his eyes he was witnessing the fate of the creeds that the people started abhorring because of their turpitude! Psychologically the child neither needed to be proselytized nor to declare public declaration of embracement of Islam because his observation touched the depths of his subconscious mind and had left indelible marks on it. His creedal environment advanced from the bounds of creation and entered the domain of completion! The child's belief was the first and final for him! Prior to this, he wasn't a follower of any other creed! Therefore, saying that among the children *Ali* was the first ever to convert to, or embrace Islam, isn't right! One embraces a new creed who was earlier following some other creed! According to *Shariah*, as well, a child isn't *Mukallaf*, or qualified, to be entrusted with duties and responsibilities. Every child is born on the Creed of Nature and Islam is the Creed of Nature! When the *Prophet (s.a.w)* took up the responsibility of propagating Islam, *Ali* was a child of ten years. This is the peak of childhood when indelible impressions are made on the psyche. The *Prophet (s.a.w)* was himself the mentor of *Ali* and psychologically *Ali* and *Islam* had the same affinity for each other as there is among two small children reared by one mentor! During the annals of the history of the world, it has never happened that a father fixed a date and time for his son to adopt his creed or a father telling his son, 'Follow my creed!' and the son responding, 'Yes! I do!' As per the law of inheritance a child will follow in the footsteps of his father! It is another matter that after attaining majority the child might adopt any other creed! *Ali's* was in the state of formation as the movement for the propagation of Islam progressed! He neither needed to adopt

a creed or change over from any other faith because his faith underwent all stages of assimilation and acceptance when the proselytizing of Islam was at its rudimentary stage and *Mohammed Arabi (s.a.w)* was giving talks to people to adopt it! But if a list of early converts to Islam is made the names of *Hazrat Abu-Bakr*, among men, and *Hazrat Khadija*, among ladies, will be on the top! What has *Ali* to do with the list! He was already a *Muslim!!*

THE FELICITY OF DESCENT

Heretofore we were discussing material environment. But more important than that is the spiritual and moral environment which develops because of the felicity of descent and the traditions of a family. The felicity of descent and morality is inherited from generation to generation. These will be there in the subconscious psyche of a child and keep transferring from progeny to progeny. These promote the development of the powers of comprehension and capability in the child. Now, let us consider what traits *Ali* got as inheritance? To ascertain this, we shall have to study about his ancestors and their traditions.

The chronological descent of *Ali (a.s)* commences with *Hazrat Ibrahim (a.s)* who lived about four thousand years ago. Hazrat Ibrahim (a.s) was a personality of international status because the *Jews, the Christians and the Muslims* accept him as an ordained prophet of God. Keeping in mind the religious status of this felicitous ancestor of the *Muslims* the *Prophet (s.a.w)* too termed his own people as *Millat-e-Ibrahimi!*

The two sons of *Hazrat Ibrahim (a.s)* got much renown for the growth of his *Millat or following*. One was *Is'haq (a.s)* and the other *Ismail (a.s)*. *Is'haq (a.s)* was the progenitor of the religious line of the *Bani-Israel and Ismail (a.s)* was the ancestor of our *Prophet (s.a.w)*. For a special reason, which is out of the context of this book, *Hazrat Ibrahim (a.s)* transferred *Ismail (a.s)*, while he was a babe in arms, along with his mother, *Hajra, to Makkah Mukarrama*. It was there that both the father and the son constructed the place of worship which is named as *Kaabah (a cubicle structure!)* With the passage of time, the *Kaabah* became the centre of pilgrimage for people of the *Arabian Peninsula* and the progeny of *Ibrahim (a.s)* got the privilege of being the keepers of the holy place. This was the harbinger of the great importance of the family in the consideration of the *Arab tribes*. They bent their heads in veneration of the keeper of the *Kaabah* as the *Catholics* did for the *Pontiff of Rome!*

Of the twelve sons of *Ibrahim (a.s)* the progeny of *Qidar* settled and flourished in *Hijaz*. Among the sons of *Qidar*, *Adnan* is well known. The *Prophet (s.a.w)*'s chronological descent meets with *Adnan* at the *21st* place. The names of his forbears are:

1. Adnan.	2. Ma'aad	3. Nizar.
4. Muzr.	5. Ilyas.	6. Mudraka.
7. Khuzaymah.	8. Kinanah.	9. Nazar
10. Malik	11. Mihr	12. Ghalib.

13. Lu'ay	14. Ka'b	15. Murrah.
16. Kalab.	17. Qusai.	18. Abd-e-Manaf
19. Hashim	20. Abd-ul-Muttalib.	21. Abdullah.

Abdullah was the father of *Mohammed Mustafa (s.a.w)*. The other son of *Abd-ul-Muttalib* was *Abi-Talib* who was the father of *Hazrat Ali (a.s)*. One privilege *Hazrat Mohammed (s.a.w)* and *Hazrat Ali (a.s)* have is that all their ancestors were born in the same country. The *Egyptian* and the *Greek* people used to consider this as a great privilege and went to the length of worshipping such ancestors!

QUSAI-BIN-KALAB

Who of the 21 worthies mentioned above had the privilege of acquiring the title of *Quresh*? There is a difference of opinion about this. Some say that *Fahr* was the first to be called thus. Some others say that it was *Nazar-bin-Kananah*. But most historians are of opinion that *Qusai-bin-Kalab* was the first to be addressed as *Quresh*. "*Taqreesh*" in Arabic means "to assemble" and it was the achievement of *Qusai-bin-kalab* that he was able to bring together the scattered tribes of the progeny of *Adnan* and settle them around *Kaabah*. Because of this act of assembling the tribes successfully, *Qusai* got the title of *Quraish* for his clan. The reason for the scattering of the progeny of *Ibrahim (a.s)* was that the *Babylonians* attacked them and also that the control of the *Kaabah* passed to the hands of the *Jarhami clan*. Then in 3 B.C *Bani-Khaza-aa* came out of *Yemen* and occupied the *South of Hijaz* and in this manner, they were the keepers of the *Kaabah* for most of two centuries. Ultimately a leader of the calibre of *Qusai* came up from the progeny of *Adnan*. He succeeded in bringing back the scattered tribes of the family and settling them in the vicinity of the *Kaabah*. They thus acquired ascendancy over *Bani-Khaza-aa*, pushed them out of *Mecca* and established their own suzerainty. Those days *Mecca* was a small village. *Qusai* declared *Kaaba* as the capital and constructed a palace for himself. In this place was established *Dar-un-Nadwa*, the administrative hub where laws for receiving tributes, welfare of the people and arrangements for the greeting and care of the pilgrims were devised. For different activities, there were different departments. Six departments were of prime importance:

1. **Saqaya:** The department for providing drinking water to the Hajis.
2. **Refada:** The committee for arranging feeding services for the Hajis.
3. **Hajaba:** The committee for protecting the *Kaabah*.
4. **Nadwa:** The department for sorting out differences and disputes. This department had power to select the president and the committees.
5. **Lava:** The committee vested with the authority to select the commanders for military campaigns.
6. **Qiyada:** The military command during campaigns.

Qusai expired in 480 A.D. after consolidating the administration and his title of *Quraish* continued to be with his progeny. *Qusai*, in his lifetime, named his son *Abd-ud-Dar* as his successor. But his second son, *Abd-e-Manaf* acquired popularity among the people for his generosity and magnanimity. In consideration of this popularity

Abd-ud-Dar associated *Abd-e-Manaf* with himself for performing some of the functions of the state. After the death of *Abd-ud-Dar* differences arose between his grandchildren and the sons of *Abd-e-Manaf* about the succession. But soon a truce was struck that *Abd-ud-Dar's* grandsons would have the keys of the *Kaabah*, *Dar-un-Nadwa* and the Standard of the forces; *Abd-e-Manaf's* son *Abd-u-Shams* would attend to *Saqaya* and the collection of the tributes. *Abd-u-Shams* transferred these functions to his brother *Hashim*.

HASHIM

Hashim's given name was *Amr. Hashim and Abd-u-Shams* were natural brothers and were born as conjoined twins. At the time of birth, the sole of *Hashim's* foot was attached to the forehead of *Abd-u-Shams*. When this foot was separated both the babies bled profusely. In those days of superstition, the *Kahins (Soothsayers)* predicted that the off-springs of the two brothers will be bitter enemies of each other! *Hashim* was by nature very generous. This made him very popular. The important tasks of *Saqaya and Rifada* that were entrusted to him, he performed perfectly and received approbation all around. He corresponded with the *Caesar of Rome* and acquired some concessions for the Arab traders. Once there was an acute famine in *Hijaz* and the *Quraish* suffered hunger because of it. *Hashim* was affluent and, rising to the occasion, he started distributing broken pieces of bread soaked in gravy to the people. The process of breaking the bread to pieces is called "*Hashm*" and the one who does it is termed "*Hashim*". This is the reason that people started calling him with the title of "*Hashim*"! This was done in adulation that he rose to the occasion to save the *Quraish* from starvation! *Hashim* expired in the year 510 A.D. He left behind one son, *Shaiba*, born to *Salama*, a lady of noble birth from *Yasrib (Madina)*. On the death of *Hashim*, his brother *Muttalib* succeeded him. But in the year 520 A.D. he too expired and *Abd-ul-Muttalib* succeeded him.

ABD-UL-MUTTALIB

Abd-al-Muttalib and *Shaiba* are the names of the same person. He was the son of *Hashim* who, after the expiry of his uncle *Muttalib*, became the ruler of *Mecca*. When this son was born to *Hashim*, a few of the hair on his head were grey. This is the reason that he was given the name of *Shibatu-al-Hamd*. Greying in *Arabic* is termed as *Shaib and Al-Hamd* was added to the name because the elders of the family hoped that the baby would attain ripe old age before his death. *Shaiba* wasn't even weaned from his mother's milk when his father, *Hashim*, died. *Shaiba* went with his mother, *Salama*, to *Madina*. After some years his uncle *Muttalib* brought the child back to *Mecca*. When *Muttalib* entered the precincts of *Mecca*, *Shaiba* was sitting with him on his she-camel. When the *Quraish* saw the child, they started shouting, "*Haada Abd-ul-Muttalib (that is Muttalib's slave!)*." *Muttalib* tried to convince them that the child wasn't a slave and was his nephew, the son of *Hashim*. But the name *Abd-ul-Muttalib* stuck to the child and till his death he was called *Abd-ul-Muttalib!*

Abd-ul-Muttalib possessed a grand personality. He was the first person who was given the prestigious title of *Sayyad-ul-Batha* or of *Mecca Mukarrama*. This title continued

with his off-springs. The memorable event of *Abd-ul-Muttalib's* time was the attack on *Kaaba* by *Abraha*. *Abraha* was the governor of *San-aa, Yemen*, appointed by *Najashi*, the ruler of *Ethiopia*. *Abraha* had constructed a church in *San-aa* with a view to reduce the importance of *Mecca* that was the place of pilgrimage for *Arabs* since thousands of years. He invited all *Arab tribes* to go to *San-aa* for the *Haj*. But most of the *Arab* tribes had veneration for *Allah's House, the Kaaba*. They didn't agree to go to *San-aa* for the annual event of pilgrimage. *Abraha* then made a vow that he would demolish the *Kaaba!* He took with him a large contingent of fighting force and went to *Mecca*. But they were caught in a severe sand storm and *Abraha* perished along with his men. The *Holy Quran* has related this event in *Surat-ul-Fil*. During this attack, the equanimity manifested by *Abd-ul-Muttalib* was the proof of his self-confidence, patience and trust on *Allah!* His family always was proud of this trait of his!! He proved himself as the keeper and trustee of the *Haram of Kaaba!* The other important event of the time of *Abd-ul-Muttalib* is that he rediscovered the *Spring of Zamzam*. This is the holy spring from which the builder of the *Kaaba, Hazrat Ismail (a.s)*, and his mother *Hajera* quenched their thirst. The spring was closed by *Amr-bin-Haris*, a chief of the tribe of *Bani-Jarham* and the passage of time obliterated all signs of its existence. *Abd-ul-Muttalib*, with the help of his son *Haris*, revived the spring with much effort. This event enhanced *Abd-ul-Muttalib's* reverence in the consideration of the people. He was already the keeper of the *Kaaba* but after the rediscovery, he was also the keeper of the *Spring of Zamzam!* *Abraha's* attack is a milestone in the annals of *Arab history*. The *Arabs* didn't have any calendar to record events. Therefore, they were making some memorable events as a bench-mark to relate historical happenings. They also calculated the ages of persons in this manner. Therefore, the *Arabs* called the attack of *Abraha* as *Aamat-ul-Fil or the Year of the Elephant* that *Abraha* came riding on an elephant with a contingent of men riding on elephants as well! This provided the facility to calculate the time with relation to the time elapsed after the event. When *Amina* gave birth to *Mohammed (s.a.w)* in the house of *Abd-al-Muttalib*, it was the *Aam-ul-Feel (the year when Abraha came with the elephants to attack Mecca!)* From the ten or twelve sons of *Abd-ul-Muttalib*, four have left indelible mark on history: *Abdullah, Abu-Talib, Hamza and Abbas*. *Abdullah* was the father of *Prophet Mohammed (s.a.w)* and *Abu-Talib* was the father of *Ali (a.s)*. *Hamza* was the renowned general of the *Battle of Badr* and was martyred in the *Battle of Ohod*. *Abbas* was the forebear of *Bani-Abbas* who ruled for centuries. *Harun Rashid and Mamoon Rashid* from this family had a realm stretching from the shores of *Rome* to the *Hindukush range of mountains!*

Many erroneous statements have been made in some books of history about the life of *Abd-ul-Muttalib*. Some say that he lived for *140 years* and some others say that it was *90 years*. But the fact is that he was born in *508 A.D* and expired in *579 A.D*. This means that he lived for about *71* years. The proof is that at the time of the demise of *Hashim in 510 A.D.*, *Abd-ul-Muttalib* was a babe in arms and wasn't yet weaned from the mother's milk. *Abd-ul-Muttalib* died when the *Prophet (s.a.w)* was of *8* years old. The *Prophet (s.a.w)* was born in *571 A.D.* and was eight in *579 A.D.* when *Abd-ul-Muttalib* died!

Now we talk of the two of the four renowned sons of *Abd-ul-Muttalib*:

ABDULLAH

The father of the *Prophet (s.a.w)* was *Abdullah ibn-e-Abd-ul-Muttalib*. He was the youngest among the four brothers. He was of reserved demeanour and a gentle person. The story of his sacrifice somewhat resembles that of *Hazrat Ismail (a.s)*. The only difference was that the latter was on the *mandate of Allah and Abdullah's* sacrifice was for the vow of his father. The result in both the sacrifices was similar. While a goat was the substitute for the sacrifice of *Ismail (a.s)*, it is narrated that *Abd-ul-Muttalib* sacrificed a hundred camels to save his son, *Abdullah!* After this event, *Abdullah* was called "*Zabeeh*" (*the Sacrificed!*) At the instance of *Abd-ul-Muttalib*, *Abdullah* was married to *Amina, the daughter of Wahb-bin-Abd-e-Manaf*. Prior to the marriage, Amina's father, Wahb, died and her uncle, *Wahib*, arranged the wedding. The consequence of this marriage was that *Amina* gave birth to *Mohammed (s.a.w)* who gave a new direction to the history! But a few *days prior to Mohammed (s.a.w)'s birth, Abdullah, his father breathed his last in the year 571 A.D.* This tragic event happened when *Abdullah* was on a business trip to *Syria*. He returned from *Syria to Madina* for a few days stay when he fell ill and expired. He was interred at the *Inn of Dar-e-Nabigha. When Mohammed (s.a.w)* was of six years, his mother too expired in the year *576 A.D.* Now his upbringing was in the hands of his grand father, *Abd-ul-Muttalib*. But destiny willed it the other way and *Abd-ul-Muttalib* died in the year *579 A.D.* According to the will of *Abd-ul-Muttalib* the guardianship of *Mohammed (s.a.w)* was entrusted to his uncle *Hazrat Abu-Talib*.

ABU-TALIB

Hazrat Abu-Talib was born at *Mecca Mauzama* in the year *535 A.D.* His mother was *Fatima-bint-e-Amr-bin-Ayez*. The same lady gave birth to *Abdullah*, the father of *Mohammed (s.a.w)*. When *Mohammed (s.a.w)* was a child of only eight, *Hazrat Abu-Talib* was entrusted with his guardianship. The books of history record three names for *Abu-Talib: Abd-e-Manaf, Imran and Shaiba. His Kuinyat (Patronym) is Abu-Talib* which got ascendancy over his given names. After the death of *Abd-ul-Muttalib* his titles of "*Syyad-ul-Batha*" and "*Sheik-ul-Batha*" were conferred on *Abu-Talib*.

Although *Abu-Talib* wasn't financially secure, to keep up his family traditions, he deemed it necessary to continue feeding of the pilgrims at the *Kaaba*. The indigent and the travellers always thought of the house of *Abu-Talib* and he used to welcome the guests graciously and take pleasure in arranging their board and lodging. This generosity of his made him the *Raees-e-Makkah*. He gave full proof of the saying that affluence is of the heart and not of wealth! In the entire *Arabian Peninsula*, there used to be the talk of the huge cauldrons and bowls in which food was prepared and served to the pilgrims by *Abu-Talib*. He was very proud of the generosity and hospitality of his family. The following couplets penned by *Abu-Talib* reflect his thoughts:

نعم الادومته اصلاها
عمر و حظىم الاوحد

*How elite is the progeny that started with Hashim,
Who was peerless in his times!*

هشتم الربىكه فى الجفان
و عدىش مكه انكد

*He broke the bread and served soaked into big bowls of gravy,
When famine snatched away contentment of the people of Makkah!*

ولنا السقاىة للحجىج
به هىمات الغنجل

*We are the ones' who quench the thirst of Hajis at Kaabah
With water mixed with Zabeeb!*

الما زمان و ما حوت
عرفاتها والمسجد

*Makkah and Mina are ours
as well as Arafat and the Mosque!*

لئى تضام و لم امت
ولنا للشجاع العبد

O Mohammed (s.a.w)! None can harm you that we are alive—valiant and bold!

وينوا بوىك كلهم
للعين تقيد

Your brother is so valiant that he is the tiger of valiance!

ما زلت تنظننا الصواب
ولت طفل امرد

You always said the truth; at that time too when you were a kid!

Are these couplets not reflective of the nature of the **Semitic Arabs** who were replete with the qualities of generosity, hospitality, pride, truthfulness, determination, eloquence and justice? These are the spiritual and moral traits that are inherited from generation to generation! When these traits are there in **Abu-Talib**, they are bound to be there in his son, **Ali (a.s)**, because the son is the mirror image of the character of his father! The above couplets prove that supporting **Mohammed (s.a.w)** is supporting the truth and for this support he was ready along with his sons who he called as tigers! He announced that as long as him, and his sons, were alive none could touch **Mohammed Mustafa (s.a.w)**! He not only considered **Mohammed (s.a.w)** his nephew but he also accepted him as **Sadiq (the Truthful)** and **Amin (the Trustworthy)**! His heart and his tongue were replete with the Truth and sincerity!

Hazrat Abu-Talib was married to his paternal cousin, **Fatima-bint-e-Asad**. At the time of the wedding, he delivered a sermon. It shows that he was proud of his family traditions. These are a few sentences from the sermon:

“All the excellences are for Allah who is the Rab (God) of the

Firmament and the Hateem (of Kaabah) that Allah who chose us as Syed and the Chief! He fixed for us the *Mashaer* and gave us superiority over the tribes! We are the summary of the *Ibrahimi Clan* and the essence of the *Khalili Traits*! I have married Fatima-bint-e-Asad and have paid to her the *Mahr (the Alimony)* and solemnized the marriage! All present be witness for this marriage!!”

For this occasion, Abu-Talib arranged **Walima (Feast)** for seven consecutive days at his house and innumerable camels were slaughtered to feed the guests. People from far and near came to partake of his hospitality and uttered words in his praise. The poet **Omaiya-bin-Salat** wrote poetic eulogy about this **Walima**. Three lines from the eulogy are mentioned here:

قراؤ للصنف با قطارها
من رجل خف و من ركب

“He entertained all the guests whether they came on steeds or on their feet!

فناز لوه سعيه اجزوت
طامها للرجل لالحلب

The guests availed of his hospitality,
For seven full days!!”

From this historical evidence one learns that **Abu-Talib** was the most hospitable in the **Clan of the Qureish!**

Hazrat Abu-Talib mostly depended on trading activity for his sustenance. Once a year he certainly travelled to **Syria** to trade his wares there. Once, when he was preparing to go on his trading expedition **Mohammed Mustafa (s.a.w)**, a child of 12 years, insisted on accompanying on the trip. When he found the child determined to go, he agreed! When **Abu-Talib** reached **Basra**, he halted at the hermitage of **Bahira, the Christian hermit**. There **Mohammed (s.a.w)** listened to **Bahira** utter some words from the **Holy Bible**. He felt as if the same message was conveyed to the people of his ancestor, **Ibrahim (a.s)**. These thoughts were etched on **Mohammed Mustafa (s.a.w)**'s mind, as an inheritance, prior to the event! That day he came across a person who uttered words that were etched on his heart as if **Bahira** had snatched words from his mouth! He was very pleased with the happening. **Bahira** noticed the radiance of prophethood in the smile of **Mohammed (s.a.w)**! He made certain predictions about the child. In that period of ignorance when people considered the **Kahins (the soothsayers)** as experts in knowledge of the unknown, **Hazrat Abu-Talib** was convinced from **Bahira's** predictions that he was doing the upbringing of a child who was destined to be a great personality!

Times kept advancing and a period came when an affluent **lady of Hijaz, Hazrat Khadija**, was much impressed with the truthfulness and honesty of **Mohammed (s.a.w)** and sent a proposal for matrimony with him. At that time **Mohammed (s.a.w)** was of **age 25 and Hazrat Khadija was 40**. For this wedding too **Hazrat Abu-Talib** delivered a sermon. He said:

“All praise to Allah who gave us birth in the progeny of Ibrahim (a.s), Ismail (a.s) and the progeny of Ma’ad and from the loins of Madar! Allah made us the keepers of His House and anointed us the guardians of the Kaaba and made it the place of pilgrimage (Haj) for us and the place of peace! This is my nephew Mohammed-bin-Abdullah (s.a.w). To whichever person he is compared, he will be dominant in nobility, gentility, intelligence and superiority although he doesn’t possess much wealth! But wealth is like the descending shadow and it goes away! By Allah! His future is replete with greatness and he will be the harbinger of a great message!!”

(*Sirat Halabia, Vol 1, Pg 139*)

Fifteen years went by and the time came when *Mohammed (s.a.w)* made his declaration of the *Message of Islam* and declared his *Jihad* against idolatory. Here, by *Jihad* I mean the *Jihad* through the word of mouth! Some eminent persons of *Quraish* complained about this to *Hazrat Abu-Talib*. He spoke discreetly and gently to send away the delegation. The matter advanced, and the *Prophet (s.a.w)* didn’t relax his efforts a bit! A delegation of the *Quraish* called on *Hazrat Abu-Talib* once again! This time the members of the delegation expressed their angst. They clearly expressed that the attitude of *Mohammed Arabi (s.a.w)* was intolerable for them and that he must make a strong decision either in support of or against his nephew! *Hazrat Abu-Talib* told his nephew, “Son! Don’t put such pressure on me that I am unable to bear it! The *Quraish* cannot practice any more patience and I don’t have strength to bear the onslaught of the entire Clan!” The *Prophet (s.a.w)*’s eyes watered and he said, “By Allah! Even if these people put the Sun on one of my hands and the Moon on the other, I will not budge an iota from my duty!” The sense of self-respect aroused in *Hazrat Abu-Talib* and he said, “Go! None can even ruffle the hair on your head!” When the *Quraish* saw that the circle of *Islam* was widening, they were forced to act. They made an agreement amongst themselves and decided to boycott *Bani-Hashim*. The agreement was very stringent. Closeness to *Bani-Hashim*, trading and social contacts with them were forbidden. Not only these, but providing to them the essential provisions of livelihood too was forbidden. In these dire circumstances, the *Bani-Hashim* were literally incarcerated in *Sheb-e-Abi-Talib*. It was a ravine of a mountain in the neighbourhood of *Mecca* that was the ancestral property of *Bani-Hashim*. For three long years they were forced to live there. When children cried loudly with pangs of hunger the persons outside would feel sad. Eating leaves of wild plants from the environs was considered a blessing! *Abu-Talib*’s staunch support of *Mohammed (s.a.w)* in those dire circumstances was exemplary in annals of human history. With the fear that the enemy might make a sniping attack in the nights, *Abu-Talib* would move *Mohammed (s.a.w)*’s bed every night, and make one of his own sons or cousins sleep in the place where he slept the previous night! Sometimes he would wake up *Mohammed (s.a.w)* in the dead of the night and change his place of rest. *Hazrat Abu-Talib* considered him the most highly valued trust! The following couplet of *Hazrat Abu-Talib* reflects his determination and care for the truth:

والله لن يصلوا إليك
شيئاً اوسد فى التواب فتونا

“Till I am incarcerated in the soil,
they (your enemies) will be kept away from reaching you!”

SOME FOOD FOR THOUGHT

The pen strikes working here by itself and the mind shifts to another thought! Dear readers! Give it your thought!! For most of 1400 years it is a matter of debate whether *Hazrat Abu-Talib* died a Momin or an infidel?! The truth is that the decision has to be made by the *Muftis* and the *Jurists of Islam* (sic)!! Getting entangled in their debates is beyond me! I only know that *Iman (Faith)* and belief is directly related to the intent of a person and it is related more to the heart than the expression with the word of mouth! That virtuous person who remained the bulwark of support for the *Prophet (s.a.w)* throughout his life and protected him at every step and thus ensured that the *Seed of Islam* became a tree that bore flowers and fruits aplenty! On his heart and his tongue were eulogies of the truthfulness and trustworthiness of *Mohammed (s.a.w)* and he considered him more valuable than his own progeny! If the *Kalima-e-Tayyaba* wasn't uttered by the person, he is blatantly termed an infidel and then, why there is no edict about the person who only uttered *La ilaha il Allah* with the tongue and the entire life he indulged in transgressions! He kept lynching the spirit of Islam all the time!! He inflicted such hardships on the people that no true believer in the Unity of Allah would ever imagine!!! Putting the false label of Islam, he blatantly followed the path of infidelity!! Now it is the prerogative of the Ulema of Islam to decide which of the two persons was a Muslim and which one was an infidel?!!

After a brief reference to this debate, we turn back to our subject!

After ten years of the Annunciation of the *Prophet (s.a.w)*, his beloved uncle, *Abu-Talib*, demised in the year *619 A.D.* and thus he was left alone exposed to the enemies like a lamp without its lampshade is left to face the strong opposite winds! At the time of his demise, *Hazrat Abu-Talib* was *84* years of age. Sometime before his death he made the following will and testament to the chiefs of *Qureish*:

“O the group of Qureish! Among all the creatures of Allah you are the chosen ones and are the hearts of the Arabs! Be aware that no virtue in the Arabs is there that you have not acquired! In this respect you are superior over others! People will rise to fight in your favour and willingly mobilize to battle the enemies along with you! Listen! I advise you to keep venerating the Kaaba that it pleases your God (Allah) and provides the means of sustenance for you! You must do *Sila e Rahem* (kindness towards relations) that it enhances one's longevity! Keep away from rebellion and disobedience that the earlier nations perished because of these evil traits in them! Go for the protection of the weak and down-trodden and provide succour to those who seek it! In these two traits is the respect in one's life and in death too!! Always tell the truth and keep discharging the trusts of others because these two traits promote affection in the elites and the respect in the commoners! I also advise you about Mohammed (s.a.w) that you always be good to him! You know full well he is the Amin (Trustworthy) among the Quraish and Siddiq (the Truthful) for the Arabs!! The traits about which I advised you are present in him in ample measure! If I had lived longer and death gave me longer respite,

I would have dispelled the antagonisms of people against him!”

These were the last words that Hazrat Abu-Talib uttered. Who will not be able to judge that even in his last moments he had concern about the safety and welfare of Mohammed (s.a.w)? The favours Hazrat Abu-Talib rendered to the Creed of Islam had been very aptly said by *Allama Ibn-e-Abil Hadeed* in the following couplets:

ولولله بولو طلب ولين
لما نثل لهن شخصاً قواماً

*“If Abu-Talib and his sons were not there;
the Creed wouldn't have a face nor would it have stood!!*

فداك بكم اومرو حم امي
وهذا بعشرب جس لحامام

*Abu-Talib gave protection to the **Prophet (s.a.w)** in Mecca,
And Ali (a.s), his son, faced death for him in Madina!”*

The shock that the Prophet (s.a.w) felt on the demise of Hazrat Abu-Talib can well be gauged from the fact that he named the year as *Aam-ul-Huzn, The Year of Grief and Sadness!!*

HAZRAT ABU-TALIB'S PLACE IN LITERATURE

Some of *Hazrat Abu-Talib's* couplets, sermons and his will have been quoted in the foregone pages. They prove his status in *Arabic* prose and poetry has been very high. He was a poet of calibre and an essayist of class! If his works are gathered, they will prove of great value!!

THE TONGUE IS LIKE A LION.
IF YOU LET IT LOOSE,
IT WILL WOUND SOMEONE

(HAZRAT ALI A.S.)

**FROM BIRTH TO MIGRATION
600 A.D. 622 A.D.**

FROM BIRTH TO MIGRATION: 600 A.D. 622 A.D. EDUCATION & UPBRINGING

This was the environment in which *Ali (a.s)* was born. *Mohammed Mustafa (s.a.w)*'s age was thirty years on *13th of Rajab of Aam-ul-Feel, a Friday*, when *Fatima-bint-e-Asad*, the spouse of *Abu-Talib*, the keeper of the *Holy Kaaba*, proceeded towards it with the thought that its felicity would render her delivery easy! She hadn't even done the circumambulation of the structure when the delivery pain intensified and she rushed into its precincts! *Ali (a.s)* was thus born inside the *Kaaba!* Perhaps prior to this, and certainly anytime thereafter, none else had the felicity of taking birth in the *Kaaba!* Imagine, under the shadow of 360 idols was born the breaker of idols! The astrologers say that the period was the period of the influence of *Mars* and the children born in that period will live long and have many off-springs! They will also prevail over their adversaries. The *year 600 A.D* will always be proud of this newborn!

THE NAMES

When *Ali (a.s)* was born, *Abu-Talib* wasn't in *Mecca*. Therefore *Fatima-bint-e-Asad* named this son "*Asad*" and "*Hyder*" that it would render her tribe's name radiant! The proof of this is that on the day of the *Battle of Khaibar* *Ali (a.s)* said while reciting his *Rijz (Martial verse)*,

"I am the one whose mother gave him the name of Hyder!"

When *Abu-Talib* returned home he named the newborn as "*Zaid*". *Mohammed Mustafa (s.a.w)* gave the child the name of "*Ali*" that it proved so felicitous that it will live till the *Day of Reckoning!*

The books of traditions and history don't mention in which *Madrasa of Mecca Ali (a.s)* received his formal elementary education and to which mentor he paid respects! The narrations only mention about his education and upbringing that *Mohammed (s.a.w)* used to provide the material and spiritual nutrition through his saliva to *Ali (a.s)*! This is that peak of belief that cannot be reached by the futile human intelligence! Therefore, remaining in the limits of human comprehension and perception, one has to search for the causes that were instrumental in the early education of *Ali (a.s)*. Every child will be the product of his environment. Come! We shall search the impressions of *Ali (a.s)*'s education and upbringing from the environment in which he spent his early years. The persons with vision will discover the following after deep study:

1. The word "*Arab*" means eloquent in speech. The *Arabs* are so proud of their eloquence that they used to term the people of other nations as "*Ajam*" or dumb people! Then in the *Arab* land, the people of *Hijaz* had an upper hand over others and, in *Hijaz*, the people of the tribe of *Quraish* had established their intellectual superiority over all others. In gentility, nobility, status and position none else rated equal to them! Being the keepers of the *Kaabah*, at least once a year the entire *Arabia* prostrated before them in obeisance! *Abu-Talib* being the most respected elder of the tribe of *Quraish* was also a poet of high calibre, a forceful speaker and a superior writer of prose. His poetry is valued, even to this day, as an example of most superior literary work. *Ibn-e-*

Kaseer says about his eulogy, “*Lamiya*”, which consists of about one hundred couplets:

“The eulogy is highly eloquent and none else has the capability to compose eulogy of this grade. This eulogy is better than the Muallaqa Saba (The Seven Muallaqat-Hangings) and in conveying the (intrinsic) meaning it is most superior!”

This proves that *Abu-Talib’s* poetry had reached the peak of the quality of *Arabic* literature. *Ali (a.s)* was the son of the same accomplished scholar and had inherited all the qualities of head and heart that a son gets from his father. His intrinsic capabilities honed his erudition and the hardships of life inculcated such pathos and colour in his capabilities that they manifested in the form of “*Nahj-ul-Balagha*” which even today is an invaluable asset of world literature and will last till the *Day of Reckoning* as a shining masterpiece of *Arabic* literature!

2. When *Ali (a.s)* was a child of three years *Mohammed (s.a.w)* married and became a householder. Two more years passed by, when *Ali (a.s)* was 5 years, nature had created an unusual way for his education. The *Quraish* were passing through an acute famine. *Abu-Talib* had many children and was much affected by the famine. *Mohammed (s.a.w)* went to *Abbas*, another of his uncles, and said, “The costs of livelihood are soaring because of the famine and uncle *Abu-Talib’s* financial condition is pitiable! Let us all agree to share a part of his burden!” They both then went to *Abu-Talib*. *Abbas* took the responsibility of maintaining *Jafar*, and *Mohammed (s.a.w)* brought *Ali (a.s)* to his home. The environment of the new abode *Ali (a.s)* started living in was different from that of other houses. The house belonged to the most affluent lady of Arabia, *Khadija* the spouse of *Mohammed (s.a.w)*. The lady had much influence on the people in the neighbourhood where the house was located. In the family she hailed from was her paternal cousin, *Warka-bin-Naufal* who virtually was the leader of the people living in the locality. Every male member of the society was under his influence and every morning and evening they gathered to consult him. *Warka-bin-Naufal* was a dedicated *Christian*. He had spent his life propagating the Creed. His house was a school for the propagation of his Faith. He used to recite the *Bible* to the people every day and encouraged them to shun idol worship. He encouraged them to believe in One God and talked about Hazrat *Ibrahim (a.s)*. *Hazrat Eesa (a.s)* and narrated the tales from *Zaboor (David’s Psalms)*, *Torah* and the *Bible*. He narrated those tales in a very interesting manner. *Warka-bin-Naufal* knew that the childhood is the best period to motivate learning. At this stage, the mind of every child will be receptive and capable of accepting anything good or otherwise! Therefore, to make a success of his mission, he started a *Madrassa* where all children of the locality gathered to learn reading and writing. It was the practice that the children used to learn verses from the *Bible* by rote before they returned home every day. Only God knows the reality but intelligence cannot rule out the possibility that *Ali (a.s)* would have been one of the best students of *Warka-bin-Naufal* and might have learned with him calligraphy, mathematics and astronomy besides *Psalms of David, Torah and the Evangel!* Perhaps this is the reason that when *Mohammed (s.a.w)* was ordained as prophet, *Ali (a.s)* had

the capability of comprehending *Allah's* message and comparing *Islam* with the bygone creeds. He was also competent to write down the Revelations. Then, for a period of seven years prior to the annunciation of the *Prophet (s.a.w)*, *Warka-bin-Naufal* resided in the same neighbourhood or, almost, in the same house! It isn't possible that *Warka-bin-Naufal* might not have tried to impress *Mohammed (s.a.w)* with his missionary skills of debate. Therefore, in addition to attending his school, *Ali (a.s)* would have been a witness to all these debates and discussions. The subject of these discussions would have been the lives and times of *Hazrat Ibrahim (a.s)* to *Hazrat Eesa (a.s)*! The creation of the world certainly was a very interesting topic. It is baseless and absurd to think that a personality like *Ali (a.s)* did not take instruction from anyone and if he did it with anyone other than *Allah* it would be a remark on his felicity! Such are the beliefs that have queered our history! *Ali (a.s)* is the first *Muslim of Islam* who said that even if one has to travel to *China* to acquire knowledge, he must go! It was the effect of *Ali (a.s)*'s perfect education that after migration to *Madina* he told to a questioner that he would be able to reply to his query from *Zaboor, Torah* and the *Evangel* or from the *Quran!* *Ali (a.s)* was also a calligraphist of high skill. If an angel descended from the Firmament to teach him this art, only the Ulema would know about it (sic)! I only know that calligraphy is an art acquired through expert instruction and hard practice!

3. The company of the *Prophet (s.a.w)* provided a special aura to *Ali (a.s)*'s education. This closeness with the Prophet (s.a.w) is illustrated in *Ali (a.s)*'s own words:

“I was a newborn when the *Prophet (s.a.w)* took me in his arms! He used to hug me, make me lie on the bare ground beside him. He would first taste something and then give it to me. He didn't notice any falsehood in my character or any aberration in my behaviour. In all matters, I followed the *Prophet (s.a.w)* in the same manner as a camel's calf follows its mother! Every day the Prophet (s.a.w) raised his standard of politeness and grace for me and exhorted me to follow them. Every year it was his practice to camp at the Cave of Hira. In that state, it was only me who saw him and none else! It was the period when members of none other family had embraced Islam; besides the *Prophet (s.a.w)* and *Hazrat Khadija*, I was the only male person who had entered the fold of Islam! It was me alone who witnessed the radiance of prophethood and got its sweet smell!

Sermon Qasa-aa, Nahj-ul-Balagh.

The education and upbringing remain incomplete without good manners, the etiquette of conducting meetings, the observation of rules of becoming popular, the ways of tolerance, distinction between truth and falsehood, the knowledge of right and wrong, understanding the society and its past events etc. These are the norms that polish the personality of the individual. The nearness to the *Prophet (s.a.w)* and the emulation of his ways helped *Ali (a.s)* imbibe these qualities. Thus, the education and upbringing of *Ali (a.s)* was accomplished!! *Ali (a.s)* himself has said:

“There is no verse of the *Quran* that was revealed to the Prophet

(s.a.w) that he had not related to me. Whatever Allah communicated to His *Messenger (s.a.w)*, he informed me---about the revelation, interpretation; amanuensis (Taweel) and the abrogated, the legitimate and the taboo, the Commands and the prohibitions; about obedience and disobedience. I received information about all these and I preserved all of them not omitting a single syllable!”

The truth cannot be denied that *Ali (a.s)* had witnessed *Islam* progressing in stages that none else had the good fortune to do. With the nearness to *Mohammed (s.a.w)*, *Ali (a.s)* reached a stage that it wouldn't be inappropriate to say that *Revelation and Ali (a.s)* were indissolubly linked together!

THE ART OF COMBAT

Boldness and bravery are traits endowed by *Allah*. But the art of combating, equestrian skills, archery, jousting with spears etc depend on hard training and practice! In this aspect of *Ali (a.s)*'s life the historians are silent. Their belief has put shackles on their pens. How is it possible for them to accept someone else as the mentor of *Ali (a.s)* in these skills. This, they believe, would be tantamount to lessening *Ali (a.s)*'s status. Humans are, no doubt, humans and even the angels cannot be his mentors! We certainly find narrations that *Ali (a.s)* was the mentor of *Jibraeel (a.s)* but none has taken courage in his hands to say that so-and-so taught the intricacies of combat to *Ali (a.s)*! Then a question arises as to how he acquired all these skills without a trainer?! The answer certainly will be “No!” Without the process of teaching and learning, one cannot excel in these skills! Come! We shall again revert to the “environment” in which *Ali (a.s)* grew up! Perhaps the environment would provide some clues!!

1. The environment and the country in which *Ali (a.s)* was born, was the ideal environment for the *Semitic* children. These children were bold, fearless, combative, hardy, determined, patient and proud. While it is natural for children to indulge in games and play, the play of the *Semitic* children was to fight, box each other! They played with bows and arrows, with lances and in a moment several lads getting gored and injured was quite common happening! When they indulged in horsemanship the entire town of *Mecca* would be engulfed in a virtual sand storm! When the sand settled down the horses were found running rider-less and several lads rolling on the ground in dust and gore! The ones who won were carried by others on their shoulders as a mark of celebration. The elder residents of *Mecca* stood in street corners encouraging the contestants. In *Mecca*, there were more wrestling arenas as there are tea-houses in modern towns. In those arenas experienced wrestlers would instruct the intricacies of the sport to the children. Every clan had its own wrestling arena and every week two or three contests took place between wrestlers of different arenas. At the time of such contests, the prejudice of the clans would be at the peak and the trainees put their very lives in the game to uphold the prestige of their mentors. The defeated wrestlers would forget the pain of the injuries sustained and think of defeating the adversaries in the next match! The successful wrestlers would gather at the annual fair of *Okaz* and those who got trophies for their success would be eulogized by the poets from their

clans! These poets would recite their eulogies and get accolades from the gathering!

2. *Ali (a.s)*, through his father, *Abu-Talib*, and mother, *Fatima-bint-e-Asad*, was a scion of the clan of *Bani-Hashim!* He was a *Quraish* and was *Hashemite* as well!!
3. Virtuosity, pedigree, boldness and magnanimity were the traits of the family and all these traits were running in the blood of *Ali (a.s)*. His gait was *Semitic* with a firm face which had a reddish tinge and the eyes shone like two glowing torches. When he stirred out of his house in childhood it appeared as if a tiger had come out of his den! Because of his capabilities endowed by *Allah, Ali (a.s)* was ahead of the youths of his age in the fields of equestrian and martial skills! Whenever *Ali (a.s)* went out of his house the youths of his age ran away shouting, “*Qasam* has come! The one who maims and mutilates has come!!”
4. *Hamza* the uncle of *Mohammed (s.a.w)* was an experienced and accomplished warrior. His physique, family background, the inherited bravery endowed him the reputation of being the most acclaimed warrior. The arena that *Bani-Hashim* had started for training in martial arts had the privilege of having him as the most renowned trainer. There are indications that *Ali (a.s)* received from him instructions in the field of martial arts.

HIJRAT OR THE MIGRATION

By the time *Ali (a.s)* entered the twentieth year of his life, his prowess in knowledge and martial skills were well known in *Mecca*. But around that time he lost his beloved father. This tragedy not only affected *Ali (a.s)* but the *Prophet (s.a.w)* too was deprived of the support of his uncle and mentor. This was just the tenth year after the annunciation of the *Prophet (s.a.w)* although his voice had already reached *Madina*. In the eleventh year after the Annunciation, the *Prophet (s.a.w)* gave a talk at *Mina* during *Umra*. Through six men from the tribe of *Khazraj*, another seven persons from *Madina* embraced *Islam*. In the thirteenth year after the Annunciation 73 *Madinites* owed their allegiance to the *Prophet (s.a.w)* and requested him to migrate to *Madina*. In view of the extreme antagonism in *Mecca Mohammed (s.a.w)* permitted his followers to migrate to *Madina*. The companions thus moved there in batches. The people of *Mecca* neither wanted *Mohammed (s.a.w)* to leave *Mecca* nor did they want to allow him to continue living there in peace. They were virtually after his life to obliterate his fledgling mission. Therefore, a meeting took place in *Dar-un-Nadwa* when it was decided that men from all the clans got together to assassinate him. In this way, all the clans would be involved in the deed and *Bani-Hashim* alone wouldn't be able to contend with the united strength of all other clans seeking *Khasas (Reparation)*. This was the proposal of *Abu-Jahl* and it was approved with the consent of the majority.

The house of the *Prophet (s.a.w)* was besieged by the men around sunset with the intention that when he emerged at sunrise they would ambush and kill him. On that night only the *Prophet (s.a.w)* and *Ali (a.s)* were in the men's quarter of the house. He conversed with *Ali (a.s)* in subdued voice thus: “*Ali!* You see that we have been besieged

by the enemies!”

Ali (a.s) replied, “Yes!”

“I have decided that I migrate to *Madina* today!”

“*Bismillah!* But how would you be able to depart?!”

“Leave this matter to me! You cover yourself with my *Hadhrami shawl* and sleep in my bed!”

“Will this act of mine save your life?!”

“Yes!”

Ali happily said, “I shall abide by your instruction!”

“Take care of the trusts of the enemies that are with me. Give them back to the rightful owners and wait to receive my communication!

Khuda Hafiz!! This is extremely trying time but you must remain courageous! *Allah* is with us!”

The night was advanced and the enemies were drowsy with sleep. The *Prophet (s.a.w)* left quietly through the window. None noticed his departure. The enemies peeped through the high wall and saw someone asleep covered with a green shawl. The whole night they thought that it was *Mohammed (s.a.w)* asleep in his bed. The first rays of dawn appeared on the horizon when they entered the house with drawn swords. *Khalid-bin-Walid* was the first to enter. *Ali (a.s)* removed the shawl from his face when the intruders noticed that it was the tiger of *Mecca* under the shawl. They advanced towards *Ali (a.s)* with anger. *Ali (a.s)* jumped from the cot and with the first move deprived *Khalid-bin-Walid* of his sword. Now, who among the intruders would have courage to confront him! They panicked and as they tried to escape, the following conversation took place between them:

“Where is *Mohammed (s.a.w)*?” They asked tersely!

“What do I know where he is? Did you leave him in my care?” *Ali (a.s)* replied.

They said, “We have nothing to do with you! Don’t brandish your sword!” The enemies said in one voice.

Ali (a.s)’s eyes were bloodshot but he restrained his sword. Now *Ali (a.s)* had to wait for *Mohammed (s.a.w)*’s letter.

Davenport has paid tribute to *Ali (a.s)* in the following words:

“In place of their quarry the enemies found the young *Ali (a.s)* there composed and resigned to be killed in place of his leader who was the target. This expression of loyalty created compassion in their hearts and they didn’t raise any objection.”

THE MIGRATION OF ALI

Allama Majlisi has described the migration of *Hazrat Ali (a.s)* in a very dramatic style. Whether it is factual or not, it is very interesting! It is said that the *Prophet (s.a.w)* spent three nights and days in the cave of *Sur* along with *Abu-Bakr*. Then they travelled towards *Madina*. Reaching *Quba*, in the outskirts of *Madina*, they stayed as guests with *Bani-Amr-bin-Auf*. The *Prophet (s.a.w)* dispatched a letter to *Ali (a.s)* with *Abu-Waqadichi* asking him to come posthaste. *Ali (a.s)* started his journey with a

small entourage. In this group were four ladies whose first name is *Fatima: Fatima-bint-e-Asad, Fatima-bint-e-Mohammed (s.a.w), Fatima-bint-e-Abd-ul-Muttalib and Fatima-bint-e-Hamza*. Besides these four ladies there were three men in the group. The first was *Ali (a.s)* himself, the second *Abu-Waqadishi* and the third was the *Prophet (s.a.w)*'s slave *Aiman-bin-Umm-e-Aiman*. The journey was long and difficult. The caravan made very quiet progress. The reins of the leading camel were in the hands of *Abu-Waqadishi* who made them trod faster. "Go slowly! *Abu-Waqid!*" said *Ali (a.s)*, "the ladies will get tired with the jolts!" "The enemies might ambush us in pursuit from the back!" *Waqid* said. "*Allah* is the master!" *Ali* said and took the reins of the leading camel from him and slowed the journey. When they were near the stage of *Zajnan* they heard the sound of horses' hoofs. "Beware *Waqid!* The enemy approaches us!" Then!?" *Waqid* asked in worry. "Make the camels sit down and tie their limbs!" "*Aiman!*" *Ali (a.s)* addressed *Aiman*, "Gently dismount the ladies and ask them not to panic!" When the sand settled, they noticed six men riding horses speedily. *Janah*, the slave of *Harb-bin-Omayya* came forward. The tiger of *Mecca* stood in front with a drawn sword. "What is your intention?!" *Ali (a.s)* asked in a commanding tone. "Immediately turn back!" *Janah* said. "You were proud that you got away alone with the ladies! Now, return immediately!" "What will you do if I don't do this?!" *Ali (a.s)* asked ferociously. "We shall force you to return! If you resist, your cadaver will go with us!"

Then the enemies moved towards the camels to scare them. *Ali (a.s)* stood in front of them as a wall of steel. It was an incredible scene, one bold tiger kept eight horsemen at bay. *Janah* bent from the horse and tried to hit *Ali (a.s)* with his sword. *Ali (a.s)* changed his stance, evaded the flailing sword. While *Janah* was preparing to strike again, *Ali (a.s)* hit his shoulder with great strength. The sword cut through to the back of the steed and *Janah* fell to the ground. Now *Ali (a.s)* raised a battle cry and attacked the other horsemen. The men escaped with some injuries. Now there was total silence in the environment!

The ladies were then made to mount their litters and the limbs of the camels were untied. The danger was over and the entourage continued its journey. They halted for 24 hours at the stage of *Sanjanan*.

In this manner walking in front of the lead camel, bearing the hardships of the journey *Ali (a.s)* entered the village of *Quba* along with his entourage. This village is situated about two miles from *Madina*. The *Prophet (s.a.w)* was staying as a guest in the village at the house of *Kulsum-bin-Hadam*. *Ali (a.s)* went to the presence of the *Prophet (s.a.w)* who affectionately hugged him.

On *Friday, 16 Rabi al Awwal (July 02, 622 A.D)* the *Prophet (s.a.w)* along with his companions and dependents, entered Madina and thus started a new phase in his life!

Tarikh-e-Tibri and Ibn-e-Khaldun etc. don't relate the episode but *Hazrat Ali (a.s)* himself has recorded about his migration in *Nahj-ul-Balagha* thus:

"I started in the search of the *Prophet (s.a.w)*, enquiring about him at every stage of the journey till I met him at the stage of *Araj!*"

**AFTER MIGRATION-
COMMENCEMENT OF NEW PHASE OF LIFE
622 A.D TO 632 A.D**

AFTER MIGRATION- COMMENCEMENT OF NEW PHASE OF LIFE 622 A.D TO 632 A.D

As soon as he entered *Madina* it became evident to *Mohammed (s.a.w)* that the people there had not invited him just to propagate and reform their faith but they had seen such a leader in him who would give them help in upgrading their lives. The entire city of *Yasrib* was in the sway and control of the *Jews*. Agriculture, trading, education and culture were all in their hands. They lived like chiefs in secured forts and the penurious people of *Yasrib* acknowledged for a long time their superiority and control. This poor class provided to them the men and women slaves. The economic clutches of the Jews were so strong that the heavily indebted people were a miserable lot. The people were divided into two clans---*Aws and Khazraj*. The Jews took full advantage of their instinctive nature and always kept them at loggerheads with each other. Then, from time to time, they sat in judgement over their disputes and pronounced judgements and punishments at their will! When the people of these clans fell into the depth of depravity their self-respect was awakened. Now they needed a powerful hand that could dispel their differences and convert their weak society into a strong and united society! They wanted a leader who would give a new life to their dying culture and make their future secure. They found all these qualities in *Islam* and the person of *Mohammed Mustafa (s.a.w)*! Therefore, when he entered *Madina*, the women and children shouted slogans in joy:

طَلَعَ لِأَنَّ نَجْمًا
مِنْ ثَنِيَّاتِ الْوَدَاعِ

“In the valley of Madina is rising the moon and its light is directly falling on us!”

There was no reason for the hopes of the people of *Madina* not getting fulfilled. The first step that *Mohammed Mustafa (s.a.w)* took on arrival there was a landmark in the annals of world history! This event is known in history as *“Aqd-e-Muakhhat (the Covenant of Brotherhood)”*! This created the concept of brotherhood and camaraderie among the people in the world. This is the need of the people today and it will remain so till the doomsday!

AQD-E-MUAKHAT NOVEMBER 622 A.D

After five months of arriving at *Madina*, the *Prophet (s.a.w)* caught hold of the hand of one migrant refugee and put it in the hand of an *Ansar (Madinite Helper)*. *Seerat Ibn-e-Hisham* describes the event in these words:

“The Prophet (s.a.w) established brotherhood between his companions-the Muhajireen (the Migrant Refugees) and the Ansar (the Madinite Helpers) and said, ‘You must become brothers of one other in the way of Allah!’ Then he took hold of the hand of Ali-Ibn-e-Abi-Talib and said he was his brother! Hence the Prophet (s.a.w), who

was the chief of the prophets, the *Imam* of the pious, Allah's Messenger and peerless got attached to *Hazrat Ali* in brotherhood!"

Almost all the narrators and historians have mentioned this event, viz: *Habib-ul-Siyar*, *Tarikh Abul-Far*, *Sirat-ul-Halabiya*, *Istiaab*, *Fath-ul-Bari*, *Shara Sahih Bukhari*, *Ibn-e-Kaseer*, *Siyuti*, *Mustadrak Imam Hakim*, *Musnad Imam Ahmed* etc have authenticated this event. *Ibn-e-Khaldun* only omitted to mention the profession of the *Prophet (s.a.w)*'s brotherhood with *Ali (a.s)* but he hasn't refuted it!! When the *Prophet (s.a.w)* declared *Ali* as his brother, there was much amplitude in his words:

"You, Ali, are my brother not only in this world but you are my brother in the Hereafter as well!!"

THE WEDDING OF ALI AND FATIMA 623 A.D

As researched by *Encyclopaedia Britannica*, *Hazrat Fatima* was born in 606 A.D at Mecca, and at the age of fifteen, she was married to *Hazrat Ali*. The historians differ about the date of the wedding. *Ibn-e-Aseer* writes that the event took place 22 months after migration from Mecca. *Ibn-e-Saad* says it took place after five months of migration and the bride was sent to the groom's place after the *Battle of Badr*. The battle took place 19 months after the migration. Anyway, there is only a difference of three months between the two versions. Therefore, the conclusion emerges that this happy event took place in the *Year of Grace 623 A.D*. At that time *Ali (a.s)* was 23 years and *Fatima* was about 17 years of age. Being exceptional in good looks and manners, *Fatima* was the *Prophet (s.a.w)*'s most beloved daughter! The elite of *Quraish* and men of means of the time wished to establish matrimonial relations with *Mohammed Mustafa (s.a.w)* and get felicity in this world and also in the Hereafter! Therefore, one after other, they all made the proposal. *Mohammed Mustafa (s.a.w)* gave them a befitting reply. He told them that it was the prerogative of *Allah*. They had all to bow their heads. They understood the wish of *Mohammed (s.a.w)*. *Hazrat Abu-Bakr*, *Hazrat Omer* and *Hazrat Saad-bin-Mu-aaz* went to the orchard where *Ali (a.s)* was watering the plants as a wage-earner. After the preliminaries they said that all the *Quraish* men had asked for the hand of *Fatima* but the *Prophet (s.a.w)* had left the matter to *Allah as His* prerogative. They asked him too to make a proposal and what was preventing him from doing it? *Hazrat Abu-Bakr* said, "O Ali! It is felt that the Prophet (s.a.w) has decided about *Fatima's* marriage in your favour!" "I am imppecunious! O Abu-Bakr! I am feeling shy of broaching the subject with him!!" *Ali* replied. Perhaps *Ali's* eyes watered when he said this.

Hazrat Abu-Bakr himself had a very soft heart. The noble farm worker's word entered his heart like an arrow. He held his hand and said, "By Allah! We must go just now! We shall all support you!!" *Hazrat Omer* and *Hazrat Saad* supported him.

When there was more insistence, *Ali* took his camel home, put on his footwear and proceeded towards the Prophet (s.a.w)'s residence. The Prophet (s.a.w), at that time, was in the quarters of *Umm-e-Salama*. *Ali* sought permission to enter. The Prophet (s.a.w)

recognized the voice and gave permission to enter. Umm-e-Salama went behind the curtain, Ali entered and squatted in front of the Prophet (s.a.w) He was performing a difficult task. The valiant youth used to combat adversaries with a smile was now shy and his face turned pale! Mohammed Mustafa (s.a.w) was adept at face reading. He understood that Ali had come to him for something that he was shy to express. Setting him at ease, he said, "Without any fear ask me what you want?!" Ali mentioned the prophet (s.a.w)'s affections and kindnesses from his childhood to his youth and then said in a very weak voice, "I am hoping that you will endow to me a spouse and a home! I have brought my request for betrothal with Fatima! I know I am too small a person to make this proposal." The Prophet (s.a.w) smiled and said, "Have you some assets that I give Fatima in marriage to you?" "You are aware of my position! Besides a sword, chain-mail and a camel I don't have anything else!" The Prophet (s.a.w) said, "The sword is very essential for a warrior! The camel is necessary for your task of travelling and earning your livelihood! Yes, you may sell away your chain-mail!"

Hazrat Ali happily proceeded towards the bazaar to sell his chain-mail. Hazrat Osman was aware of this. *Tabari and Ibn-e-Khaldun* record that Hazrat Osman immediately bought the chain-mail for **480 Dirhams** and then gifted it back to Ali. *Hafiz Jamal-ul-Deen Muhaddis* writes in his *Rauzat-ul-Ahbab* that:

"Ali went out of the presence of the *Prophet (s.a.w)* to sell his chain-mail at the bazaar. Osman-bin-Affan bought it for **480 Dirhams**. *Ali* went back to the presence of the *Prophet (s.a.w)* and put the amount before him!"

The Prophet (s.a.w) didn't even ask him how much the amount was. He picked up a handful, gave to *Bilal* and said, "Go to the bazaar and buy perfumery for Fatima!" Then he gave two handfuls of Dirhams to Hazrat Abu-Bakr and said, "Buy clothing and other materials from this amount!"

Ammar-bin-Yassir and a group of companions went with Hazrat Abu-Bakr. The paraphernalia they bought was:

A dress of raw cotton for 7 Dirhams, A Maqna or veil for 4 Dirhams, a black coverlet (Chador) made of a fabric called Kurs—it was a double sheet and its borders were stitched with the bark of date palm. Two mattresses of Egyptian material—one filled with date leaves and the other was filled with hairs of rams. Four pillows of leather filled with Giyah-e-Azkhar, an aromatic grass, one woollen blanket, a mat for squatting, one grinder, one bowl made of copper, a leather pitcher for drinking water, a wooden bowl for milk, a leather water-skin, one spouted jug, one earthen water pot painted green and some miscellaneous earthen vessels.

Muhaddis Rauzat-ul-Ahbab has added two silver armlets to the list.

Hazrat Fatima's consent was already obtained and the covenant of *Nikah* was solemnised. Thus, the event was accomplished with much simplicity and the *Prophet (s.a.w)* sent away his beloved daughter to her new home!

At the instance of *Hazrat Ali*, *Hazrat Umm-e-Salama* took the Prophet (s.a.w)'s spouses to him. At that time, he was in the quarters of *Hazrat Ayesha*. The ladies said,

“We have now come to your presence that if *Khadija* was alive, she would have been very happy on the occasion of Fatima’s wedding.” Tears came in the eyes of the Prophet (s.a.w)’s eyes. He sighed and said, “Where is Khadija now!” The spouses put him at ease and requested him that his uncle’s son was asking his permission to take his bride home and was feeling shy to approach him for his consent! Ali was then summoned and asked, “Do you wish that Fatima is entrusted to you now!” He bowed his head shyly, and said, “Yes!” and went out of the room. The Prophet (s.a.w) told to Umm-e-Salama, “You arrange for the *Walima Reception*. I shall order for meat and bread and you bring oil and dates!!” When the food was cooked the companions were summoned from the Mosque. After the feast, each spouse of the Prophet (s.a.w) was sent a service dish full of the food. Then a sufficient quantity of serving was sent for Ali and Fatima to their home.

The bride was wished fare-wells at around sunset. She was seated in the litter of the camel along with the daughters of *Abd-ul-Muttalib*. The reins of the Prophet (s.a.w)’s favourite camel, *Ashab*, were in the hands of *Salman Farsi*. The Prophet (s.a.w) himself went behind the camel along with his companions. On his right were *Hamza*, *Aqeel*, *Jafar* and other companions who were holding unsheathed swords in their hands and chanting: “*Allahu-Akbar!*”

When the procession disbursed and only Ali, Fatima and the Prophet (s.a.w)’s spouses remained, he personally entered the house. He asked for a bowl of water to be brought and he sprinkled it on the head and chest of Fatima. Then he asked for another bowl of water and sprinkled on the head and flanks of Ali. When he wished adieus to Fatima she cried. He gave her lots of advice and said, “O Fatima! Your husband is best in knowledge and gentleness! Never go against him in any matter!” He hugged Ali and said, “O Ali! Fatima is a part of my heart! You must treat her well! Remember, whosoever displeases her, the person displeases me and Allah!” Then the Prophet (s.a.w) returned home.

THE MANDATE FOR JIHAD

So far the message of Mohammed (s.a.w) wasn’t any different from the message of *Ibrahim, Moosa and Eesa (a.s)*. But because of changing circumstances and the needs of the society a change was brought about in the Creed and in *Safar-2H* the Prophet (s.a.w), as mandated by Allah, promulgated the order for Jihad. This was a new way for the followers of Ibrahim (a.s) which was very suitable for Arab psyche and a very interesting experiment for them. The new creed was surprising but every child considered Jihad his duty. In their parlance Jihad and battle only had the difference of nomenclature, whether Jehad is defence or aggression was for the Prophet (s.a.w) and his most close companions to think about! Why should the common Arab rack his mind about it?! Where was the time to do this thinking?!

The nation raised its sword and stood up! Now they didn’t have to present their other cheek when slapped on the first! The religious sanction put heart into the institution of Jehad! The craving for *Ghanima (booty)* created desires in their hearts and the hope for getting *Hur-o-Ghilman (angels of the Heaven)* converted the wounds received during the action to flowers! If they remained alive after the battle, they were *Ghazi (Victorious)* and if they died, they were *Shaheed (Martyrs)*. The truth is that even

prior to Islam the sword and the horse were part of the Arab's religion! But now things have been revolutionized!!

THE CAMPAIGN OF ABWA

Tabari says, and all other biographers agree, that in *Rabi-ul-Awwal, 2H*, the Prophet (s.a.w) went out with a contingent of 200 men to intercept the trading caravan of the Quraish. When they reached *Abwa and Wadan* they didn't find the Quraish there. However, they found *Makshi-bin-Amr*, the chief of the tribe of *Banu-Hamza*. He agreed to a treaty on behalf of his tribe on the terms proposed by the Prophet (s.a.w). Then the contingent went back to Madina. During this campaign the standard was in the hands of *Hamza-bin-Abd-ul-Muttalib* and the colour of the flag was white. While departing for the campaign the *Prophet (s.a.w)* had nominated *Saad-bin-Obada* as his deputy in Madina. In this campaign Ali participated as a *Mujahid*.

THE CAMPAIGN OF BAWAAT

The Prophet (s.a.w) received information that a group of about 2,500 Quraish was moving towards Mecca along with *Omayya-bin-Khalf* and hundred other elite of Quraish. During the month of *Rabi-us-Sani, 2H*, the Prophet (s.a.w) left Madina and, as recorded by *Ibn-e-Khaldun*, appointed *Saeb-bin-Osman-bin-Mazoon* as the administrator in his absence. When the contingent reached *Bawaat*, the Prophet (s.a.w) heard that the caravan of the Quraish had already left. *Saad-bin-Waqas* was the standard-bearer of the campaign.

KURZ-BIN-JABIR-AL-FAHRI

In the same month the Prophet (s.a.w) went in pursuit of Kurz-bin-Jabir who had hijacked flocks of sheep from the pastures of Madina. Hazrat Ali was the standard-bearer of the campaign and Madina was left in the care of *Zaid-bin-Harisa*. The contingent reached the precincts of Badr but *Al Fahri* couldn't be apprehended. *Ibn-e-Khaldun* didn't record this campaign but *Tabari* and other historians have mentioned it.

CAMPAIGN OF ZAAT-UL-ASHIRA

In the same year when trading caravans of the Quraish moved towards *Syria* the *Prophet (s.a.w)* took his contingent of the Refugees from Madina and reached *Yanbu*. This campaign is termed as *Zaat-ul-Ashira*. This time he left Madina in charge of *Abu-Salama-bin-abd-ul-Asad and Hamza-bin-Abd-ul-Muttalib* was the standard-bearer for the contingent.

During this campaign Ali-bin-Abi-Talib was given the title of *Abu-Turab! Ammar Yassir* says "We saw some men of the tribe of *Muzhij* performing agricultural operations in their oasis. I asked Ali to come and observe the farm work. We went there and observed the work for some time. A cool breeze was blowing at that time and we felt sleepy. We slept on the soft soil under the shade of a small date palm. The Prophet (s.a.w) himself came there and woke us up. Our bodies were covered with the

soft soil. He shook Ali's leg and said, "*O Abu-Turab, the Father of the Soil, get up!*" He himself affectionately brushed away the soil from Ali's body and woke him up saying, "*Abu-Turab! Abu-Turab!*" *Tabari & Ibn-e-Khaldun.*

Ali liked this title more than his other names!"

Another tradition says that this event happened in the mosque at Madina when Ali slept and his body was covered with dust and the sheet of cloth moved away from his body.

THE BATTLE OF BADR MAY 07,623 A.D

Mohammed Mustafa (s.a.w) deputed a party of seven men to reconnoitre the movement of the caravan of the Quraish from Mecca. *Abdullah-bin-Hajash* was the chief of the party. They came across a small group of Quraish travellers. Contrary to the orders of the Prophet (s.a.w), and because of the ineptitude of *Ibn e Hajash*, they attacked the group. *Waqad-bin-Abdullah* shot one arrow at *Amr-bin-Hadrami* which killed him. Two men of the Quraish party were apprehended. One was *Osman-bin-Abdullah* and the other *Hakam-bin-Kaisan*. Amr-bin-Hadrami was the first casualty at the hands of the Muslims.

When the news of the killing of Amr reached Mecca, it created a commotion there. His brother cried, "O Amr! O Amr!" Thus, the Quraish resolved to avenge the death of their man. *Tabari & Ibn-e-Khaldun.*

On the other hand, the larger trading caravan of the Qureish, which was on its way from Syria to Mecca, felt the dangers of attack by the Muslims. The chief of the caravan, *Abu-Sufian*, immediately sent a fast courier to Mecca asking them to send reinforcements. This courier, whose name was *Zamzam-bin-Amr Ghaffari* went near the Kaaba and raised slogans of, "Help! Help!" and attracted the attention of the entire population of Mecca. He had cut the ears of his camel and turned the litter upside down and had torn the front of his cloak! ---*Tabari & Ibn-e-Khaldun*

Now, the Prophet (s.a.w) anticipating an attack on Madina asked Muslims to prepare for a pre-emptive attack on the trading caravan of the Qureish. After the *8th of Ramadan*, the Prophet (s.a.w) started from Madina. He left *Amr-bin-Makhtoom* to lead the prayers at the mosque. *Abu-Labada* was made the administrator of Madina. There were three standards in the contingent: one in the hand of *Mus-ab-ibn-e-Umair*, the second with *Ali-Ibn-e-Abi-Talib* and the third on the shoulder of *Saad-bin-Muaaz.Ibn-e-Khaldun.*

Ali-bin-Abi-Talib was the standard-bearer at the heart of the contingent. The other two standard-bearers were for the right and the left flanks of the contingent. There were only 70 camels in the contingent of **310 or 312** fighters. They were using the camels in turns. There was one camel for the use of the Prophet (s.a.w), Ali and *Marsad-bin-Marsad Ghanvi*. Hazrat Abu-Bakr, Hazrat Omer and Hazrat Abd-ur-Rehman-bin-Auf shared one camel. Thus, for every three or four persons there was one camel. *Ibn-e-Khaldun.*

When the contingent reached Badr the *Prophet (s.a.w)* sent *Ali-Ibn-e-Abi-Talib, Zubair, Saeed* and some other men to reconnoitre the movement of the enemy. They were able to apprehend two young water carriers of the *Qureish*. Despite rough treatment, the youths didn't reveal the real facts about *Abu-Sufian*. After the mandatory prayer, the Prophet (s.a.w) asked them as to how many camels the *Quraish* contingent was slaughtering every day? They said one day they butchered ten camels and nine on the other day! The Prophet (s.a.w) estimated from this information that the *Quraish* contingent was about *900 to 1000 men!* *Abu-Sufian* safely escaped through the coastal area along with his caravan. On the way, he met the contingent from Mecca which was moving fast to provide succour to the caravan. The caravan was safe and, therefore, they planned to return to *Mecca*.

Abu-Jahl said, "By God! We shall not return till we reach *Badr* and spend three days of pleasure and enjoyment there! *Aqnas-bin-Shariq* said, "You have come to rescue your caravan! Now we must return! I wouldn't tarry here for a moment! "Abu-Jahl replied to him tersely, therefore *Aqnas* went away with his men from the tribe of *Bani-Zahra*. The tribes who had treaties with them too departed. *Bani-Adi* hadn't joined the contingent of *Quraish* when they started from *Mecca, Tabari and Ibn-e-Khaldun*.

Now the *Muslim* contingent arrived in the precincts of *Badr* and occupied a small well. When the *Quraish* reached near *Badr*, they learned that the *Mujahids (the Muslim Valiants)* were already there. When the chiefs of *Qureish, Otba-bin-Rubayya and Hakim-bin-Hazam*, decided to flee without fighting, *Abu-Jahl* raised the slogan of avenging the killing of *Amr-bin-Hadhrami* and addressed *Otba* sarcastically, "The wind has been blown out of you because your son, *Abu-Huzafa*, too is with *Mohammed (s.a.w)!*" *Otba* replied, "O coward! You will soon realise the truth!"

Abu-Jahl moved forward and struck his sword on the back of *Otba's* steed. This was the beginning of the battle!

From the side of the *Quraish of Mecca Otba-bin-Rubayya, Shaiba-bin-Rubayya and Walid-bin-Rubayya* entered the arena racing their steeds and challenged for battle! From the side of the *Muslims Auf, Maooz and Abdullah* entered the arena. The infidels of *Mecca* asked, "Who you are?!" They said, "We are from the group of the *Ansar!*" The *Quraish of Mecca* shouted, "We don't need to fight with you!" One of the infidels announced aloud, "*O Mohammed!* Send men of our own clan to fight with us!" At that moment the *Prophet (s.a.w)* ordered, "Rise O *Ali! O Hamza! Obaida!* You too get up for battle!" Therefore, all of them entered the arena chanting their war cries!

When the *Quraish of Mecca* heard these war cries, they said, "This would be fine!"

Now the swords clashed. *Hamza* was opposite *Shaiba*. *Ali-Ibn-e-Abi-Talib* battled with *Walid and Obaida-bin-al-Haris* contended with *Otba*. *Hazrat Hamza* didn't give *Shaiba* any chance to attack. *Ali* struck a blow of his sword to the shoulder of *Walid* which cut through the enemy and pierced the back of the horse. However, *Otba* made such a skirmish on *Obaida* that his legs were severed. *Hamza and Ali* came to his rescue and killed *Otba!*

Abu-Jahl was mortally struck by the brothers, *Ma-aaz and Ma-ooz*, but *Abdullah-bin-*

Masud severed his head!

In this battle, the *Muslims* lost *14* men while *70* men of the *Quraish* of *Mecca* were killed. Many of their men were taken prisoners of war and among them was *Abbas*, the uncle of the *Prophet (s.a.w)* and *Aqeel*, the brother of *Ali-bin-Abi-Talib* and *Naufil*, the grandson of *Abd-ul-Muttalib*.

The *history of Islam* will always take pride in the exemplary valour of *Ali* in the *Battle of Badr*. Apparently, the victory of *Islam* in the battle was because of the swordsmanship of *Ali and Hamza*. *Ali's* sword slaughtered those infidels of *Quraish* who, if they survived for a few more years, would have proved highly harmful to the Creed. In this battle *70* infidels were killed and *Ali* accounted for *36* of them and every house in *Mecca* was turned into a house of mourning. *Ali* killed the men who formed the elite brigade of *Mecca*. The historians have compiled a roster of men killed by *Ali* in this battle:

1. Walid-bin-Otba.
2. Aas-bin-Saeed.
3. Ta-ima-bin-Adi.
4. Naufal-bin-Khawilad- (who had tied up Abu-Bakr and Talha in a rope and tortured them for 24 hours)
5. Amer-bin-Abdullah.
6. Nadar-bin-Haris.
7. Abdullah-bin-Nadar.
8. Hajib-bin-Ibn-e-Saaeb.
9. Aas-ibn-e-Munabba.
10. Abul-Aas-bin-Qais Sahmi.
11. Aus-bin-Mughira Hanji.
12. Muawiya-bin-Amer.
13. Harmala- bin-Omer.
14. Harmala-bin-Asad.
15. Masud-Ibn-e-Mughira.
16. Abul-Qais-bin-al-Fakeha.
17. Uqba-bin-abi-Mueeth.
18. Omer-Ibn-e-Osman.
19. Omer-Ibn-e-Qais.
20. Qais-ibn-ul-Walid.
21. Ibnal Mughira.
22. Hanzala-bin-Abu-Sufian. (Muawiya's natural brother)
23. Otba-bin-Abi Rubayya.
24. Zan'aa-bin-Aswad.
25. Aqeel-bin-Aswad.
26. Alqama-bin-Kalda.
27. Abul-Aas-bin-Qais-bin-Adi.
28. Muawiya-bin-al-Mugghira Abil-Aas.
29. Lauzan-bin-Rubia
30. Aun-bin-al-Mughira-bin-Lauzan.
31. Zain-bin-al-Mais.

32. Anam-bin-al-Auf.
33. Said-bin-Wahab Halif Bani-al-Aamir
34. Abdullah-bin-Jamil-bin-Zohair.
35. Abul-Hakam-bin-al-Akhnan.
36. Hisham-bin-Omayya-bin-al-Mughira.
- 37.

THE SALIENT CONSEQUENCES OF THE BATTLE OF BADR

It cannot be denied that the exploits of the conqueror of *Badr* resulted in the enhancement of the eminence of the *Standard of Islam* from *Hijaz to Syria* and the power and veracity of the *Muslims* was recognized. But one cannot also deny the fact that the killing of the infidels in *Badr* by *Ali* had weakened his future political career. After the conquest of *Mecca* when the entire *Arabia* bowed at the feet of the *Prophet (s.a.w)* the relatives and friends of those who were killed by *Ali at Badr* thought it discreet to enter the fold of *Islam* and establish their place in the administration, the *Bayt al Maal (the Treasury)*, and the future campaigns and conquests! They instantaneously put the label of *Islam* on themselves and settled down in the *Islamic Capital* where they got a share of the *Maal-e-Ghanimat (Booty of War)*, *Zakat* and *Jiziya*. For political expediency and worldly benefits, they did embrace the Creed but this was just a pretense and their natural prejudice and revengeful psyche couldn't be suppressed which was engrained in their natures for centuries. They couldn't forget their fathers, sons and relations who died at the hands of *Ali* in the arena of the *Battle of Badr!* The result, therefore, was that groups of neo-Muslims rose in *Mecca* and *Madina* who were eager to take revenge. Here it will suffice to say this much and we shall go into greater details as we progress.

THE CAMPAIGN OF KUDAR

Ibn-e-Is'haq says that after *Badr* the *Prophet (s.a.w)* went to *Madina* end of *Ramadan* or the beginning of the month of *Shawwal*. After spending 7 nights there he proceeded towards *Bani-Salim*. He nominated *Ibn-e-um-e-Makhtoom* as administrator in *Madina*. In this campaign too, *Ali-bin-Abi-Talib* was the standard bearer of the contingent. When they reached *AABKUNDAR*, the *Prophet (s.a.w)* halted there for three nights and without any fighting returned back to *Madina* on 10th of *Shawwal*. On 11th he deputed *Ghalib-bin-Abdullah-al-Laisi* with an expeditionary force to fight with *Bani-Salim* and *Bani-Ghazzan*. This contingent killed many men of the opposition and brought back many camels of theirs as spoils. Only three men of the *Muslim* contingent were martyred.

THE BATTLE OF OHOD 26 APRIL 624 A.D.

The battle of *Ohod* was a direct consequence of the *Battle of Badr*. The flames of vengeance and revenge were raging in the hearts of the *Qureish*. Therefore, *Abdullah-bin-Rubayya*, *Akrama-bin-Abi-Jahl* and *Safwan-bin-Omayya* entrusted the command to *Abu-Sufian* and it was decided that the joint fund of the profits of trading would be

utilized for spending on wreaking vengeance for those who were killed at *Badr*. The *Quraish* readied for the campaign and took the tribe of *Tihama* and *Kanana* along. The poet *Omro Hanji* was taken captive at *Badr*, and was released on compassionate grounds by the *Prophet (s.a.w)* without taking any ransom, penned requiems of those who were killed at *Badr* and went round the tribes reciting them and upbraiding them to fight for revenge! Hence 3,000 men were thus mobilised, fifteen *Quraish women* went beating cymbals in front of the contingent. These women were the daughters of the chiefs, wives and relatives of those who died at *Badr*. The wife of *Abu-Sufian*, *Hind-bint-e-Otba*, was the leader of these women. Behind her was *Akrama's* wife *Umm-e-Hakim*, *Khalid's* sister *Fatima-bint-e-Walid*, *Buraira-bint-e-Masood*, *Buraita-bint-e-Minha*, *Salefa-bint-e-Saad*, *khanas-bint-e-Malik* and *Omra-bint-e-Alqama* etc. These high-spirited women were beating cymbals and singing the following dirge:

ان تقبلوا لغزق
او تبـروا نـغـارق
وفـرش لـنـمـارق
فـراق غـرو امق

*"If you take lead in the battle, we shall hug you!
We shall arrange warm beds for you,
And if you desert the battle,
We shall be saddened and forsake you!"*

A tough by the name of *Wahshi* was a *Nubian* slave of *Jubair-bin-Mutim* who was adept at using *Harba*, a small lance, and it was known that he never missed his target! *Jubair* took him along for the battle and promised that he would be freed from bondage if he killed *Hamza*.

This contingent halted on Wednesday in the valley of *Mount Ohod* near a lake. *Abdullah-bin-Obai*, who was the chief of the hypocrites, advised the *Prophet (s.a.w)* to confront the enemy from inside *Madina*. He too approved of the suggestion but other companions insisted that they go out of *Madina* to fight the enemy and stop their men from entering the town. The *Prophet (s.a.w)* went home, arraigned himself with armour and came out.

On 14 *Shawwal*, 3H, (29, March 624 A.D) the *Prophet (s.a.w)* marched out with his contingent of 1,000 men after the *Friday prayer*. On the way, *Abdullah-bin-Obai* took his 300 men out of the contingent and returned to *Madina*. Now there were only 700 fighting men with the *Prophet (s.a.w)*. Even from this number the children of age 14 years too were sent back. From amongst the children, only *Samra* and *Rafeh-bin-Khair* remained back. *Rafeh* rose on his toes to look taller and *Samra* proved that he was competent to defeat *Rafeh* in wrestling. Therefore, both were permitted to remain in the contingent.

—*Tabari & Ibn-e-Khaldun.*

The *Prophet (s.a.w)* kept the *Mt.Safa* in the background and arranged his contingent for battle and appointed *Mas-ab-bin-Amir* as the standard-bearer. There was a fear of skirmish by *Quraish* army under the command of *Khalid-bin-Walid* from the pass in the rear of the mountain. Therefore, the *Prophet (s.a.w)* posted 50 archers there under

Abdullah-bin-Khubair with strict orders not to abandon their post whether the battle was won or lost because if they left the post there was a likelihood of attack by the cavalry of the enemy.

The *Quraish* too organized their men in formation for the battle. The standard-bearer of the opposing army was *Talha-ibn-e-Talha*. On the right flank of horsemen was *Khalid-bin-Walid* and on the left *Akrama-bin-Abu-Jahl*. The chief of their archers was *Abdalla-bin-Rubayya*.

—*Tabari & Ibn-e-Khaldun*

The standard bearer of the Qureish, *Talha-ibn-e-Talha*, drew his sword, came into the arena and challenged for a fight in loud voice. He said:

“O men of *Mohammed (s.a.w)*! You claim that your Allah will consign us to the Hell when we die at your hands and those of your men who die in battle with us, He will send them to the Heaven! Who is the valiant amongst you ready to go to the Heaven through the stroke of my sword?!”

Ali-bin-Abi-Talib entered the arena like a lightning and said, “*By Allah* in whose hands is my life! I will not leave you till the time I consign you to hell with my sword, or I go to the Heaven with the stroke of your sword!”

In one skirmish *Ali* severed the leg of *Talha* who fell on the ground in such a manner that his private part was exposed. He said, “O brother! I plead with you in the name of *Allah* and my relationship with you to spare me!” *Ali* turned his face and returned from the arena.

The *Prophet (s.a.w)* raised the slogan of Allah’s greatness and the companions asked, “O *Ali*! Why didn’t you kill *Talha*?!” *Ali* replied, “My cousin’s private part was exposed and he pleaded with me in the name of *Allah* and my relationship with him!” (*Tabari*)

Then *Zubair-bin-al-Awam* and *Miqdad-bin-al-Aswad* attacked the *Quraish* and pushed their ranks back. During the fight, the *Prophet (s.a.w)* raised a sword and said:

“Who will take hold of this sword and justify its purport?!”

“What is the purport of the sword?!” *Abu-Dujana* asked.

“Strike it on the enemies till it twists and becomes unserviceable!”

“I shall take the sword to justify its purport!” said *Abu-Dujana*. The *Prophet (s.a.w)* gave the sword to him; *Abu-Dujana* held it, tied a red scarf on his head and started walking proudly between both the formations.

The *Prophet (s.a.w)* said, “*Allah* does not like the proud stance of walking, but in this instance, He will not dislike the proud way of walking!”

Abu-Dujana justified the purport of the sword! The fighting was ferocious and he went decimating the *Quraish* men with the sword and reached near the *Quraish women*. The sword was about to strike the head of *Hinda*, the spouse of *Abu Sufian*, when

Abu-Dujana withheld his hand that he didn't want to hurt a woman with the *Prophet (s.a.w)*'s sword!"

(*Tabari & Ibn-e-Khaldun*)

Hamza was having a sword in each of his hands. Wherever he went he littered the ground with cadavers of the enemies. With the swords of *Ali and Hamza*, the standard-bearers of the enemy were falling dead one after another. It went to the extent that the standard fell to the ground and it looked as if there was none left in the enemy ranks to hold it aloft! In that state, a lady of the Qureish, *Umra-bint-e-Alqama*, came and picked up the standard. Seeing the standard, the *Quraish* gathered around her! But they couldn't face the onslaught of the swords of *Hamza and Ali* for long and started deserting the battlefield! The women climbed up the hillocks!!

Seeing this state of the battle, the men started collecting booty. This made even the archers leave their posts and they too went to collect booty. *Abdullah-bin-Jubair* tried his best to prevent them from leaving their post but they lent no ear to him. *Khalid-bin-Walid* was watching for the archers to abandon their positions. No sooner than they went down to the valley, he attacked from the rear with such ferocity that in a moment the victory of the *Muslims* turned to virtual defeat. Panic spread and the *Muslims* even attacked each other in the confusion!

In this melee, *Ibn e Qamia*, a chief of the *Quraish* martyred the flag-bearer of the *Muslim* contingent, *Mus-ab-bin-Omair*. The *Prophet (s.a.w)* immediately gave the standard in the hands of *Ali-bin-Abi-Talib*. But *Ibn e Qamia* raised a false alarm shouting, "*Mohammed* has been killed!" With this, the *Muslim* ranks lost whatever courage was left in them. At this critical juncture, *Hamza* was surrounded by the enemies. He raised his sword and told to *Abu-Niyar Saba*, "O son of one who circumcised women, how will you escape the strike of my sword?!" No sooner his sword hit the head of *Saba, Wahshi*, the slave of *Jubair*, who was waiting for long to strike, came near and threw his spear with such speed that it pierced the navel of *Hazrat Hamza* and cut through to his back. *Hamza's* martyrdom was a big tragedy. *Abu-Dujana* was also severely injured. Only the *Dual Fiqar e Hyderi* was there which was shining all over the arena to protect *Islam and Mohammed (s.a.w)*. In the panic situation almost the entire contingent of *Islam* had deserted the arena and *Ali (a.s)*, along with a few dedicated men remained steadfast. This is an incredible exploit of the *History of Islam* and there is no parallel anywhere else in the history of the world! With the *Prophet (s.a.w)*, at that juncture, there were only eight persons who were defending him. These eight persons were:

1. Ali-bin-Abi-Talib.
2. Abu-Dujana.
3. Talha-bin-Abdullah.
4. Zubair-bin-Awwam.
5. Haris-bin-Sama.
6. Habab-bin-Munzir.
7. Asim-bin-Tabit.
8. Sohail-bin-Hanif.

It is surprising that the shining sun and the moon of Islam, *Hazrat Abu-Bakr and Hazrat Omer*, had deserted the arena. *Nadar*, the paternal uncle of *Anas*, saw that

Hazrat Omer abandoned his arms and dejectedly squatted. He asked, “O Omer! What are you doing?! In the arena, there is virtual rain of blood!” *Hazrat Omer* replied, “What use fighting now? The *Prophet (s.a.w)* has been martyred!” *Ibn-e-Nadar* rejoined, “What if the *Prophet (s.a.w)* has been martyred; for what you and I shall live?!” Saying this *Nadar* dashed into the group of the *Quraish* fighters and was martyred! *Tarikh-ul-Khulafa, Baladari and Ibn-e-Hisham* quote this event as narrated by *Hazrat Omer* himself.

Hazrat Abu-Bakr regretted his timidity of the occasion for the rest of his life. He used to say, “On the day of *Ohod* everyone deserted the *Prophet (s.a.w)* but I was the first to rejoin him!”

Hazrat Osman reached *Aridh* and didn't return (*Rauzat as Safa*). Therefore *Ibn-e-Is'haq, Ibn-e-Hisham, Ibn-e-Khaldun* and other historians didn't record the name of *Hazrat Osman* in the list of the returning companions nor have they mentioned any incident that might point towards his return. In fact, *Ibn e Asir, Ibn-e-Hisham*, and through their reference, *Ibn-e-Khaldun*, went to the extent of writing that *Hazrat Osman* had given shelter to *Muawiya-bin-al-Mughira-bin-abil-Aas* in his house. The same *Muawiya* had trampled and desecrated the mortal remains of *Hazrat Hamza* and had severed his nose. A translation of *Ibn-e-Khaldun's* narration is given hereunder:

“He (the Prophet-s.a) said, ‘Muawiya is in Madina at the house of Osman; apprehend him and bring him to my presence!’ *Hazrat Osman* went to the presence of the *Prophet (s.a.w)* and said, ‘By Him who ordained you the prophet! I have come to seek mercy for Muawiya! Give him away to me!’ The *Prophet (s.a.w)* gave three days of protection for him saying that thereafter, if he was sighted anywhere near Madina he will be executed. *Hazrat Osman* gave Muawiya food and provisions and sent him away! On the fourth day, at the orders of the *Prophet (s.a.w)* *Ammar Yassir* arrested him at Samad and executed him!”

The abovementioned narration doesn't indicate that there was any aberration in the *Eemaan (Faith)* of the companions! A conclusion is certainly formed they were fallible humans and not super-human! They did commit errors. Allah forgave their errors but the incidents remained on record! The historians have been repeating them in their works and they will keep repeating! The history of any nation is nothing but a record of incidents and not a flight of imagination or fiction!

RESULTS OF THE BATTLE OF OHOD

The result of this battle was very disappointing and painful. Only a few selfless and dedicated persons remained around the *Prophet (s.a.w)* and the rest had fled in desertion. Seeing the small number, the courage of the infidels revived and they moved towards the *Prophet (s.a.w)*. *Abu-Dujana* stood facing the *Prophet (s.a.w)* and presented his own back as a shield! His back was pierced with a barrage of arrows. From this end *Saad-bin-Waqas and Talha* shot arrows at the enemies. One lady, *Umm-e-Amera*, stood in front of the *Prophet (s.a.w)* with a drawn sword in her hand and started fighting with

the attackers. At that moment someone threw a stone which injured the *Prophet (s.a.w)*'s lip and one of his teeth was lost. Then *Ibn-e-Qamis* attacked with the sword and two circlets of the helmet pierced into the *Prophet (s.a.w)*'s face and it started bleeding profusely. *Ziyad-bin-Salam Ansari* came with five of his companions and gave their lives protecting the *Prophet (s.a.w)* fighting with the enemies. *Talha* was stopping the strikes of the enemy swords with his hands and therefore one of his hands was severed and fell on the ground. One person, *Abu-Amer*, had dug a trench near the shade that was erected for the *Prophet (s.a.w)*. The *Prophet (s.a.w)* fell in that trench. *Hazrat Ali (a.s)*, with the assistance of *Talha*, pulled him out.

When *Kaab-bin-Malik Ansari* noticed the *Prophet (s.a.w)* he shouted, "O Muslims! The *Prophet (s.a.w)* is alive!" Hearing this, the companions gathered there and took the *Prophet (s.a.w)* up the hill. The enemies tried to advance to that side but *Hazrat Omer* and others threw stones to scare them away!

When the false alarm that the *Prophet (s.a.w)* was martyred reached *Madina*, many ladies rushed to the valley of *Ohod*. When *Hazrat Fatima* saw her injured father, she was saddened. *Hazrat Ali* brought water in his shield and *Hazrat Fatima* cleaned blood from the *Prophet (s.a.w)*'s face. Then a mat was burnt and the ash applied to the wound as an astringent.

Abu-Salim shouted a slogan from the hillock in front of the *Quraish* contingent, "O *Habal! Be exalted!*" With the *Prophet (s.a.w)*'s orders the companions raised the slogan, "Allah is Great and High!"

Abu-Sufian shouted to *Hazrat Omer* and asked if *Mohammed (s.a.w)* was killed or not? He replied, "He is present on the hill and hearing your voice!" *Abu-Sufian* replied, "You are more truthful than *Ibn-e-Qimia* for me!" Then he added, "This was the revenge for the battle of *Badr!* We shall fight again next year!!"

The *Prophet (s.a.w)* asked *Ali* to go and find out the intention of *Abu-Sufian* and his men. Then he added, "If they fasten their litters on the camel backs and leave the horses free, then it would mean they are preparing to return to *Mecca*. If they do opposite of this, then they may be planning to attack *Madina!*"

Hazrat Ali went to reconnoitre, returned and reported, "They have mounted the camels and the horses are trotting alongside!"

In this battle 70 Muslims were martyred of whom four were refugees from *Mecca* and the rest were the *Ansars (the Supporters)* from *Madina*. Only 22 men of the *Quraish of Mecca* were killed. The infidels wreaked revenge on the *Muslims* by desecrating the bodies of the *Muslims*. They did the *Musla* of the cadaver of *Hazrat Hamza (This was the custom of the Arabs of the days of ignorance that as a sign of revenge they used to sever the ears and nose of a dead enemy)*. *Abu-Sufian's* wife, *Hinda*, cut asunder the chest of *Hazrat Hamza*, removed his liver and tried to bite it. She couldn't bite it and threw it out. Even today the history refers to her as "*Hinda the eater of (human) liver!*"

The *Battle of Ohod* was over and *Ali (a.s)*, as the standard-bearer of *Islam* ensured that the Flag of Islam remained afloat despite the defeat and the flag of the victorious

side remained on the ground for long! The people of *Arabia* talked highly of *Ali's* valour, boldness and determination! Even the angels said:

“Laa fataa illa Ali;
Laa saif illa Zulfiqaar!”

There is no valiant like Ali,
And no sword like the Zulfiqaar!”

Even if this statement originated from a human mind, it is a comprehensive eulogy of *Ali (a.s)!!*

Hazrat Ali was, himself, rightly proud of his exploits! When he gave his sword to be washed by *Hazrat Fatima*, he uttered the following couplets:

فلاطم هاک السیف غیر دھم
فلست برعہرولا بسم

“O Fatima! Take this sword -- I have no grouse against it; I am no coward, nor a good-for-nothing!

لعمری لقد قالہت فی حب احمد
وطاعہ رب بلعقاد رحیم

By my life! In love of Mohammed (s.a.w) and in obedience to Allah Who is merciful to His creatures,

وسھنی بھنی کا لشہاب اھزلا
اجنبہ من علق و ضمیم

I was flailing the sword like shining star in my hand and cutting the shoulders and ribs (of the adversaries)!

THE BIRTH OF HASSAN

In the middle of *Ramadan, 3H*, *Hassan-bin-Ali-bin-Abi-Talib (a.s)* was born and fifty days after his birth his mother conceived *Hussain-bin-Ali (a.s)*, *Tabari & Ibn-e-Khaldun*.

THE SEIGE OF BANU-NAZEER JUNE 625 A.D.

Banu-Nazeer was a clan of affluent *Jews* who were resident of *Madina* since long. They lived in strong forts. The *Prophet (s.a.w)* immediately on arrival in *Madina* made an agreement with them. Apparently, they appeared following the terms of the agreement but secretly they were using their clout to cause the destruction of *Islam*. Incidentally, *Omro-bin-Omayya Zamri* killed two persons from the tribe of *Bani-Salim* while returning from *Bir-e-Ma-una*, thinking erroneously that they belonged to the tribe of *Bani-Aamir*. According to the treaty it became mandatory for the *Prophet*

(s.a.w) to pay *Khasas (Blood money)* for their death. The *Prophet (s.a.w)* sought monetary help from *Banu-Nazeer* to meet the liability. Therefore, he went with *Hazrat Ali (a.s), Hazrat Omer, Hazrat Abu-Bakr* and some other companions to *Banu-Nazeer*. They squatted under the shadow of a wall to discuss the matter. *Banu-Nazeer* had sent a *Jew* to the terrace to throw a big stone, at an opportune moment, to kill *Mohammed (s.a.w)*! The *Prophet (s.a.w)* had timely warning and the stratagem of *Banu-Nazeer* failed! Now the *Prophet (s.a.w)* ordered *Banu-Nazeer* to leave *Madina*. They couldn't easily abide by the punishment of exile. Therefore, they locked themselves in their forts.

On *2 Rabi-ul-Awwal, 4 H*, the *Prophet (s.a.w)* came out with a small contingent of men. The standard-bearer of the contingent was *Ali-bin-Abi-Talib (a.s)* and *Ibn-e-um-e-Maktoom* was appointed the administrator of *Madina*. For fifteen days the siege of *Banu-Nazeer* continued. During the siege the *Prophet (s.a.w)* ordered to burn down the date gardens and the oases of *Banu-Nazeer*. The *Jews* shouted from the fort to say:

“O Mohammed! You yourself were forbidding such destructive acts and criticized those who did such things; then why do you want to destroy our oases?!” (Tabari & Ibn-e-Khaldun)

When the siege intensified, *Abdullah-bin-Obai* brought a message to the *Prophet (s.a.w)* from *Banu-Nazeer* that they were agreeing to the exile from *Madina*. They wanted safety for their lives, the money and the quantity of materials that they could carry on their camels. The *Prophet (s.a.w)* agreed to the request but strictly forbade their carrying any arms with them.

Abdullah-bin-Obai has described the exile of *Banu-Nazeer* in the following words:

“Banu-Nazeer carried away their wives, children and the paraphernalia along with them were drums, musical instruments and singing girls were singing as the group went! In the group of singing girls also was Umm-e-Omro who was the concubine of Urwa Ghanbi. This was a woman from Bani-Ghafar who was, in her day, superb in good looks and coyness! The Jews handed over all other possessions to the *Prophet (s.a.w)*. He distributed all these to the refugees. Sahal-bin-Hanif, *Abu-Dujana* and Samak-bin-Kharsha requested the *Prophet (s.a.w)* that they were impecunious and that they must be given some share! At that time the *Prophet (s.a.w)* appointed *Ibn-e-um-e-Makhtoom* his deputy in *Madina* and *Ali-bin-Abi-Talib (a.s)* was the flag bearer of the Campaign.”(Tabari)

THE BIRTH OF HUSSAIN-BIN-ALI (A.S)

In the fourth year of *Hijra*, the *second son of Ali-bin-Abi-Talib* was born whose capability and powers of comprehension turned *Islam* into a new direction and gave it a renewed vigour. *Tabari* records that *Hussain (a.s)* was born in the first week of *Shawwal, 4 H*. But if he was conceived 50 days after the birth of his elder brother, *Hassan (a.s)*, then the right date of birth is *3rd Shaban 4 H!*

DEATH OF FATIMA-BINT-E-ASAD

In the same year the mother of *Hazrat Ali (a.s)*, *Fatima bint-e-Asad*, died. The *Prophet (s.a.w)* was much affected with this death and he himself entered the grave and interred her with great care, respect and affection. For quite some time he remained sad after the funeral.

THE BATTLE OF AHZAB 2ND FEBRUARY 627 A.D.

This is called the *Battle of Ahzab* because in this battle three groups allied against the Muslims: **the Quraish of Mecca, Bani-Ghatfan and Bani-Quraiza**. Besides these three entities many other tribes too joined the fray with a resolve to destroy *Islam*. This battle is also called the *Battle of the Trench* because the Muslims had dug a deep trench between them and the formations of the enemy. This trench was designed by *Salman Farsi*. The practice wasn't there amongst the *Arabs* prior to this. Therefore, the enemies were surprised and confounded till the end that it was some stratagem of the *Muslims!*

The cause of the battle was that when *Banu-Nazeer* were banished and went towards *Khaibar*, some of their chiefs viz: *Abil-Haqiq, Kinana-bin-al-Rubayya, Salem-bin-Mashkam and Hai-bin-Akhtab* went to *Mecca* and upbraided the Quraish against the *Prophet (s.a.w)* and to help in destroying *Islam!* They then contacted the chiefs of *Banu-Ghatfan* and convinced them to join the fray! The *Jewish* clan of *Madina, Banu-Quraiza*, had violated the agreement with the *Muslims* and joined the other groups as the third force. At *Dar-un-Nadwa* in *Mecca* the standard of the contingent was prepared. *Talha* was killed by *Ali (a.s.w)* in the *Battle of Ohod*. His son *Osman-bin-Talha* was appointed as the standard-bearer and the contingent of 10,000 men, under the command of *Abu-Sufian-bin-Haris*, marched towards Madina. It halted outside Madina near *Ohod*.

The *Prophet (s.a.w)* left *Ibn-e-um-e-Maktoom* as his deputy in Madina and went out with the contingent of **3,000** men and halted at the grounds of *Salah*. This time too, the flag of Islam was on the shoulder of *Ali-bin-Abi-Talib (a.s)*. The trench was the obstruction between the *Muslims* and the troops of the enemy. For nearly one month the siege lasted. Tired of this long lull, the *Prophet (s.a.w)* wanted to break the force of the adversaries and make a truce with *Bani-Ghatfan* giving them the fruits of a third of the gardens in *Madina*. The deal was about to be made when *Saad-bin-Muaaz* and *Saad-bin-Obada* opposed it, and said, 'As long as we were involved in polytheism and infidelity, we didn't give them even a date fruit, and now, after having embraced *Islam* why should we give our produce to them. *By Allah!* Other than the strike of our swords, they wouldn't get anything else from us!'' The Prophet (s.a.w) became quiet and stopped mentioning anything about the truce.

Then a few cavaliers from the *Quraish, Amr-Ibn-e-Wud, Akrami-bin-Abi-Jahl, Zarat-bin-al-Khatlab, Habir-bin-Abi-Wahb and Naufil-bin-Abdullah*— came out of their formation and advanced towards the station of the *Muslims*. But, seeing the trench, they looked at each other in surprise. Anyway, from the narrowest point of the trench

they jumped their steeds and crossed the trench to the other side. No sooner they entered the arena they started throwing challenges for fights. The *Muslims* felt worried that *Omro-Ibn-e-Wud*, according to *Hazrat Omer*, had fought a thousand brigands using a camel's calf as a shield and vanquished all of them! *Mudarij-ul-Nabuwa*

Omro Ibn-e-Wud had participated in the *Battle of Badr* and was injured there and had stayed away from the *Battle of Ohod*. He had now come to fight in the *Battle of the Trench!* He had tied a coloured band on his head. *Shibli Nomani* writes in his *Sirat-ul-Nabi*:

“The most famous warrior was *Omer-Ibn-e-Wud*. He was considered equal to a thousand cavaliers! He was the first to enter the arena and, according to the custom of the Arabs, challenged who would dare to come and fight with him! Hazrat Ali (a.s) stood up and said, ‘Me!’ The *Prophet (s.a.w)* restrained him saying it was *Omer-Ibn-e-Wud*. *Hazrat Ali (a.s)* sat down. Ibn-e-Wud challenged again and the same voice responded. A third time when he challenged and the *Prophet (s.a.w)* reminded that the challenger was *Ibn-e-Wud*, *Hazrat Ali (a.s)* responded, saying, ‘I know! It is *Ibn-e-Wud!*’ Then the *Prophet (s.a.w)* gave him permission, handed him his sword and tied the Amama (Headgear) on his head!”

It was the practice of *Hazrat Ali (a.s)* to enter running into the arena and, after winning the fight, he would walk back swinging! In this instance too he entered the arena swiftly and his dialogue with *Ibn-e-Wud* is interesting:

“Who are you?” *Amr* asked.

“*Ali!*” *Ali (a.s)* replied in monosyllable.

“Whose son are you?” *Amr* asked

“I am the grandson of *Abd Munaf* and son of *Abu-Talib!*” *Ali (a.s)* said.

“O nephew! *Amr* said, “Send one of your uncles stronger than you, to fight with me! You go back! Your father was my friend! I don’t like to shed your blood!”

Ali rejoined, “I would certainly like to shed your blood!”

“Then attack!” *Amr* said angrily.

Ali replied with composure, “O *Amr!* I have heard that you accede to one of three requests of your opponent when you fight!”

“Yes! You are right!” *Amr* responded proudly. “Ask your questions!”

“My wish is that,” *Ali* said, “You embrace *Islam!*”

“I can’t do this!” *Amr* said.

“Then leave the arena!” *Ali* said.

“I cannot bear the taunts of the women of *Quraish* if I leave the arena without a fight!” *Amr* replied.

“Then dismount from your steed and fight with me as I too am on my feet!” *Ali* asked.

Amr jumped down from his horse and hit its legs so hard with his sword that its trotters were severed. In great anger he made a skirmish on *Ali (a.s)* who took the blow on his shield that caused an injury on his forehead. *Ali (a.s)* instantaneously changed his stance and attacked. *Amr* ducked to save his head but the sword had cut through his arm! *Ali (a.s)* raised the slogan of victory, *Allahu-Akbar, Allah is Great!* The companions too raised the same slogan! When *Hazrat Ali (a.s)* severed the head of his opponent and went with it to the presence of the *Prophet (s.a.w)*, *Hazrat Abu-Bakr* and *Hazrat Omer* stood up and kissed his head.

(*Madarij-ul-Nabuwat, 4th Part, Rauzat al Safa, vol 2.*)

Seeing the state in which *Amr* was lying dead on the ground, his companions fled from the arena! Only *Naufil* fell into the trench. When *Muslims* started pelting stones at him, he shamed them saying that they were stoning a helpless person! He challenged them to jump into the trench and fight with him. *Hazrat Ali (a.s)* dived into the trench and killed him as well!!

Ali (a.s), in accord with his practice, didn't take the armour of the dead enemy nor took possession of anything else as booty. When *Amr-bin-Abd-Wud's* sister came near the cadaver, instead of singing a requiem for her brother, she recited a eulogy for *Ali (a.s)*:

لو كان قاتل عمرو غدر قاتله
لكنت بللى لجه آخر الإبد

*“If Amr's killer was anyone other than the one who killed him,
I would've cried for my brother rest of my life!*

لكن قاتله من لا يعاب به
من كان يدعى قبادم بعضه للبد

*But Amr's killer is the highly respected person free of any failing,
Who is called the 'Chief of Arabs!'*

THE STRATEGY OF NAEEM-BIN-MASUD

The cause of victory in the *Battle of Ahzab (The Battle of the Trench)* besides *Allah's Grace*, was *Ali (a.s)*'s valour and *Naeem-bin-Masood's* stratagem. The *Prophet (s.a.w)* told him, “You are an experienced person! You devise some strategy to defeat these infidels!” Hearing this he went to *Bani-Quraiza* and convinced them that the *Quraish* and *Bani-Ghatfan* had tricked them. “If they succeed, they will get equal share in the booty along with you. But, if they lose, they will not stop till they reach their homes and you will be left to contend with *Mohammed (s.a.w)* and his men! That will be very difficult for you!! Therefore, as a guarantee for you, ask for the custody of the youths of the *Qureish*.” *Banu-Quraiza* were convinced with this suggestion and they insisted on the *Quraish* about it. Then *Naeem* went to *Abu-Sufian* and told him that *Banu-Quraiza* had secretly allied with the *Muslims* and had agreed to insist on custody of the *Quraish*

children as a guarantee for their own safety and hand them over to the *Muslims*! When *Quraish* asked *Bani-Quraiza* to take initiative for the battle and they replied that they don't work on Saturdays, which is the Sabbath, and also, they sought the *Quraish* boys in custody as guarantee for their own safety, the *Quraish* believed in what *Naeem* had said. Misunderstanding was thus created between the *Quraish and Banu-Quraiza*.

Naeem also tricked *Banu-Ghatfan* by saying that there was misunderstanding between the *Quraish and Banu-Quraiza* and thus they would have to face *Mohammed (s.a.w)* and his men by themselves!

Thus, the three associates were at loggerheads! In addition, strong sand storm started and the tents of the *Quraish* were uprooted, the cooking cauldrons turned upside down and all materials went pell mell! The result was that the *Quraish* lifted the siege and departed for *Mecca* and in the morning the *Prophet (s.a.w)* returned with his companions to *Madina*. (Tabari & Ibn-e-Khaldun)

SIEGE OF BANU-QURAIZA 24 MARCH 627 A.D.

By now the *Prophet (s.a.w)* had formed the idea of making *Madina a Islamic State*. This wasn't possible till the second big *Jewish* power in the region was removed. *Banu-Quraiza* had given the proof of their treachery by allying with *Quraish* in the *Battle of Ahzab* and allowing them any more respite would be harmful to the *Muslims*. Therefore, on return from the *Battle of Trench*, after the noon-prayer the same day, the *Prophet (s.a.w)* made a declaration of *Jehad with Banu-Quraiza*. There was so much urgency in his order that none was allowed to offer the next prayer of the day (ASR) at any other place than the environs of *Banu-Quraiza*.

Therefore, he marched with his companions for the siege of *Banu-Quraiza*. The *Islamic flag* was in the hands of *Ali (a.s)* and *Madina* was left in the charge of *Ibn-e-um-e-Maktoom*. This siege lasted for 25 days. *Banu-Quraiza* were feeling the ennui of the long siege and they put down their arms. All the *Jews* from their forts were taken prisoner. The fate of these prisoners was left to *Saad-bin-Ma-aaz* who, despite being injured during the *Battle of Trench* was still alive. He decided to execute all the men of *Banu-Quraiza*, the women and children taken as slaves and their funds and materials distributed to the *Muslims*. The *Prophet (s.a.w)* liked this decision very much. Perhaps the *Prophet (s.a.w)* would have banished *Banu-Quraiza* too as he did with the *Banu-Nazir*. But *Banu-Nazir*, after banishment from *Madina* formed a strong opposition against the *Muslims at Khaibar*. If *Banu-Quraiza* too reached *Khaibar*, they would have become an invincible power. If this happened the result of still-to-take-place *Battle of Khaibar* might have been something different.

Immediate action was taken on the plan of *Saad-bin-Ma-aad*. *Banu-Quraiza* were brought to the *bazaar of Madina* where the previously dug drains for soaking their blood were ready. The *Jews* were taken there in small batches and *Hazrat Ali (a.s)* and *Hazrat Zubair* made them sit on the edge of the drain and killed them. The number of persons killed was six to seven hundred. There was one woman among them whose name was *Nabana*. Till the last moment she sat with *Hazrat Ayesha*

laughing all the time and when her name was called, she went running and got killed. That woman had dropped a stone grinder from the top of the fort on *Khalid-bin-Sawaid* and martyred him. (Tabari & Ibn-e-Khaldun)

THE CAMPAIGN OF BANI-MUSTALAQ DECEMBER 627 A.D.

The Campaign took place in *Shaban 5 H*. The chief of *Bani-Mustalaq*, *Haris-bin-Zarar*, talked the men of his tribe into a battle against the *Prophet (s.a.w)*. Other tribes too joined them. The *Prophet (s.a.w)* came out with a small contingent. *Ali-bin-Abi-Talib* had the standard of the *Muhajireen* in his hand and *Saad-bin-Obada* held the flag of the *Ansar*. The battle took place near the lake of *Marisa*, which lies between *Qadid* and the coast. In this battle, *Ali-bin-Abi-Talib* killed two well known *Jewish warriors: Malik and his son*. The standard-bearer of the enemies too was killed by *Ali. Jaweria*, the daughter of the chief of *Bani-Mustalaq* was taken prisoner and brought to *Madina*. The *Prophet (s.a.w)* freed and married her. (Ibn-e-Hisham)

THE EVENT OF IFAK

On return from the campaign of *Bani-Mustalaq* the event took place which created a small cataclysm in the life of the *Prophet (s.a.w)*. Aspersions on *Hazrat Ayesha* caused turmoil in *Madina*. It could have resulted in the swords of *Aus and Khazraj* coming against each other. The matter reached the Firmament from the earth and *Allah* clarified the position of *Hazrat Ayesha*. The *Umm-ul-Momineen's* position was absolved through a revelation but *Hazrat Ali (a.s.w)'s* political life remained affected the rest of his life because of this event. It will not be wrong to say that this event was a milestone in the annals of *Islamic History*. Let us hear about it in *Hazrat Ayesha's words*:

“It was the practice of the Prophet (s.a.w) that at the start of every journey he would draw lots between his spouses and take the spouse along with him whose name was drawn in the lot! My name came out when he was travelling for the Campaign of Bani-Mustalaq. I had to accompany him. Those days women used to eat less for fear of putting on excessive weight! My habit was that when the camel was prepared for the journey, I used to sit in the litter prior to it being mounted on the camel. The people would lift it, at the scheduled time, mount it on the back of the camel, tie it with rope and take the camel forward holding the reins.

“When the Prophet (s.a.w) returned from the Campaign, he halted at a place near Madina for the night. Then the announcement was made for departure early in the morning. I had gone some distance for attending the call of nature. In my neck there was a necklace made of beads of Zaffa, an aromatic substance. After I finished the call, the necklace fell down and I didn't notice when it fell. When I went near the place of the encampment, I noticed that the necklace was missing. I immediately went back to the place where I had my nature's call, to search the necklace. I got it and returned back to the camp site. Now I knew that

the entire group had left for Madina. In my absence the camel driver brought the camel, put the litter on it, and departed thinking that I was in the litter! I covered myself with my chador with a thought that when they find me missing, they would return and get me back.

In the meantime, Safwan-bin-al Mautal came who had remained back for some purpose. He had also not halted at that stage with the contingent. He knew my identity because he had seen me prior to the enforcement of the practice of Hijab. Seeing me he said “inna Lilla!” and was surprised how the Prophet (s.a.w)’s spouse remained behind! I didn’t utter a single word. He brought his camel near me and asked me to mount it and he himself stood away. Then he caught hold of the reins of the camel and moved swiftly that we could catch up with the caravan. But we couldn’t find it till the sunrise. Those who wanted to pass aspersions about this event did it, and every one knows about it!

I fell ill on reaching Madina. I didn’t have any inkling of the gossip the event created, although the Prophet (s.a.w) and my parents were aware of it. I certainly felt that the way the Prophet (s.a.w) used to treat me whenever I was sick in the past; he wasn’t doing like that in this instance. This feeling made me uneasy. I went to my mother’s house and till then I was unaware of the rampant rumour. One night I went out for nature’s call. With me was Umm-e-Muatta. She related to me the entire story of people making aspersions against me. I wasn’t able to bear the shock. Even I couldn’t attend to the nature’s call for which I had gone out then. I immediately returned home and cried disconsolately. My mother said, “O daughter! Don’t attach much importance to the event because, by Allah, if a pretty woman is the wife of a person who loves her, and he has several other wives, they and other persons would certainly carry tales to the husband!” In fact, the persons who spread the tale were few viz: Abdullah-bin-Ubai, some Khazraji persons, Musattah and Hamna-bin-Hajash whose sister Zainab-bint-e-Hajash was one of the Prophet (s.a.w)’s wives. Humna gave vent to the story only for the sake of her sister to make me unpopular that it would bring me down in the consideration of the Prophet (s.a.w)!

“The Prophet (s.a.w) descended from the pulpit (one day) and came to me. He called Ali-bin-Abi-Talib (a.s) and Osama-bin-Zaid and consulted them about the incident. Osama did praise me and said that the aspersion was wrong and false imputation. Ali (a.s) said, “There are many women! You might select a new spouse in the place of Ayesha! You may also ask your slave girl. She will tell you everything frankly!” The Prophet (s.a.w) called Buraira and started interrogating her. Before the person told anything Ali (a.s) beat her very much and asked her to tell the truth. She said, “I only know good about her and I didn’t find anything wrong in Ayesha except that when, after kneading the dough I would go asking her to take care of it, she sleeps and the sheep eat away the dough!”

One day the Prophet (s.a.w) came to me at a time when my parents too were with me and an Ansari woman was sitting with me. I was crying. The Prophet (s.a.w) squatted, offered praise to Allah, and said, “Ayesha! You know well what people talk about you. If, in truth, you have committed anything wrong, you should express repentance to Allah! Allah accepts His creatures’ repentance!!” I waited for a while that my parents might intercede. But they didn’t utter a word. I asked them, “Why don’t you reply to the Prophet (s.a.w)?” They said, “We don’t know what you say?!” Then I started crying loudly and said, ‘I shall not express repentance to Allah for what you have said! If I accept the aspersions of the people, will you believe in my word?’ At that moment I was thinking of Yakub, but his name didn’t come to my mind. But I said, ‘My reply is the same as that of Yusuf (a.s)’s father who said, ‘The best thing is patience and seeking Allah’s help for what you are saying!’

A short while went after the Prophet (s.a.w) squatted with us that his face reflected that he was getting a revelation. He covered himself with his shawl and the leather pillow was put under his head. When the Prophet (s.a.w) rose, despite the cool wintry weather, perspiration was there on his face like pearls and he said, ‘Ayesha! You must know the good tiding that through the revelation Allah has absolved you of the aspersion!’ I said, ‘I thank Allah!’ Then he went out and talked to the people. Afterwards he got Musatta-bin-Asasa, Hasan-bin-Tabit and Humna-bint-e-Hajash flogged for being most forward in passing aspersions against me!” (Tabari)

There is no scope for any remark or criticism of the above statement. But we cannot help saying, and proceeding further, that what *Hazrat Ali (a.s)* said about this event was contrary to the discretion required in those circumstances. Why shouldn’t we include *Hazrat Ayesha* in the group of *Ummahat-ul-Momineen (the Mothers of the Believers)* with *Hazrat Mariam*? But who can deny the fact that after all she was a woman and possessed a woman’s heart! When a pretty girl entered in matrimony with the *Prophet (s.a.w)*, *Hazrat Ayesha* entertained doubts. When he married *Zainab-bint-e-Hajash*, *Hazrat Ayesha* herself said:

“Distant and close thoughts started coming in my heart because the word about the beauty of Zainab had reached our ears. The other important thing in this matter was that Allah Himself solemnized the Prophet (s.a.w)’s marriage with her that she would be proud about it.” (Tabari)

When *Jaweria-bint-e-Haris* was brought as a captive and the *Prophet (s.a.w)* married her, what *Hazrat Ayesha* thought about the event is recorded in her own words:

“Jaweria was a very presentable and charming lady. Whoever saw her, would admire her. She came to the presence of the Prophet (s.a.w) to take his help for money to arrange her release from captivity. I saw

her at the threshold of my room and said it wasn't good that she had come because I understood the Prophet (s.a.w)'s heart would get the same effect seeing her that happened to me!" (Tabari)

There are several other incidents of this nature and writing about them would be the cause of unnecessary prolongation. These incidents point to the fact a woman's natural instinct cannot be snatched away from her by a material or spiritual strength. It isn't possible at all that *Hazrat Ali (a.s)*'s word might have effected the sensitive nature of *Hazrat Ayesha* that she wouldn't carry some rancour against him in her heart. The incidents indicate that till her last breaths she hadn't forgotten his words. *Hazrat Ali (a.s)* was also aware of the *Prophet (s.a.w)*'s deep love for *Hazrat Ayesha*. In such circumstances a far-sighted person like *Hazrat Ali (a.s)* should have abstained from the advice and suggestion that he gave to the *Prophet (s.a.w)*. Anyway, *Hazrat Ali (a.s)* too was a human being. He wasn't aware of the fact that was only in the knowledge of *Allah*. Even the *Prophet (s.a.w)* didn't know prior to the revelation concerning *Hazrat Ayesha*! This is altogether a different matter that the revelation came as a voice of the *Prophet (s.a.w)*'s heart!

THE TRUCE OF HUDAIBIYA

628 A.D.

12 RABI-UL-AWWAL 6 H

Two months after the campaign of *Bani-Mustalaq*, in *Zi-qadah 6 H*, the *Prophet (s.a.w)* travelled to visit *Mecca for Umra, the Minor Pilgrimage*. There was a group of *Muhajireen and Ansaar* with him who numbered about *1,300 to 1,500*. He assumed the *Ihram*, the traditional garment for pilgrimage to *Mecca* prior to leaving *Madina*. This was a proof of the fact that there was no war-like intention for the trip! But no sooner the *Quraish* got news of the movement of the group they intercepted them. A contingent of cavaliers, in command of *Khalid-bin-Walid*, went towards *Kra-ul-Nayeem*. When the *Prophet (s.a.w)* got intelligence about it, he took a diversion from *Asfan* and moved on the route of *Taniat-ul-Marar* and in this manner the group reached *Hudaibiya*. *Badail-bin-Waraqah* came to meet the *Prophet (s.a.w)* as the envoy of the *Qureish*. Then came *Halis-bin-Alqama Kanani* and after him *Urwa-bin-Masood*, the chief of *Bani-Saqif* came to stop the *Prophet (s.a.w)* proceeding towards *Mecca*. Therefore, the *Prophet (s.a.w)* sent *Hazrat Osman* as his envoy to the *Qureish*. The *Quraish* held *Hazrat Osman* with them. This created doubts in the minds of the *Muslims* that he was assassinated by the *Qureish*. The *Prophet (s.a.w)* addressed the companions under a tree and sought their allegiance for claiming the *Qasas (Blood Money)* for the life of *Osman*. This event is called as *Bayt-e-Rizwan*. But the rumour of *Hazrat Osman's* assassination was proved wrong. Then the *Quraish* sent *Sohail-bin-Amr* for negotiations. After the parleys, the following terms of the treaty for the truce were agreed:

1. The *Muslims* should return this time without performing *Haj or Umra*. They may come next year but on the condition that they will be unarmed and every individual could carry only his traditional sword but it may not be unsheathed! They will have permission to remain in the *Haram, the precincts of Kaaba*, for three days. During those days the *Quraish* would stay away.

2. The *Muslims* may seek truce with any of the *Arab tribes and Quraish* too will have the right to seek crucial relations with any tribes. In this matter both parties will have freedom of action.
3. If a person from the *Quraish* went to the *Muslims* without getting permission, he must be returned back. But if a *Muslim* defected to the *Quraish* he will be retained in *Mecca*.
4. There will not be hostilities between the *Quraish* and the *Muslims* for the next ten years and efforts will be made to maintain mutual peace.

This agreement was written by *Hazrat Ali-bin-Abi-Talib (a.s)*. In accordance with the *Islamic practice*, he started writing the document with “*Bismilla-hir-Rehman-ir-Raheem*”. *Sohail* said:

“You must start writing the document with the appellation- *Basmillahi*’ traditionally used by the *Arabs*.”

The Prophet (s.a.w) asked *Hazrat Ali (a.s)* to make the alteration. Then *Hazrat Ali (a.s)* wrote that the agreement was between “*Mohammed (s.a.w), the Prophet of Allah and the Qureish*.” *Sohail* objected to this expression as well saying, “If we accept *Mohammed (s.a.w)* as the *Prophet* there wouldn’t be any dispute at all!” The *Prophet (s.a.w)* asked *Ali (a.s)* to delete the word ‘*Prophet*’. But the *Islamic spirit of Hazrat Ali (a.s)* didn’t allow him to make the deletion. The *Prophet (s.a.w)* himself took the pen from him and struck off the words from the document!

Apparently the *Quraish* seemed to have the upper hand in terms of the agreement. At that moment, *Abu-Jundal, the son of Suhail*, who had embraced *Islam*, escaped from *Mecca* and arrived at *Hudaibiya* when the agreement of truce was about to be executed. In terms of the agreement the *Prophet (s.a.w)* handed over the *Muslim* son to the infidel father! At this point *Hazrat Omer* lost control over his patience. After all, he was a fallible human being. He was subject to doubts and apprehensions at that time. He started a dialogue with the *Prophet (s.a.w)*:

“O Prophet of Allah! Are you really the true Messenger of Allah?!
Hazrat Omer asked.

“No doubt I am!” the Prophet (s.a.w) replied.

“Aren’t we Muslims?!” Hazrat Omer asked.

“Why not!” The Prophet (s.a.w) interjected.

“Are those people, the Qureish, the polytheists?!” Hazrat Omer asked.

“Certainly, they are!” the Prophet (s.a.w) said.

“Then why should we bear with ignominy in the matter of Faith?”

Hazrat Omer questioned.

“I am doing what Allah wants me to do!” the Prophet replied.

(*Tarikh-ul-Ummat*)

Now *Hazrat Omer* was quietened. What could be done where there was the wish of *Allah* to be fulfilled! Now if one said how even a glimmer of doubt entered the mind of the great companion, the person should understand that only the company of the *Prophet (s.a.w)* doesn't render a person super-human! A man, after all, is a man!! The *Prophet (s.a.w)* himself was a human being and had come for the reform of human beings. He remained his entire life with the humans and left behind the human beings, when he departed from the world, a complex of human errors and aberrations!! Whether you term it *Khata-e-Ijtehadi (the error of authoritative interpretation)*, or anything else, it would just be playing with words! In any event it will be deemed human weakness. It is another matter that every individual has a different temperament and different capabilities and, according to the company he keeps, his intellectual and moral weaknesses get enhanced and reduced from time to time. The spouses and the companions of the *Prophet (s.a.w)* too were human beings and if they aren't accepted as mere human beings, the history of the nation wouldn't have advanced even an inch! Its events would turn into fables and stories and barring a few firm believers none else would comprehend them!

Anyway, we keep this debate for some other occasion and we shall now consider *the consequences of the Truce of Hudaibiya:*

THE CONSEQUENCES OF THE TRUCE

1. Till this time *Quraish* were at loggerheads with the *Muslims*, peace was established with this truce and people had the opportunities of meeting *Muslims* and understanding their way of life. It is natural that when they saw *Islam* at close quarters, they couldn't remain unimpressed with it! This encouraged many of them to join the fold.
2. The way for propagation of *Islam* was cleared and the preachers freely moved into various tribes who started embracing the Faith.
3. In this period of peace, the Prophet (s.a.w) gave attention to various rulers and correspondence was initiated with them. The result was exchange of envoys between *Madina* and other capitals and, thus, the number of *Muslims* increased day by day.
4. After some days, *Abu-Baseer*, a *Muslim* from *Mecca*, escaped from there and came to *Madina*. Two persons from *Mecca* came to the *Prophet (s.a.w)* and claimed *Abu-Baseer* to be handed over to them in terms of the truce, which was agreed to. On the way, *Abu-Baseer* killed one of the two persons and the other escaped. Then *Abu-Baseer* neither went to *Madina nor to Mecca*. He settled down on the coast half way between the two cities. In some time, many *Muslims* settled down there. They started brigandry and waylaying the trading caravans of the *Qureish*. This settlement was a regular threat to the *Quraish* travellers. They were thus forced to allow *Muslims* from *Mecca* moving to *Madina* without any let or hindrance. Thus, by and by, the truce of *Hudaibiya* became the cause celebre of the conquest of *Mecca*.

THE BATTLE OF KHAIBAR 01 MAY, 629 A.D.

Ali-bin-Abi-Talib (a.s) is the celebrated hero of the *History of Islam* that during the lifetime of the *Prophet (s.a.w)* all the battles and the campaigns were won because of his valour. If the progress of *Islam* owes anything to the battles of *Badr, Ohod, Ahzab and Khaibar*, it has to be accepted that it was *Ali (a.s)* who made maximum contribution to the success. During hostilities and during peace, *Ali (a.s)* was a bulwark to the history of *Islam* those days. In the *Battle of Khaibar* *Ali (a.s)* established the record of bravery and valour that has not been equalled by any other brave!

The intrigues of the *Jews* forced the *Prophet (s.a.w)* to initiate the *Battle of Khaibar*. On getting exiled from *Madina*, *Bani-Nazeer* settled in *Khaibar*. There they put fire in the hearts of the local *Jews* against *Muslims*. Near *Khaibar* was the area of the *Tribe of Ghatfan* who had a treaty with the *Jews of Khaibar*. *Salam-bin-al-Haqeeq* who succeeded *Hai-bin-Akhtab* as the chief of *Khaibar* was a very influential person and, at his instigation, the tribes in the neighbourhood were willing to join hostilities. Preparations were on for attacking *Madina*. At that time, an *Ansari, Abdullah-bin-Ateek*, went to *Khaibar* with the permission of the *Prophet (s.a.w)* and killed *Salam-bin-al-Aqeeq*. Now *Aseer-bin-Zaram* became the chief. He raised a big contingent and planned to attack *Madina*. The *Prophet (s.a.w)* wanted to make a settlement for peace. He sent *Abdullah-bin-Ravaha* to *Khaibar* and sent word to *Asir-bin-Zaram* to visit *Madina* for talks. *Asir* started for *Madina* along with *Abdullah* and some others. On the way, *Asir* tried to snatch a sword from a *Muslim*. *Abdullah-bin-Rawaha* became suspicious and killed *Asir*. His other companions too were killed. Only one person escaped. The incident enhanced the fires of hostility! A tribe having treaty with the *Jews* captured a few she-camels from the flock of the *Prophet (s.a.w)* at the pasture of *Zi-Qarad*. But *Salama-bin-Akwa* retrieved back the she-camels.

Mohammed Arabi (s.a.w) moved towards *Khaibar* in *Moharram 7 H (629 A.D.)* with a contingent of 1,600 combatants. First, they captured the fort of *Nayam*. Then they took several small fortresses. The most difficult was the capture of the fort *Qamoos* which was the haunt of *Marhab*. A detailed narration of the capture of this fort is there in *Tarikh-e-Tabari* and, referring to it, *Maulana Shibli Nomani* writes:

“All the fortresses were captured easily, but *Watih* and *Salalam*, on which the well-known warrior, *Marhab* had control were not taken that easily. The *Prophet (s.a.w)* sent a platoon in the command of *Hazrat Abu-Bakr* for this task, but he returned unsuccessful. Then *Hazrat Omer* was sent. He tried two consecutive days but to no avail. The *Prophet (s.a.w)* said that the next day he would give the flag to one who will make a successful skirmish. The next morning all the important companions were ready arraigned in their armour expecting and hoping to get the standard from the *Prophet (s.a.w)* for the campaign. In this group was *Hazrat Omer* too and he said, “I never desired so much to be the flag-bearer and commander as then but fate had kept this honour for *Ali (a.s)*!” Therefore, the *Prophet (s.a.w)* didn't give any attention to anyone, called *Ali (a.s)* and entrusted the

standard to him! *Marhab* was killed in this campaign and the skirmish concluded with his death.” (Al-Farooq)

The narrative is the same as written by *Maulana Shibli* but keeping the subject of his book in mind he made some access to abridgement. *Tabari* has related the event in greater detail. Since the subject of our book is *Ali-bin-Abi-Talib (a.s)* we cannot overlook even the minor details. Therefore, we are presenting *Tabari's* narration verbatim in detail:

“*Very often the Prophet (s.a.w)* got headaches and didn't stir out because of this for a day or sometimes even a couple of days. Therefore, on reaching Khaibar, he suffered from headache and didn't leave his camp. Hazrat Abu-Bakr took the standard from him, went to attack and after a stiff fight returned to the camp. Then Hazrat Omer took hold of the flag, faced the enemy and after a stirner fight returned unsuccessful after a battle of attrition! The Prophet (s.a.w) was given a report about this. He said, “Tomorrow I shall give the standard to a person who is a friend of Allah and His Prophet (s.a.w) and they too are his friends!

He will conquer the fort with the strength of his scimitar! Ali (a.s) wasn't present there. Therefore, every individual from the Quraish was hoping, perhaps, the flag would be given to him. The next morning Ali (a.s) arrived at the camp of the Prophet (s.a.w) and made his camel squat near the tent. His eyes were sore. He had bandaged his eyes with Qutri fabric. The Prophet (s.a.w) asked him to come closer and then put his saliva in Ali (a.s)'s eyes that eased the pain. Many companions accompanied Ali (a.s) for the campaign. Ali (a.s) was wearing a purplish-red robe and he had turned its lining out. Ali (a.s) reached Khaibar. Marhab, the chief, was wearing a red coloured helmet on which was fixed a diamond the size of an egg as the plume. He came to the arena reciting the following dirge:

قد غممت بخير لى مرحب
شكى ل الح بطل، مجرب

“*Khaibar knows I am Marhab, I am armed,
I am bold and experienced in warfare!!*”

Hazrat Ali (a.s) replied:

ان الذى سمي لى امى حيدر
لكم باليدى كىل الليندره
لهت بقطات شدى قيسوره

“*I am the one who has been named Haider by his mother! I will cut you to smithereens with my scimitar, like the tree of Aak is cut! I am very fierce as the lion of the wilderness!!*”

Both of them attacked each other, but Ali (a.s) made an attack that his scimitar cut

the plume of diamond, the head and reached the jaw of Marhab. This resulted in the capture of the fort.”

Tabari has related this incident on the basis of the narration of *Buraida al Aslami*. One person says that *Buraida* was a liar because he was a *Shia*!!

Now think for a while that the *Shia* narrators are not acceptable to the *Sunnis* and the *Shias* think that the *Sunni* narrators aren't reliable and in view of others the narrators of both these ilks aren't dependable, then there will not be any other alternative than consigning the entire historical record to the sea and announce that this nation has no history at all!! We feel like crying to our heart's content over the intelligence and understanding of the so-called biographers. Anyway, we turn back to our subject now!!

Ibn-e-Is'haq, Ibn-e-Hisham, Tabari, Ibn-e-Ateer, Ibn-e-Khaldun, Sahih Muslim, Fath-ul-Bari, Rauzat-ul-Ahbab, Habib-ul-Siyar, selection of Kanz-ul-Amaal, Sirat Halabiya, Azalat-ul-Khafa and all the historians and traditionists have mentioned the event with some alterations. In the end we shall look at the research of *Shah Waliullah* who writes:

“On some days of the Battle of Khaibar Hazrat Omer was the commander of the contingent and conducted the battle but victory was achieved only by Hazrat Ali Murtada (a.s) and thus his felicity enhanced!”

With these statements the excellence of *Hazrat Abu-Bakr* and *Hazrat Omer* doesn't diminish in any manner nor affect their invaluable service in the promotion and propagation of *Islam*. The only difference is that every individual is endowed with different capabilities! It isn't necessary that when a person excels as a *caliph* he may or may not excel in the *battlefield*!

طیں سعادت بزور بازو رکھت
تلہ بشیرد خطائے بشیرنہ

Hazrat Ali (a.s) and *Hazrat Abu-Bakr* possessed different capabilities and similar was the case of *Hazrat Ali (a.s)* and *Hazrat Omer*. Any comparison would be a futile exercise.

هر کسے رابهر کارے ساضند

In the *Battle of Khaibar Hazrat Ali (a.s)*'s valour reached the peak when he uprooted a strong door of the fort and used it in place of a shield. This incident is reported by *Tabari* in the following words:

“Abu-Rafeh narrates from the Prophet (s.a.w) that when he gave the standard to Ali-bin-Abi-Talib and sent him for battle he (Abu-Rafeh) too was with him. When they reached near the fort, the men from there came out for combat. Ali started fighting with them. One Jew

hit with his sword Ali's shield fell down. Nearby there was a door of the fort. Ali uprooted it and used it as a shield! He continued fighting with the door in his hand till the victory was achieved. After the battle, eight persons, of whom Abu-Rafeh was one tried their best to turn the door but they couldn't do it!"

Ibn-e-Is'haq, Ibn-e-Athir, Ibn-e-Asaker, Sirat-e-Halabiya and other historians too with minor variations have written about this event. Apparently, the achievement of *Hazrat Ali (a.s)* seems beyond the ken of human beings. But in the same period earlier than the *Battle of Khaibar, the Battle of Ahzab* took place when *Hazrat Ali (a.s)* combated with *Omer-Ibn-e-Wudd* about whom *Hazrat Omer* had said that he used a calf of the camel as a shield to fight with a thousand brigands and vanquished them. This indicates that such a powerful person existed then. In the present time, when physically the human beings are weak, some perform such incredible feats that we get surprised. The author himself had witnessed physical feats that a person stopped a fast-revving automobile with one hand and it didn't move an inch from its place! A person held his breath lying on the floor and a jeep car ran over his body. The car was so heavy that even twenty strong persons couldn't lift it! When ordinary mortals perform such feats, what to talk of the *Sher-e-Nayestan* who, besides physical strength was embodiment of spiritual strength! Even today champion wrestlers start their bouts with the slogan of "Ya Ali!" Are they mad? Why don't they take the names of *Arjun or Rustam?!* Or why they don't call some conqueror of *Persia or Rome?!*

When the cries of *Al-Aman (Seeking Protection)* were raised from fort *Qamoos* the sword of *Ali (a.s)* stopped and every one of the *Jews* in the fort was permitted to take one camel load of food-grains and leave the fort. Besides the forts of the *Jews*, their hamlets of *Shaq, Nazara and Katiha* came under the sway of the *Muslims*. Women were brought as prisoners. The *Prophet (s.a.w)* married *Safia-bint-e-Hai-bin-Akhtab*. When the people of *Fadak* saw this predicament of the people of *Khaibar*, they surrendered without raising arms and accepted the conditions offered by the *Muslims*. In this manner *khaibar* was deemed the property of all the *Muslims and Fadak* the exclusive fief of the *Prophet (s.a.w)* because it was annexed without raising arms!

THE CONQUEST OF MECCA MARCH 630 A.D.

The *Islamic State* that was formed under the leadership of *Prophet (s.a.w)* wouldn't be complete without annexing *Mecca* and the place of worship in that place, the *Kaaba*, where for centuries the people were bowing down in prayer! The time for this conquest was nigh because the *truce of Hudaibiya* was in its last throes and the *Islamic army* was looking eagerly for the voidance of that treaty.

As a result of the truce of *Hudaibiya*, *Qaza-aa* tribe became the allies of the *Islamic State and Bani-Bakr* joined hands with the *Qureish*. Some old blood feuds were going on between these two tribes. Therefore, *Bani-Bakr*, with the support of the *Quraish* planned to wreak vengeance against *Qaza-aa*. *Quraish* gave support of arms to *Bani-Bakr*. *Qaza-aa* were vanquished and took shelter in the *Haram of Kaaba*. The chief of *Bani-Bakr, Naufil*, killed them within the precincts of the *Haram* where bloodshed

is taboo! *Omer-bin-Salam Qaza-ee* approached the *Prophet (s.a.w)* and pleaded for help. After him *Badeel-bin-Waraqa Qazaee* too went to the *Prophet (s.a.w)* and appealed for support.

Now the *Quraish* realized that the *Muslims* will help *Bani-Qaza-aa* and the hostilities might end in the conquest of *Mecca*. Therefore, *Quraish* immediately deputed *Abu-Sufian* to mediate renewal of the *treaty of Hudaibiya*. *Abu-Sufian* met the leading lights of Islam in *Madina* and wanted to use their good offices to win the approval of the *Prophet (s.a.w)* for the renewal of the treaty. He had already met the *Prophet (s.a.w)* whose quietude was disturbing for him. He then met *Hazrat Abu-Bakr and Hazrat Omer*. They too were not helpful. Thereafter he went to *Hazrat Ali (a.s)*. *Ibn-e-Khaldun* writes about this meeting:

“At that time Hazrat Ali (a.s) had with him his spouse, Hazrat Fatima and son Hasan (a.s). Abu-Sufian made the same plea with Hazrat Ali (a.s) who said, ‘I cannot discuss this matter with the Prophet (s.a.w) that he has already made up his mind!’ Hearing this Abu-Sufian turned towards Hazrat Fatima and said, ‘O daughter of Mohammed (s.a.w)! Can’t you ask your son, Hasan (a.s), that he goes to Mohammed (s.a.w) and makes his recommendation for me?!’ Hazrat Fatima replied, ‘None can say anything to the Prophet (s.a.w) nor make a recommendation to him!’ Abu-Sufian sat quiet for a while. Then Hazrat Ali (a.s) said, ‘O Abu-Sufian! I suggest to you a very good strategy!’ Abu Sufian remained quiet and looked askance. Hazrat Ali (a.s) said, ‘You are the chief of Banu-Kanana. You need no introduction whatsoever. Get up and go to the mosque and announce loudly that you have come to extend and strengthen the Truce! Then go back to your city!’ Abu-Sufian asked, ‘Do you think this strategy will be to my benefit?!’ Ali (a.s) said, ‘This is what I expect, but the difficulty is that I don’t see any alternative to this! You must yourself assess how beneficial or harmful this strategy will be for you!’ As soon as the talk ended, Abu-Sufian went to the mosque and announced loudly, ‘I extend the term of the truce and renew it to make it stronger!’ Saying this he departed for Mecca.

When Abu-Sufian gave a report of his visit to Madina, the *Quraish* laughed and said, ‘Ali (a.s) has played a trick with you!’

After Abu-Sufian left, the *Prophet (s.a.w)* asked his men to mobilize for departure to Mecca. In every household, they were putting together their armour and related materials. In that time, one person, Hatib, wrote a letter to the Meccans warning them about the imminent invasion and sent the missive with a woman. The name of the woman was Mazina Kanood. The *Prophet (s.a.w)* wanted secrecy to be maintained about the campaign. When the *Prophet (s.a.w)* learned about the letter he sent Ali (a.s), Zubair and Miqdad in hot pursuit of the woman. They apprehended her at Rauza e Khak. Despite rummaging all her baggage, they couldn’t find the letter. Hazrat Ali (a.s) angrily unsheathed his sword and warned the woman that if she

didn't give the letter, she would be beheaded! She immediately took it out of the bun of her hairs! Hazrat Ali (a.s) and others took the woman to the presence of the Prophet (s.a.w). He called Hatib and asked why he wrote the letter. He said, 'O Prophet (s.a.w)! I am a Muslim. I didn't mean to be traitorous against Islam but I wished safety for my kith and kin at Mecca at the mercy of the Qureish! Some Quraish of Mecca are my own relations! I thought that if I warn them about the imminent invasion, they would be indebted to me and ensure the safety of my children!' Hazrat Omer's sword was thirsty for the blood of some infidel polytheist for long. He thought this was a good opportunity and he immediately told to the Prophet (s.a.w), 'O Prophet of Allah (s.a.w)! Permit me that I sever the head of this polytheist!' The Prophet (s.a.w) said, 'Omer! You don't know what Allah says in the praise of the people of Badr: 'Do what you choose to do! I have forgiven your sins!'"

The *Prophet (s.a.w)*, with a contingent of **10,000** men, commenced the journey towards *Mecca* on **10th Ramadan 8 H (630 A.D)**. *Ibn-e-Khaldun* has described this contingent in some detail. There were **1,000** men from *Bani-Salim*, **1,000** from the *Tribe of Mazina*, **400** from the tribe of *Aslam* and the rest were the *Mohajir and Ansaar*. Before departure, the *Prophet (s.a.w)* appointed *Kulsum-bin-Haseen* as the deputy in *Madina*. When the contingent reached *Hajfa*, they met *Abbas-bin-Abd-ul-Muttalib* who was migrating from *Mecca* to *Madina*. He sent his baggage to *Madina* and joined with the contingent. After travelling some distance, he noticed the preparedness of the *Muslims* for war and thought that it wasn't a good augury for the *Quraish of Mecca* and that they might be destroyed for ever! This spirit of love for his home-town and his tribe forced him to fore-warn the *Meccans* of the imminent danger for them! He went riding on the white mule of the *Prophet (s.a.w)* and rode towards *Arak* that he might find some shepherds who could carry his message to *Mecca*. Incidentally *Abu-Sufian-bin-Harb*, *Hakim-bin-Hazam*, and *Badeel-bin-Waraqah* were in the valley of *Arak* to reconnoitre the movement of the contingent of the *Prophet (s.a.w)*. The *Prophet (s.a.w)* had divided the contingent to platoons of **1,000** each and, as instructed by him, every platoon made a campfire in the night. When *Abu-Sufian* saw the flames of the fire in the night he asked *Badeel-bin-Waraqah* which tribe had lit the fire?! *Badeel* replied, "They are the camp-fires of *Bani-Qaza-aa* that they have lighted for the battle!" *Abu-Sufian* said, "The *Qaza-aa* tribals are extremely parsimonious and mean! How could they light so many camp-fires!" *Abbas* recognized the voice of *Abu-Sufian* and shouted, "Is this the voice of *Abu-Hanzala!*" "Yes *Abul-Fazl*, it is me! It is nice we have met! I sacrifice my parents on you! What is the news?!" *Abbas* replied, "This is the camp-fire of the *Prophet (s.a.w)*'s camp! He has a contingent of **10,000** men with him and this is no good augury for you. You mount behind me on the mule and I shall obtain a pardon for you from the *Prophet (s.a.w)*. *Abu-Sufian* jumped and mounted the mule and *Abbas* rode it fast towards the camp of the *Prophet (s.a.w)*. When they reached near the camp-fire of *Hazrat Omer*, he recognized *Abu-Sufian*. He immediately took out his sword and started chasing him. *Abbas* reached the mule to the place where the *Prophet (s.a.w)*'s tent was pitched and *Omer* came with the naked sword in hot pursuit! He told to the *Prophet (s.a.w)*, "O *Prophet of Allah (s.a.w)*! This enemy of Allah is in our hands now! Permit me to kill him!" It is evident that in the given circumstances the task was easy for *Hazrat Omer* but *Abbas* told the *Prophet (s.a.w)* "I have given protection to *Abu-Sufian!*" Even then *Hazrat Omer* was insistent

on killing *Abu-Sufian* and repeatedly he was waving his sword in the direction of his victim. But the *Prophet (s.a.w)* waved him to desist and said, "I give *Abu-Sufian* a night's respite. *Abbas* must fetch him to me in the morning!" In the morning *Abbas* brought *Abu-Sufian* to the presence of the *Prophet (s.a.w)* who addressed him, "*Abu-Sufian!* Hasn't the time arrived that you profess faith in Allah?!" *Abu-Sufian* said, "I sacrifice my parents on you! I am convinced that if there was any god besides Allah, he would have helped and protected me!" The *Prophet (s.a.w)* asked another question, "Hasn't the time come that you accept me as *Allah's Messenger?!?*" *Abu-Sufian* uttered spontaneously, "I have some doubts in this matter!" *Abbas* became very angry and shouted, "O *Abu-Sufian!* Shame on you! Accept *Islam* before you are beheaded! See *Omer* comes with his sword! Say, *Mohammed (s.a.w)* is the *Prophet of Allah!*" or else he will sever your head!" *Abu-Sufian* was helpless now. He muttered, "*Mohammed* is Allah's prophet!" (*Ibn-e-Khaldun*)

Isn't it evident that *Abu-Sufian*, and other persons of his ilk, didn't bow down to Allah but they submitted to the sword and worldly power! Such persons might have been useful to politics and state-craft but certainly not for the *Creed of Islam*. Anyway, more about this later!

The purpose for which *Abu-Sufian* embraced Islam, *Ibn-e-Is'haq*, *Tabari* and *Ibn-e-Khaldun* have highlighted in their works that when, under duress, the words of "*Mohammed Rasool Allah*" were made to be uttered by *Abu-Sufian*, *Abbas* told to the *Prophet (s.a.w)*, "*Abu-Sufian* is one of the chiefs of *Mecca* and he is very proud of his status and always seeks enhancement of his status! You must give him such distinction that he appears superior to others in *Mecca.*" *The Prophet (s.a.w)* said:

"Whoever enters his house will be protected!" (*Ibn-e-Khaldun*)

As instructed by the *Prophet (s.a.w)*, *Abbas* took *Abu-Sufian* to the periphery of the valley so that he could witness the size and strength of the *Islamic Contingent!* Therefore, *Abbas* led *Abu-Sufian* to the top of a hillock. Now the platoon of every tribe marched in-front of them. *Abu-Sufian* watched every platoon with surprise and inquired about them. Then the group of the *Prophet (s.a.w)* and his companions, arraigned in armour, marched through. *Abu-Sufian* asked in utter surprise, "Who are these people?" *Abbas* said, "This is the *Prophet (s.a.w)* with the *Mohajirs* and the *Ansaar!*" *Abu-Sufian* said with more surprise, "The realm of your brother's son has become vast and his contingent is huge!" *Abbas* replied, "O *Abu-Sufian!* This isn't monarchy and it is *Prophethood!*"

(*Ibn-e-Khaldun & Tabari*)

Abu-Sufian immediately returned to *Mecca*, reported to the chiefs in detail and said that those who take refuge in his house or the mosque or stay peacefully in their own houses will have protection!

In the huge army of the *Prophet (s.a.w)* there were three flag bearers. In the right flank *Zubair* had the flag in his hand, in the left flank *Khalid-bin-Walid* was the flag-bearer and in the heart of the contingent the flag-bearer of the group of *mohajireen and Ansaar* was *Saad-bin-Obada*. *Saad* was reciting the dirge with great fervour:

لِـيَوْمِ يَوْمِ لِـلْحَرَمِ
لِـيَوْمِ تَحِلِّ لِـلْحَرَمِ

*Today is the day of battle,
Today it is lawful to battle in the precincts of Kaaba!"*

When the **Prophet (s.a.w)** heard this dirge, he took the flag from **Saad-bin-Obada and** gave it to **Ali-bin-Abi-Talib (a.s.w)** and till the conquest of **Mecca** he held the Standard!

When the contingent entered **Mecca** there was only a minor skirmish with the platoon of **Khalid-bin-Walid** and, as a result, **13 Meccans** died. After this fight, peace was declared and **Mecca** was annexed to the **Islamic realm** without any further fight. It was the same **Mecca** from which the **Prophet (s.a.w)** had to migrate. At that time, he said:

“O Mecca! You are very dear to me but your sons don’t let me live here!”

Eight years hadn’t gone by since the migration that now the entire **Arabian Peninsula** was at the feet of the hapless orphan!! This revolution was the greatest revolution in the annals of world history! On **20th Ramadan, 8 H**, the conquest of **Mecca** was completed and the leadership of the **Prophet (s.a.w)** turned from a dream to a reality!

During the Campaign of **Mecca**, the **Prophet (s.a.w)** legitimized killing of certain persons. One of them was **Abd-ul-Uzza-bin-Hanzal**. This person recanted from the Faith after embracing it. When **Mecca** was captured, he caught the cover of **Kaaba** but even there he didn’t get refuge! **Saad-bin-Haris Makhzoomi and Abu-Barza** killed him. The second person was **Abdullah-bin-Abi-Sara** who was the writer of the **Prophet (s.a.w)** and he fled to **Mecca** after recanting from the Faith. The **Prophet (s.a.w)** ordered his execution. He was **Hazrat Osman’s** foster brother. **Hazrat Osman** pleaded with the **Prophet (s.a.w)** for releasing him. The **Prophet (s.a.w)** thought for a while and then acceded to his plea. When the person went out, the **Prophet (s.a.w)** told to his companions, “When I was quiet, why didn’t you execute him?!” A youth from the **Ansaar** said. “How we wish you had given a hint to us!” The **Prophet (s.a.w)** said, “The prophets don’t like throwing hints!” This was the same person whom **Hazrat Osman** raised to the position of governor in various provinces. The person’s rancour for the **Prophet (s.a.w)** is a clear proof that he wasn’t a well wisher of **Islam!** This incident also proves that one being the writer of the revelations doesn’t guarantee the person having a clean heart and spirit.

The third person for whom the order of execution was issued was **Yuaras-bin-Nafeel**. **Hazrat Ali (a.s.w)** executed him. Besides these, some other persons too were executed and among them was a slave-girl who used to go round singing satirical poems against the **Prophet (s.a.w)**.

Ibn-e-Is’haq writes that after the conquest of **Mecca**, the **Prophet (s.a.w)** stayed there for fifteen days. With his hands, he demolished the idols in the **Kaaba** and got the paintings of **Hazrat Ibrahim (a.s)**, **Ismail (a.s)**, **Eesa (a.s)** and **Maryam** buried. The idols that were located in the neighbourhood of **Mecca**, the **Prophet (s.a.w)** sent his companions to destroy them. On **25 Ramandan, 8 H**, thirty cavaliers were sent under

the command of *Khalid-bin-Walid* for the destruction of the *Statue of Uzza*. They battled with *Abu-Juzima* and confiscated their belongings. When *Khalid* came back with these materials, the *Prophet (s.a.w)* took them from him and sent back to *Abu-Juzima* with *Hazrat Ali (a.s)*. The *Prophet (s.a.w)* also paid blood-money for those who lost their lives in the incident.....(*Ibn-e-Khaldun*).

Amr-bin-al-Aas was sent to destroy *Suaaq (the Idol of Huzeel)* and *Saeed-bin-Zaid-ul-Ashali* was sent to destroy the idol of *Manaaf*. This idol belonged to *Aus, Khazraj and Ghasan*. In *Kaaba* the idol of *Habal* was installed at such height that the *Prophet (s.a.w)*'s hand wasn't reaching there. He made *Hazrat Ali (a.s)* climb on his shoulders and ordered him to break the idol. *Hazrat Ali (a.s)* abided by the order. This incident heightened the felicity of *Hazrat Ali (a.s)* very much. None else among the *Mohajirs and Ansaar* had this privilege.

The poet *Faizi* says:

“Zahe naqsh-e-paaye ki bar-dosh-e-Ahmed (s.a.w)
Za mohr-e-nabuat muqaddam nasheenad.”

An *Arab* poet of repute has written the following eulogy praising *Ali (a.s)*:

فی مجل وضع قدمه
فی محل وضع الله ید

“*Ali (a.s)* put his feet on the shoulders of the *Prophet (s.a.w)*
during the conquest of Mecca,

Where Allah had put his hand.*

*Allah had put the Mohr-e-Nabu-at (the seal of Prophethood)
on the shoulder of the *Prophet (s.a.w)*

This incident has been recorded in *Tarikh-e-Khamis, Tarikh Habib-ul-Siyar and Rauzat-ul-Ahbab etc. Ibn-e-Is'haq, Ibn-e-Hisham, Tabari and Ibn-e-Khaldun* haven't reported the incident. Anyway, we don't wish to debate the affirmation or not of the incident by any historians because the contribution of *Ali (a.s)* in the conquest of *Mecca* was sufficient to prove his greatness and felicity! In accepting the height of a mountain, the absence of a rock doesn't make any difference!

The conquest of *Mecca* set a seal on the completion of the formation of the *Islamic State*. The chiefs of *Quraish* who, even after exiling the *Prophet (s.a.w)* from *Mecca* were blood-thirsty for him, had now to bow down their heads to him. The people of *Mecca* who used to ridicule every word uttered by the *Prophet (s.a.w)* listened to his talks now with rapt attention! This talk too was a verdict on the fate of those people! The gate of entire *Hejaz* was in the hands of the *Prophet (s.a.w)*. The life and death of the *Quraish* depended on a word from the *Prophet (s.a.w)*. The conqueror of *Mecca*, in his historical talk on the occasion, spelled such a proclamation that it left its mark on the tablet of the world to emulate while dealing with the vanquished enemies. The salient points of this talk are:

1. Today all the pride, vengeance and blood-money is under my feet. Only the keeping of the *Haram (Sanctum Sanctorum of Kaaba)* and care of the *Hajis* are exempt.
2. *Allah* has obliterated the pride of the days of ignorance. All human beings are the progeny of *Adam (a.s)* and *Adam (a.s)* was a creature of dust!
3. *Allah* says that He created humans from males and females and made tribes, clans and families that you recognize each other. In the view of *Allah*, a virtuous person is one who is pious.

Then the *Prophet (s.a.w)* looked at the *Quraish* and said, "O people! Do you know what treatment I would give you?" The *Quraish* knew his nature and they instantaneously said, "You are a noble brother and son of a noble father!"

There was storm in the ocean of blessing and the *Prophet (s.a.w)* made his decisive announcement:

"Go! Now you are all Talaqa (Freed men)!"

On the basis of the verdict all those who embraced *Islam* after the conquest of *Mecca*, on the day of this proclamation, are termed as the *Talaqa!*

THE BATTLE OF HUNAIN APRIL 630 A.D

Because of continued success of the *Prophet (s.a.w)* in the battles and campaigns, prior to the conquest of *Mecca*, the flames of vengeance were raging in the hearts of the *Arabs*. The conquest of *Mecca* was like putting oil on the flames of fire. The quarrelsome tribes, in their desire to quell the rising power of *Islam*, forgot their own internecine rivalries and *Bani-Saqif* stood up under the leadership of the chief of *Bani-Nazir*, *Malik-Ibn-e-Auf* and created hurdles on the way between *Mecca* and *Madina* to intercept the *Islamic* contingents on their way! With them were the tribes of *Banu-Jasham*, *Banu-Saval*, *Banu-Saad* and *Banu-Hilal*. *Banu-Jasham* brought with them chief *Darid-bin-ul-Samat* who was much experienced in warfare. But because of old age, he was hardly able to move physically. But his advice in the battle was very valuable.

With the *Prophet (s.a.w)* were *10,000* combatants who had come from *Madina*. Another *2,000* men were those who had embraced *Islam* recently. Thus, his contingent numbered *12,000* men. In *Mecca* the *Prophet (s.a.w)* appointed *Atab-bin-Osaid* as his deputy who was a recent convert to *Islam* and was from the *Bani-Omayya*. *Tabari* and *Ibn-e-Khaldun* say that on the way they came across a tree which was called *Zaat-ul-Farat* by the *Arabs* in the days of ignorance and they used to circumambulate around it with respect! The new *Muslims* of the *Islamic* army told to the *Prophet (s.a.w)*, "O *Prophet of Allah!* Arrange for us a *Zaat-ul-Farat* as well!" The *Prophet (s.a.w)* was very angry and said, "You have asked me the same way as the people of *Moosa (a.s)* asked him to make a god for them like the other people's gods! *By Allah!* In whose hand is my life, I fear that you people too would follow the path of those people!" The proof of this prediction was seen in the future history of the *Muslims!* Polytheism did

enter the *Muslim* society and, in certain places, complete polytheism came in the garb of *Islam!*

On *1st Shawwal 8 H* the *Prophet (s.a.w)* arrived at *Hunain*. The troops of *Hawazan* had already settled and hidden themselves in the valley of *Hunain*. As soon as the *Islamic contingent* reached there, they started raining arrows at them. There was utter confusion in the rank and foil and it came to a stage that one camel was running into another camel. *Ibn-e-Khaldun* writes:

“The Prophet (s.a.w) tried much to call them back, but to no avail! With him were Hazrat Abu-Bakr, Hazrat Omer, Hazrat Ali (a.s), Abbas, Abu-Sufian-bin-ul-Haris and Jafar, Fazl and Fasam, sons of Abbas besides a group of companions.”

In *Sahih Bukhari (Kitab al Maghazi)* it is narrated through *Abu-Qatada*:

“In the *Battle of Hunain* when the companions deserted the battlefield, I too was among the deserters! While deserting the arena I noticed that *Hazrat Omer-bin-al-Khattab* was among the deserters! I asked him how he was? *Hazrat Omer* said, “What could be done! This was God’s wish!! Then all the deserters returned to the presence of the *Prophet (s.a.w)!*”

Thus, these events indicate that in the *Battle of Hunain* the confusion amongst the *Muslims* was the same as it was during the *Battle of Ohod*. The *Prophet (s.a.w)* was astride his white mule, *Duldul*. *Hazrat Abbas* used to speak in a loud voice. On the instruction of the *Prophet (s.a.w)* he called the companions. When they returned, they were caught in the crowds of the *Hawazan* and an intense battle commenced. The *Banu-Hawazan*, fighting, reached near the *Prophet (s.a.w)* and the *Muslims* suffered defeat in the first skirmish. *Ibn-e-Is’haq* writes:

“When the Muslims suffered defeat with this unexpected skirmish, Abu-Sufian-bin-Harath said, ‘This defeat will not end on the other side of the river!’ Kalda shouted happily, ‘Today the spell of the magic has ended! How far will the falsehood go!’ Shaiba-bin-Osman-bin-Abi-Talha said excitedly, ‘Today I shall have my revenge for Ohod against Mohammed (s.a.w)!’”

This was the state of the *Muslims* who had embraced *Islam* after the conquest of *Mecca*. Isn’t the state of their feelings reflected in their statements? Who could say that they even had an iota of the spirit of *Islam* in any corner of their hearts? But it is the catastrophe of the situation that these people enjoyed the fruits of high yielding tree of *Islam!* When the *Islamic* state flourished, these people became the focus of rewards and gifts! This is the tragedy of the History of Islam.

When the loud slogan, ‘*Allahu-Akbar*’, was raised by the *Prophet (s.a.w)*, it created a sense of shame among the men, according to *Ibn-e-Khaldun* and *Tabari*, about *100* companions gathered around him and raising the same slogan they attacked the enemy. *Ali-Ibn-e-Abi-Talib (a.s)* manifested his martial valour in this battle as well.

Ali (a.s) protected the *Prophet (s.a.w)* throughout the battle as if there was a solid lead impregnated wall around him! *Tabari* reports the following from *Jabir-bin-Abdullah*:

“The chief of the Hawazan was advancing against the Muslims. Ali-bin-Abi-Talib (a.s) and a person from the Ansar intercepted him. Ali (a.s) went from the back and hit his sword against the knee of the camel of the chief and it collapsed on the ground. At that moment the Ansari attacked the chief and severed half of his leg and thus he fell from the back of the camel.”

Sirat Ibn-e-Hisham records that in this battle, seventy infidels were killed and about forty were disposed by the sword of *Hazrat Ali (a.s)*. Four *Muslims* were martyred.

THE SEIGE OF TAEF MAY 630 A.D

The author of *Zaad-ul-Meaad* writes that as the consequence of the *Battle of Hunain* the *Muslims* got huge booty in which there were 6,000 prisoners of war, twenty-four thousand camels, more than forty thousand sheeps and goats and four thousand *Auqia** of silver (*an *Auqia* is half a pound of weight in the ancient Arabian Weights and Measures). The *Prophet (s.a.w)* gave the booty in the control of *Masood-bin-Omer Ghaffari* to be taken to *Jaarana*. Then the contingent besieged *Taef* for 20 days. Stones were catapulted on *Taef*. Then the *Prophet (s.a.w)* ordered cutting down of trees in the orchards of *Taef* but to no effect. As soon as they reached *Jaarana* there was a meeting with a deputation from *Banu-Hawazan*. They embraced *Islam* and pleaded for the release of the prisoners of war. The *Prophet (s.a.w)* released only their women and children.

The *Prophet (s.a.w)* then distributed the materials and livestock of the booty to the *Muslims*. He awarded maximum booty to the newly converted *Muslims* from the *Quraish* inclusive of *Abu-Sufian* and his son *Muawiya*. They got a hundred shares each. *Ibn-e-Khaldun* writes:

“When *Abu-Sufian* was given 40 *Auqia* of silver and a hundred camels, he demanded the share of his son *Yazid*. The *Prophet (s.a.w)* ordered giving 40 *Auqia* silver and hundred camels to him as well. Then *Abu-Sufian* asked for the largesse for *Muawiya* and he too was given an equal share.”

According to the statement of *Waqadi* the ordinary *Muslims* were given only four camels and 40 sheep per person. It wasn't surprising that the *Ansar* were upset over giving huge largesses to the *Quraish of Mecca*. They were so upset that gossip started amongst them about the inequitable distribution of the booty. They said, “We fought so much for the cause of *Islam* that even now blood is dripping from our swords but when the time came for the distribution of the booty the *Prophet (s.a.w)* favoured the people of his own tribe! He didn't even consult us about the distribution. Now, perhaps the *Prophet (s.a.w)* might not leave his home-town, *Mecca*, and not go to *Madina*! The shrewdness of the *Prophet (s.a.w)* gave him the inkling of the feelings of the *Ansar*.”

He gathered them in the leadership of *Saad-bin-Obada* and said, "I have given bigger share to those people because they are recent converts and it is necessary to win over their hearts (*Taleef-e-Qalb*)."

A revelation from Allah confirmed the thought of the *Prophet (s.a.w)* in this regard and the feelings of the *Ansar* were assuaged.

In fact, the assessment that the *Prophet (s.a.w)* made of *Abu-Sufian* and his followers was absolutely right. If they hadn't received the largesse given to them, they might even have recanted from *Islam* which they had accepted as a ruse. The *Prophet (s.a.w)* was aware of their purpose in accepting *Islam*. After the *Prophet (s.a.w)*, the caliphs too followed the same principle. In every period their *Taaleef-e-Qalb (Winning over their hearts)* was done and they continued to carry the label of *Islam* on their foreheads! There is no dearth of events in the history of *Islam* which prove that these people were not even true followers of the faith of their ancestors. In all times they preferred worldly gains over the Creed. They treated *Islam* as a tool to achieve their foul ends!

After completing the distribution of the booty, the *Prophet (s.a.w)* went to *Mecca* and stayed there for about two months and a half. Then he appointed *Atab-bin-Osaid*, a young person, as the governor of *Mecca* and left for *Madina* where he reached on *24 Zi-Qadah, 8H*. *Atab-bin-Osaid* too was from *Bani-Omayya*. Perhaps the purpose of giving him the position was also *Taaleef-e-Qalb!*

DEMOLITION OF THE IDOLS

Every tribe in *Arabia* had its own idol. After the conquest of *Mecca* these tribes bowed their heads to the power of *Islam* and said, "There is no god but Allah!" But they carried the thought of the greatness of their idols in their hearts which was an inheritance from their forbears and it couldn't be obliterated instantly. The fear of the idols was deeply ingrained in their hearts and they had no courage to destroy their places of worship with their own hands. *Maulana Shibli* writes in his "*Seerat-un-Nabi*":

"The ignorant people were sure that even if a splinter of the stone idols was moved from its place the entire sky would shatter and the earth would turn topsy turvy. There would be an avalanche of hardships and trouble for them to face. The people of Taef, while expressing allegiance, put a condition that their idol shouldn't be removed (destroyed) for one year! When the Prophet (s.a.w) didn't agree to this, they put forth another request that they wouldn't destroy the idol with their own hands! Some other newly converted tribes were hesitant in fulfilling the condition of destroying their idols."

Therefore, when the *Prophet (s.a.w)* sent *Abu-Sufian-bin-Harb* and *Mughira-bin-Showba* for the destruction of the idol of *Laat*, in words of *Ibn-e-Khaldun*, "*Abu-Sufian straggled behind for some reason!*" And according to *Tabari*, "*Abu-Sufian remained in Zat-ul-Haram where he had his properties and told to Mughira, 'This is your tribe and you must go there!'*" Anyway, *Mughira-bin-Showba* destroyed the temple of *Laat*. The temple of *Sawa* was destroyed by *Omro-bin-al-Aas*. The *Manaaf* was destroyed by *Saad-bin-Zaid Ashali*. The temple of *Uzza* was destroyed by *Khalid-bin-Waleed*. The

temple of Zil Khalsa was finished by Jarir. Tufail-bin-Omro rendered the temple of Zil Ghaleem to smithereens and the responsibility of destroying the temple of the tribe of Tai was entrusted to Ali-bin-Abi-Talib (a.s) who was sent with 50 Ansar for this task. Slightly before daybreak or, according to some historians, he attacked the Bani-Tai in the night only. After accomplishing the task of breaking the idol he departed from there with booty and the prisoners. Among the prisoners was Hatim's daughter and sister of Adi-bin-Hatim whose name was Safana. In the booty were two famous swords of Shimr Ghasani who had given them to the temple as his offering. One of the swords was called "Maqdoom" and the other was Rasoob". When Hazrat Ali (a.s) returned from the campaign he had told to Safana that she should appeal to the Prophet (s.a.w) for her release. She appealed, and the Prophet (s.a.w) sent her home.

THE BATTLE OF TABOOK JANUARY 631 A.D

The initiator of this battle was *Heraclius* the king of *Constantinople*. The many, and scattered, *Arab* tribes had bowed their heads to the *Prophet (s.a.w)*. The conquest of *Mecca* destroyed the power and pelf of the *Qureish*. The strong forts of the *Jews* had become dumps of sand, temples of the idols that stood for centuries turned into ruins. The 360 idols of *Kaaba* fell flat in front of one and only God *Allah!* In the precincts of *Taef* the slogans of *Allahu-Akbar* were raised. Now, the *Muslims* had to contend with only two powerful entities---one was the emperor of *Rome* and the other was the emperor of *Persia*. Therefore, on the basis of the information about the warlike preparations of the *Romans*, the *Prophet (s.a.w)* ordered preparations for the *Jihad* in the month of *Rajab 9H*. Prior to departure for the campaign, the *Prophet (s.a.w)* ordered *Hazrat Ali (a.s.w)* to remain in *Madina* to care for the family. According to *Tabari* he nominated *Sabah-bin-Arfata* as his deputy in *Madina*. *Ibn-e-Hisham* narrates that *Mohamed-bin-Maslama* was appointed for this duty and *Sirat-e-Halabia* says that *Ibn-e-Maktoom* was nominated the deputy. But *Allama Abdul Bar* writes in *Isteaab* that it is correct that *Ali (a.s.w)* himself was the deputy of the *Prophet (s.a.w)* in *Madina*. What episode *Tabari* described later on is very important and interesting. It runs:

“When Ali (a.s) stayed back at Madina the hypocrites spread many rumours... Ali (a.s) heard about them. He arraigned himself with armour and left Madina and met the Prophet (s.a.w) at the stage of Jurf. Ali (a.s) told him, “O Prophet of Allah (s.a.w)! The hypocrites say that I am a burden on you and, therefore, you ordered me to remain in Madina to get rid of the burden!” The Prophet (s.a.w) said, “They are lying! O Ali! Don't you know that you have the same status with me that Haroon (a.s) had with Moosa (a.s), although, after me, there will not be any prophet! You go now and take care of my family and your family!”

The sentence emanating from the tongue of the *Prophet (s.a.w)*: “*Although after me there will not be any prophet*” throws light on the History of *Islam* for a very long period! Prophethood concluded with *Mohammed (s.a.w)* but whether he didn't announce with this utterance that for holding any position other than prophethood only *Ali (a.s)* was the most deserving? It doesn't mean that whatever happened wasn't right. But it means that the *Prophet (s.a.w)*'s wish was perhaps to nominate the caliph

after him. He was certainly hinting about his heart's desire time and again, but as a matter of discretion, he didn't announce his intention publicly. And certainly, on the discretion of the *Prophet (s.a.w)* depended the welfare of the *Ummat!*

Thus, when the *Prophet (s.a.w)* reached *Tabook*, hearing the news of his arrival, *Yahnia-bin-Ravia*, the chief of *Aila*, the chief of *Jorba and Azrak* went to his presence and declared truce paying the *Jaziya*. The *Prophet (s.a.w)* stayed for 20 days in *Tabuk*. Neither any *Arabs* nor *Romans* challenged him. On the 21st day, the *Prophet (s.a.w)* left for *Madina* with his contingent. When *Madina* was about an hour's journey, he sent *Malik and Maun* to demolish *Masjid-e-Zarar* which was built by 20 hypocrites and sitting there they used to hatch plots against him and made plans to create differences amongst the *Muslims*.

SURAT AL BARA'AT AND HAZRAT ALI (A.S) JUNE 631 A.D

On return from the campaign of *Tabuk*, the *Prophet (s.a.w)* remained in *Madina* for the remaining month of *Ramadan* and also *Shawwal* and *Zi-Qadah*.

Then *Hazrat Abu-Bakr* was sent as the leader of the group of *Muslims* for *Haj*. *Ibn-e-Saad* says that *Hazrat Abu-Bakr* left with 300 pilgrims and twenty sacrificial animals which were from the flock of the *Prophet (s.a.w)*. *Hazrat Abu-Bakr* added five more sacrificial animals on his own behalf. With *Hazrat Abu-Bakr* were the verses of *Surat-ul-Bara'at* that were already revealed. After departure of *Hazrat Abu-Bakr*, the *Prophet (s.a.w)* urgently deputed *Ali-bin-Abi-Talib (a.s)* to *Mecca* for reciting the verses to the gathering there. *Tabari and Ibn-e-Khaldun* have narrated the incident in similar manner. Therefore, we are just mentioning what *Ibn-e-Khaldun* says:

“When Hazrat Abu-Bakr reached zul Halifa, Hazrat Ali (a.s) met him and took the verses from him. Hazrat Abu-Bakr thought perhaps some verse might have been revealed about him. He returned back to Madina and asked the Prophet (s.a.w) about it. The Prophet (s.a.w) said that no verse was revealed about him but no person other than himself (the Prophet-s.a) or someone from his kin should take the verses to the polytheists. Thus, Hazrat Abu-Bakr was detailed to lead the Haj group and Hazrat Ali (a.s) to recite the verses of Surat-ul-Bara'at to the people in Mecca. Therefore, Hazrat Abu-Bakr Siddiq conducted the Haj and Hazrat Ali (a.s) stood near the Uqba Yaum-un-Nehr and recited the verses of Surat-ul-Bara'at to the people.”

From this incident it becomes clear that in his absence the *Prophet (s.a.w)* preferred deputing persons from his own family for performance of important tasks and it also proves that his wish was to nominate someone from his kin for the *Khilafat!* When *Hazrat Abu-Bakr* asked him why the verses were withdrawn from him and given to *Ali (a.s)*, the *Prophet (s.a.w)* replied, “*None can propagate the norms on my behalf besides me or the person who is from me!*”

THE DELEGATION FROM NAJRAN 631 A.D

After the event of *Surat-ul-Bara'at*, another very important event in the annals of *Islamic* history had happened that indicates the felicity and superiority of *Ali (a.s)* and is a very subtle indicator. About this event *Ibn-e-Khaldun* says:

“In 10 H a delegation of Christians from Najran came which had 70 members under the leadership of Aqib abd-ul-Masih (from Kinda) and his Bishop Abu Harisa (Bakr-bin-Wael) and Saideeham. They entered the Prophet (s.a.w)’s Mosque and started debating about the matters of Faith. Around that time the initial verses of Sura-Aal-Imran and ayat-e-Mubahila (the Imprication) were revealed. The Christians of Najran avoided doing the imprication and as requested by them, the Prophet (s.a.w) agreed to make peace with them.”

The *Christians* abstained from going ahead with the *Imprecation (a spoken curse)* and *Ibn-e-Khaldun* too abstained from narrating the details of the event. Now, we present to you what *Shah Abd-ul-Haq Dehlvi* says about the *Mubahila*:

“The Christians asked the Prophet (s.a.w) ‘What do you say about Jesus Christ?’ The Prophet (s.a.w) said, ‘I don’t give you my reply to this question today. You stay on in the same city and you will come to know my reply!’ The Prophet (s.a.w) was expecting a revelation about this. The next day a verse was revealed which said:

“Indeed, the case of Jesus with Allah is like the case of Adam. He created him from dust, then said to him, ‘Be!’ and he was!”

(*Aal-Imran*), 3:59

Should anyone argue with you concerning him after the knowledge that has come to you, say, ‘Come let us call our sons and your sons, our women and your women, our souls and your souls, then let us pray earnestly and call down Allah’s curse upon the liars.’”

(*Sura-Aal-Imran*), 3:61

The Prophet (s.a.w) called those people and recited to them these verses but they didn’t agree to them. The Prophet (s.a.w) said, ‘Then! We shall do imprecation (Curse each other)!’ The Christians pleaded for time to think about it. They came the next day and the Prophet (s.a.w) was ready for the Mubahila (Imprication). He was having Hussain (a.s) in his lap, Hassan (a.s) held his finger, Fatima was behind him and Ali (a.s) followed her. The Prophet again asked the Christians to do the Mubahila. The Christians were nonplussed and afraid! Abul Haris, who was the wisest among them said, ‘In the name of God! Don’t imprecate with them that you will get destroyed’”

In this Mubahila Fatima represented the women, Hassan and Hussain (a.s) represented as the Prophet (s.a.w)’s sons and Ali (a.s) as

the Prophet (s.a.w)'s 'Nafs-Self'. There was no restriction on the Prophet (s.a.w) to have only one Nafs for the Muhabila because the Verse (3:61) said "Anfusana which is the plural of the word 'Nafs'. The Prophet (s.a.w) could have taken many persons but preferred only Ali (a.s) to accompany for the Imprecation as his "Nafs".

How we wish, after the departure of the Prophet (s.a.w), Mohammed Arabi (s.a.w) would be around in the World in the form of his "Nafs"!!

THE TRIBE OF HAMADAN AND ALI 631 A.D

10th Year of Hijri, in the life of the *Prophet (s.a.w)*, is known as '*Sanat-ul-Wafood—the Year of the Delegations.*' In this year delegations were sent out to far strung places of *Arabia* to invite the people to *Islam*. Therefore, during the *Ramadan* of the same year the *Prophet (s.a.w)* sent *Ali-bin-Abi-Talib (a.s)* with a group of delegates to *Yemen*. *Tabari* relates from *Baraa-bin-Aazib*, a companion of the *Prophet (s.a.w)* that the *Prophet (s.a.w)* sent *Khalid-bin-Walid* to *Yemen* for the propagation of *Islam*. The narrator himself was with *Khalid* for six months but no success was achieved. Then the *Prophet (s.a.w)* sent *Ali-bin-Abi-Talib (a.s)* to *Yemen* and ordered *Khalid-bin-Walid* to return back. *Baraa-bin-Aazib* says:

"We had just entered the borders of *Yemen* when the people learnt of our arrival. *Ali (a.s)* led the *Fajr (Morning)* prayer. After the prayer he made us stand in a row and offering praises to *Allah* he read out the letter from the *Prophet (s.a.w)*. Only in one day, the entire tribe of *Hamadan* embraced *Islam*. *Ali (a.s)* forwarded the news to the *Prophet (s.a.w)*. On reading *Hazrat Ali (a.s)'s* letter he made a thanksgiving prostration to *Allah*, and said, "Peace be with *Hamadan!* Peace be with *Hamadan!!*"

After this event, the entire population of *Yemen*, one after another, entered the fold of *Islam*. The incident is reported by *Tabari* and *Ibn-e-Khaldun*, but *Jameh Tirmidi* records the incident slightly differently from the same narrator.

"The Prophet (s.a.w) sent two contingents. The chief of one contingent was Hazrat Ali (a.s) and Khalid-bin-Walid led the other contingent and said that if hostilities started Ali (a.s) must lead both the contingents. Therefore Ali (a.s) captured one fort and from the booty appropriated a slave girl for himself. Khalid wrote a letter to the Prophet (s.a.w) complaining about this. I took the letter and went to the presence of the Prophet (s.a.w). When the Prophet (s.a.w) read the letter the colour of his countenance changed. Then he said, "What opinion you hold about the person whom Allah and His Prophet (s.a.w) befriend?!" I replied, "I seek protection from the anger of Allah and His Prophet (s.a.w)!" Hearing me he kept quiet!"

—*Mishkat Musnad Ahmed* and in *Kanz-ul-Haqaeq* the sentence uttered by the *Prophet (s.a.w)* is:

“Certainly *Ali (a.s)* is from me and, after me, he is the ruler and trustee of every *Momin!*”

From the above incidents, it is proved that the *Prophet (s.a.w)*, at the very important juncture of his life was proclaiming the succession of *Ali (a.s)*, but every proclamation used to be a subtle indication!

HAJJAT-UL-WIDA

25 ZIL QIDDA 23 FEB 632 A.D

Ten years had passed since the migration of the *Prophet (s.a.w)*. The rays of the sun of prophethood had reached the remote and dark corners of *Arabia* and the *Arab tribes*, from far and wide were attracted towards *Islam!* This was the time when the *Prophet (s.a.w)* decided to go for *Haj*, and this happened to be his last *Haj—Hajjat-ul-Wida!* Only five days remained in the month of *Zi-Qadah* that the *Prophet (s.a.w)* journeyed towards *Mecca*. There was a time when he, all alone, used to meet the *Hajis* during the period of *Haj* and propagate his Creed! And now, when he reached near *Mecca*, almost eighty thousand persons were behind him raising slogans of “*Labba-ek!*” They were coming like the high tide in the ocean! In the entire history of the world, there is no example of any conqueror or general other than the *Prophet (s.a.w)* that such a wide world of material and spirit was subdued in the short period of ten years and a universal commandment was promulgated in which there isn’t any need for an amendment to this day! The *Prophet (s.a.w)* entered the valley of *Mecca* on 4 *Zil-Hijja*. *Hazrat Ali (a.s)* too proceeded for *Mecca* from *Yemen* with his contingent. He left the contingent in charge of someone and went to the presence of the *Prophet (s.a.w)*. While *Ali (a.s)* was away the men of the contingent took advantage of his absence and wore the silk raiments that the *Christians* of *Najran* had given as tribute. When *Ali (a.s)* saw them wearing those dresses he took the supervisor of the contingent to task and took back the raiments from the men! The men didn’t like this harsh treatment. When they went to the presence of the *Prophet (s.a.w)* they complained about *Ali (a.s)*. In this regard *Musnad Ahmed* narrates from *Abu-Saeed Khudri*, a companion of the *Prophet (s.a.w)*:

“The people complained to the *Prophet (s.a.w)* about *Ali (a.s)*. The *Prophet (s.a.w)* stood up to give a sermon. I heard him say, ‘Don’t complain about *Ali (a.s)*! He is very steadfast about *Allah* and in the way of *Allah!*”

THE LAST SERMON

8 ZIL-HIJJA OR 7 MARCH 632 A.D

Then the *Prophet (s.a.w)* performed the rites of the *Haj*. It is mentioned in *Sirat Ibn-e-Hisham* that the *Prophet (s.a.w)* sacrificed camels on his own behalf and on behalf of *Ali (a.s)*. For performing the rites of the *Haj*; the *Prophet (s.a.w)* mounted his camel, *Qaswa*, and gave his historical sermon in *Arafat* which is the scent of *Islamic* instruction. Besides this sermon at *Arafat*, the *Prophet (s.a.w)* spoke to the crowds at other places as well, the details of which have been recorded by *Ibn-e-Is’haq* and *Ibn e Saad*.

GHADEER E KHUM

The *Prophet (s.a.w)* was on his return journey after the *Haj* and had reached *Khum* which is situated between *Mecca and Madina* at a distance of about 3 miles from *Jaufa*. This place has a lake which, in *Arabic*, is called *Ghadeer*. On 18th *Zil-Hijja* the *Prophet (s.a.w)* reached and halted there. The *Prophet (s.a.w)* stopping there was rather like the pulse of the universe halting! 80,000 persons dismounted from their carriages. Those who had gone ahead had to retrace their steps and come back. The stragglers were required to join those who arrived at *Ghadeer-e-Khum* earlier. Prior to this, the *Prophet (s.a.w)* had received the following revelation:

“O, Apostle! Communicate that which has been sent down to you from your Lord, and if you do not, you will not have communicated His message, and Allah shall protect you from the people. Indeed Allah does not guide the faithless lot.”

(*Surat-ul-Maidah*), 5:67

After this stern warning, the *Prophet (s.a.w)* wouldn't go a step forward before communicating *Allah's* message to the people. None knew what the message was? On this matter, there isn't unanimity among the *Muslims*, till now, as to what was the message? But they do know that on that day the *Prophet (s.a.w)* gave a small sermon for which a lot of arrangements were made! First of all, the *Prophet (s.a.w)* led the mandatory prayer. Then using the litters of the camels, a high pulpit was erected so that the crowd could view the *Prophet (s.a.w)* and the *Prophet (s.a.w)* had the crowd in his view while he gave the sermon. Then he ascended the pulpit and said:

“O, people! I am a human being! It will not be surprising if Allah's messenger (the Angel of Death) comes to me any time! I am leaving behind two weighty things with you---Allah's book which has light and guidance in it! Thus hold Allah's Book fast, and remain attached to it! The second weighty thing is my Ahl al Bayt about whom I remind you of Allah, I remind you of Allah, I remind you of Allah!”

Then he held Hazrat Ali (a.s)'s hand and continued, “Of whomsoever, I am the master, Ali is his master! O, Allah! Befriend him who befriends Ali and consider him an enemy who is inimical towards Ali!”

The abovementioned tradition has been narrated by over twenty Companions of the *Prophet (s.a.w)* in a different manner. *Nisai, Musnad Imam Ahmed, Tirmidi, Tabrani, Tibari, Mustadrak, Hakim etc.* have reported this tradition in great detail.

When the *Prophet (s.a.w)* completed the sermon, he descended from the Pulpit and the Companions greeted and congratulated *Ali (a.s)*. *Hazrat Omer* uttered these words of praise:

“Congratulations! Congratulations! O, Ali! From this day you are my Maula (master) and Maula of every Momin male and Momin female!”

Mustadrak, Tarikh-ul-Siyar, Madarij-ul-Nabuwat, Kanz-ul-Ammal, Riyaz Nazara, Musnad Abu-Dawood and Tayalsi etc refer to this historical greeting of *Hazrat Omer* and, therefore, its being a figment of the imagination is impossible. However, there is a difference of opinion about the purport of the word “*Maula*”! Some people take the word “*Maula*” literally as *Maula or Master*; some others translate it as “*mahbub*” or “*beloved*” i.e: “To whomsoever I am beloved, Ali too is beloved for him!”

Maulana Shibli too emulated the traditionalists and translated “*Maula*” as “the beloved” and writes:

“In the tradition, it isn’t particularly stressed why these words were used. Bukhari says that Ali was deputed to Yemen during those days and he joined the Haj pilgrimage on his return. In Yemen, he had performed an action that wasn’t commended by his companions. One of them went to the presence of the Prophet (s.a.w) and complained. The Prophet (s.a.w) snubbed the person saying, ‘Ali has more rights than what he has done!’ It isn’t surprising that the Prophet (s.a.w) used such drastic words to remove doubts.”

I am agreeable with *Maulana Shibli*. If the meaning of “*Maula*” is restricted to “*Maula*” or “*Master*” then the matter becomes clear. But if it is accepted that “*Maula*” means “*Beloved*” then the matter wouldn’t be cleared till the *Doomsday* and one will have to take shelter in such conjectures as saying: ‘Perhaps it is like this, and perhaps it is like that!’ Today’s historians consider such conjectures as the biggest defect in the field of historiography! Going to the depth of any event and deducing correct results is the bounden duty of every historian because now research is considered as the essence of history!

If the event of *Ghadir-e-Khum* is considered without any bias only as a study of history and the eye is kept at the conditions of the environment then every student of history will get certain questions in his mind. These will be the questions:

1. What is the correct purport of the word “*Maula*”—*Master or Beloved*?
2. Will the event of ‘*Ghadir-e-Khum*’ have anything to do with what happened in *Yemen*?
3. What was the *Divine Message*, which, if not communicated to the people by the *Prophet (s.a.w)*, would be tantamount to not performing the task of Prophethood?

It isn’t possible that the human wisdom which is reaching the Moon and Mars cannot find answers to these simple questions! If the events are considered with an unbiased mind, there is an answer for every question! *Maulana Shibli* adopted the purport of the word “*Maula*” as “*the beloved*” and created another question for himself that why did the *Prophet (s.a.w)* use the word? Then the *Maulana* thought that answering the second question would be more difficult than tackling the first! Engrossed in doubts he abstained from further research!!

Consider for a while the meticulous arrangements the *Prophet (s.a.w)* made at

Ghadir-e-Khum. There are versions that the crowd was 80,000 strong and even 120,000 standing in the grounds under the scorching heat of the Sun. The heralds were calling the stragglers and those who had gone ahead to converge at **Khum** for the **important announcement!** When all the people assembled, a tall pulpit was erected using litters of the camels. When the **Prophet (s.a.w)** ascended the pulpit, he only said:

“To whomsoever I am BELOVED, **Ali** too should be
BELOVED to him!”

Was all the meticulous arrangement made just to inform this trivial thing?! This the **Prophet (s.a.w)** said umpteen times during his days at **Mecca** and **Madina**, while travelling, while on the pulpits of mosques, in person and in congregation!! In fact, he had thrown light on his and **Ali (a.s)**'s spiritual and divine unity. The **Prophet (s.a.w)** had already described **Ali (a.s)** as his **Nafs (Self)**! He had already called **Ali (a.s)** as the gate of learning and himself the city of knowledge, he had already deemed **Ali (a.s)** as his vizier and the descendant!! **Ali (a.s)** was the **Prophet (s.a.w)**'s brother which is certainly more than being the 'beloved'! **Ali (a.s)**'s relationship with the **Prophet (s.a.w)** was the same as that of **Moosa (a.s)** with **Haroon (a.s)**! The **Prophet (s.a.w)** had made **Ali (a.s)** his son-in-law by giving his beloved daughter, **Fatima Zehra**, in marriage to him! **Ali (a.s)** was already introduced in the **Arab** world for his valour in the battles and campaigns that were conducted in the cause of **Islam**. After so much, was it necessary for the **Prophet (s.a.w)** to publicly express that to whomsoever he was beloved, **Ali (a.s)** too should be 'beloved' to him! It is just the flowery expression of our ulema that, considering the need of the day, they changed the purport of the word '**Maula**' from '**Master**' to '**Beloved**'! Otherwise, it is a truth that when the **Prophet (s.a.w)** gave this sermon, all the important Companions were present. All of them understood the purport of the word "**Maula**" as "**Master**". If this wasn't the case, then an eminent person like **Hazrat Omer** wouldn't have congratulated **Ali (a.s)**! If the meaning of "**Maula**" is taken as "**a friend**", the meaning of what **Hazrat Omer** said would be, "**O Ali (a.s)**! congratulations! From today you are my 'friend' and a 'friend' of every Momin male and every Momin female!" The philosophy of congratulating someone becoming a 'friend' or 'beloved' is beyond my comprehension! This indicates that, perhaps, prior to this 'friendship' there was, God forbid, strained relation between **Hazrat Omer** and **Hazrat Ali (a.s)**! Or perhaps, not only **Hazrat Omer** but every other **Momin** was inimical to **Hazrat Ali (a.s)** prior to this event and without any clarification, whether his heart was free of rancour for **Ali (a.s)** he went to congratulate him! How did such a wise person like **Hazrat Omer** condescend to congratulate **Hazrat Ali (a.s)** that he had become his "friend" and "beloved"? Just imagine, by mere changing of the purport of the word "**Maula**" such an important event became the subject of humour!!

To strike home the meaning of the word "**Maula**" a poet has written a very appropriate couplet:

بیت در مرقی من کنت مولا می روی مر سو
علی مولا بطن مرقی که پیغمبر بود مولا

*It is needless to search the meaning of "Man kunto Maula" everywhere!
Ali is the "Maula" in the same meaning as the Prophet (s.a.w)
Is the "Maula"!*

And now about the other question whether the event of *Yemen* has anything to do with the event of *Ghadir*. If the purport of “*Maula*” is accepted as “*Master*” then the connection between the two events goes void. It was just to prove that “*Maula*” means “*beloved*” the mention of the event of *Yemen* was brought forward by *Maulana Shibli*. The uncertainty was there in his mind that he said, “Perhaps it was so!” What relation the event of *Yemen* had with the event of *Ghadir*?!! The matter of *Yemen* was a thing of the past. The *Prophet (s.a.w)*, in front of a large gathering, reprimanded the person who had made the complaint that *Ali (a.s)* had appropriated a slave girl from the booty collected at *Yemen*. The *Prophet (s.a.w)* had already given his verdict that *Ali (a.s)* had much more right than that. The complainant had apologized for his act. Then the *Prophet (s.a.w)* performed the rites of the *Haj* and sacrificed animals on his own behalf and *Ali (a.s)*’s behalf. He gave a long sermon in *Arafat* and gave sermons at other places as well. After the performance of *Haj*, the *Prophet (s.a.w)* commenced his journey towards *Madina*, reached the stage of *Jaufa* and then halted at “*Khum*” after 14 days of starting the journey from *Mecca*. The *Prophet (s.a.w)* didn’t make the slightest reference to the event of *Yemen* in his sermon. Those who were fortunate to hear the *Prophet (s.a.w)*’s sermon understood the meaning of the talk and raised slogans of congratulations and shook hands with *Ali (a.s)*. The ulema who came into existence centuries after the event got the inspiration of “perhaps the event of *Ghadir* has a relationship to the event of *Yemen*!” The inspiration was such that it ended in ambiguity, not in certainty!! What a strange thing that there is a feeling of having gone astray and insistence at the same time. It would be like what the poet says:

“Prostrate to the idol, but do it towards the Kaaba!”

The pleasure of sinning is there if you’ve performed ablution!!”

The third question is more important than the other two questions. What was the message of *Allah* on the communication of which the prophethood depended?! The environment reverberated with slogans of “*laa ilaha il Allah*”, the radiance of the *Nur (the Light) of Prophethood* was illuminating every nook and corner of *Arabia*. The various and scattered tribes of *Arabs* were standing under the united standard of *Islam*. The big forces in the country had adsorbed with the *Ibrahimi Force*! The curtain of infidelity went to tatters. *Allah*’s house was freed of the impurity of the idols! *Laat, Manat, Habal and Uzza* had fallen on the ground in ignominy! *Madina* was changed to *Islamic State* and centre for administration and political activity. *Mahmud* and *Ayaz* were standing in the same row for prayer, the Law of *Shariah* was promulgated and implemented, prayers were mandated and were in practice, *Zakat* was made compulsory, mandatory fasts were being observed, every year the rites of *Haj* were being performed. The norms of livelihood were determined and *Jihad* established the sway of *Islamic* greatness. Now, what was left for which *Allah* gave such a strong Command saying:

“O Prophet! Communicate that which has been sent down to you from your Lord, and if you do not, you will not have communicated His Message!”

And after this revelation when the *Prophet (s.a.w)* communicated the message, it was only about *expression of Love for Ali (a.s) and the Ahl-ul-Bayt (a.s)*— the message that the *Prophet (s.a.w)* had communicated thousands of times. Now, the only message

that was left to be communicated was the succession and nothing else! The *Prophet (s.a.w)* did give this message, and the message was of such import that stern Command for its communication was received from *Allah!* But the communication gets its importance only when the only purport of the word “*Maula*” is taken as “*Maula or Master*”! If the purport is accepted as ‘*Mah-bub*’ or ‘*Friend*’ or ‘*Beloved*’ then a question arises what message the *Prophet (s.a.w)* gave that was so important in itself that the *Prophethood* depended on its communication?! It is evident that the *Prophet (s.a.w)* didn’t communicate any other message to the people till his last day after this! The *Creed* was complete and *Allah’s* blessing had peaked!! *Allama Aini*, the commentator of *Sahih Bukhari* writes:

“The meaning of the verse “Balligh” is that the Prophet (s.a.w) must communicate the Mandate that Allah had revealed. When this verse was revealed the Prophet (s.a.w) caught hold of the hand of Ali (a.s) and said, ‘Of whomsoever I am Maula, Ali (a.s) too is his Maula!’”

(*Umdat-ul-Qadri-fi-Shara-e-Bukhari*)

Abu-Is’haq Salbi writes in his “*Tafsir-e-Kabir*” and *Allama Hamwaini* in his book “*Faraed-al-Simtain*” about this verse the same as the aforementioned tradition. Now, let us see what the historian of the 20th Century, *Syed Amir Ali*, writes in his book “*The Spirit of Islam*”. He was a member of the Privy Council and an eminent judge. He writes:

“It is generally thought that the Prophet (s.a.w) didn’t nominate his successor but this is the misinterpretation of the events because there is substantial evidence that on several occasions he did indicate towards Ali (a.s) and particularly while returning from Hajjat al Wida at the place called Khum where he halted and addressed the big crowd and the words he used don’t leave any space for doubts about his wish for the succession!”

See! A verdict has even come from the *Privy Council!* Anyone might consider the event on the touchstone of logic. Logically or on the basis of narrations, from historical records or by way of context or the conditions in the neighbourhood, from traditions and the exegesis of the verses of the *Quran*, one will reach the conclusion that at *Ghadir-e-Khum* the comprehensive and short Sermon of the *Prophet (s.a.w)* was the pronouncement of the succession of *Ali (a.s)!*

We cannot terminate this debate till we give thought to another point which emerges from this debate. This point becomes an important question and the question is:

“What was the intent of the Ulema who changed the purport of the word ‘Maula’ to ‘Beloved’ from ‘Master’? And why they strived hard for this? Were they incapable of gauging the right meaning?”

No! They were fully aware of the right purport! Were they inimical towards *Ali-bin-Abi-Talib (a.s)*? No! By God they weren’t! Then: Why they did what they did?! The truth is that the traditionalists and the Ulema were facing a big calamity. If they

accepted the announcement made by the *Prophet (s.a.w)* at *Ghadir-e-Khum* it would be binding on them to agree that *Hazrat Abu-Bakr, Hazrat Omer and Hazrat Osman* deprived *Hazrat Ali (a.s)* of the Caliphate, they disobeyed the *Prophet (s.a.w)* and the Companions who were listening to the Sermon perpetrated the crime that the foundation of the *Khilafat-e-Rashida* was wrong!

Therefore, to support this great edifice of *Islam* collapsing, good intentions and pure thoughts forced them to make absurd excuses. It wasn't their misinterpretation but a deliberate attempt to protect the *Millat-e-Ibrahimi* from confusion and groupism and it was a well-designed stratagem! *Hazrat Ali (a.s)* himself, to save *Islam* from groupism, didn't create any front against the first three caliphs! He patiently cooperated with all three of them during their terms!!!

We have now reached a conclusion that the excuses made by traditionalists and thinkers are absurd. The Companions comprehended every word of the Sermon of the *Prophet (s.a.w)*. They didn't disobey the *Prophet (s.a.w)* a bit. When the *Prophet (s.a.w)* announced about the succession of *Ali (a.s)* they vied with each other to congratulate him! But they thought that *wilaya (Divine Succession)* and *Khilafat (the Temporal-Worldly Vicegerence)* were two different departments! *Wilayat*, in their view was the position that is exclusive for the propagation of the Faith and for the Guidance of the people in the matters of *Shariah*, and *Khilafat* was a department that encompassed administration, politics, law and order in the realm! Therefore, in obedience to the announcement made by the *Prophet (s.a.w)* the Companions deemed *Ali (a.s)* the sole successor of the *Prophet (s.a.w)* in matters of *Religion* and after him, his Progeny continues to hold this position! Yes! The *Prophet (s.a.w)* didn't make any announcement of succession for Caliphate till his death, therefore every tribe was striving to acquire this position!! If *Hazrat Abu-Bakr, Hazrat Omer and Hazrat Osman* too joined the race, what was wrong in that?! History is witness that while the *Prophet (s.a.w)* was in the throes of death, the *Ansar* started conclave to acquire the caliphate! It is another matter that they didn't succeed and the fast movers reached the winning post!!!

IT IS EASIER TO TURN A MOUNTAIN
INTO DUST THAN TO CREATE
LOVE IN A HEART THAT
FILLED WITH HATRED

(HAZRAT ALI A.S.)

**THE POLITICAL CLIMATE OF MDIDNA
BEFORE THE EXPIRY OF THE PROPHET (S.A.W)**

THE POLITICAL CLIMATE OF MDINA BEFORE THE EXPIRY OF THE PROPHET (S.A.W)

When the *Prophet (s.a.w)* first arrived at *Madina* as an immigrant he was a refugee and a preacher. But when he expired, he wasn't only the ruler of *Madina* but held sway over the entire *Arabian Peninsula*. He owned everything from the Earth to the very Firmament! He was, at a time, the *Prophet*, conqueror and the king! *North, South, East or West* the name of *Mohammed (s.a.w)* was, rather, echoing in every nook and corner! After the conquest of the entire *Arabia* these words were reverberating:

ہر کہ لہک لہک
جہلت جہلت خٹائے

*"Allah in the Firmament, Mohammed (s.a.w) on the Earth!
There isn't any other power in the interim!"*

The magnet of power and pelf proved stronger than the truth of the Faith, which attracted the superstitious tribes from thousands of miles and brought the likes of proud men of the ilk of *Abu-Sufian and Safwan-bin-Omayya* to the fold of *Islam!* Now the lamp of *Prophethood* was flickering and was about to get extinguished! The *Muslims* were realizing that the *Prophethood* was about to depart and they also knew that the *Islamic Realm* had been established forever! Now the stage was set for saying adieus to the departing and welcoming that which was about to arrive! If unfortunately, both events happen simultaneously, the anxiety of the people will be great. In the condolence meetings, there will be scarce attendance and there will be huge crowds in felicitation gatherings! This is a natural phenomenon in the world that happens again and again!

The people of *Madina* too were the inhabitants of the same transient world, they weren't from *Laahoot*, the other world! It is impossible that though they were seeing the radiance of the *Prophet (s.a.w)* they weren't oblivious of the process of formation of the Administration that was established in their own midst. These were the people of *Madina* who had witnessed the laying of every brick of the edifice of the fort of the *Realm!* This *Dar-ul-Amara, (the Centre of Administration)* was established in their city and progressed. Didn't they have the right to think that after the demise of the *Prophet (s.a.w)* who will succeed as the ruler of the vast realm! This is such a basic right that every human being, everywhere, will have! Therefore, before writing home about the sad demise of the *Prophet (s.a.w)* we shall have an overview of the political groups of *Madina* who were devising plans for bringing about the succession! We shall also determine what their views were about *Ali-bin-Abi-Talib (a.s)!*

BANI-HASHIM

On top of the roster of political parties were the *Bani-Hashim* themselves. They had a singular privilege that even during the days of ignorance they were the keepers of the *Kaaba* and they held its *Keys!* Thus, the key to the Faith was in their hands! They used to feed the *Hajis* and quench their thirst with the water of the *Zamzam!* All the *Arab* tribes made obeisance to them. They held the title of *Syed-ul-Batha (the Chief of the City of Batha)*, which is also *Mecca!* This supremacy of theirs was established. From *Yemen to Hijaz*, all the *Arabs* recognized them as their spiritual leaders. Their

importance enhanced that *Allah* chose the *Prophet (s.a.w)* too from the clan and the entire *Arabian Peninsula* was illumined with this presence. The *Sun of Islam* rose from this tribe and the entire world became radiant with its light! It is a fact that prophethood came to the family and made exit from it! But the *Bani-Hashim* were not unaware that the governance existed with Prophethood and they didn't want to be deprived of it. They thought that governance of the realm was rightfully their privilege. They felt that their representative should be the *Khalifat-ul-Arz (the Ruler of the Land)*! Tribal elitism and prejudice was a part of the *Arab* psyche and they wouldn't tolerate the crown of superiority that was on their heads getting transferred to some other heads! The *Prophet (s.a.w)* himself was from the clan of *Bani-Hashim*. He did crush the clannish bigotry but he gave such hints and announcements that *Bani-Hashim* felt his successor would be one of them! All these announcements were in favour of *Ali-bin-Abi-Talib (a.s)* who was his cousin and son-in-law! We have talked about these announcements in the foregone pages of this book and repeating them here isn't necessary. The first announcement was made at *Mecca* during the *Dawat-e-Zul-Ashira* when *Ali (a.s)* was **12** or **13** years of age and at that time there were few persons who had embraced the new *Creed*. The *Prophet (s.a.w)* expressed thrice, "One who assists in the performance of the *Kaar-e-Risalat (the Duties of Prophet-hood)* will be my *Caliph and Vicegerent!*" It was only *Ali (a.s)* who stood up on all three occasions and expressed his acceptance to assume the responsibility! Then the *Prophet (s.a.w)* said, "*Ali is my Wasi (Legatee) and my Caliph (Vicegerent)*!" As soon as the *Prophet (s.a.w)* arrived in *Madina* he held the hand of a *Mohajir (Immigrant)* and put it in the hand of an *Ansar (Helper)*, a local resident of *Madina*, and said, "From this day you are brothers!" Thus, he established brotherhood between the migrants from *Mecca* and the local *Ansars*. When only he and *Ali (a.s)* remained, he said, "*O Ali! You are my brother and vicegerent in this world and in the Hereafter!*" When *Ali (a.s)* was nominated as the Deputy in *Madina* while the *Prophet (s.a.w)* was departing for the *Battle of Tabook* he said, "*O Ali! You have the same relationship with me which Haroon (a.s) had with Moosa (a.s) although there will not be any prophet after me!*" This was such an announcement that the only conclusion that can be drawn from it is that the *Prophet (s.a.w)* selected *Ali (a.s)* for any position short of *Prophethood!* The declaration at *Ghadir-e-Khum* was an assertion that the *Prophet (s.a.w)* held the hand of *Ali (a.s)* in the presence of the huge crowd and said, "*Of whomsoever I am the Maula (Master), this Ali (a.s) too is his Maula (Master)!*" This last declaration of the *Prophet (s.a.w)* came as a seal of the confirmation of the succession of *Ali (a.s)* and the *Bani-Hashim* were satisfied that the leadership of the *Ibrahimi Millat (the Nation)* will remain in the same household as it was from the beginning! They knew now that after the *Prophet (s.a.w)* *Ali-bin-Abi-Talib (a.s)* was the rightful leader of the *Muslims*. In these circumstances, there wasn't any need for them to make access to political horse-trading and they abided quietly for the coming time! Two conclusions emerged from these announcements of the *Prophet (s.a.w)*.

The circumstances confirmed the superiority of the *Bani-Hashim* and they remained unaware of the existing political situation. On the other hand, these announcements shook up other political groups that they lost their nocturnal sleep. Keeping quiet after these announcements was tantamount to political hara-kiri for them and therefore, they had to act to protect their interests. We shall now look at the other political groups of the time.

BANI-OMAYYA

Bani-Omayya were the adversaries of *Bani-Hashim* from the Days of Ignorance. There was virtually a sword hanging between the two clans. One never accepted the superiority of the other clan. When *Mohammed (s.a.w)* announced his *Prophethood*, the *Bani-Omayya* were very assertive in ridiculing him. They were very prominent in hatching conspiracy to assassinate the *Prophet (s.a.w)*. When the social boycott of *Bani-Hashim* was declared, *Bani-Omayya* lighted lamps using butter shortening in their homes as a celebration! They left no stone unturned to harm the *Prophet (s.a.w)*. Why were they doing all this? Did they do this because of personal animosity against him; or because the *Prophet (s.a.w)* lampooned their idols or perhaps because of his efforts to rid them of their superstitions and wayward practices? No! Never!! The reason of this animosity was that *Mohammed (s.a.w)*'s declaration of *Prophethood* was negating the superiority and status of *Bani-Omayya*!! They could not bear the fact that *Allah* had selected *Bani-Hashim* for conferring the august status of *Prophet* to a person from *Bani-Hashim*! This was the reason that when the *Prophet (s.a.w)* decided to migrate from his beloved homeland, even then the fire of *Bani-Omayya*'s animosity against him wasn't quenched. After the migration of the *Prophet (s.a.w)*, there wasn't any opposition for *Bani-Omayya* in *Mecca*. All the departments of *Dar-un-Nadwa* and the keys of the *Haram of Kaaba* came in their hands. Independent rule of their gods and idols was established. The name of *Bani-Hashim* was obliterated from the roster of rulers in *Mecca*. But even then, they didn't stop vindictively chasing the *Prophet (s.a.w)* who migrated to a place 200 miles away from *Mecca* in the protection of the tribes of *Aus* and *Khazraj*. What is it that the *Prophet (s.a.w)* had taken away from *Mecca* that the *Bani-Omayya* wanted to take back from the orphan son of *Bani-Hashim*? It was nothing other than leadership and supremacy. *Bani-Omayya* were not willing to accept the leadership of *Bani-Hashim* at any cost; be it in any part of *Arabia*! The battles of *Badr*, *Ohod*, *Khandaq* etc were fought with this in mind and in all these battles the command of the *Quraish* was in the hands of *Bani-Omayya*. It is the misfortune of our history that the time of the *Prophet (s.a.w)* and till after the fall of *Baghdad*, that is, a period of seven hundred years *Bani-Omayya* and *Bani-Hashim* remained engaged in fighting. This tug-of-war for power resulted in abject defeat of *Bani-Omayya* and in a short span of ten years the *Standard of Islam* was afloat in every city of *Arabia* and it reached *Mecca*. *Bani-Omayya*, with the help of their intelligence, reached a conclusion that they couldn't help entering the fold of *Islam* to win back their lost power. Therefore, reluctantly, they embraced *Islam*. But while they accepted it, their minds were replete with imperial pride. When *Abbas* presented *Abu-Sufian* before the *Prophet (s.a.w)* for embracing *Islam*, he felt that he was a helpless prisoner and all around were the troops of *Islam*! *Abbas* was holding his hand firmly and *Omer* was flaying his sword over his head and in front was seated the authoritative *Prophet (s.a.w)* who virtually had *Abu-Sufian*'s life in his hand! Even then *Abu-Sufian* maintained his egotistical stance. The *Prophet (s.a.w)* asked, "O *Abu-Sufian*! Hasn't the time come for you to profess faith in *Allah*?" *Abu-Sufian* replied, "Yes! I am convinced that if there was any god besides *Allah*, he would have protected me from seeking your help!" The *Prophet (s.a.w)* asked another question, "Hasn't the time come that you accept me as the *Messenger of Allah*?" *Abu-Sufian* said instinctively, "In this regard I still have doubt!" When *Abbas* threatened him with death he uttered, "*Mohammed Rasool Allah*!" This acceptance under duress was his

Islam!! It proves that he wasn't willing to embrace *Islam* and the aim was to capture power through this ruse!

Adding insult to injury the *Prophet (s.a.w)* declared "*Taaleeq-e-Qalb*, or giving concessions to win over their hearts. *Abu-Sufian* deserved beheading but at the time of *Conquest of Mecca*, the *Prophet (s.a.w)* declared *Abu-Sufian's* house as a place of refuge. From the booty of Battle of *Hunain*, the *Prophet (s.a.w)* gave four camels to each individual but he gave *300* camels to *Abu-Sufian*, *100* to him, *100* to his elder son *Yazid* and *100* camels also to the younger son *Muawiya*. Large quantity of silver too was awarded to them. Because of this huge largesse to *Bani-Omayya*, the *Ansar* felt discriminated and started doubting the *Prophet (s.a.w)*'s sense of equity. But a revelation from *Allah* clarified the *Prophet (s.a.w)*'s position. The *Bani-Omayya* got a huge share of the booty and also the pleasure of *Allah* and the *Prophet (s.a.w)* at the same time! The matter didn't end with the distribution of the booty. When the *Prophet (s.a.w)* started nominating governors and representatives in the conquered territories, *Bani-Omayya* got maximum nominations. *Ziyad-bin-Walid*, *Khalid-bin-Sayeed*, *Mohajir-bin-Abi-Omayya*, *Khalid-bin-Walid* and *Omro-bin-al-Aas* were appointed governors while the *Mohajirs* and *Ansar*, many of them had served the cause of *Islam* valiantly for long, were not given any position. *Muawiya-bin-Abu-Sufian* was entrusted with the task of writing the revelations. *Abu-Sufian* was assigned along with *Mughira-bin-Shauba* for the demolition of the *Idol of Lat*. *Abu-Sufian* made some excuse and stayed back and when the idol was demolished, joined with *Mughira* for claiming half of the booty! The conquest of *Mecca*, on which depended the completion of the formation of the *Islamic State*, was extremely important for economic and religious reasons. When *Mecca* was conquered, the *Prophet (s.a.w)* gave the position of the governor of the city to the *20-year-old* youth *Otba-bin-Usaid* who too was from *Bani-Omayya!* Because of this windfall from *Allah* and the *Prophet (s.a.w)*, the ambitions of *Bani-Omayya* were soaring high! The *Prophet (s.a.w)* was trying to win their hearts (*Taleef e Quloob*) but they thought that they had captured the heart and the mind of the *Prophet (s.a.w)*. They already had a hand in the administration of the State. They also had to acquire the *Caliphate* and its grand palace was looming large in their imaginations! They had to take only a few more steps to realize their dream! The bride of the realm, *Mecca*, which was snatched away from them, was raring to come back in their lap. A little struggle and political strategy were needed. This was the reason that at *Saqifa Bani-Saeda*, the vote was managed in favour of *Hazrat Abu-Bakr*. Then *Abu-Sufian* went to *Hazrat Ali (a.s)* and said:

"I see a very strange turmoil in Madina which can only be quelled with the flow of blood! O progeny of Abd-e-Manaf! How Abu-Bakr could qualify for selection when you are there?! Where are those two old and contemptible persons (Hazrat Ali and Abbas)? It is strange that the administration and the rule go to a very small and insignificant clan of Qureish!" Saying this he looked at Ali (a.s) and added, "Put your hand forward! I shall owe allegiance to you! By God! If you say I shall render the ground scarce for Abu-Bakr and at the winking of an eyelid fill Madina with cavaliers and foot-men!"

(*Ibn-e-Khaldun*)

Tabari quotes from *Abu-Mohammed-al-Qarshi* that *Abu-Sufian* also recited three

couplets of the *Arab* poet *Matlamas* and one of it is:

ال عقيم غيى ضيم یراد به
آلا ال ان غدر لحيى و لامتد

“Besides the donkey of the neighbourhood and the nail (tent-peg)
none else will bear hardship with ease!”

It is evident from this speech of *Abu-Sufian* what respect he had for *Hazrat Abu-Bakr* and *Hazrat Ali (a.s)*. He remembered them with what sort of words? Respect and affection are very high attributes. Even there is no inkling of formal morality in his talk. Neither did he care for *Hazrat Abu-Bakr* nor for *Hazrat Ali (a.s)*. What he did for was the position of *Caliphate!* If he was able to talk *Hazrat Ali (a.s)* into agreeing to his suggestion, only God knows what would be the effect it would have on the democratic decision that was taken at *Saqifa Bani-Saaeda!*

The heavy possibility was that the Caliphate would neither be with *Hazrat Abu-Bakr* nor with *Hazrat Ali (a.s)* and the old adversary of *Bani-Hashim* would have succeeded in his design that was postponed for thirty to thirty-five years because of *Hazrat Ali (a.s)* turning down the suggestion of *Abu-Sufian!* *Hazrat Ali (a.s)* knew it well that if the words of *Abu-Sufian* had rancour for *Hazrat Abu-Bakr*, they didn't have any care and affection for *Hazrat Ali (a.s)!* He chided *Abu-Sufian* and said, “O *Abu-Sufian!* Your intention is only to create strife and unrest. You always tried to harm the cause of *Islam* and we don't need any of your advice!” There is no doubt that this step of *Hazrat Ali (a.s)* gave support to the wall of the fort of *Islam* that was about to collapse while the grave of the *Prophet (s.a.w)* was still fresh! The intrigue that happened in *Saqifa* was nothing when compared to this strategy of *Abu-Sufian!*

Till the conquest of *Mecca*, the centre of *Bani-Omayya's* intrigue was only the person of the *Prophet (s.a.w)*. But when the phenomenon of *Taalig e Quloob (Winning over of the Hearts)* started and there was a virtual rain of privileges and benefits on *Bani-Omayya* the focus of intrigue too shifted. *Bani-Omayya* were not so impudent that they would sever the hands which were showering gold and silver on them! They knew that the door of *Prophethood* was closed and there wouldn't be any succession for this noble privilege. It was prudent for them to draw maximum advantage from the *Caliphate* which came immediately after the end of the period of *Prophethood!* *Bani-Omayya*, who were the adept politicians of *Hijaz*, were fully aware that it was very likely that *Ali-Ibn-e-Abi-Talib (a.s)* would be the candidate for succession and that the reins of power would remain with *Bani-Hashim*. How was it possible that *Bani-Omayya* would willingly allow *Bani-Hashim* to assume power? Circumstances had changed and now there was the label of *Islam* on the fore-heads of *Bani-Omayya*. It was impossible for them to draw swords against *Muslims* for acquiring power. Therefore, *Bani-Omayya* were seriously assessing the situation and waiting for the opportune time when their hold on the politics and reins of power would be strong. The sudden announcement of accession of *Hazrat Abu-Bakr* gave a golden opportunity to *Abu-Sufian* to upbraid *Hazrat Ali (a.s)* against *Hazrat Abu-Bakr* and create rift between *Bani-Hashim, Bani-Adi and Bani-Tamim* and thus create the way for *Bani-Omayya* getting the reins of power in their hands!

Keeping these events in mind one must understand that the *Prophet (s.a.w)* wasn't now the centre of intrigue for *Bani-Omayya* but it was *Hazrat-Ali-ibn-e-Abi-Talib (a.s)* because it was only *Ali (a.s)* through whom the reins of power could devolve on *Bani-Hashim*. *Bani-Omayya* would never tolerate that the power remained with *Bani-Hashim*. The first cause of their animosity against *Ali (a.s)* was that being from *Bani-Hashim*, he considered himself qualified to succeed as the Caliph and another reason was that from the time of the arrival of *Islam* on the scene till the demise of the *Prophet (s.a.w)*, it was the scimitar of *Ali (a.s)* that caused maximum damage to *Bani-Omayya* that making amends was impossible. This was the period of bigotry and prejudice for the Arabs. Swordsmanship and revengefulness was a part of their psyche. For avenging an assassination, they would fight for a hundred years! There was nothing more insulting for them that a person of their clan got killed by someone and they were unable to wreak vengeance! Will the men of a conceited tribe like *Bani-Omayya* forget their kinsmen killed in the *Battles of Badr, Ohod, Khandaq, Mecca* and several other skirmishes and not avenge their blood? *Ali (a.s)*'s sword had caused intense mourning in the families of *Bani-Omayya* killing their men in the battles. They were therefore thirsting for revenge! The only wall that stood between *Ali (a.s)* and *Bani-Omayya* was the *Prophet (s.a.w)*. But the fire was raging on the other side of the wall. Every flame of the fire was announcing that within fifty years of the demise of the *Prophet (s.a.w)*, it will engulf the entire *Islamic Realm*. There is no doubt that the sword of *Ali-bin-Abi-Talib (a.s)* had accounted for the best warriors and cavaliers of *Bani-Omayya* and prepared the way for the progress of *Islam*. But it is also a bitter truth that the act of *Ali (a.s)* made *Bani-Omayya* his sworn enemies. Now they had nothing against the *Prophet (s.a.w)*. Their only aim was to take revenge on *Ali (a.s)* killing their kinsmen.

MOHAJIRS & THE QUREISH

Besides *Bani-Hashim* and *Bani-Omayya*, all other *Mohajirs* and *Quraish* in *Madina* were divided into groups according to their relationship, friendly contacts and common ideas. Of these groups the most prominent was that of the *Mohajireen Mutaqaddimeen (the Early Migrants)* who had sacrificed their lives of comfort and ease in *Mecca* and had entered the fold of *Islam* and for the love of the *Prophet (s.a.w)* left their homes and hearths in *Mecca* and migrated to *Madina*. Although every member of this group was a strong pillar of support to *Islam*, the three most prominent persons among them were *Hazrat Abu-Bakr, Hazrat Omer and Hazrat Osman*. *Hazrat Abu-Bakr* was respected for being early convert to *Islam* and for being close to the *Prophet (s.a.w)*, *Hazrat Omer* was the life and spirit of the group. *Hazrat Osman* too was prominent for his sacrifices for the cause of *Islam* and because of his relationship with the *Prophet (s.a.w)*. There are two ways of assessing the political characters of these prominent persons. The first is by considering them super-natural and putting them in the ranks of the angels. The second is considering them downright human and judging them just as human beings! The first way doesn't permit any biographers making any comment on them! If the second method is adopted to assess them, the *Ulema* get angered because they kept them under wraps for 1,400 years in thick covers that any biographer has to work very hard to look at them! Anyway, every historian would assess them on human standards!! We too consider them humans and are forced to accept that these persons had natural traits which every individual is born with according to the genetic principles. *Hazrat Omer and Hazrat Abu-Bakr* were born

with such mental capabilities that the *Prophet (s.a.w)*, during all stages of development and formation, always consulted them. In most instances their suggestions and advice were accepted. Our *Adaan (Public Call for Prayer)* started on the suggestion of *Hazrat Omer*. This suggestion became a fundamental pillar of *Islam* and will be there till the *Day of Reckoning!* The intelligence and wisdom of these persons helped a lot in the propagation of *Islam*. Their spirit of sacrifice was exemplary. Besides these traits they did have certain human failings, e.g.: Involvements in doubts and fears is the weakness in every human being. These persons were not free of this human trait. In the light of the *Truce of Hudaibiya*, *Hazrat Omer* thought that it brought down the status and position of the *Muslims* and doubted the instrument of truce already signed and approved by the *Prophet (s.a.w)*. He asked several questions of the *Prophet (s.a.w)!*

“O Prophet (s.a.w)! Are you really the Prophet (s.a.w)?”

“Aren’t we Muslims?”

In the matter of the Creed why should we bear indignity?!”

These questions are a reflection of the human nature. No wonder that *Hazrat Omer* raised these questions. If he hadn’t done it, it certainly would be surprising! Whichever Faith a person professes, he cannot abandon his nature. The company of the *Prophet (s.a.w)* would certainly reform the character of a person and raise it to the height of perfection but it cannot change his nature. If the company of the *Prophet (s.a.w)* could bring about transformation in the nature of a person, then first of all the natures of his spouses would have experienced the transformation! We see that there wasn’t an iota of change in the nature of *Ummahaat al Momineen!* Their talk always would be the ‘gossip’ about the ‘other wives’! The same taunts of the women, the same fights, doubts and jealousy and stratagems to anger the husband against the other spouses!! As far as nature is concerned, the wives of the *Prophet (s.a.w)* do not seem any place above the common wives! This means that as the spirit is perpetually with the body, the same way one cannot get rid of his endowed instinct and natural disposition.

This eminent group of the *Prophet (s.a.w)’s* companions were observing the environment with a keen eye and their reactions were exactly according to their natures. To illustrate this point, a few instances are given here:

1. *Hazrat Abu-Bakr*, because of his nearness to, and relationship with, the *Prophet (s.a.w)*, expressed his desire sincerely asking for the hand of his beloved daughter, *Fatima Zehra*, in matrimony. Prior to this, he had given his dear daughter *Ayesha* in marriage to the *Prophet (s.a.w)*. But his request wasn’t approved by the *Prophet (s.a.w)*. The same happened with *Hazrat Omer* as well. But the *Prophet (s.a.w)* very willingly accepted *Hazrat Ali (a.s)* as his son-in-law and performed all the customs of the wedding very happily. The *Prophet (s.a.w)* also announced that the match was approved by Allah. This would mean that the marriage of *Hazrat Fatima* with *Hazrat Abu-Bakr* or *Hazrat Omer* was not acceptable to Allah! The marriage of *Fatima* and *Ali (a.s)* was with the consent of Allah and, therefore, *Abu-Bakr* and *Omer* were happy about it. But this marriage put the crown of felicity on the head of *Hazrat Ali (a.s)* and envying it was a part of human nature. If *Hazrat Abu-Bakr* and

Hazrat Omer were human beings, it was but natural that they envy *Hazrat Ali (a.s)* because he was endowed with this felicity. Everyone knows that envy and competition is nothing wrong. But jealousy is a very mean trait. Saying that those two worthies were not jealous is tantamount to denying that they were human beings!

2. When the *Fort Khamoos* wasn't captured during the *Battle of Khaibar* after several attempts by *Hazrat Abu-Bakr* and *Hazrat Omer*, the *Prophet (s.a.w)* said, "Tomorrow I give this standard to a person who befriends the *Prophet (s.a.w)* and Allah and the *Prophet (s.a.w)* befriend him!" some narrations also mention that the *Prophet (s.a.w)* added, "He is *Karrar*(*One who attacks incessantly time and again)* and never deserts the area of operation!" The companions had a sleepless night after this announcement. Everyone desired that he should get the standard next morning. *Hazrat Omer* is on record saying, "I never had such a strong desire of bearing the standard as on that occasion!"—*Shibli*. But Allah and the *Prophet (s.a.w)* decided in favour of *Ali (a.s)* which proved that he befriended Allah and the *Prophet (s.a.w)* and they befriended him! Then *Hazrat Ali (a.s)* captured the fort which *Hazrat Abu-Bakr* and *Omer* weren't able to subdue despite many efforts! Now look at this event in the mirror of the human nature! The companions desired to get the standard but disappointment too is a natural feeling. Everyone knows that the companions were experiencing the phenomena of "desire" and "disappointment" and who can deny that a third feeling comes in the minds of such persons who experience these phenomena, the feeling of "envy"! This envy was intense because they had a feeling of defeat after several unsuccessful attempts.
3. Another occasion for envy came when after returning from the Campaign of *Tabook*, the *Prophet (s.a.w)* appointed *Hazrat Abu-Bakr* the chief of *Haj Group* and sent him towards *Mecca*. During this journey *Hazrat Abu-Bakr* carried the revealed verses of *Surat-ul-Bara'at*. After the departure of *Hazrat Abu-Bakr*, the *Prophet (s.a.w)* sent *Hazrat Ali (a.s.w)* to go to *Mecca*, take the verses from *Hazrat Abu-Bakr* and recite them to the people in the *Haram*. *Hazrat Ali (a.s)* met *Hazrat Abu-Bakr* and took the verses from him. *Hazrat Abu-Bakr* felt belittled which is a natural phenomenon! In stead of continuing the journey, *Hazrat Abu-Bakr* returned to the *Prophet (s.a.w)* and sought a clarification as to why he was deprived of performing the service. The *Prophet (s.a.w)* said, "None other than me, or someone who is from me, can do the propagation of the *Divine Mandates!*" The result was that for communicating Allah's Mandate, the *Prophet (s.a.w)* decided that *Ali (a.s.w)* was the right person and *Hazrat Abu-Bakr* wasn't! On that occasion *Hazrat Abu-Bakr* accepted the decision of Allah and the *Prophet (s.a.w)* without any objection! If the *Prophet (s.a.w)* had decided to perform the task himself, it wouldn't have mattered but because he preferred *Hazrat Ali (a.s)* over *Hazrat Abu-Bakr*, the phenomenon of envy naturally got a chance to become operative!
4. The situation aggravated to the point that when returning after the *Hajjat-ul-Wida*, at *Ghadir-e-Khum*, the *Prophet (s.a.w)* addressed a huge gathering and said: "Of whomsoever I am the *Maula (Master)*, *Ali (a.s)* too is his *Maula (Master)*! O Allah! Endear him who endears *Ali (a.s)* and consider him an enemy who is inimical towards *Ali (a.s)*!" When the *Prophet (s.a.w)* uttered these words, *Ali (a.s)*'s hand was in his hand! We have already discussed at

length the purport of the word *Maula*. Here we have only to see that when the *Prophet (s.a.w)* conferred such superiority to *Ali (a.s)*, *Hazrat Omer* and other companions spontaneously congratulated him! Certainly, this was a proof of the large-heartedness of *Hazrat Abu-Bakr* and *Hazrat Omer* although the feeling of envy arising in their hearts was a natural phenomenon as well! *Hazrat Omer* had no occasion to congratulate *Hazrat Ali (a.s)* in the past. Whatever might have been the meaning of the announcement, while congratulating *Hazrat Ali (a.s)*, the companions must have felt that it was an open indication of the succession of *Hazrat Ali (a.s)*!

Now the patience of the companions was at the breaking point. Literally there was a downpour of superiorities on *Hazrat Ali (a.s)* from Allah and the *Prophet (s.a.w)*. For *Hazrat Abu-Bakr*, *Hazrat Omer* and *Hazrat Osman*, only the feeling of envy was there but their hard-line followers were raring to go beyond the limits of envy! They carried a misunderstanding that the *Prophet (s.a.w)* was making an effort to keep the reins of power in his own family. They wouldn't tolerate that someone gets away with the crop of many years of hard toil! They didn't have anything against *Hazrat Ali (a.s)* nor did they have any love for the caliphate. But they didn't like it that the people's movement changed its direction and they kept looking at it intently! What to talk of others; even *Hazrat Omer* himself said in a conversation with *Abdullah-Ibn-e-Abbas* as recorded in *Tarikh-e-Kamil, Vol 3*:

“Hazrat Omer once told to *Abdullah-Ibn-e-Abbas*, ‘O *Ibn-e-Abbas*! Do you know what deprived you of the caliphate after the *Prophet (s.a.w)*?’ *Ibn-e-Abbas* says that he didn't think it right to give any reply. He said, ‘Sir! I don't know, certainly you must know about it!’ *Hazrat Omer* said, ‘The people wouldn't like the *Prophethood* and the *Caliphate* remaining with you (your clan) and you merrily trample them! Therefore, the *Quraish* chose the caliphate for themselves, they were right doing it and also, they were in a position to do it!’”

This was the stand of that group, the leaders of which were *Hazrat Abu-Bakr* and *Hazrat Omer*. After all this saying that *Hazrat Abu-Bakr* and *Hazrat Omer* etc were not interested in the Caliphate isn't right! As *Hazrat Ali (a.s)*, from the party of the *Bani-Hashim*, thought that he was deserving of the *Caliphate*, similarly from the other party *Hazrat Abu-Bakr* and *Hazrat Omer* too were preparing a plan to prevent the Caliphate remaining concentrated in one Clan! There is no doubt that like the *Prophethood*, *Caliphate* too is a most important position and all the spiritual and material matters that were the prerogative of the *Prophet (s.a.w)*, would certainly devolve with the caliph after him. Who was there who wouldn't crave for this august position? When the companions lost their night's sleep craving for the Standard of Islam, and *Hazrat Omer* said, “I never before craved so much for becoming the Standard Bearer of Islam!” Then how will it be that the companions had no concern whatsoever for becoming the *Caliph*. No intelligent person would accept such stories. It is an irrefutable fact that the craving for the caliphate was in the heart of every Companion. One who was close to the *Prophet (s.a.w)* because of friendship, relationship and association was having more craving for *Caliphate* because such persons had high expectations of acquiring the position. The Companions considered *Caliphate* such a sacred and great position that when the rebels asked *Hazrat Osman* to abdicate from the *Caliphate*, he said, “The honour that Allah

has endowed to me, I wouldn't abandon it till I live!" He willingly got martyred but didn't agree to abdicate! Was *Hazrat Osman* covetous for power and pelf?! No! He wasn't! *Hazrat Abu-Bakr* and *Hazrat Omer* too didn't have such greed. During their terms, when huge wealth from *Rome* and *Persia* came as booty of war, they lived Spartan lives of indigent *Arabs*. They are even today sited as examples for every rich and poor individual to emulate. They were not greedy for wealth but their greed was for the Faith and they competed with each other to excel in this direction. Since the *Caliphate* is the highest position, the Companions vied with each other to acquire it. If needed they would sacrifice their lives for the purpose!

The people of this group were keenly observing the developments. The trend of events showed them that the environment was becoming favourable for *Hazrat Ali (a.s)* and he was their biggest competitor in this direction. But they were satisfied that the *Prophet (s.a.w)* had not promulgated any order defining rules for the succession which would become binding on them. Therefore, they had to bide for the appropriate time to act! There was no other alternative!!

THE ANSAAR OF MADINA

Now we talk of a group which responded to the call of the *Prophet (s.a.w)* when the people of *Mecca* sealed all the doors of life and he lived a helpless life. Only on the call of *Ansaar*, the *Prophet (s.a.w)* left his home and hearth. *Ansaar* not only accepted him as a refugee but they treated him as their master and authority. They not only accepted him as the *Prophet (s.a.w)* but in all departments of life accepted him as the guide and superior! They were aware that *Islam* was the cure for the lacunae in their society. They were not only sure that *Islam* would destroy the inanimate idols and also the living idols hovering over their heads as vultures---the idol of Mammon worship, the idol of pride of descent, the idol of class distinction and umpteen other idols that were the bane of their society!

Their expectations were fulfilled! They saw with their own eyes that the lowly *Nubian, Bilal*, was made the *Muezzin (Caller for Prayers)* toiling with poor *Muslims* digging trenches. They saw the ruler of *Madina* and Allah's beloved creature eating dry bread with *Ashab-e-Suffa*, they saw him giving his paternal cousin in marriage to the indigent *Zaid*. They witnessed the *Prophet (s.a.w)* tying the hands of his uncle, *Abbas*, in his back as was customarily done with the infidel prisoners of war! Despite being the ruler of the entire *Arabia*, they saw him sleeping on a hard bed that caused rashes on his body! The spouses and the daughter of the *Prophet (s.a.w)* generally ground the food grains on the grinding wheel with their own hands and in their homes, on certain days, even the ovens wouldn't be lighted! The ruler of *Arabia* used to sit on a commonplace mat and have parleys with envoys from *Persia* and *Rome!*

Islam had narrowed the differences between the big and small in the society and with the 360 idols of *Kaaba*, the idols of discrimination in society too were destroyed! The *Prophet (s.a.w)* gave the Standard of *Islam* in the hands of the slave, *Zaid-bin-Harisa*, and kept *Mohajirs* and *Ansaar* under his command! There were complaints about this, but the high and mighty had to accept this slave as their chief! Again, in the *Battle of Mauta*, the *Prophet (s.a.w)* entrusted the standard to *Zaid* and shattered the family pride and eminent companions like *Hazrat Abu-Bakr* and *Hazrat Omer* had to accept

the command of *Ossama-bin-Zaid* who was a slave and the son of a slave!! When the great contingent of *Islam* started on the journey for the conquest of *Mecca* the standard was in the hands of *Saad-bin-Obada* although most eminent persons, *Ali (a.s)*, *Abbas-bin-Abd-ul-Muttalib* and others were in the contingent!

From all these events the *Ansaar* got the proof that *Islam* had obliterated the distinction between big and small! One tribe or clan didn't have any superiority over other groups! There wasn't any preference for a master over a slave and the distinction of family background was obliterated. These were the *Islamic* customs and beliefs that got entrenched in the minds of people during the lifetime of the *Prophet (s.a.w)*. The *Ansaar* never for a moment thought the caliphate would get entrenched with the *Quraish* or the clan of *Bani-Hashim*. They thought that if the Prophethood was endowed to the *Qureish*, the *Caliphate* was certainly the right of the people of the city of *Madina* who had made it the *Dar-ul-Amara* of the *Islamic State* with their efforts and help! If they were having parleys at *Saqifa Bani-Saaeda* to decide about it, they weren't committing any crime or not a big intrigue. The diehard historians say that if *Hazrat Abu-Bakr* and *Hazrat Omer* had not made a timely entry then *Islam* would be in jeopardy!! The *Ansaar* were having a very peaceful meeting deliberating about the *Caliphate* when the two worthies entered and created chaos there. They proved with their heated talks that the *Caliphate* was the birthright of the *Quraish* and none else! Their talks were appropriate at the moment but were contrary to the *Islamic Spirit!*

Anyway, this is not the time for a comment on the deliberations at *Saqifa Bani-Saaeda!*

THE PARTY OF WOMEN

This is also an unintelligent thought that women of *Madina* were not concerned with politics. The incidents and events prove the fact that in all walks of life, the women were moving shoulder to shoulder with men. In the fields of battle, they played a significant role for the success of men. The fire of revenge against the adversaries was generally stoked by women. The wounds of the valiants got cured with the attention and nursing that the women provided them. There is hardly any campaign of the *Prophet (s.a.w)* for which the ladies didn't accompany him! During the *Haj* journeys, as well, the litters of the ladies added elegance to the caravan. In the *Prophet (s.a.w)'s Mosque* the women used to join the congregation for prayers five times a day. The ladies used to discuss the matters of *Fiqh* with the *Prophet (s.a.w)* in a very learned manner. The consorts of the *Prophet (s.a.w)* in *Madina* had the same status as a queen would have in her capital. Perhaps their status was more than that of the queens because no queen was ever *Umm-ul-Momineen!* Every spouse of the *Prophet (s.a.w)* was the mother of the *Momins* and therefore they had the authority on every child, man and woman in the realm as a mother would have on her children! Disobedience of a queen may not be a cognizable offence but disobedience of the *Umm-ul-Momineen* was legally a punishable offence! The authority of *Umm-ul-Momineen* was much more than a queen would have. Today no *Umm-ul-Momineen* is living. But when we hear the name of any *Umm-ul-Momineen*, our heads bow in respect. Imagine about the society where there were thirteen *Ummahat-ul-Momineen*. Could a person even move a step while they were in front of him! In status all the 13 *Ummahat-ul-Momineen* were equal but as far as good looks, habits, traits, age the ancestral tribal superiority were concerned they were divided into different groups and their mutual differences

assumed such proportions that it was humanly impossible to resolve them and the matters reached Allah who gave judgements!

Three years prior to the migration from *Mecca*, *Hazrat Khadija* expired. After her death, the *Prophet (s.a.w)* married *Hazrat Ayesha-bint-e-Abu-Bakr*. At that time her age was six or seven years. After reaching *Madina* she moved to her spouse's house when her age was nine years. After the expiry of *Hazrat Khadija*, the *Prophet (s.a.w)* married *Sauda-bint e Zam-aa in Mecca*. Her age was about 20 years. Then many ladies were married to him. Their names are:

(.) *Hazrat Hafsa-bint-e-Omer*. (.) *Hazrat Umm-e-Salama-bint-e-Abi Omayya*. (.) *Hazrat Jaweria who was Jewish and came to Madina as a prisoner of war*. (.) *Hazrat Umm-e-Habiba-bint-e-Abu-Sufian*. (.) *Hazrat Zainab-bint-e-Hajash*. (.) *Hazrat Safia-bint-e-Hai who was the daughter of a Jewish chief and came as a prisoner of war*. (.) *Hazrat Maimoona-bint-al-Haris*. (.) *Hazrat Nishat-bint-e-Rafa-aa*. Some narrators write that her name was *Samaa-bint-al-Salat* and also that she died before *Prophet (s.a.w)* went to her. (.) *Shamba-bint-e-Omer al Ghaffari: When the Prophet (s.a.w) went to her she was having her periods. During those days the Prophet (s.a.w)'s baby son, Ibrahim, died. She said if Mohammed (s.a.w) was truly the Prophet, his beloved son wouldn't have died. Hearing her say this, the Prophet (s.a.w) sent her out of the house*. (.) *The Prophet (s.a.w) heard that Ghazia-bint-e-Jabir was pretty and smart. A proposal was made and when she came to the Prophet (s.a.w), she said, "I haven't consulted my heart and seek Allah's protection from you!" He sent her home*. (.) *When he went to Asma-bint-al-Noman, he noticed that she was having leucoderma. He gave her the Mehr and sent her home*. (.) *Zainab-bint-e-Hazima*. (.) *Sharaf-bint-al-Khalifa*. (.) *Aliya-bint-e-Zubian. The Prophet (s.a.w) did Tamatta with her and separated*. (.) *Qatila-bint-e-Qais-bin-Maadi Karb. Before he went to her, he expired. Then she recanted from Islam along with her brother Ash-ab-bin-Qais*. (.) *Fatima-bint-e-Sharih, who also had a son, Shareek, from her previous husband, and therefore she had the Kunyat Umm-e-Shareek. Tabari says that the Prophet (s.a.w) went to her and found her much aged. Therefore, he divorced her*. (.) *Khula-bint-al-Hazeel*. (.) *Umra-bint-al-Yazid*. (.) *Besides these consorts Allah had granted to the Prophet (s.a.w) Rehana-bint-e-Zaid of the Tribe of Bani-Quraiza*. (.) *Then Maqiqas the king of Alexandria sent Maria Qabtia to the Prophet (s.a.w) as a gift. His son, Ibrahim, was born of her!*

You must have noted that the *Prophet (s.a.w)* had for some reasons, divorced some of these ladies. They were not to remain quiet at their being divorced. They might have formed a group against the *Prophet (s.a.w)* and his family. There are some other women to whom the *Prophet (s.a.w)* sent proposals of marriage but for some reasons they couldn't be solemnized. The names of these women are: *Umm-e-Hani-bint-e-Abi-Talib*. (.) *Zaba-aa-bint-e-Amir*. (.) *Safia-bint-e-Bashama*. (.) *Umm-e-Habib-bint-e-Abbas* and (.) *Jamra-bint-al-Haris*. These women too must have joined the group mentioned here because *Arab* women felt much insulted if their engagements are annulled. Now about the spouses of the *Prophet (s.a.w)* who remained in his marriage till his demise. These ladies too were in different groups and each group opposed the other groups. *Maulana Shibli* writes in *Sirat-un-Nabi*:

"Hazrat Ayesha and Hazrat Hafsa were respectively the daughters of Hazrat Abu-Bakr and Hazrat Omer and because of their close proximity with the Prophet (s.a.w) they were closer to each other than with the other spouses of the Prophet (s.a.w). But occasionally they expressed envy and

rivalry with each other! Once *Hazrat Ayesha* and *Hazrat Hafsa* were on a journey with the *Prophet (s.a.w)*. The *Prophet (s.a.w)* liked to be in the litter of *Hazrat Ayesha* in the nights to converse with her. One day *Hazrat Hafsa* asked *Hazrat Ayesha* to swap the camel with her in the night to be able to see different sights! *Hazrat Ayesha* agreed to the suggestion. The *Prophet (s.a.w)* went to *Hazrat Ayesha's* camel on which *Hazrat Hafsa* was seated. When they reached the stage, *Hazrat Ayesha* not finding the *Prophet (s.a.w)* put her feet in *Azkhar (a wild grass which is generally infested with snakes and scorpions)* and said, "O Allah! Send a snake or a scorpion that it bites me!"

Several incidents in the lives of the spouses are recorded which are proof of the fact that the consorts of the *Prophet (s.a.w)* too had the same femininity as is there in any common housewife. This character was the character of a common *Arab* female which has the feminine traits and values in ample measure. Read of another incident in the words of *Maulana Shibli*:

"Once after her (*Hazrat Khadija's*) death her sister *Hala* went to meet the *Prophet (s.a.w)*. Her voice was much similar to that of her deceased sister. When the sound went to the ears of the *Prophet (s.a.w)*, he remembered *Hazrat Khadija* and said, "It must be *Hala!*" *Hazrat Ayesha* too was present there. She felt jealous and said, "You are remembering an old hag who is dead and Allah has given you better wives than her!" (Taken from *Sahih Bukhari*)

Read about another incident:

"In *Sahih Bukhari* it is narrated through *Hazrat Omer* about the incident of *Aila*, 'One day I was brooding over some matter. Incidentally my wife gave me a suggestion. I said, 'What have you to do with these matters?!' She said, 'You don't like what I say but your daughter, *Hafsa*, always retorts when the *Prophet (s.a.w)* says anything!' I got up and went to *Hafsa* and said, 'My daughter! Do you retort while you converse with the *Prophet (s.a.w)*?' She said, 'Yes! I do it!' I said, 'Beware! I warn you of Allah's curse!! You shouldn't be conceited like the one whose good looks have fascinated the *Prophet (s.a.w)*!' -meaning *Hazrat Ayesha!*"

The groupism of the spouses of the *Prophet (s.a.w)* and their mutual conflicts can make a fairly large volume of such anecdotes! Once *Hazrat Ayesha* and *Hazrat Hafsa* were arguing with *Hazrat Safia* and taunted her saying, "In the consideration of the *Prophet (s.a.w)*, we have more respectability! We are his wives and also paternal cousins!" *Hazrat Safia* didn't like this comment. She complained to the *Prophet (s.a.w)*. The *Prophet (s.a.w)* said, "Why didn't you say that your husband is *Mohammed (s.a.w)*, your father *Haroon (a.s.w)* and your uncle *Moosa (a.s.w)*!"

Hazrat Safia was an expert at the culinary art. One day she made some special food and sent to the *Prophet (s.a.w)*. At that time, he was with *Hazrat Ayesha*. She took the dish from the servant and threw it with the contents on the ground. The *Prophet*

(*s.a.w*) gathered the pieces of the dish, joined them but ordered another dish from the bazaar and sent it to *Hazrat Safia*.

Shibli Nomani, the author of the book “*Sirat-un-Nabi*”, writes about another incident:

“Once the *Prophet (s.a.w)* was on a journey. The spouses too were with him. The camel of *Hazrat Safia* became ill on the way. *Hazrat Zainab* had several camels with her. He asked her to give one camel to *Hazrat Safia*. *Hazrat Zainab* said, ‘Should I give my camel to that Jewish woman?!’ At this reply the *Prophet (s.a.w)* was so upset that for two months he didn’t go to her!”

These few incidents are an indicator of the nature, disposition and attitude of the spouses of the *Prophet (s.a.w)*. In the light of these we shall consider the following points:

1. The *Prophet (s.a.w)*’s most beloved daughter was *Fatima Zehra* whose mother was *Hazrat Khadija*. The relationship between step-mothers and the step-daughter is generally very delicate. But, if the step-mother uses such words against the natural mother of the daughter, the delicate relationship becomes more so! Would *Fatima* have been pleased to hear the step-mother saying her mother was an old hag and less pretty than *Hazrat Ayesha* herself! I am talking about the women of this world and talking of the psychology of the women of the higher world is beyond our imagination! The delicacy of the relationship becomes more so when the beloved daughter of the *Prophet (s.a.w)* was married to *Hazrat Ali (a.s)* when the proposals of *Hazrat Abu-Bakr* and *Hazrat Omer* for matrimony with her were turned down by the *Prophet (s.a.w)*. Is it possible that *Hazrat Ayesha* and *Hazrat Hafsa* wouldn’t have felt the humiliation of their fathers! Both these ladies were very touchy of nature!
2. The matters became more delicate when *Fatima*’s spouse, *Ali (a.s)*, gave his opinion about the incident of *Ofak* when aspersions were being passed concerning it against *Hazrat Ayesha*. *Hazrat Ali (a.s)*’s remark, if not against her, it wasn’t in her favour as well. Would *Hazrat Ayesha*, given her temperament, have taken a remark lightly, particularly when the revelation from Allah had clarified her position? At that time *Hazrat Ayesha*’s gripe against *Hazrat Ali (a.s)* was a natural phenomenon which cannot be hidden by the thickest cover of belief!
3. A woman can bear anything in the world but cannot bear with sharing her husband’s affections with other women. Her heart’s wish would be that her husband shouldn’t express affection and love for anyone other than her! From eternity whatever differences were there between mothers-in-law and daughters-in-law cannot be obliterated by even the modern culture and education! The foundation of this too is in the division of the affections! The relations of the step-mother and step-daughter too are affected by the same feelings. When *Hazrat Zainab* entered into matrimony with the *Prophet (s.a.w)*, *Hazrat Ayesha* started getting all sorts of thoughts because the lady was extraordinarily pretty! When *Hazrat Jaweria* and *Hazrat Safia* entered the harem of the *Prophet (s.a.w)*, the other spouses had similar thoughts. The flames of this rivalry couldn’t be doused even by the preachings of the *Prophet (s.a.w)*. Now we have to see that on one side was the *Prophet (s.a.w)*’s favourite wife and on the other his beloved daughter *Fatima Zehra*. If *Hazrat Ayesha*

had the title of *Umm-ul-Momineen*, because of being the *Prophet (s.a.w)*'s wife, *Hazrat Fatima* was termed by the *Prophet (s.a.w)* as *Syedadat-un-Nisa-al-Aalaameen (the Chief of the Women of the Worlds)*! The title was so superior that comparing the title of *Umm-ul-Momineen* with it will be like comparing the *Firmament* with the *Earth*! *Hazrat Ayesha*, whose charm and beauty had eclipsed the good looks of the other spouses of the *Prophet (s.a.w)*, it cannot be ruled out if she envied *Hazrat Fatima's* universal superiority and the affection of the *Prophet (s.a.w)* for her! This envy is certainly recognized as a feminine trait!! In *Madina* and all the towns of the realm it was only *Hazrat Fatima* who was ahead of all the ladies, particularly so when compared with *Hazrat Ayesha*! We cannot stop praising *Hazrat Ayesha* that she bore this thought with equanimity although it was against her volatile nature! But since the matter concerned the *Prophet (s.a.w)*'s daughter and not any of his spouses, there wasn't any other way for *Hazrat Ayesha* than bearing with it patiently!

4. *Hazrat Ayesha* had an intense feeling that nature had denied off-springs to her. Since there were no children, the sons of *Fatima* got all the love and affection of the *Prophet (s.a.w)*. No person in *Madina* ever called them the sons of *Murtada* and they always referred to them as the *Prophet (s.a.w)*'s sons! The *Prophet (s.a.w)* had announced that *Hassan and Hussain (a.s)* were from him and he was from them! He also said, "These two sons of mine are the *Chiefs of the Youths of the Paradise!*" If *Hazrat Ayesha* had issues, then this felicity too, might have come to her quarters! Search the heart of a woman and look into her psyche and you will find that every woman will have the same wishes and desires. *Hazrat Ayesha* too was a woman and had a woman's heart! In such circumstances, envy is a natural phenomenon which no power in the world can snatch away from a woman. *Hazrat Ayesha's* state of envy was of such intensity that she envied not only her contemporaries but even those who had already passed away. Although *Hazrat Ayesha* was on such a pedestal that she enjoyed the same position as the late person she felt intense pangs of envy against the dead lady! In *Sahih Muslim* it is the saying of *Hazrat Ayesha* herself: "Although I haven't seen *Khadija*, the envy I have against her is such that I don't experience such envy against anyone else! The reason for this envy is that the *Prophet (s.a.w)* always talked of her. Once I saddened him in this regard but he said, 'Allah has endowed me with her (*Khadija's*) love!'"

When *Hazrat Ayesha* felt, and expressed, envy over what she did have, then how envious she would be about what she wasn't able to get?! It is another matter that the delicacy of the relationship and care for good manners forced her to remain quiet! It is evident that no wife in the world can restrict her husband from having affection for his daughter and grand children! Here it was altogether a different matter. The *Prophet (s.a.w)* had deemed the love for his daughter and her children as a religious duty! Who could talk against the daughter who who was the *Chief of the Nisa al Aalameen*, and her sons, *the Chiefs of the Youths of the Paradise!* Keeping quiet was the only alternative!!

All the above incidents indicate that the most powerful party among the ladies of *Madina* was that of *Hazrat Ayesha* in which *Hazrat Hafsa* too was there. The other spouses of the *Prophet (s.a.w)* who affiliated with this party for some reason or other used to change their stand according to the need. The *Prophet (s.a.w)* besides his spiritual duties was also temporal head of the realm. Therefore, this party had access to both spiritual and temporal

power! *Umm-ul-Momineen Hazrat Ayesha* was the favourite wife of the *Prophet (s.a.w)* and therefore the other groupings of the spouses formed on the strength of enviousness were all weaker than *Hazrat Ayesha's* party. As far as affection and nearness to the *Prophet (s.a.w)* was concerned, only *Hazrat Fatima Zehra* could challenge this strong party! Therefore, the other groups of the *Prophet (s.a.w)'s* spouses used to take support of *Hazrat Fatima* in times of need! In *Sahih Bukhari* and other books of history an incident is reported which we copy from *Sirat-un-Nabi* of *Shibli Nomani*:

“Once some spouses of the *Prophet (s.a.w)* sent *Hazrat Fatima Zehra* as their emissary to the *Prophet (s.a.w)* to present their case. She went to his presence. According to the custom she first sought his permission to enter. When permitted, she entered the room and said that the *Prophet (s.a.w)'s* spouses had nominated her to represent them before him. She asked, ‘Your other spouses would like to know why you preferred *Abu-Bakr's* daughter over them?!’ The *Prophet (s.a.w)* asked, ‘My daughter! Won’t you like the one whom I like?!’ This much reply was sufficient for her. Going back to the spouses of the *Prophet (s.a.w)* she said, ‘I shall not interfere in this matter any more!’ They now selected *Hazrat Zainab* for the mission because she had claims of equality with *Hazrat Ayesha*. She very boldly made the representation and tried to prove that *Hazrat Ayesha* wasn’t deserving of the position that she enjoyed. *Hazrat Ayesha* quietly listened and kept looking at the *Prophet (s.a.w)*. When *Hazrat Zainab* completed her presentation, *Hazrat Ayesha* got up and gave such a forceful talk that it rendered *Hazrat Zainab* dumb struck! The *Prophet (s.a.w)* said, ‘No doubt *Ayesha* is the daughter of *Abu-Bakr!*’

This influential and powerful party not only dealt with the domestic matters but was very active in the current politics of the time and kept an eye on matters of *Fiqh* as well. There wasn’t any matter of the Faith and the worldly affairs that this party wasn’t well informed of. Read the following passage from *Shibli Nomani*:

“The knowledgeability of *Hazrat Ayesha* has a prominent position. During the realms of *Hazrat Abu-Bakr, Hazrat Omer and Hazrat Osman*, she used to issue edicts. She made very subtle objections on the prominent companions and these observations have been collected by *Allama Siyuti* in a bulletin. Some persons believe that a fourth of the norms of *Shariah* have been spelled by her! It is mentioned in *Tirmidi* that when the companions faced any difficult problem, the solution was provided by *Hazrat Ayesha!*”

An intelligent person wouldn’t accept that the lady who had such capability that she advised the companions on all religious and worldly matters was totally unaware of what would happen to the administration of the state after the demise of the *Prophet (s.a.w)* which established well during the ten years of his rule and was to be very vast in the future! If someone says that she was “unaware” of the trend of things to come it would be preposterous. She had made an in-depth study of *Madina*. After the death of the *Prophet (s.a.w)* she had to formulate a plan of action and the role that she would play to make a success of her plans! Everyone who studies the events of the immediate

past would understand what would be the position of *Hazrat Ayesha* and her party in the matter of the *Khilafat* that needed immediate attention.

THE PARTY OF THE HYPOCRITES OF MADINA

Now we talk of a party that consisted of persons who posed as *Muslims* but intrinsically they had no attachment with *Islam* and were making plans to annihilate it. They are known in history as the *Party of the Munafiqeen or Hypocrites*. In *Madina* their numbers ran into hundreds. The leader of the party was *Abdullah-bin-Ubai* who was always critical of the *Prophet (s.a.w)* and every member of the party indulged in ridiculing *Islam*. There was no religious or social control on them and therefore they went to the extent of uncontrolled babbling. The biggest reason of *Abdullah-bin-Ubai's* enmity of the *Prophet (s.a.w)* was that prior to the immigrants arriving in *Madina*, he was dreaming of becoming the chief of all the tribes there. If the *Prophet (s.a.w)* wasn't there the people of *Aus* and *Khazraj* would have put the crown of leadership on his head. But the arrival of the *Prophet (s.a.w)* in *Madina* was like throwing cold water on the plans of *Abdullah-bin-Ubai*. He started thinking of wreaking vengeance on the *Prophet (s.a.w)* for negating his well thought plans of action! He and his cohorts had to make a pretense of embracing *Islam* but they always searched for personal advantage at the cost of the *Faith!* The holy *Quran* mentions their machinations. When the *Prophet (s.a.w)* laid the siege of *Bani-Qinqah*, *Abdullah-Bin-Ubai* and his men were secretly siding with the *Jews*. The siege lasted for 15 days and as a result the *Jews* had to lay down their arms and surrender to the *Prophet (s.a.w)*. They were all manacled. *Tabari* writes about the event as narrated by *Asim-bin-Amr Fatada*:

“When they capitulated, *Abdullah-bin-Ubai* told to the *Prophet (s.a.w)*, ‘O Mohammed! Be kind on these slaves! They were in liege with the tribe of *Khazraj*. When the *Prophet (s.a.w)* didn't respond to him for long, he said, ‘O Mohammed! Kindly favour these people!’ The *Prophet (s.a.w)* turned his face from him in disgust. He caught hold of the *Prophet (s.a.w)*'s collar. The *Prophet (s.a.w)* asked him to leave and he was so upset that he once again asked him to leave the collar! But *Abdullah-bin-Ubai* said, ‘By God! I shall not leave your collar till you free my slaves and spare their lives! There are 400 unarmed and 300 are armed among them. They have always protected me from the *Nubians* and the *Persians!* You have plans to annihilate them instantly! I fear you yourself might face hardships if you do this!’ The *Prophet (s.a.w)* said, ‘I have freed them because of you!’

When the *Prophet (s.a.w)* was returning towards *Madina* after the campaign of *Bani-Mustalaq*, *Abdullah-bin-Ubai* was with him. Because of a small argument he used these audacious words against the *Prophet (s.a.w)*:

“On reaching *Madina*, the most respected person there (pointing at himself) will be exiled from there by the one who is the most contemptible person!’ Then he told to the men of his clan, ‘You have done this to yourself! You invited him to your country and made him a partner in your estates. If you hadn't done this, he would have gone elsewhere!’ (*Tabari*)

When the *Prophet (s.a.w)* was informed of this impertinence of *Abdullah-bin-Ubai*, *Omer-bin-Khattab* was with him. He asked him to order *Ibad-bin-Bashar-bin-Waqash* to slay *Abdullah-bin-Ubai*. The *Prophet (s.a.w)* said, “O *Omer!* When people learn that *Mohammed (s.a.w)* gets his own men killed, what effect it would have on them?! I, therefore, don’t agree with your suggestion!”

The insulting attitude of *Abdullah-bin-Ubai* and his confederates had crossed the limits of decency. But at every step, the *Prophet (s.a.w)* refrained from executing him and, to the contrary, he included him among his close advisers and consultants! The *Prophet (s.a.w)* continued giving him favours after favours. But *Ibn-e-Ubai’s* heart remained as hard as stone! At the time of the *Battle of Ohod*, *Ibn-e-Ubai* deserted the front with his 300 men and went back to *Madina*. At the time of the contingent of *Islam* starting for the campaign of *Tabook* when the *Prophet (s.a.w)* halted at *Saniyat-ul-Wida*, *Ibn-e-Ubai* halted in the opposite direction at the *Hill of Zabada*. At that time his contingent wasn’t weaker than the contingent of the *Prophet (s.a.w)*. When the *Prophet (s.a.w)* started from that stage, *Abdullah-bin-Ubai* purposely held back his contingent from proceeding any further. *Tabari* narrates:

“With him were *Abdullah-bin-Ubai of Bani-Auf-bin-al-Khazraj*, *Abdullah Nabtil of Bani-Amr-bin-Auf* and *Rafa-aa-bin-Zaid Al-Taloot of Bani-Qinqah* who were the leaders of the hypocrites who always used to hatch plans against Islam!”

On return from the campaign of *Tabook*, another incident took place that the *Prophet (s.a.w)’s* camel was lost. *Ibn-e-Khaldun* writes that “At that time the hypocrites had the field day! They gossiped that *Mohammed (s.a.w)* claimed that he gets messages from the *Firmanent* and they were surprised that he didn’t know anything about the whereabouts of his own camel!”

These were the venomous thoughts of the hypocrites about the *Prophet (s.a.w)*. *Abdullah-bin-Ubai* died but his cohorts existed at the time of the sad demise of the *Prophet (s.a.w)* and their school of thought, if not thriving, was still alive which created thousands of *Abdullah-bin-Ubais!* It is evident that they were close to the *Muslims* who had embraced *Islam* for ulterior motives and for personal gains! They used to attract these so-called-Muslims to their group! But they were deadly enemies of the dedicated *Muslims* and missed no opportunity of ridiculing them. They had no affiliation with any political group of *Madina* and for their selfish motives they would make alliances with anyone. Their favourite activity was to tempt one group to go against the other. The *Prophet (s.a.w)* was the recognized leader of *Madina* and the unchallenged administrator. *Abdullah-bin-Ubai* and his cohorts didn’t like this. They had tried all the subterfuges of cunning but to no avail! The last resort for them was to put the label of *Islam* on their foreheads, gain confidence of *Muslims*, and work for the destruction of *Islam*. But the fate was against them in this effort of theirs. They were facing defeat after defeat in their stratagems. *Abdullah-bin-Ubai* had realised that the leadership had come firmly in the hands of the *Prophet (s.a.w)* but he didn’t give up and kept trying to snatch away the game from the clutches of the tiger. Alas! Disappointed and dejected *Abdullah-bin-Ubai* died but hypocrisy remained. Now all the efforts of the hypocrites were concentrated on ensuring that the leadership and succession didn’t get concentrated in the family of the *Prophet*

(*s.a.w*) and the people of *Madina* get reduced to the position of slaves of the migrant refugees! This was the reason that the hypocrites, despite converting to *Islam*, remained attached to the *Jews* and when the *Jews* were expelled from there, they played their underhand tricks with the people of *Aus* and *Khazraj*. Their only aim was to get back the administration of *Madina* in the hands of the locals!

The hypocrites generally hated the *Muslims* but their enmity of *Hazrat Ali (a.s)* had several reasons. The first reason was that *Hazrat Ali (a.s)*, besides being the cousin and son-in-law of the *Prophet (s.a.w)*, was the bulwark of the *Prophet (s.a.w)* during war and during peace and if anyone looked at him with malicious eyes, he wouldn't tolerate it and was always ready to shed his blood for him! The second reason was that *Hazrat Ali (a.s)* was most eligible for succession because of his services and for being the closest to the *Prophet (s.a.w)*. Several announcements of the *Prophet (s.a.w)* too were the indicators of the intent and the hypocrites felt that the caliphate might get entrenched with the *Bani-Hashim*. The hypocrites of *Madina* had no tolerance of people from outside having influence there and what to speak of becoming rulers there! The third reason was that the hypocrites were secretly in league with the *Jews*. We have earlier narrated the event when the *Qeenqah* surrendered, they were manacled and *Abdullah-bin-Ubai* held the collar of the *Prophet (s.a.w)*'s cloak and didn't leave it till the *Prophet (s.a.w)* said, "I free them because of you!" The other clan of the *Jews*, *Bani-Quraiza*, had to surrender arms before the *Prophet (s.a.w)* and the hands of all the persons were tied on their necks. The hypocrites wished them to be released as well but the verdict was left to *Saad-bin-Ma-aad* who gave the verdict in light of the *Torah* that their belongings confiscated, their women and children enslaved and their fighting men executed. According to *Tabaqat and Waqadi* about six or seven hundred men were executed. The duty of beheading them was entrusted by the *Prophet (s.a.w)* to *Hazrat Ali (a.s)* and *Hazrat Zubair*. *Tabari* writes:

"He, the *Prophet (s.a.w)*, got deep trenches excavated and sat near them. *Ali (a.s)* and *Zubair* executed them in his presence."

It is natural that *Hazrat Ali (a.s)* executed the *Jews* in obedience to the *Prophet (s.a.w)*'s orders. But every strike of *Hazrat Ali (a.s.w)*'s sword on the necks of the *Jews* left a deep mark of hate in the hearts of the hypocrites. In their view it was *Ali (a.s)* and *Zubair* who massacred the *Jews*. In addition to this it was *Ali (a.s)* who killed valiant combatants like *Marhab* and *Antar* in the *Battle of Khaibar* and captured the fort *Qamoos* and struck the last nail in the coffin of the influence of the *Jews*!

Keeping these incidents in mind it becomes clear that the antagonism of the infidels against the *Prophet (s.a.w)* was transferred towards *Hazrat Ali (a.s)* in the lifetime of the *Prophet (s.a.w)* itself and they wouldn't tolerate that after *Mohammed (s.a.w)*, a person of *Ali (a.s)*'s character and calibre succeeded him! First of all, they were not ready to accept any person from among the migrants to succeed as the ruler and they were particularly against *Ali (a.s)* getting this honour because during the past ten years they didn't get an iota of soft treatment from him. The enmity of the hypocrites for *Ali (a.s)* has been described by *Tirmizi* in the words of *Abu-Saeed-al-Khudri* as saying:

"We recognized the hypocrites from their enmity of *Ali*!"

**THE LAST MOMENTS OF THE
PROPHET (S.A.W)**

THE LAST MOMENTS OF THE PROPHET (s.a.w)

In the foregone pages we have thrown light on the political climate of *Madina* and the attitude of the people. This was the political environment in which the *Prophet (s.a.w)* lived the last days of his life and this was the period when the history of *Islam* was turned towards the new thoughts and directions! It would be sin even to think that *Mohammed Arabi (s.a.w)* was unaware of the existing conditions. He is that great personality of the world who, in the short span of 23 years, erected an invincible fort for the Creed and politics with the instinct of *Adam (a.s)* and the bricks and mortar of the human psychology which couldn't be shaken by the turmoils and the revolutions during the past fourteen hundred years and will remain firm till the Doomsday! He was fully aware of the nature of the people of *Madina*. The accomplishment of their minds and thoughts took place during the ten years of the stay of the *Prophet (s.a.w)* in *Madina*. He saw their political thought grow in his presence. He had assayed each person on his religious and moral touchstone. For him every glittering object wasn't gold. He was observing the jewels and the crystals in their original condition. He was well aware of the people's minds and particularities. He had established an *Islamic Society* extracting the essence of the hearts and minds of the people of *Madina*. There isn't any doubt about a fact that every political group was wearing a thick curtain over its face but *Mohammed (s.a.w)*, who could observe the *Firmament* sitting on the *Earth*, was able to see through the curtains that these groups had over their faces! A potter who moulds toys from the soil knows well the type of soil they are made from. He knows their composition and can say which toy would crack in the oven at what temperature! The people of *Madina* were the products of *Mohammed Arabi (s.a.w)* and the *Creed of Islam*. The thickest of curtains couldn't hide them from him. *Mohammed Arabi (s.a.w)* was wise to their secrets and had also announced to them that there wouldn't be any prophet after him! The *Creed* was completed at his hands!!

It has been mentioned that the *Prophet (s.a.w)* had made up his mind about the succession of *Ali (a.s.w)* as his vicegerent and on several occasions, he had hinted this in his very subtle and eloquent manner! But he was very keenly observing the reactions of the people when these hints were made and the effect they had on the political groups. He had already gauged the minds of the people of *Madina* that the political climate there wasn't right for the succession of *Ali (a.s)*. Every group wished to acquire this felicity. In such circumstances issuing written edict for succession of *Ali (a.s)* wouldn't be desirable as it would have given rise to strife and the *Islamic* unity would be disturbed and also the respect of the *Prophet (s.a.w)* with the people would be at risk who were so far extremely dedicated to him and would at any time, at his call, come out saying "*Labbaek! Labbaek!*" The *Prophet (s.a.w)*, at whose call they were ready to lay down their lives and they considered every word uttered by him as *Divine Revelation!* The keys of the *Heaven* and the *Hell* were in his control and his will and wish was ever the same as Allah's will!! He didn't want to experience the moment when the *Muslims* might act against his mandates, fight against each other and render the *Islamic Unity* to pieces! This was the reason that the *Prophet (s.a.w)* didn't issue a written edict of succession in favour of *Ali (a.s)*, *Hazrat Abu-Bakr* or *Hazrat Omer*. The *Divine Message* had already indicated to the *Prophet (s.a.w)* that the environment was not conducive for final announcement of the succession in

writing because the parties were raring to create dispute in the matter!

One cannot deny the fact that the *Prophet (s.a.w)*, being the last of the line of prophets, was totally aware of his responsibility to issue a mandate, in writing, naming his successor. It was no doubt important that with his demise series of *Divine Revelations* would terminate and the *Ummat* couldn't be left to fend for itself like an unbridled camel that, "after me the *Muslims* wouldn't select anyone other than *Abu-Bakr!*" (*Shibli*)

The *Prophet (s.a.w)* had total authority and right! If he wished to name *Abu-Bakr* as the successor, he could have done it before the people without any dissent from any source! But the last of the *Prophets (s.a.w)* was surrounded by the thick black clouds of politics. Therefore, prior to giving a legal edict about succession he desired to rid the environment of these clouds. That could be possible only if the leaders of the political groups left *Madina* for some days!

THE CONTINGENT OF OSSAMA-BIN-ZAID

If for a while, a person keeps aside his beliefs, and considers the happenings he will not take much time to comprehend that the *Prophet (s.a.w)* deputed the contingent of *Ossama-bin-Zaid* to immediately march for *Mauta* to implement his aforementioned plan! In 8th *year of Hegira*, he had sent about 3,000 men in the command of *Zaid-bin-Harisa* towards *Syria* to punish the *Arabs* who had martyred *Haris-bin-Omair* on the orders of *Sharjeel*. It so happened that the *Muslims* were vanquished in that battle and *Zaid-bin-Harisa*, *Hazrat-Jafar-e-Tayyar* and many other prominent companions were martyred in the campaign. *Ossama* was now sent to extract *Qasas* for the lives of those persons. The time selected by the *Prophet (s.a.w)* for this campaign didn't seem appropriate considering the conditions prevalent in *Madina!* One must give a thought to the following:

The *Prophet (s.a.w)* sent this contingent, on *Thursday*, five days prior to his demise. The biographers and historians are unanimous in their opinion that prominent companions like *Hazrat Omer*, *Hazrat Abu-Bakr*, *Abu-Obaida*, *Saad-bin-Waqas* and many other persons from *Mohajirs and Ansar* were detailed to join the Campaign. Narrations indicate that the *Prophet (s.a.w)* was so much concerned about sending the contingent that every moment he was saying, "*Ossama's* contingent must depart immediately!" When he learned that the people were hesitant to go, he came out, organized the standard of the contingent, gave it to *Ossama* and said, "March in the name of Allah and do *Jihad* in His name!" Later on, he heard that some persons had objection about the appointment of *Ossama* as the commander! The *Prophet (s.a.w)* was so angry that despite running high temperature, he came out with a bandage on his head, covering himself with a shawl and said, "That you have objection over my appointing *Ossama* as the commander, isn't any surprise! When I appointed *Ossama's* father *Zaid* as commander, people had an objection to this as well! By Allah! *Ossama* is suitable for the position and so too was his father!" After this the *Prophet (s.a.w)* mandated the *Muslims* detailed for the campaign to march without any further dilly dallying! This event happened two days prior to his demise. Just imagine that every person who is in throes of death wishes his close persons to remain near him. The situation was so delicate that the *Prophet (s.a.w)* should have asked his close

associates to be near him or, at least, not to travel away from *Madina*. What was it that forced the *Prophet (s.a.w)* to give the surprising order at that crucial time that when the impending demise happened, *Madina* would be without the eminent *Ansar* and Companions! In addition to this he expressed his displeasure on the Companions prevaricating on joining the Campaign. He only retained *Hazrat Ali (a.s)* to be near his sickbed! See what *Ibn-e-Khaldun* has to say:

“He ordered all the eminent and lesser Companions to join the contingent. The eminent Companions *Hazrat Abu-Bakr*, *Abbas*, *Osman*, *Omer* and *Ali (a.s)* were asked to be sent along with *Ossama* but because of his illness, with the consent of *Ossama*, he retained *Ali (a.s)* and *Abbas* to attend to the treatment of his illness.”

The second matter requiring consideration is that the *Prophet (s.a.w)* was aware that the *Islamic Shariah* and the society would face intense confusion after his demise. He had himself said, “Mischieves are appearing like the arrival of dark night!” Messages were coming from all the corners that those who had embraced *Islam* as a subterfuge were fast recanting from the Faith! At the time when *Islam* was struggling between its existence and annihilation, it was important for the last of the *Prophets (s.a.w)* to name his successor before his demise so that there was no hiatus in the matters of the *Faith* and the political situation for even a moment after his departure. It doesn't sound necessary at this juncture to send an expedition against the *Romans* hundreds of miles away!

The *Prophet (s.a.w)* who had the faculty to hear and comprehend the pulse beats of the Universe, was certainly fully aware of his responsibility. He gave firm orders for the Campaign against the *Romans* to curb unrest of *Madina* to establish a peaceful environment there which would be conducive for him to nominate his successor. No other reason was there for urgency in the formation and dispatch of the *Contingent of Ossama*. At the time when he himself was seriously ill there wasn't any need to plan for annexation of any territory nor was there any intelligence that the *Romans* were planning any attack on *Madina* that it would make it imperative to inflict a preemptive attack on them! This was only a campaign of reprisal and it could be postponed for any opportune time in the future as it was already pending for the past three years. The contingent was being sent in some haste to create a conducive environment in *Madina* for arriving at a decision about the succession! In this manner the *Prophet (s.a.w)* had planned to accomplish two important objectives at the same time.

OSSAMA'S CONTINGENT RETURNS

Ossama-bin-Zaid left *Madina* with his contingent of 700 men from *Mohajireen* and *Ansar*. When they reached *Jurf*, about a *Farsaq (a League)* or about 3 miles from *Madina* they camped there. They heard about the very serious condition of the health of the *Prophet (s.a.w)*. They, therefore, decided to return to *Madina*, and on arrival, posted the standard of the contingent in front of the *Prophet (s.a.w)*'s house. This day was Sunday and the *Prophet (s.a.w)* passed away the next day. *Ibn-e-Is'haq* writes:

“*Ossama* says that he reached the presence of the *Prophet (s.a.w)*, he

alas was in no position to speak!”

Tabari has recorded the return of *the Contingent of Ossama-bin-Zaid* in following words:

“Ossama left Madina and reached Jurf. There the people started gossiping. Even Talha raised his head. Because of this, the men started worrying. With the fast-deteriorating health of the Prophet (s.a.w) the campaign couldn't be accomplished. In this state of confusion, the Prophet (s.a.w) passed away.”

The historians are unanimous that despite the *Prophet (s.a.w)*'s repeated orders, *Ossama* and his contingent didn't move any further from *Jurf*. According to *Tabari*, ‘In the camp men gossiped and looked at each other and, in this confusion, they weren't able to move one step from their first stage, *Jurf*. Even in the camp, the men remained restless and kept running between *Madina* and *Jurf*! *Ibn-e-Khaldun* writes:

“Ossama started from Madina and camped at Jurf, about a Farsaq or three miles from Madina. Hazrat Abu-Bakr and Omer took permission from Ossama and visited the Prophet (s.a.w) to inquire about his health. Ossama hadn't moved further from Jurf when the Prophet (s.a.w) demised.”

The men congregated in the camp for offering prayer. But it was surprising that Hazrat Abu-Bakr and Omer were performing several tasks contrary to the established norms of the army! They were in the camp, at the same time they were attending at the sick-bed of the Prophet (s.a.w), leading the prayer at the Prophet (s.a.w)'s Mosque, three miles away from the contingent's camp, in Madina and Hazrat Abu-Bakr also went to Suq to spend some time with his new bride! It is interesting that the Prophet (s.a.w) permitted him to attend near his sick-bed, ordered him to lead the prayer at the Mosque, allowed him to spend time with his spouse at Suq while he was detailed to join the Contingent of Ossama! It seems that the Prophet (s.a.w) had forgotten that he ordered these worthies to march for the expedition with the Contingent of Ossama which he hadn't called off till the last moment! The strangeness enhances when we read in biographies that these gentlemen attended the meeting when the Prophet (s.a.w) called for a pen and paper to dictate his final will and testament!

The most important point is that if *Ossama's* contingent strictly observed the rules and remained in the camp the picture would have been different. During the illness of the *Prophet (s.a.w)*, *Hazrat Ali (a.s)* was leading the prayers at the *Mosque*. If this was the qualification for succession, he was the first candidate to get it! The biggest calamity of the history of *Islam* is the episode of the “*Pen and Paper*” which had sown the first seed of dissent in the *Ummat* and if the *Prophet (s.a.w)* wasn't prevented from getting the document dictated, the people would have been saved from going *Wayward*! If this declaration was to be the mandate for succession, it would've been irrefutable declaration from the *Prophet (s.a.w)* and no student of history would have perused stories of gory wars and sectarian strife thereafter. This was the intention of the *Prophet (s.a.w)* and therefore he insisted on urgently sending the *Contingent of Ossama-bin-Zaid*. It is a pity that this strategy of the *Prophet (s.a.w)* didn't succeed!

THE LEADING OF THE PRAYER

The illness of the *Prophet (s.a.w)* aggravated and for almost three days *Hazrat Abu-Bakr* led the prayers at the mosque. About leading the prayers, *Bukhari, Tarikh-e-Khamis, Musnad, Tabari* and *Ibn-e-Khaldun* narrate innumerable traditions on the subject. These narrations differ from one another. They are unanimous only on one aspect that *Hazrat Abu-Bakr* led the prayers, but no book of *Hadit*, biography and history mentions that the *Prophet (s.a.w)* directly and personally ordered *Hazrat Abu-Bakr* to do this although the *Prophet* lived in the chamber of his daughter, *Hazrat Ayesha*, and the worthy had free access to the place. If the *Prophet (s.a.w)* issued any such orders the event wouldn't have escaped the attention of the chroniclers and historians! It is true that *Hazrat Abu-Bakr* was performing this task while the *Prophet (s.a.w)* was bedridden but any student of history would like to confirm whether he had the *Prophet (s.a.w)*'s consent to do it! And when one sees this narration of *Tabari*, the researcher's thoughts start travelling:

“The Prophet (s.a.w) said, ‘Send someone to fetch *Ali (a.s)* to me!’ *Hazrat Ayesha* interjected, ‘How I wish you called Abu-Bakr?!’ Then *Hazrat Abu-Bakr* and *Omer* entered the presence of the Prophet (s.a.w) and he said, ‘All of you go away from here! If I need you, I shall send word!’ Then all of them walked away. After they went the *Prophet (s.a.w)* asked, ‘Has the time for prayer arrived?’ When he got a reply in affirmative, he said, ‘Tell Abu-Bakr to lead the prayer!’”

(*Tabari*)

This narrative indicates how active was the most powerful group of women in the *Prophet (s.a.w)*'s household at that time. The orders, suggestions and messages travelled out only through the leader of that group of women! The narration also is indicative of the fact that how meticulously the leader of that group endeavoured to safeguard its interests and its school of thought! The narration also indicates that there was a subtle tussle between the leader of that group and the *Prophet (s.a.w)*!

The narrator of the abovementioned event was *Abdullah-bin-Abbas. Hazrat Ayesha* had to say this about leading of the prayer at the congregation in the Mosque:

“When the Prophet (s.a.w) fell seriously ill, permission was sought for leading the prayers. He said, ‘Ask Abu-Bakr to do it!’ I said, ‘He has a very soft heart! When he will stand in your place to lead the prayer, he wouldn't be able to perform the duty!’ He repeated again, ‘Ask Abu-Bakr to lead the prayer!’ I again reiterated my fear. Then he said angrily, ‘You are the woman of Yusuf's clan!’ Then he repeated his mandate for Abu-Bakr to lead the prayer. After this he feebly went to the Mosque and reached near Abu-Bakr. Abu-Bakr tried to withdraw back. But the Prophet (s.a.w) waved to him to stay put in his place! The Prophet (s.a.w) then sat next to him and offered the prayer!!”

(*Tabari*)

In this narration there is dialogue between the *Prophet (s.a.w)* and *Hazrat Ayesha*. Either there was none else present there, or if someone was there, the person or persons waited for his orders! Anyway, both the narrations prove that *Hazrat Abu-Bakr* did lead the prayer! But the difference in the composition of the narrations shows the acute difference in the bent of mind of the narrators!

There is also much difference about the manner in which the prayer was conducted by *Hazrat Abu-Bakr*. Most of the narrators say that the *Prophet (s.a.w)* himself conducted the prayer and *Hazrat Abu-Bakr* was doing *Iqteda*—or praying under his leadership and other persons were doing *Hazrat Abu-Bakr's Iqteda!! Hafiz-Ibn-e-Hajar-Asqalani* says that *Hazrat Abu-Bakr* was only uttering the *Takbir* of *Allahu-Akbar* to facilitate the congregation offering the prayer because the *Prophet (s.a.w)* was praying in a sitting posture and his voice was weak and low and it wasn't reaching the ears of the congregated people. The purport of this elucidation is that the *Prophet (s.a.w)* was the *Imam (Leader)* and *Hazrat Abu-Bakr* the *Mamoon or the Follower!* But there is no dearth of traditions in which effort has been made to prove that the *Prophet (s.a.w)* was offering his prayer behind, and in the leadership of *Hazrat Abu-Bakr*.

Anas says:

“The last prayer that the Prophet (s.a.w) offered in congregation with the Muslims he was clad in one piece of cloth that he had wrapped around his body, and this prayer he offered behind Abu-Bakr!”

A narration of the same nature was made by *Nasai* in his book and *Imam Tabrani* too included in his *Maujim*.

Jabir says:

“The Prophet (s.a.w) offered prayer behind Abu-Bakr.”
(*Riyaz-un-Nazara*).

Sohail-bin-Sayeed and *Hazrat Ayesha* too have made a similar narration and *Riyaz-un-Nazara* confirmed it. Thus, during the period of the acute sickness of the *Prophet (s.a.w)* umpteen, and incredible, narrations have been made about the leading of the prayers that creates an image of the type mentioned hereunder:

“Imamat of the prayer was the final test of the succession! There were severe restrictions for having more than two candidates for the position. The list of the candidates was already prepared. The first candidate was *Hazrat Abu-Bakr* and the second *Hazrat Omer*. The second candidate withdrew his candidature in favour of the first. The announcement of the selection was not to be made by the *Prophet (s.a.w)* but by *Hazrat Ayesha*. About withdrawal of candidature *Tabari* narrates:

“The Prophet (s.a.w) asked, ‘Has the time for prayer come?’ He got the reply in the affirmative. He said, ‘Ask *Abu-Bakr* to lead the prayer!’ *Ayesha* said, ‘*Abu-Bakr* has a very soft heart and he (s.a.w) must depute *Hazrat Omer* for this task! But *Omer* interjected, ‘In the

presence of Abu-Bakr I cannot take any such initiative!' Therefore, Abu-Bakr went forward to lead the prayer.' (Tabari)

In *Tarikhe Khamis* a narration is there that indicates *Hazrat Omer* was unsuccessful in the competition with *Hazrat Abu-Bakr*. The narration says:

“The Prophet (s.a.w) told to Abdullah-bin-Zaama to go and tell Abu-Bakr to lead the prayer. He went and found Hazrat Omer and many other companions at the threshold but Hazrat Abu-Bakr wasn't there! He told to Hazrat Omer, 'O Omer! You lead the congregational prayer of the people!' Hazrat Omer started the prayer and since his voice was loud, the Prophet (s.a.w) heard it and said, 'Allahu-Akbar! The Muslims refuse to be led by Omer in the prayer and only Abu-Bakr should take the lead!' The Prophet (s.a.w) repeated these words thrice. Then Hazrat Omer told Abdullah-bin-Zaama, 'You have done a wrong thing! I thought that the Prophet (s.a.w) wanted to ask me to lead the prayer!'. He said, 'I thought the Prophet (s.a.w) had asked you to ask anyone to lead the prayer!' Abdullah said, 'By God! The Prophet (s.a.w) didn't ask me to tell anyone to lead the prayer!'”

With this excess of narrations riffling through the pages of history will be like travelling in the wilderness and instead of searching the fact it seems easier to cut through the mountain to create a stream of milk flowing down! It is evident that in the excess of narrations about the event only one will be authentic! But the question is how to sieve out the right version from the umpteen narrations? About this matter our *Ulema* have been quibbling for the past fourteen hundred years and the result is nothing but dissensions!!

Innumerable narratives are there about the event but the books of *Hadit*, the biographies and history have no mention that the *Prophet (s.a.w)* ordered *Hazrat Abu-Bakr* to lead the prayer like he asked him not to join the *Contingent of Ossama-bin-Zaid* as he (s.a.w) had asked *Ali (a.s)* and *Hazrat Abbas* not to go with *Ossama* for the expedition for the purpose of attendance near his sick-bed! It was infact the good luck of the congregation that *Hazrat Abu-Bakr* himself refrained from joining the contingent!!

THE EVENT OF QARTAS

It was *Thursday* evening when the *Prophet (s.a.w)* came back to *Hazrat Ayesha's* room after offering the *Isha (Night Prayer)* with *Hazrat Abu-Bakr*. He was so weak with the ailment that two persons had to give support when he went to the *Mosque*. On his return, he was more tired and weak. On returning home, he swooned and after a while he went unconscious and remained in that condition for long. It was the time when the *Prophet (s.a.w)* had only four days of life in this transitory world. Getting to know his condition, all the companions assembled and the spouses of the *Prophet (s.a.w)* and his *Ahl al Bayt* started lamenting. The other visitors too cried. When he regained consciousness after a time, he asked for paper and inkpot saying that he wanted a testament be recorded that the people remained safe from going wayward! This was the last wish of the *Prophet (s.a.w)* to leave behind his will and testament! Every person, in every society, has the right to make a will and preventing someone from doing it is deemed a taboo act! Even a criminal

is asked to declare his last wish before going to the gallows. As soon as the *Prophet (s.a.w)* uttered his wish, *Hazrat Omer* interjected saying:

“The Prophet (s.a.w) is very ill and we have the Holy Quran with us and that is sufficient!”

In debating and researching about this event the *Sunni and Shia* historians have spent centuries. One group says that *Hazrat Omer* was justified in what he did. The other group refutes this stand. Humanity stands helplessly listening to this futile debate! These people aren't willing to give ear to the humanity because they are not willing to compromise the stand of their forbears! Wisdom and blind belief have always been at loggerheads! Who is there who can show them the light of reason?!

I don't wish to discuss this event at great length. I will just write about the event and throw some light on the stand of *Maulana Shibli*, the author of “*Sirat-un-Nabi*”. The people with wisdom and belief will keep deducing different conclusions! The event is like this, as recorded by *Sahih Bukhari*:

“Ibn-e-Abbas narrates that the Prophet (s.a.w)'s ailment became intense, he asked for pen and paper that he would leave behind a writing that (you) the people don't go wayward. Hazrat Omer said, ‘The Prophet (s.a.w) is overwhelmed with the ailment and we have the Book (the Quran) that is sufficient!’

(*Sahih Bukhari, Chapter 15, Page 106*)

At another place in *Sahih Bukhari* the event is recorded in this manner:

“Ibn-e-Abbas said, ‘It was Wednesday! What a sad Wednesday it was! Then he started crying that his tears wetted the pebbles. Then he continued, ‘The Prophet (s.a.w) became more restless on Wednesday and said, ‘Bring a paper to me that I write and you don't go wayward after that!’ At this the persons present started heated arguments and fights although fighting in the presence of the Prophet (s.a.w) isn't proper. Some said that the Prophet (s.a.w) was senselessly raving.”

(*Sahih Bukhari, Bab Jawaaz-ul-Wafod*).

Now see the comment of *Maulana Shibli* on this narrative:

“The incident has become a topic of debate between Shias and Sunnies. The Shias say that the Prophet (s.a.w) wanted to write down declaration of the Caliphate for Ali (a.s). The Sunnies say that the Prophet (s.a.w) was certainly very ill and he was aware that all the aspects of Shariah were complete. The Quran itself had declared through revelation of the verse, ‘Al Yauma akmalat lakum deenakum’ that all the norms of the Faith are complete! Therefore, Hazrat Omer thought it not necessary to inconvenience the Prophet (s.a.w). If really the Prophet (s.a.w) wanted to communicate something crucial none could have stopped him from doing it! The Prophet (s.a.w) lived four more days after the incident. If not then, he could have dictated his

message afterwards and how it is known that he wished to dictate something? In Bukhari it is mentioned that he wished to call Abdullah-bin-Abi-Bakr and wanted to dictate an edict naming Abu-Bakr as the caliph. Then he (s.a.w) thought it wasn't necessary and said that even Allah preferred Abu-Bakr and the Muslims liked none else than him to be the caliph! Then the Prophet (s.a.w) made three testaments to the people which he wanted to be recorded on paper. Perhaps these were the same that he wished to dictate on the earlier occasion, or perhaps, there were more which he could have communicated orally. Therefore, when he gave a sermon before a large gathering, he could have talked about it."

(*Sirat-un-Nabi*)

If the Maulana's comment wasn't ridiculous I would have stopped discussing the event at this point. But if I refrain from throwing light on it, the intelligent people would ever curse my thinking. Therefore, I am perforce saying something further:

1. First of all, one must have a hearty laugh on the Maulana saying, "The *Sunnies* say that the *Prophet (s.a.w)* was certainly very seriously ill?" Can the *Shias* say that he wasn't ill?! No human being would say that at that time, while the *Prophet (s.a.w)* was bed-ridden, he wasn't unwell!! But when a seriously ill person expresses his wish to dictate his last will and testament, and that person is the *Prophet (s.a.w)* whose utterance of every word is deemed a revelation, effort is made to relieve his pain by saying, "He is raving (*Uttering Hizyan*) and for us is sufficient the Book of Allah!" This was tantamount to saying that he wasn't ready to listen to anything from the very sick *Prophet (s.a.w)*! Was what *Omer* said a "shot" to relieve the pain?! Do the *Sunnies* relieve the pain of seriously ill persons in this manner?! Do the *Sunnies and Shias* have different standards of relieving pain and treating the ill persons?! Wouldn't the act of *Hazrat Omer* have enhanced the pain of the *Prophet (s.a.w)*?! In that group that day was *Hazrat Omer*, the only *Sunni* who was aware of the *Prophet (s.a.w)*'s pain and all other Companions and the spouses were *Shia* and totally unaware of his pain?! ---Now what to talk of the *Maulana (Shibli)* who was in advanced age and had a high status!!!
2. Now we take the *Maulana Shibli's* saying, "It was known that no more point about the *Shariah* was yet to be clarified and the verse of the *Quran—Al Yauma Akmaltakum Deenakum—*was already revealed." The innocence of this statement of the *Maulana* has to be praised! One has to ask the Maulana, did only *Hazrat Omer* know about it?! Didn't the *Prophet (s.a.w)* know about it that he was the fountainhead of the *Book!!* Didn't the *Prophet (s.a.w)* remain the prophet after the revelation of this verse?! Wasn't there more expectation of guidance from the *Prophet (s.a.w)*? Was *Hazrat Omer* unaware that the *Quran* didn't mandate any specific law of succession after the *Prophet (s.a.w)*? In such a situation, is the *Prophet (s.a.w)*'s wish to promulgate a law of succession would not be in order?! Perhaps the *Prophet (s.a.w)* wished to make a will about something else that would be beneficial for the people. In such a situation, wouldn't it be imprudent stopping him with the utterance that he was raving and that the Book is sufficient for us?! If some companions wished

to ask some clarification, *Hazrat Omer* might have been right asking them not to disturb the *Prophet (s.a.w)* but when the *Prophet (s.a.w)* himself wanted to talk about important matters of the welfare of the people, what sort of attention to his illness it was to interrupt him with undue force?!!

3. Another ridiculous statement of *Maulana Shibli* is, “If the *Prophet (s.a.w)* really had to communicate any important matter would anyone be able to stop him from doing it!” –We submit for the attention of the *Maulana* that he (*The Prophet-s.a.w*) was actually stopped from saying his say! What difficulty was there in stopping him! Only one person from the group in attendance was able to do it!! The *Prophet (s.a.w)* was lying there in the bed like a dead person and both the groups were having loud wordy duel. Some were demanding for pen and paper to be produced and the others were against it! The *Prophet (s.a.w)* had fully gauged the bent of minds of his companions, and was aware that if he uttered what he wanted to say the swords would come out. This would cause such dissensions among the people that none would be able even to perform his last rites! Therefore, when a suggestion came up if he really wanted pen and paper be brought then the *Prophet (s.a.w)* said: “*Leave me alone! My condition is better than the condition you people wish to reduce me to!*” Even a stupid person would understand that the *Prophet (s.a.w)* had gauged the needs of the circumstances and had reached the conclusion that the utterance of what he wanted to say was contrary to their political thought would be risky for the respect of prophethood and amity among the *Muslims*. *The Prophet (s.a.w)* survived for three or four days after this incident. He didn’t want to disturb the status quo which might give rise to conflicts which existed during the Days of Ignorance!
4. Now look at a concocted narration of *Maulana Shibli*. He says, “*Bukhari reports that the Prophet (s.a.w) wished to dictate his edict for appointment of Abdullah-bin-Abu-Bakr. Then he thought it not necessary and said that Allah Himself wouldn’t prefer anyone other than Abu-Bakr for the position!*”

God knows in the book-shelf of *Maulana Shibli* which edition of *Sahih Bukhari* was there that contained the above narrative. Perhaps the *Maulana* wrote the concocted narrative in his book with the thought that just a reference to a reputed publication would uphold the falsehood. I didn’t expect that the *Maulana* wouldn’t hesitate from attributing the falsehood to *Imam Bukhari!* Now, for a while consider that the narrative is there in *Sahih Bukhari* then who was it who got the inspiration that the *Prophet (s.a.w)* wished to write an edict nominating *Abu-Bakr* the caliph. Whatever he wanted to be written, remained in his heart till the end and how it was discovered what he intended to be written down?! Did he tell it to someone before he expired? Now, when the question of imagining something is concerned, we for a while consider the narration of the *Maulana*, as a truth, then a question arises what was the need of referring to *Hizyan (Ranting)* at that critical time? This reference to *Hizyan* was the talk of a person in full senses! Why didn’t *Hazrat Omer* allow the *Prophet (s.a.w)* to reduce his thought of appointing *Abu-Bakr* the caliph to writing?! This was what *Hazrat Omer* wished from the depth of his heart! The decision that was to come from *Saqifa* four days thereafter could have been concluded while the *Prophet (s.a.w)* was alive! It would have been a mandate from the *Prophet (s.a.w)* against which no *Arab*

could have raised his head! It is beyond comprehension why *Omer* used the derogatory word “*Hizyan*” against the *Prophet (s.a.w)*? He should atleast have heard what the *Prophet (s.a.w)* wanted to say before going down to the level of using the word!

In his other book “*Al-Farooq*” the *Maulana* writes something unique:

“No narrator of Bukhari or Muslim can be doubted that he hadn’t justified the complete context and it is more easy to blame Hazrat Omer for adducing the word “hizyan” to the Prophet (s.a.w)”

In plain terms the *Maulana’s* intention to address the admirers of *Hazrat Omer* saying that if they find even a shiver of evidence against *Hazrat Omer* in *Bukhari and Muslim*, they will have the right to consider the narration of *Bukhari and Muslim* as erroneous! This is what is called blind belief! If the *Maulana’s* logic was accepted by the world, it would be tantamount to consigning the discipline of history to the grave! For referring to the work of history only *Maulana Shibli’s* book would be available which is replete with references of *Bukhari and Muslim* and the *Maulana* deems them unreliable and unauthentic.

Maulana not only doubted the authenticity of *Bukhari and Muslim* but even doubted the narrator, *Abdullah-bin-Abbas*. He writes:

“Since Abdullah-bin-Abbas was only of age thirteen or fourteen years, what will be the status of his narration?!”

It is surprising that almost simultaneously the *Maulana* is making two contradictory statements. He has forgotten that in his book “*Al-Farooq*” he quotes from “*Iste-aab*” of *Allama Ibn-e-abdul-Barr* the following narration:

“Hazrat Omer held Ibn-e-Abbas near and dear! Usually, it happened that at the gatherings of Hazrat Omer, when any question cropped up, Abdullah-bin-Abbas would have the desire to respond but because of his young age he hesitated. Hazrat Omer used to encourage him by saying that possessing knowledge doesn’t depend on the age of a person!”

See! The plaintiff is tardy and the witness is active!! In the estimation of *Hazrat Omer*, the young *Abdullah-Ibn-e-Abbas* was dependable and in *Maulana Shibli’s* view, he wasn’t! And then nature didn’t make *Abdullah-bin-Abbas* taste death at his young age of 13 or 14 years. He lived in the times of *Hazrat Abu-Bakr, Hazrat Omer, Hazrat Osman, Hazrat Ali (a.s), Muawiya* and was alive even when *Yazid* ruled. *Hazrat Omer* himself, and none else, had told him to correct the erroneous narration that had originated from him. Or else he would be punished for spreading a falsehood! *Imam Bukhari* and all the historians after him have termed this narrative as authentic and true! Did the caliphs, historians and traditionists leave this specific task for the discretion of *Maulana Shibli?!?*

The *Maulana*, in his fervour of belief, has even written that the tradition wasn’t recorded by any companion other than *Abdullah-bin-Abbas*. I say that even if *Abdullah-*

bin-Abbas was the solitary narrator of this tradition, it would be sufficient because he was witness to the heated argument that took place during the event and none of the Companions, who were present there, refute his statement! Wasn't *Maulana Shibli* aware that there could be other narrators of the event besides *Abdullah-Ibn-e-Abbas*?! What more is required that *Hazrat Omer* himself has described the event in his own words. First see the narration of *Jabir-bin-Abdullah Ansari* which has been reported by *Imam Ahmed* in his *Musnad* and also *Allama-Ibn-e-Saad* in *Tabaqat*. The narrative is:

“The Prophet (s.a.w) asked for paper prior to his expiry that he would make such a will and testament that the Muslims wouldn't go wayward thereafter. Omer-bin-Khattab opposed the move, took away the paper from the Prophet (s.a.w)'s hand and threw it down!”

(*Musnad Imam Ahmed, Vol 3, P 324, Published from Egypt*)

Tabaqat Ibn-e-Saad records the event in these words:

“Jabir says that the Prophet (s.a.w) asked for paper prior to his demise to write his will so that the people wouldn't go astray. The persons present created pandemonium and obstructed the Prophet (s.a.w) from making his will!”

Now read the narration of *Hazrat Omer* himself as reported in *Kanz-ul-Amal* and also recorded by *Imam Tabrani* in his *Ausat*:

“Hazrat Omer says, ‘When the Prophet (s.a.w) was afflicted with the terminal sickness he said, ‘Bring to me pen and paper that I leave for you such a document, after which, till the Day of Reckoning, you will not go astray!’ The women, from behind the curtains said, ‘You people aren't listening to what the Prophet (s.a.w) is saying!’ I told to them, ‘You are the supporters of Yusuf (a.s)! When the Prophet (s.a.w) falls ill you shed tears and when he recovers you ride on his neck!’ The Prophet (s.a.w) then said, ‘Leave the women alone! They are certainly better than you!’”

(*Kanz al Amal, Vol 3, P 138*)

In this narration those words aren't there that *Hazrat Omer* uttered when the *Prophet (s.a.w)* asked for pen and paper! But this narrative does indicate that *Hazrat Omer's* attitude was so terse that the *Prophet (s.a.w)* was upset and he said, “Leave the women alone! They are certainly better than you!” In addition to this the women protesting from behind the curtains and *Hazrat Omer* getting angry was a sign of his impoliteness. If permitted, I would like to say something!

The truth is that if one enters into the sea of beliefs and makes excuses, the matter would remain complicated as it has been for the past *fourteen hundred years!* The background of this incident is such that unless one looks at it with impartial eyes, he wouldn't perceive it! There isn't any need for a proof to know that *Hazrat Omer* was one of the top intellectuals of his time and was acknowledged as a top politician and thinker! His penetrative eyes used to reach the depth of any problem and find solutions very

fast. He was against all such movements which wanted to snatch the *Flag of Islam* from the hands of the commoners and give it to the elite because *Islam* has come to awaken the toilers and to shake the very foundations of the palaces of the affluent! In *Islam* the standard of greatness is neither wealth nor the descent but it is only *Taqwa (Piety)*. He was aware of this august spirit of *Islam* that even if a flat-nosed *Nubian* slave is the chief of the *Muslims*, provided he is a man of piety, it is binding on the *Muslims* to obey him! *Islam* came for crushing the tribal chauvinism and not to enhance it! *Hazrat Omer* studied all the pillars of *Islam* intensely. In the ten years of the development of the *Islamic Culture* in *Madina*, the name of *Hazrat Omer* is prominently there! A person of *Hazrat Omer's* perception wouldn't be oblivious of the fact that the *Prophet (s.a.w)*, at every turning of the early *Islamic History*, was making subtle indications of the succession of *Hazrat Ali (a.s)*! He also knew that the *Prophet (s.a.w)* was not making *Hazrat Ali (a.s.w)* his successor just because he was a scion of the tribe of *Hashim* and was his cousin and son-in-law but he was selected because of his exceptional capabilities, service and piety. But where *Hazrat Omer* was aware of these things, he also knew the mind of the *Arabs* that were replete with tribal bigotry and pride. They would deem the succession of *Hazrat Ali (a.s)* the sole privilege of *Bani-Hashim* and thus might commence a dynastic rule! This would defeat the very purpose of *Islam* and the *Arabs*, who were still unaware of the *Islamic way of life*, might return to the ways of the *Days of Ignorance*. Now was the time that the *Prophet (s.a.w)* was counting his days on the deathbed. The *Muslims* were intently listening and watching every thing. They wanted to absorb every word uttered by him as the last drops of the rain of blessing that they heard the weak voice of the *Prophet (s.a.w)*, "*Bring paper and pen that I write for you such a document that you people don't go astray till the Day of Reckoning!*" *Hazrat Omer*, being a person of quick wit, immediately understood the delicacy of the affairs. He understood that the *Prophet (s.a.w)* wanted to prescribe about the caliphate in his last will and testament because this was the only matter about which the *Quran* was silent! *Hazrat Omer* had only two alternatives: bow down his head to what the *Prophet (s.a.w)* ordered for or stand like a wall of steel between the *Prophet (s.a.w)* and the will that he wished to make! Reluctantly, perhaps, he chose the second alternative. Because following the first alternative there was the risk of establishing dynastic rule and, perhaps the *Arabs*, after a few generations of such rule might have reverted to their old ways of the days of ignorance!!

However! It is impossible to deny the fact that while obstructing the will of the *Prophet (s.a.w)*, *Hazrat Omer* had the interests of his political group in his mind as well!! Because if he wished to hand over the rule to the commoners instead of any particular tribe, he wouldn't have opposed, tooth and nail, the claim of the *Ansar at Saqifa Bani-Saaeda* and accepted the caliph selected by them and invited others to owe allegiance to him. One conclusion that emerges from this is that to deny the caliphate to the *Bani-Hashim*, *Hazrat Omer* was using all the faculties at his command. A proof of this is in what he himself has said. Please read:

"Hazrat Omer once told Abdullah-bin-Abbas, 'O Ibn-e-Abbas! Do you know what deprived you of the caliphate after the Prophet (s.a.w)?' Abdullah thought it discreet not to reply him. Therefore, he said, 'Sir! If I don't know, you certainly must know the reason!' Hazrat Omer said, 'People don't like it that the prophethood and the caliphate get concentrated with one clan and you trample the people merrily!

Therefore, the Quraish chose the Caliphate for them and they were right in their decision!”

(*Tarikh e Kamil, Vol 3*)

Anyway, what is wrong if **Hazrat Omer** protected the interests of his party in acquiring the caliphate for it! He wasn't desirous of worldly power and pelf. He was more concerned about the Faith and the caliphate was such a high felicity that everyone desired to acquire. The world knew that after becoming the caliph he dedicated his entire life to service of the Faith of Islam and its greatness!!

THE SETTING OF THE SUN OF PROPHETHOOD

After the event of “*The Pen and Paper*” on the night prior to Friday, the condition of the **Prophet (s.a.w)**'s health deteriorated further and the struggle between life and death was going on! **Ibn-e-Is'haq** writes that on Sunday when **Ossama-bin-Zaid** left the **Contingent of Islam in Jarf** and came to the presence of the **Prophet (s.a.w)** to bid him adieu, the **Prophet (s.a.w)** wasn't able to utter anything. To bless **Ossama**, he just raised his hands towards the sky! In **Sahih Bukhari**, this narrative of **Hazrat Anas** is there:

“On Monday Hazrat Abu-Bakr was leading the morning prayer when the Prophet (s.a.w) lifted the curtain of Ayesha's room and smiled to see the people busy in their prayer!”

After witnessing this, he wanted to drop the curtain but the weakness was so much that he couldn't put the curtain properly.

As the day progressed, the **Prophet (s.a.w)** was between the states of semi-consciousness and un-consciousness. The historians agree on this point that while conscious he made three wills. **Hazrat Ibn-e-Abbas** narrates these wills were made after the event of **Qirtas**. Anyhow, determining the timing isn't important than the wills that were made. Now, listen to the details of these wills recorded by **Saeed-bin-Jubair** and **Ibn-e-Abbas**:

“Then he (the Prophet s.a) made will about three matters. One was to push out the polytheists from the Arabian Peninsula, second behave the same way with the delegations as they behave with you, Saeed-bin-Jubair says that Ibn-e-Abbas mentioned only these two things and fell silent. He said he had forgotten the third will!!”

Maulana Shibli commenting on the event of the “Paper” writes:

He, the Prophet (s.a.w), orally made three wills to the people, perhaps these were the crucial matters about which he wished to make his will on paper, or if they were other than these, he could have mentioned them along with others that he said orally to the people. He could have also mentioned them when he later on addressed the gathering.”

How wonderful! The **Maulana** prevented a proof that supported what he was arguing against. If we agree that the **Prophet (s.a.w)** wanted to record the same three wishes

on paper, then we shall have to search for the third wish as to what it was?! Here, there is a seal on the mouths of all the traditionists and historians. No one says what was the third wish? Perhaps this third wish was that which was thought to be avoided getting reduced to paper and even an oral declaration too was contrary to their prudence and a narrator of the calibre of *Ibn-e-Abbas*, whose memory was exemplary, became a subject of forgetfulness and was silent on the matter! This unknown will was neither written on paper nor was conveyed orally, but it is of such critical importance that a person no less than *Maulana Shibli* tried to build a castle in the air committing all his energies to the matter!!

Coming back to the main subject, we are discussing about the Monday when the *Prophet (s.a.w)* experienced the conditions of consciousness and unconsciousness alternately. A bowl of cool water was kept near him. When he felt slightly better, he wet his hand in the water and touched it to his face. *Hazrat Fatima* was wailing, “Oh! My father is in pain!” In these moments he regained consciousness and noticed a *Miswak (tooth-brush)* in the hand of *Abd-ur-Rehman-bin-Abu-Bakr*. *Hazrat Ayesha* was aware of the *Prophet (s.a.w)’s* nature. She took the brush from her brother, softened it between her teeth and gave to him. The *Prophet (s.a.w)* brushed his teeth. According to *Ibn-e-Is’haq* it was noon-time and *Bukhari* and *Muslim* narrate that it was afternoon. The breathing of the *Prophet (s.a.w)* had gone abrupt and irregular. *Hazrat Ali (a.s.w)* says that the lips of the *Prophet (s.a.w)* moved and he uttered two words: “*prayer*” and “*slave*” —pain and agony was severe when the *Prophet (s.a.w)* raised his finger skywards and said three times: “*Now I want none but the Greatest Friend!*” With utterance of these words his hand fell down and the spirit left his body for the Other World!!

Hazrat Ayesha says:

“He (s.a.w) breathed his last in my house and on my lap! For this I didn’t usurp anyones right but because of my ignorance and my young age he preferred to be in my room! He died in my room. When his spirit left, I put his head on the pillow, got up and started crying with other women.”
----(*Tabari*)

The following passage from *Tabaqat* of *Ibn-e-Saad* too is noteworthy:

“Kaab-al-Ahbar was standing in the chamber of Hazrat Omer when we were seated with him. Kaab asked, ‘O Amir! What was the last word uttered by the Prophet (s.a.w)?’ Hazrat Omer asked him to ask Ali (a.s). Kaab asked where was Ali (a.s)? He went to Hazrat Ali (a.s) and made his query. He said, ‘In the last moments of the Prophet (s.a.w) I provided him the support of my chest. He put his head on my shoulder and said, ‘Prayer! Prayer!’ Kaab said, ‘The prophets certainly spend their last moments in this manner!’ Then Kaab asked Hazrat Omer who gave the Prophet (s.a.w) the last bath? Hazrat Omer again asked him to go and ask Hazrat Ali (a.s). Kaab asked. Hazrat Ali (a.s) said, ‘It was me who gave the last bath to the Prophet (s.a.w)!’

(*Tabaqat Ibn-e-Saad, Vol 2, P51*)

Imam Hakim in his *Mustadrak* reports the following from *Umm-e-Salama*, the consort of the *Prophet (s.a.w)*:

“Ali (a.s) remained with the Prophet (s.a.w) till the last. Early morning of the day the Prophet (s.a.w) demised, we went to inquire about his health. He was asking, ‘Has Ali (a.s) come?!’ Hazrat Fatima said, ‘Perhaps you have sent him for some task?!’ After some time, Ali (a.s) came. I thought that the Prophet (s.a.w) wished to talk something with Ali (a.s) and, therefore, we went out of the room. The Prophet (s.a.w) bent and leaned on Ali (a.s) and talked to him in low tone. In that position he breathed his last! Therefore, only Ali (a.s) was with the Prophet (s.a.w) in his last moments!”

(*Mustadrak, Vol 3, P139*)

In Riyaz Nazra, published from *Egypt* there is a narrative of *Hazrat Ayesha* which is contrary to her earlier narrative. It reads:

“Hazrat Ayesha says tha when the Prophet (s.a.w) was in his last moments he said, ‘Call my Habib (Friend)!’ someone went and called Hazrat Abu-Bakr. He lifted his head from the pillow, put it down. Again, a person went and called Hazrat Omer! The Prophet (s.a.w) saw him and put back his head on the pillow again. The third time someone called Hazrat Ali (a.s). When he (s.a.w) saw Ali (a.s), he took him under his blanket and remained in that position till he breathed his last when his hand was over Ali (a.s)!”(*Riyaz Nazara, P 80*)

After studying these narrations, one understands that to acquire religious felicity and status in society, the political parties were antagonistic to each other. This too had become an issue whether, at the time of his demise, the *Prophet (s.a.w)*'s head was on the lap of *Hazrat Ayesha* or on the chest of *Hazrat Ali (a.s)*. One can well imagine that for this felicity two contenders of high status were there that till now the people are unable to decide who, of the two, had that privilege. Then for acquiring the high position of *Caliphate* how intensely the political opponents would have striven and covered the truth with heavy curtains! It is the sad result of these political entanglements that the great *Prophet (s.a.w)* demised on *Monday, 12 Rabi Awwal (8 June 632 A.D)* in the afternoon and the interment couldn't be done till the midnight of *Wednesday, Hazrat Ayesha* herself is on record having said:

“On the midnight of Wednesday, the sounds of the working of the shovels indicated to us that the Prophet (s.a.w) was being laid to rest!”

—(Tabari)

THE CONDITION OF HAZRAT OMER

Hazrat Ayesha has to say this about the condition of *Hazrat Omer* on the demise of the *Prophet (s.a.w)*:

“When the Prophet (s.a.w) died Abu-Bakr was in Sukh. Hazrat Omer stood up and said, ‘By Allah! The Prophet (s.a.w) isn't dead and

certainly Allah will resurrect him and he (the Prophet-s.a) will sever the limbs of the people who say he is dead! Then Hazrat Abu-Bakr came, saw the mortal remains of the Prophet (s.a.w), kissed him and said, 'I sacrifice my parents on you! You lived a pure life and died a pure death! By Allah! He will not make you taste the death twice!'"

(*Sahih Bukhari*)

Shah Abdul Haq Dehlvi writes:

Hazrat Omer became so inebriated that he started pleading and swearing that the Prophet (s.a.w) hadn't demised and he had become unconscious the same way Hazrat Moosa (a.s) went unconscious! Hazrat Omer drew his sword, stood at the entrance of the Mosque and said, 'If anyone says the Prophet (s.a.w) is dead, I shall sever the person into two with this sword!'".....(*Madarij au-Nabu-aa*)

Maulana Shibli pays tribute about the event in these words:

"The believers aren't convinced that the Prophet (s.a.w) said adieus to this world! Therefore, Hazrat Omer drew his sword saying that if people say that the Prophet (s.a.w) had demised, he would sever their heads!"

(*Sirat-un-Nabi*)

The world has existed for millions of years. The great prophets died and their people witnessed the fact. The *Rishis and Munis* died and the preasts remained dumb-struck! The emperors like *Darius and Alexander* died and expert physicians of *Persia and Rome* were helpless! In mundane life, a son dies while the father lives, a brother dies leaving behind his beloved sister, a wife breathes her last in front of her husband! But we have never seen or read about anyone getting inebriated the way *Hazrat Omer* behaved at the demise of the *Prophet (s.a.w)*. Was a wise person like *Hazrat Omer* sure that death wouldn't come to the *Prophet?! Was his love and dedication of such intensity that another example of anyone ever behaving like him at the death of a loved one may not be there! The Prophet (s.a.w)'s* beloved spouse, *Hazrat Ayesha*, his adored daughter, *Fatima*, his brother *Ali (a.s)* and his dedicated companions were all there. But their love for him didn't reach the stage to utter: '*Maa maat Rasool Allah, the Prophet (s.a.w) isn't dead!*' and flail their swords as did *Hazrat Omer!* What had happened to this sentiment of *Hazrat Omer* in the *Battle of Ohod?! There he instantaneously believed that the Prophet (s.a.w) was killed in the battle! There was the right opportunity for him to flail his sword boldly. There he ought to have shouted that he would sever the head of anyone who said that the Prophet (s.a.w) was martyred!! But there, his condition was that in utter disappointment he threw down his arms and sat dejectedly!! The uncle of Anas, Ibn e Nadar, passed that way. He asked, 'O Omer! What are you doing here? It is raining blood in the field of battle!' Hazrat Omer replied, 'what use fighting now! The Prophet (s.a.w) has been martyred!' The conclusion one can draw from these events that Hazrat Omer's spirit of dedication to the Prophet (s.a.w) was so flexible that it would change in accordance with the circumstance!!*

We have to present the history of *Islam* to other nations and, therefore, we shall have to be circumspect in our approach. With the time values too have changed and we

cannot site fables to hoodwink the historians! In reality, the true side of the event is something else!! **Hazrat Omer** was far ahead of the people of his time in prudence and statesmanship. In every country and nation, the death of the head of state is kept secret till the establishment gets full control of the law and order or till the successor is chosen. This act of **Hazrat Omer** was sheer politics!

The leader of the party, **Hazrat Abu-Bakr**, wasn't present in **Madina** at that time and the announcement of the demise of the **Prophet (s.a.w)** prior to his arrival was not expedient for their political interests. It was possible that the **Bani-Hashim** might seek the **Bai-at (Allegiance)** of the people for their candidate, **Hazrat Ali (a.s)**. The temperament of the **Arabs** was such that once they committed their allegiance, they wouldn't go back on it! **Hazrat Omer** had gauged the gravity of the situation and with his intelligence he created such a dramatic situation that till **Hazrat Abu-Bakr** arrived the peoples' attention was riveted on him! His unusual antics absorbed the attention of the people. It might have created some debate. Some might have said that **Hazrat Omer's** statement must be right. Others might have said it was wrong! Some others might have been in doubt whether the **Prophet (s.a.w)** was dead or not! Any way, **Hazrat Omer** occupied the attention of the people during the time **Hazrat Abu-Bakr** wasn't there. **Hazrat Abu-Bakr** finally arrived and he commenced giving a talk to the gathering. **Hazrat Omer** quietened, bowed down his head and so did the other men who were arguing with him. In a short while **Hazrat Omer** left with **Hazrat Abu-Bakr** for the important parleys for the decision about the **Caliphate**.

I personally feel that the act of **Hazrat Omer** was an act of political prudence whatever the historians write about it!!

THE LAST BATH AND THE SHROUD

Tarikh-e-Tabari quotes from **Ibn-e-Abbas** that **Ali-bin-Abi-Talib (a.s)**, **Abbas-bin-Abdul-Muttalib**, **Fadl-bin-Abbas**, **Fatam-bin-Abbas**, **Ossama-bin-Zaid** and **Shaqrان Maula** gave the last bath to the **Prophet (s.a.w)**. In the end **Hazrat Ali (a.s)** also called in **Aus-bin-Khauri** of **Bani-Khazraj**. **The Prophet (s.a.w)** was given the bath with the clothes he was wearing. **Ali-bin-Al-Hussain** narrates that the **Prophet (s.a.w)** was shrouded in three clothes that were rolled many times around his body.

Hazrat Ali (a.s), very dedicatedly performed the last rites like a brother and son-in-law. This kept him oblivious of the happenings at **Saqifa Bani-Saaeda**. While he was attending to the last rites of the **Prophet (s.a.w)** in the chambers of **Hazrat Ayesha**, there was a crowd of people waiting outside. None was allowed to enter inside!

It seems all this was being done on strict instructions of **Hazrat Ayesha**. Her own statement is recorded in **Tarikh-e-Tabari**:

“Hazrat Ayesha used to say that if I wished at that time, what I didn't wish, then only the Prophet (s.a.w)'s spouses would have given him the bath.”
.....(Tarikh-e-Tabari)

This means that if **Hazrat Ayesha** desired, **Hazrat Ali (a.s)** wouldn't have participated in giving the bath and shroud to the **Prophet (s.a.w)**. His presence in the chambers

was exactly in accordance with the wish of *Hazrat Ayesha*. If she had asked *Hazrat Omer* and *Abu-Bakr* to perform this task and kept *Hazrat Ali (a.s)* away, then perhaps the history of **Islam** would have been something else. The circumstances at that time indicate that *Hazrat Ayesha* played a crucial part in the *History of Islam*. There isn't another lady in the history of *Islam* with such political acumen!

Thus, the members of the party of *Bani-Hashim* were in the chambers of *Hazrat Ayesha* performing the last rites of the *Prophet (s.a.w)* and on the other hand the proceedings at *Saqifa* were completed by the other party!!

SAQIFA BANI-SAAEDA

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The *Ansar of Madina* formed two tribes—*Aws and Khazraj*. *Khazraj* were more in numbers. Their chief was *Saad-bin-Obada*. His residence was near the bazaar of *Madina*. Adjacent to the house was constructed a canopy which served as a meeting place. This was called *Saqifa Bani-Saaeda*. The tired shoppers and travellers generally halted here for some rest to get some relief from the harsh Sunlight. Such places become haunts of disseminating any good or bad tiding. It is still a favourite pastime of persons with leisure to sit at such places and gossip. *Saqifa Bani-Saaeda* was one such place and was frequented by men from *Khazraj*.

When the announcement of the sad demise of the *Prophet (s.a.w)* was made, they gathered there and debate commenced as to who should get the caliphate. After some discussion, they decided that this was the right of the *Ansar*. *Saad-bin-Obada*, the chief of the *Khazraj*, was slightly indisposed and he sat covering himself with a shawl. When his opinion was sought, he responded speaking in a weak voice and his son relayed to the gathering what he said in louder voice. Everyone liked the talk of *Saad* and they responded in one voice that they wanted him to lead them because, they said, he was their chief and also, he was popular with noble *Muslims!* Some persons questioned if the *Mohajirs (the Immigrants)* didn't agree to this proposal and raised the question of nearness to the *Prophet (s.a.w)*, then what would be their reply? One group said that in such an eventuality they should suggest that one chief should be from *Ansar* and one from the *Mohajireen*. They insisted that they wouldn't accept anything less than this. At this *Saad* opined that this proposal would be the first sign of their weakness!

This debate wasn't taking place in camera as a closed-door session. The wayfarers were listening to the talk as they tarried for a while and went their ways. Someone informed *Hazrat Omer and Hazrat Abu-Bakr* about these parleys! The information was conveyed to them in the sickbay of the *Prophet (s.a.w)* where *Hazrat Ali (a.s)*, *Hazrat Abbas* with his sons, *Fadal and Fatam*, too were present and were busy preparing for the burial of the *Prophet (s.a.w)*. The informant conveyed the message to *Hazrat Abu-Bakr* and *Omer* exercising caution that others in the room didn't hear him. They too maintained silence and quietly and hurriedly went to *Saqifa Bani-Saaeda*. On the way *Abu-Ubaida* met and accompanied them. As they went, they were met by *Asim-bin-Adi and Arim-bin-Saaeda*. They talked in a discouraging manner and advised them to return back that they wouldn't succeed in their plans! It seems these two persons were aware of the intention of *Hazrat Abu-Bakr* and *Omer*. The Informant, who kept *Hazrat Ali (a.s)* and *Bani-Hashim* in the dark about the parleys at the *Saqifa* remained trustworthy for *Hazrat Omer* and *Abu-Bakr* till the end. *Abu-Obaida* too joined in their efforts. Therefore, the secrecy about the event was maintained till it was accomplished to their satisfaction. *Hazrat Abu-Bakr* and *Omer* immediately joined the debate at *Saqifa Bani-Saaeda*. A gist of the discussions wouldn't be devoid of interest! Here it is:

Abu-Bakr: (described the excellence of the Mohajireen, praised their achievements and ended his talk with these words: "The Imams will be from the Qureish! We shall be the 'Amirs' and you the 'Viziers'. No

matter will be settled without consulting you!”

Habab-bin-Munzir: O group of Ansar! Take the Caliphate in your hand! All these persons support you! None have the guts to oppose you! You are affluent and powerful. Your numbers and strength is more! All eyes are focussed on you. Shun mutual dissent, or else, you will weaken yourselves and fail in your efforts! If the Mohajirs disagree--- One ‘Amir’ should be from our side and another from theirs!

Omer: This is impossible! Two swords cannot fit into one scabbard! By God! The Arabs wouldn’t approve this arrangement that you rule over them when their ‘Nabi’ was from another tribe! But the Arabs would accept the rule of the tribe that was privileged with the ‘Nabuat’! Who can differ with us about the rule of Mohammed (s.a.w)! That was acknowledged by everyone! After him, his Wali (Successors) and his relatives deserve to be rulers! Those who disagree with this will go astray! Only such persons will oppose the suggestion and none else!

Habab-bin-Munzir: O people of Ansar! Don’t give ears to this person’s words or of his companions! They desire to usurp your share as well. If they don’t agree to our proposal banish them from our area and take all the matters in your hand. I take the responsibility of all the matters in my hands! I shall immediately arrive at a decision!

Omer: If you do anything like this Allah will punish you!

Habab-bin-Munzir: To the contrary, you will be punished!!

Abu-Obaida: O group of Ansar! You were the first to support the Creed! Beware! You may be the first to harm it!

Bashir: Doing Jihad and serving the Creed was to seek the pleasure of Allah and obedience of the Prophet (s.a.w)! O group of Ansar! Listen, Mohammed (s.a.w) was from Quraish and, therefore, his tribe is most deserving for getting the Caliphate! I will never differ with them in this matter. You too must fear Allah! Don’t oppose them!!

Abu-Bakr: (After praising the virtues of unity he said, “Omer and Abu-Obaida are here! Make one of them the Amir!”

Omer and Abu-Obaida: (Said in one voice): “In your presence we wouldn’t accept this responsibility because you are the seniormost among the Mohajirs. Give your hand that we owe our allegiance (Bai-at) to you!” Saying this Hazrat Omer put his hand on Abu-Bakr’s hand as a sign of allegiance. After him Abu-Obaida did the same and Bashir-bin-Saad was the first person from the Ansar to owe his allegiance.

Habab-bin-Munzir: O Bashir! Who forced you to do what you did?! By God! You have betrayed your uncle's son, Saad-bin-Obada!!

Obaid bin Huzair: O people of Aus! Make hurry to owe allegiance to Abu-Bakr! If Saad-bin-Obada becomes the Amir, then the Khazraj will always have superiority over the people of Aus and you will not get any benefit! Stand up and owe allegiance to Abu-Bakr!!

Habab-bin-Munzir: (Drew his sword and when the persons there caught it, threw his shawl on them and said, "O group of Ansar! I see that your off-springs are standing in front of the doors of the Mohajirs begging and they even don't give a little water to them!")

Abdullah-bin-Abd-ur-Rehman narrates, "People came from all places and owed their allegiance to Abu-Bakr. In the melle they were about to trample Saad-bin-Obada. Someone shouted to protect Saad from getting trampled. Omer said, 'May Allah destroy him! Kill him!!' Then he went near the head of Saad and said, 'I want to trample and kill you!' Saad caught hold of Omer's beard. Omer said, 'Leave my beard! Even if one hair of my beard is disturbed there will not remain even a single tooth in your mouth!' Abu-Bakr said, 'O Omer! Keep quiet! Mildness is more discreet at this time!' Then Omer left Saad alone. Saad said, 'If I had a little strength to get up, I would have filled the lanes of Madina with my supporters!' (Tarikhe Tabari)

The gathering at *Saqifa Bani-Saaeda* was incidental and when its venue is considered, it was a place of casual meetings at the marketplace! Not a single person in the meeting was summoned for the selection of the *Caliph!* It wasn't a regular or officially called conclave. The gathering cannot be called representative of the tribes of *Aus* and *Khazraj* nor were the *Mohajirs* represented in the meeting properly. Only three of them---*Hazrat Abu-Bakr, Hazrat Omer, Hazrat Abu-Obaida*---incidentally reached there!!! Not a single person from *Bani-Hashim* was present in the conclave or any from *Bani-Omayya. Hazrat Bilal, Hazrat Salman, Ammar, Abu-Zar Ghiffari, Abu-Huraira, Mughira bin shauba, Abu-Moosa Ashari, Abd-ur-Rehman-bin-Auf, Osama-bin-Zaid, Hazrat Osman* and thousands of companions who participated in the battles had any inkling about this important meeting! *Hazrat Talha* and *Hazrat zubair* who used to be like a shadow with the *Prophet (s.a.w)* in all his campaigns were conspicuous by their absence from this meeting at *Saqifa!! Abu-Sufian*, the chief of *Bani-Omayya*, was away from *Madina*. The circumstances indicate that it was an insignificant gathering of a few *Ansar*. What was the significance of this one-sided proceeding?! Who would recognize the Caliph chosen from the *Ansar* at such an insignificant meet?! Who would owe allegiance to him?! If, suppose, the people of *Madina* did bestow allegiance to him, what harm would it have caused? Had the *Shariah* of *Mohammed (s.a.w)* declared the *Caliph* taboo if he was from the *Ansar?! The truth is that the presence of Hazrat Abu-Bakr and Hazrat Omer* gave this unimportant, one sided meeting the stamp of importance! Because of them, in the meeting of the *Ansar* the *Mohajireen* too had a minor presence! Now the question is that how important and justifiable was the presence of these senior, worldlywise citizens of the *Quraish* in this meeting that they left behind the *Prophet (s.a.w)*

without a thought of attending to his last rites and proceeding to *Saqifa* without even consulting the *Mohajireen* and the elites of *Madina!* How could they assume the position of arbiters that the *Shariah* and morality donot permit it? Their supporters say that they went there to quell any possible public strife that might have raised its head. We don't understand what strife they thought of? Does strife mean that *Saad-bin-Obada* got elected as *Caliph* there and not *Abu-Bakr?! More* than this there was no chance of any "strife" there! Now, imagine if the *Ansar* had chosen *Saad-bin-Obada* what was the element of "strife" in that? *Islam* is such a universal movement that even a flat-nosed *Nubian* has full right to become the *Caliph* and the *Muslims* are mandated to obey him! And, suppose, if any "strife" did occur the responsibility for that wouldn't have fallen on the shoulders of *Hazrat Abu-Bakr* and *Hazrat Omer*. The *Islamic Society* could have itself handled any such "strife"! Let us accept for a while that those three gentlemen were capable of quelling the "strife" in *Madina*, it was their moral responsibility to disburse the gathering with their peacefully forceful debate by saying to the *Ansar*, "O Brothers! What injustice that the mortal remains of the *Prophet (s.a.w)* are there for the last rites and you are making plans for acquiring the *Caliphate?! Open* your eyes in the name of the Almighty! With your amoral act you are not only making a joke of *Islam* but are also dragging the *Prophet (s.a.w)* and *Allah* in this attempt! Beware! Lest the Earth goes asunder and the sky falls on you!" Certainly, any such talk could have easily disbursed the *Ansar* who gathered there. Even if they didn't agree, *Hazrat Abu-Bakr* and *Hazrat Omer* could have adopted another strategy by saying that "The important matter could be decided in the *Masjid-e-Nabawi* where all the matters concerning *Islam* were handled all the time! The people could be congregated by calling the *Adhaan* and with the opinion of all the *Muslims* the *Prophet (s.a.w)'s* successor could be selected. The important matter could be settled in the *Prophet (s.a.w)'s* mosque where his mortal remains too are there!" Perhaps none would have opposed this reasonable suggestion!! The meeting at *Saqifa* could easily have been called off and the matter could be resolved after the interment of the *Prophet (s.a.w)! If Hazrat Abu-Bakr* was selected in this peaceful and democratic manner, the mouths of the objectors would have shut for all time and the *Alavi Movement* wouldn't have raised its head that had disrupted the unity of the *Muslims!* At the same time there wouldn't have appeared the blot on the character of *Hazrat Abu-Bakr* and *Hazrat Omer* that every historian talks of!!

A biographer of the ilk of *Maulana Shibli* writes:

"It is true that *Hazrat Abu-Bakr* and *Hazrat Omer* left the side of the *Prophet (s.a.w)* not attending to his last rites and went to *Saqifa Bani-Saaeda*. It is true that they had a heated debate with the *Ansar* on the subject of the *Caliphate* and were so deeply engrossed in this matter as if no tragic event had happened! It is also true that they tried forcefully to get their claim for the *Caliphate* accepted by the *Ansar* but also by *Bani-Hashim* and *Hazrat Ali (a.s)* although *Bani-Hashim* didn't agree to this without strong dissent." (*Al-Farooq*)

Shibli Nomani, ofcourse, is a *Muslim biographer*. The *European* researchers comment impartially on *Saqifa Bani-Saaeda* and look at the absence of *Hazrat Abu-Bakr* and *Hazrat Omer* from the obsequies of the *Prophet (s.a.w)* with surprise and express their doubts about the sudden rise of *Hazrat Abu-Bakr* as the *Caliph*. They gave their frank

opinions without giving any weight to the feelings of the *Shias* or the *Sunnies!!*

The tone of *Hon'ble Mr. Tyler* is very harsh. He says:

“Mohammed (s.a.w) had made his son-in-law, Ali, his successor and Caliph. But his father-in-law, Abu-Bakr usurped the Caliphate!”

(*Statements of General History, Page 229*)

A French Researcher M. Sedillott writes:

“Had the principle of hereditary succession (in favour of Ali) been recognized at the outset, it would have prevented use of those disastrous pretensions which engulfed Islam in the blood of Moslems!”

(*From Amir Ali's Spirit of Islam*)

Encyclopaedia Britannica says:

“After the Prophet (s.a.w) the claim of Ali (a.s) for leadership would have been most reasonable!”

Mr. Irving writes:

“The most deserving of *Mohammed (s.a.w)*'s Calphate was *Ali (a.s)* whose claim was the strongest and his right to it was natural because he was *Mohammed (s.a.w)*'s cousin, son-in-law and Fatima's progeny was the only progeny of the *Prophet (s.a.w)*”

(*Successors of Mohammed (s.a.w), Page 165*)

Davenport considers the election at Saqifa an open conspiracy. He says:

“Because of the open and clear statements which emanated from God (Allah) and the Prophet (s.a.w) for a considerable time all doubts about the Caliphate disappeared but, in the end, everyone was disappointed because Bibi Ayesha, daughter of Abu-Bakr and second wife of the Prophet (s.a.w) conspired to get her father selected as the first caliph. The stay of the Prophet (s.a.w) in Ayesha's chambers, whether according to his free will or on Hazrat Ayesha's orders, proved advantageous to her interests!” (*Caliphate*)

Justice Amir Ali's comments on the event are:

“On several occasions the Prophet (s.a.w) hinted at making Hazrat Ali (a.s) the Caliph but he didn't lay down any rules for the succession. This gave rise to personal covetousness and dissent dominated Islam and in later periods it resulted in disputes that caused schisms in the Faith. If Ali (a.s) was made the Caliph at that time the destructive bloodshed wouldn't have engulfed the Muslims!”

After reading these comments of the historians our heads bend down in shame but what can be done that these books are our sources of information. Whether one is a historian,

biographer or narrator; whether **Sunni** or **Shia**; whether **Muslim** or non-Muslim, whether **Asian** or **European**; whenever one looks at the event of **Saqifa**, he doesn't carry a good opinion about **Hazrat Abu-Bakr** and **Omer** because of the drama they enacted to usurp the Caliphate despite the fact that the mortal remains of their beloved **Prophet (s.a.w)** were lying there to be interred! Even a staunch supporter of these worthies, **Maulana Shibli**, seems tucking down his head shamefully when he writes:

“This event isn't devoid of surprise that when the Prophet (s.a.w) demised, immediately thereafter the dispute about the Caliphate was started and people didn't wait even till the performance of the last rites! Who can imagine that the Prophet (s.a.w) expired and the persons who had tall claims of love for him left him without even the shroud and went to organize occupation of the throne! It is a surprise that this act was done by those who are considered the Sun and the Moon of Islam!! The intolerable act becomes more glaring that those who had natural relationship with the Prophet (s.a.w) and Bani-Hashim had no time to think of anything other than attending to the obsequies.”

After perusing all this, the **Maulana's** last sentence in this narrative needs a serious note that he writes:

“We do accept it that the books of Hadees and History leave such impression on our minds!”

After this sentence the **Maulana** adds this piece to prove his belief. He says:

“But, infact it isn't like this!”

These two statements of the **Maulana** are poles apart! In one statement he confessed the truth and denies it in the next!

When according to the **Maulana**, the books of **Hadees** and **Biographies** uphold the truth then into which ocean he would dive to get the pearl? More discussion on his last statement would be infructuous. **Maulana** has left many such talismans in his book for his followers! **Faizi**, the chief poet of **Akbar's** court has made this comment on the **Saqifa** in his couplet:

امامے کہ روزِ فواتِ پیامبر
اُفتِ گزارد بہ اہم نشوند

*They sought Caliphate (merrily) and didn't lament
On the day of the demise of the Prophet!*

Do you think that the scholar of **Faizi's** calibre would form such an opinion without studying the **History of Islam**? Doesn't the couplet have the same content as the prose of **Maulana Shibli**?

Now a big question arises that whether **Hazrat Abu-Bakr** and **Omer** didn't feel that their act wasn't right and was committed at an importune time?! **Hazrat Abu-Bakr**,

and specially *Hazrat Omer* who was aware of the pulse of the politics didn't feel that they committed the wrong act at the wrong time?! They knew that abandoning the mourning on the demise of the *Prophet (s.a.w)* and involving themselves in the dispute about succession at *Saqifa* was tantamount to showing disrespect to the memory of the *Prophet (s.a.w)*. They knew it very well that taking part in the last rites was felicitous but catching each other's beard and arguing wildly at *Saqifa* would solve their problem of acquiring the *Caliphate!!* But another question arises why did they commit this act despite knowing all the facts? Why didn't they disburse the gathering with terse speeches?! Or why didn't they take all those men to *Masjid e Nabawi* to properly organize the selection of the *Caliph* when all the people assembled there?! Or why didn't they not boycott and move away from the deliberations at the *Saqifa Bani-Saaeda* and left the matter of the *Caliphate* take its own course?! There can be only one meaningful answer for this question that *Hazrat Abu-Bakr* and *Omer* didn't have confidence on themselves and had fear that if the matter was put before the larger gathering of people in *Madina* then, perhaps, none of the two of them would be selected for the position! This was the reason that they adopted the back door tactic of *Saqifa* where except a few *Ansar* none else was there and the *Ansar* present there were airing their mutual differences in the conclave!!

This is the reply to *Maulana Shibli's* question:

“Did those persons go to *Saqifa Bani-Saaeda* of their own free will?!”

I only ask the *Maulana* if they didn't go there willingly, did anyone lift them bodily and hauled them to *Saqifa?!* Every person goes anywhere if he has the intent and a valid motivation to go! Was anyone there in *Madina* with gumption to take *Abu-Bakr* and *Omer* anywhere against their sweet will and commit the serious error?! There is no evidence of any coercion in the matter from anywhere! *Maulana* has raised a few more questions. But after writing all this, those questions don't deserve any attention! After the abovementioned discussion there is no further room for any more analysis!!

BRIEF REVIEW OF THE DELIBERATIONS AT SAQIFA

It is surprising that the proof *Hazrat Abu-Bakr* presented at *Saqifa* justifying the qualification of the *Quraish* to get the *Caliphate* is absolutely undemocratic. Common sense doesn't accept his statement, saying that the *Prophet (s.a.w)* said, “*The Imam will be from the Qureish!*” The *Prophet (s.a.w)* wouldn't say anything contrary to the teachings of *Islam*. In *Islam* no tribe has superiority over any other tribe. The felicity of *Islam* is that besides shattering the idols of stone it has also destroyed the idols of the discrimination of descent, family and tribe. If the *Prophet (s.a.w)* had supported only the superiority of *Qureish*, the *Quraish* would have been the first to join ranks with him. But he had risen with a universal movement where there is no distinction between big and small, rich and poor, colour and creed! If the *Prophet (s.a.w)* had allowed the social, political and economic norms of the *Arabs* to remain unaltered, the *Quraish* of *Mecca* would have joined him without any hesitation. *Hazrat Abu-Bakr's* proof wasn't limited to the words uttered by him. By acquiring the *Caliphate* in this manner, he had installed the idol which the *Prophet (s.a.w)* had dislodged with great effort. *Abu-Bakr* established the foundation of the caliphate of *Quraish* in *Saqifa* that

none else could come to rule thereafter. From 633 A.D to 1258 A.D spreads the hegemony of the *Quraish* in the *Arab* lands. The precursor of all the battles, the bloodshed and absence of equity are the words that *Abu-Bakr* uttered at *Saqifa Bani-Saaeda* to acquire the *Caliphate*. *Dr. Taha Hussain* makes a very cogent comment on this. He writes:

“Quraish very conveniently turned it towards their own clan’s plan to draw maximum benefit although equity among the Muslims is the main plank of Islam. Then the Quraish took another step after this which affected the Muslims further more. They deemed Arabs superior to those Muslims who weren’t Arabs. Everyone knows what amount of conflicts the Muslims faced when the Caliphate was, rather, earmarked for the Qureish! The false feeling of superiority that Bani-Omayya nursed became the cause of their downfall and Bani-Abbas came to power!”

In *Saqifa Bani-Saaeda*, hazrat *Abu-Bakr* and *Hazrat Omer* were united. By relating the tradition mentioned above, *Hazrat Abu-Bakr* took advantage of the ignorance of the *Ansar* and, perhaps, keeping the circumstances in mind, *Hazrat Omer* kept quiet but, in fact, he didn’t consider it authentic. If his opinion was this, he wouldn’t have said the following when he himself was the *Caliph*:

“If Abu-Obaida was living I would have made him the Caliph! If Salim Abu-Maula was living I would have transferred this trust to him!”

It is evident that *Abu-Maula-Abi-Hudaifa* wasn’t from the *Qureish*. In his childhood he was brought from *Astakhar* as a slave and an *Ansar* lady had freed him!

These events indicate that the tradition, “*Al Aemma min al Qureish*” was used at *Saqifa* just to acquire the *Caliphate*! Otherwise, any tradition that is contrary to the spirit of *Islam* cannot be deemed authentic!

Further, if *Hazrat Abu-Bakr* and *Omer* set the condition of the caliph being from *Qureish*, and close to the Prophet (s.a.w), it is surprising why he didn’t propose the name of *Hazrat Ali (a.s)* who fitted the most in this yardstick. The *Alavi* movement couldn’t have got a better weapon that at *Saqifa*, the proof that *Hazrat Abu-Bakr* and *Omer* presented was in itself a solid proof for the candidacy of *Ali (a.s)* for the *Caliphate*. It is true that the twain came out successful from the meeting because *Hazrat Abu-Bakr* proposed and *Hazrat Omer* accepted in such a great hurry that the participants in the meeting got entangled in other matters and they didn’t have time to think who was the closest to the Prophet (s.a.w) in the tribe of *Qureish*! But it is also a fact that when *Hazrat Abu-Bakr* and *Omer* were stirring out of *Saqifa Bani-Saaeda* Islam was already sundered into two and the seed of the conflict was sown by these two gentlemen. History cannot pardon *Hazrat Abu-Bakr* and *Omer* for the rising up and progress of the *Alavite Movement*. The thrill of success made these gentlemen oblivious of the truth that just subduing the weak voice of the *Ansar* they hadn’t made any great achievement. To the contrary they laid the foundation of such a big disturbance in *Islam* that blood flew in the *Islamic Realm* for full six hundred years and thus weakened the *Islamic State*!

After a long commentary *Dr. Taha Hussain* had accepted that “*Al Aimma min-al-Qureish*” is such a tradition that it is contrary to the norms of *Islam!* In the same breath he has tried to prove that *Hazrat Abu-Bakr* didn’t mean that “*Aimma*” should be only from *Quraish* and he only wanted them to be from the *Mohajireen (the Migrants)* who had always been in the forefront serving the *Creed*. He writes:

“If *Hazrat Abu-Bakr*, *Omer* and *Abu-Obaida* had thought of *Quraish* as a tribe which is close to the Prophet (s.a.w) genetically and because of proximity, then they should have thought of a person from the *Quraish* who was closest to the Prophet (s.a.w). The person could be either the Prophet (s.a.w)’s uncle, *Abbas*, or *Ali (a.s)*, the cousin and son-in-law who was brought up and trained by him, whom they could have chosen as candidates to be the Caliph. Thus, the Purpose of *Hazrat Abu-Bakr* and *Omer* was that when they talked of *Quraish* they meant the prominent *Mohajireen*.”

(*Hazrat Osman & Hazrat Ali (a.s)*)

If this assertion of *Dr. Taha Hussain* is accepted by *Qureish*, *Hazrat Abu-Bakr* meant the “*Mohajireen*”, then why didn’t he say: “*Al Aimma min-al-Mohajireen, the caliph should be from the Mohajireen!*” Another question will be whether the person should be from the prominent *Mohajirs (Migrants)*? At *Saqifa*, only three *Mohajirs* were there, *Abu-Bakr*, *Omer* and *Obaida!* *Hazrat Abu-Bakr* very coolly said, “This *Omer* and *Obaida* are here! Owe allegiance to any one of them!” Then *Hazrat Omer* joined in saying, “You are senior! We shall owe allegiance to you!!!” Weren’t *Hazrat Ali (a.s)* and *Hazrat Abbas* in the roster of prominent *Mohajirs* prepared by *Hazrat Abu-Bakr*?! Perhaps these two were neither *Quraish* nor *Mohajirs!* It would be more appropriate to say that if the *Imam (the Caliph)* was to be from the *Qureish*, one of those two was the most deserving and if the choice was to select some one from the *Mohajirs*, then too they were the most deserving. *Hazrat Ali (a.s)* and *Hazrat Abbas* were momentarily devided by the three persons of being closest to the *Prophet (s.a.w)* because *Hazrat Omer* had told to the *Ansar* at *Saqifa*:

“Who could contest the rule or authority of Mohammed (s.a.w)! Everyone accepted it!! After him we as his successors and his kin qualify for it!”

When we see that at *Saqifa*, only these three persons were the representatives of the *Qureish*, they said that they were the prominent “*Mohajirs*” and only these three worthies claimed closeness to the *Prophet (s.a.w)*, then *Dr. Taha Hussain’s* argument doesn’t hold any water. He termed the *Hadees “Al Aimma min-al-Qureish”* invalid because it was contrary to *Islamic Norms* as *Islam* doesn’t concentrate rule and leadership in one particular clan or tribe! Then *Dr Taha Hussain* says that by the term “*Qureish*” *Hazrat Abu-Bakr* didn’t mean only the tribe of *Quraish* but he had his eye on a particular group of the *Mohajirs*. *Dr Taha Hussain* didn’t comprehend the simple fact that when *Islam* can not concentrate rule in the tribe of *Qureish*, then how it will keep it with a particular group?! Isn’t that contrary to the *Islamic Spirit*?!

Thus, from whichever angle the matter is viewed, the result will be that the argument

of *Hazrat Abu-Bakr* and *Omer* for acquiring the *Caliphate* at the conclave at *Saqifa* was the death knell for the democratic and Islamic norms!! From the tumult at *Saqifa*, besides the *Caliphate* no other purpose could be achieved by them! How far faith and belief will keep us away from owning the truth?! Why don't we say that *Khilafat*, after *Prophethood* was the highest felicity and the efforts *Hazrat Abu-Bakr* and *Hazrat Omer* made to acquire it is a proof of their strategy and their intellectual acumen! These persons stood up with an aim and for achieving every step they took deserved commendation! Defeating the political opponents on the chessboard of politics is neither taboo today nor will be termed taboo tomorrow! They didn't adopt any new avenue to acquire their end. They did what has always been done in this mundane world!! The problem comes up only when these gentlemen are encapsulated in religious and spiritual capsules and claims are made that their committing any fault or error was out of question!!

THE INTERMENT OF THE PROPHET (S.A.W)

Almost for fortyeight hours the mortal remains of the *Prophet (s.a.w)* remained un-interred. This was a very unusual delay and there must have been several reasons for the delay!!

Abdullah-bin-Abbas narrates that at that time in *Madina* there were two grave diggers available---*Abu-Ubaida-bin-al-Jarrah* and *Abu-Talha Zaid-bin-Sahl*. *Abu-Ubaida* used to dig graves according to the custom prevalent in *Mecca* and *Abu-Talha* followed the *Madinan* practice. *Abbas* sent men to fetch both. *Abu-Ubaida* wasn't at home (Perhaps he was attending the deliberations at *al Saqifa*!) *Abu-Talha* immediately came on receiving the message. He dug the grave and the body was lowered into it. The only difference was as to where to intern the mortal remains of the *Prophet (s.a.w)*. Some said that the burial should be done inside the *Prophet's Mosque* and others were of opinion that, alongside the earlier interred companions, the *Prophet (s.a.w)* should be interred at *Jannat-ul-Baqi*. Some other persons said that his grave should be in the compound of the *Mosque*. But *Hazrat Abu-Bakr*, before leaving for *Saqifa*, had recounted the tradition that every prophet was interred at the same spot where he breathed his last! Therefore, the bed of the *Prophet (s.a.w)* was moved from its place and the grave was dug there. All the persons there offered the *Namaz-e-Janaza (the Funeral Prayer)*. After the men, the women too offered the prayer and then the children. There was sufficient delay in accomplishing all these steps because the room was small and had insufficient space. The prayer wasn't led by any person. After the prayer the body was laid to rest. *Ibn-e-Is'haq* says that *Ali-bin-Abi-Talib (a.s)*, *Fadl-bin-Abbas*, *Fatam-bin-Abbas* and the *Prophet (s.a.w)'s Maula Shaqran* entered the grave. *Aus-bin-Khauili* too was given permission by *Ali (a.s)* to enter the grave. When the grave was being filled with soil, *Shaqran* was in the grave and held the shawl of velvet that the *Prophet (s.a.w)* sometimes used to spread on his bed and sometimes he used to cover his body with it. *Shaqran* threw the shawl into the grave and said, "After you, none else should use this shawl!"

In this manner the *Sun of prophethood* set and the period of the *Caliphate* commenced!!

FORGIVENESS
IS THE BEST REVENGE

(HAZRAT ALI A.S.)

**THE PERIOD OF HAZRAT ABU-BAKR'S (R.A)
CALIPHATE**

THE PERIOD OF HAZRAT ABU-BAKR'S (R.A) CALIPHATE

After taking stock of the political situation in Madina prior to the demise of the *Prophet (s.a.w)*, it had become clear that if the people of *Madina* settled the matter of *Caliphate* in a peaceful and organized election after the *Prophet (s.a.w)*'s funeral, perhaps, *Hazrat Abu-Bakr* himself would have been selected because the political climate wasn't favourable for *Hazrat Ali (a.s)*. If the selection of the *caliph* was achieved peacefully a second political movement wouldn't have arisen. Even if such a movement started, it would have been deemed unacceptable in the *Islamic Realm*. But *Hazrat Abu-Bakr* acted in great haste and for fear of defeat in the election, the likelihood of which was very little, he obtained allegiance for himself in an irregular and non-serious enclave while a large number of the elite and responsible persons wouldn't give attention to any matter other than the last rites of the beloved *Prophet (s.a.w)*; that untimely and irregular selection had deleterious effect on *Islam* as a religion and the *Muslims* suffered much loss as a group. The people of the peace-loving *Prophet (s.a.w)* adopted such aggressive attitude that rendered the *Islamic History* as the story of bloodshed. Some of the consequences of the event are:

1. The *Alavi Movement* came into existence which later on shattered the *Islamic Unity*.
2. *The Quraish* assumed the mantle of the keepers, leaders and the spiritual chiefs of *Islam* and the *Islamic Brotherhood* and the equity that was its hallmark vanished!
3. The tribes other than the *Quraish* who were terming all the *Muslims* as partners in Islamic power and pelf were disappointed that now such wasn't the case. They were disillusioned and turned rebellious. As a result, they started refusing to pay the mandatory *Zakat*.
4. Even two influential clans of the *Qureish*, *Bani-Hashim* and *Bani-Omayya*, started sharpening their swords and started thinking that when the *Quraish* have to rule till the *Doomsday* then it is impossible that a third clan other than *Bani-Hashim and Bani-Omayya* could get the reins of power in its hands! They tolerated the first and the second *Caliph* very unwillingly!!
5. The strategy that the ruling clique adopted to curb rebellion did serve them for the time being but certainly *Islam* suffered because of the dissensions.
- 6.

THE UNUSUAL WAY OF ACQUIRING THE CALIPHATE

The selection of *Hazrat Abu-Bakr* as the caliph in an irregular conclave resulted in *Hazrat Ali (a.s)* and his supporters, particularly the *Bani-Hashim*, making access to legal protests and agitation because *Hazrat Ali (a.s)*, who was busy attending to the last rites of the *Prophet (s.a.w)* was kept uninformed of the parleys at *Saqifa Bani-Saaeda!* The belief of the group was that the *Prophet (s.a.w)*, prior to his demise, had on several occasions, given indications of the succession of *Hazrat Ali (a.s)*. If *Hazrat Ali (a.s)*, and his supporters, were given an opportunity to represent their case at the parleys then, most likely, they themselves might have acceded to the selection of *Hazrat Abu-Bakr* as the *Caliph*. But since the matter was kept in close wraps and suddenly as a bolt from the blues, the selection of *Hazrat Abu-Bakr* as *Caliph* was

announced that upset not only *Bani-Hashim* and *Bani-Omayya* but even all other clans of the *Quraish* stood up in protest! In such a situation the ruling clique had to forcibly seek the allegiance of the people! Where gentle force didn't work, they made access to coercion, intimidation, warnings and violent methods! In certain cases, even the consciences of the chiefs of clans were bought but such low stratagems affected the image of *Islam* and no difference was left between political trickery of our times and the *Islamic* stratagem of that time!!

THE OPPOSITION OF SAAD-BIN-OBADA

Hazrat Abu-Bakr sent word to *Saad-bin-Obada* to come and owe allegiance to him. We copy *Saad's* reply from *Tarikh-e-Tabari*:

“By God! Never! Till I exhaust all the arrows from my quiver and I immersed my lances, spears and other weapons in your blood the sword will remain in my hand till I slay you and do Jihad along with my kinsmen and, by God, even if all the Jinns and men take your side I shall not do Bai-ath with you as a token of my allegiance to you!!”

Therefore, he never joined any congregational prayer, the *Jum-ah Prayer* or *Haj Pilgrimage* with *Hazrat Abu-Bakr*. When *Abu-Bakr* died, *Saad* migrated to *Syria* and remained there till his death. He didn't owe allegiance to both *Hazrat Abu-Bakr* and *Omer!*

When the message of *Saad-bin-Obada* was communicated to *Hazrat Abu-Bakr*, *Hazrat Omer* was furious and vowed that *Saad* shouldn't be left in peace till he owed allegiance. Then *Bashir* told to *Hazrat Abu-Bakr*, “Now *Saad* has categorically refused to owe allegiance to you! He would prefer to get killed than surrender! He cannot be killed till all his children, kinsmen are killed; and cannot do it till the last man of the tribe of *Khazraj* survived! It is better you forget about seeking his allegiance and leave him alone. As an individual he cannot harm you in any way!” On *Bashir's* advice *Saad* was left to his own scruples!!

Saad-bin-Obada was an eminent Companion of the *Prophet (s.a.w)* who took part in the major battles along with him. When the *Islamic army* left *Madina* for the *Conquest of Mecca*, the standard of the *Mohajireen and Ansar* was in the hand of *Saad-bin-Obada!* What is it that made this valiant soldier of *Islam* and beloved Companion of the *Prophet (s.a.w)* give such a reply to *Abu-Bakr* every word of which was rather emitting fire! He not only used fiery peroration in his reply but even boycotted *Hazrat Abu-Bakr* and his cohorts for the rest of his life! The reason for this was not that *Abu-Bakr* became the *Caliph* and not *Saad*, but the real reason was that *Hazrat Abu-Bakr* referred to the tradition “*Al Aemma min-al-Qureish*” and declared the *Quraish* as having sole monopoly for the caliphate and, rather closed the doors of benefit for other *Arab Muslims!* *Saad*, who had spent a major part of his life with the *Prophet (s.a.w)* understood that *Hazrat Abu-Bakr* sought the allegiance of the people for the caliphate but had put the movement of *Islamic Brotherhood* on a way that was contrary to that which was determined by the *Prophet (s.a.w)!* But *Saad* didn't abandon *Islam* and annoyed the new dispensation and, therefore, he preferred to lead a quiet, reclusive life!

SEEKING HAZRAT ALI (A.S)'S ALLEGIANCE

We have already mentioned that because of the sudden drama of *Saqifa*, protests of *Bani-Hashim* were a natural consequence as there were from other tribes as well. Therefore, *Bani-Hashim* and persons from other clans assembled at the house of *Hazrat Ali (a.s)*.

Tarikh-e-Tabari narrates from *Ibn-e-Hamid*:

“Omer-ibn-e-Khattab came to the house of Ali (a.s) where Talha, Zubair and a few Mohajirs were sitting. Omer said, ‘By God! I shall put this house to fire if you people don’t come out and owe your allegiance!’ Hearing this Zubair came out flailing his sword but he slipped, fell down and his sword too fell on the ground. The men ran and overpowered Zubair!”

This episode is mentioned at length in *Tarikh Abul-Fida* but *Allama-Ibn-e-Qatida* has mentioned details of the event:

“Abu-Bakr inquired about the persons who abstained from owing allegiance and sought shelter at the place of Ali (a.s) and sent Omer there. Omer came to the threshold and shouted for them. They refused to come out of the house. Then Omer asked fire-wood to be brought and said, ‘By the One in whose hands is my life! Come out or else I shall torch this house along with all those who are inside!’ Someone said, ‘Fatima too is in this house!’ Omer said, ‘So what if she is there!’ Except Ali (a.s) other men came out and accepted to pledge their allegiance. Omer thought that Ali (a.s) had vowed that till he had completed the compilation of the Quran he wouldn’t put on the Rida (the head-gear) on his head. Fatima Zehra came near the door and said, ‘I haven’t come across people worse than you! You left the mortal remains of the Prophet (s.a.w) with us and indulged in your plans. You didn’t consult us and also denied us our rights!’ Hearing this Omer went to Abu-Bakr and said, ‘Will you not seek allegiance from the person (Meaning Ali-a.s) who is averse to you?!’ Abu-Bakr sent his slave, Qanfaz, to call Ali (a.s). He went to Ali (a.s) who asked him what was the purpose of his visit? Qanfaz said, ‘The Caliph of the Prophet (s.a.w) is calling you!’ Ali (a.s) said, ‘In what great hurry you people have adduced a falsehood to the Prophet (s.a.w)!’ Qanfaz went back and reported what Ali (a.s) told him. At this Abu-Bakr cried for a long while! Then Omer said, ‘Don’t be lenient in demanding allegiance from this dissenter!’ Then Abu-Bakr again asked Qanfaz to go to Ali (a.s) and tell him that Amir-ul-Momineen was calling him to pledge his allegiance! Qanfaz went to Ali (a.s) and communicated the Caliph’s message. Ali (a.s) said in a loud voice, ‘By Allah! What a wonderful claim for which he hasn’t any right whatsoever!’ Qanfaz went back and reported. Hearing it Abu-Bakr cried again. Now Omer got up,

along with him, a group of persons went towards Ali (a.s.)'s house. When Fatima heard the sound of their footsteps she started crying and lamenting. She said, 'O father! O Prophet of Allah! What hardship we are facing from Ibn-ul-Khattab and Ibn-e-Abi-Qahafa after you!' When the persons heard the lament of Fatima many of them returned back. But Omer, with some of the men, remained and they forced Ali (a.s) to go with them to Abu-Bakr and asked him to owe his allegiance. Ali (a.s) said, 'What will happen if I don't do the Bai-ath?' Omer replied, 'By the One and only God! In that event we shall slay you!' Ali (a.s) said, 'Will you shed the blood of Allah's creature and the brother of the Prophet (s.a.w)' Omer said, 'You are Allah's creature, but not the brother of the Prophet (s.a.w)!' Abu-Bakr listened quietly but didn't utter anything! Then Omer said tersely, 'Why don't you issue orders for him?!' Abu-Bakr said, 'As long as Fatima is with him, I cannot do any coercion against him!' Then Ali (a.s) went to the grave of the Prophet (s.a.w) and started lamenting!"

Maulana Shibli deeming the above narration correct, made the following comment:

“According to Darayat (Higher Understanding) there is no reason to deny the authenticity of this incident keeping in mind the fiery nature of Hazrat Omer. The truth is that the speed with which Hazrat Omer did certain things, although appearing intemperate, but one must remember that these acts had curbed the rising revolts.”

A COMMENT

With whatever tolerance we consider these events, every independent historian, in all times, would deem this as a very inhuman act. *Islam* is a creed of tolerance that deems such acts as inhuman. *Islam* teaches curbing anger. The very purpose of the rise of *Islam* was to curb autocracy and *Pharaonic* prejudice. The *Prophet (s.a.w)* not only propagated good manners but with his own actions, he opened the eyes of the people! Read about the events of the life of the *Prophet (s.a.w)* from his early days in *Mecca* to *Madina* and you will find that he always recated very softly to the harshest treatment given to him! Avenging wrongs was the rule those days but *Islam* has the privilege that its *Shariah* pronounced such blatant acts of revenge as taboo. The day of the conquest of *Mecca* was inviting the *Muslims* to wreak vengeance against their enemies. The persons who wanted to shed the *Prophet (s.a.w)*'s blood were standing defeated, with folded arms, in front of him! But the words that *Rehmat al Aalameen (The Blessing for the Worlds)* uttered were: “There is no reprehension against you! Go! You are all freed!!” *Wahshi*, who had killed the *Prophet (s.a.w)*'s umcle brutally and *Hinda* who chewed his liver embraced *Islam* and entered its fold happily. *Abu-Sufian* who was directly opposing the *Prophet (s.a.w)* all along and had planned to annihilate *Islam*, was given amnesty when he embraced *Islam* and the *Prophet (s.a.w)* went to the extent of declaring his house as a place of refuge for others as well! This was the treatment that the *Prophet (s.a.w)* had meted out to the infidels—this is true *Islam, the Religion of Peace!! Hazrat Omer* wasn't dealing with any infidels. He was doing, what he did to *Hazrat Fatima* and *Ali (a.s)*. *Fatima* was the daughter of the

Prophet (s.a.w) in whose name he begged for the Caliphate! *Ali (a.s)* was the cousin and son-in-law of the *Prophet (s.a.w)* that they acquired the caliphate claiming proximity to him! Were they not the same *Fatima* and *Ali (a.s.w)* who had shrouded the *Prophet (s.a.w)*'s mortal remains and interred him when *Omer* was making arrangements for the caliphate at *Saqifa Bani-Saaeda* and pulling the beard of *Saad-bin-Obada!* In no time the persons who were creating pandemonium at the *Saqifa* became highly pious *Muslims* and the persons who attended to the last rites of the *Prophet (s.a.w)* were termed as rebels! The *Prophet (s.a.w)*'s coffin still was unsoiled that the admirers of the *Prophet (s.a.w)* planned to attack his daughter's house and went with anger to kill his son-in-law! What to talk of the *Creed of Islam* that these people became an ugly mark on humanity itself! One cannot think that *Hazrat Omer* wasn't aware of the status of *Mohammed Arabi (s.a.w)*, *Fatima Bint-e-Mohammed* and *Ali-bin-Abi-Talib (a.s)*. The thing was that happiness of sudden acquisition of the *Caliphate* (for *Abu-Bakr*) made him lose his senses! When unexpected success comes, a person starts committing incredible acts!

Today we consider *Yazid* as evil and we exercise care in even calling anyone *Yazid!* It is only because *Yazid's* men besieged *Hussain (a.s)* in the wilderness of *Karbala* and martyred him along with his companions in a most cruel manner. We criticize *Amir Muawiya* for obtaining allegiance from the people of *Mecca* and *Madina* for his son *Yazid* with oppression and duress. When a *Rashid Khalifa* extracts allegiance with duress from a person of the calibre of *Ali (a.s)* what right we have to blame lesser persons!! Even today "Islamic" and other regimes act harshly to curb revolts. This harsh action is termed as oppression! *Amir Muawiya* wrote a letter in reply to one from *Mohammed-bin-Abu-Bakr*. This letter reflects the feelings and the psychology of *Muawiya*. We give here a gist of the letter:

"To Mohammed who alleged faults in his father (Abu-Bakr) this letter from Muawiya:

I received your letter, In it you have written many things which reflect your weakness and your censure of your father! The thing is that we, among whom your father was included, knew the felicities of Ali-Ibn-e-Abi-Talib (a.s) very well!! We also knew that his rights were binding on us and are essential!! But when Allah Ordained the Prophet (s.a.w), the felicity that was mandated for him, and illumined his Dawa (the invitation to the Creed) and Hujjat (the Proof) and called him back then your father and Farooq were the first who usurped Ali (a.s)'s rights and stood up against his caliphate. They mutually decided to do what they did! Then both of them called Ali (a.s) to do the Bai-ath (Owe allegiance) but Ali (a.s) decided to be away from them and delay (Tawaqquf) and hesitation (Taammul) in this! Because of this both of them troubled him in many ways and attempted to put him to great hardship. When both of them did the Khilafat they didn't include Ali (a.s) in any affairs of the State nor conveyed to him their confidences till both of them expired. Then the third elder, Osman, stood up! He too followed in their footsteps. He followed their Seerat (Ways) and methods, Now, the matter on which we are debating, if it is correct, it was only your father who singly planned every thing and we were just participants in execution of his plans because if your father had not

treated Ali (a.s), as he did, then we too wouldn't have opposed Ali (a.s) but would have entrusted it (the Caliphate) to him! But we saw that your father himself, prior to us, did like this and we just followed his example! Now, whatever defect you wish to adduce, do it for your father; or obtain from it. Salam (Benediction) on him who turns towards the truth!"

Tarikh Murrawaj-ul-Dhahab as a note on Tarikh-e-Kamil, Vol 6, Page 79, Published from Egypt.

HAZRAT ABU-BAKR'S SENSIBILITY

Hazrat Ali (a.s) was standing all alone in the court of the *Caliph* without any friend or supporter. He answered every question of *Hazrat Abu-Bakr* and *Omer* without fear because ridiculing death was engrained in his psyche. *Hazrat Omer* asked *Abu-Bakr*, "Why don't you give a verdict for this person?!" *Hazrat Omer* was expecting that the *Caliph* would give verdict for capital punishment to ensure that *Hazrat Ali (a.s)* was martyred in that state of helplessness----But *Hazrat Abu-Bakr* said, "As long as *Fatima* is on his side, I cannot take any oppressive action against him!" Very few historians have given thought to this action of *Hazrat Abu-Bakr*. This was a very sensible and statesmanlike act of the *Caliph*. If *Hazrat Abu-Bakr* had acted on *Omer's* suggestion *Madina* would have momentarily turned into a battleground. In the flying dust only shining blades of the swords would be visible! *Bani-Hashim* would be seen making blood flow in the lanes and bylanes of *Madina* and the swords of *Bani-Omayya* too would have been with him because *Hazrat Omer* and *Abu-Bakr* were from such tribes whose rule wasn't tolerable for *Bani-Omayya*! They couldn't imagine any other tribe or clan as their equals or opponents other than *Bani-Hashim*. The swords of *Bani-Hashim* and *Bani-Omayya* would have been drawn and also *Bani-Khazraj* of *Madina*, whose chief, *Saad-bin-Obada*, had vowed to wreak vengeance against *Hazrat Abu-Bakr* and *Omer*, too would have joined the fray with their youths, elders and the children! This would have created the cataclysmic situation for the *Caliph*! In that pell-mell it was certain that the history of *Islam* might have taken a different course!! Only Allah knows who would then be the first *Caliph* of *Islam!!!* The heavy possibility was that the caliphate of *Bani-Omayya* that came about forty years later might have come up forty years too early!! It was *Hazrat Abu-Bakr's* good sense that his decision saved *Islam* from unnecessary conflict! The same scenario would have been there if *Hazrat Ali (a.s)* agreed to the suggestion of *Abu-Sufian*! For the benefit of our readers, we relate that incident here.

ABU-SUFIAN & HAZRAT ALI

When the *Prophet (s.a.w)* demised, *Abu-Sufian* wasn't in *Madina*. While returning he met a wayfarer. *Abu-Sufian* asked him in his usual impertinent manner, "What brother! Has *Mohammed (s.a.w)* died?!" The man said, "Yes!" *Abu-Sufian* asked, "Who is the caliph now?!" He said, "*Abu-Bakr*!" *Abu-Sufian* instantaneously asked, "What those two persons (*Ali and Abbas*) are doing?" The man replied, "They are quiet!" *Abu-Sufian* shouted, "I see the storm of revolt and unrest which cannot be curbed by anything other than blood!"

Abu-Sufian was burning with the fire of anger. Whichever lane he passed through he

recited martial verses. At the first opportunity he consulted *Abbas* and meeting *Hazrat Ali (a.s)* he said, “O Ali! Stand up! If you say, I shall fill up the ground with fighting men and cavaliers!” ---This is a fact that *Hazrat Ali (a.s)* strongly felt that he had the right over the caliphate which was usurped from him. But he immediately felt that any precipitate action would cause great harm to *Islam*. A hundred caliphates can be sacrificed on the unity of the *Muslims!* He, therefore very tersely replied to *Abu-Sufian*, “You always looked for opportunities to harm *Islam!* I don’t need your advice and sympathy!” This reply of *Ali (a.s)* to *Abu-Sufian* is a milestone in the annals of *Islamic History* and can be embossed on the header of the *Khilafat-e-Rashida* in letters of gold! If *Ali (a.s)* had not disappointed *Abu-Sufian* with this retort, our history would have been written in some other manner!

Hazrat Abu-Bakr knew that the *Prophet (s.a.w)* used to shut the mouth of *Abu-Sufian* with *Taleef-e-Qalb (Winning over the heart)!* Therefore, *Hazrat Abu-Bakr* consulted *Hazrat Omer* and appointed *Abu-Sufian* as controller of the distribution of the charities. Then they appointed *Abu-Sufian’s* son, *Yazid*, as governor of *Syria*. *Abu-Sufian’s* nature had now changed as he had already exacted the price of his conscience!

THE CASE OF FADAK & CONFISCATION OF THE INHERITANCE

Hazrat Fatima claimed from *Abu-Bakr* her inheritance that her father had left for her. When *Abu-Bakr* blatantly refused to give it to her, she claimed the *Garden of Fadak* on the basis of the *Hiba (Gift)* that the *Prophet (s.a.w)* had made in her favour. But she suffered disappointment with this attempt as well. For most of the fourteen hundred years the *Ulema* have been writing about this episode. Therefore, we are briefly commenting on it:

1. About confiscation of the inheritance *Bukhari* and *Muslim* have narrated the incident through *Hazrat Ayesha*: “*Fatima sent word to Abu-Bakr through someone to give to her the Prophet (s.a.w)’s inheritance. Abu-Bakr said that the Prophet (s.a.w) had said that he didn’t have any heir and whatever the prophets leave behind goes as charity.*” *Ayesha says that Abu-Bakr didn’t give even a Hiba (penny) from the Prophet (s.a.w)’s inheritance to Fatima. This made Fatima very upset with Abu-Bakr and refused even to talk with him. Till her demise she didn’t talk to him. She lived for six months after the expiry of the Prophet (s.a.w). When she died Ali (a.s) interred her quietly in the night because it was her wish not to inform Abu-Bakr about her death.*

(*Sahih Bukhari, Vol. 3, Sahih Muslim, Vol 2*)

Hazrat Fatima received a blunt refusal from the Caliph and the basis of the refusal was a tradition the narrator of which was only *Hazrat Abu-Bakr* and none else whatsoever! *Hazrat Fatima* covered herself with a shawl and went to the Caliph and as she walked the shawl was leaving behind a mark on the ground. There she gave a long talk the four salient points of which are:

1. Allah’s Book says that *Hazrat Sulaiman (a.s)* was the heir of his father *Dawood (a.s)* and in the story of *Yahya (a.s)* the supplication of *Hazrat Zakria* is mentioned that he said, “O Allah! Give me such an heir who should get my inheritance and also the inheritance of the progeny of *Yaquub (a.s).*”

2. Allah says that your Lord mandates that you distribute two parts of your inheritance to the male heir and one part to the female heir.
3. **Hazrat Fatima** asked (**Abu-Bakr**): “whether Allah has deemed him with such an *Ummat* regarding inheritance from which my father (s.a.w) was excluded, or me and my father don't belong to the same nation?” **Hazrat Fatima** based her argument on the mandates of the Quran and, therefore **Hazrat Abu-Bakr** had no way of escape than deeming his companions responsible of confiscating the inheritance. His reply was:

“Allah is true, His Prophet (s.a.w)’s daughter too is true! But between you and me are the Muslims and whatever I have confiscated I have done in consultation with them!”

Hazrat Abu-Bakr did give his reply but we fail to understand that when the *Quran* has a definitive mandate on a matter, then what was the need of consulting *Muslims* about it?! And if the verdict of the *Muslims* is against the *Book of Allah*, then how far it is legitimate for the *Caliph* to accept the verdict of the *Muslims*?! And, further, what will be the weight of a tradition, in a matter, against a mandate of the *Quran*?! And, then, the narrator of which is only one person and none else!! Therefore, when **Hazrat Fatima** started reciting the relevant verses of the *Quran*, **Hazrat Abu-Bakr** abandoned insisting on the tradition!

The *Ulema* who came up later thought of that which **Hazrat Abu-Bakr** didn't think of! They said that in the *Quran* the inheritance doesn't mean the cash and properties but wisdom, knowledge and felicity of prophethood (sic)! This would mean that **Hazrat Ali (a.s)** and **Hazrat Fatima** were unaware of the purport of the verses of the *Quran* and **Hazrat Abu-Bakr** too didn't comprehend them If he did that, he too would have presented the same argument as did the later Ulema! **Hazrat Omer** too didn't have an inkling of this because throughout he sat quiet listening to the arguments. The correct exegesis came only in the minds of the Ulema who came centuries after the incident (sic)!

Hazrat Fatima made a claim for *Fadak*, besides other inheritance, in the court of the *Caliph* and said that the *Prophet (s.a.w)* gifted the *Garden of Fadak*, during his lifetime, as a fief to her. **Allama Hamavi** writes in *Maujim al Baladan*:

“Fadak is a hamlet in Hijaz, about two- or three-days' journey from Madina. Allah endowed it to the Prophet (s.a.w) in the year 7 H as a consequence of a truce. This was the hamlet or village for which the Muslims didn't have to undertake any campaign and they got it only through a peaceful truce. Therefore, it was the Prophet (s.a.w)'s personal fief. In this village there is a perennial lake and plenty of date palms. This was the same hamlet about which Hazrat Fatima told to Hazrat Abu-Bakr that the Prophet (s.a.w) had gifted it to her!”
(*Maujim al Baladan*)

Hazrat Abu-Bakr asked **Hazrat Fatima** to bring witnesses in the matter. She produced **Hazrat Ali (a.s)** as witness but perhaps his witness wasn't deemed sufficient in terms of the prescribed conditions. Then **Hazrat Fatima** made **Hazrat umme Aiman**

her witness. At this *Hazrat Abu-Bakr* said the witness by one male and one female isn't sufficient in the *Shariah*. There must be two men or a man and two women as witnesses. Anyway, this claim of *Hazrat Fatima* was rejected!

It is true that *Hazrat Abu-Bakr* followed the *Shariah* implicitly in this matter but one cannot deny the fact that law isn't in words but the spirit with which it is applied! There is prescription of witnesses in the *Shariah* for the purpose of assigning veracity of the claim as far as possible to assist the judge to reach the correct verdict. The witnesses will be there to arrive at the veracity of the claim. When one witness gives a false statement, even two can do the same and even if there are ten witnesses, they too can give a false witness! When the *Prophet (s.a.w)* communicated *Allah's* messages to people, he didn't produce any witness that *Jibraeel (a.s)* gave such and such message in the presence of so-and-so persons! *He (s.a.w)* used to say that he was conveying *Allah's* mandate and the people believed it! This happened because the people knew that the *Prophet (s.a.w)* was the most truthful person. Every law has certain exceptions and no law in the world is there which isn't flexible at all! The *Prophet (s.a.w)*, for the sake of *Taaleef-e-Qalb (Winning over of the heart)* of *Abu-Sufian* set aside the conditions of the *Islamic Law* of distribution of the booty of war and gave him a gift of 100 camels while other companions received only four each! In front of *Abu-Bakr* there was none other than the beloved daughter of the *Prophet (s.a.w)* giving a statement that the *Prophet (s.a.w)*, in his lifetime, had pronounced *Hiba (Gift)* of the *Garden of Fadak* in her favour. But *Hazrat Abu-Bakr* insisted on getting the witnesses!! Was the veracity of *Fatima Zehra* suspect in his view? Seeking witnesses about the claim of the most truthful *Prophet (s.a.w)'s* truthful daughter might perhaps have strengthened the *Shariah*, otherwise humanity certainly gets hurt that *Fatima Zehra* didn't even deserve the treatment of *Taaleef-e-Qalb* that was meted out to *Abu-Sufian!! Taaleef-e-Qalb* is a mandate of the *Quran*. This doesn't need any witness. It wouldn't have affected the *Caliph's* sense of justice in any way! Agreeing to her claim, the *Caliph* would have honoured the *Ahl-ul-Bayt (a.s)* and the humanity!! In the case of *Hazrat Fatima* the *Caliph* applied the *Shariah* very aggressively but we mention the other side of the attitude of *Hazrat Abu-Bakr*:

“Jabir says that the Prophet (s.a.w) told to him that if the funds from Bahrain arrived, he would give him a certain amount repeating the statement thrice! But the funds didn't come from Bahrain till the demise of the Prophet (s.a.w). The funds did arrive in the period of Hazrat Abu-Bakr and he got a public announcement made that if the Prophet (s.a.w) owed amounts to anyone and if he made promise for any amount the person must meet the Caliph for settlement. After this announcement I went to him and mentioned to him about the Prophet (s.a.w)'s promise. Hazrat Abu-Bakr gave the amount to me!!”

(*Sahih Bukhari*)

Wasn't *Hazrat Abu-Bakr* required, in the terms of the *Shariah*, to ask *Jabir* to bring two witnesses in support of his claim? But he trusted the statement of *Jabir* and admitted his claim without asking for witnesses!

In fact, *Hazrat Abu-Bakr's* turning down *Hazrat Fatima's* claim was because of *Shariah* or because of some other psychological reasons! The basis of this denial was

only political. If this was done in accordance to the mandate of *Allah* and the *Prophet (s.a.w)*, then during the period of *Khilafate Rashida* there wouldn't be any *Caliph* who didn't follow this thumb-rule! But we see that immediately after the period of *Hazrat Abu-Bakr, Hazrat Omer* himself returned the *Garden of Fadak* to *Hazrat Fatima*. If *Hazrat Omer had the slightest doubt that giving the garden to her was a contravention of the Prophet (s.a.w)'s mandate* he wouldn't have gone against the verdict of *Hazrat Abu-Bakr!!!*

We quote this passage from *Mojim-ul-Baladan*:

“When Hazrat Omer ibn-e-ul-Khattab became the caliph and lots of territories were annexed and the affluence of the Muslims enhanced, with his Ijtehad (Interpretation of Islamic Law) he decided to return the Fadak to the progeny of the Prophet (s.a.w). At that time Abbas-bin-Abd-ul-Muttalib contested with Hazrat Ali (a.s). Hazrat Ali (a.s) said that the Prophet (s.a.w) had gifted Fadak to Hazrat Fatima and Abbas denied it saying that the Garden was the Prophet (s.a.w)'s property and he, Abbas, was his successor! Hazrat Omer refused to arbitrate their claim and said that they understood their own affairs better than him! He added, 'I have entrusted the matter to you!'”

(*Mojim-ul-Baladan*)

The clear purport of *Hazrat Omer's* action and the statements of *Hazrat Ali (a.s)* and *Abbas* that the tradition of the *Prophet (s.a.w)* quoted by *Hazrat Abu-Bakr* that the *Prophets* have no successors wasn't acceptable to *Hazrat Omer, Hazrat Abbas* and *Hazrat Ali (a.s)!*

Then came a period when the people turned against *Ali (a.s), Fatima* and their progeny. From the pulpits of the mosques, during *Friday Congregations*, it was made compulsory to berate and condemn *Hazrat Ali (a.s)* during the *Sermons*. In that period, the *Ahl-ul-Bayt (a.s)* were deprived of the ownership of the *Garden of Fadak* and attempt was made to find justification of the act from what *Hazrat Abu-Bakr did in the matter!* But how long then could the truth be hidden that *Omer-bin-Abd-ul-Aziz* became the *Caliph* and he wrote to the administrator that *Fadak* must be given back to the progeny of *Fatima!* Alas, it came in the possession of the rightful owners!!!

During the *reign* of *Bani-Abbas*, the *Garden of Fadak* became the thermometer to measure the people's love for the *Ahl-ul-Bayt (a.s)!* Any caliph who was inimical towards the *Ahl-ul-Bayt (a.s)* used to confiscate the garden and the one who had affection for them returned it back to them! Therefore, this property was confiscated several times and was restored to them!! The *Caliph Mamoon* sent an edict to his governor which is reported by *Baladhari* in the following words:

“The Caliph of the Prophet (Mamoon) thought it most appropriate that following the Prophet (s.a.w)' action, the thing that he (s.a.w) gave to anyone, should be restored and it is a fact that the Prophet (s.a.w) had given Fadak to his daughter Fatima and gifted as her permanent

property. This fact was known to every one and there was no dispute about it.”

(*Fatooh al Baladan, Mojim al Baladan*)

Hazrat Abu-Bakr himself wasn't happy with the verdict he gave. He was a very soft-hearted person and it wouldn't be bearable for him that the *Prophet (s.a.w)*'s daughter came asking for a favour that he refused to grant. Therefore *Allama Sibt-Ibn-e-Jauzi* writes:

“*Hazrat Abu-Bakr* ultimately wrote the agreement. Then *Hazrat Omer* reached there and asked, ‘What is this document?’ *Hazrat Abu-Bakr* replied, ‘This is the document I have prepared about the inheritance that *Fatima* gets from her father!’ *Hazrat Omer* said, ‘Then from where you will spend for the Muslims despite seeing that Arabs are ready to battle with you!’ Saying this he took hold of the document and tore it to pieces!”

After analysing all these events, an intelligent person would draw a conclusion that *Hazrat Abu-Bakr* and *Omer* were aware that the law of *Shariah* was in favour of *Hazrat Fatima* but there was political impediment in granting *Fadak* to her but making a public announcement too wouldn't be discreet in the existing circumstances. A person of *Hazrat Omer's* perspicacity knew that for the position of *Caliph*, there was none else as capable as *Hazrat Ali (a.s)*. *Hazrat Ali (a.s)* not pronouncing allegiance to *Hazrat Abu-Bakr* till that moment could have turned into a preface of political unrest. In these circumstances if the *Garden of Fadak* was given to *Hazrat Fatima* there was a strong likelihood that *Hazrat Ali (a.s)* would leave *Madina* and settle in *Fadak* which was a healthy place with greenery and had a perennial lake. Then, the place was neither too far from *Madina* nor too close. If *Hazrat Ali (a.s)* settled down in *Fadak* to remain away from the unsavoury politics of *Madina* then the hamlet of *Fadak* would very soon have become the stronghold of *Bani-Hashim* and the opposition would get an excellent center for their activities! Every strong government takes care to see that the people of the opposition don't congregate solidly at any place because such a unity could turn the tables against the ruling clique! This was the reason that when the rule was established on firm footing, and after the demise of *Hazrat Fatima*, *Hazrat Ali (a.s)* unwillingly accepted *Hazrat Abu-Bakr* as the caliph and during the period of *Hazrat Omer* his relations with the *Caliph* became better to the extent that *Hazrat Omer* started taking decisions on important matters of State on the advice of *Hazrat Ali (a.s)*! Therefore, all the doubts that the supporters of the state had about *Hazrat Ali (a.s)* were expelled. *Hazrat Omer* handed over the *Garden of Fadak* to *Bani-Fatima* accepting them as the rightful heirs. If the *Shariah of Mohammed (s.a.w)* was contrary to this decision, *Hazrat Omer*, despite being the caliph, wouldn't have had the authority to make the decision! After the *Khilafat-e-Rashida*, the things reached such a pass that the *Shariat-e-Mohammedi* kept wailing like a hapless sick entity in the iron clutches of the rulers. In the view of the rulers, the respect for the *Shariah* was essential only when it fulfilled the requirements of the political expediency!!

POLITICAL BOYCOTT OF HAZRAT ALI (A.S)

The books of *Hadees and history* indicate that during the lifetime of *Hazrat Fatima*, *Hazrat Ali (a.s)* didn't pledge his allegiance to *Hazrat Abu-Bakr*. It is the duty of the

rulers to keep eye on such persons that they don't move out of their view. This was the reason that **Hazrat Abu-Bakr** very cleverly started political boycott of **Hazrat Ali (a.s)**. Since they had to control the actions of **Hazrat Ali (a.s)**, they didn't let him go away from the centre for a while. This was achieved with such deft cunning that **Hazrat Ali (a.s)** didn't feel for a moment that literally he was a political detainee and that there was strict vigil on his movements. Wasn't it the same **Hazrat Ali (a.s)** whom the **Prophet (s.a.w)** himself made the commander and standard-bearer in most of the battles? Wasn't it the same **Hazrat Ali (a.s)** whose scimitar had the honour of winning the battles of **Badr, Khandaq and Khaibar** and he turned the near defeat at **Ohod** to total victory? Wasn't it the same **Ali (a.s)** whose praise of bravery echoed in the entire **Arab Land** with words of "**Laa fata illa Ali, Laa saif illa Zulfiqar!**" *there is no valiant youth other than Ali, and there is no sword other than Zulfiqar!?* The events bear witness to the fact that the best sword that the **Prophet (s.a.w)** had was the person of **Hazrat Ali (a.s)** and if the **Prophet (s.a.w)** had the best shield that too was the person of **Ali (a.s)**! This sword and the shield were very much there in the period of **Hazrat Abu-Bakr** but he never made use of them on any occasion! No sooner **Hazrat Abu-Bakr** assumed the reins of power that the dark clouds of dissension shadowed the environs and the darkness of infidelity started occupying the space. Not only for **Hazrat Abu-Bakr**, but for the well being of **Islam** it was a very delicate and dangerous situation. Therefore, **Hazrat Abu-Bakr** sent eleven contingents in different directions. There were eleven commanders for these contingents. One contingent was entrusted to **Khalid-bin-Walid**, the second to **Akrama-bin-Abi-Jahl**, the third to **Mohajir-bin-Omayya**, fourth to **Said-bin-al-Aas**, fifth to **Omer-bin-al-Aas**, sixth to **Huzaiifa**, seventh to **Arfaja-bin-Harshama**, eighth to **Sharjil-bin-Hasna**, ninth to **Tarifa-bin-Hajiz**, tenth to **Sawaid-bin-Maqram**, and eleventh to **Ala-bin-Hadhrami**. Most of these standard bearers embraced **Islam** only after the capture of **Mecca** and they had no other alternative than doing it! Prior to embracing **Islam**, they were deadly enemies of the **Prophet (s.a.w)** and were martyring **Muslims** in every battle. But no sooner the caliphate of **Abu-Bakr** started, they were deemed very reliable and the person whose valour and bravery was recognized by the **Prophet (s.a.w)** himself wasn't considered to be appointed as standard bearer for any contingent! The question arises as to why **Hazrat Abu-Bakr** preferred these converts over the veterans who, during the life-time of the **Prophet (s.a.w)** strived hard for the propagation of **Islam** and sacrificed much in such efforts. There are two reasons for this:

1. The first reason is that he involved **Bani-Omayya** in the matters of the State to quell their opposition, rebellion and intrigue which might have resulted in collapse of the regime if **Bani-Omayya** cooperated and colluded with **Bani-Hashim**. If the chiefs of **Bani-Omayya** were kept involved in marauding activity and collection of booty outside **Madina** the political strength of **Bani-Hashim** there would remain subdued and the machinery of the state would get a powerful tool (**Bani-Omayya**) which could be used against **Bani-Hashim** anytime in the future!
2. The second reason is that the combination of **Ali (a.s)**, the sword and the standard might prove dangerous for the establishment. Their fear was that if **Ali (a.s)** defeated **Rome** and **Iran** as the commander he might turn his forces towards the centre and occupy the throne of the **Caliphate** of which he deemed himself the legitimate candidate! Therefore, it was against the political

expedience for the establishment to hand over the sword to their adversary!!

In this manner the rights of *Ali (a.s)* were curbed in the hierarchy of the army. Now, the department of administration remained to be considered. The roster of governors of the captured territories during the regime of *Hazrat Abu-Bakr* was as follows:

Mecca: Atab-bin-Osaid, Taef: Osman-bin-Abil-Aas, Sanaa: Mohajir-bin-Omayya, Hadarmaut: Ziad-bin-Labid Ansari, Khulan: Yaali-bin-Mumba, Zabid & Zamha: Abu-Moosa, Habaz: Mu-aaz-bin-Jabl, Bahrain: Ala-bin-al-Hadhrami, Najran: Jarir-bin-Abdullah, Jarash: Abdullah-bin-Tur, Dumat-al-Jundal: Ayaz-bin-Anam, Syria: Yazid-bin-Abu-Sufian, Omar-bin-al-Aas and Sharjil-bin-Hasna.

It is clear from the abovementioned that not only *Hazrat Ali (a.s)* was avoided but no person from *Bani-Hashim* was given any position of importance. Contrary to this, *Bani-Omayya* was rewarded quite liberally in giving them key positions in the government. In this roster of appointments too the policy of the establishment is reflected. The clique wanted to register the cooperation of *Bani-Omayya* to neutralize the power of *Bani-Hashim*. The importance and felicity of *Bani-Hashim* which was registered on the minds of the people with the prophethood of *Mohammed (s.a.w)* would reduce in due course of time and the establishment would keep doing what it wished to do! No doubt this was the most potent prescription for the success of the establishment!! After studying this basic policy of *Hazrat Abu-Bakr* it would be unfair to blame only *Hazrat Osman* about the power, affluence, impudence and hegemony of *Bani-Omayya! Hazrat Omer and Hazrat Osman* continued to follow the same policies that were established by *Hazrat Abu-Bakr! Hazrat Osman* had perforce to follow the same policies because every caliph considered *Bani-Hashim* his biggest opponent.

Some people think that *Hazrat Abu-Bakr* deemed presence of *Hazrat Ali (a.s)* absolutely essential in the capital, *Madina*, because running the administration without his advice wasn't possible! But this thought is absolutely baseless!! If such was the case *Hazrat Ali (a.s)* would have been holding a position of strength in the administration. But we see that in the formation of the central administration *Hazrat Ali (a.s)* wasn't given any importance! The central administration stood on four pillars:

Hazrat Omer was minister for *Dar-ul-Qaza-aa: The Judiciary*. He was also performing the task of *primeministership*.

Abu-Obaida was Finance Minister holding the *Bait-ul-Maal*.

Abu-Sufian was incharge of the *Department of Charities*.

The Fourth Pillar was the *Caliph* himself. However, writing of the caliph's edicts was done by *Zaid-bin-Tabit, Osman-bin-Affan* and *Hazrat Ali (a.s)*. But according to *Ibn-e-Khaldun* this was such an activity that whosoever came to his presence, he used the person to get the task performed by him.

THE ESTABLISHMENT & THE ANSAR

Starting the discussion about the caliphate at *Saqifa Bani-Saaeda*, the *Ansar* proved that they were the competitors of the ruling clique. *Saad-bin-Obada* didn't owe his allegiance to *Abu-Bakr* at all nor did he participate in performing the *Haj* with him. This thing has put a seal of confirmation on the opposition of the *Ansar!* Therefore, the rulers had a similar attitude towards the *Ansar* as they had adopted for *Bani-Hashim*. *Hazrat Abu-Bakr's* government wasn't ready to tolerate any political opponent. They insisted repeatedly with *Saad-bin-Obada* to declare his allegiance but when *Abu-Bakr* was convinced that it wouldn't be possible even if the last child of his clan was annihilated. But he was also convinced that *Saad's* stubborn attitude wouldn't harm them in any way. They boycotted the clan of *Saad-bin-Obada* the same way as they did with *Bani-Hashim*. They were deprived of any position in the government. This act of *Hazrat Abu-Bakr* was appropriate according to both the old and modern norms of governance because a ruling clique doesn't prosper if the opposition prospers! But as far as the *Islamic* norms are concerned, *Hazrat Abu-Bakr's* action was an open contravention of the understanding with *Ansar* which *Islam* doesn't approve at any cost! When *Hazrat Abu-Bakr* was speaking at *Saqifa Bani-Saaeda*, he had said that the *Caliphate* was the right of the *Quraish* and the ministership that of the *Ansar!!* And he also said to the *Ansar*, "O *Ansar!* We shall be the *Amirs* and you the *Viziers!!*" This means that if *Abu-Bakr* was to become the *Caliph*, then a person from the *Ansar* to be picked up as the *Vizier or the 'Number-2' in the hierarchy!* But we see that as soon as *Hazrat Abu-Bakr* occupied the chair of the *Caliphate* he went back on his commitment!! What to talk of primeministership, *Saad*, the chief of *Ansar*, couldn't even get a small position in the establishment. It is evident that the political demands of the time forced *Hazrat Abu-Bakr* to go back on his promise which wasn't expected from the august personality who is remembered as the *Siddiq or the Truthful!!!*

THE DEMISE OF HAZRAT FATIMA

Hazrat Fatima was a very sensitive lady. She was the beloved daughter of *Allah's* beloved last of the *Prophets (a.s)* who was the ruler of the entire *Arabian Peninsula* and with a winking of his eye every part of the world of *Islam* would react! She was the spouse of the valiant whose bravery and knowledge subdued the violent *Arab* warriors and men of learning and they bowed down their heads to him! Then she was the mother of *Hassan and Hussain (a.s)* who used to climb on the back of the *Prophet (s.a.w)* during his prayer and prolong his prostration till they climbed down of their own sweet will!! The lady who was called the *Khatoon-e-Jannat, The Lady of the Paradise*, in front of whom every lady bowed her head! She wasn't able to bear with the sudden change in the circumstances and the environment! Three blows descended on her like heavy landslide---her father's demise, confiscation of her inheritance and the denial of her husband's rights! These three shocks were sudden and unexpected! The world became dark in her eyes! She felt the storms of opposition in the environment! She stopped smiling and her eyes became wet perpetually! She became very weak and emaciated. She got such nagging headache that she had to put a headband perpetually. Sometimes she experienced vertigo when she felt fedup of life and the world! She wished for death,

and death didn't delay long in acceding to her wish! *Abu-Jafar* narrates that after three months of the demise of the *Prophet (s.a.w)*, on 14th *Jamadi-al-Awwal*, *Hazrat Fatima* breathed her last. *Waqadi* says that she expired after six months.

Ali (a.s) and *Fatima-bint-e-Umais* gave the last bath to *Hazrat Fatima*. *Umra-bint-e-Abd-ur-Rahman* narrates that *Abbas-bin-Abd-ul-Muttalib* led the funeral prayer and according to *Abu-Mahshar*, *Abbas*, *Ali (a.s)*, and *Fadl-bin-Abbas* lowered her in the grave. She was interred at midnight and therefore very few persons attended her funeral viz: *Ammar*, *Miqdad*, *Aqil*, *Zubair*, *Abu-Zar*, *Salman* and *Buraida* were there along with the elites of *Bani-Hashim*. *Allama Masoodi* has also quoted some couplets of *Hazrat Ali (a.s)* and one of these, full of pathos, is:

“The Prophet (s.a.w)’s departure followed by Fatima’s demise, is the proof of saying: no friend remains forever!”

HAZRAT ALI (A.S)’S ROUTINE DURING CALIPHATE OF HAZRAT ABU-BAKR

Hazrat Abu-Bakr and his cohorts were busy organizing the administration of the realm and his commanders busy annexing many *Arab* territories. *Hazrat Ali (a.s)*, at this juncture, was sitting in seclusion compiling the contents of the Holy Quran. He had resolved that he wouldn't put the traditional shawl, *Aba*, on his shoulders till he completed the project. *Hazrat Ali (a.s)* accomplished the task of compiling the Book in order of the revelation of the verses. *Fath al Bari*, a commentary on *Sahih Bukhari*, records:

“The Quran compiled by Hazrat Ali (a.s) that was according to the order of revelation had ‘Iqra’ the first Sura (Chapter) followed by ‘Mudassar’, ‘Wal Qalam’, ‘Muzammil’, ‘Tabbat’, ‘Sajj’ and in that order all the chapters revealed in Mecca; then followed by the chapters revealed in Madina.”

Allama Siyuti writes referring to *Ibn-e-Hajr*:

“After the demise of the Prophet (s.a.w), Hazrat Ali (a.s) compiled the chapters of the Quran in order of their revelation.”

Shah Waliullah writes compiling the profile of *Hazrat Ali (a.s)*:

“Hazrat Ali (a.s)’s contribution in enlivening the knowledge of the Faith is also that he collected and compiled the Quran during the lifetime of the Prophet (s.a.w) but for its publication the fate didn't help!”
.....(Azalat al Khafa)

It is a established fact that after the demise of the *Prophet (s.a.w)*, *Hazrat Ali (a.s.w)* had kept lighted the candle of propagation of *Islam* which the *Prophet (s.a.w)* had lighted in the dark environs of *Arabia*. He dedicated his life to the propagation and service of *Islam*. During the lifetime of the *Prophet (s.a.w)* he did *Jihad-bil-Saif* (*Jihad with the sword*) and after the demise of the *Prophet (s.a.w)* he started *Jihad-*

bin-Nafs (a fight with his own psyche). In *Jihad-bil-Saif* he had no peer in entire *Arabia* and for *Jihad-bin-Nafs* he had no parallel:

*“Though the wind was fierce and sharp;
He kept his candle lighted!
That mendicant whom the Creator endowed the regal ways!*

HAZRAT ABU-BAKR'S WILL

Hazrat Abu-Bakr had selected *Hazrat Omer* as his successor in his lifetime! In his view there was none as capable as *Omer* to bear the pressures of the *Caliphate*. Now the question is whether the people should be allowed to choose their ruler or name a person through the will of the incumbent! From the enclave of *Bani-Saqifa*, it became evident to *Hazrat Abu-Bakr* that if the matter of selection was put before the people, the political parties would start bickering and it might result in conflicts! It was certainly impossible for the entire population unanimously opting for *Hazrat Omer's* succession! Therefore, *Hazrat Abu-Bakr* kept aside the philosophy of *Ijma (Concesus)* and entirely changed the process of selection of the *Caliph* and nominated *Hazrat Omer* as his successor through a will!! Before writing down the will, he consulted some hoi polloi of *Madina*. But even this selective talk indicated that if the selection was left to the people, it would generate intense opposition and dissension! The discussion that took place between *Hazrat Abu-Bakr* and *Abd-ur-Rahman-bin-Auf* throws ample light on the politics of that time. *Tarikh-e-Tabari* records it in this manner:

“Abd-ur-Rehman-bin-Auf narrates that he went to Abu-Bakr when he was terminally ill and found him somewhat sad. Abd-ur-Rehman said, ‘Allah is kind that you have awoken in good health!’ Abu-Bakr asked, ‘did you notice this?’ Abd-ur-Rehman said, ‘Yes!’ Abu-Bakr said, ‘I am giving the reins of the regime to a person who is the most capable in my view but all of you here have swollen noses against him! Everyone thinks that he himself should get the reins in his hand! You have all seen the world coming! When the world arrives, you will use curtains of silk and the mattresses of brocade (Deebaj) and lying on *Azri* wool will hurt you so much as if you are reclining on thorns! Instead of becoming worldly, it is better to behead you without pronouncing hadd e Sariah—the verdict of execution! You will be the first to make the people wayward and remove them from the Right Path!’ Abd-ur-Rehman said, ‘O Amir-ul-Momineen! Don’t get so excited! You become weaker in such a condition! Both types of persons are with you—those who are of the same view as you have are with you and those who have contrary views too will reconcile to your view!’” (Tabari)

Ibn-e-Athir writes that *Hazrat Abu-Bakr* first called *Abd-ur-Rehman-bin-Auf* and inquired his opinion about *Hazrat Omer*. He said that *Omer's* opinion is better than his but his nature is turse! *Hazrat Abu-Bakr* said, ‘Whenever he finds me handling any matter softly, he becomes terse! If the *Caliphate* is given to him, he will abandon being tough because whenever I get angry, he becomes soft! Then he called *Osman* and asked his opinion about *Omer*. *Hazrat Osman* said, ‘*Hazrat Omer's* psyche is better than his exterior! None of us is like him!’ Hearing this *Abu-Bakr* told to the two

of them, 'Keep this matter to yourself and don't discuss it with anyone!' At that moment *Talha-bin-Obaid Ullah* arrived there. *Hazrat Abu-Bakr* told to him, 'I have nominated *Omer the Caliph!*' *Talha* said, 'You are going to meet Allah very soon! Allah will ask you what deal you have made with the people?! What reply you will give?!' *Hazrat Abu-Bakr* was lying down on his bed, he became angry and said, 'Help me sit up!' People helped him to come to sitting posture. He told to *Talha*, 'You ask me to fear Allah! Remember when I go to Allah and He questions me, I shall tell Him that on His creatures I have put the best among them as their *Caliph!*'"

(*Tabari & Ibn-e-Khaldun*)

No book of history mentions whether *Hazrat Ali (a.s)* made any suggestion to the *Caliph* of the time, or made comments or opposed his decisions. Like a silent witness, he was observing the happenings around him! The reason of his quiet can be gauged from his sermons in *Nahj-ul-Balagha*. He was certain that *Hazrat Abu-Bakr* wouldn't nominate any one other than *Hazrat Omer* as the *Caliph!* He knew that any opposition in the matter was futile.

Hazrat Abu-Bakr asked *Hazrat Osman* to write down his will. Because of his sinking condition, *Hazrat Abu-Bakr* talked haltingly. As he dictated, he swooned and became unconscious. Therefore, *Hazrat Osman* inscribed the name of *Hazrat Omer in the "Document of the Will"* and completed it!! When *Hazrat Abu-Bakr* regained consciousness, he asked *Hazrat Osman* to read the will. He said, "Allaho! Akbar! Perhaps you had the fear that if my spirit departed differences might arise in the people" *Hazrat Osman* agreed and the document was finalised!! The contents of the will are:

"This is the last declaration of Abu-Bakr-ibn-e-Qahafa when he is getting ready to depart from this world and is about to enter the first stage of the Hereafter! This is such a moment in which an infidel, a Momin and a liar too becomes a believer and truthful! I have selected Omer for you! Therefore, give ear to his word and obey him! In this is Allah's mandate and obedience of the Prophet and also for myself; and your welfare I have kept in view! If he does justice, it will be what I expect from him! If he does contrary to this, then every person is answerable for his own actions! My wish is for seeking welfare and I don't have any knowledge about the unseen!"

Tabari has narrated from *Abul-Hasfar* that after completing the document of the will *Hazrat Abu-Bakr* peeped from a corner of his house where there was a crowd of men. *Asma-bint-e-Omais*, whose hands were red with henna, was supporting him. He addressed the crowd and said, "O people! I have selected *Omer-bin-Al-Khattab* as your *Caliph!* Listen to his orders and obey him!" *Qais* says that when *Hazrat Abu-Bakr* was addressing the people *Omer* was sitting there and he had a cane in his hand. He was telling the people to listen to the order of their caliph and to obey him! At that time *Hazrat Abu-Bakr's* slave, *Shadid* was sitting near *Hazrat Omer* and he held the document of the Caliph's will in his hand which was the declaration of the selection of *Hazrat Omer* as Caliph!!

HAZRAT ABU-BAKR DIES

Hazrat Abu-Bakr was afflicted with fever on 7th of *Jamadi-us-sani* and he suffered from it for two weeks and, with the same affliction, he departed for the other world on *21 Jamadi-us-sani (22 August 633 A.D)* at the time between two evening prayers—*Maghrib & Isha*. At the time of his death, he was of age 63 years and he held the reins of Caliphate for 2 years and 3 months and 10 days. Sometime prior to his death, he was conversing with *Abd-ur-Rehman-bin-Auf*. During this conversation he frankly confessed about his achievements and failings during his tenure of caliphate. He said:

“There are three things that I did and I wish that I hadn’t done them! There are also three things I didn’t do and I wish I had done them. There are also three things about the Prophet (s.a.w) that I feel I should have enquired of him! The three things that I wish I didn’t do are that I hadn’t opened the house of Fatima even if they closed the door for battle; I wish I hadn’t burnt-Al-fujara Salama and tied and killed the person or I rather left the person free. I wish on the day of Bani-Saqifa I had put the emirate in the neck of one of the two persons. (Hazrat Abu-Bakr’s indication was towards Omer and Abu-Ubaida that one of them would be Amir and he the Vizier!) And the things I missed doing are that I wish when Ashas was brought before me, I should have executed him. I wish when I sent Khalid to deal with Murtideen (the Apostates) I should have gone to Al-Qassa and camped there. I wish when I sent Khalid-bin-Walid towards Syria, I should have sent Omer-bin-al-Khattab to Iraq and thus I would have spread both my hands in the way of Allah!”

Saying this he spread both his arms! “The three things that I wish I had asked the Prophet (s.a.w) about are: I should’ve asked him who should be Amir after him that there wouldn’t be any dispute after him; I wish I should’ve asked the Prophet (s.a.w) whether the Ansar should have some part in the matters of the state and also I wish I had asked him about the inheritance of the niece and the aunt because there is some unease in my heart about this matter.”

(*Tarikh-e-Tabari*)

HAZRAT ALI A.S. WORDS TO THE PEOPLE OF THE GRAVES

KUMAYL SAYS: " I WAS WITH HAZRAT ALI (A.S) ONCE ON A JOURNEY, WHEN WE REACHED AN UNINHABITED PLACE. HE APPROACHED A GRAVE AND SAID "O YOU DWELLERS OF THE GRAVES! O YOU WHO LIE IN RUINS! O YOU WHO LIVE IN WILDERNESS AND SOLITUDE! HOW ARE YOU LIVING IN THE OTHER WORLD? WHAT IS YOUR NEWS FROM THERE?"

THEN HE PAUSED FOR A MOMENT AND CONTINUED "THE NEWS FROM OUR SIDE IS THAT THE WEALTH AND RICHES YOU ACCUMULATED HAVE LONG BEEN DISTRIBUTED; YOUR CHILDREN BECAME ORPHANS; YOUR WIDOWS HAVE LONG SINCE REMARRIED. NOW LET US HEAR FROM YOU."

THEN HE TURNED TO ME AND SAID: "O KUMAYL! IF THEY COULD SPEAK, THEY WOULD HAVE ANSWERED THAT THE BEST OF PROVISIONS IS INDEED TAQWA." TEARS STARTED FLOWING FROM HIS EYES AS HE ADDED, " O KUMAYL! THE GRAVE IS A CONTAINER OF ONE'S DEEDS...BUT ONE ONLY REALIZES IT AFTER DEATH."

(HAZRAT ALI A.S.)

HAZRAT OMER'S (R.A) CALIPHATE

HAZRAT OMER'S (R.A) CALIPHATE

The Caliphate of *Hazrat Omer* commenced on *Tuesday, 22 Jamadi-al-Awwal 13 H (23 August 634 A.D)*. There is no doubt that the reins of the regime were in the hands of such a person that it spread from the *Mediterranean Sea* to *Hindukush Mountains*, and it stood on firm grounds! *Hazrat Omer's* period was the golden period of *Islamic* rule. This period is recognized for its reforms, conquests, law and order and *Islamic* way of governance! Even today, it is referred to as a period of excellent governance. This period is a tower of light which has been a source of guidance for the fourteen hundred years not only for the *Islamic* rulers but also it invited the attention of other rulers all over the world.

But as far as the personal and political life of *Hazrat Ali (a.s)* is concerned, that didn't change in this period. The developments didn't have any effect on his life. He still lived the Spartan life of a virtual detainee in *Madina* and, for political compulsions, the establishment kept him away from the affairs of the army and the administration of the state and this meant that he didn't have the confidence of the rulers of the time!

Hazrat Omer's wide regime spanned over several provinces viz: *Mecca, Madina, Taef, Yemen, Jazira, Hamas, Median, Syria, Egypt, Koofa, Basra, Khorasan, Azarbaijan, Faras and Palestine*. *Islamic* rule was spread over a vast area of 225,000 square miles. But in such a vast regime the establishment didn't think of selecting *Hazrat Ali (a.s)* to head any of the several provinces. Seeing the names of the governors of these provinces one would easily understand that as far as honesty, forthrightness, piety, valour and firmness in belief is concerned, *Hazrat Ali (a.s)* wasn't less than any of them!

The governorate of *Syria* was entrusted to *Abu-Sufian's* sons *Yazid* and *Muawiya*, *Egypt* was governed by *Omar-bin-al-Ass*, *Koofa* was with *Saad-bin-Abi-Waqas*, in *Basra* the governor was *Otba-bin-Ghazwan* who was succeeded by *Abu-Moosa Ashari*. The administrator of *Mecca* *Mauzama* was *Abu-Jahl's* nephew *Khalid-bin-al-Aas*. *Taef* was in the control of *Osman-bin-al-Aas*, the governor of *Yemen* was *Yaali-bin-Omayya*, *Madain* was ruled by *Noman* and *Huzaifa bin-al-Yaman*, In *Jazira Ayaz-bin-Ghanam* was the governor, in *Hamas* *Omro-bin-Saad*, In *Ispahan* *Khalid-bin-Harath*, in *Maisan* *Noman-bin-Adi*, in *Ailia Alqama-bin-Hakim*, in *Rahla Alqama-bin-Majraz* and in *Bahrain* the governor was *Qadamat-bin-Mazoon*.

At this point we can say that *Hazrat Ali (a.s)* remaining at *Madina* was essential because *Hazrat Omer* couldn't have sent him out of there for a moment. *Hazrat Omer* had acknowledged the importance of *Hazrat Ali (a.s)* on several occasions when he said, *"If Ali (a.s) wasn't around, Omer would have perished!"* This was the reason, perhaps, that *Hazrat Ali (a.s)* wasn't sent to any province as the governor. But to our surprise we find that remaining in *Madina*, he wasn't given any position of importance. The minister for the *Central Bait-ul-Maal* was *Zaid-bin-Arqam*, the *Justice of the Court* was *Zaid-bin-Thabit* who also was the transcriber of the revelations during the time of the *Prophet (s.a.w)*. *Hazrat Ali (a.s)'s* name is found in the roster of those *Muftis (Judges)* other than whom none had the authority to issue edicts. But in this roster, besides *Hazrat Ali (a.s)*, *Hazrat Osman*, *Abd-ur-Rehman-bin-Auf*, *Manaz-bin-Jabl*, *Abu-Huraira*, *Abu-Darda* etc are included. During the

regime of *Hazrat Omer*, the *Qazi Shariah's* position was very important. *Hazrat Omer*, while travelling to *Syria*, gave the following statement when he halted at *Jalabia*:

“One who wishes to learn about the Quran should approach Obai-bin-Kaab, one who wishes to know about duties he must go to Zaid and for acquiring knowledge of Fiqh a person must see Ma-aaz!”

(*Al-Farooq*)

One doesn't understand what importance was there in that environment for *Hazrat Ali (a.s)!* He was neither holding any position in the provinces nor at the centre, nor in the disciplines of *Quran* and *Fiqh!* And then if *Hazrat Omer* time and again said: “*If Ali wasn't around, Omer would have perished!*” it could only be deemed just an opportunistic statement! It was said perhaps to please *Hazrat Ali (a.s)*, or, rather, to impress on the world that restricting *Ali (a.s)* to *Madina* wasn't because of political reasons and was to uphold the status of *Islam!!*

HAZRAT ALI (A.S.)'S COOPERATION WITH THE RULERS

Despite the cruel behaviour of the rulers, *Hazrat Ali (a.s)* carried himself with utmost modesty and forbearance. During *Hazrat Omer's* rule he extended his cooperation at every step. In the meetings of the Consultative Committee, he gave his sincere suggestions. He advised the Caliph in difficult matters of State. He never criticized the Caliph's policies and, to the contrary, he praised his skills of administration in common fora. Thus, *Hazrat Ali (a.s)* proved with his action that there wasn't any political misunderstanding between him and *Hazrat Omer* and that both were parts of the same society! Keeping the events of the past and present in mind, *Hazrat Ali (a.s)'s* sincere cooperation with *Hazrat Omer* surprises one! But if the events are considered seriously one can understand two reasons for this attitude:

1. The religious reason was that *Hazrat Ali (a.s)* never wished to give priority to personal wishes over the demands of the *Creed* which the *Prophet (s.a.w)* nursed for thirty years to engrain into the minds of the ignorant *Arabs*. The best opportunity for *Hazrat Ali (a.s)* was at the moment when *Abu-Sufian* tempted him by saying that he would fill the lanes of *Madina* with men and horses to oppose the accession of *Abu-Bakr* to the *Caliphate*. But *Hazrat Ali (a.s)* strongly repudiated *Abu-Sufian* because he knew that the person's wish was to create dissension. *Hazrat Ali (a.s)* made sacrifices of personal interest at every turn to uphold the unity of the people. He never wished to face awful retribution of the destruction of *Islam* securing small reward of worldly caliphate! This was the reason that when the rule of *Hazrat Abu-Bakr* commenced, *Hazrat Ali (a.s)* remained away from political and administrative affairs in seclusion for six months. But he felt that his quiet and disinterest were creating doubts in the minds of people and the fire of dissent that could have flared up was burning in the form of *Alavi Movement* which could flare up any moment and engulf the entire world of *Islam*. Therefore, he started sincerely cooperating with the rulers of the time and crushed the head of the rising mischief and saved *Islam* from annihilation!

2. One political reason for *Hazrat Ali (a.s)*'s cooperation cannot be ignored. The political reason was the environment around him and there were only two ways to deal with it: Confrontation or remaining quiet! Certainly, the second way was beneficial for *Hazrat Ali (a.s)* both for worldly reasons and also as required by *Islam*. With the demise of the *Prophet (s.a.w)*, the influence of *Bani-Hashim* too had departed. The tribes of *Quraish* were not willing for a moment to accept the lead and rule of *Bani-Hashim*. However, till *Hazrat Fatima* was alive, the lamp of eminence was glowing in the house of *Hazrat Ali (a.s)* and those who had the privilege of the companionship of the *Prophet (s.a.w)* passed through that way their heads used to bow down respectfully and involuntarily. *Mohammed Arabi (s.a.w)* wasn't there but his only progeny was there. But when she too demised, the lamp of *Hashemite* eminence was blown away and in the eyes of the common *Arab*, *Hazrat Ali (a.s)* didn't have the same regard that they had for him earlier when *Fatima* was beside him! What to talk of the common folks, *Hazrat Abu-Bakr* uttered the following words in the caliph's court:

“As long as *Fatima* is by his side I cannot be aggressive with him (*Ali-a.s*) in any matter!”

These words convey the meaning that in the view of the closest companions of the *Prophet (s.a.w)*, the respect of *Hazrat Ali (a.s)* lasted till *Hazrat Fatima* lived. Once *Hazrat Fatima* departed, the influence of *Hazrat Ali (a.s)* too departed from the hearts of the *Arabs*. Now *Hazrat Ali (a.s)* was lonely and helpless. He started feeling strangeness in the environs of *Madina*. Very few persons were his well-wishers. Even they couldn't openly express their support for him. Taking advantage of the inclement circumstances, the ruling clique had tightened the conditions. On important key posts progeny of *Omayya* were appointed who were ever the enemies of *Bani-Hashim*. The people of *Madina* were sent on campaigns of battle to *Iran* and *Rome* where they saw the excess of wealth and glamour of the pretty girls there made them forget everything else! The other companions of the *Prophet (s.a.w)* were granted big pensions and gratuities and they quietly sat at their homes. A person who participated only in the *Battle of Badr* was granted *Dh 5,000*. There were many households from where persons had participated in all the battles and campaigns of the *Prophet (s.a.w)*. If the pensions they received were added what a person received would add upto more than the remuneration of a country's president! The *Prophet (s.a.w)*'s spouses too were drawing sufficient pensions that relieved them from the worry for day-to-day expenses. Among the companions of the *Prophet (s.a.w)* were the persons on whose expiry bricks of gold and silver were sawed to distribute to their offsprings! On the people of *Madina* virtually *Hun (A Deccani Gold Coin)* was raining!! In these circumstances who will have the courage and will to raise his voice against the establishment. Then how is that *Hazrat Ali (a.s)* wouldn't cooperate with the Caliph of the time?! In the circumstances *Hazrat Ali (a.s)*'s cooperation with the rulers was the wisest thing! His actions, character and behaviour were such that the rulers didn't get any chance to blame him of being rebellious and that he wasn't capable of being the Caliph! No doubt it was the result of *Hazrat Ali (a.s)*'s good behaviour that *Hazrat Omer*, in his last moments, put *Hazrat Ali (a.s)*'s name too in the committee from which one person was to be chosen the succeeding Caliph! If *Hazrat Ali (a.s)* didn't have the desired qualities his name wouldn't have come in the

roster of candidates for caliphate and the historians would have written that he wasn't able to prove himself capable of holding that position. From the above it can be said that *Hazrat Ali (a.s)*'s attitude was the best example of *Itmam-e-Hujjat (The Assertion of One's Rights)!*

This was the way *Hazrat Ali (a.s)* cooperated with *Hazrat Omer*. *Gibbons's* view is very strong that he says:

“In Omer's Caliphate, Ayesha was instrumental in decision making and Ali (a.s) had accepted it because opposition was unnecessary!”

OMER MARRIES UMM-E-KULSUM-BINT-E-ALI

In *17 H* the event happened suddenly that *Hazrat Omer* expressed his desire to marry *Hazrat Ali (a.s)*'s youngest daughter. *Hazrat Ali (a.s)* refused to accept this alliance making excuse of very young age of his daughter. But *Hazrat Omer* insisted on the alliance. In this matter there is terrific difference of opinion between *Shias* and *Sunnis*. The *Ithna Ashari Ulema* absolutely deny that this marriage ever took place and for proof the writings of *Ibn-e-Maaja and Imam Dawood* are presented by them. The opinion of both the scholars is as follows in their *Sunans*:

“We should know that there were two girls of the name Umm-e-Kulsum. One was Umm-e-Kulsum-bint-e-Rahab and the other was Umm-e-Kulsum-bint-e-Ali-Ibn-e-Abi-Talib. Umm-e-Kulsum-bint-e-Ali was married to Mohammed-Ibn-e-Jafar-Tayyar and Umm-e-Kulsum bint-e-Rahab married Omer-Ibn-e-Khattab!”

This opinion gains strength also from the fact that other than *Umm-e-Kulsum-bint-e-Rahab* there was another *Umm-e-Kulsum-bint-e-Jarool-Khazae* who was married to *Omer* and mothered his sons *Zaid, Asghar* and *Abdullah*. After the *Treaty of Hudaibiya*, he divorced her. There was a third *Umm-e-Kulsum bint-e-Uqba Ibn-e-Abi-Moeet* too who was the wife of *Omer* and, after divorcing her, he married a fourth *Umm-e-Kulsum bint-e-Asim*. In the light of these events there is a heavy possibility that *Omer* having several spouses of the same name created confusion in the minds of the narrators and they thought the *Umm-e-Kulsum-bint-e-Ali* was one of those. This narration travelled from mouth to mouth and after hundreds of years it entered the books of history and one historian kept emulating the other! Because the felicity of a *Rashid Caliph* was mentioned in this event and it was, sort of, a proof of good relations between *Hazrat Ali (a.s)* and *Hazrat Omer*, the books of *Sirat* and *history* have gone full hog reporting it and thus the fictitious event was presented as a true happening. *Allama Bihaqi, Dar Qatni* and *Ibn-e-Hajar Makki* too have deemed falsity of the event and they write:

“Hazrat Ali (a.s) had already allied his daughters to his nephews. Hazrat Omer met Hazrat Ali (a.s) and said, ‘O Abul Hasan! Marry your daughter Umm-e-Kulsum bint-e-Fatima to me!’ Ali replied, ‘I have earmarked my daughters for my nephews!’”

The translator of *Ibn-e-Khaldun* reflects the opinion of *Ahl-e-Sunnat* and he insists very much deeming that this marriage did take place. He writes:

“The event of the marriage of Umm-e-Kulsum-bint-e-Ali-bin-Abi-Talib has been reported by very reliable authors (Tabari, Ibn e Haban, Ibn-e-Qatida and Ibn-e-Athir) in their books clearly that Farooq-e-Azam married Umm-e-Kulsum-bint-e-Fatima-bint-e-Mohammed (s.a.w) and she was his wedded wife, (Bukhari incidentally in Babal Jihad mentions about it. What more proof is needed for the event?)”

The translator of *Ibn-e-Khaldun* has also recorded extracts from different books of history:

1. In the book '*Al-Saqat*' *Ibn-e-Haban* mentions about the events of 17H that *Omer* married *Umm-e-Kulsum-bint-e-Ali* and in the month of *Zi-Qidda* the bethrotal took place.
2. *Ibn-e-Athir* writes in his *Tarikh-e-Kamil* that *Omer* married *Umm-e-Kulsum-bint-e-Ali-bin-Abi-Talib*. *Umm-e-Kulsum's mother was Fatima-bint-e-Mohammed (s.a.w)*. He paid 40,000 Dirhams as the *Mehr (The Bride Money)*.
3. *Ibn-e-Qatida* writes in "*Mu-aarif*" about the progeny of *Omer* that *Fatima and Zaid* were born to *Umm-e-Kulsum-bint-e-Ali-bin-Abi-Talib* who was the daughter of *Fatima-bint-e-Mohammed (s.a.w)*.

Thus, the thoughts of both the schools are poles apart and both have quoted reputed books of history! But as we have mentioned earlier it is not impossible that when the history of a people is compiled after hundreds of years of an event the description is recorded on the pages of history erroneously! Thus, not only the events get misquoted and also they are represented in this manner to suit the needs of the rulers!!

Now we have to consider another side of the matter other than the *Shia* or *Sunni* belief in the matter which will be the psychological and meaningful analysis of that event:

1. *Umm-e-Kulsum* was born to the same *Fatima-bint-e-Mohammed (s.a.w)* whose hand was refused to be given in marriage to *Omer-bin-al-Khattab*. When the *Prophet (s.a.w)* refused to give his daughter in marriage to *Omer*, how would *Ali (a.s)* give her daughter in marriage to the same person?!
2. *Umm-e-Kulsum* was the daughter of *Hazrat Fatima* who, according to *Hazrat Ayesha*, was angry with *Hazrat Omer* and willed at the time of her death that he even shouldn't attend her funeral. Was *Hazrat Ali (a.s)* unaware of all this that he agreed to give her daughter in marriage to *Hazrat Omer*?!
3. *Umm-e-Kulsum* was born in 9 H, and therefore her age in 17 H wasn't more than 8 or 9 years and *Hazrat Omer* was of 57 years. Was *Hazrat Ali (a.s.w)* unable to find a suitable groom for *Umm-e-Kulsum* that he agreed to give her in marriage to the elderly person?!

In light of the above reasons, intelligence doesn't agree that *Hazrat Ali (a.s)* could have given *Fatima's* young daughter *Umm-e-Kulsum* in marriage to an aged person

willingly and took the heavy amount of **Dh 40,000** as the **Mehr** for her marriage! Then read the accounts of **Hazrat Omer's** life that according to **Ibn-e-Khaldun**:

“He always used to wear coarse clothes and there used to be patches on his garments. Hassan says that one day Farooq-e-Azam was delivering his sermon and his loin-cloth had twelve patches and one of the patches was of leather. Abu-Osman says that he saw Farooq e Azam doing “Rami” in “Jamarat” and noticed a patch of a sock on his loin-cloth. At the time of the conquest of Baytal Muqaddis his cloak was having seventy patches and one patch was of leather.... Once during the period of his Caliphate he was going to the Idgah (Congregational Grounds) to lead the prayer and was not wearing any footwear. Once he took a long time to emerge out of his house. It was later known that he didn't have a change of clothes and he had washed his only clothes and had to wait for them to dry before he came out!”

(*Tarikh Ibn-e-Khaldun*)

Now one must give a thought that in the **Islamic** economic norms and the social customs what permits a caliph, who neither has good food nor clothing, spends **Dh 40,000** to marry a small girl. When a **Muslim** acquires such an amount his first duty will be to improve the condition of his family and home, to acquire good loin-clothes, one or two pairs of cloaks for himself and for other members of his household! This is the teaching of **Islam** because it doesn't tolerate asceticism. **Islam** never says that when an old man is in tatters, he should spend **Dh 40,000** to marry a young girl and himself go about with **70** patches on his cloak and with no foot-wear! This means that the Caliph had no desire to have good clothes and eat good food but to marry a young girl he was willing to invest a huge amount! This event too is there in **Tarikh Ibn-e-Khaldun** that the companions communicated to **Hazrat Omer** through **Hazrat Hafsa** that he should get his emoluments enhanced and he replied:

“By Allah! I wouldn't tolerate waste or preferring worldly things over the Hereafter! My example and the example of two of my earlier friends is the same as of three persons travelling. The first one took his travelling-expenses (Zaad-e-Rah) and went his way and reached the destination, the second followed in his footsteps and reached his desired stage! After the two persons it was the turn of the third. If he adopted the way of the first two persons, and followed the same path, he too will arrive safe at the destination! But if he adopts any other way, he will not meet them nor reach the desired destination!”

(*Tarikh Ibn-e-Khaldun*)

This conveys that **Hazrat Omer** strictly wished to follow the way of the **Prophet (s.a.w)** and **Hazrat Abu-Bakr** and that was the only way, for him, to reach the destination. But we see that neither the **Prophet (s.a.w)** paid huge **Mehr** of **Dh 40,000** to marry a young girl nor did **Hazrat Abu-Bakr**! The truth is that the **Prophet (s.a.w)** married away his beloved daughter, **Fatima**, for a small **Mehr** of **Dh 480**. **Hazrat Abu-Bakr's** daughter and the **Prophet (s.a.w)'s** spouse was paid a **Mehr** lesser than this that most of the books of history don't deem necessary to mention the amount. The **Prophet (s.a.w)** gave two of his daughters to **Osman** and **Mehr** for these marriages too was very small.

We find in the lives of the *Prophet (s.a.w)* and *Hazrat Abu-Bakr* that they used to mend their footwear with their own hands but it has never been mentioned that they used to move about in *Madina* with seventy patches on the tattered cloak and wearing no footwear! A garment that has been patched seventy times it, perhaps, loses its existence! We fail to understand which two persons he was trying to emulate?! In the lives of the *Prophet (s.a.w)* and *Hazrat Abu-Bakr*, we don't find they ever used to patch their garment as many as seventy times and were willing to pay *Dh 40,000* to wed a young girl!

These stories indicate the two contrary sides of the life of *Hazrat Omer* and accepting that the narrations are erroneous, the question remains why *Hazrat Ali (a.s)* agreed for such an unequal alliance? Only two replies are possible for this question:

1. *Perhaps Hazrat Ali (a.s)* was helpless before the power and pelf of the ruling clique. Perhaps he had bowed his head to the caliph's wish after refusing a couple of times siting vast different in the age of his daughter and the person seeking the alliance! But, perhaps, the Caliph was much insistent and, therefore, *Ali (a.s)* had no other way than acquiescing to his persistent demand!
2. Perhaps the mutual relationship and trust between *Hazrat Ali (a.s)* and *Hazrat Omer* had reached such a stage that in *16 H* when *Hazrat Omer* was travelling to *Bayt al Muqaddis*, he appointed *Hazrat Ali (a.s)* to govern *Madina* in his absence. This state of their relationship was a clear indication towards the possibility of *Hazrat Ali (a.s)* becoming the caliph after *Hazrat Omer*. Next year, in *17 H*, when *Hazrat Omer* expressed his wish to marry *Umm-e-Kulsum*, the prospective caliph might have had to accede to his wish and request! This may also be accepted as the height of *Itmam e Hujjat (Assertion of Claim)* by *Hazrat Ali (a.s)*!

But the difficulty arises that the two abovementioned answers donot juxtapose with *Hazrat Ali (a.s)*'s nature. In his entire life there wasn't the slightest element of fear or greed. Niether he was going to be impressed with the power and pelf of the state or would he ever do such a thing in expectation of the caliphate which could go against his conscience! Therefore, intelligence accepts that the story of the marriage of *Umm-e-Kulsum* is sheer fable and concoted story which some historians have included in their works without doing proper research and investigation!!

MUTUAL COOPERATION OF HAZRAT ALI (A.S) AND HAZRAT OMER

At all times in the world there have been very few selfless persons who sacrificed personal interest for common good of the people. If a list of such persons is prepared *Hazrat Ali (a.s)*'s name would be on the top. He put aside his differences with *Hazrat Omer* and cooperated wholeheartedly for the common good of the people. This selfless cooperation impressed the Caliph so much that he placed full trust in *Hazrat Ali (a.s)*'s advice. We shall only mention those suggestions of *Hazrat Ali (a.s)* that proved important turning points for the *History of Islam*.

COMMENCEMENT OF HIJRI CALENDAR

During the regime of *Hazrat Omer*, till *17 H*, *Muslims* didn't have any idea about their own calendar. People used to calculate happenings of any event with reference to--- *Aam-ul-Feel, the Year of the Elephant!* That was the year when *Abraha* invaded the *Kaaba* with an army of elephants. It is believed that the *Prophet (s.a.w)* too was born in the same year. The *Battle of Fajar* too was kept as a landmark in the history of the *Arabs* because this event too helped them calculate about the period when some important events happened. There were also some persons who were able to indicate the time that passed by after building of the *Kaaba*. When the *Islamic Realm* expanded during the regime of *Hazrat Omer* and in addition to the correspondence from far-flung provinces, the other states too started sending embassies and edicts when the *Muslims* felt the lacuna that they didn't have their own official calendar. It was difficult to decide which order was promulgated earlier and which came later because the documents contained only the name of the month in which the document was released. *Hazrat Omer* called a meeting of the *Consultative Committee* to sort out this lacuna. Several suggestions were made during the meeting. Some said that the *Persian Calendar* may be adopted. Some others opined that the *Jewish Calendar* would be suitable. There were also people who preferred the *Aam-ul-Feel*. *Hazrat Ali (a.s)* suggested that the *Hijrat (Migration)* of the *Prophet (s.a.w)* should be taken as the day of commencement of the new *Islamic Calendar* because with the arrival of the *Prophet (s.a.w)* in *Madina* started a new epoch! When they calculated at that *Consultative Committee Meeting*, he deduced that at that point of time **17** years had passed since the migration of the *Prophet (s.a.w)* from *Mecca*. Therefore, they termed the current year then as *17 After Hijrat or 17 H!* However, to deem *Moharram* as the first month of the *Calendar* and *Zilhijja* as the last month they had to respect the customs of yore. This suggestion of *Hazrat Ali (a.s)* is rather the very foundation of *Islam* and the *Calendar* will keep reminding the people of *Hazrat Ali (a.s)* till the *Doomsday!!*

HAZRAT ALI (A.S.)'S ADVICE ABOUT THE ATTACK ON FARAS

In *21 H* after annexing *Iraq, Khuzistan* too went out of the control of the *Persians*, then, *Yazdjard*, the emperor of *Iran* reorganized his armies and ordered general recruitment. The huge *Iranian* contingent, commanded by time tested generals was advancing towards *Khuzistan* with renewed courage. This news created commotion in the *Caliphs* court and he himself wanted to take the command of the army in his hands. A discussion commenced in the *Advisory Council* when the companions suggested withdrawing contingents from *Syria* etc and also recruiting men from *Madina* and its environs and sending them to the front. But *Hazrat Ali (a.s)* said:

“If we reduce our strength in Syria the Romans would commence skirmishes, if the men from Madina are sent out to the front, the Bedouin Arabs would get bold and start plundering. Therefore, it would be useful to send one third of the contingent at Basra and Koofa to the front, one third should be in readiness for defence and the

balance to be used for various military tasks.”

Besides this *Hazrat Ali (a.s)* also said:

“You should remain like the axis for them and rotate the mill (of the government) with the help of the Arabs, and be their root. Avoid battle because if you leave this place the Arabs will attack you from all sides and directions till the unguarded places left behind by you would become more important than those before you! If the Persians see you tomorrow, they would say, ‘He is the root (Chief) of Arabia! If we do away with him we would be in peace!’ In this way it would heighten their eagerness against you and keenness to aim at you! If you are defeated by them, the Muslims wouldn’t have any place of refuge!”

(*Nahj-ul-Balagha*)

Hazrat Omer liked the advice of *Hazrat Ali (a.s)* and sent the army in the command of *Noman-bin-Maqran* who was a very intelligent and experienced general.

HAZRAT ALI (A.S)’S ADVICE IN THE ADMINISTRATION & DEVELOPMENT OF ANNEXED TERRITORY

In the administration of the coastal areas of the *Persian Gulf*, *Hazrat Ali (a.s)’s* advice was very valuable and highly successful. *Syed Amir Ali* writes in his ‘*History of the Saracens*’:

“On the suggestion of *Hazrat Ali (a.s)*, the land was surveyed thoroughly. A new method of levying land revenue was devised. The problems of the farmers were resolved and their land was restored to them. The heavy taxation imposed by the Iranian King on the big landlords was rationalized. At several places, irrigation canals were constructed and the tillers of land were provided timely loans for efficient farming. The real tillers were protected by strict control of selling and buying of land. The properties of the Persian kings, their forests, the properties of the absconding princes and the paraphernalia of their Fire-Temples were declared as property of the State and their maintenance was done by the agents sent from Madina. The army wanted to treat the lands, called ‘Sawaad’ as booty of war but on the advice of *Hazrat Ali (a.s)* and *Hazrat Abbas* this suggestion was turned down.” (*Tarikh-e-Islam*)

HAZRAT ALI (A.S)’S ADVICE FOR PROCEEDING TO BAYT AL MUQADDIS

When the *Christians* craved for a truce after a long and protracted siege by the *Muslims*, the condition was that the *Caliph* must himself come and put his seal on the document. When *Hazrat Omer* was informed of the condition, he called a meeting of the *Consultative Council*. *Hazrat Osman* suggested that the condition set by the

Christians be rejected because they had no capability of fighting any further and anyhow, they will have to make the truce! He thought it better to reject their condition as a sign of ridiculing them. *Hazrat Ali (a.s)* differed and said that the *Caliph* must go to *Bayt-ul-Muqaddis* to execute the agreement that it would appease the *Christians* and the act would create regard in their hearts for the *Muslims*. *Hazrat Omer* liked this suggestion very much and when he commenced his journey for *Bayt-ul-Muqaddis*, he left *Madina* in the charge of *Hazrat Ali (a.s)* as a proof of the faith and trust he had in him. This event happened in 15 H when *Hazrat Omer* had already consolidated his regime. He had full faith in his own strength and the integrity of *Ali (a.s)* and he knew that in his absence there wouldn't be any problem in the proper administration of the affairs of *Madina*.

THE DISTRIBUTION OF 'FARSH E BAHAR' OR 'THE CARPET OF SPRING'

The annexation of *Iran's* capital, *Madian*, ended with the plunder of *Khusro's* palace. The *Muslims* plundered the hundreds of years of civilization as booty of war. The invaluable arte-facts of the palace were dumped at one place where materials from the *Kayani Kings'* time to the period of *Nausherwan* were there. The most incredible thing in the collection was a carpet that was called, *Farsh-e-Bahar, The Carpet of Spring*. At the end of the spring season this carpet would serve as an alternative for good season and it, virtually, brought back all the conditions of the spring! In the middle of this carpet was created a garden. It had greenery made of emeralds, beds of topazes, the plants made of gold and silver and flowers and fruits made of precious stones. The colour of every flower and branch was exactly like the original!

The emperor of *Iran* and his courtiers used to sit on the carpet and enjoy their carousels! When this carpet was brought to the court of the *Caliph* along with other booty of war, *Hazrat Omer* wished to deposit it at the *Bait-ul-Maal*. But *Hazrat Ali (a.s)* advised that, like other booty of war, the carpet should also be cut into pieces and distributed to the men of the army! Most of the people of *Madina* agreed with the suggestion. *Maulana Shibli* has narrated this incident in rather a terse manner:

“On Hazrat Ali (a.s)'s insistence fall descended on that spring and the wealth of Nausherwan was rendered to shreds!”

We would say that whether the *Farsh-e-Bahar* was rendered to shreds, or it was preserved whole, it would never have seen spring (*Bahar*) in the times of *Khilafat-e-Rashida!* Coming from the palace of *Khusro* to the dark corner of *Bait-ul-Maal*, fall had already become its fate! Yes, if it had escaped from being shredded, the period of monarchy wasn't far away and it would have experienced carousals as it wouldn't have had at the palace of the *Iranian Emperor!*

THE JUDGEMENTS OF HAZRAT ALI (A.S) IN THE PERIOD OF HAZRAT OMER

Hazrat Ali (a.s) was neither the caliph nor the *Chief Qazi* but he sat in a corner

lighting the lamp of the *Shariah of Mohammed (s.a.w)*! Despite the virtual storms, he didn't let the lamp get blown off with the strong winds! During the periods of *Hazrat Abu-Bakr and Omer*, if the people were not satisfied with the verdicts they would knock at the door of knowledge (*Bab-ul-Ilm*)! If the verdict was wrong, *Hazrat Ali (a.s)*, with his ascetic forthrightness, would frankly point out to the Caliph and mostly the verdict would be modified as advised by him. To mention about the verdicts pronounced by *Hazrat Ali (a.s)*, a separate volume would be required! Anyway, during his lifetime he didn't let the people feel that there was the slightest lacuna in rendering the *Islamic Justice*! Such were the moments when *Hazrat Omer* used to say: "*If Ali wasn't around, Omer would have perished!*"

SUGGESTION FOR PRESERVING THE LIBRARY AT ALEXANDRIA

Allama Ahmed-bin-Mustafa, known as *Taash Kubra Zaada*, expired 962 H, writes in his "*Muftah-ul-Saada wa Misbah-ul-Siyada*", discussing about *Alexandria*, about a very incredible incident:

"When Amr Aas captured Alexandria, he found a library there. He consulted Hazrat Omer about the books in the library. He was advised that if the books were in accord with the Quran, then the Quran is sufficient for us and we don't need the books. But if the books are contrary to the Quran, we shall certainly have to destroy them! In compliance of this order Amr Aas distributed the books to the traditional baths in the city and they were burnt in a matter of six months for heating the water for the bathing people who visited the baths!"

(*Maftah al Saadah and Misbah al Saaeda, Vol 1, Published from Hyderabad.*)

This incident was confirmed by *ibn-al-Qafti*, *Ibn-al-Bazaz-al-Karori*, *Ibn-e-Abri*, *Sheik-Abdul-Lateef Baghdadi* and the writings of *Allama Maghrizi*. *Qazi Saa-aa Maghrizi*, *Qazi Saa-aa Andalusi* also writes in his book "*Kitab Tabaqat-ul-Umam*" that *Hazrat Ali (a.s)* suggested to *Hazrat Omer* that the books at the library at *Alexandria* must be preserved. *Hazrat Ali (a.s)* said:

"These books are a collection of knowledge on many disciplines and aren't contrary to the Quran but, to the contrary, they uphold what the Quran says and they will be useful in interpreting the mysteries and the difficult contents of the Quran!"

But the *Caliph* of the time didn't agree with the suggestion of *Hazrat Ali (a.s)*, and with his orders the library was put to fire! The order of *Hazrat Omer* was in consonance with his nature and psychology! He was a strict believer of what he said, *Hasbana Kitab Allah, the Book of Allah is sufficient for us!* But the truth of the matter is different! This library of *Alexandria* was burnt down much before *Hazrat Omer's* edict! Perhaps on *Hazrat Omer's* orders the records of the *Royal Administration* were destroyed because till that time the practice of preserving the old archives wasn't there. If really the library of *Alexandria* was burnt down by the *Muslims*, the

Christian historians would have raised a hue and cry. Their very silence is indicative of the fact that no such burning took place! *Compston Encyclopedia. Vol 8*, has this note about the library:

“The world’s oldest and most famous library of books was established by the King of Greece, Botlemus, in 400 B.C at Alexandria. The succeeding kings increased the number of books to 700,000. Researchers from all over the world used to visit the library for referring to the books there and copyists used to prepare transcripts on continuous basis. When the army of Julius Caesar, the King of Rome, attacked Alexandria in 47 B.C a part of the museum of the library was burnt. But in 391 A.D., Theodosius the Great of Rome ordered the complete burning down of the library.”

Encyclopedia Britannica writes:

“There is no proof of the incident that the libraries of Alexandria remained intact. But it is said that during 640 A.D (the period of Hazrat Omer) they were destroyed!”

Sirat Ibn-e-Hisham, Tarikh-e-Tabari, Tarikh Ibn-e-Atir and *Tarikh-e-Ibn-e-Khaldun* etc too are silent on the burning down of the library at *Alexandria*. God only knows which group of *Muslim* historians was honest about recording the true version and which wasn’t! Anyway, if the event was really true the Western historians would certainly have talked of it from the roof-tops and every book of history by them would have highlighted the incident!

HAZRAT OMER’S DEMISE & MAJLIS-E-SHURA OR PRIVY COUNCIL ACTS

Hazrat Omer demised when *Mughira-ibn-e-Shaubas* slave, *Abu-lulu-Firoz* attacked him. *Abu-Lulu* had once complained to *Hazrat Omer* that *Mughira* was collecting more tax revenue from him and pleaded for reducing it. He was asked how much was the tax? He said it was *2 Dirhams* every day. He was also asked what trade he practiced? He said that he did carpentry, calligraphy and black-smithy. *Hazrat Omer* said that the tax of *2 Dirhams* a day wasn’t excessive for those trades. The slave was unhappy with *Hazrat Omer’s* decision. The next day he went to the mosque at the time of morning prayers. When *Hazrat Omer* started leading the congregation the man attacked him several times with a poniard. One wound he inflicted to *Hazrat Omer* below his umbilical region that proved fatal. When people tried to apprehend *Abu-Lulu* he committed suicide! On the third day of the incident, *23rd Zi-Hijja, 22 H, (3rd November 64 A.D.), Wednesday, Hazrat Omer* breathed his last.

The Almighty didn’t will that *Hazrat Ali (a.s)* became caliph after *Hazrat Omer*. The circumstances were such that *Bani-Omayya* were occupying all the key positions in the government and they would never have tolerated *Bani-Hashim’s* suzerainty. The people of *Madina* and its environs were enjoying a virtual rain of gold and silver and after relief from the clutches of *Hazrat Omer* they didn’t want a strict person like

Hazrat Ali (a.s) to rule over them! The standards had undergone a sea change. With conquests came affluence and affluence promoted life of ease for the people in place of the proverbial **Arab** culture! In this waywardness of the society, who would care for **Hazrat Ali (a.s)**? Pride was ruling the roost and what had the preacher to do in a public house! Who will welcome the reformer in the population of wayward crowds! The people were already tired of the harsh treatment **Hazrat Omer** gave them. How would they commit another error by opting for **Hazrat Ali (a.s)**. The mood of the wayward society was looking for a caliph who would support their whims and fancies! **Hazrat Omer** knew the pulse of the people. He also knew that none other than **Hazrat Ali (a.s)** was ideal to be the caliph. His words bear witness to this fact:

“O Ali! Nothing hindered your becoming the caliph but only that it is your desire to get it! Otherwise, you are the one who treads the path of the truth! If you get the reins of the government, you would make it run on Haqq-e-Mubeen (the Manifest Truth) and Sirat-e-Mustaqeem (the Straight Path).”

(*Al-Imamat wal Siyasat by Ibn-e-Qatida*)

But because of the increasing power and clout of the **Bani-Omayya** he wanted to keep **Bani-Hashim** away from the **Caliphate**. He knew that if **Ali (a.s)** was named the successor, **Madina** would turn into a hot bed of internecine fighting and things would take such a turn that people wouldn't have time even to bury their deceased caliph! As an act of discretion, he had himself appointed **Bani-Omayya** on key positions! (Sic). But during his last days he was unhappy with them and he had now reached the conclusion that both the powerful clans of **Qureish**, **Bani-Hashim** and **Bani-Omayya** were better kept away from the **Caliphate**! This thought made him utter the following words from his death-bed:

“If Abu-Obaida lived I would have nominated him the Caliph and when Allah asked me I would reply that I made the person Caliph about whom the Prophet (s.a.w) had said that every Ummat had one Amin (Guardian) and the guardian of this Ummat is Abu-Obaida-bin-Jirrah. If Ma-aaz-bin-Jabl was alive I would have made him the Caliph and if Allah asked me I would reply that the Prophet (s.a.w) had said that Ma-aaz-bin-Jabl would be in the group of Ulema on the Day of Judgement! If Khalid-bin-Walid was alive I would have named him Caliph and if Allah asked I would say that the Prophet (s.a.w) had said about him that Khalid-bin-Walid was one of Allah's Swords!”

(*Al-Imamat-wal-Siasat by ibn-e-Qatida*)

The narrators report that **Hazrat Omer** also said:

“If Abu-Huzaifa's slave Salim lived I would have made him the Caliph!”

Hazrat Omer repeatedly uttered the names of these persons as his prospective successors for the Caliphate that they were neither competitors for Caliphate with **Bani-Hashim** nor were they competing with **Bani-Omayya** who held power at that time. **Hazrat Omer** knew that the **Caliphate** would turn into such a sword for **Bani-Omayya**

and *Bani-Hashim* that it would prove a killer for the *Ummat*. But it is a pity that the arrow was already shot out of the quiver! The power was literally in the hands of *Bani-Omayya* and *Hazrat Omer* was under the throes of death now! Those who were competent of being caliph, according to him, had already left the world! The situation was such that whichever name cropped up for succession he was either a supporter of *Bani-Hashim* or of *Bani-Omayya*. Felicity and justice were in favour of *Hazrat Ali (a.s)*; but giving him the caliphate would mean open declaration of hostilities with *Bani-Omayya* and the result would be conflict because the hearts of the chiefs of *Bani-Omayya* were devoid of spirit of sacrifice and that might have forced them to obey *Hazrat Ali (a.s)* as they did with *Hazrat Abu-Bakr* and *Hazrat Omer*. They knew very well how to put *Islam* in the background for the sake of their own selfish interests. Therefore, to protect the *Ummat* from bloodshed and the trust that *Hazrat Ali (a.s)* would cooperate because of his love for *Islam*, *Hazrat Omer* decided to yield the *Caliphate* to *Bani-Omayya*!! Now among the *Bani-Omayya* was *Hazrat Osman* who was close to the *Prophet (s.a.w)*, was one of the early converts to *Islam*, had participated in all the battles and had the privilege of being forthright, truthful and religious!!

But the matter was still unresolved. The biggest question was how to keep *Hazrat Ali (a.s)* away from selection that in the view of *Hazrat Omer* was the most deserving and qualified for the *Caliphate*. In fact, it was the wisdom of *Hazrat Omer* that despite his struggle between life and death he resolved the matter in a very intelligent manner! He constituted a committee of prospective candidates and put *Hazrat Ali (a.s)*'s name in the Committee. The Committee was formed in such a manner that the chances of the selection were as bright for *Hazrat Osman* as they were bleak for *Hazrat Ali (a.s)*. Anyway, when *Hazrat Omer* departed from this transitory world, his lapel was free of the blame that he didn't make onesided will favouring *Osman* and denying the rights of *Ali (a.s)*. He left the reward or retribution for the decision on the necks of the members of the *Shura* that he had put together!

Now, read about the formation of the Committee of *Shura* and praise the unique capability of *Hazrat Omer*.

THE CONSTITUTION OF MAJLIS-E-SHURA & ITS AREA OF OPERATION

Hazrat Omer limited the *Majlis-e-Shura* to the following six persons:

1. *Hazrat Ali (a.s)*.
2. *Hazrat Osman*
3. *Hazrat Abd-ur-Rehman-bin-Auf*
4. *Hazrat Saad-bin-Waqas*
5. *Hazrat Zubair*
6. *Hazrat Talha*.

The functions of the Committee too were decided by *Hazrat Omer* himself. We mention the functions of the Committee as related in *Tarikh Ibn-e-Khaldun*:

“*Hazrat Omer* asked these six persons to be assembled at one place

and asked them to select one of the six as the prospective Caliph and present him as such before the people. If there is no unanimity in the selection the six must cast their votes and agree with the decision of the majority. If the votes are cast equally between the contestants Hazrat Omer's son, Abdullah, would be the referee. But Abdullah will be on the side on which will be Abd-ur-Rehman-bin-Auf. The six persons would be confined in a place for three days to arrive at a decision. During the period Sohaib would lead the prayers. Abdullah-bin-Omer could be called in for consultation but he could not be a contestant for the Caliphate and if Talha arrived there during those three days he could also join the process of selection."

(*Tarikh Ibn-e-Khaldun*)

The Committee was given another very crucial authority which *Ibn-e-Qatida* writes of in his book "*Al-Imamat-wal-Siasat*":

"Hazrat Omer addressed the members of the Shura, 'If five of you agree on the the sixth person and the sixth refuses to accept, he must immediately be executed! If four of you agree on one person and two cast their votes against him, the two opposing persons should be executed. If three persons vote for one person and three are against him, my son Abdullah shall have the casting vote. Whoever he selects from the three shall be deemed the Caliph. If the other three differ, they must be executed!!"

(*Al-Imamat-wal-Siasat*)

At the moment we don't wish to write a critique on the *Majlis-e-Shura*: But we discuss about its formation. The idea that comes to mind is that the organization of the *Shura* by *Hazrat Omer* is such a phenomenon that can neither be termed as democratic nor dictatorial! In all the *Majlis-e-Shura* had six members. These six members would meet under the chairmanship of *Abdullah-bin-Omer*. Despite being the chairman, he is under a member, *Abd-ur-Rehman-bin-Auf*. If the six members get divided into three on each side, then the victory will go to the side in whose favour *Abd-ur-Rehman-bin-Auf* gives his casting vote! The Chairman, even if he wished, cannot give his vote to the other group. It appears as if a dictator is sitting on the head of the *Shura* and the Chairman is thus an inactive component!

This complicated contraption is the creation of *Hazrat Omer's* mind! Reading the entire history of the world one wouldn't find a parallel to it anywhere else! Anyway, before we criticize this institution, it is necessary for us to get introduced with the individual members of the *Shura*:

INTRODUCTION OF THE MEMBERS

Masudi's "Murawwij-uz-Zahab" is the first authentic book of history that throws light on the **Arabs** and particularly on the culture and economics of the period of *Khilafat-e-Rashida*. The latter historians have all derived description of the events from this source. In addition to this book, we have drawn reference from "*Istiaab*" of *Ibn-e-Abd-*

al-Barr and “*politics in Islam*” by *Khuda Baksh*.

1. ***Talha-bin-Abdullah:*** *Talha* was counted among the very affluent persons of *Hijaz*. He had a palatial house which was built with mortar, furnaced bricks and high-quality timber. The other imposing palace that he built in *Koofa* was seen by *Masudi* himself! From the lands of *Iraq* and *Sarat* he earned about **2,000 Dinars** every day. When he departed from this transient world, he had a hoard of **200,000 Dirhams** and his estate was valued at **2,200,000**. ***Hazrat Talha's*** mother *Shuba* was the daughter of *Abu-Sufian*, *Muawiya's* sister and the aunt of *Yazid* and the daughter of ***Hazrat Abu-Bakr's*** uncle! *Talha* was also in the roster of ***Ashra e Mubashshira, the Ten Whose Consignment to the Heaven was Predicted!!***
2. ***Zubair-bin-al-Awam:*** *Zubair* was the son-in-law of ***Hazrat Abu-Bakr***, but when the allegiance for *Abu-Bakr* was sought, he was a supporter of ***Hazrat Ali (a.s)*** and had a strong link with the *Hashemite* camp. Later on, during the period of ***Hazrat Omer***, he turned against ***Hazrat Ali (a.s)***. The money he got from the land and the booty he invested in trading and earned higher returns. In time he became so rich that he was counted among the affluent persons of *Madina*. He built palatial mansions in *Koofa*, *Basra*, *Egypt* and *Alexandria* and at the time of his demise, he had **50,000 Dinars**, **1000 horses** and hundreds of slave boys and girls. **1,000** peasant farmers used to give him tribute. He too was one of the ***Ashra e Mubashshira!!***
3. ***Abd-ur-Rehman-bin-Auf:*** ***Hazrat Abd-ur-Rehman*** too was among the rich persons of *Madina*. In *Wadi e Ateeq* he built an imposing palace. He had **100** horses, **1000** camels and **10,000** sheep. He used to sometimes free three slaves in a day! At the time of his death his liquid assets were such that his four spouses got **100,000 Dirhams** each. He was also on the roster of ***Ashra-e-Mubashshira!!*** He was closely related to ***Hazrat Osman***. His wife ***Umm-e-Kulsum-bint-e-Uqaba-bin-Abi-Moeeth*** was ***Hazrat Osman's*** maternal cousin!
4. ***Saad-bin-Abi-Waqqas:*** In terms of affluence, he too was among the elite. He too built a mansion in *Wadi-e-Ateeq* and he expired in the same house. He was closely related to ***Abd-ur-Rehman-bin-Auf***. ***Saad-bin-Waqas'*** mother was ***Qamtas-bint-e-Sufian-bin-Omayya*** and, therefore, he was closely related to ***Osman and Muawiya!!***
5. ***Hazrat Osman-bin-Affan:*** ***Hazrat Osman*** was generally known as “***Ghani***” ***affluent or well provided!!*** For the service of *Islam*, he contributed large sums. For the ***Battle of Tabook*** he defrayed the entire expenditure for the ***Islamic Contingent!*** He bought a well in *Madina* and gifted it away to the ***Muslims!*** Whenever *Islam* faced any financial crunch during the days of the ***Prophet (s.a.w)***, ***Hazrat Osman*** liberally offered his wealth for the cause. Despite all these expenses he possessed huge wealth! When he deceased, he had **150,000 Dinars** and **1,000,000 Dirhams** and besides these liquid assets his estates in *Wadi-ul-Qura* and *Hunain* were valued at **100,000 Dinars**. ***Hazrat Osman*** was from the tribe of ***Bani-Omayya*** and was closely related to ***Abu-Sufian***.
6. ***Hazrat Ali (a.s): The 6th Member of the Committee:*** there seems to be no cultural, genetic, intellectual commonality between ***Hazrat Ali (a.s)*** and the other members of the Committee other than these aspects: He was a ***Muslim and they too were! They were Quraish like him and from Ashara e***

Mubasshshira!

As against this, the other members of the Committee were similar with each other in all respects! Perhaps this was the reason that *Hazrat Ali (a.s)* seemed unhappy with the formation of this *Shura*. One can refer to the discussion between him and *Hazrat Abbas* as a proof of this that took place when the *Majlis-e-Shura* was constituted by *Hazrat Omer! Tarikh-e-Tabari* has recorded this conversation as follows:

“When Abbas met him, Ali (a.s) said, ‘Caliphate has been removed from us!’ Abbas asked, ‘How?!’ Hazrat Ali (a.s) said, ‘Osman has been put along with me and the condition is that one who has the majority of members of the committee with him will be the Caliph. Thus, if two are on one side and two on the other; the side in which Abd-ur-Rehman-bin-Auf is there will be deemed selected. It is natural that Saad would not oppose his uncle’s son Abd-ur-Rehman and Abd-ur-Rehman is related to Osman through matrimony! Thus, either Osman will name Abd-ur-Rehman as Caliph or, vice versa, Abd-ur-Rehman will opt for Osman! Even if the other two members support me, it wouldn’t be of any use! I feel that only one member is going to support me!’”

(*Tarikh-e-Tabari*)

“Hazrat Abbas too, considering the make-up of the Committee suggested to Hazrat Ali (a.s), ‘Don’t join the Committee!’”

(*Tarikh-e-Tabari*)

But Hazrat Ali (a.s) responded to the suggestion the same way as was his wont: “I don’t wish to give rise to differences!”

(*Tarikh-e-Tabari*)

THE MEETING OF MAJLIS-E-SHURA

After the interment of *Hazrat Omer*, *Miqdad* took the members of the Committee to the house of *Mesoor-bin-Makhrama*. He made them sit inside and locked the door. Then he said, “In accordance with the will of the deceased *Caliph* you must select the *Caliph* from your Committee within three days!” For sometime everyone remained quiet. *Hazrat Abd-ur-Rehman* said, “Who is the one from us who wishes to withdraw from the candidature? He will have to choose the one he thinks is superior will be deemed the *Caliph!*” Hearing this, everyone remained quiet. *Hazrat Abd-ur-Rehman* said, “I withdraw my candidature!” *Hazrat Osman* said, “I express my willingness that whoever you wish to select, make him the *Amir!*” Thus, others too expressed their approval. But *Hazrat Ali (a.s)* maintained his silence. *Abd-ur-Rehman* asked him, “*Abul-Hassan!* What do you say?!” He said, “First of all you must make a resolve that without access to relationship and kinship you must make the selection in the best interests of the people!” *Abd-ur-Rehman* said, “You must make a firm commitment that whosoever I select as *Amir*, you will accept him as such and whoever opposes him you will help me to oppose the person! I promise to you that without any consideration of relationship or friendship, I shall make the choice in the best interests of the people!” After exchange of these oaths all the members disbursed to their homes.

Abd-ur-Rehman kept confabulating with the Companions for three days and nights. *Tarikh Ibn-e-Khaldun* has recorded the events at length:

“Abd-ur-Rehman told Ali (a.s), ‘You are the most deserving of the Caliphate because of your close relationship with the Prophet (s.a.w), your precedence in accepting Islam over all others and your efforts in promoting the Creed! But tell me who among the other members is more deserving of selection as the Caliph after you?’ Hazrat Ali (a.s) said, ‘Osman!’ Then Abd-ur-Rehman took Osman aside and asked the same question and he said, ‘Ali!’ In the night Abd-ur-Rehman met the Prophet (s.a.w)’s Companions, the generals of the army and the elites of Madina. Till the fourth morning he continued these consultations. Then he went to the house of Masoor-bin-Makhrama and calling Saad and Zubair separately he asked them to select either Osman or Ali (a.s) as the Caliph. Both of them opted for Ali (a.s). Then Abd-ur-Rehman talked separately with Ali (a.s) and Osman to get their opinion. The entire morning was spent in this manner. Then Abd-ur-Rehman gathered the Mohajirs and the Ansar who had precedence in embracing Islam and also the officers of the army in the Mosque till it was chock-full with people. He asked the gathering to declare who they wanted to be the Caliph. Ammar pointed towards Ali (a.s) as his choice. Ibn-e-Abi-Sarha said that if you don’t want the Quraish to have dissensions you better opt for Osman. Abdullah bin Rubaiah agreed with this opinion. The talk got heated up between Ammar and Abi-Sarha. At this Saad shouted, ‘O Abd-ur-Rehman! Bring this matter to a conclusion before any mischief takes place!’ Abd-ur-Rehman said, ‘I have already firmed up the decision about the selection of the Caliph in my mind! O people! Remain quiet for a while!’ He then turned towards Ali (a.s) and said, ‘Swear by Allah that if the Caliphate is given to you will you follow the Book of Allah, the Prophet (s.a.w)’s ways (Sunnat) and the ways of the two past Caliphs!’ Ali (a.s) replied, ‘I hope that I

shall act in accordance with my knowledge and capability!’ Hearing this Abd-ur-Rehman turned towards Osman and asked him the same question as he asked Ali (a.s). Osman immediately agreed. Hearing this Abd-ur-Rehman lifted his head towards the roof of the Mosque, with his hand on Osman’s hand and said, ‘the weight of the Caliphate that was on my neck I have put on the neck of Osman!’”

(*Tarikh Ibn-e-Khaldun, Published in Egypt*)

CONTRAVENTION OF HAZRAT OMER’S WILL

1. In our view the action of *Majlis-e-Shura* was a clear contravention of *Hazrat Omer’s will*. *Hazrat Omer* had never said that *Abd-ur-Rehman-bin-Auf* should abstain from being a candidate for the **Caliphate** and force the members of the *Shura* to give him total authority to select the Caliph! *Hazrat Omer* had given him the authority to the extent that if the vote was divided equally in

favour of two candidates, then the choice will be for the party which was supported by *Abd-ur-Rehman-ibn-e-Auf*. It wasn't the intention of *Hazrat Omer* that *Abd-ur-Rehman* should render the other members of the *Shura* ineffective and himself virtually become the king maker, and even make the chairman of the *Shura*, *Abdullah-bin-Omer*, ineffective! Actually, what happened is that not only *Ibn-e-Omer* but all the members of the *Majlis-e-Shura* were made ineffective. The certificate of the *Caliphate* was only in the hand of *Abd-ur-Rehman* and he could give it to anyone he wished to give! The democratic procedure of the *Majlis-e-Shura* was that if *Abd-ur-Rehman* abstained from being a candidate for the *Caliphate*, he should have told to the other members that if they too wanted to withdraw their candidature, they could do so in favour of the candidate of their choice. All the books of history are unanimous that the *Majlis-e-Shura* reached a stage when *Saad-bin-Waqas* and *Zubair-bin-al-Awam* withdrew in the favour of *Hazrat Ali (a.s)* and *Hazrat Osmam* had no member supporting him because *Abd-ur-Rehman* hadn't given his vote to anyone and *Talha* was absent from the meeting from the beginning of the deliberations as he was away from *Madina!* In this situation even if *Abd-ur-Rehman* had cast his vote in favour of *Hazrat Osman*, even then the majority was with *Hazrat Ali (a.s)*! But this is a fact that *Abdullah-bin-Omer* could have voted and divided the tally into two denying the *Caliphate* to *Ali (a.s)* and then, according to the will, the *Caliph* would have come from the group of *Abd-ur-Rehman*. But it could have also happened that *Abd-ur-Rehman-bin-Auf* might have bowed down his head in favour of the majority! It is generally seen that when the procedure is altered, a person's mind and heart too changes! Anyway, it is certain that all the authority vested in the hand of a person rendered the very purpose of the *Majlis-e-Shura* null and void! The responsibility of this lacuna is not on *Hazrat Omer* but it hinges on the members of *Majlis-e-Shura* who acted against the norms of the *Shura* and also gave full freedom to others to contravene it!

2. *Hazrat Omer* had mandated that the members of the *Majlis-e-Shura* remained confined in a house for three days. He didn't say that the six members go round the lanes during those three days obtaining opinion of all and sundry. *Hazrat Omer* had also indicated the names of the persons who could be consulted in the matter. But it is a pity that, perhaps, the members didn't leave any person of *Madina* who wasn't consulted. Then what was the sense in having a *Committee, the Majlis*, with limited membership?! It would have been better that a public referendum was conducted and votes were counted to arrive at a decision! Did *Hazrat Omer* want this?! Not at all!! What was done was absolutely contrary to his wish. The result was that the minds of the members of the *Shura* were poisoned. The historians too have written that *Abd-ur-Rehman-bin-Auf* was tutored by *Amr-bin-Aas* to put before *Hazrat Ali (a.s)* the condition that he should swear to follow *Allah's Book, the Prophet (s.a.w)'s ways and the ways of the two past Caliphs knowing that Ali (a.s) would, on no account, agree to follow the last part of this condition*. He also asked *Abd-ur-Rehman* to put the same conditions before *Hazrat Osman* who would agree with them without any objection! This prescription proved very effective. *Hazrat Ali (a.s)* left the *Caliphate* but didn't agree to abandon the truth! Who could say that *Hazrat Omer* himself had prescribed these conditions?! Not at all!! This thought didn't come even in the mind of *Abd-ur-Rehman-Ibn-e-Auf*. Aren't these the conditions

- that turned the chess-board of the politics of that time?!
3. *Hazrat Omer* had strictly ordered that the members must remain confined for the three days and decide about the *Caliphate* in that period. But the members contravened this order and went about consulting people. On the fourth day, the important persons shifted to the *Mosque* that was full to capacity with people and the secret consultations became public and reached a stage when persons shouted at each other. In terms of the laws, after efforts of the three days, the *Majlis-e-Shura* rendered itself unsuccessful and on the fourth day, contrary to *Hazrat Omer's* will, there was no justification in advertising the matter in a public gathering.

Anyway, *Abd-ur-Rehman-bin-Auf's* contravention of the terms of the *Shura* by taking the selection of the *Caliph* in his hands caused the defeat of *Hazrat Ali (a.s)* on the chess-board of politics and *Hazrat Osman* emerged as the *Caliph*.

Hazrat Ali (a.s) said:

“This is not the first time when you dominated us in the matter of the Caliphate! Patience and forbearance is right for us and Allah will help us! By Allah! You have given the reins of the regime to Osman that he would return it to you! This means that you only are the rulers and he would work under you! Allah is Almighty! What He has inscribed on the Book shall happen!!” *(Tarikh-e-Tabari)*

We have thrown light on the methods adopted by the *Majlis-e-Shura*. But this topic is incomplete till we comment on the make-up of the *Shura*. The truth is that there have been lacunae in the very formation of the committee which had affected its functioning. Even if a cursory look is made every student of history would easily gauge the lacunae!!

THE LACUNAE OF THE MAJLIS-E-SHURA

1. From the past to the modern times the democratic procedure has been that the candidates are different and so are the voters. But the candidates too shall have the right to vote. Therefore, although the candidates are different from the voters, they too have the right to vote. It has never happened that the candidate and the voter are the same person. In such an event, the candidate would vote for himself and sit quiet! In this situation the election wouldn't materialize!! The condition of the subject *Majlis-e-Shura* was just the same!! There were six candidates for the *Caliphate* in the *Majlis* and all six were voters as well! This was the reason that when the *Majlis* met on the first day all the members were quiet. If *Abd-ur-Rehman* hadn't withdrawn from the contest for the *Caliphate*, the meeting would have ended with the minutes saying “*Met and adjourned!*” The need for any deliberations wouldn't have arisen because every candidate would cast his vote in his heart and would sit quiet and wouldn't even say that he had cast his vote! This was the reason that when *Abd-ur-Rehman* withdrew his candidature for *Khilafat* and demanded that the complete authority for the election of the *Caliph* must be vested in

him, willingly or unwillingly, every one accepted it. The result was that the *Democratic Majlis-e-Shura* had to accept a dictator over it! I fully endorse the view of *Dr. Taha Hussain* that:

“It would have been better that Hazrat Omer’s opinion wasn’t about a Majlis or Committee of the Candidates that whoever was selected by it would be the Caliph but it ought to be a Committee of advisers to whom the six names should be presented and it would select one of them as the Caliph!”

(*Hazrat Osman and Hazrat Ali.*)

2. The second lacuna is more important that in the meeting of *Saqifa Bani-Saaeda*, *Hazrat Abu-Bakr* had said that the *Imams* would continue to be selected only from the *Qureish*. There is one glaring defect in this suggestion about which we have mentioned earlier. Anyway, the spirit of democracy was maintained to the extent that the *Mohajireen* and *Ansar* had a long debate and they selected a *Caliph* from the tribe of *Qureish*! But *Hazrat Omer* snatched away from the *Ansar* even the right of suggesting a name for their *Caliph* — the candidates were *Quraish* and the selectors too were *Qureish*! In fact, all *Muslims* must get the right for selecting their *Caliph* because he would be the *Caliph* of all the *Muslims* but *Hazrat Omer* avoided even the tribes of *Madina* and the rule was established that only the *Quraish* would be the *Imams* and only the *Quraish* would select the *Imams*!! Even all the *Quraish* didn’t have the right to make the selection and only six persons were authorized to select and only those six persons could be the candidates! Neither the *Ansar* nor persons from other tribes were included in the *Majlis-e-Shura*; what to talk of the generals and other functionaries of the state! The result was that intrigues started against the *Caliph* selected by the Committee from all corners and all departments.
3. It was also wrong that the Committee was dissolved after the selection of the *Caliph*. It was necessary to maintain it to have a check over the actions of the *Caliph* and the functionaries and it should have had the right to question the *Caliph* if the expectations from him weren’t fulfilled. We see that *Abd-ur-Rehman-bin-Auf* made *Hazrat Osman* the *Caliph* but not much after this he was displeased with him. Not only *Abd-ur-Rehman* but most of the members of the *Shura* started viewing the *Caliphate* of *Hazrat Osman* with displeasure. But then, they didn’t have anything in their control. They could select the *Caliph*, but couldn’t depose him. The *Muslims*, although, had the right that if they weren’t satisfied with the policies of the *Caliph*, they could question him and if things didn’t improve, they could depose him!
4. Perhaps at the time of the formation of *Majlis-e-Shura* *Hazrat Omer* had the idea of “*One Party Government*”. Therefore, he had ordered that out of the six candidates even if one, or two, or three differed they were to be executed! In other words, he ordered that in the democratic Committee, in the name of democracy, the democratic principles were to be slaughtered because ever since the idea of democracy was mooted it never happened that the opposition candidates and voters were massacred after the elections! The result of this order of *Hazrat Omer* that after assumption of power by *Bani-Omayya*, *Bani-Hashim* and their supporters were killed. But it was fortunate that against

Hazrat Ali (a.s) and his companions, the opposition didn't go beyond verbal invectives and his cooperation with the rulers brought down even the verbal criticism that he faced!

These are the points that the liberal historians have not viewed about the constitution of the *Shura* with appreciation. *Justice Amir Ali* writes:

“Leaving the Caliphate with the Shura, the second Caliph committed the error which cleared the way for the machinations of Bani-Omayya. They became very powerful in Madina. They were known for their antagonism against the Prophet (s.a.w) and they hated Bani-Hashim. These were the people who pursued the Prophet (s.a.w) vigorously and after the fall of Mecca, only for personal benefits, they embraced Islam. With their machinations and stratagems, they succeeded in keeping Hazrat Ali (a.s) away from the Caliphate. After a few days of debate and confabulations a member of the clan of Bani-Omayya, Hazrat Osman, was selected the Caliph. His selection became the cause of the downfall of Islam.”

(History of the Saracens)

KNOWLEDGE IS A VULNERABLE ESTATE;
GOOD MANNERS ARE NEW DRESSES;
AND THINKING IS CLEAR MIRROR

(HAZRAT ALI A.S.)

PERIOD OF HAZRAT OSMAN'S (R.A) CALIPHATE

PERIOD OF HAZRAT OSMAN'S (R.A) CALIPHATE

Hazrat Osman ascended the throne of the *Caliphate* on *1st Moharram 24 H (7th November 644 A.D)*. But very soon after getting the reins of the regime in his hands, he realized that the *Caliphate* is not all roses but it is like sitting on a throne of thorns! In fact, *Hazrat Omer's* harsh attitude with people had rendered it so! The *Bedouins* of the desert, in their enthusiasm for *Jihad*, took umbrage of the spirit of the Faith, and destroyed the kingdoms of *Iran* and *Rome!* These people who were unable to count beyond a thousand were crushing the riches of *Caesar* and *Khusro* under their feet! The conquests of the period of *Hazrat Omer* over vast areas of territory caused radical changes in the natures and attitudes of the Arabs. The economic picture of *Madina* was altered almost overnight. When the governor of *Bahrain, Abu-Huraira*, brought the huge sum of *500,000* to *Hazrat Omer*, the *Caliph* felt for the first time the need for creating a *State Treasury* and appointing a *treasurer*. Then came up the caravans from all directions loaded with gold, silver and other riches and a time came when the value of gold coins wasn't more than that of pebbles! When excess of wealth came and the prices of commodities came down it was natural that the people adopted the life of ease and pleasure. This was the stage when *Hazrat Omer* faced a test. Luxury and *Islam* are two things that are poles apart. *Islam* arrived on the scene as a sword against capitalism. It was the duty of *Hazrat Omer*, as a *Rashid Caliph*, to preserve the *Spirit of Islam* from getting injured! When the *Islamic* contingents were battling in *Rome* and *Persia*, *Hazrat Omer* was conducting a *Jihad* against Mammon Worship and capitalism! The governor of *Egypt, Omro-bin-al-Aas*, built a pulpit in the *Jama Masjid of Egypt* and *Hazrat Omer* reprimanded him for this through his letter reading: "Do you wish that other *Muslims* sit down on the floor and you sit on the pulpit?!" The governor's son, *Abdullah*, had beaten a person blue and black for no reason whatsoever. *Hazrat Omer* got him flogged in the very presence of his father, the governor! *Abd-ur-Rehman-bin-Auf's* son came to the presence of *Hazrat Omer* wearing a cloak of silk. He caught hold of his collar and tore the cloak asunder. Reports were received that *Ayaz-bin-Ghanam* was wearing flimsy silken garments and he was also keeping a janitor at the threshold of his mansion. *Hazrat Omer* summoned him, made him wear a cloak of raw wool and ordered him to take a flock of sheep to the wilderness for grazing. *Ayaz* was the administrator of a province! He said, "It is better to die than face such indignity!" *Hazrat Omer* replied, "Why are you ashamed of grazing THE SHEEP?! Your father's name itself was *Ghanam* (or the sheep) because he used to graze the sheep as an avocation!" *Saad-bin-Waqas*, the conqueror of *Iran*, got a palace constructed for himself in *Koofa*. This palace also had a *Dewdi (or a private wing)*. *Hazrat Omer* deputed *Mohammed-bin-Muslama* to go and put the *Dewdi* to fire! The order was executed and *Saad* quietly looked at it without a whimper of protest! *Hazrat Omer* exerted all his energies to obliterate all the bindings of wealth, the mark of pedigree and tried to create an egalitarian society of *Islamic Equity!*

But wealth was in search of the colourful doors to make an entry! The people of *Madina*, particularly the *Qureish*, were feeling the pinch of getting crushed under the pressure of *Hazrat Omer's* attitude. Once *Omro-bin-al-Aas* blurted out involuntarily saying, "In the days of ignorance my father used to wear the cloak of brocade when *Omer's* father, *Khattab*, used to carry loads of firewood on his head! Today the same

Khattab's son is ruling over me!" How strict could *Hazrat Omer* be?! In his last days he felt that his grip over the society was weakening. In the regime of a hard task-master like *Hazrat Omer*, there were governors like *Muawiya* who had put *Hazrat Omer's* norms of equity in cold storage and the *Caliph* overlooked these aberrations as an act of discretion?! In *Damascus* the pomp and show of *Muawiya* made *Hazrat Omer* say, "Why this pomp like the ways of *Nussherwan!*" *Muawiya* said, "We have to deal with the *Romans* and therefore all the paraphernalia is essential to awe them!" The reply wasn't appropriate but *Hazrat Omer* had to remain quiet! The case of *Muawiya* was different. Traditionally, the family had a certificate of "*Muallifat-ul-Quloob, Those whose hearts were appeased.*" But it is a fact that the entire life of *Hazrat Omer* was spent struggling against the establishment. *Hassan Basari's* statement runs:

"Hazrat Omer had put restrictions on important Qureshi Companions that they should not go out of Madina without informing proper itinerary and not without proper approval! When these people complained about this restriction Hazrat Omer said, 'Listen! I have fixed stages for Islam as is done for the camels. In the beginning the camel is in its youth when its front teeth fall, thereafter the teeth on the sides; then it reaches the stage of Sudlais (Maturity), then it becomes Bazal (or aged)! One cannot expect any progress from the aged! Listen! This is the period of degradation or decline for Islam! Quraish desire to keep Allah's bounty for other purposes than for the deserving people! But remember! As long as Omer lives, such a thing cannot happen! In the ravine of the Mount Hira in Mecca I shall stand holding the neck of the Quraish to prevent them from jumping into the fire!"

(*Tarikh-e-Tabari*)

Certainly, *Hazrat Omer* did this. His entire life he held the necks of the *Quraish* firmly. But it is a pity that the *Arab* society was submerged in the morass of wealth and pelf. The tree of capitalism had strengthened its roots in *Madina* and the same culture of class difference that *Islam* came to crush was peeping from secret thresholds! In his last moments *Hazrat Omer* was feeling acutely that the water had crossed the danger level. In this difficult phase he had to breathe his last and departed as a successful ruler from this transient world! Now a *76* years old *Caliph, Osman*, had to contend with the deluge! It is an open fact that the people *Hazrat Osman* got as an inheritance from *Hazrat Omer* made this wayward society! His people can be classified into four categories:

1. The Qureish:

We have briefly described the capitalistic mind of the *Qureish*. Because of their trading activity, they were a sort of link which connected near East to the far West. Through these, *Quraish* traders from *Rome* were shaking hands with the traders in *India*. This trading activity not only gave them wealth but it also provided experience, expertise, cunning hardiness, profiteering skills and knowledge about international relations, culture and civilization! *Dr. Taha Hussain* is right in his opinion and his remark is very appropriate:

“There wasn’t any end to the desires of the Qureish. Their capacity to bear hardship eased their hardships! They laughed at the problems and resolved them. They went beyond this and put their feet in a more difficult activity. They trampled the time-tested norms of the society, laughed at the customs and beliefs and for their immediate and farther benefit they deemed everything legitimate. They used the trust of the Creed to suit their stratagems although they had no relation with the Creed. The reason was that the Creed was just a medium for implementing their plans. In their view, the idols were a source of livelihood and nothing else! When a selfish, cunning and assertive chief of Quraish got entangled in difficulties he would know it full well how to come safely out of the whirlpool! Hazrat Omer had full knowledge about this aspect of the Quraish and therefore, he kept at an arms length from them!”

The *Quraish* who embraced *Islam* after the fall of *Mecca*, considered *Islam* as a commodity for trading and started looking for opportunities of profiteering from it! When they were forced to embrace the Creed, they started assessing it for their own gains and reached a conclusion that it was a highly profitable venture for them. They thought that they had the best of both the worlds! The *Quraish* chiefs, with their eagle eyes, saw the bright future of *Islam* and how would they ignore the golden opportunity?!!

But it will be absolutely wrong to think that the aim of the cunning and intelligent people was only wealth and commerce. In fact, the secret of their strength is reflected in the statement of *Hazrat Abu-Bakr* that he made at *Saqifa Bani-Sa'eeda*:

“Al-Aimma-min-al-Qureish!”
“The Imams shall be from the Qureish!”

This statement of *Hazrat Abu-Bakr* gave to the Quraish such a licence that they presumed it would be valid till the Doomsday! This put such a crown on their heads that after *1200 years* it came off their heads when *Baghdad* was destroyed! The *Islamic equity* had become a laughing matter for them. Their heads had turned with superiority complex! *Islam* had condemned one *Pharaoh* and now they were thousands of them! How would they recognize the other tribes in *Madina*? They were dreaming of continued monarchy till the *Doomsday*! Therefore, they were fully occupied in stratagems for the continuity of their caliphate. The consequence, therefore, was that when some new converts from the *Quraish* were appointed as governors in the provinces, they started thinking themselves as totalitarian monarchs!

2. THE ANSAR:

The other group of people were the *Ansar* who were old inhabitants of *Madina* and consisted of the tribes of *Aus* and *Khazraj*. Who could deny that these were the same *Ansar* who invited the *Prophet (s.a.w)* to *Madina* with their own support and guarantee! When the *Prophet (s.a.w)* established *Uquwat (Brotherhood)* between *Mohajireen (the Immigrants)* and the *Ansar (the Helpers)* then every *Ansar*

considered the *Mohajir* more than their own natural brother! This spirit of sacrifice had reached a stage that besides parting with material possessions, those of *Ansar* who had more than one spouse were willing to part with wives for their *Mohajir* brothers! They were the swords that vanquished *Quraish* in the *Battle of Badr* and the Standard of *Islam* was held high. The *Ansar* remained with the *Prophet (s.a.w)* till his last breath like his shadow! But it is a pity that once he departed there was darkness in the lives of the *Ansar*. *Hazrat Abu-Bakr's* voice reverberated at *Saqifa Bani-Saaeda* that the imam can only be from the *Qureish!* Certainly, it wasn't the voice of *Mohammed (s.a.w)* who appointed *Bilal*, the *Abbyssinian*, as the *Muezzin* and *Salman Farsi* his adviser, *Mu-aaz-bin-Jabl* as governor and *Ossama-bin-Zaid, a slave's son*, the Commander of the *Islamic Contingent!* He also gave away his aunt's daughter in marriage to a slave! *Islam* had come to obliterate the class differences. It hadn't tolerated any difference or discrimination. *Hazrat Abu-Bakr's* move was the first brick of the structure of the society of class differences which developed into monarchy in the time of *Muawiya*. The result was that the *Ansar* got disgruntled. The chief of *Khazraj, Saad-bin-Obada*, didn't owe his allegiance to *Hazrat Abu-Bakr* till his death! *Hazrat Abu-Bakr* had said at the conclave of *Saqifa*:

“O Ansar! We shall be the Amir and you Vizier!”

But it invites the attention of every historian how far *Hazrat Abu-Bakr* kept his word?! We have mentioned in the previous pages that *Hazrat Abu-Bakr* didn't give any position of importance to *Ansar!* What to speak of elevating to the position of *Vizier!!* This was the picture in the central administration and also in all the provinces as well, the *Amir was Quraish and the Vizier as well!! Hazrat Omer* too followed this policy implicitly. In his scheme of things too the *Ansar* had no place! He went to the extent of even denying them the right to vote for the selection of the *Caliph!* In the *Majlis-e-Shura*, the *Quraish* were the candidates of caliphate and they only were the voters!! In such circumstances we have to appreciate that the *Ansar* didn't recant from the Creed and they kept sacrificing their personal interests for the cause of *Islam!!* But it is true that the children of the *Ansar* had grown up by the time *Hazrat Osman* took the reins of the regime in his hands and had, all along, witnessed the failure of their elders. These youths had no opportunity of being in the egalitarian company of the *Prophet (s.a.w)*. They hadn't experienced the initial days of the progress of *Islam*. The scions of the people of the desert were now eager to get their due through the use of the sword. *Hazrat Omer* had departed and their expectations now centred on *Hazrat Osman*. But when they saw that the society and the establishment had reached a place of no return where the hands of reform cannot reach, they thought of the necessity of revolution and in the period of intrigue and unrest they avoided coming to the rescue of the establishment. Their protest now crossed the state of silent disapproval!

1. THE COMMON ARAB MUSLIMS:

The feelings of the common *Arab* tribes were the same as those of the *Ansar*. In fact, their feelings were more acute because they were *Bedouins* and by nature, they were very excitable. They were unaware of class differences. It was a trait of the people of the desert that a person from one tribe wouldn't bend his head in front of a person from another tribe. For the slightest feeling of superiority complex the swords would

be drawn and a small dispute would extend to tribal feuds for hundreds of years. From the time of *Hazrat Abu-Bakr* till the period of *Hazrat Osman*, they didn't have any representation in the government. The caliph was being picked up from *Madina*. Only the people of *Madina* did the selection. The key positions were reserved for the *Madinites*. *Bait-ul-Maal* was controlled by them. Grants generally were rained only on them. The *Bedouins* got only the booty of war and even from that 4/5th was reserved for the people of *Madina*. *Zakat* was claimed from them strictly. It was binding on them to take part in the battles but they had no representation in the important positions of the State. Thus, they had duties but they enjoyed hardly any privileges. To add pain to injury the leading companions would relate traditions to them to remove the tribal taboos from their lives and establish a pure *Islamic Culture*. But the style of the sermonizing was different. Within the precincts of *Madina*, they were creating class differences. They said that all *Muslims* are equal but in practice only the *Quraish* were the voters--- the governors would be the *Qureish*, the army chief too was from the *Qureish*!

1. ZIMMIS OR PEOPLE OF ANNEXED TERRITORIES:

The people of *Iran* and *Rome* had surrendered their cultural heritage built over hundreds of years, their thrones and the crowns to the *Muslims*. They required atleast a century to get absorbed in the *Islamic* culture and economy. The people of civilized countries used to look at the *Bedouins* with ridicule. The swords had occupied their territories but not their hearts! They were familiar only with their own ways. The conquerors definitely had the power but were no match for their capabilities of governance and political awareness! *Arabs* had plenty of problems in governing these territories. They were neither familiar with their natures nor their societies or the way of governance. Even they were unaware of the geographical limits of their territory! In such conditions, immediately after a conquest, coming to grips with the administration of the new territories was very difficult for them. This was the reason that with extreme far-sightedness, *Hazrat Omer* had entrusted the administration of the conquered areas of *Isfahan*, *Khorasan* and *Faras* to the locals and extracted only tribute from them! Not only this, but he gave them total religious freedom and allowed them to maintain their places of worship. Despite all these concessions, it wasn't possible to win their hearts overnight. The rule was changed, but the hearts of the people hadn't! They wanted to remove the yoke of the strange rule of the conquerors and were busy perpetrating intrigues against them. The best way of destroying the power of the conquerors was to create dissensions among them that they got involved in internal conflicts became oblivious of what was happening in the new territories. The people of *Iran* and *Rome* had dethroned hundreds of despotic rulers. For them disintegrating the nation of simple *Mujahids* wasn't a big task. Therefore, they embraced *Islam* and living amongst the *Muslims*, they started machinations to destroy them. They couldn't make progress during *Hazrat Omer's* reign because the caliph didn't provide any opportunity for criticism of his self and his administration! But no sooner the new Caliph ascended the reins of power, they got full opportunity to put their plans to operation.

HAZRAT OSMAN

We have already written about the type of people *Hazrat Osman* inherited from *Hazrat Omer*. These people needed a caliph like *Hazrat Omer* who could keep them in check and dedicate long years for the task. But the nature of the society had deteriorated. *Hazrat Osman* was unaware of the prevailing conditions and his lack of political vision made things more difficult. *Hazrat Osman* was a benefactor of *Islam* in its initial formative stages. His spirit of sacrifice and piety cannot be discounted. It cannot also be denied that he was an ardent admirer of the *Prophet (s.a.w)* and had the honour of becoming his son-in-law twice over! But it is also a truth that the reform of the disturbed society required high political acumen and lack of it was the weaker aspect of *Hazrat Osman*. In this regard *Maulana Maududi's* opinion is absolutely right:

“A wrong action is certainly wrong; whosoever has done it!! Trying to justify it with verbal acrobatics is neither the demand of wisdom and justice nor is the requirement of Faith that the error of a Companion (of the Prophet-s.a) is not accepted as an error!”

(*Khilafat-o-Mulkiyat*)

Who could know *Hazrat Osman* better than *Hazrat Omer*. *Hazrat Omer* himself had throw light on his political shortcomings and his failings in front of large gatherings when he was talking about suitability of the candidates to succeed him as the *Caliph* and he told to *Hazrat Osman*:

“O Osman! The fact that holds me from naming you the caliph is that you are partial towards your clan and your love for them!”

(*Al-Imamat-wal-Siyasat*)

In this manner *Hazrat Omer* aired the shortcomings of the members of the *Majlis-e-Shura*. Wasn't he aware that they were all on the roster of *Ashara-e-Mubashhira* that the *Prophet (s.a.w)* had predicted that they would go to the *heaven?! He* knew that to go to *Heaven* one need not be infallible. They were fallible human beings and they did have some failing or other! *Allama-Ibn-e-Abdullah* writes in his *Iste-aab* about the conversation that *Hazrat Omer* had with *Abdullah-Ibn-e-Abbas*. Assessing the prospective successors, he told to *Ibn-e-Abbas* about *Hazrat Osman*:

“If I name him my successor, he will instal Bani-Abi-Moit (Bani-Omayya) on the necks of the people and they will commit acts of disobedience of Allah! By Allah! If I do this, Osman will do what I fear and they (Bani-Omayya) will commit the foul acts and the people would become rebellious and kill Osman!!”

This saying of *Hazrat Omer* is not because of any intuition but it is a reflection of his farsight, experience and understanding of human nature. Now, when *Hazrat Omer* himself mentioned *Hazrat Osman's* shortcomings in the presence of the members of *Majlis-e-Shura* and other Companins, what right we have to contradict *Hazrat Omer* and make our narration a laughing stock for other people!

Prior to accepting the *Caliphate*, *Hazrat Osman* had agreed that he would follow the *Book of Allah*, the way of the *Prophet (s.a.w)* and the way of the two predecessors in discharging his functions as the *Caliph*. On this condition only *Abd-ur-Rehman-bin-Auf* gave his approval to *Hazrat Osman*. In fact, the *Sirat-e-Shaikhain* or the way of the first two *Caliphs* isn't the name of any separate *Shariah*. *Sirat-e-Shaikhain* is the same as what *Allah's Book* demands and what the *Prophet (s.a.w)* did and followed! The two *Caliphs* had treated the *Book* and the *Prophet (s.a.w)* as the constitution of governance. But whenever complicated problems cropped up because of fast changing circumstances about which they didn't get clues from the *Book* and the *Prophet (s.a.w)*'s sayings, they made access to *Ijtehad (or earnest effort to interpret)* which *Islam* permits. Therefore, with *Ijtehad*, *Hazrat Omer* established many rules that have no reference in the *Book of Allah* and the traditions of the *Prophet (s.a.w)*. *Allama Shibli* has enlisted 45 innovations of *Hazrat Omer* in his book *Al-Farooq*. He writes:

“The new trends that *Hazrat Omer* had started in every department have been described by historians as uniquely innovative.”

(*Al-Farooq*)

Hazrat Omer was able to be inventive and innovative under the purview of *Ijtehad*. The *Prophet (s.a.w)* had even given the provincial governors the permission to make access to *Ijtehad* when they didn't get any guidance from *Allah's Book and the Prophet (s.a.w)*'s sayings about any political issue. After the *Prophet (s.a.w)*, every *Caliph* had the sanction for *Ijtehad* and they used it whenever needed. *Abd-ur-Rehman-bin-Auf* termed this *Ijtehad* as *Sirat-e-Shaikhain*. *Hazrat Ali (a.s)* was insisting that he would make access to *Ijtehad* and *Hazrat Osman* agreed that he would follow the *Sirat-e-Shaikhain!* But it is a pity that as soon as he got the reins of the *Caliphate* in his hands, *Hazrat Osman* put the *Sirat-e-Shaikhain* aside and followed such procedures in every department which the *Shaikhain* didn't follow! It is a travesty of history that *Hazrat Osman* promised to follow the actions of the *Shaikhain* and forgot about them while *Hazrat Ali (a.s)* had refused to accept this condition and, during his regime, he did follow the example of the first two *Caliphs!* *Dr. Taha Hussain* writes:

“*Hazrat Osman* accepted without any objection that it would be binding on him to follow the *Book*, the *Prophet (s.a.w)*'s ways and the ways of the *Shaikhain* but the events that happened later show that he couldn't emulate the *Shaikhain* and *Hazrat Ali (a.s)*, in his short regime, did what the *Shaikhain* did during their regimes! *Hazrat Ali (a.s)* followed the *Farooqi Seerat* dealing with people who were more severe, or difficult, than those who were there in *Hazrat Omer*'s time. *Hazrat Ali (a.s)* followed *Hazrat Omer*'s ways in the period which was fraught with intrigue and rebellion and faced continual situations of conflict!”

(*Ht. Osman and Ht. Ali (a.s)*)

Now we take a look at the main events in the time of *Hazrat Osman* when he deviated from the *Sirat-e-Shaikhain*.

APPOINTMENT OF THE GOVERNORS

Hazrat Abu-Bakr, during his regime, neither appointed any person from his tribe as governor nor gave any key position to any of them. *Hazrat Omer* too kept his people away from positions in the State. During his *Caliphate*, he appointed only one person from his tribe on an insignificant position. The name of this person was *Noman-bin-Adi* and he worked at a place near *Basra*. There he wrote a few couplets pining for his spouse and in these couplets he mentioned wine. For this act *Hazrat Omer* fired him from his job and issued orders barring him from employment anytime in the future. At the time of his demise, *Hazrat Omer* particularly instructed the *Majlis-e-Shura* that whoever got selected as *Caliph* should abstain from employing persons from his tribe on any positions in the State or giving them any privilege or importance. But the *3rd Caliph, Hazrat Osman*, contravened this instruction of his predecessor, and put aside the *Sirat-e-Shaikhain!* He gave important positions to his relatives and proved right *Hazrat Omer's* prediction about his nepotism and favouritism:

1. He discharged *Saad-bin-Waqas* from *Koofa* and appointed his brother *Walid-bin-Uqba-bin-Al-Moeet*. Later on, he gave the position to another relative of his, *Saeed-bin-Aas*.
2. He removed *Abu-Moosa Ashari* from the post of governor of *Basra* and appointed his maternal cousin *Abdullah-bin-Amir*.
3. He removed *Amr-bin-Aas* from *Egypt* and appointed his foster brother *Abdullah-bin-Saad Abi-Sarha*.
4. *Muawiya* was only the administrator of *Damascus* in the time of *Hazrat Omer*. *Hazrat Osman* made him the governor of *Damascus, Hamas, Palestine, Jordan* and complete *Lebanon*.
5. *Hazrat Osman* entrusted the *Central Secretariat* to *Marwan-bin-Al-Hakam* who was his paternal cousin.

These were the five main centres of *Islamic* power. The boundaries of *Damascus* touched the *Roman* territory on one side and the wide ocean on the other. *Egypt* was virtually the crown of the *African Continent* and was the gateway for the conquests of *Europe*. Its boundaries too touched the sea coast. These two provinces provided every thing to the conquerors that the *Arabs* required---booty of wars, slaves, slave girls etc. The other two provinces, *Basra* and *Koofa* too were on the border of the vanquished *Iran*. These were the four provinces where the wealth of *Rome* and *Iran* got accumulated. These provinces were virtually the cantonments of *Islamic* armies and through them the cultures of *Iran* and *Rome* were infiltrating into the deserts of *Arabia!* In these provinces, hoards of gold and silver were piling up! They controlled the trading and agrarian activities of *Arabia*. Besides these four provinces, no other province had any importance. *Mecca, Taef* and *Yemen* too were provinces but they didn't have any military or economic importance. *Hazrat Osman* had gifted the four very important provinces to his close relatives. His magnanimity didn't stop here. He appointed *Marwan-bin-Al-Hakam*, the keeper of *Dar-ul-Amara* and the private secretary of the *Caliph* and thus handed over to him and other close relatives important positions in the establishment.

We cannot deny the fact that the governors appointed by *Hazrat Osman* possessed high skills in warfare and administration. They spread the radius of conquests wider and wider. With their punitive policies they acquired strong control over the rebellious tribes. But *Maulana Abul-Ala-Maududi* says:

“Only capability wasn’t sufficient proof that from Khorasan to North Africa, the entire area was put under governors from one clan and the central secretariat too was with one of them. This is highly objectionable arrangement in itself that when the chief executive is from one family all the important positions too are given to men from the same family as well!”

(Khilafat-o-Mulukiyat)

However, much *Hazrat Osman’s* magnanimous nature is reflected in this policy, the people were not happy with it. They consider this a tribal prejudice and nepotism for his family and the following are the proofs of their feelings:

1. The persons appointed by *Hazrat Osman* on key positions were from a family of *Mecca* who were referred to as “*Talaga*” by the *Muslims*. Till the fall of *Mecca*, they were deadly enemies of the *Prophet (s.a.w)* and were severely against the invitation to join the Creed. When *Mecca* was annexed, they were very sure that they would be executed. But the *Prophet (s.a.w)* said, “Go! You are all free!” The early converts who made great sacrifices for the Creed wouldn’t have tolerated that when the *Islamic* rule was established, they were pushed to the background and the persons who were sworn adversaries of *Islam* earlier were rewarded with positions of import! They had certainly embraced *Islam* but they did it when it was opportunist, rather unavoidable, for them to join the ranks of *Muslims*. *Maulana Maududi* writes:

“They didn’t have the good fortune of the company of the Prophet (s.a.w) to be able to draw benefit by way of reform of their natures and habits. They could have been extraordinary administrators and conquerors, and they did prove it, but Islam is not only for annexing territories and occupation and, first of all, it is an invitation for amity and welfare and to be in lead for this purpose, more than martial capability, one had to have training in moral life. In this aspect they were far behind the early Companions of the Prophet (s.a.w) and the early converts.”

(Khilafat-o-Mulukiyat)

1. The second aspect is that *Islam* is not the name of tyranny and suppression but it gives a message of peace and amity. The functionaries of *Hazrat Osman*, with their waywardness, completely altered the mental conception of the people about *Islam* and its administration! When *Walid-bin-Uqba* reached *Saad-bin-Waqas* with his letter of appointment as governor of *Koofa*, *Saad* said, “I don’t know if you have become more intelligent than us or we have turned stupid like you!” *Walid* replied, “*Abu-Is’haq!* What is there to be angry about?! This is monarchy. This is enjoyed by one person in the morning and another person gets a chance in the evening!” *Saad-bin-Waqas* retorted, “I

understand! You people will certainly change things in monarchy! —*Iste-aab. Saad's* comment was absolutely right. Those people had changed *Hazrat Omer's* humility in every department to coercion of *Caesar and Khusro*. The secret of their success wasn't in "blessing" but it was in "terror"! From small hamlets to districts and provinces and the Capital, a dictator was imposed on every department. The limit is that on a soft-hearted person like *Hazrat Osman*, a dictator was ruling!! It is evident that such regime wasn't to the liking of the common people! In these straitened circumstances too, the society continued to follow the *Islamic* norms because of this the attitude of the functionaries wasn't acceptable to the people at all!! This was the reason that the germs of revolt were growing in the minds of the people and then the flames of rebellion rose so high that even the blood of the *Caliph* couldn't quench them!

2. The third thing that turned the minds of the people away from the establishment and filled the venom of hate in them was the *un-Islamic* actions of the *Osmani-functionaries*. They certainly had put a label of "*Islam*" on their foreheads but their hearts hadn't accepted it as a divine mandate. Their aim was nothing but to pacify personal antagonism and nothing else!

After reaching this stage it is necessary to give a brief introduction of the *Osmani* functionaries for the readers to understand their characters:

1. *Marwan-bin-al-Hakam*: was *Hazrat Osman's* son-in-law, that is, the husband of his daughter, *Umm-e-Aban*. *Marwan's* father was *Hazrat Osman's* uncle *Hakam* and he was reprimanded by the *Prophet (s.a.w)* in his time. *Allama Baladari* writes:

"Hakam-bin-Aas was a neighbour of the *Prophet (s.a.w)* during the *Days of Ignorance* and when *Islam* was proclaimed he turned a deadly enemy of the *Prophet (s.a.w)* and had a prominent place among the perverts who tried to cause harm to him! When *Mecca* was captured in 8 H, *Hakam* shifted to *Madina*. His profession of *Islam* was suspicious! His attitude was that he used to walk behind the *Prophet (s.a.w)* and make ridiculing gestures from behind! He used to remove the *Prophet (s.a.w)'s* footwear, make faces and while the *Prophet (s.a.w)* prayed he would stand behind and make gestures with his fingers....therefore the *Prophet (s.a.w)* banished him with his family towards *Taef*. With the demise of the *Prophet (s.a.w)*, *Hazrat Osman* recommended his case to *Hazrat Abu-Bakr* but he flatly refused to cancel the orders of his banishment! When *Hazrat Omer* became the *Caliph*, *Hazrat Osman* again went with his recommendation which was turned down! *Hazrat Omer* said, 'One who has been banished by the *Prophet (s.a.w)* cannot be pardoned by me!' But when *Hazrat Osman* assumed the reins of the *Caliphate* he called *Hakam* to *Madina* lock-stock-and-barrel with his family and told to the *Muslims*, 'The *Prophet (s.a.w)* had asked me to give him permission!'

(*Kitab-ul-Ansab*)

Trusting the straightforwardness of *Hazrat Osman*, one can accept that the *Prophet (s.a.w)* might have agreed to the calling back of *Hakam* from exile but hadn't given

a formal permission. But there is no justification that although *Hazrat Osman* was aware of the depravity and wickedness of *Hakam*, he gave to him the crucial task of collecting *Zakat* and charities and preferred his son, *Marwan*, over the eminent *Companions* for the position of his private secretary. *Hazrat Osman* didn't stop at this but he gave *Hakam* and his family very fertile farm land. Then he also awarded 1/5th of the booty from *Africa* to *Marwan*. *Allama Baladari* narrates from *Abdullah-bin-Zubair*:

“In 27 H Hazrat Osman sent us to Africa for a campaign. Abdullah-bin-Saad-bin-Abi-Sarah, who was the Commander of the Islamic contingent, collected huge amount of booty. Four parts of it were distributed to the men of the army and the fifth (the amount of Khums was put before Hazrat Osman. He gave all of it to Marwan.”

Allama-ibn-e-Atir writes in “*Tarikh-e-Kamil*”:

“The Khums from Africa was brought to Madina. Marwan bought it for Dh 500,000. Hazrat Osman had written off this loan of Marwan. This act is besides his other actions that became accountable later on.”

The magnanimity of the Caliph of the time didn't stop with awarding fiefs and material gifts but a stage came when he gave away the Seal of the Caliph to *Marwan* and this act of his was the immediate cause of his assassination.

Till the martyrdom of *Hazrat Osman*, *Marwan* took full advantage of his magnanimity and also his trait of nepotism. He had so much control over the nature of the Caliph that no decision or action was initiated without *Marwan's* approval. Whenever the actions went awry, the Caliph had to apologize for the error of *Marwan*. The narrations in *Tabaqat-Ibn-e-Saad* and *Al-Badaya-wal-Nihaya* throw light on the fact that the cause of strained relations between the eminent *Companions* and *Hazrat Osman* was *Marwan* because he always tried to see that *Hazrat Osman* depended on him for his decisions. *Marwan's* temerity went to the extent that in the presence of many *Companions*, he delivered harsh and insulting talks which were intolerable for them. The *Prophet (s.a.w)'s* Companion *Ossama-bin-Zaid* has said, “*Marwan* was in the habit of using abusive language.” *Hazrat Osman's* spouse, *Naila*, was of opinion that the person who created a mountain of hardships for *Hazrat Osman* was only *Marwan*. *Tabari* and *Al-Badaya-wal-Nihaya* report the incident that *Hazrat Osman* was told by his wife *Naila* in clear terms that:

“If you keep acting on Marwan's advice, he will pave the way for your killing because this person neither has any care for Allah nor love!”

Baladari writes in “*Kitab-ul-Ansaab*” that people used to call *Marwan* as “*Khait-e-Batil, the thread of vice*—because he was very thin and tall, and, no doubt, vicious! There are umpteen couplets in the books of history which poets have written to ridicule him with the appellation of “*Khaital Batil*” The book “*Asad-ul-Ghaba*” confirms this statement.

But despite all this, *Hazrat Osman's* unshakeable love for his clan he took the risk of losing his life but he refused to depose *Marwan!*

2. WALID-BIN-UQBA-IBN-E-ABI-MOEET:

We find in “*Tabaqat*” of *Ibn-e-Saad*, the following tradition of the *Prophet (s.a.w)*:

“I was between two worst neighbours in Mecca—*Abu-Lahab* and *Uqba-bin-Abi-Moeet*. They used to bring the droppings of animals and put on the door of my house.”

It is mentioned in *Sirat Ibn-e-Hisham* that, “The persons who troubled the *Prophet (s.a.w)* even in his own home were *Abu-Lahab*, *Hakam bin-al-Aas* and *Otba-Ibn-e-Abi-Moeet*.” *Ibn-e-Hisham* has also written that when *Uqba's* friend *Obai-Ibn-e-Khalaf* was upset about *Uqba's* attending the meetings at the *Prophet (s.a.w)'s* place in his absence, to please him, as wished by him, *Uqba* smeared the face of the *Prophet (s.a.w)* with his saliva. It was the height of the *Prophet (s.a.w)'s* patience and forbearance that he only said, “If you meet me beyond the hills of *Mecca*, I shall behead you! ---the *Prophet (s.a.w)'s* involuntary statement became the will of Allah! During the *Battle of Badr* when *Uqba* was brought as a captive before the *Prophet (s.a.w)*, he asked, “Will I be killed along with other prisoners?” The *Prophet (s.a.w)* said, “Yes! As a punishment for the impertinent manner, you behaved with me!” Therefore, he asked *Hazrat Ali (a.s)* to behead *Uqba*. *Walid* was the son of the same *Uqba-Ibn-e-Abi Moeet* and was far ahead of his father in sinfulness and impiety!

Walid had accepted *Islam* after the conquest of *Mecca*. The *Prophet (s.a.w)* deputed him to collect *Zakat* from the tribe of *Al-Mustalaq*. *Walid* returned without meeting the people of the tribe and told to the *Prophet (s.a.w)* that they had refused to pay the *Zakat* and were ready to fight. On this report the *Prophet (s.a.w)* sent a campaign against them. When the chiefs of the tribe heard about this, they went to the presence of the *Prophet (s.a.w)* and said that they were waiting to pay the *Zakat* but *Walid* never met them. The *prophet (s.a.w)* got a revelation at that time that if a known transgressor gives any news, make an investigation about it that you don't act against people in ignorance and repent afterwards. The commentators of the *Quran* are unanimous about this verse that the word “*Fasiq*” or “*Transgressor*” was used for “*Walid*”. What more proof of his being a transgressor is required?! But ignoring the vices in his character *Hazrat Abu-Bakr* and *Hazrat Omer* appointed him the chief of the area of *Jazira* where *Bani-Thaglab* lived. It wasn't a very important assignment and during the days of the *Shaikhain* not even big functionaries had the courage to act against the *Islamic* norms. Therefore, *Walid* kept his transgressive acts in control. If *Hazrat Osman* had kept him on the same assignment it wouldn't have mattered, but in *25 H*, he removed *Saad-bin-Waqas* from *Koofa* and appointed *Walid* as governor there. *Saad* wasn't an ordinary person. He was a prominent Companion of the *Prophet (s.a.w)* and was one of the ten on *Ashra-e-Mubashshira*, the commander of the *Islamic* forces and the conqueror of *Iran*. He was also one of the six persons whom *Hazrat Omer* had put on the roster for selection as caliph after him! Deposing such a person and appointing *Walid* in his place who had no virtues to his credit created discontent in the people. Then *Walid* perpetrated such acts in *Koofa* that discontent of the people turned to rebelliousness. Within a few days the people of *Koofa* knew that their

governor was in the habit of carousels and he was an alcoholic. The things went to a level that one day, in intoxication, **Walid** offered four genuflections instead of two for the morning's mandatory prayers, in congregation, turned back and said, "If you wish I can make more genuflections!" The people said, "No! Our prayer has already gone void!" **Baladari** says that after a while **Abu-Zainab** and **Jundab-bin-Zubair-Arzi** went near **Walid**, who was insensible in intoxication, and removed the ring from his finger. **Walid** was totally oblivious of this. **Ibn-e-Abd-ul-Barr** writes in "**Isteaab**":

"Walid, leading the prayer in intoxication and saying 'azidakum' is respectable in the view of traditionalists and the historians!"

Abu-Is'haq says that four persons went with the complaint against **Walid** to the court of the **Caliph. Hazrat Osman** treated the witnesses harshly when those four respectable persons complained about him to **Hazrat Ayesha**. It is recorded in "**Kitab-ul-Ansab**" that **Hazrat Ayesha** replied, "**Osman** has ordered the **Hudood (Islamic punitive laws)** void and also has threatened the witnesses!"

Hafiz-Ibn-e-Hajr writes in "**Fath-ul-Bari**":

"People were complaining very much against Walid because Hazrat Osman wasn't applying the Hadd (the punitive Law of Shariah) against him!"

Anyhow, **Hazrat Ali (a.s), Hazrat Ayesha, Hazrat Abd-ur-Rehman-bin-Auf, Maysar-bin-Makhrama, Abd-ur-Rerhman-bin-Aswad etc clamoured much and, therefore, Hazrat Osman initiated a case against Walid in a large gathering. People bore witness that Walid was an alcoholic and they had seen him drinking heavily and throwing out in front of them. The crime was proved and Hazrat Osman asked Hazrat Ali (a.s) to pass a judgement as per Shariah. Hazrat Ali (a.s) entrusted the task to Abdullah-bin-Jafar who flogged Walid forty times!"**

SAEED-BIN-AAS

Even after deposing **Walid-bin-Uqba, Hazrat Osman** didn't give up his policy of nepotism. He appointed another relative of his, **Saeed-bin-al-Aas**, the governor of **Koofa**. **Saeed's** father, **Aas**, was among the **Prophet (s.a.w)'s** neighbours who were very forward in troubling him. This person was killed by **Hazrat Ali (a.s)** in the **Battle of Badr**. **Aas's** son, **Saeed**, was appointed governor of **Koofa** when he wasn't even **24** or **25** years of age! As soon as he took charge of **Koofa**, he adopted the policy of intrigue. He used to say, "The land of **Iraq** is a garden for the youths of **Qureish!**" **Ibn e Saad** writes in his "**Tabaqaat**":

"Once Saeed asked the people in Koofa as to who was it who had sighted the Crescent of the Idd? They said none of them saw it! Hashim said, 'I have seen it!' Saeed said, 'With one eye you could see the moon and none from the crowd could see it!' Hashim said, 'You blame me of having one eye although I have lost the other eye fighting in the way of Allah!' He had lost his eye in the Battle of Yarmuk. The next day Hashim didn't

fast. Other persons too had food with him. Saeed learned about it. He sent men to rough him up and got his house burnt.”

The people of *Koofa* complained to *Hazrat Osman* against *Saeed* and he said, “Whenever you face any strict and harsh treatment from a functionary you wish him to be deposed!”—*Kitab-ul-Ansaab*. In 34 H, another delegation met *Hazrat Osman*. The following persons were the members of the delegation: *Malik-e-Ashtar, Tabit-bin-Qais, Kumail-bin-Ziyad, Zaid-bin-Sauhan, Saasa-bin-Sauhan, Haris Aivar, Jundad-bin-Zubair, Abu-Zainab Asadi, Asghar-bin-Qais and Yazid-bin-Nakghafeet*. They asked for deposing of *Saeed*. *Hazrat Osman* rejected their submission and sent *Saeed* back to *Koofa*. The people of *Koofa* stood at the gateway of *Koofa* under the leadership of *Malik-e-Ashtar* as a wall of steel and *Saeed* was forced to return to *Hazrat Osman*. There wasn't any chance of his entering the city!

While *Saeed* was governor of *Koofa*, in 33 H, many pious and noble reciters of the *Holy Quran* were banished from *Koofa* towards *Syria*. Among them there were some very venerable persons whose insult the people of *Koofa* couldn't tolerate.

It is surprising that *Hazrat Osman* rewarded *Saeed* for such ill-treatment of the people of *Koofa* by giving him a lumpsum grant of *Dh 100,000*. *Waqadi* writes that the people considered this magnanimity of *Hazrat Osman* unfair! *Hazrat Ali (a.s), Talha, Zubair, Saad-bin-Waqas* and *Abd-ur-Rehman-bin-Auf* questioned *Hazrat Osman* when he said, ‘Saeed is my relative! I have done *Sila-e-Rahmi, kindness towards relations*, with him! ‘They asked, ‘Didn't *Hazrat Abu-Bakr* and *Hazrat Omer* have any relatives! ‘ He replied, “The *Shaikhain* have earned the goodwill of Allah by depriving their relatives and I am expecting Allah 's blessing by doing *Sila-e-Rahmi* with my relatives!” The questioners said, “We very much like the action of *Abu-Bakr* and *Omer* in this regard!” *Hazrat Osman* said, “*Laa haula wa laa Quwatta illa Billa, there is no fear of anyone nor might but of Allah!*”

(*Kitab-ul-Ansaab*)

This matter is purely a matter of *Fiqh (Islamic Juris prudence)* that whether one could get Allah's blessing by favouring one's own relations from the funds of the *Bait-ul-Maal* or not?! We cannot debate on this matter. We can only say that encouraging such irresponsible youths, whether from the *Caliph's* personal funds, or from the *Bait-ul-Maal* would be permissible only if there was dearth of the *Prophet (s.a.w)'s* companions in *Madina* and other cities in Arabia to be appointed as governors of provinces!

ABDALLAH-BIN-ABI-SARAH

Hazrat Osman and *Abdullah-bin-Abi-Sarah* had the same foster mother and this fact had made him close with the Caliph. It is the same *Ibn-e-Sarah* who embraced *Islam* at the time of the conquest of *Mecca* when the following verse was revealed to the *Prophet (s.a.w)*:

“*Khalaqnal insaan min salalat min teen*”
 “*Certainly We created man from an extract of clay.*”
 (*Surat al Muminum, 23:12*)

The *Prophet (s.a.w)* asked *Abi-Sarah* to do the transcript of the verse. While writing when he reached:

“.....Summa Inshana khalaqan aakhara”
 “.....Then We produced him as (yet) another creature.”
 (Surat Al Muminun, 23:14)

involuntarily *Abi-Sarah* said:

“Fatabarak Alla Ahsan al Khaliqueen”
 “So blessed is Allah, the best of creators.”
 (Surat Al Muminun, 23:14)

The *Prophet (s.a.w)* said, “Write this sentence as well because the revelation has come with this as well!” As soon as he heard this *Abdullah-Ibn-e-Abi-Sarah* got the misapprehension that the revelation too is human invention!! He immediately quit the group of believers and became a hypocrite! *Kitab-ul-Ansaab, Tafsir-e-Baidawi, Tafsir-e-Qartabi, Tafsir Kashfaf and Tafsir Fakhr uddin Razi* etc are unanimous that after this statement of *Abdullah-bin-Abi-Sarah* a verse of the *Quran* was revealed which termed him as an infidel. A Translation of the verse is:

“Who is a greater wrongdoer than him who fabricates a lie against Allah, or says, ‘It has been revealed to me,’”
 while nothing was revealed to him,...

(Surat Al Anam, 6:93)

After *Abdullah-Ibn-e-Abi-Sarah* recanted he became a sworn enemy of the *Prophet (s.a.w)* that he used to tell the *Quraish of Mecca*, “I shall slay *Mohammed* wherever I find him!” After the fall of *Mecca*, the *Prophet (s.a.w)* had given general amnesty but for *Abdullah-Ibn-e-Abi-Sarah* the order was that even if he was found hanging on the curtain of the *Kaaba* he must be executed. *Abdullah* took refuge with *Hazrat Osman*. After peace was established in *Mecca*, *Hazrat Osman* took *Abdullah-Ibn-e-Abi-Sarah* to the presence of the *Prophet (s.a.w)* and appealed for pardoning him. The *Prophet (s.a.w)* remained quiet for a long while and then said, “It is fine!” When *Osman* went away, the *Prophet (s.a.w)* told to the Companions present there, “I remained quiet for a long time because I expected one of you to get up and execute him!” Someone from the *Ansar* said, “Why didn’t the *Prophet (s.a.w)* give us an indication?” He said, “It isn’t proper for the prophets to communicate in signs!” --- *Sunan-Ibn-e-Dawood, Kitab-ul-Ansaab, Mustadrak Hakim, Isteaab, Asad-ul-Ghaba etc.*

This was the *Abdullah-Ibn-e-Abi-Sarah* whom *Hazrat Osman* appointed the governor of *Egypt* after deposing *Omro-bin-al-Aas!* It was the authority of every governor to annex other territories through campaigns with clearance from the *Caliph*. The requirement was that *Amr-bin-al-Aas* was appointed as the governor of *Egypt* with the purpose of conquest of *Africa*. But this didn’t happen. *Hazrat Osman* stopped him from taking up further campaigns and for the conquest of *North Africa*, he sent a contingent in the command of *Abdullah-Ibn-e-Abi-Sarah* which passed through the province of *Egypt* to enter the boundaries of *Africa*. *Abdullah-Ibn-e-Abi-Sarah* did

capture *Northern Africa* but it is natural that with this action of *Hazrat Osman, Omro-bin-al-Aas* was displeased because he felt that it was an insult as the governor of *Egypt* that in his presence some other general, who had direct contact with *Madina*, was sent for the campaign. This wound of the psyche of *Omro-bin-al-Aas* hadn't healed as yet when he received another shock. *Hazrat Osman* appointed *Abdullah-Ibn-e-Abi-Sarah* to extract tribute from the province of *Egypt*. How could two swords remain in one scabbard!! The result of this action was that differences started between *Omro-bin-al-Aas* and *Abdullah-bin-Abi-Sarah*. *Abdullah* wrote to *Hazrat Osman* that *Omro-bin-al-Aas* was creating hurdles in the collection of the tribute. The claim of good politics would have been to call back both the contending persons and appoint some other *Quraish* as the governor of *Egypt*. But *Hazrat Osman* deposed *Omro-bin-al-Aas* and gave all revenue and administrative tasks to *Abdullah-bin-Abi-Sarah* and made him virtually the sole authority in *Egypt*. With this step *Omro-bin-al-Aas* became permanent antagonist of the *Caliph*. *Omro-bin-al-Aas* is counted amongst those strategists of *Arabia* who turned the direction of the history of *Islam* several times! *Hazrat Osman* didn't correctly assess his capability to cause harm! He thought that *Omro-bin-al-Aas's* enmity was something trivial and negligible. This was the result that despite straitened relations he continued to put salt in the wound of *Omro!* Once *Hazrat Osman* made a very subtle remark about the embezzlement perpetrated by *Omro-bin-al-Aas*. *Omro* went to the presence of *Hazrat Osman* wearing a quilted cloak of cotton. *Hazrat Osman* asked him what was there in the cloak. He replied, "*Omro-bin-al-Aas!*" *Hazrat Osman* said, "Yes! I know it that you are inside the cloak. I wanted to ask you whether the cloak has cotton inside it or something else!?" Another incident of the sense of repartee is also there in the books of history. *Abdullah-bin-Abi-Sarah* sent a huge sum of tribute collection to *Hazrat Osman*. When *Omro* was there, such big amounts were never collected. When this tribute reached *Madina*, *Omro* was with *Hazrat Osman*. *Hazrat Osman* sarcastically said, "*Omro-bin-al-Aas!* Perhaps you didn't know that this she-camel has started yielding more milk after you came away!" *Omro* retorted, "Yes! It is right! But perhaps you don't know that the calves of the she-camel (the people) are dying of starvation!"

Omro-bin-al-Aas's reply wasn't totally devoid of the truth. *Abdullah-bin-Abi-Sarah* sucked the blood of the people of *Egypt* to such an extent that their patience to bear the hardship was at its end. They protested to *Hazrat Osman* against the governor. *Hazrat Osman* reprimanded *Ibn-e-Abi-Sarah* strongly but it had no effect on him and he punished severely those persons who made the complaints. *Baladari* writes in '*Kitab-ul-Ansaab*' that *Abdullah-bin-Abi-Sarah* had beaten one complainant so much that he died. This wasn't only an event in *Egypt* but it was an event for the entire *Islamic* domain that its norms of justice and fairplay were at stake. As a result of this, the *Companions* were upset. In that period a delegation of seven hundred persons came to *Madina* from *Egypt* and assembling at the *Masjid-e-Nabawi* they started complaining to the *Companions* about the cruelties of *Abdullah-bin-Abi-Sarah*. *Talha* became emotional and he talked of *Hazrat Osman's* attitude! *Hazrat Ayesha* sent word that the complaints of the people of *Egypt* must be redressed! *Hazrat Ali (a.s)* too advocated the cause of the people of *Egypt*. He said, "The people of *Egypt* only need that *Abdullah-bin-Abi-Sarah* is deposed from the governorate! They had earlier sent a demand for the *Qisas* that a person was killed by *Abdullah-bin-Abi-Sarah* and it still remained unsettled!"

When *Hazrat Osman* felt that all the doors of support were closed, he said, "Whoever

these people prefer, I shall make him the governor.” Someone shouted, “*Mohammed-bin-Abu-Bakr*”. *Hazrat Osman* Immediately wrote an order appointing *Mohammed-bin-Abu-Bakr* as governor of *Egypt* and sent along with him a party of *Mohajirs* and *Ansar* so that they investigate and give a report to the *Caliph* about *Abdullah-bin-Abi-Sarah*.

(Baladari)

Hazrat Osman did appoint *Mohammed-bin-Abu-Bakr* as the governor but it wasn't of any benefit for *Hazrat Osman* because it was done after much protest by the people. *Mohammed-bin-Abu-Bakr* had gone so far ahead in opposing *Hazrat Osman* that it was impossible to buy him at any cost! The opposition of the people of *Egypt* had assumed a theoretical status which wasn't restricted to one or two provinces but affected the policy of the central administration. The time for checking or controlling the phenomenon had already elapsed. This is the reason that despite changing the governor, the first group of rebels came from *Egypt* which joined hands with rebels from *Koofa* and *Basra*.

MUAWIYA-BIN-ABU-SUFIAN

During *Hazrat Osman's* regime the most erudite, intelligent and powerful governor was *Muawiya* who was serving in the province of *Syria*. He was there from the early period of *Hazrat Omer's* regime till the assassination of *Hazrat Osman*. In the previous pages we have given an introduction of *Abu-Sufian*. And now, in the coming pages we shall frequently come across *Amir Muawiya!* Therefore, it is sufficient to mention here that if the *history of Islam* is a tragedy its cause is *Amir Muawiya* and his son *Yazid*. These are the two persons who pushed *Islamic State* from the *Khilafat-e-Rashida* to that turning point of history from where begins the period of monarchy!

There is no doubt that *Hazrat Osman* virtually opened the door of the royal palace for *Muawiya* and, after entering it, he turned the *Caliphate* into an inheritance of *Abu-Sufian* and constructed an invincible fort: the *Bani-Omayya*. *Muawiya* served as the governor of *Syria* for four years in the regime of *Hazrat Omer*. *Hazrat Osman* gave such a vastness to his province that it extended from *Aila* to the borders of *Rome* and from *Al-Jazira* to the coast of the *Black Sea*. It was such a vast territory that in these modern days of fast communications, there are four independent countries in the area viz: *Syria, Lebanon, Jordan and Israel!* While there were four governors in these four areas, severally, in the period of *Hazrat Omer*, *Hazrat Osman* put all four provinces under *Amir Muawiya!* The result was that he got control of four important cities but the most powerful contingent and the biggest treasury of the *Islamic realm* was in his control! Then, if it was necessary for *Hazrat Osman* to give control of such vast territory to *Muawiya*, was it also necessary to anoint him the life-time governor!!

Muawiya ruled there for four years during *Hazrat Omer's* term and for twelve years with *Hazrat Osman!* He had such power and clout that he could have any day declared himself as independent monarch and cut away the eastern provinces from the western wing of the *Islamic Realm*. It is surprising that during the period of *Hazrat Omer* and *Hazrat Abu-Bakr*, governors of the provinces were changed from time to time but *Muawiya* stayed on in one province and one after another provinces too got

amalgamated in his territory! The result of remaining governor of one area for such a long time has been highlighted by *Maulana Maududi* in these words:

“He fixed his roots there firmly and the control of the centre softened and, in fact, the centre was at his mercy!”

(*Khilafat-o-Mulukiat*)

Dr. Taha Hussain writes:

“If Hazrat Osman treaded the footprints of Hazrat Omer, it was possible for him to restrict Muawiya in Damascus and Jordan and control Hamas and Palestine directly from Madina. If he had done this, he would have emulated Hazrat Omer on one hand and on the other he would have provided such an employment to eminent Companions and the Arab youths which would remove their unemployment and, thus, their unrest and angst would be dispelled. If Hazrat Osman did this, Muawiya wouldn't have behaved as he wished to send his men to Egypt to turn the people against the centre and thus conditions in his favour against Hazrat Ali (a.s) and when Hazrat Ali (a.s) got realization of this he would know that Muawiya's influence was already established in the prominent cities and districts!”

—“*Hazrat Osman & Hazrat Ali*”

HAZRAT OSMAN'S ECONOMIC ADMINISTRATION

Hazrat Osman's economic system was the foundation of his political failure which proved more lethal for him than nepotism towards his family and tribe. *Hazrat Osman*, by nature, was magnanimous and generous. As soon as he ascended the seat of the *Caliphate*, he gave vent to his generosity to acquire popularity. It was his wish that his *Caliphate started* with his people becoming contented. But it is a pity that to achieve this he totally neglected the *Sirat-e-Shaikhain*. Now, have a look at some of his economic policies:

1. ENHANCEMENT OF THE PENSIONS:

The first step that *Hazrat Osman* took on assumption of the office was that he enhanced the pensions of the common people by about *100 to 125*. This wasn't limited only to *Madina* but he called delegations from other parts and prepared revised lists in consultation with them. During natural calamities like famine etc it is the duty of the administration to give special allowances to the people that they are able to meet the increasing costs of commodities. But after the death of *Hazrat Omer*, there wasn't any decline in the economic condition of the realm. But his successor immediately sent edicts to the governors for the enhancement of the pensions. This act did satisfy his generous nature but two results emerged from it which cannot be denied! It was an open criticism of *Hazrat Omer's* economic policy and had a negative reflection on the predecessor's administration! Secondly, it gave an impression that the *Caliph* did this to attract the favours of the people. *Dr. Taha Hussain* writes:

“Who can stop a critic saying that the magnanimity was, in fact, a publicity-stunt that the Caliph performed by way of generosity!”

PURCHASE & SALE OF FIEFS: The act of enhancing the salaries and pensions from the funds of the *Bait-ul-Maal* is such an act which cannot be criticised in **Islam**. This decision in the early period of his regime created a strong class of persons in the community and the pillar of equity that the *Prophet (s.a.w)* had erected by burying capitalism and class differences went down under the economic revolution of *Hazrat Osman!*

After annexing vast territories of *Iran* and *Rome*, *Hazrat Omer* permitted the *Quraish* in *Iraq*, *Syria*, *Palestine* and *Khorasan* to buy estates and thus created land-owning-gentry. In the view of *Hazrat Omer* was the saying of the *Prophet (s.a.w)*, “I am not so scared of the indigent that I fear the affluent!” *Hazrat Omer* also didn't like that the *Quraish* and the *Bedouin Arabs* acquire the *Iranian* and *Roman* culture and their ways of luxury which might injure the *Islamic Spirit*. *Hazrat Osman* first permitted the people of *Hijaz* and then the residents of cities to acquire properties anywhere in the realm. This order of *Hazrat Osman* opened the gate which not only affected the economy of *Arabia* but it affected every aspect of the lives of people. While the politics changed, the way of thinking of the people too changed! There was a virtual revolution in *Iraq*, *Syria* and *Khorasan* etc. It gave rise to big landlords and fief owners. Activity of buying and selling progressed. This was the unfortunate time when a group of people emerged in *Islam* whose yardstick of felicity wasn't piety but it was what one owned and how many slaves he maintained! Even in *Madina* and *Taif* a group of affluent capitalists cropped up who made slaves do physical labour and spent their time on activities of pleasure oblivious of the world around them! Plenty of free time and money made them indulge in carousels of music and dance. There was a surfeit of poets who sketched the prettiness of the surrounds to give rise to carnal feelings. Pretty slave girls and good-looking slaves were used by the masters to satisfy their evil desires! On the contrary, the slaves and the indigent *Arabs* who toiled in the land were also there who lived in abject poverty. In between these two groups was a middle class who used to join the armed forces and were ready to go for campaigns of *Jihad!* During peace time they used to be stationed on the borders for countering external aggression. *The History of Islam* is based on the conflicts between these three groups and the tribal prejudice has been the source of strength of these people.

This action of *Hazrat Osman* created in the *Muslims* the desire for luxury that commenced with conquest of *Iran* and *Rome*. From this point only the decline of *Islamic* society also commenced. *Tabari* narrates from *Mohammed* and *Talha:*

“When *Hazrat Osman* became the caliph, he didn't keep his eye on the prominent companions as was done by *Hazrat Omer*. Therefore, these persons moved to different cities and found a new world there. Thus, those who didn't play any part in the sacrifice and effort for the propagation of the Creed and had not contributed anything for the development of *Islam*, assembled around them prominent companions! They gave them all sorts of hopes and encouragements so that when they acquired high positions, these people will be their

cohorts! This was the first obstacle for the progress of Islam and it was the first mischief that the people suffered from.” (Tarikh-e-Tabari)

SOME CAPITALISTS OF HAZRAT OSMAN’S PERIOD

The capitalists who came about with the evolution of the society of classes need a long volume to write home about them. However, we mention here a few of them:

ZUBAIR-BIN-AL-AWAM: It is mentioned in *Sahih Bukhari* that at his demise, *Zubair* left behind eleven houses, in *Madina*, two in *Basra* and one each in *Koofa* and *Egypt*. His four widows got $1/8^{th}$ part each of his assets and each one received *Dh 1,200,000*. Therefore, his total wealth was *Dh 5, 980,000 (Five Crores nintyeight lakhs)*.

TALHA-BIN-ABDULLAH:

Ibrahim-bin-Mohammed-bin-Talha says that his total assets were *Dh 3 Crores (30 Millions)* out of which *Dinars 200,000* and *Dh 220,000* were in cash.

ABD-UR-REHMAN-BIN-AUF:

Allama Masoodi writes that *Abd-ur-Rehman-bin-Auf* built a magnificent palace which had a stable for hundred horses, one thousand camels and ten thousand sheep. *Allama-Ibn-e-Saad* writes that he left behind so much gold at the time of his death that it had to be cut with hatchets to distribute to his widows.

ZAID-BIN-THABIT:

He left behind huge quantity of gold that they had to use axes to cut it and distribute to his successors. Besides this, his fixed assets were worth *Dinars 100,000 – Murawwij-ul-Zahab*

SAAD-BIN-WAQAS:

According to *Tarikh-e-Masoodi* he built an imposing palace in *Ateeq* and as the elevation he got turrets made. At death he left behind *Dh 250,000*.

YAALI-BIN-OMAYYA:

Tarikhe Masoodi mentions that when he died, he left behind *Dinars 500,000* and lot of fixed assets which have been valued at *Dinars 100,000*.

The Caliph *Osman* too had to change his lifestyle. For his residence in *Madina*, he constructed a palace with lime and stones which had doors of teakwood and *Arar*. *Abdullah-bin-Otba* says that when *Hazrat Osman* was martyred he had *Dinars 150,000* and *Dh. one million*. He had innumerable horses, camels and other draft animals. He had about 1,000 slaves. —*Murawwaj al Dhahab. Isteaab and Tabaqat-ibn-e-Saad* also mention that the coverlet that *Hazrat Osman* used was worth not less than a hundred gold coins!

GIFTS & REWARDS

In the fast-progressing capitalistic society, the gifts and rewards of *Hazrat Osman* have played the role of a catalyst. Those who didn’t have land and properties became rich by getting big gifts and rewards. Generally, it happened that gifts rained on those persons who were already in the first rows of affluent persons. The indigent

companions of the *Prophet (s.a.w)* couldn't get quenched from the flowing river of rewards! In the homes of *Abu-Dhar, Ammar Yassir and Abdullah-bin-Masud*, the same dark clouds of penury hovered that were there during the earlier days! Gold and silver rained only on the houses that already had plenty! For getting a cursory idea of *Hazrat Osman's* generosity the following figures are given:

S.No. NAME OF BENEFICIARY & VALUE OF GIFT/REWARD

1. **Marwan-bin-al-Hakam**
500,000 Dinars 100,000 Dirhams
2. **Abdullah-bin-Abi-Sarah**
100,000 Dinars 300,000 Dirhams 600,000 Dirhams
3. **Talha-bin-Obaid-Allah**
200,000 Dinars 2,200,000 Dirhams 30,000,000 Dirhams
4. **Abd-ur-Rehman-bin-Auf**
2,560,000 Dinars
5. **Saad-bin-Abi-Waqas**
250,000 Dinars 30,050,000 Dirhams
6. **Zubair-bin-al-Awam**
60,000,000 Dirhams
7. **Abu-Sufian**
200,000 Dirhams
8. **Yaali-bin-Omayya**
500,000 Dinars
9. **Zaid-bin-Thabit**
100,000 Dinars
10. **Hakam-bin-al-Aas**
300,000 Dirhams
11. **Al-e-Hakam**
2,000,000 Dirhams
12. **Saed-bin-Aas**
100,000 Dirhams
13. **Walid**
100,000 Dirhams
14. **Haris-bin-Hakam**
3,000,000 Dirhams

15. **Hazrat Osman**
150,000 Dinars & 200,000 Dinars

TOTAL GIFTS FROM BAIT-UT-MAL:
4,301,000 Dinars
(4.301 Million)
126,770,000 Dirhams
(126.77 Million)

In the flood of capitalism, the clash of interest of the classes was ringing the alarm for a destructive revolution. It did happen and thus was changed the direction of history. However, the blood of *Hazrat Osman* became the red colour of this long tale of the revolution because his reign is the period when capitalism hugged monarchy! Actually, the economic aberrations of *Hazrat Osman's* regime and the bad circumstances of the common people is the cause of the rising up of monarchy and the *Islamic* society wasn't able to come out of its clutches.

THE ECONOMIC THOUGHT OF HAZRAT OSMAN

Hazrat Osman's economic policy was such that he considered the Caliph as the absolute authority over the *Bait-ul-Mal*. He thought that the Caliph had the absolute discretion to spend the public money as he wished because the life of the Caliph is dedicated for the economic and political affairs of the people. Therefore, the Caliph has the right to earmark any amounts for himself and for his kinsmen from the *Bait-ul-Mal!* In his own words, *Hazrat Osman's* economic thought is:

“Abu-Bakr and Omer inflicted hardships on themselves and their dependents to acquire nearness with Allah, and I did Sila-e-Rahmi (kindness towards next of kin) with my relatives to acquire closeness with Allah!”

Ibn-e-Khaldun has also recorded *Hazrat Osman's* saying:

“My relatives were impecunious and I have opened my hand for them!”

Baladari writes in his book “*Kitab-ul-Ansaab*”:

“There was a box in the Bait-ul-Mal at Madina. It had one piece of jewellery and a precious stone. Hazrat Osman gave the piece of jewellery to one of his spouses. People protested about this act of the Caliph and talked ill of him! Hazrat Osman was angered and he said, ‘This is Allah’s asset! I can give it to anyone I wish to! If people are upset about it, they may do so!’”

Some narrations mention that *Hazrat Osman* said once:

“We shall take as much as we wish from the Mal-e-Ghanimat (the

Booty), however bad the people feel about our action!' Hazrat Ali (a.s) reacted by saying, 'You will be prevented from doing it and a wall will be erected between you and the Bait-ul-Mal!'"

This economic policy that *Hazrat Osman* followed wasn't in the wildest thoughts of *Hazrat Abu-Bakr* and *Hazrat Omer*. This was the reason that *Abdullah-bin-Arqam*, who was the keeper of the *Bait-ul-Mal*, was much upset over *Hazrat Osman* raining gold and silver on his relatives! *Ibn-e-Arqam* was justified in his feelings. He hadn't witnessed the phenomenon in the two earlier *caliphates*. The action of *Abdullah-bin-Arqam* following his displeasure is a very serious remark on *Hazrat Osman's* policy! *Kitab-ul-Ansaab*, *Isteaab* and *Asaba* are our sources of reference for the following gist:

"Abdullah-bin-Khalid-bin-Osaid arrived from Mecca and he had some other persons too along with him. Hazrat Osman gave Dh. 300,000 to Abdullah and each of his companions got Dh. 100,000. Hazrat Osman wrote an order to Ibn e Arqam to pay the amounts from the Bait-ul-Mal. Ibn-e-Arqam returned back the note to the Caliph expressing that the Bait-ul-Mal wasn't in a position to defray the amount! Hazrat Osman said, 'You are our treasurer! What right do you have to turn down our orders?!' Abdullah-bin-Arqam said, 'So far I was thinking that I am the treasurer for the Muslims because your own treasurer should be your slave! If you think that I am your personal treasurer then, By Allah! I shall not perform the duty of keeping the Bait-ul-Mal on your behalf!' with these words he handed over the keys of the Bait-ul-Mal to Hazrat Osman and Hazrat Osman gave them to his slave Natal and thereafter Zaid-bin-Thabit Ansari was appointed the treasurer of the Bait-ul-Mal! To dispel the displeasure of Abdullah-bin-Arqam, Hazrat Osman sent Dh. 300,000 to him which he refused to accept!"

This was the economic policy of *Hazrat Osman* which gave vent to the criticism from *Abu-Zar Ghiffari* and *Ammar Yassir*. Their voices publicised the wrong policies of the *Caliph* in the realm! But now *Hazrat Osman* was an octogenarian! At his age one becomes irritable and angry! He didn't make any effort to correct himself and subsequent to the criticism he took certain actions that caused further damage. *Imam Ahmed* writes in his *Musnad* that once:

"Hazrat Osman called the companions of the Prophet (s.a.w). Among them was Ammar Yassir. The Caliph said, 'I ask you! My wish is that you bore witness for me! In the name of Allah I ask you whether you don't know that the Prophet (s.a.w) preferred Bani-Hashim over all the Qureish?!' The companions remained quiet at this query. Hazrat Osman continued, 'If I had the key to the Heaven, I would have given it to the Bani-Omayya till the last of their persons entered the Paradise!'"

If the narration of *Imam Ahmed* is correct, then talk of *Hazrat Osman* is a clear criticism of the character of the *Prophet (s.a.w)* who had even refused to give a slave girl to his beloved daughter as a help for her daily chores. During the time of the

Prophet (s.a.w), there isn't even one example of his giving grants and gifts to *Bani-Hashim* and making them rich! Yes! For the *Taaleef-e-Qalb (appeasing of the hearts)* of *Bani-Omayya*, the *Prophet (s.a.w)* had awarded them 50 times more than he gave to *Bani-Hashim*, other *Quraish* and *Ansar!* In the distribution of funds, the policy of the *Prophet (s.a.w)* was the same as was emulated later by *Hazrat Abu-Bakr* and *Hazrat Omer*. If *Hazrat Osman's* fiscal policy is compared with that of the *Prophet (s.a.w)*, at no point the saying of *Hazrat Osman* is affirmed, and in fact, it is totally negated! The abovementioned narration is totally false and the policy of *Hazrat Osman* is a proof of the fact that if really the keys of *Paradise* were handed over to him, he would certainly have done what he had said!! What was the position in the establishment that wasn't assigned to the *Bani-Omayya* during *Hazrat Osman's* regime! The matter doesn't end with positions and the grants but in *Iraq, Syria, Hijaz, Khorasan* and *Faras* huge estates were given to *Bani-Omayya*. Some supporters of *Hazrat Osman* make an excuse that he gave the lands to *Bani-Omayya* because they were barren lands which they would reclaim and make them productive. But this excuse doesn't appeal to common intelligence! Were the men from *Bani-Omayya* the only experts in the techniques of land improvement?! Were the other *Arabs* totally unaware of this? *Hazrat Osman* didn't mention any such reason! In fact, *Hazrat Osman* didn't leave any space for such things in his fiscal policy! He had himself said several times that he had opened his hands for his relatives and clansmen! This policy of his was a well thought out policy!! He gave away his life but not his policy!!! Those who criticized the policy suffered at his hands---they were *Abu-Zar Ghiffari, Ammar Yassir* and *Abdullah-bin-Masood*. Although those persons were also unhappy with *Hazrat Osman's* economic policies who had played their role in selecting him as the *Caliph!* The clouds of opposition against him encompassed the entire realm! But the abovementioned three persons became the victims of *Hazrat Osman's* wrath because of their intense criticism of the *Caliph! Hazrat Ali (a.s)* himself remained quiet but deeming the objections of these three persons legitimate, he was playing the main role to arrange a rapprochement with *Hazrat Osman*. But it was rather too late that *Hazrat Osman* was surrounded by a group of sycophants and flatterers.

1. ABU-ZAR GHIFFARI:

Abu-Zar was from the well-known tribe of *Qureish*. Prior to embracing *Islam*, he had a propensity for mendicancy. He was among the close companions of the *Prophet (s.a.w)*. He remained in *Madina* during the periods of *Hazrat Omer* and *Hazrat Abu-Bakr* and the early period of *Hazrat Osman*. But then he moved to *Syria* and stayed in a *Madrasa*. During the period of *Hajj*, he used to visit *Madina* and with the permission of *Hazrat Osman*, he used to halt for a few days at the mausoleum of the *Prophet (s.a.w)*. During his stays in *Madina*, he noticed that *Hazrat Osman* was giving largesses of hundreds of thousands of *Dirhams* to *Marwan-bin-al-Hakam*. He was averse to this and he said, "Those who hoard wealth must be given the message that the *Hell* awaits for them!" He also recited to them a similar verse from the *Quran*. On a complaint by *Marwan*, *Hazrat Osman* sent him word through a slave to abstain from such talk. *Abu-Zar* was angry and said, "Does *Osman* want to stop me from reciting the *Quran* and objecting to the acts of people who contravene *Allah's* mandates? I would rather please *Allah* even if it displeases *Osman!*" *Hazrat Osman* overlooked this incident. One day *Abu-Zar* was in the presence of *Hazrat Osman* where *Kaab-bin-Ahbar* too was present. *Hazrat Osman* asked, "Is it permissible for the *Caliph* to

take a loan from the *Bayt-ul-Mal* and pay it back later on?" *Kaab* said, "There shouldn't be any objection about it!" *Abu-Zar* was angered. He said, "O progeny of a *Jew!* Are you teaching religion to us?" Some narrators say that *Abu-Zar* was saying that paying the *Zakat* wasn't sufficient but feeding the hungry, caring for the neighbour and meeting the need of the beggar (or seeker) too are necessary." Then *Kaab* said, "One who has paid the *Zakat* has fulfilled all these conditions!" *Abu-Zar* hit at the chest of *Kaab* and shouted at him. *Hazrat Osman* ordered *Abu-Zar* to go to *Syria* immediately and spend his time in the *Madrasa*. *Abu-Zar* went away to *Syria* but there he made *Muawiya* the target of his criticisms. He castigated *Muawiya for constructing the palace, Qasr-e-Khizra!* He said, "If it is constructed with people's money, it is embezzlement and if it is from your own funds, it is sheer extravagance!" *Abu-Zar's* missionary activity in *Syria* was gaining support. The poor and the middle classes started gathering around him. On the request of *Muawiya*, *Hazrat Osman* ordered *Abu-Zar* to be sent to *Madina* through a difficult route and on a rough carriage! The order was followed and *Abu-Zar* reached *Madina* in an emaciated condition facing extreme hardships on the journey. But hardship wouldn't change *Abu-Zar's* nature. He was bent on *Jihad-bil-Lisan (Jihad through his talks)* and *Jihad-bil-Nafs (Jihad with his Psyche)!* As soon as he reached *Madina* he started strongly criticizing *Hazrat Osman's* economic policies. One day, on the demise of *Abdur-Rehman-bin-Auf*, his assets were brought to the presence of the *Caliph* for distribution to the successors. The hampers of gold and silver were heaped in front of him. *Hazrat Osman* said, "I do hope for good (in the Hereafter) for *Abd ar Rehman!* After much charity and hospitality, he has left behind this inheritance!" *Kaab-bin-Ahbar* said, "*Amir-ul-Momineen!* You are right!" *Abu-Zar* picked up his staff and hit on the head of *Kaab*. *Hazrat Osman* got angered and said, "*Abu-Zar!* You get away from *Madina!*" *Abu-Zar* asked, "Where should I go? Should I go to *Mecca?*" *Hazrat Osman* said, "*By Allah!* Never!" He added, "Should I go back to *Syria?*" *Hazrat Osman* said, "*By Allah!* You cannot go there!" "Then permit me to go to *Basra!*" "No! Select any place other than these cities!" *Abu-Zar* retorted, "I cannot select any other place than these!" *Hazrat Osman* said, "You go to *Rabza* and live there!" *Abu-Zar* proceeded to *Rabza* in compliance. The caliph had ordered that none should accompany him on the journey. But when *Marwan* brought *Abu-Zar* out of the environs of *Madina*, he found *Hazrat Ali, his sons Hassan, Hussain and his brother Aqeel and nephew Abdullah-bin-Jafar and Ammar Yassir coming along*. *Marwan* went near them and said, "Beware! Don't come this side! The *Caliph's* prohibition is there!" *Hazrat Ali (a.s)* picked up his lash and hitting it between the ears of *Marwan's* camel said, "Go away! May Allah consign you to the *Hell!*" *Marwan* poisoned the ears of *Hazrat Osman* against *Hazrat Ali (a.s)*, and while returning, *Hazrat Ali (a.s)* went to him and the following conversation took place. *Hazrat Osman* asked, "Why did you ill-treat *Marwan* and what is your explanation about disobeying the order of the *Caliph* of the time?" *Hazrat Ali (a.s)* replied, "I haven't ill-treated *Marwan!* He tried to stop me, I didn't!" *Hazrat Osman* asked, "Why did you act against my order?" *Hazrat Ali (a.s)* reiterated, "Is it necessary to follow every legitimate order, or otherwise, from you? By *Allah!* It isn't!" *Hazrat Osman* said, "Pay a fine to *Marwan!*" *Hazrat Ali (a.s)* asked, "For what?!" He said, "You have lashed his camel!" *Hazrat Ali (a.s)* said, "My camel is here! He may as well lash it! But he cannot talk ill of me!" *Hazrat Osman* said, "Why can't *Marwan* talk ill of you? *By God!* In my view he is more superior than you!" *Hazrat Ali (a.s)* retorted, "You think *Marwan* more superior than me! *By Allah!* Even you are not superior over me!" *Hazrat Osman's* face turned red with anger and the meeting

terminated at this point. The next day *Hazrat Osman* complained to people that *Ali (a.s)* was finding fault with him and helps those who find fault with him! Some companions immediately arranged a rapprochement between the two of them. *Hazrat Ali (a.s)* said, “Only for the pleasure of *Allah* I took the side of *Abu-Zar!*”

The above narration has been quoted with some minor differences by *Baladari, Yaqubi, Waqadi, Masoodi* and *ibn-e-Saad*.

Abu-Zar passed away at *Rabza* in utter helplessness. This was such a tragedy that ignited the flames of rebellion against *Hazrat Osman*.

It can be gauged from the incident that *Abu-Zar* was very rigid in his belief! He did have the right to criticize the shortcomings of the Caliph. He also had the right to struggle for the *Islamic* norm of equity against capitalism but he didn't have the right to box someone on the chest in the presence of the *Caliph!* But because of this weakness of *Abu-Zar, Hazrat Osman* cannot be absolved of his act of pronouncing the sentence against *Abu-Zar* in a hurry. The *Caliph* holds such an august and responsible position that an appeal against his verdict can be made only to *Allah* but if the *Caliph* takes a just decision in a hurry, he is making a mistake in discharging his very important function. *Hazrat Osman*, in his ire, acted in a hurry banishing *Abu-Zar*. We don't find in any book of history that whether *Hazrat Osman* called any consultative committee to arrive at a decision about the punishment to be pronounced regarding the act of *Abu-Zar* and he wasn't given any opportunity to present his case. This is the basic right even an ordinary offender is given. The truth is that in the view of *Abu-Zar* even *Hazrat Osman* himself was an offender! All his objections and complaints were against the *Caliph*. Therefore, the case of *Abu-Zar* was beyond the ken of *Hazrat Osman*. In the history of *Islam*, there are several instances of the *Caliph presenting* himself before the *Qazi*. Who doesn't know that *Hazrat Omer* and *Hazrat Ali (a.s)* themselves, as *caliphs*, went personally to the court of the *Qazi* to reply to the plaint. It was the moral and legal responsibility of *Hazrat Osman* to present the case of *Abu-Zar* to the *Majlis-e-Shura* and leave the decision to the discretion of the members. But *Hazrat Osman*, in a huff, pronounced the verdict of banishment unilaterally and, therefore, it wasn't the decision of the *Caliph* but that of *Hazrat Osman* as an individual!

Anyway, it wasn't his weakness but it was the error because of his octogenerarian age when it becomes impossible to keep one's thinking properly balanced. When there is pressure from all sides the aged person makes errors in his decisions!

1. **AMMAR YASSIR:**

Ammar-bin-Yassir was from the indigent population of *Mecca*. His father was from *Yemen* and his mother from the slave girls of the tribe of *Bani-Makhzoom*. When more than thirty persons came in the fold, *Ammar* and *Sohaib* too embraced *Islam*. As soon as this was known to the *Quraish* they started wreaking hardships on them. Sometimes they made *Ammar* lie on burning mid-day sands and at other times they would burn his body with embers of fire. The *Prophet (s.a.w)* was so impressed with the sincerity of *Ammar* that one day he raised both his hands and said, “*O Allah!* Give deliverance to *Al-e-Yassir*, and *O Allah!* You have delivered them!” In *Mecca* it was

only the house of *Ammar* that served as the first mosque for the *Muslims*. After migration to *Madina*, *Ammar* toiled hard for the construction of the *Prophet (s.a.w)'s Mosque*. Similarly for digging the trenches at the time of the *Battle of Ahzab* too *Ammar* worked tirelessly. The *Prophet (s.a.w)*, personally, brushed away dust from the body of *Ammar* on the occasion. *Ammar* participated in all the battles of the *Prophet (s.a.w)*. During the *Battle of Yamama*, *Ammar* climbed on a rock and shouted to the *Muslims*, “Are you deserting the battle ground?!” *Ammar* also served *Islam* sincerely during the periods of *Hazrat Abu-Bakr* and *Hazrat Omer*. *Hazrat Omer* had appointed him governor of *Koofa*. When he deposed him, *Hazrat Omer* asked, “Are you unhappy?!” *Ammar* said, “I was happy when you appointed me and I am happy today as well!” When the regime of *Hazrat Osman* commenced, *Ammar* too expressed his allegiance as did other *Muslims*. But witnessing the activities of the establishment, he turned against *Hazrat Osman*. During this period two events were of such ferocity that they converted *Hazrat Osman's* regime into flames of revolution. About the first incident *Baladari* writes:

“In the Bait-ul-Mal, there was a box in which was a piece of jewellery and a pearl. Hazrat Osman gave the jewellery to one of his wives. The people complained and protested about it and made harsh remarks. Hazrat Osman was so much angered that he stood on the pulpit and said, ‘We shall take as much as we wish from this fund of tribute, however much anyone disagrees!’ Hazrat Ali (a.s) replied, ‘You will be stopped in such an event and a wall would be erected between you and the Bait-ul-Mal!’ Ammar Yassir said, ‘I declare with Allah’s witness that I am the first person who has felt bad about this misappropriation!’ Hazrat Osman said, ‘O son of the woman with a large tummy how dare you talk in this manner?!’ He asked his men to apprehend him. Ammar was arrested. Hazrat Osman went inside his house, called Ammar in and thrashed him so hard that he fell unconscious. People lifted Ammar and took him to the house of Umm-e-Salama, the Prophet (s.a.w)’s spouse. The unconsciousness of Ammar was so long that he remained so till after the prayer of Zuhr, Asr and Maghrib. When he regained consciousness, he did ablution (Wadu), offered prayer and thanked Allah that it was the first day when, in the way of Allah, he became subject to torture! Ammar owed allegiance to Bani-Makhtoom. Therefore, Hisham-bin-Walid-bin-Mughira Makhzoomi was angry. He told to Hazrat Osman, ‘You were scared of Ali (a.s) and had courage to raise your hand against us! You have beaten our brother so much that he was almost dead! If Ammar dies, I shall also kill some important person from Bani-Omayya!’ Hazrat Osman abused Hisham-bin-Walid and sent him out. He went to Hazrat Umm-e-Salama. She was herself very angry on Hazrat Osman. When Hazrat Ayesha heard about the incident, she too was angry. She brought out a tuft of the Prophet (s.a.w)’s hair, a piece of his clothing and one slipper and said, ‘How soon the Prophet (s.a.w)’s ways have been forgotten! Even these hairs of his, his clothing and his footwear are not worn old!’”

(*Kitab-ul-Ansaab*)

The second incident has been narrated by *Allama-Ibn-e-Qutaiba* in the following words:

“The traditionists say that many companions of the Prophet (s.a.w) gathered together, wrote a memorandum enlisting all the actions of Hazrat Osman that he did contrary to the ways of the Prophet (s.a.w) and the Shaikhain. After drafting the document, they wanted to take it to Hazrat Osman under the authority of each tribe. But one after another they slinked away and only Ammar went to the threshold of Hazrat Osman’s house. He sought permission to enter. At the threshold, Marwan and several other men of Bani-Omayya were seated. Ammar gave that memorandum to Hazrat Osman. After reading it, he asked, ‘Have you written this document?’ Ammar said, ‘Yes!’ Hazrat Osman asked, ‘Who else was with you?’ Ammar said, ‘There were many persons but they disbursed as they feared you!’ ‘Who were those men?’ Hazrat Osman asked. Ammar said, ‘I shall inform you their names!’ Hazrat Osman asked angrily, ‘How did you dare to speak so impertinently in the presence of so many persons?!’ Marwan said, ‘O Amir-ul-Momineen! This black slave himself has instigated the other men against you! If you get him executed others will get a lesson!’ Hazrat Osman ordered his men, ‘Beat him!’ he also took part in the beating! They beat Ammar so much that he suffered from rupture and fell unconscious!”

(*Kitab-ul-Imamat-wal-Siyasat*)

Yaqoobi and *Baladari* have narrated another incident that when the news of *Abu-Zar’s* demise reached the *Caliph’s court*, *Hazrat Osman* said, “May *Allah* be kind on him!” *Ammar Yassir* was present there. He retorted, ‘Yes! May *Allah* be kind on him on behalf of all of us!’ *Hazrat Osman* said, ‘Do you think that I am repentant of banishing *Abu-Zar?!*’ *Ammar* said, ‘No! Not-at-all!!’ *Hazrat Osman* said, ‘Take this man away from my presence!’ Turning towards *Ammar* he said, ‘You too go away to *Rabza!*’

When *Ammar* prepared for his journey to *Rabza* people appealed to *Hazrat Ali (a.s)* recommending his case to *Hazrat Osman*. *Hazrat Ali (a.s)* met him and started the conversation. *Hazrat Ali (a.s)* said, ‘The people are unhappy about the banishment of *Abu-Zar* and now I hear that you have issued similar order for *Ammar!* This isn’t fair!!’ *Hazrat Osman* replied angrily, ‘First of all you should be banished from the city!’ *Hazrat Ali (a.s)* said, ‘If you have courage, do this and see!’ The conversation reached this stage when some person intervened for rapprochement. *Hazrat Osman* said, ‘O son of *Abu-Talib!* You have the habit of criticising my actions!’ *Hazrat Ali (a.s)* replied, ‘But you know that I try to be discreet as far as possible!’ *Mughira-bin-Shauba* took a commiserating attitude and told to *Hazrat Ali (a.s)*, ‘Whether you like it or not, you will have to remain like a subject!’

In this dispute the *Muhajireen* and *Ansar* couldn’t remain silent spectators. They expressed ire at *Hazrat Osman*. They said, ‘You have the habit of banishing anyone on whom you are angry! This wouldn’t be good in your interest!’ The result of this argument was that *Hazrat Osman* withdrew his order of banishing *Ammar Yassir*.

This event attracts attention towards the following facts:

1. The first two Khalifs never talked harshly with anyone in the manner *Hazrat Osman* did! In his talk there was dictatorial and despotic attitude! His talk was devoid of the reformative and moral touch that was there in the attitudes of *Hazrat Abu-Bakr* and *Hazrat Omer*. The people were used to their softspokenness and they had no experience of his harsh style! The limit was that he sometimes went beyond the limits of polite conversation!!
2. When *Hazrat Osman* kept his cool at the harsh rejoinder from *Hazrat Ali (a.s)* and said, 'O son of a mother with a big tummy' to *Ammar*, has he not discriminated between them and that *Islam* requires treating the slave and the master equitably! And here it was the matter of a slave of the *Prophet (s.a.w)* who was very dear to him and during his lifetime he was assured by him of entry into the *Heaven!* It is not just a matter of insulting talk but the *Caliph* of the day hit *Ammar* under his umbilicus that he suffered from rupture or hernia.
3. Had the freedom of speech departed within twenty to twentyfive years of the departure of the *Prophet (s.a.w)* under whose rule an old woman could criticize the *Caliph* in the presence of lot of persons. Then *Hazrat Ayesha* said, 'The *Prophet (s.a.w)*'s garments and footwear haven't yet worn, since his demise, but his ways have been abandoned!' Her indication was towards the attitude of *Hazrat Osman* which was quite contrary to the ways of the *Prophet (s.a.w)!!*
4. Where had the *Islamic* laws of justice gone? In the court of a *Rashid Caliph* the verdict of a case against a companion of the *Prophet (s.a.w)* was pronounced without making any cross-examination! Only what the *Caliph* uttered was the law in itself! Whosoever he wanted beaten; he was beaten! He even kicked persons in the court and exiled persons at will! We are constrained to say that this wasn't the act of *Hazrat Osman* but the effect of his senility and the effect of the upbraiding by his sycophants!

ABDALLAH-BIN-MASOOD

Among the eminent companions of the *Prophet (s.a.w)* was *Abdullah-bin-Masood*. Who was *Abdullah-bin-Masood*? He was the Companion who participated in the *Prophet (s.a.w)*'s campaigns of *Badr, Ohod* and all other battles. Not only in battles, but always in the peacetime he used to be with the *Prophet (s.a.w)*. When the *Prophet (s.a.w)* emerged from his house, *Abdullah-bin-Masood* would help him put on the footwear and go in front holding his staff. On reaching the destination he used to hand over the staff to the *Prophet (s.a.w)* and put the footwear under his own sleeves! While travelling *Abdullah* would make the *Prophet (s.a.w)*'s bed, help him to perform ablution and arrange for the *Miswak (tooth-brush)*. The *Prophet (s.a.w)* had much affection for *Abdullah* and he encouraged others to be affectionate towards him. Among the companions *Abdullah-bin-Masood* was one who learnt a lot of the *Quran* by rote! He owed allegiance to all the three caliphs and urged the people of *Koofa* to owe their allegiance to *Hazrat Osman*.

During the reign of *Hazrat Osman*, when *Saad-bin-Waqas* was the governor of *Koofa*, *Abdullah-bin-Masood* was the treasurer of the *Bait-ul-Mal*. When *Walid-bin-Uqba*

became the governor of *Koofa*, he borrowed some funds from *Bait-ul-Mal*. After the agreed term of the loan was over, *Abdullah-bin-Masood* demanded repayment. *Walid* delayed paying the amount. When *Abdullah* made repeated demands, *Walid* wrote a letter to *Hazrat Osman* complaining about his insistent demands. *Hazrat Osman* wrote to *Abdullah-bin-Masood*, "You are our treasurer! Don't insist on *Walid* to pay back the loan he has taken from the *Bait-ul-Mal*!" *Ibn-e-Masood* was angry, gave away the keys of the *Bait-ul-Mal* to the governor and lived at home in seclusion thereafter! This was the first cause of his anger. The second reason was that *Hazrat Osman* made the *Muslims* accept the Osmani *Mushaf (Collection of the Holy Quran)* and ordered burning of all other collections! The *Osmani Mushaf* was compiled by *Zaid-bin-Sabit* under orders from *Hazrat Osman*. When other compilations were burnt, *Abdullah-bin-Masood's* anger became more acute. Now he started criticizing during his sermons all the actions of *Hazrat Osman* that he didn't approve of! *Walid* informed *Hazrat Osman* that *Abdullah-bin-Masood* was doing propaganda against the regime of the day! *Hazrat Osman* called *Abdullah* to *Madina*. When he entered the *Mosque* in *Madina*, *Hazrat Osman* was delivering his sermon. As soon as his eyes fell on *Abdullah-bin-Masood* he said, "See! The insect of vice has arrived who walks on the food and vomits on it and also passes excrement on it!" *Ibn-e-Masood* said, "I am not like that! I participated in the *Battle of Badr* and I was present with the *Prophet (s.a.w)* at the time of *Bayt-e-Rizwan*." *Hazrat Ayesha* too felt bad about *Hazrat Osman's* talk. From behind the curtain she said, "Today you talk like this about the *Prophet (s.a.w)'s Companion*!" *Hazrat Osman* was more angry at her intervention. He ordered *Abdullah-bin-Masood* to be sent out of the *Mosque*. *Waqadi* writes:

"Hazrat Osman ordered Abdullah-bin-Zaama to push Abdullah-bin-Masood out. Abdullah-bin-Zaama picked him up on his hands and threw him at the threshold of the Mosque and the fall resulted in the fracture of his rib. Ibn-e-Masood said, 'The infidel-Ibn-e-Zaama has killed me on the orders of Osman!'"

Hazrat Ali (a.s) told to *Hazrat Osman*, 'On the accusation of *Walid-bin-Uqba* you have ill treated the Companion of the *Prophet (s.a.w)*!' *Hazrat Osman* replied, 'I haven't done this on the accusation of *Walid*. I had deputed *Zabeed-bin-Salat Kindi* to *Koofa* whom *Ibn-e-Masood* told that shedding the blood of *Osman* is legitimate!' *Hazrat Ali (a.s)* said, '*Zabeed-bin-Salat Kindi* isn't a very reliable person!'

After this conversation *Hazrat Ali (a.s)* helped *Abdullah-bin-Masood* reach his house. *Hazrat Osman* thought the punishment wasn't sufficient but he stopped the pension of *Abdullah-bin-Masood* and made a condition that he shouldn't leave the environs of *Madina*! There is sufficient proof available that all this was done at the instance of *Marwan*. *Hazrat Osman* could neither turn down his word nor that of *Marwan*!

Two years prior to the assassination of *Hazrat Osman*, *Abdullah-bin-Masood* expired in *Madina*. *Tarikh-e-Yaqubi* records:

"Till his death Ibn-e-Masood was very angry with Hazrat Osman."

Hazrat Osman visited *Abdullah-bin-Masood* during his illness. The conversation between them was recorded by *Ibn-e-Kasir* in his history:

"What ailment you have?"
 "I suffer from my sins!"
 "What do you need?!"
 "I crave for Allah's blessing!"
 "Shall I call a physician for you?!"
 "The physician only has killed me!"
 "Shall I order to restart your pension?"
 "Now I don't have any need for it!"
 "It will be useful for your daughters."

You are concerned about the penury of my daughters!
 I have advised them to recite the Surat-ul-Waqiya in the
 Nights. I had heard the Prophet (s.a.w) saying that
 Whosoever recites this verse will never starve!"

(Tarikh-Ibn-e-Kasir)

Baladari writes in **Kitab-ul-Ansaab**:

"Ibn-e-Masood had made a will that **Osman** shouldn't lead his funeral prayer. He was interred at **Jannat-ul-Baqi**. **Osman** was not given information about the demise. When he learned about it, he was furious with anger and said, 'You people have taken ascendance over me!' **Ammar Yassir** said, 'He had willed that you shouldn't lead his funeral prayer!'"

(Kitab-ul-Ansaab)

ABDULLAH-BIN-SABAH

In the previous pages we have mentioned about the circumstances which had created the fire of revolution and the spirit of revenge in the people. Opposition and intrigue assumed mountainous proportions and even the assassination of **Hazrat Osman** didn't calm it. At this delicate juncture of history, some earlier and later historians have honestly tried to clean the character of **Hazrat Osman** of this contaminant. Their efforts have given birth to a fictitious character whose name was **Abdullah-bin-Sabah**. They say he was a resident of **San-aa, a Jew**, who was born to a **Nubian** mother. He embraced **Islam** during the tenure of **Hazrat Osman** with the purpose of making access to the internal circles and to start destructive activities with the aim of shattering the unity of the people! Therefore, he started travelling around the cities in the realm. In every city, he would try to poison the minds of the people against the **Caliph**. **Abdullah-bin-Amer** drove him away from **Basra** and he shifted to **Syria**. **Muawiya** banished him from there and he went to **Egypt**. In **Egypt**, he gave an organized look to his activities and several persons came under his influence. Thus, all the intrigues and riots that took place in the realm **Abdullah-bin-Sabah** was at their center. In every city he had secret associations. The entire responsibility of the intrigue against **Hazrat Osman** is placed squarely on **Abdullah-bin-Sabah** and his organization!

The first thing is that our ancient historical sources don't have any mention about *Abdullah-bin-Sabah*. In *Baladari's* book, *Kitab-ul-Ansaab*, the period of *Hazrat Osman* is dealt at length but the name of *Abdullah-bin-Sabah* didn't get any mention! "*Tabaqaat*" of *Ibne Saad* recorded all the events of the time of *Hazrat Osman*, but it didn't refer to *Abdullah-bin-Sabah*. The first historian to mention about *Abdullah-bin-Sabah* is *Tabari* who mentions it about an event concerning *Saif-bin-Omer's* narration. The later historians picked the reference from *Tabari*. There are very few historians in the world who don't accept the effect of the environment in which they write their historical works. Then every historian will have his own nature and his beliefs that put constraints on his pen moving freely! *Tabari* himself has acknowledged the weakness in his works. *Tabari* wrote this sentence:

"Waqadi has written several reasons for the Egyptians going to Osman. Some matters have been recorded and I avoided mentioning several others. They were such that it wasn't discreet for me to mention them!"

(*Tarikh-e-Tabari, Vol 5*)

At another place he writes:

"I have recorded several of the many reasons given by the assassins of Osman for their act and several others I refrained from mentioning as a mark of discretion."

(*Tarikh-e-Tabari*)

At another place he writes:

"When Mohammed-bin-Abu-Bakr became the governor of Egypt he wrote letters to Muawiya. There was an exchange of correspondence between them. I thought it better not to reveal their contents because I felt it would disturb the feelings of common Muslims!"

(*Tarikh-e-Tabari*)

Ibn-e-Aseer writes in *Tarikh-e-Kamil*:

"I have omitted writing about the event of the assassination of Hazrat Osman as a mark of prudence."

(*Tarikh-e-Kamil, Vol 3*)

You have seen that the past historians were so much concerned about the environment, events and belief that as a step of expedience they abstained to write about those events. We respect their feelings and luckily, we are in a period when there is total freedom of speech and writing and the historians of other nations too are doing research on our history. There is no other way for the historians of this time to have a second look at the history of our nation and remove the inanities which entered our history as the achievement of our forbears giving them the colour of fiction and thus the face of our history has been mutilated!

It doesn't appeal to reason when people say that *Abdullah-bin-Sabah* was such a magnetic instrument that in the period of *Hazrat Osman*, all the societal and economic matters were moving around the same point. The *Islamic* realm was dancing to his

tune and from rebellion to martyrdom and revolution was enacted at the instance of this newly converted *Jew*. The surprising thing is that he perpetrated all his *Satanic* tricks during the regime of *Hazrat Osman*. During the periods of *Hazrat Abu-Bakr* and *Hazrat Omer*, when the monarchies of *Iran* and *Rome* were overthrown, when not only the *Jews* but all other *Arab* and *Ajam* regimes had suffered at the hands of *Muslims*, there is no mention of any *Abdullah-bin-Sabah* raising his ugly head! Did *Ibn-e-Sabah* tutor *Hazrat Osman* to put his close relatives in the top positions in the provinces? Did *Abdullah-bin-Sabah* encourage *Hazrat Osman* to gift huge amounts to his near relatives from the *Bait-ul-Mal* in terms of millions of *Dirhams and Dinars!* Did *Abdullah-bin-Sabah* tell to *Hazrat Osman* that in *Hijaz, Iraq, Syria, Khorasan* and *Faras* even a piece of land shouldn't be given to anyone other than the *Qureish?* Had *Abdullah-bin-Sabah* misled *Hazrat Osman* to exile *Abu-Zar* without any trial, to beat *Ammar* so much that he became very sick and had broken the ribs of *Abdullah-bin-Masood* and stopped his pension! If such was the case, then the *Khalif* of the time was the first to be misled by *Abdullah-bin-Sabah!* Then what is the importance of other Companions and the commoners?! Who doesn't know that the actions (of the *Caliph*) became the root cause of the revolution in the realm! In all these acts, and many others, there isn't reference of any other person than the *Caliph* and his personal secretary, *Marwan! Hazrat Abd-ur-Rehman-bin-Auf*, who put *Hazrat Osman* on the throne of *Caliphate*, was so upset with him that he didn't talk to him till his death! *Hazrat Abd-ur-Rehman* was the first person who refused to obey the order of *Hazrat Osman*. When camels were brought as a part of charities collection, *Hazrat Osman* gave them to the next of kin of *Hakam*. When *Abd-ur-Rehman* heard of this, he sent some companions to bring the camels back and distributed to deserving persons! *Hazrat Osman* sat quietly at home. *Hazrat Talha* and *Hazrat Zubair* were the foremost in opposition. *Hazrat Ali (a.s)* himself was busy trying to reform *Hazrat Osman*. This is a proof of the fact that he viewed certain acts of *Hazrat Osman* with disapproval. *Hazrat Umm-e-Salama* and *Hazrat Ayesha* among the spouses of the *Prophet (s.a.w)* were very unhappy with the political policy of *Hazrat Osman*. *Hazrat Ayesha* said, "It is not such a long time since the departure of the *Prophet (s.a.w)* that even his garments and footwear haven't gone old, and you are deviating from his ways!" The height of displeasure was such that when *Hazrat Osman* was besieged by troublemakers, *Hazrat Ayesha* left *Madina* for *Hajj*. When she turned down the request of *Marwan* to stay back, he recited a couplet:

*"Qais has burned the towns for my sake;
When the flames rose high, he himself ran away!"*

Hazrat Ayesha said, "Listen! By Allah my heart feels that a grinding stone is tied to your feet and your master's (*Osman's*) feet and both of you are thrown in the sea!" Saying this she left for *Mecca*.

(Tabaqat-Ibn-e-Saad)

Did *Abdullah-bin-Sabah* cast a spell of magic over these great personages?! Then it is strange that the tyrannical governors of *Hazrat Osman*, who had no value for human blood, kept watching *Abdullah-bin-Sabah* moving from province to province but none of these valiant governors had the courage to apprehend and kill him! In fact, the organization of *Abdullah-bin-Sabah* was very active in *Egypt* and the governor, *Abdullah-bin-Abi-Sarah* kept watching quietly (sic)! He couldn't even arrest

Abdullah-bin-Sabah and send him to *Madina!!* No book of history mentions that *Abdullah-bin-Sabah* went underground anytime and the *Islamic* forces were trying unsuccessfully to apprehend him! A caliph of the calibre of *Hazrat Osman* remained besieged for 40 days and got martyred and *Abdullah-bin-Sabah* remained safe and sound! None touched him prior to assassination of *Hazrat Osman* or around that time. Did the powerful governors of *Hazrat Osman* leave the problem of seeking *Qasas* for the blood of *Hazrat Osman* for *Hazrat Ali (a.s)* to handle? *Hazrat Osman* himself caused the death of the companion of the *Prophet (s.a.w)*, *Abu-Zar Ghiffari*, by calling him from *Syria* and exiling him to a desolate place in the wilderness, *Rabza*, mounting him on the naked back of a camel to succumb to loneliness, but the *Caliph* never ever got the idea of apprehending *Abdullah-bin-Sabah* and executing him!

It also needs attention that for mobilization of forces, *Hazrat Osman* writes letters to the governors but prior to any help reaching, he was assassinated! The siege of *Hazrat Osman's* house wasn't for a day or two but it lasted for full forty days and there is no reason why the forces didn't arrive from *Koofa, Basra* or *Syria*. The governor of *Mecca* was close at hand. *Hazrat Osman* had instructed that every year, at the time of the *Hajj*, the governors should be in *Madina*, but what happened this year when no governor came while the besieged *Caliph* had to depute *Ibn-e-Abbas* for the purpose. The *Caliph* also addressed a letter to the hundreds of thousands of the *Muslims* who were attending the *Hajj* and appealed to them to come for the rescue of the *Caliph*. The letter was read to the crowds of the *Hajis* but to no effect! Neither the *Hajis* responded to the letter nor the governors came to give him succor! Were all of them at *Abdullah-bin-Sabah's* beck and call, particularly those governors who were the protégés of *Hazrat Osman!* What sort of influence *Abdullah-bin-Sabah* had on them?! Let us accept, for a while, that *bin-Sabah's* men were besieging the hapless Caliph, but if the forces of the governors had arrived, they could certainly have handled six hundred or thousand rebels who surrounded the *Caliph's* palace! But the question arises as to who prevented the governors coming there?! There is only one answer---that politics and the compulsions of the time---the governors of *Hazrat Osman* were all time-servers! They were observing that this sun was about to set and it was discreet for them to keep away from it! This was the reason that they avoided coming for the *Hajj* nor did they send their forces! They had left the *Caliph* at the mercy of the people of *Madina* while a majority of the population there was either with the rebels or was unhappy with the *Caliph. Hazrat Osman* himself had the feeling that in those circumstances even the functionaries of the state had turned away from him. This utterance of *Hazrat Osman* had much weight: "Peope are fed-up even of my life!"

After studying the causes of the revolution, *Abdullah-bin-Sabah* appears a fictional character which has no significance. We are not denying the existence of *Ibn-e-Sabah*. He might have existed and his association might have been there! But in the causes of the revolution neither he had any part nor did his organization participate! The revolution was a creation of *Hazrat Osman* himself and the policies of *Marwan. Abdullah-bin-Sabah* and his cohorts doing publicity of the matter wasn't of any significance! It was like an announcer talking of an event after it had happened. Making an announcement is no crime. But certainly, making a false announcement is!

THERE ARE TWO WAYS TO
LIVE A PLEASANT LIFE,
EITHER IN SOMEONE'S HEART
OR IN SOMEONE'S PRAYER

(HAZRAT ALI A.S.)

FROM REBELLION TO MARTYRDOM

FROM REBELLION TO MARTYRDOM HAZRAT ALI'S EFFORTS TO REFORM GOVERNANCE

In 34H the affairs of the realm reached such a state that even in the capital, *Madina*, the companions started writing to other companions urging them to make efforts for bringing about reforms. They wrote, "You have left your homes for *Jihad* but the *Jihad* is behind you! If you wish the *Creed* well you must return to *Madina*!" The Companions approached *Hazrat Ali* as delegations. This made *Hazrat Ali* discuss the gravity of the situation with *Hazrat Osman*. He met the *Caliph* and their parleys are recorded by the historians:

"Hazrat Ali: I have come to you as the representative of the people of *Madina*. *By Allah!* I am unable to comprehend what I should tell you! I don't know anything that you are unaware of! We haven't learnt anything that we might communicate to you! Nothing has been communicated to us in private that we could inform you of! You have seen the *Prophet (s.a.w)!* You talked with him and had the privilege of his company. You had the honour of being his son-in law!! *Ibn-e-Abi-Qahafa* wasn't ahead of you in any felicity! *Ibn-e-Khattab* wasn't in anyway better than you! Just keep **Allah** in your mind about your affairs! *By Allah!* You don't have to show or prove anything! The way is bright and clear! The effects of the *Creed* are firmly there! *Osman!* Remember! In guidance and ethics, the most superior and just caliph, in view of *Allah*, is one who maintained the known ways and obliterated the innovations (*Bid'at*)! *By Allah!* All matters are clear! The marks of the ways of the **prophets (Sunnats)** and the innovations are clear! In the assessment of Allah, the worst person is the unjust *Imam* who is himself wayward and is the cause of others going wayward; he obliterated the *sunnat (the ways of the Prophet-s.a.w)* and enlivens the obsolete innovations. I have heard the *Prophet (s.a.w)* say, 'On the Day of reckoning the unjust Imam will be brought sans any help and support and will be thrown to the depths of the Hell!' I am warning you of *Allah's* power and His retribution! His retribution is intense and painful! Beware! Lest you become the slain Imam of your people! This is the reason it is said that one Imam of this *Ummat* would be slain who will open the door of killings and strife that will last till the doomsday! He will confuse the affairs and thus divide people into schisms! Because of the excess of falsehoods people wouldn't be able to see the truths and remain confused and confounded!"

Hazrat Osman: "Whatever you have said, my adversaries too would have said the same! *Ali!* If you were in my place, I wouldn't have criticized you much nor would I have handed you over to your adversaries but finding faults in you and your views wouldn't be taboo. I did *Sila-e-Rahmi* (Caring for kinsmen) with my relatives and removed the indigence of my poor relatives. I appointed such men as governors who were similar to the governors appointed by *Omer! Ali!* Declare under an oath whether you don't know that *Mughira* didn't possess any special skills!"

Hazrat Ali (a.s): "Yes!"

Hazrat Osman: "And you also know that *Hazrat Omer* had appointed him as governor!"

Hazrat Ali (a.s): "Yes! I do know this!"

Hazrat Osman: "Then why do you blame me If I named *Ibn-e-Amir* a governor because he was closely related to me?!"

Hazrat Ali (a.s): Shall I tell you?! Whoever **Omer-bin-al-Khattab** appointed as governor, he kept a close watch over him! If he ever heard a word against the person, he would immediately call him and go to the depth of the matter! You don't take any such steps! You are soft on your relatives and, rather, they dominate over you!

Hazrat Osman: "Then! Aren't they your relatives?!"

Hazrat Ali (a.s): "By my life! My relationship with them is very close but your attention and favour is on others!"

Hazrat Osman: "You know that **Omer**, during his entire caliphate, kept **Muawiya** as the governor. I too continued doing the same! What is wrong in this?!"

Hazrat Ali (a.s): "Tell me on an oath! Isn't it a fact that **Muawiya** used to fear **Omer** as much as his slave **Yarqa** feared him?!"

Hazrat Osman: "Yes! It is right!"

Hazrat Ali (a.s): "And your state is such that **Muawiya** decides matters unilaterally without consulting you and tells to the people that the action was taken on the **Caliph's** orders! Despite knowing all this, you cannot take any action against **Muawiya!**"

(*Tarikh-e-Tabari*)

The meeting between **Hazrat Osman** and the leader of the opposition, **Hazrat Ali (a.s)**, didn't bring about any results. The essence of the conversation was in what **Hazrat Osman (a.s)** said: "If you were in my place then, **By Allah**, I wouldn't have severely criticized you nor would I have handed you over to the adversaries!" Therefore, he decided that the best course for him would be to chide and scold the adversaries to set the matters right. Therefore, he went to the **Prophet (s.a.w)'s** mosque and addressed the gathering there:

"For every thing and every action there is a catastrophe and trouble! The catastrophe and trouble of this Ummat (the people) are the taunts and censure of the critics! They hide their rancor in their hearts and outwardly behave in a way to make you happy! They are like the ostriches that move in the direction of the first sound that they hear; they prefer the farthest expanse of water, land in turbid waters and drink it with disinterest! They don't have any leader and are frustrated with their affairs! It is difficult for them to earn their livelihood! O People! What you liked in Ibn-e-Khattab, are, in your view, aberrations in me! He kicked you, hit you with his hands, he used invectives against you with his tongue and you had borne with all this happily! I have been soft with you; made you climb my shoulder! I restrained my hand and tongue while dealing with you and, in turn, you have courage to behave the way you behave! By Allah! My total strength is much! My supporters are near me and are in large numbers! If I give a call, they will run towards me! I have prepared competition for you! I gave them more and have sharpened their teeth against you!! You blame me for failings that aren't in me! Hold your tongues, stop criticizing and stop blaming the functionaries! Tell me, what rights I have denied to you?!! Do you think that after distribution of the booty, I don't have any authority to handle what is left over in the Bait-ul-Mal the way I wish to?! Then I am the Caliph for what?" At this juncture Marwan wanted to say something but

Hazrat Osman stopped and told him, “The matter is between me and my comrades! Why should you meddle! I had warned you before hand not to intervene!” (*Tarikh-e-Tabari*)

Note the trend of this speech! He says that after the distribution of the booty if he cannot handle the remnants of the funds in the *Bait-ul-Mal* as he wished, then for what purpose is he the *Caliph?* He also said what rights he denied to the people? He compared his companions to ostriches who land into turbid waters. He warns them against being critical and sarcastic. He calls *Ammar Yassir's* mother as “the woman with a big tummy” and kicks him. In his speech he proudly claims he restrained using his hands and the tongue while dealing with him. *Hazrat Osman* expressed his anger even over legitimate complaints of the Companions! He gives the example of *Hazrat Omer* in his talk that even a poor old woman could interrupt while he gave an address! When and on what day did *Hazrat Abu-Bakr* and *Omer* say that their “collective strength was much” and that they had created competitors ready to compete with him!” Ultimately, we have to say that these contrary statements aren't as much the fault of *Hazrat Osman* as that of *Hazrat Omer*.

In the opinion of *Dr.Taha Hussain*, there wasn't any positive effect of this speech:

“The objectors opposed and strengthened their opposition and placed their views before the Caliph. The Caliph replied to the objections raised by them. He gave a public sermon, threatened them and strictly warned them. In the end he calmed down but remained firm on his stand. The opponents too were stubborn in their views. The chiefs of the opponents from the provinces were more severe in their stand than those from Madina.” (*Hazrat Osman and Hazrat Ali*)

THE MEETING OF THE GOVERNORS

Now *Hazrat Osman* called for a high-powered meeting in which all the four governors of important provinces participated—*Muawiya, Abdullah-bin-Saad-bin-Abi-Sarah, Abdullah-bin-Amir and Saeed-bin-Aas*. This conference was held at *Mecca* at the time of the *Hajj* and it was decided to send the people on *Jihad* with the purpose of keeping them occupied and busy! On reaching *Madina, Hazrat Osman* called a meeting of the *Majlis-e-Shura*. In this meeting *Muawiya, Hazrat Ali (a.s), Talha, Zubair, Saad* and several other prominent Companions participated. *Muawiya* started the deliberations of the meetinmg saying:

“You are the Companions of the Prophet (s.a.w) and people with authority! You appointed your friend without let or hindrance! He has now grown old and he faces several objections and allegations. If you have arrived at a decision, do spell it out?! I am here to give a reply. As far as the fact that someone has the greed to be the caliph and amir, I know that you would, by Allah, only see him turn back to run away not seeing anything!” (*Tarikh-e-Ibn-e-Khaldun*)

Hazrat Ali (a.s) didn't like what *Muawiya* said at the end of his speech which was nothing but an open threat. He strongly repudiated *Muawiya*. There was bitterness in the exchange of words they had. Then objections were raised against *Hazrat Osman* that he had given huge sums to *Marwan* and *Saeed* as gifts. *Hazrat Osman* promised to take back the funds from them and thus the meeting came to an end. The opposition gained an upper hand in this meeting and they felt that the environment was improving for them that in the provinces the dark clouds of dissent were rising and there was no way of quelling this storm!

DIPLOMACY OF MUAWIYA

Before bidding adieus to *Hazrat Osman*, *Muawiya* placed two proposals to the *Caliph*.

1. You accompany me to *Syria* where peace and safety prevails for you! If you don't accept this suggestion,
2. I shall place a unit of the *Syrian* forces with you to protect you from your enemies.

If *Hazrat Osman* had accepted any of the two suggestions, the result would have been the same that the Caliph would be a prisoner under the governor of one of his provinces. His fate would have become the same as that of the caliphs of *Bani-Abbas* under the *Turkish Emirs* or that of the *Kings of Oudh* under the *English* army. The *Caliph* would have remained covered with well appointed palatial incarceration! *Muawiya* would then rule over the entire *Islamic Realm* as an autocratic monarch!! Then, who knows how the history of *Islam* would be recorded?! Perhaps monarchy would then have started in the lifetime of *Hazrat Osman* and after *Muawiya* the dynasty of *Al-e-Abu-Sufian* would have continued!! It is good that the *Caliph* very quietly refused both the suggestions of *Muawiya*. *Muawiya* didn't like the attitude of *Hazrat Osman* and he said:

"Then there will be battle and you will lose your life!"

Hazrat Osman said:

"Hasban Allaho wa naym al Wakil"
"Allah is sufficient for us and He is an excellent trustee."
(Surat Al-e-Imran, 3:173)

THE REBELS' FIRST ATTEMPT TO ATTACK THE CALIPH

Baladari and other historians have written that about a year before the martyrdom of *Hazrat Osman*, the leading lights of *Koofa*, *Basra* and *Egypt* got together at *Masjid-e-Haram*. The people of *Koofa* were represented by *Kaab-bin-Abdu*, from *Basra* was *Muthanna-bin-Mukhraba* and *Karma-bin-Bashar* from *Egypt*. It was decided that the next year, during the *Hajj*, the delegations from all the provinces would present before the *Caliph* their unanimous demands. Therefore, at the appointed time, from *Koofa*, *Malik-e-Ashtar*, *Zaid-bin-Sauhan*, *Ziyad-bin-Nazar Harthi*, *Abdullah-bin-Asam*

Ameri started with four parties consisting of about a thousand persons. *Amr* was the chief of all the four groups. From *Basra* one hundred persons started under the leadership of *Hakim-bin-Jabla Abdi*. Their number then increased to 150. From *Egypt* about 700 persons came to *Madina* in four groups. *Kanana-bin-Bashar Abd-ur-Rehman-bin-Adis*, *Azwa-bin-Sheem* and *Amr-bin-Badeel* were the leaders of these four groups and *Ghafaqi-bin-Harb Macci* was the chief of all the groups from *Egypty*.

Masoodi writes three more tribes joined with the opponents of *Hazrat Osman*. One was *Banu-Zehra* because *Abdullah-bin-Masood* was a supporter of this tribe. The second was *Ammar-bin-Yassir's Banu-Makhzoom* and the third tribe was *Banu-Ghaffar* of *Abu-Zar*. Some persons of *Hazrat Abu-Bakr's* tribe joined because of *Mohammed-bin-Abu-Bakr*.

They besieged *Dar-ul-Ammara*. *Baladari* writes that when they didn't pay any heed to *Mughira-ibn-e-Saeed* and *Omro-bin-al-Aas* and chased them away, *Hazrat Ali (a.s)* was persuaded to intervene. He said:

"I am ready provided you people should resolve that the conditions on which I make them agree, and the conditions on which I stand to guarantee for you, you must agree to abide by those conditions!"

Hazrat Ali (a.s) again addressed the opponents of *Hazrat Osman* and said:

"Your matters shall be settled in accord with the Book of Allah and your legitimate complaints will be addressed!"

The opponents asked:

"Do you stand guarantee for this?!"

Hazrat Ali (a.s) said: *Yes!"*

They said:

"We accept! Please give your guarantee in writing!"

Then the following document was prepared:

"This document from the creature of Allah and Amir-ul-Momineen Osman for those Momins and Muslims who are unhappy (with Hazrat Osman), that he will rule over you in accordance with the Book of Allah and Sunnat (Ways) of the Prophet (s.a.w). The pensions of the persons that have been stopped will be re-sanctioned. Those who are scared, for some reason, would be reassured; those who have been banished will be called back. The fighting-men wouldn't be detained on the battle-fronts. The rate of the tribute to be paid by the people would be reduced. Ali would stand guarantee on behalf of Osman that these conditoins would be fulfilled by him!"

This document was signed by *Zubair, Talha, Saad-bin-Abi-Waqas, Abdullah-bin-Omer, Zaid-bin-Sabit, Sahl-bin-Hanif and Abu-Ayoub Khalid-bin-Zaid* as witnesses. *Hazrat Ali (a.s)* convinced *Hazrat Osman* to address the opponents. *Hazrat Osman* made a very emotional speech. This is a gist of the speech:

“O People! The matter about which you blame me, I am not unaware! I have heard the Prophet (s.a.w) say that if someone commits an error, he must make amends; one who does something wrong he must express repentance...I am the first person who heard the precept and accepted it..... Whatever I have done, I seek *Astaghfar (Allah’s Pardon)*. Only a person like me should be repentant and penitent. When I return home, your leaders should come to me and give me advice! By Allah! Even if a slave turns me towards the truth, I am ready to follow that slave! Who can run away from Allah! Your good men shouldn’t refrain from coming to me. If my right hand had hesitated, my left hand will certainly act!” (*Tarikh-e-Tabari*)

In this speech of *Hazrat Osman* there is a reflection of the talks of *Hazrat Abu-Bakr* and *Hazrat Omer*. The *Islamic Spirit* is there in this talk that was a hallmark in their perceptive talks! The audience was happy and their leaders ran to the residence of *Hazrat Osman*. But the circumstances were changed. *Marwan* had accomplished his task. *Hazrat Osman’s* meek talk hit his dictatorial psyche like a spear. He said:

“If such was the case you could have only expressed repentance but shouldn’t have owned your error! I value doing *Astaghfar* in the heart more than expressing penitence in which there are several problems. The state is now that there are huge crowds at your threshold!”

Hazrat Osman was again defeated by the cunning of *Marwan*. He told to *Marwan*:

“*You go and talk to them! I am feeling ashamed!!*”

Marwan emerged out and said:

“Why are you crowding here?! It seems you have come to plunder the house! May your faces be blackened! You have come here determined to snatch away the rule from us! By Allah! If you misbehave with us, we shall do with you something that you will never forget! Go away to your homes. We cannot tolerate any attack on our authority!”

(*Tarikhe Tabari*)

Hazrat Ali (a.s) got news of this unsavoury incident and he reached *Hazrat Osman* angrily and said

“Will you be happy with Marwan only when he will pervert your faith and render you devoid of intelligence! I see that he will push you into destruction and may not look back on you! After today I may not come to listen to you!!” (*Baladari*)

Naila, Hazrat Osman's spouse, said:

“You heard of Ali’s opinion about Marwan! He has sounded you that he will not come to you again!! You have agreed with Marwan about everything although he has no status nor he has control over the hearts of the people!” (*Baladari*)

Now *Hazrat Osman* sent a person to *Hazrat Ali (a.s)* requesting him to make another visit. But he refused. With minor variations this event was reported by *Baladari, Tabari, Ibn-e-Khaldun, Ibn-e-Aseer* and *Ibn-e-Kaseer* in their books. *Ibn-e-Khaldun* made some additions in his narrative. He writes that when *Hazrat Ali (a.s)* didn’t respond to the call:

“Hazrat Osman personally went in the night to the house of Hazrat Ali (a.s). Hazrat Ali (a.s) said, ‘It is a pity that yesterday you ascended the pulpit of the Prophet (s,a) and said something, but Marwan stood at your threshold and chided the people and hurt their feelings!’ Hazrat Osman expressed shame and said that thereafter he would act on Hazrat Ali (a.s)’s advice. He admitted that he was belittled because of what happened and the people were disturbed! Ali-Ibn-e-Abi-Talib (a.s) said, ‘By Allah! I shall see that the people disburse from here! But whenever I convince you, you agree with me! However, Marwan comes and diverts your mind and you act on his advice and you forget my suggestions!’” (*Ibn-e-Khaldun*)

However, willingly or unwillingly the rebels disbursed on the exhortation of *Hazrat Ali (a.s)* and others. Taking advantage of this respite *Hazrat Osman*, on the advice of *Marwan*, made provisional arrangements for safety. The slaves were armed and the battlements of the *Dar-ul-Amara* were strengthened. But the respite provided by the rebels wasn’t long. They knew that additional forces had been summoned from the provinces. Therefore, they speeded up their efforts to achieve their ends.

THE REBELS MAKE THEIR SECOND ATTEMPT

Baladari writes that when the *Egyptians* went a few stages on their return journey, they met a rider who was proceeding fast towards *Egypt*. When asked who he was, he said, “I am the *Caliph's* slave and I am taking a message to the governor of *Egypt!*” The *Egyptians* started gossiping— “What sort of message the man is carrying?! Why the messenger is in such a great hurry?” One person suggested, “why not we make a search of the messenger?! Perhaps he is carrying a letter!” They did search but they found nothing. *Kanana-bin-Bashar* said, “We haven’t looked at his water container. We better look at it!” Therefore, they opened the container. Inside it was a sealed bottle. The bottle contained a letter which read:

“When Amr-bin-Badeel comes to you, behead him immediately! Cut away the limbs of Ibn e Adees, Kanana and Urva and leave them to roll in their blood till they are dead!! Then tie them to the trunks of date palms!!”

Now the entire group from *Egypt* returned back to *Madina* in great ire and angst. They went and besieged the house of *Hazrat Osman*. *Hazrat Osman* asked them the reason of the siege. They asked:

“Is this your letter?!”

“No! By Allah! It isn't my letter!”

“But whose seal is there on this letter?”

“Yes! The seal is mine.”

“Your seal; a letter from you and you are totally unaware of it!

Such a person doesn't deserve to be the Caliph of Muslims!”

“Then what shall I do?!”

“Abdicate from the Caliphate!”

“No! Never!! The raiment that Allah has given me I shall never take it off with my own hands!”

After this event the siege intensified. During this time, *Hazrat Osman* issued an edict which *Ibn-e-Zubair* read to the people. *Hazrat Osman* wrote:

“By Allah! I didn't write the letter nor did I order it to be written! I was totally unaware of it. We promise that your complaints will be addressed. Whoever you wish will be appointed the governor of Egypt! These are the keys of the Bait-ul-Mal. Entrust them to whosoever you want!” (*Baladari*)

After listening to the reading of the edict the people from *Egypt* said, “*We don't consider you capable of being the Caliph! Denounce and abdicate!*” (*Baladari*)

According to *Tabari* the rebels also told to *Hazrat Osman* that if *Marwan* had written the letter, he must be handed over to them. But *Hazrat Osman didn't agree to this!*

The siege became more severe. *Waqadi* writes that this siege lasted for **49** days. *Zubair* says that the siege was for **2** months and **20** days. *Ibn-e-Kaseer* writes that it was far more than a month. *Shaubi* says it lasted for **22** days and *Ibn-e-Khaldun* put it at **40** days! Generally, the historians agree that the siege continued for **40** days. The besiegers stopped supply of water to *Hazrat Osman*. When the companions of *Hazrat Osman* suffered from pangs of extreme thirst they went up to the terrace and asked the crowd, “*Is Ali (a.s)* with you?!” They replied, “No!” They asked, “*Is Saad* there?” There was no reply. For some time *Hazrat Osman* remained quiet and then said, “Will anyone take my message to *Ali* that he supplies water to us!”

Ibn-e-Khaldun writes:

“*Hazrat Osman* sent word to *Ali*, *Talha*, *Zubair* and *Ummahat-ul-Momineen* that supply of water was stopped. He requested them to send water to him. *Ali-bin-Abi-Talib (a.s)* went to the rebels early in the morning and told them, ‘Your act is neither like that of the Muslims nor of the infidels! Don't deny food and water to the person! No doubt even the Romans and the Iranians provide food and water to their prisoners!’

The rebels shouted, 'By Allah! It will never happen!!'

Saeed-bin-Musayyib narrates that Hazrat Ali (a.s) had sent water-skins for Hazrat Osman. But they reached him only when many men of Bani-Hashim and Bani-Omayya were injured while trying to take them to Hazrat Osman.

Hazrat Osman had written a letter to the people of Syria in which he appealed for help. Ibn e Qutaiba has recorded the text of the letter as follows:

“I am amongst a people to whom my very existence is a burden. They are very eager for my early Qaza-o-Qadr (the Divine decree)! They have put certain matter before me. Either they would put me on the back of an emaciated camel and send me into the wilderness or I should remove the Headgear that Allah has endowed to me, that is, I abdicate from the Caliphate or those people who lost their lives at my hands must get Qasas from me! The person who rules--- does good things and commits errors as well. Al madad! Al madad! Save my life!!”

(*Al-Imamat-wal-Siyasat*)

Baladari writes that *Muawiya* sent 4,000 men under *Yazid-bin-Asad*; but while this contingent was on its way to *Madina*, they got the news that *Hazrat Osman* was assassinated. They returned back to *Syria* from there. *Yazid* said that if he had reached *Madina* while *Osman* lived, he would have put all the major men there to sword because the killer and those who witness the killing are the same!!

Hazrat Osman sent similar letters to all the provinces and he wrote a letter to the *Hajis* at *Mecca*. But he didn't get timely support from anywhere.

MARTYRDOM OF HAZRAT OSMAN

The siege was there for quite some days and the rebels had started worrying that anytime the reinforcements would arrive from *Syria*, *Basra* and elsewhere. They now had only two ways open to them: Either lift the siege and fly or assassinate *Hazrat Osman* and defeat the purpose of the forces reaching *Madina*. In the first alternative there wasn't any security for them that when they reached their homes the provincial governor would apprehend them and get them executed! They, therefore, thought that the second alternative better suited them. *Ibn-e-Khaldun* writes:

“All of them detemined to martyr Hazrat Osman thinking that it was the best course for them, they decided to force open the door. Hasan-bin-Ali, Abdullah-bin-Zubair, Mohammed-bin-Talha, Marwan, Saeed-bin-al-Aas and other sons of Companions who were with them prevented the rebels from breaking open the door. They fought and pushed the rebels away from the door. When Hazrat Osman heard about this, he asked them not to fight and asked them to enter the house. The rebels torched the door.” (*Tarikh-e-Ibn-e-Khaldun*)

At that time some persons entered the house of *Omro-bin-Hazm* which was adjacent to the house of *Hazrat Osman*. Climbing the roof of the house they jumped into the house of *Hazrat Osman*. Then the battle started. *Tabari* writes:

“Marwan-bin-Hakam came out with a group of men. Saeed-bin-al-Aas too came out with his group. Mughira-bin-Akhnas too came with his men. A fierce battle started. The feet of Hazrat Osman’s supporters gave way and they left the door unprotected and ran in the lanes of Madina. Hazrat Osman remained back with a few relatives and companions.” (*Tarikh-e-Tabari & Tarikh-e-Kamil*)

Ibn-e-Aseer writes that *Mohammed-bin-Abu-Bakr* entered the house of *Hazrat Osman*. *Hazrat Osman* said, “It is a pity that you express anger on *Allah!* Have I deprived you of any rights that you find fault with me?” *Mohammed-bin-Abu-Bakr* didn’t reply but went forward and pulled the beard of *Hazrat Osman* and said, “Oh *Nathal!* May *Allah* disgrace you!” *Hazrat Osman* said, “I am no *Nathal*. I am *Osman* and the *Amir-ul-Momineen!*” *Mohammed-bin-Abu-Bakr* said, “Why! Why didn’t *Muawiya and so-and-so-men* come to your rescue?! In this old age you have the greed for the *Caliphate!*” *Hazrat Osman* said, “If your father was alive, he would have valued my old age and wouldn’t have pulled this beard of mine!” *Mohammed-bin-Abu-Bakr* said, “Certainly! If my father had seen you doing what you did, he wouldn’t have liked it and he would be more severe in pulling your beard!” *Hazrat Osman* said, “I seek *Allah’s* help against you and expect succour only from *Him!*” *Mohammed-bin-Abu-Bakr* felt ashamed, left the beard of *Hazrat Osman* and went away.

After *Mohammed-bin-Abu-Bakr* left, *Saudan-bin-Omran*, *Qateera* and *Ghafaqi* went to *Hazrat Osman*. *Ghafaqi* hit a steel rod over the head of *Hazrat Osman*. Then *Saudan* hit him with his sword. *Hazrat Osman’s* spouse, *Naila*, tried to protect him with her hand. Her fingers were severed. Then all the men started plundering the valuables. After all the destruction *Omro-bin-al-Hamaq* hit his spear nine times on the chest of *Hazrat Osman* and said, “Three times I hit the spear in the way of *Allah* and six times more because there was a cloud on my heart!” Then someone tried to sever *Hazrat Osman’s* head but his spouse, *Naila*, and the other spouse, *Dukhtar-e-Shaiba* fell on the body and cried. *Ibn-e-Adis* said, “Let it be! Don’t sever the head!! Both the women are severely crushed!!”

Hazrat Osman was martyred on *18 Zilhijja, 35 H* which was a *Friday*. His body remained without a shroud for three days. *Hakim* and *Jabir-bin-Mut-im* went to *Hazrat Ali-bin-Abi-Talib (a.s)* and he gave instructions for the funeral. In the night, between the *Maghrib* and *Isha* prayers, the cortege was taken out. With the cortege were *Zubair*, *Hasan-bin-Ali*, *Abu-Jahim-bin-Huzaifa* and *Marwan* etc. He was interred outside *Jannat-ul-Baqi* at *Hash Kaokab*. *Jubair-bin-Mut-im* led the funeral prayer but some say that *Marwan* did this and others take the name of *Hakim*. It is narrated that some of the rebels were against taking out the cortege and giving him a decent burial. But *Ali-Ibn-e-Abi-Talib (a.s)* severely reprimanded them. *Bukhari*, *Ibn-e-Aseer* and *Ibn e Abil-Hadid* have written that *Hazrat Osman* was interred without the shroud in the clothes that he was in at the time of his martyrdom.

(*Ibn-e-Khaldun*)

WHY MADINA REMAINED QUIET?!

Sufficient light has been thrown on the causes of the rebellion against *Hazrat Osman*. The revolution had assumed the pan-realm proportions in which the leading Companions and the spouse of the *Prophet (s.a.w)* had participated. In this matter the *Mohajireen* and the *Ansar* were united. Because of *Abdullah-bin-Masood* the tribe of *Bani-Zehra*, because of *Ammar-bin-Yassir* the tribe of *Banu-Makhzoom*, because of *Abu-Zar Ghiffari* the tribe of *Ghiffar* and because of *Mohammed-bin-Abu-Bakr* the tribe of *Bani-Teem* turned against *Hazrat Osman*. The majority of *Ansar* and *Quraish* were already against him because they were against the establishment that trampled their rights! The limit was that the members of the *Majlis-e-Shura* who selected *Hazrat Osman* as the *Caliph* thought that he wasn't suitable for the august position! The result was that his *Caliphate* remained on the strength of the solitary support of *Bani-Omayya*. But, despite all this a question arises in our mind that when the rebels from *Egypt, Basra* and *Koofa* who numbered not more than *1,500* kept him besieged for *40* days and caused severe hardships including denial of water, how did the people of *Madina* remain dumb witnesses?! If the entire population of *Madina* had stood up to one man, and the governor of *Mecca* had brought the *Hajis* or even a couple of thousand men from the hamlets around them, they could have succeeded in lifting the siege! During these forty days of siege, the lanes of *Madina* remained quiet! The *Hajis* were performing the ritual in the leadership of *Ibn-e-Abbas*. When the courier read out the letter seeking help, no one said, "*Labbaek! Yaa Amir-ul-Momineen!*" When the letter was read, *Ibn-e-Abbas* stopped his sermon. When the reading was over, he resumed the sermon from that point. *Ibn-e-Abbas* should have said that the sermon was over and it was the time for going to the rescue of the *Caliph* which was more important than performing the *Hajj*! If *Ibn-e-Abbas* kept quiet because of being a *Hashemite*, the persons in attendance should have raised their voices. How did the governor of *Mecca* keep quiet? Was it binding on *Hazrat Ayesha* and *Hazrat Umm-e-Salama* to leave the besieged *Caliph* and go for the *Haj*? Where were the strategicians of *Arabia*, *Omro-bin-al-Aas* and the conqueror of *Iran* and *Rome*, *Saad-bin-Waqas* at that crucial time? Had they forfeited their political brains and their influence on the people which they recovered back immediately after the assassination of *Hazrat Osman*?! All these things confirm the fact that the movement against *Hazrat Osman* was very strong in which most of the companions and *Ansar* and important persons in the provinces were taking part. To understand the state of affairs in *Madina* the following facts must be borne in mind:

THE THINKING OF THE PEOPLE OF MADINA

1. When the flames of rebellion rose against *Hazrat Osman* the *Mohajirs* and the *Ansar* were divided into three schools of thought. One school rose up for reform, but the reform of the opponents seemed an impossibility that *Hazrat Osman* was adamant on his stand and the opponents were bent on deposing the *Caliph*. This school sat back helplessly! This group was neither capable of countering the rebels nor convincing *Hazrat Osman* to abdicate. Because, in this event, they would have to match strength with the ruling party and that would have caused much conflict. *Hazrat Osman* himself was of such

disposition that he wasn't ready to abdicate and abandon the 'robe' endowed to him by *Allah!* He wasn't also willing to hand over his favourite secretary to his adversaries!

2. The second group consisted of a small number of *Mohajireen* and *Ansar* which wasn't able to comprehend its own complicated affairs. Therefore, they thought it better to keep away from both the ruling and opposing groups watching what was happening and spending their time in happy seclusion! Therefore, some confined themselves to their homes and some of them migrated from *Madina*.
3. The group consisted of *Ansar* and *Mohajireen* who didn't like to remain aloof and they stood between *Hazrat Osman* and his opponents till as long as it suited them! Some of them tried for a rapprochement between the *Caliph* and the opponents till the last moment. There were also some of them who openly sided with the opponents and expressed acute difference with *Hazrat Osman*. They even egged on the rebels against him. There were also some who neither thought that the opponents were wrong nor they dissuaded them from the conflict. Just they remained aloof!
4. The *Majlis-e-Shura* of *Hazrat Omer* which had selected *Hazrat Osman* as the *Caliph* comprised of six members. They were the leading lights of *Madina*. The politics of the *Islamic Realm* worked at their instance! The people of *Egypt, Syria, Basra, Koofa, Faras* and *Khorasan* looked at these six persons for guidance and one should rather say that the thoughts and feelings of these six persons represented the actions of the people of the Realm! Now we shall have to see when *Hazrat Osman* was flooded with objections, what was the reaction of the other five members of the *Majlis-e-Shura*? The first among them was *Abd-ur-Rehman-Ibn-e-Auf* who turned against *Hazrat Osman* within a few years of his becoming the *Caliph* and he demised with the same feelings. Now about the other four members of the *Shura*—*Saad-bin-Waqas, Zubair-bin-al-Awam, Talha* and *Ali (a.s)*. From these four *Saad-bin-Waqas* retired from politics because he saw that a rapprochement between *Hazrat Osman* and his opponents couldn't be arranged! Anyway, if he had thought that *Hazrat Osman* was above all complaints and objections, he was such a valiant person that he would have drawn his sword and come out in support of the *Caliph!* During the *Battle of Camel* his utterance saying "Someone bring to me a sword which speaks and shows which side is on the truth and which is on falsehood; then I would be willing to fight for the truth!" ---This completely reflects his character. During the realm of *Hazrat Osman*, his reclusive existence indicates the feelings of uncertainty that he had! If he was against *Hazrat Osman*, he didn't favour him as well! If he was in favour, he wouldn't have remained quiet at the crucial juncture!

ALI (A.S), TALHA & ZUBAIR

We now discuss about the other three members of the *Majlis-e-Shura* who were *Hazrat Ali (a.s)*, *Hazrat Talha* and *Hazrat Zubair*. Unfortunately, these three persons too didn't have unity of thought. About the rebellion against *Hazrat Osman*, all the three of them had their own independent opinions. But in this diversity of opinion, they desired reform in the affairs of *Hazrat Osman* or they wanted him to abdicate from the *Caliphate!* *Hazrat Ali (a.s)* tried his best to arrange rapprochement

between the contending parties. He stood between *Hazrat Osman* and his opponents at every crucial juncture and patched up the matter. Sending away the first batch of the rebels from *Madina* was his achievement. The second time he stood between *Hazrat Osman* and the rebels like a wall of steel and didn't move away till he removed the differences between *Hazrat Osman* and the rebels. But *Marwan* literally threw cold water on all the efforts. During the period of siege when the enemies put an embargo on the supply of water to *Hazrat Osman*, he sent his sons, *Hassan* and *Hussain*, and they guarded his door and kept fighting the rebels till they torched the very door! These events show that there was propensity of the right in his opposition. He wished the *Caliph* to reform himself and didn't want him to abdicate!

Hazrat Zubair never made any efforts to reform the *Caliph* nor he angered or upbraided him against the opponents. He knew that the people of *Basra* wanted to remove *Hazrat Osman* and make him the *Caliph*. Therefore, naturally his sympathies were with the rebels and he was restlessly watching which way the camel would recline!

Hazrat Talha was employing all his energies and time to instigate the rebels to intensify their activity. At the complaint of *Hazrat Osman*, *Hazrat Ali (a.s)* went to *Hazrat Talha's* house and found that the rebels were crowding the place! *Hazrat Ali (a.s)* tried to make him give up the negative attitude, but he didn't agree! Therefore *Hazrat Ali (a.s)* went to the *Bayt-ul-Mal* and distributed whatever was there to the people. Seeing this, supporters of *Hazrat Talha* left him and made their way to the *Bayt-ul-Mal*. *Hazrat Talha* then went to *Hazrat Osman* and apologized to him. *Hazrat Osman* said, "This isn't an apology, but it is the acceptance of defeat! *Talha! Allah* will seek account from you!!" The people of *Koofa* wanted to make *Hazrat Talha* the *Caliph* after the abdication of *Hazrat Osman*. Therefore, *Hazrat Talha* had great expectations from the rebels. *Saeed-bin-Aas* had told to *Marwan* during the *Battle of the Camel*:

"Those people who are with you are the assassins of *Hazrat Osman*. These two (*Talha* and *Zubair*) have killed *Osman* and are seeking the seat of government for themselves! When he didn't get the *Caliphate*, they started saying, 'We want to wash the blood with blood and the sins with repentance and penitence!'"

This was the story of the leaders of *Madina* who were the axis not only of the politics of *Madina* but of the entire *Realm of Islam!* At a mere instance from these leaders the character of the people would literally dance! The feelings and thoughts of the people would be moulded on the thoughts of these leaders! If *Hazrat Osman* was martyred helplessly in such an environment and *Madina* kept silent isn't surprising at all!!

Hazrat Ali (a.s)'s comment on the martyrdom of *Hazrat Osman* is very significant. It seems as if he had enclosed an ocean in a small jar when he said:

"*Osman* was wrongly stubborn in his opinion and you people exhibited anxiety and restlessness!"

PRIOR TO BAI-AT & THEREAFTER

PRIOR TO BAI-AT & THEREAFTER THE LANES OF MADINA

After twentyfour years of the demise of the *Prophet (s.a.w)*, a dawn appeared on the horizon of *Madina* which, in today's parlance is termed as the '*Red Dawn*'! This is the dawn that appears after a bloody revolution. In every particle of *Madina* the redness of blood was visible! The lanes and by-lanes were deserted and the devils of fear were gambolling in the environment! In the blowing of the wind there was sound like that of a swaying sword! The rebel troops were ruling in the *Madinat-ul-Nabavi* and the commander of the rebel troops, *Ghafaqi*, was leading the prayers in the *Prophet (s.a.w)'s Mosque*. The peace-loving inhabitants of the city locked themselves inside their houses. The slain Caliph's mortal remains were lying unshrouded for three full days and his nearest relatives and friends didn't have the courage to give him a burial!

When the clouds of fear disbursed and the senses of the people revived, they thought it was important to select the new chief of the Realm. All eyes were focussed only on one personality who was *Ali-bin-Abi-Talib (a.s)*. In no time the *Prophet (s.a.w)'s Mosque* was full with people. It was for the first time that the common people got the right to select their *Caliph*! The selection now wasn't in the hands of the selected few elders from *Mohajirs* and *Qureish*! The selection of the *Caliph* now wasn't restricted to the residents of *Madina*, nor did it depend on the fancy of a committee of six! Now the picture was that the fate of the people was in the hands of the people! The residents of *Madina* and the elites and the commoners from the provinces of *Egypt*, *Koofa* and *Basra* were there in such large numbers that the *Prophet (s.a.w)'s Mosque* was over-flowing with people! Suddenly a voice arose that turned the din of the people's chatter to quietness.

“O Mohajireen and Ansar! Ali (a.s) with his greatness and majesty is the most deserving of the Caliphate!”

This was the call from *Ammar Yassir*!

The precincts of the *Mosque* reverberated with the unanimous shouts of the people:

“*Razina be-hi, (We agree to his Caliphate!)*”

But where was *Ali (a.s)*?! He wasn't there in the *Mosque*. When the realization dawned on the people they rushed to the house of *Ali (a.s)*. Today, after twentyfour years, there was a crowd at his threshold! On that day they came seeking his *Bai-at (Allegiance)* but today they were there to owe their *Bai-at* to him! Earlier the people went there to burn down his door and today they were there to bow down their heads in allegiance! Earlier the *Caliphate* called him to owe allegiance but now the *Caliphate* itself came to owe allegiance to him!

The men were shouting slogans at the threshold:

“*Anta lana Razi, (Only you we have selected!)*”

People were thinking that *Ali (a.s)* desired for the *Caliphate* and any moment he would emerge with a smiling face. But their surprise was extreme that a sound came from the house:

“I have no desire to rule! I am with you! You may select whoever you wish to select and I shall accept your choice! Leave me alone and look for someone else! We have an affair before us that has several directions and colours that neither our hearts would tolerate them nor our minds would accept them!”

The manifestation of high spirit won the hearts of the agitators. The numbers kept mounting till the sun was about to set! The insistence of the crowd mounted and it reached the level of threats! The crowd then heard a voice:

“Think over the matter for one more night! If you don’t wish to leave me without accepting the Caliphate, then my Bai-at will not be secret and in-camera! Tomorrow morning it will be in a large gathering at the Masjid e Nabavi!”

THE COMMON ALLEGIANCE

The second day was more tumultuous! Six stormy days had gone by, this was the seventh day! There was still a lot of time for the dawn that huge crowds gathered at the threshold of *Hazrat Ali (a.s)*’s house. He emerged from the house and the crowd raised slogans of “*Allah-o-Akbar*”! *Hazrat Ali (a.s)* entered the *Prophet (s.a.w)*’s *Mosque* to take the reins of the *Caliphate* as described by *Gibbon*:

“On his shoulder he had a commonplace cloak; on his head was an inexpensive turban. He carried his ‘Naalain’ in one hand and the staff in the other! It seemed that Abu-Talib’s son abhorred the worldly pomp and show. The chiefs of the tribes and the Companions welcomed him and extended their hands of allegiance to him!”

The deliberations of seven days had removed the feeling that it was a sudden *Bai-at*! This was a well considered act and the entire community’s unanimous decision was there as *Hazrat Ali (a.s)* stressed in the following words prior to the *Bai-at*:

“O people! This is the matter of your governance and Caliphate! You may select anyone other than me as your Caliph! I shall have no objection! There is still time to make a decision!”

But the people spoke out in unison, “On the *Book of Allah* we swear our allegiance to you!” He looked towards the sky and said:

“*Allahumma Ash-had!*, (O Allah! Be witness over them!)”

The people came in hordes for alleging their support. It is an age-old custom of *Arabs* to be the first in owing allegiance when any such occasion arises. Everyone tries to

extend his hand to be the first to touch the hand of the *Caliph* as a sign of allegiance to him! To get this precedence, the people fell one over the other and many of them sustained injuries! *Hazrat Ali (a.s)* himself described the event of the *Bai-at* in the following words:

“They rushed towards me like the camels rushing towards water when their keeper unties them! I experienced some worry that in the melee either I would get trampled or some persons from the crowd might get crushed to death!”

THE FIRST SERMON

The *Caliph* of the time addressed the people. The inaugural address of the new *Caliph* is of great significance. The speech gives the people an idea about the bent of mind of the leader and also his political policy. *Hazrat Ali (a.s)* started his sermon by saying:

“Allah has revealed a book to guide the people. It talks about virtues and vices. Therefore, accept virtues and shun the vices! The responsibilities are most important! Fulfill them for the sake of Allah so that He consigns you to the Heaven! Allah has very vividly described all the taboo things and He has given preference to the honour and dignity of the Muslims. He has given them strength with sincerity and belief in Unity of the Creator! Thus, a Muslim is one from whose hands and the tongue the other Muslims are safe! Shedding of the blood of Muslims isn't permissible unless there is an edict of Shariah! You must take precedence in performing acts of common welfare! Death is binding for every living being. The people are in your front and the Day of Reckoning after you! They pre-empted you; therefore, you should fulfill your obligation that you could join because those who have departed earlier await those who follow!

O Allah's creatures! Be aware of the rights of Allah's Cities and His creatures because there will be reckoning about them, about residential places and the flocks of four-legged animals. Obey Allah's mandates and don't be disobedient! When you see the opportunity of performing virtuous acts, do them; when you feel an act is vicious, you must shun it! Remember those days when you were few in numbers and weak!!

(Rouzat-al-Ahbab & Ibn-e-Aseer)

The society that flourished under *Hazrat Osman* was divided into classes. The policy statement of the *Caliph* went to the depths of the hearts of the people and they were forced to think that the *Caliph* wanted to turn back the governance of the *Realm* where it stood fifteen years ago. That was a terrible stage and the caravan had gone very much ahead! Retracing the steps, they thought, might prove very painful. Every individual of the caravan, they thought, might perish trying to do this. This sermon of *Hazrat Ali (a.s)* was very venomous and dangerous for tribal bigotry, difference of colour and creed; capitalistic sections, nepotism and the customs of the days of

ignorance! The people weren't ready to retrace their steps back towards the *Farooqi* period! But the new caliph's speech was an open announcement that the hold of the coming regime would be more severe than that of *Hazrat Omer!*

EVASION OF ALLEGIANCE—THE FIRST DIFFICULTY

Tarikh-e-Tabari, *Al-Bidaya-wal-Nihaya* and *Isteaab* etc are unanimous that in the *Battle of Siffin*, there were eight hundred such *Companions* with *Hazrat Ali (a.s)* who were present during the event of *Bai-at-e-Rizwan* with the *Prophet (s.a.w)*. At the gathering in the *Masjid e Nabavi*, all the *Muhajireen* and *Ansar* shook the hands of allegiance with *Hazrat Ali (a.s)*. However, seventeen, or twenty companions were such that they didn't do the *Bai-at*. But there was no significance of the evasion by this small and insignificant number! In the words of *Maulana Maududi*:

“If Saad-bin-Obada's evasion of Bai-at for Hazrat Abu-Bakr and Omer doesn't negate their Caliphate, then how could Hazrat Ali (a.s)'s Caliphate be deemed invalid if 17 or 20 companions evaded it?! Even otherwise this evasion by the small number of

Companions was just a negative act which doesn't affect the legal position of the selection of the Caliph! Was there any other candidate for the Caliphate, in this instance, on whose hand the evaders had cast their allegiance?! Or did they declare that the regime should remain a rudderless ship without a caliph?! Or did they say that the regime should remain without a caliph for sometime!

If none of these conditions was there, then just because this small number evaded owing their allegiance, it doesn't render the Caliphate null and void because majority of the population had extended its allegiance to the new incumbent!”

HAZRAT TALHA & HAZRAT ZUBAIR

There were two members of the *Shura*, *Abdullah-bin-Omer* and *Saad-bin-Waqas*, appointed by *Hazrat Omer*, who knew that when the *Shura met*, *Abd-ur-Rehman-bin-Auf* ascertained the opinion of the people and informed the *Shura* that ‘after *Hazrat Osman*, only *Hazrat Ali (a.s)* had the maximum support from the *Umma!*’ These two worthies neither voted for *Hazrat Ali (a.s)* at that time nor did they owe allegiance to him after *Hazrat Osman*. They didn't have any other person for the Caliphate in their view. What was in their hearts, only they knew or *Allah* knows it! However, *Abdullah-bin-Omer* was in the camp of *Hazrat Osman* till his assassination and hence he had a deep impress of the thoughts of *Marwan* on his head and heart! Perhaps this was what encouraged him to owe allegiance to *Yazid* without a whimper of complaint but didn't owe his allegiance to *Hazrat Ali (a.s)!*

About the other two members of the *Shura*, *Talha* and *Zubair*, there is some variance in the narrations. Some say that they did owe allegiance to *Hazrat Ali (a.s)* and others

deny it. There isn't any use getting entangled in this debate. The matter of their *Bai-at* isn't free of two things:

1. The first is that they willingly offered their allegiance to *Hazrat Ali (a.s)*.
2. The second is that under the shadow of the sword of *Malik-e-Ashtar* they expressed their allegiance under duress!

Keeping these factors in mind two questions arise: the first is that why did *Talha* and *Zubair* recant from the *Bai-at* after affirming it and the second question is that why *Hazrat Ali (a.s)* didn't seek *Bait-at* forcibly from *Abdullah-Ibn-e-Omer* and *Saad-bin-Waqas* as well?! Why the coercion only on *Talha* and *Zubair*!?

There is only one reply to both the questions that there was thought of personal interest in the hearts of the two persons! When *Hazrat Osman* was besieged, the people of *Koofa* and *Basra* wished to make *Talha* and *Zubair* the *Caliph*! But when the issue of nominating the Caliph came up, the people of *Koofa* and *Basra*, in great majority, opted for *Hazrat Ali (a.s)*. Even a small minority of the people from the two provinces didn't propose the names of *Talha* and *Zubair* for selection! Now *Talha* and *Zubair* adopted political policy that was essential for them! In whichever manner they had committed allegiance to *Hazrat Ali (a.s)*, it was essential for them to stay put on it for some time and see who got selected as governors for *Koofa* and *Basra*. In both the provinces, *Talha* and *Zubair* respectively had ample clout. On this basis they hoped that *Hazrat Ali (a.s)* would select them as governors. In this manner they wanted division of the *Islamic Realm* into four big and independent states. They wanted *Hazrat Ali (a.s)* to rule *Hijaz, North Africa* and *Egypt*, *Talha* to rule *Basra* and *Zubair* rule *Koofa* and its environs. *Muawiya* was already strongly entrenched in *Syria*. If this dream was realised, the unity of the *Islamic Realm* would have broken only in the period of *Hazrat Ali (a.s)*! Perhaps, *Talha* and *Zubair* might have joined hands with *Muawiya* and deprived *Hazrat Ali (a.s)* of the control over one part of this quadrilateral arrangement! Then the triangular group would have started internecine conflicts when *Muawiya* would have absorbed the other two entities and then announce himself as the *Caliph*! Only God would know how many hundreds of thousands of *Muslims* would have lost their lives in the conflict!

When they couldn't get the assent of *Hazrat Ali (a.s)*, they took permission to go to *Mecca* and there taking umbrage for the demand for *Hazrat Osman's Qasas*, they took *Hazrat Ayesha* on their side and declared rebellion against the *Caliph*!

THE DIFFERENCE BETWEEN THE POLITICS OF HAZRAT ALI & HAZRAT OMER

Hazrat Omer, as a matter of political expedience, wanted to restrict his political opponents in *Madina* not giving them permission to travel out of there. He also took care to see that the opponents didn't feel that the restriction was imposed on them! Sometimes he would say that they had participated in all the campaigns of the *Prophet (s.a.w)* and, thus, it was time to stay comfortably in *Madina* and not going out on tedious journeys and campaigns could be undertaken by younger persons. Sometimes he would say, "If you aren't there, *Omer* would perish!" Then he said that

if important *Companions* travel out, the administration might paralyse in their absence! Thus, *Hazrat Omer* restricted all the persons who, he thought were likely competitors, to stay put in *Madina* under his subtle vigilance!

Hazrat Ali (a.s) too followed the policy of *Hazrat Omer* and told *Talha* and *Zubair*, “I wish to keep both of you with me as I feel uneasy in your absence!” But *Talha* and *Zubair* understood his strategy. After some days they sought *Hazrat Ali (a.s)*’s permission to go for *Umra* to *Mecca*. They became so insistent that *Hazrat Ali (a.s)* gave them the permission. Perhaps *Hazrat Ali (a.s)* deemed it not right to prevent someone from going to *Mecca* for pilgrimage. There wasn’t also any apparent reason to think that *Talha* and *Zubair* were making an excuse to go away from *Madina*. Anyhow, *Hazrat Talha* and *Zubair* made use of the lenience of *Hazrat Ali (a.s)* and reached *Mecca*. They met *Hazrat Ayesha* and formed an opposition against the regime. If *Hazrat Ali (a.s)* had adopted inflexible, harsh measures like *Hazrat Omer*, and held the two persons in *Madina*, the trend of events would have been different and the following events mightn’t have taken place.

DIFFICULT CONSEQUENCES

1. *Hazrat Ayesha* already had other persons from *Bani-Omayya* with her who insisted on her to seek *Qasas (Blood Money)* for the assassination of *Hazrat Osman* but she might not, so far, have got highly influential persons of the caliber of *Talha* and *Zubair* in her team. When they supported her, the claimants of the Caliphate too came to her side who she could present along with the people of *Koofa* and *Basra* against the Caliph of the time. If *Talha* and *Zubair* hadn’t reached *Mecca*, *Hazrat Ayesha*’s opposition for *Hazrat Ali (a.s)* would have remained only in her heart and it might not have resulted in the *Battle of the Camel!* The responsibility of dragging *Hazrat Ayesha* to the battle-field rests squarely on the shoulders of these two worthies!
2. In *Madina* the two persons, *Talha* and *Zubair*, wouldn’t have dared to recant from the allegiance that they had sworn to *Hazrat Ali (a.s)*. *Madina* was still in the sway of the rebels who wouldn’t have tolerated any such act against the *Caliph* they had chosen! The result would be that with the passage of time *Talha* and *Zubair* would have bowed down their heads before the regime of the time. In such an event, the emotions of *Hazrat Ayesha* flaring up might not have happened. Perhaps she might not have committed the error that sullied her repute!
3. In the absence of *Talha* and *Zubair* from *Madina*, the only top leader of the opposition was *Marwan* who could only be handled by *Hazrat Ayesha*. But he had no capability to involve her in a bloody battle. He couldn’t have persuaded her to carry out a campaign against *Koofa* and *Basra* nor did he have the courage to do it himself, because the people of *Basra* and *Koofa* hated him from the bottoms of their hearts. It was on account of their fear that he had escaped to *Mecca*.
4. If the *Battle of the Camel* had not taken place, *Hazrat Ali (a.s)* and his men would have remained safe from the harmful effects of the battle of attrition. *Muawiya* too wouldn’t have got the long spell of time to be in full battle trim in his area. Because of *Hazrat Ayesha*’s confrontation with *Hazrat Ali (a.s)*,

Muawiya got a lethal propaganda weapon that he used very skilfully. It wasn't required now to explain to the people about the dispute. They were themselves seeing that the person of the caliber of *Hazrat Ayesha*, supported by men of the stature of *Talha* and *Zubair*, were arraigned against *Hazrat Ali (a.s)*. It was beyond the wisdom of the commoners of the time to even think that *Hazrat Ayesha, Talha* and *Zubair* might commit the error inadvertently. The result was that *Muawiya* got the chance to reinforce his position. The *Battle of the Camel* was a certificate for *Muawiya* to wage a battle against *Hazrat Ali (a.s)*. He advertised this certificate all over the province of *Syria* that harmed the strength and supremacy of the *Caliph* of the time!

Thus, if *Talha* and *Zubair* were restricted in *Madina*, the eventuality of *Hazrat Ali (a.s)* battling with *Muawiya* in *Siffin* might not have taken place!!

NEW REGIME, NEW DIFFICULTIES

NEW REGIME, NEW DIFFICULTIES THE SECOND DIFFICULT PHASE

As soon as he assumed the reins of the *Caliphate, Hazrat Ali (a.s)* thought of bringing about changes in the administration of the Centre and also the provinces. In this connection the question of deposing the functionaries from the regime of *Hazrat Osman* arose. *Mughira-bin-Shaiba* was one of the topmost intellectuals of *Arabia*. *Mughira* first of all tried to assess the capabilities of *Hazrat Ali (a.s)*. He went to the presence of the *Caliph* and said in a very perceptive tone, "Don't be in a hurry to depose the functionaries! It is advisable to continue *Muawiya-bin-Abu-Sufian*, the governor of *Syria*, and *Abdullah-bin-Amer*, the governor of *Basra* on their posts. When they accept your caliphate and when you get the news of the allegiance of the armies, you will have the choice either to retain or depose them!" *Hazrat Ali (a.s)* said, "Fine! I shall think over the matter!" But *Mughira* gauged the thought of *Hazrat Ali (a.s)*. Therefore, he went to the presence of the *Caliph* the very next day and said, "The advice I gave you yesterday wasn't right! You should depose the functionaries as soon as possible!" The conversation wasn't concluded between *Hazrat Ali (a.s)* and *Mughira* when *Abdullah-bin-Abbas*, who had just arrived from *Mecca*, visited *Hazrat Ali (a.s)* and waited at the door because the meeting was in progress. When *Mughira* left, *Ibn-e-Abbas* entered the room and asked what news was brought by *Mughira*? *Hazrat Ali (a.s)* related both the suggestions given by *Mughira*. *Abdullah-bin-Abbas* instinctively said, "*Mughira* had given an honest suggestion yesterday but today he was deceptive!" *Hazrat Ali (a.s)* asked, "What is the proof of this?" *Abdullah-bin-Abbas* said, "You know it pretty well that *Muawiya* and his cohorts are worldly-wise persons! If they are allowed to remain in their positions, they wouldn't bother who sits on the chair of *Caliphate*! But if they are deposed, they will look for excuses and blame you for the assassination of *Osman*. Thus, they will turn the people of the provinces of *Syria* and *Iraq* against you! I have also the fear that *Talha* and *Zubair* might as well rise against you!" *Hazrat Ali (a.s)* said, "We shall not give anything other than the sword to *Muawiya*". *Ibn-e-Abbas* said, "You are certainly valiant but not circumspect! Haven't you heard the *Prophet (s.a.w)* saying, '*Al harb khad a tun, Battle is the name of deceit*'?" *Hazrat Ali (a.s)* said, "Yes! It is right!" *Ibn-e-Abbas* said, "By Allah! If you agree to my advice, I shall make you take such a course that they would keep guessing about the result and unable to gauge what is happening! In this attitude you will not have any risk and it will not be an illegitimate step!" *Hazrat Ali (a.s)* interjected, "I neither have your traits or those of *Muawiya*!" *Ibn-e-Abbas* advised, "Then you should move to *Yanbu* with bag and baggage and shut yourself indoors! The *Arabs* will be much disturbed with your action but they will not find anyone else capable enough to be the *Emir*! But if you rise with them only tomorrow the blame of the assassination of *Osman* will be made against you!" *Ali (a.s)* said, "Oh! No! Do what I order you!" *Abdullah-bin-Abbas* said, "No doubt, this is right and is certainly good for me!" *Hazrat Ali (a.s)* said, "I have appointed you governor of *Syria*. Get ready to depart for *Damascus*!" *Abdullah-bin-Abbas* said, "This isn't a good move! *Muawiya* is a cousin of *Osman* and I am your relative! As soon as I reach there, he will kill me as a revenge for the blood of *Osman* or he might incarcerate me! It is better you correspond with *Muawiya* and try to win his allegiance.

(*Tarikh Ibn-e-Khaldun*)

APPOINTMENT OF NEW GOVERNORS

Hazrat Ali (a.s) remained firm on his decision. *Abdullah-bin-Abbas* quitted. But *Mughira* gauged the mind of the *Caliph* and made his way for *Mecca* where *Talha* and *Zubair* were already there. Besides them, the men from *Bani-Omayya*, in the leadership of *Hazrat Ayesha*, were forming a front against *Hazrat Ali (a.s)*. The deposed governors of the regime of *Hazrat Osman* too reached *Mecca*. The front grew to the proportion of a fiery volcano which seemed ready to erupt anytime!

The *Caliph* of the time nominated the following governors for the provinces:

1. **BASRA:** *Osman-bin-Hanif*, an eminent *Ansari Companion*, was nominated governor of *Basra*.
2. **KOOFA:** *Ammar-bin-Shaiba* was selected the governor of *Koofa*. While he was on the way to *Koofa*, a person from *Koofa* advised him that the people wouldn't accept anyone other than *Abu-Moosa Ashari* as their governor! *Abu-Moosa* sent the letter of his allegiance and the allegiance of the people of *Koofa* for *Hazrat Ali (a.s)*.
3. **YEMEN:** *Abdullah-bin-Abbas* was appointed the governor of *Yemen*. When he reached *Yemen*, *Yaala bin Omayya*, the incumbent governor, departed to *Mecca* with the treasury of the province along with him!!
4. **MECCA:** In the very beginning *Hazrat Ali (a.s)* nominated *Khalid-bin-Aas-bin-Hisham-bin-Mughira* as the governor of *Mecca*. But the people refused to owe allegiance to him and a youth there chewed the letter of *Hazrat Ali (a.s)* about this appointment and threw it! The letter fell into the pond of *Zamzam*. Later on, *Hazrat Ali (a.s)* appointed *Fatam-bin-Abbas* as the governor of *Mecca*.
5. **EGYPT:** *Hazrat Ali (a.s)* sent *Qais-bin-Saad-bin-Obada* as the Governor of *Egypt*.
6. **SYRIA:** *Sohail-bin-Hanif* was appointed as governor of *Syria* but he couldn't take charge of the position. When *Sohail* entered the territory of *Syria*, at *Tabook*, the men of *Muawiya* stopped him. *Sohail* said that he was the new governor. The men said that if *Osman* had appointed him, he was welcome. But if someone else had appointed him, he was asked to go back to the person! *Sohail* returned back to *Madina*.
7. **BAHRAIN:** *Saad-bin-Abbas* was named the governor of *Bahrain*.
8. **TAMAMA:** *Sama-aa-bin-Abbas* was entrusted with the territory of *Tamama*.
9. **YAMAMA:** *Aun-bin-Abbas* was appointed the governor of *Yamama*.

CRITICISM OF HAZRAT ALI (A.S) & IT'S ANALYSIS

The historians have unnecessarily given much importance to the talk of *Hazrat Ali (a.s)* with *Ibn-e-Abbas* and *Mughira* about deposing and appointment of governors. The conversation was interesting and meaningful and reading it a historian, without giving any thought reaches a conclusion that *Abdullah-bin-Abbas* and *Mughira-bin-Shaiba* advised *Hazrat Ali (a.s)* correctly, and if he had taken the advice, perhaps, the matter might not have taken a difficult turn! The author of "*The Civilization of Islam*", *Georgy Zaidan*, and other thinkers of his ilk, too have the same feeling that

Hazrat Ali (a.s) shouldn't have given orders of deposition of *Muawiya* so hurriedly. He should have postponed the matter till a time that his regime acquired a degree of stability. The first, and rather harmful, effect on the minds of people will be that *Hazrat Ali (a.s)* wasn't aware of elements of politics as otherwise he wouldn't have committed the error! But the pity is that the truth is far away from this thought! The wit and intelligence of *Hazrat Ali (a.s)* was of the highest order and it cannot be that he didn't understand the prevailing conditions. *Hazrat Ali (a.s)* ofcourse was an example of the highest capability of gauging the *Arab* minds. But even a rustic shepherd of *Madina* knew that *Muawiya* was ruling the very vast province of *Syria* for twenty years almost independently. He certainly would have preferred to get killed than hand over his crown to his old competitor from *Bani-Hashim*. Then what were the conditions that prevented *Hazrat Ali (a.s)* from not making a temporary truce with the villain turning down the advice of *Abdullah-bin-Abbas* and *Mughira-bin-Shaiba* and instantaneously deciding to depose *Muawiya*! When we study the points mentioned in the forthcoming paragraph, it becomes clear that the advice of the two persons was fickle and useless!

WHY DID ALI (A.S) DEPOSE MUAWIYA?

1. The first reason was that the revolt against *Hazrat Osman* was because of certain demands of the people of *Egypt, Koofa* and *Basra* and when *Hazrat Osman* didn't concede them, they assassinated the *Caliph*. The first demand of the people was to depose all the governors who were the relatives of the *Caliph* from *Bani-Omayya*. The people of *Egypt, Koofa* and *Basra* wanted to abolish the hegemony of the clan of *Bani-Omayya* which *Hazrat Osman* had adopted from the very beginning of his regime! From the Central Secretariat to the governorates, all the important positions were entrusted by him to the men from *Bani-Omayya*! The helpless *Caliph* was virtually a puppet in the hands of those strong men. How could *Hazrat Osman* accede to the demand of the rebels to depose those strong men?! He didn't have courage to dismiss *Marwan* from the position of his secretary and deposing, or even transferring, *Muawiya* from *Syria* although he was there for an inordinately long period. Certainly, there was no demand from anywhere in the province to remove *Muawiya* from there. Every child in *Syria* was in the clutches of *Muawiya*! Therefore, the *Caliph* didn't seem to be having any valid reason for disturbing him other than his being a governor among many others from the clan of *Omayya* and that a governor remaining so long in one province is contrary to the norms of good governance!! The *Caliph* couldn't possibly have shifted *Muawiya* without his consent! In the prevailing inclement circumstances, *Hazrat Osman* got martyred. Now, the rebels were ruling the roost in *Madina*! The claims of the rebels were still there. They were the heralds of the revolution and they wanted to overturn the chessboard of politics and arrange it differently! In the new political situation, there was no place for the *Osmani Governors* and it was binding on the new *Caliph* to depose them and obliterate the clannish rule! This wasn't only the demand of the rebels but it was the voice of the common people as well! If *Hazrat Ali (a.s)* had dilly-dallied a little in the matter, the rebels could have gone against him as well! He couldn't possibly have retained any person from *Bani-Omayya* as governor of any province!

2. The second fact is that *Muawiya* never expected that *Hazrat Ali (a.s)* would depose him and, in any such eventuality, he would rebel! Whether *Hazrat Ali (a.s)* kept him on, or deposed him, in both situations *Muawiya* would have battled with him because politically he wasn't ready to accept *Hazrat Ali (a.s)* as the *Caliph*. The messenger from the *Caliph*, carrying the order deposing the governor was still on the way to *Syria* when *Muawiya* called *Noman-bin-Bashir* to come to *Damascus* with the bloodied cloak of *Hazrat Osman* and the severed fingers of his spouse, *Naila*, and displayed them to the populace with a view to disturb the feelings of the people. The result was that sixty thousand men of *Syria* mobilized to avenge the death of *Hazrat Osman*. While *Hazrat Ali (a.s)* hadn't even decided to keep on or depose *Muawiya*; the events were a clear indication that the governor was bent on rebellion! In this regard *Maulana Abul-Ala-Maududi* says:

“The historians have reported the event of Hazrat Ali (a.s) deposing Muawiya in such a manner that the reader would think that he (Hazrat Ali) was devoid of statesmanship. Mughira-bin-Shauba, according to them, had made an intelligent suggestion not to disturb Muawiya but he didn't take the advice and unnecessarily disturbed the hornet's nest. Although what we gauge from the writings of the same historians is that anyone with political foresight cannot but feel that if Hazrat Ali (a.s) had delayed issuing order for deposing Muawiya it would have been a major error! With this action, from the very beginning the matter became clear where Hazrat Muawiya stood?! If he had remained under the curtains any longer, they would be the curtains of deceit and would have been more calamitous!!” *(Khilafat-o-Mulukiyat)*

HAZRAT ALI & AMIR MUAWIYA

When *Sohail-bin-Hanif*, governor designate for *Syria*, returned from the boundaries of *Syria*, there was no other alternative than the *Caliph* sending a campaign against *Muawiya*. But *Hazrat Ali (a.s)* adopted the policy of negotiation and conciliation and didn't leave any space for complaint that the steps he had taken were taken in any great hurry! He sent *Musawwar-bin-Mukhrama* with a letter to *Muawiya*. The letter didn't have any harsh or provocative content. Every sentence in the letter appealed for peace and tranquility:

“From Allah's creature Ali, Amir-ul-Momineen
to
Muawiya-bin-Abi-Sufian:

You are aware of my excuses before you people and my shunning from you till that happened which was inevitable and which could not be prevented. The story is long and much is to be said. What was to pass has passed and what was to come has come! Therefore secure (my) allegiance from those who are with you and come in a deputation to

me with a delegation of your people.” (Source *Nahj-ul-Balagha, Lr. No.75*)

Muawiya withheld the messenger and didn't give any reply to the letter. This was his ruse to gain time. Whenever the messenger reminded for a reply to the letter, insulting couplets were recited to him that were tantamount to saying:

“Remain firm like a strong fortress or challenge me to a fierce battle!
Your neighbours and the youths will fight such a fierce battle that the
hairs on the sideburns and the heads would turn gray! Both the
masters and the slaves would be rendered helpless and there wouldn't
be any ruler other than us!”

When three months elapsed after the martyrdom of *hazrat Osman*, **Muawiya** called a person from the tribe of *Bani-Abas* and gave him a sealed cover on which it was written:

“From Muawiya-bin-Abi-Sufian to Ali-bin-Abi-Talib”.

Muawiya instructed the courier to hold the cover aloft on reaching *Madina* that the people in the streets read what was transcribed on it! Then he was to give the cover to the addressee. The messenger did likewise. In *Madina*, whoever read the inscription on the envelope, followed the messenger to the threshold of the house of *Hazrat Ali (a.s)*. A huge crowd of curious persons gathered outside the house. They were eager to know what reply **Muawiya** had given. When the seal of the cover was broken, a blank piece of paper was found in it. *Hazrat Ali (a.s)* asked the messenger of the reason for sending the blank paper. The messenger said, “If you give safety for my life, I shall say something!” *Hazrat Ali (a.s)* said, “We offer you protection! Now say what you wish to say!” The messenger said, “I left the people of *Syria* in a state of frenzy that they are determined to exact *Qasas* for the blood of *Osman!* The bloodied cloak of *Hazrat Osman* and *Naila's* severed fingers have been put on display and the big sheikhs are lamenting disconsolately! The people of *Syria* blame you for the assassination of *Osman!*” *Hazrat Ali (a.s)* asked, “With whom they wish to wreak revenge for the blood of *Osman!?*” The man said, “With the vein of your neck!”

The messenger left after this conversation with *Hazrat Ali (a.s)*. The anger of the crowd gathered there was such that if *Hazrat Ali (a.s)* hadn't offered amnesty to the man, they would there and then have lynched him to death!

The messenger went and *Hazrat Ali (a.s)* called a meeting of important persons of *Madina*. *Talha* and *Zubair* too participated in the meeting. *Hazrat Ali (a.s)* acquainted them about the situation and sought their suggestions and advice. *Hazrat Ali (a.s)* himself was of the view that the matter must be immediately nipped in the bud as delay might render the matters out of control. Prior to any attack on *Madina*, it was thought better to make a pre-emptive attack on *Syria!* The persons who attended didn't give any satisfactory suggestion and didn't show the spirit requisite for the battle! After dull and drab speeches, it was decided that the campaign against *Muawiya* was a necessity!

After this meeting *Talha* and *Zubair* sought permission for travelling to *Mecca* for *Umra*

pilgrimage and they departed with or without the permission of *Hazrat Ali (a.s)!*

Hazrat Ali (a.s) was busy with mobilisation and preparations for the battle with *Muawiya* and the twain of *Talha* and *Zubair* reached *Mecca*. The grapevine brought disturbing news from there! The flames of rebellion were rising fast there and *Hazrat Ali (a.s)* had to alter his program. Now his attention was riveted towards these two worthies who were permitted to travel to *Mecca!* These were the two persons who were the strong pillars of early *Islam* and were from the first rows of the group of *Companions*. Just imagine they selected *Mecca* for initiating their rebellious act!!

MUAWIYA & HIS PROMOTERS

One cannot deny the fact that there are very few historians who support the stand of *Muawiya* in subdued terms about his claim for *Qasas* for the blood of *Hazrat Osman* and pose the rebellion of *Muawiya* against *Hazrat Ali (a.s)* as a great achievement! Such historians are mentally ill and possess slavish mentality! Their ailment and their master too are their belief and their prejudice! The thought of research doesn't reach anywhere near them. Barring these, all the historians of the *Islamic World*, and others, are unanimous that the worst legal, moral and political sin of *Muawiya* was that he unsheathed his sword against the person who was accepted by the *Islamic World* as its *Caliph!* He made the excuse of *Qasas* for *Osman* as his shield! This shield was so flimsy that it couldn't prevent him from the criticism of historians of all times! Whoever rebelled against *Khalifa-e-Rashid* will be deemed no more than an ordinary criminal! In this regard the comment of *Maulana Maududi* is comprehensive and supported with firm proofs. Commenting on the illegal steps of *Talha* and *Zubair* he writes on the stand of *Muawiya* as follows:

“The more illegal and unconstitutional stand was that of *Muawiya* who, not as *Muawiya* the son of *Abu-Sufian* but in the capacity of the governor of *Syria* stood up claiming *Qasas* and vengeance for the blood of *Osman*; rebelled against the Central Government and tried to utilize the powers of the governorate not to prosecute the killers of *Osman* but to challenge the *Caliph of the Day* claiming the *Qasas!* He even didn't ask for the killers to be handed over to him for wreaking vengeance against them! All this was contrary to the norms established by the *Islamic realm* but it was a reflection of the cruel ways of the *Days of Ignorance!* First of all, the right to claim *Qasas* for the blood of *Osman* rested with the legal heirs of the deceased. If, *Muawiya* was entitled to claim the *Qasas*, for whatever relationship he had with the deceased, he had no right to do it as the governor of *Syria!* Whatever was his relationship with *Hazrat Osman*, *Muawiya* could have gone to the *Caliph* preferring the claim for *Qasas* in his personal capacity requesting for arraigning the culprits. But the governor of a province had no authority to make any such claim! Legally all the governorates had sworn their allegiance to the elected *Caliph* except *Muawiya!*” (*Khilafat-o-Mulukiyyat*)

What *Justice Amir Ali* writes in his book also indicates that all the actions of *Muawiya*

against the Caliph of the time were high treason and rebellion. Claiming *Qasas* for the blood of *Osman* was just a ruse. *Amir Ali* writes:

“In the later days some governors demitted their office without questioning but there were some who turned rebellious. Among the rebellious governors was Muawiya-bin-Abi-Sufian who was the governor of Syria and with the huge wealth of the Province he mobilized a big army. The men in the army supported him only for the greed of money! On the support of those greedy men, Muawiya unfurled his flag of rebellion!” (*History of the Saracens*)

THE POSITION OF MUAWIYA

After judging *Muawiya* on the yardstick of principles and capabilities, no person with vision will think that he was justified in his actions. *Muawiya's* position would become clear only when one puts his attention on his character! The efforts to put him on the same pedestal with *Hazrat Abu-Bakr*, *Hazrat Omer* and *Hazrat Ali (a.s)* never succeeded, nor will ever succeed! He was patently a worldly-wise ruler who was hard at work to place himself alongside *Julius Caesar*, *Augustus* and *Tiberius!* Perhaps he would look taller than all of them!! A worldly and dictatorial ruler rates himself above all doubts! To achieve his ends, he would turn illegitimate to legitimate and vice versa! He used the public funds for personal matters. He would trample every right which came in his way! He took pride in going back on his promises and solemn commitments to others! People deem his wastefulness and his magnanimity, stealth and untruth as diplomacy! It is certain that history would put on his head the crown of a cunning, but successful, ruler! *Muawiya* was one among such rulers and these tendencies of his cannot be singled out for criticism!

Dr. Taha Hussain and the historians of his ilk have made efforts to gauge the character of *Muawiya* on the yardsticks mentioned above. He writes:

Whatever people wish to say about Hazrat Muawiya they might say that after embracing Islam he came closer to the Prophet (s.a.w). He was included in the roster of transcribers of the Revelations and he was a Muslim and a true Muslim (sic)! He was the well-wisher of the Prophet (s.a.w) and three of his Caliphs! But despite all this Muawiya, however, was the son of Abu-Sufian, the commander of the army of the infidels of Mecca in the battles of Ohod and Khandaq. He was the son of Hinda who was so inimical with Hazrat Hamza that when he was martyred, she searched his cadaver, cut his belly and tried to chew his liver! This heinous act of the woman caused great hurt to the Prophet (s.a.w)!

Hazrat Muawiya got strength, cunning and flexibility of nature from his father. Then his mother too wasn't falling behind in her enmity against Islam and Muslims!

The least that one can say about the character of Hazrat Muawiya is that he was experienced, cunning and generous like the Arab potentates who do what suits them, are generous with the chiefs and

officers to keep them under their thumb. Hazrat Muawiya had everything for the persons with greed and covetousness. When Hazrat Osman was besieged Muawiya neither rushed to his rescue nor sent any troops to help him. The bigger surprise is that when he got a letter from Hazrat Osman seeking help, he too prevaricated as did the other governors of the provinces that the rebels assassinated Hazrat Osman. But after the event he rose with the claim for Qasas. If he was really interested in saving the Caliph, he should have acted earlier! At that crucial time, he sat quietly in Syria!! But when the time was ripe, he made full use of the opportunity for his selfish ends! If Hazrat Muawiya wanted to be just and fair, it was his duty to owe allegiance to Hazrat Ali (a.s). Then he could have taken the successors of Hazrat Osman to the Caliph to claim Qasas from the assassins of Hazrat Osman! More than anything Muawiya wished to divert the Caliphate away from Hazrat Ali (a.s). Therefore, after the demise of Hazrat Ali (a.s) and agreement of demission of the Caliphate by Hazrat Hassan (a.s), when the ground was clear for Muawiya, he forgot everything about claiming Qasas for the blood of Hazrat Osman and he didn't ever try to bring the killers to justice!!"

(Hazrat Osman & Hazrat Ali)

EVILDOERS NEVER THINK WELL
OF ANYONE BECAUSE THEY
SEE OTHERS IN THEIR NATURE

(HAZRAT ALI A.S.)

JANG-E-JAMAL OR THE BATTLE OF THE CAMEL

JANG-E-JAMAL OR THE BATTLE OF THE CAMEL THE CAUSES

The Battle of the Camel is one of the battles ever fought in the world which is highly ludicrous and laughter creating because it hadn't attendant on it the causes that generally are the cause of battles! There wasn't any economic cause or any societal reason! If there was any reason it was enmity against *Hazrat Ali (a.s)*. Why the enmity? There wasn't any call for change in the *Caliphate* or an outcry for improving the economy of the realm or a call to reform the society! The reason was only jealousy, hate and inferiority complex! Every enemy had his, or her, own point of view! Some wanted an uprising in *Mecca* and others wanted to attack *Madina*. Some suggested heading for *Koofo* and others wanted a campaign against *Basra*! It seems a carnival of mad-hatters and they were all creating peels of laughter!! It was a drum-house where every parrot was singing its own tune!!

The deposed governors of *Hazrat Osman's* regime and other enemies of *Hazrat Ali (a.s)* assembled at *Mecca* and made the city the head-quarters of the opposition. The governor of *Yemen Yeli-bin-Omayya* took all the valuables and the funds from the treasury and reached *Mecca*. He gave *Dirhams 600,000* and *600* camels to *Hazrat Ayesha* as his war effort. The camel—*Askar*— on which *Hazrat Ayesha* rode and commanded the army was also gifted to her by *Yeli-bin-Omayya*! The deposed governor of *Basra, Abdullah-bin-Amer*, too reached *Mecca*. He too brought with him every dime of the funds in the treasury in his charge! *Talha* and *Zubair* took permission to travel to *Mecca* for *Umra* and reached there with the intention of creating rebellion! *Marwan* and other chiefs of *Bani-Omayya* were present in *Madina* when *Hazrat Osman* was assassinated. One after the other, they too reached *Mecca*. In fact, *Hazrat Ayesha* had completed her *Haj* pilgrimage and was headed for *Madina* when she got news that *Ali (a.s)* was chosen as the *Caliph*, she returned to *Mecca* from the stage of *Sarf*! All the abovementioned persons were the enemies of *Hazrat Ali (a.s)* but the reasons for their enmity were different. Therefore, to assemble under one flag these adversaries required two parameters, one common slogan and one leader! Both were arranged without any difficulty! The slogan was: "*Qasas for the blood of Osman*" and *Hazrat Ayesha* agreed to lead the contingents! It was a group that was led by a lady! What courage did the Bedouin *Arabs* have to ask why a woman was commanding the contingent contrary to the norms of the *Bedouin Culture*?! Whatever was happening was right! It was the order of the *Umm-ul-Momineen*!!

Because of the abovementioned conditions, the apparent causes of *jang-e-Jamal* are not there in any book of history! But there is talk of some of the leaders of the opposition in those books. This information helps the researchers to put two and two together! But difficulty arises that the slogan of "*Qasas for the Blood of Osman*" which people thought was the real cause of the "*battle of Camel*" becomes meaningless and a positive and meaningful reason of the conflict cannot be fixed!

THE FEELINGS & POSITION OF THE PEOPLE OF JAMAL

1. UMM-UL-MOMINEEN HAZRAT AYESHA:

Tarikh-e-Tabari says that travelling from *Mecca* to *Madina*, when *Hazrat Ayesha* reached the stage of *Sarf*, she was met by *Abd-Ibn-um-e-Kalab* who was her relative from her mother's side. *Hazrat Ayesha* asked, "Is everything fine in *Madina*?" *Abd* said, "*Hazrat Osman* was assassinated." *Hazrat Ayesha* asked, "Then what did those people do?" *Abd* said, "All the people of *Madina* arrived at the best decision! They were all unanimous on selection of *Hazrat Ali (a.s)*" *Hazrat Ayesha* said, "If what you say is the truth then I wish the sky falls down on the earth! Take me back! Take me back!" *Abd* said, "What is this? By Allah! You were the first person to condemn him (*Hazrat Osman*)! You used to say, 'Kill the *Nathal, the infidel*!" *Hazrat Ayesha* said, "People forced him to express repentance and then killed him! Yes! I did say what you are repeating but what I am saying later on is better than what I said earlier!" *Abd* said, "O revered mother! This is a very shallow excuse!" Then he recited some couplets which meant:

"It is you who ordered killing of *Osman*! It is also you who said that *Osman* is an infidel. We obeyed and they killed him! In our view the assassin of *Osman* is the person who has ordered his execution! Neither the sky fell on us nor was there the eclipse of the moon! Now the people have owed their allegiance to the great person who will dispel every evil and will straighten all crookedness! The truth is that the faithful will not be like the faithless and traitorous persons!"

(*Tarikh-e-Tabari*)

Hazrat Ayesha retraced her steps back to *Mecca*. She didn't utter anything on the way, but when she reached near the gate of the *Kaaba* people surrounded her. There she addressed the crowd:

"O people! Perverts from many places, with the help of slaves in *Madina*, have martyred the helpless *Osman*! In the beginning they made some baseless accusations against him that they couldn't prove in any manner! Then they became rebellious!! They shed the blood that Allah has deemed taboo! They harmed the sanctity of the holy city (*Madina*) in the holy month (*Zil-Hijja*)! They plundered the taboo wealth! By Allah! One finger of *Osman* is more auspicious than the entire world of those rebels!! This rebellion doesn't seem to be dying out!! Therefore, you should not let the blood of the hapless *Caliph* go in waste and seek *Qasas* from the killers to save the honour of *Islam*.

(*Khulfa-e-Mohammed Omer Abul-Nasr*)

When preparations were complete, *Hazrat Ayesha* requested the second spouse of the Prophet (s.a.w), *Umm-e-Salama*, to join in the campaign. *Hazrat Umm-e-Salama* said, "O daughter of *Abu-Bakr*! You want to seek *Qasas* for the blood of *Osman*, although, By Allah, you are the first woman who never remembered *Osman* with any other word than *Nathal* and repeatedly said, "Allah's curse on the *Nathal*!"

May Allah destroy him!” O Ayesha! Don’t get misguided by Talha and Zubair! For their personal gains they are doing everything! But their gain cannot save you from retribution!” (Rauzat-ul-Ahbab)

Umm-ul-Momineen Hafsa thought of joining the fray but *Abdullah-bin-Omer* stopped her. On the advice of *Talha* and *Zubair* pressure was applied on *Abdullah-bin-Omer*, as well, but he said:

“People are getting carried away with the avarice of Dinar and Dirhams, but I have shunned it! I request you people to excuse me!”
(Rauzat-ul-Ahbab)

The abovementioned facts indicate that the spouses of the *Prophet (s.a.w)* and his companions, who valued truth more than personal benefits, were shying away from taking part in the Campaign. What was the thing that forced *Hazrat Ayesha to lead the Campaign?! In the light of the events is it credible that Qasas for the blood of Osman* was the voice of her heart?! No, Never! If the *Qasas for Osman* was to be claimed, the claim should have come from his sons, his spouses and his next of kin! *Hazrat Ayesha* had not even any distant relationship with *Hazrat Osman!* She was the daughter of *Bani-Teem* and the daughter-in-law of *Bani-Hashim* and *Hazrat Osman* was from *Bani-Omayya!* Which law authorized *Hazrat Ayesha* to seek *Osman’s Qasas?! Not only seeking Qasas, but also leading the campaign of battle for this purpose while the history is proclaiming that prior to Hazrat Osman’s martyrdom she was his sworn enemy! She had left him besieged by the rebels in Madina and moved to Mecca and didn’t think of staying put in Madina to rescue him! She was against all his actions and, from behind the curtain, she used to curse him! But after his assassination she developed such sympathy for him that she ignored his natural sons and daughters and his widow who had lost her fingers in trying to protect Osman! What is the reason for this? Was Hazrat Ayesha having a desire to get the Caliphate?! No! There is no indication of any such desire nor in those times there was the practice of women becoming rulers in Arabia! It hadn’t also happened that the Islamic realm had totally collapsed and there wasn’t any alternative left than being governed by a female! There was only one probable reason of the lady’s angst---“Enmity of Ali (a.s)!” Hazrat Ayesha herself had once said the enmity was the same as generally prevails between daughters-in-law and their husbands’ families since the past ages! But some events aggravated the enmity so much that Hazrat Ayesha kept aside the mandate for “Hijab” and “Seclusion” that prohibit women from leading the campaigns of battle! Such extreme events are not more than three or four in the annals of history!*

HAZRAT ALI & HAZRAT AYESHA

1. In the event of *Ofak* when the hypocrites made aspersions against *Hazrat Ayesha* and the *Prophet (s.a.w)* sought *Hazrat Ali (a.s)’s* opinion in the matter, *Hazrat Ali (a.s)* hinted at divorce and said, “You have no scarcity of women whom you can marry!” This was such an arrow that it pierced the heart of *Hazrat Ayesha!* She couldn’t forget this till her death! *Dr Taha Hussain* says:

“One of the most dominating personalities in the history of Islam was

that of Hazrat Ayesha! She wasn't soft hearted like her father but she had the trait of vehemence as Farooq e Azam had and she also had it as inheritance from the Arabs of the days of ignorance! She used to remember poetic couplets and recite them on appropriate occasions.”

How could such a woman of excitable psyche bear *Hazrat Ali (a.s)*'s remark against her!

2. The second reason is such that *Hazrat Ali (a.s)* had no control, whatsoever, on it! It was just coincidental and was the personal act of the *Prophet (s.a.w)*. *Hazrat Ali (a.s)* was married to *Hazrat Fatima*, and politically it proved harmful for *Hazrat Ali (a.s)*! Not only for *Hazrat Ali (a.s)*'s life but for the *History of Islam* it proved a very crucial turn. First of all, *Hazrat Fatima* was the daughter (perhaps the only daughter) of the *Prophet (s.a.w)*'s first spouse, *Hazrat Khadija*. The same *Khadija* about whom *Ayesha* once told to the *Prophet (s.a.w)*:

“Why do you remember an old hag who is dead and Allah has endowed to you better wives than her!” (*Sahih Bukhari*)

Hazrat Ayesha was also noticing that none else enjoyed such affection from the *Prophet (s.a.w)* as did *Hazrat Fatima*! Later on, *Hazrat Ayesha* had to see the days when in the persons of *Hassan and Hussain (a.s)*, *Zainab and Umm-e-Kulsum*, *Hazrat Khadija's* memory was revived and her progeny progressed! It gave *Hazrat Ayesha* more sadness that she herself was issueless! This feeling was further aggravated when the *Prophet (s.a.w)* himself, and also his followers had started mentioning the progeny of *Hazrat Fatima* as sons and daughters of the *Prophet (s.a.w)*. It is not only *Hazrat Ayesha*, but any woman whatsoever, wouldn't be able to control her emotions in such circumstances. *Hazrat Ayesha* was first a woman and afterwards *Umm-ul-Momineen*! If she felt envious, it isn't surprising! The matter doesn't end here but even *Hazrat Ayesha's* father himself wanted to marry *Hazrat Fatima*. Whether *Hazrat Abu-Bakr* felt it or not, *Hazrat Ayesha* was aware that her husband had rejected to give his daughter in marriage to her father and had accepted the proposal of *Ali (a.s)* instantaneously! Then the battles and campaigns took place under the observant eyes of *Hazrat Ayesha* when *Ali (a.s)* performed such feats of valour that the *Prophet (s.a.w)* used high words of praise for him that he never used for anyone else! In the *Battle of Khyber*, the *Prophet (s.a.w)* gave the standard to *Hazrat Ali (a.s)* which *Hazrat Abu-Bakr* and *Hazrat Omer* wished very much to get! The *Prophet (s.a.w)* had thus put the crown of valour on *Ali (a.s)*'s head and what remained was his declaration about knowledge! This felicity too was reserved for *Ali (a.s)*. The *Prophet (s.a.w)* said, “I am the city of knowledge and *Ali* is its gate!” Every felicity of *Ali (a.s)* was the felicity of *Fatima* and *Fatima* was the daughter of *Khadija*—the daughter who gave birth to the *Prophet (s.a.w)*'s sons! This was the travesty of fate as, otherwise, *Ayesha* should have had this privilege of mothering the *Prophet (s.a.w)*'s progeny! In all these events the only fault of *Hazrat Ali (a.s)* is that he was *Fatima's* spouse! But, in addition, certain other events happened that turned *Hazrat Ayesha* against *Hazrat Ali (a.s)*.

3. *Hazrat Ali (a.s)* objected to the talk of *Hazrat Abu-Bakr* at *Saqifa Bani-Sa'eda* and the basic cause of his selection as Caliph during that conclave! Then, as long as *Fatima* lived, he didn't accept *Abu-Bakr* as the caliph. *Hazrat Fatima*

made an appeal about the inheritance in the court of the *Caliph* which was rejected by *Hazrat Abu-Bakr* after much debate. *Hazrat Ayesha* herself has said that *Fatima* didn't speak with *Abu-Bakr* after that event till her demise and made a will that *Abu-Bakr* and *Omer* shouldn't be allowed to attend her last rites! Wouldn't these events have affected the psyche of *Ayesha*?! Was she watching all the drama silently? No! Such forbearance may be there in angels but not in fallible humans! First of all, she was *Hazrat Abu-Bakr's* daughter and thus she was *Ayesha*! If she still had any consideration for *Hazrat Ali (a.s)* and *Hazrat Fatima*, then she wasn't a human being but a super human being!

4. *Hazrat Ayesha's* heart suffered another shock when *Hazrat Ali (a.s)* married *Abu-Bakr's* widow *Asma Khatmiyya* after the demise of *Hazrat Fatima*. At the time of the marriage *Asma* had a son, *Mohammed-bin-Abu-Bakr*. *Hazrat Ali (a.s)* undertook the upbringing and education of this child and as he grew up, *Mohammed-bin-Abu-Bakr* turned into a reflection of *Hazrat Ali (a.s)*'s thoughts and feelings! Perhaps *Hazrat Ali (a.s)* had strengthened his political party to some extent through this marriage. But certainly, for *Hazrat Ayesha* the scene of her step-mother and brother dancing to the tunes of *Hazrat Ali (a.s)* wouldn't have been a very pleasant experience. The limit was that the same brother was arraigned against her in the *Battle of Camel*! At the end of the battle when *Mohammed-bin-Abu-Bakr* went to meet *Hazrat Ayesha* on the orders of *Hazrat Ali (a.s)* they conversed as follows:

Hazrat Ayesha: Who are you?

Mohammed: Your good brother!

Hazrat Ayesha: No! The disobedient brother!!

(*Tarikh-e-Tabari*)

In this world of humans such events do touch the hearts of persons! Men and women will be unable to forsake their natural instinct. This will be the negation of the laws of nature which is next to impossible! *Hazrat Ayesha* too was subject to her female instinct. At times she would be so empowered with emotions that it would be difficult even to utter the name of *Hazrat Ali (a.s)*. When she was asked who brought the *Prophet (s.a.w)* for offering his last prayer to the *Mosque*, she said, "On one side was *Fadl-bin-Abbas* and on the other side someone else!" This other person was *Hazrat Ali (a.s)*, whose name, according to *Abdullah-bin-Abbas*, *Hazrat Ayesha* didn't mention!

1. TALHA & ZUBAIR

We have written in detail about *Talha* and *Zubair* while dealing with the event of the assassination of *Hazrat Osman*. Even if the thought that *Qasas* for the blood of *Osman* was a voice of their hearts will merely be a thought! For them it was just a slogan! Otherwise, they had nothing to do with it. These two worthies were very active in the matter of the assassination. The only difference was that *Talha* was ahead and *Zubair* was discreetly lagging behind! The following event is recorded in the books of history. We are giving a gist of *Tarikh-e-Tabari* and *Ibn-e-Qatida*:

"When Hazrat Ayesha departed for Basra from Mecca, Saeed-bin-Aas

and Mughira too joined her contingent. On the way *Saeed* started conversing with *Talha* and *Zubair*:

Saeed: If you succeed in your campaign, who will be the *Caliph*?!

Talah and Zubair: We are two persons! The people can select whoever they like!

Saeed: It is really surprising! You people should select one of *Hazrat Osman's* sons as the *Caliph* because you have stood up seeking reparation for *Hazrat Osman's blood*!

Talha and Zubair: How could we give the Caliphate to those youths ignoring the senior *Muhajireen*?!

Saeed: Then I shall have to make efforts to see that the *Caliphate* doesn't slip away from the progeny of *Abd Munaf*!

Then *Saeed* and *Mughira* went to the presence of *Hazrat Ayesha* and sought her opinion. The conversation was in the following manner:

Saeed: *O Umm-ul-Momineen!* What is your destination?

Hazrat Ayesha: We are going to *Basra*!

Saeed: What will you do in *Basra*?!

Hazrat Ayesha: We shall seek *Qasas* from the killers of *Osman*!

Saeed: But the pity is that the killers are travelling with you!!

After this *Saeed* and *Mughira* met *Marwan* and his companions among whom were *Abban* and *Walid*, the sons of *Osman* as well. *Saeed* asked *Marwan*, "Where are you going?!"

Marwan: To *Basra*!

Saeed: Why?!

Marwan: To take revenge for the killing of *Osman*!

Saeed: The killers of *Osman* are in your caravan! These persons, *Talha and Zubair*, have got him killed! They craved for the *Caliphate*. When they didn't get it, they are now shouting hoarse that they would wash the blood with blood and obliterate the sin with repentance!

Mughira: O People! If you have come out only in the company of *Umm-ul-Momineen*, it is better to take her back! These are the persons who got *Osman* assassinated. If you are unhappy with *Ali (a.s)* on any matter, elucidate it! I appeal to you in the name of *Allah!* Why two unrests within a year?!

Now we derive some benefit from *Dr. Taha Hussain's* research:

"Talha was against Hazrat Osman from day one! This was the reason he kept away when allegiance for him was sought. But Hazrat Osman appeased him and their relations improved! Then Hazrat Osman gave grants and further improved the relations. When the opposition of Hazrat Osman increased, as narrated, Talha too joined the chorus. When the opposition peaked, he too joined the ranks of the crowds. When Hazrat Osman was besieged, Talha was seen in the circle of the besiegers and when the Caliph was martyred, he was among the persons who were surprised at Hazrat Ali (a.s)'s sorrow at the killing of Hazrat Osman. When Hazrat Ali (a.s)'s

Bai-at was obtained, Talha and Zubair were among those who swore allegiance to him. Thereafter, they started claiming reparation for the blood of Osman and recanted from their allegiance to Hazrat Ali (a.s). Then on the Day of Jamal, Talha was killed! The narrators say that he was killed when struck with an arrow shot by Marwan-bin-al-Hakam. Marwan said that after this, he never again sought reparation for the blood of Osman. Marwan had a firm opinion that Talha was most active in planning the assassination of Hazrat Osman. When Talha was struck with the arrow, he bled and he said, "This is the arrow which has come from Allah! O Allah! Avenge Osman's blood with me to absolve me of the sin!"

(Hazrat Osman & Hazrat Ali (a.s))

Keeping these events, and the characters, in view no one will say that there was any degree of sincerity in *Talha* and *Zubair* claiming *Qasas* for the blood of *Hazrat Osman*. It was just their opportunistic slogan. The matter ends at "enmity of Ali!" The slogan for "Qasas for Osman" wasn't raised in any love for him but in "enmity of Ali". The cause of enmity and opposition is clearly visible! When allegiance was being obtained from the people in *Madina* for *Hazrat Ali*, there was no sword hanging on the heads of *Talha* and *Zubair* that they were coerced to owe their allegiance! Every child in *Madina* was echoing the name of *Ali*. There wasn't any one who could propose *Talha or Zubair's* name for the *Caliphate!* Even if there was anyone, the voice was submerged in the unanimous voice of the huge numbers in favour of *Hazrat Ali!* There were curtains on the eyes and the intellects of *Talha and Zubair!* They knew that *Umm-ul-Momineen* too was disappointed with the misrule of *Hazrat Osman* and had moved to *Mecca!* Therefore, the right path for them was to think that the word of the people was the wish of the Almighty! I believe that they did owe their allegiance to *Hazrat Ali* because of some personal compulsion and when they wished to recant, they said that the allegiance was exacted from them under duress! At the time of the *Bayt* the people didn't show any inclination of preferring them over *Hazrat Ali (a.s)*. After the demise of *Hazrat Omer:*

"On the occasion of Shura, Hazrat Abd-ur-Rehman-bin-Auf ascertained the opinion of the people and conveyed his decision that after Hazrat Osman the person most deserving of the Caliphate, who had the support of the people was Hazrat Ali (a.s). Therefore, it was the natural reason that people would turn towards him for the Caliphate! Not only in Madina, but in the entire Islamic Realm there wasn't any other person who would attract the attention of the majority of the people! Even if the election was conducted according to the modern procedure of adult-franchise, the great majority of people would have voted for him! There is no doubt in the fact that Hazrat Ali (a.s)'s Caliphate was exactly according to the norms that were the norms of the Khilafat-e-Rashida! He didn't occupy the position with any duress or force! He didn't make the slightest effort to become the Caliph! The people unanimously chose him! A great majority of the Companions pledged their allegiance to him and, later on, barring Syria all the provinces of the Realm accepted him as the Caliph"

(Maulana Maududi "Khilafat-o-Mulukiat)

In these circumstances *Talha* and *Zubair* had only two alternatives. Either they had to owe their allegiance quietly or like the other 17 Companions going into seclusion at their homes! These two preferred to pledge their allegiance because they had high hopes from *Hazrat Ali (a.s)*. They knew that in *Koofa* and *Basra* none else had such influence over the people as they had and that *Hazrat Ali (a.s)* would entrust the governorate of *Koofa* and *Basra* to them without any hesitation. But when they realised that this wasn't to happen, they planned to go to *Mecca*. Reaching there, their hopes rejuvenated. *Hazrat Ayesha had* arranged a special chess-board of politics there which had vacancies for persons like *Talha* and *Zubair!* Now they felt that their chances had brightened! They had come defeated in their search for governorates but here they saw the chance of getting the *Caliphate* because the strong hand of the *Umm-ul-Momineen* was on their backs! Therefore, they openly announced that they had owed allegiance to *Hazrat Ali (a.s)* under duress and that the iron-collar of allegiance was no more on their necks! In other words, they felt free to rebel against the *Caliph of the Realm!* Now the dispute was about who of the two should be the *Caliph* and who the Vizier?! In this regard the following incident is of interest:

“While departing from Mecca, Marwan stood in front of Talha and Zubair and asked them who, of the two, would be the Emir? Who of the two had been authorized to lead the prayers? Hazrat Abdullah-bin-Zubair said that Abu-Abdullah, meaning Zubair, should lead the prayers! Mohammed-bin-Talha said, ‘No! The prayers must be led by Abu-Mohammed that is Talha!’ When Hazrat Ayesha heard about this conversation she castigated Marwan whether he was trying to create a rift?! She said that her nephew would lead the prayers! Therefore, till they reached Basra, Abdullah-bin-Zubair was leading the prayers. Ma-aaz-bin-Obaid Ullah said, ‘By Allah! Even if we succeed in our designs, we will be enmeshed in trials unless Zubair leaves the Caliphate for Talha or Talha abandons it for Zubair!’”

(*Tarikh-e-Tabari*)

No event of history indicates that *Talha* and *Zubair* left *Madina* for the purpose of seeking *Qasas* for the blood of *Osman!* When they left *Madina* their plan was to perform the *Umra!* When they reached *Mecca*, they saw the blooming garden of *Caliphate* where every bird seemed chirping the song of *Qasas for the blood of Osman!* They too joined the chorus and the crowds liked their voices! People started coming from far off places. Very few knew that the call was just for the purpose of achieving the ulterior motive and not to achieve the claim for *Qasas!*

Before we wind up this chapter, we present to the readers the crux of the research of two of the eminent researchers of our times. First, we quote *Maulana Maududi:*

“Two parties stood up claiming for reparations for the blood of Hazrat Osman. On one side was Hazrat Ayesha with Talha and Zubair and on the other was Muawiya-bin-Abu-Sufian! Keeping in mind the status of the two parties one has no alternative than saying that the position taken by both of them wasn't appropriate constitutionally. It wasn't the period of the days of ignorance that taking up the claim for the blood of any person and wreaking vengeance on anyone, anywhere was in

practice! These were the days of organized governance and the laws were in force! The claim for Qasas, according to the law was vested in the successors of the deceased who were living. If the establishment was wilfully delaying apprehension of the culprits, other people could raise the voices of protest! But what is this way of claiming justice from an administration when the claimants don't deem it legitimate at all!! If Hazrat Ali (a.s) was the legitimate Caliph, what is the meaning of the claim that he should apprehend the culprits and punish them? Was he a tribal chief who could catch anyone without any legal authority and punish the person? The more unconstitutional action was that the first party, instead of preferring its claim at the Capital, in Madina, where the Caliph, the culprits and the successors of the deceased were all present the legal process could have been started conveniently, they went to Basra raising a big contingent and thus ensued a battle that caused huge loss of life and the administration of the Realm was disturbed! What to talk of the Shariah of Allah, even any worldly constitution and statute wouldn't have tolerated such action!"

(Khilafat-o-Mulukiat)

Dr Taha Hussain, after a prolonged discussion, has concluded his opinion in these words:

"The argument or proof of Hazrat Ali (a.s) against Hazrat Talha and Zubair and Ayesha wasn't in anyway lesser than his argument against Muawiya. Hazrat Talha and Zubair had sworn their allegiance for Hazrat Ali. It was now their duty to implicitly follow the terms of the allegiance to maintain the veracity of their Bai-at! If they didn't wish to obey Hazrat Ali (a.s) and they didn't want to help him in certain matters, they should have stayed away like Saad-bin-Abi-Waqas, Abdullah-bin-Omer, Ossama-bin-Zaid and Mohammed-bin-Muslama etc. instead of giving rise to conflict and indulging the people in battle! This way they wouldn't have given rise to differences among the Muslims that you will notice later on. Now, about Hazrat Ayesha! Allah had mandated her to remain in-doors! It was binding on her to implicitly follow Allah's Mandate during Hazrat Ali (a.s)'s Caliphate as she did during the regimes of the earlier Caliphs! She should have remained at home, issuing moral precepts, warning people against vicious acts. She ought to have busied herself in Prayer and Zakat as did the other Ummahat-ul-Momineen! She should have reminded the people of the words of wisdom in the verses of Allah's Book! Then, despite not owing allegiance to Hazrat Ali (a.s), she wouldn't have faced any problems or hardships from him! Anyway, it was certain that Hazrat Ayesha would get an assessment from Hazrat Ali (a.s) of one of the persons who abstained and remained away from him! The way Hazrat Ali (a.s) kept the dignity of Hazrat Ayesha after the Battle of the Camel is a clear indication of the views of Hazrat Ali (a.s)!!"

HAZRAT ALI & THE PEOPLE OF JAMAL IN BASRA

HAZRAT ALI & THE PEOPLE OF JAMAL IN BASRA

Talha and Zubair reached *Mecca* four months after the assassination of *Hazrat Osman*. In *Mecca*, *Abdullah-bin-Amer* had amassed huge wealth. From *Yemen Yeli* too brought huge amount of funds that he had to use 400 camels to carry the burden. They all assembled at the place of *Hazrat Ayesha* and discussion commenced there as to how and when the contingent should depart for the campaign. *Hazrat Ayesha* expressed her wish to travel towards *Madina*; but *Talha* and *Zubair* strongly opposed this move. They said how they could go to *Madina* which had slipped from their grip and that *Ali (a.s)* was controlling the place. They said that *Ali (a.s)* had coerced them to owe their allegiance to him! All the blame, they said, he adduced to them and had neglected them altogether! (*Tabari*)

Some persons suggested travelling towards *Syria*. But *Yeli* and *Walid-bin-Oqba* opposed the suggestion. *Abdullah-bin-Amer* said that help could come to them only from *Syria*. But since *Muawiya* was governor there, it wouldn't be advisable to go there without his consent! He said the new grouping needed *Muawiya*, but *Muawiya* didn't need their assistance. *Muawiya* added it would be better for the contingent to move towards *Basra*. He added that he had good influence in *Basra* and the people there had liking for *Talha* and they listen to him! Then *Abdullah-bin-Amer* concluded saying:

“If you overwhelm Ali (a.s) in Basra, then Syria too will come under your sway! But if Ali (a.s) wins, Muawiya could act like a strong shield for you. Another issue is that our contingent will not be able to stand the onslaught of the people of Madina. We can easily occupy Basra and make the people there agree to demand Qasas for the blood of Osman as we have done with the people of Mecca!”

(*Al Imam Ali-bin-Abi-Talib, Published in Egypt & Tarikh Ibn-e-Khaldun*)

Everyone agreed to this suggestion. *Hazrat Ayesha* called *Abdullah-bin-Omer* and invited him to join the Campaign to avenge the killing of *Osman*. But *Ibn-e-Omer* refused to join saying that he was with the people of *Madina*. Whatever they do, we shall do that! The spouses of the *Prophet (s.a.w)*, who were to travel to *Madina* with *Hazrat Ayesha* stayed back when they heard that the plans were changed and she was going to *Basra*. *Hazrat Hafsa* thought of travelling with her but *Abdullah-bin-Omer* made her change her mind!

THE CONTINGENT OF HAZRAT AYESHA

Ibn e Amer and Yeli got a public announcement made that *Hazrat Ayesha, Talha* and *Zubair* were departing for *Basra* and whosoever was sympathetic towards *Islam* and wished to seek *Qasas* for the blood of *Osman* could join the contingent! Among those who didn't have their own means of travelling will be suitably provided! *Ibn-e-Khaldun* writes:

“Six hundred men astride on six hundred camels along with a thousand persons from Mecca and Madina on foot started the journey towards Basra. From the hamlets on the way more persons joined and

the number increased to three thousand men! Umm-e-Fazal-bint-al-Harat, the mother of Abdullah-bin-Abbas engaged a person, Zafar, from the tribe of Juhina and sent with him a letter to Amir-ul-Momineen (a.s) in Madina. The caravan left Mecca when the time for prayer came. Marwan sounded the 'Adaan', went to Talha and Zubair and asked who of the two would lead the prayers? The son of Zubair said, 'My father!' The son of Talha said, 'My father!' The sound reached the ears of Umm-ul-Momineen. She sent word to Marwan, 'Are you trying to disturb our affair! The Imamat will be done by my sister's son Abdullah-bin-Zubair!'"

(*Tarikh Ibn-e-Khaldun*)

The other *Ummahat-ul-Momineen* went with *Hazrat Ayesha* till "*Zaat-ul-Iraq*" and then said tearful adieus to her! This was the reason that the day is remembered as "*Yaum-un-Naheeb*". This was the place from where *Saeed-bin-al-Aas*, *Abdullah-bin-Khalid-bin-Osaid*, *Mughira-bin-Shauba* and other men from the *tribe of Bani-Saqeef* separated from *Hazrat Ayesha*, *Talha* and *Zubair*, along with the remaining persons in the caravan continued their journey. *Yeli* gave one camel, *Askar*, for the use of *Hazrat Ayesha* which he had bought for 80 or 100 *Dinars!* Others say that the camel belonged to a person from the tribe of *Azina* which *Yeli* got from him through trade-in for another camel and *Dh 400* and that person was engaged for taking care of the animal.

THE SPRING OF HAWAB

In stages, when the caravan reached the *Spring of Hawab*, the dogs there started barking. *Hazrat Ayesha* inquired the name of the place where they had reached? She was informed that it was the *Spring of Hawab*. Hearing this *Umm-ul-Momineen* cried, "Take me back! Take me back! The *Prophet (s.a.w)* had told all his spouses one day, 'How I wish to know that seeing which one of you the dogs of *Hawab* would start barking!'" Saying this, *Hazrat Ayesha* patted the neck of the camel and made it sit down. She alighted from the camel and halted there with the camel for one night. *Abdullah-bin-Zubair* approached *Hazrat Ayesha* and shouted, "Help! Help! By Allah *Ali (a.s)*'s contingent is fast approaching us!"

Now the caravan proceeded towards *Basra* in fast trot! A person who doesn't believe that the *Prophet (s.a.w)* had the knowledge of the unseen, the abovementioned narration would seem ridiculous! But the truth cannot be denied that *Hazrat Ayesha* was strongly conscious of the wrong initiative. But it was too late that the arrow was already shot! She was now in the clutches of others and was helpless!

Thus, *Hazrat Ayesha*, along with her contingent, deviated from the normal route and kept moving on till they reached the environs of *Basra!* There they came across *Abdullah-al-Tamimi*. On oath he asked *Hazrat Ayesha* not to go any further and suggested to send *Ibn-e-Amer* because he had land and properties in *Basra*. He would be able to convey her message to the people there. *Hazrat Ayesha* accepted the suggestion. Her tent was pitched in "*Hafeer*" and she sent *Ibn-e-Amer* to *Basra*.

HAZRAT AYESHA AND THE PEOPLE OF BASRA

In *Basra*, *Osman-bin-Hanif* was appointed the governor by *Hazrat Ali (a.s)*. On receiving news of the arrival of *Hazrat Ayesha*, he deputed *Imran-bin-Haseen* and *Abul-Aswad* as his envoys to *Hazrat Ayesha*. They reached “*Hafeer*” and went to the presence of *Hazrat Ayesha*. After offering their greetings they told her that the governor wished to know the purpose of her visit!

Hazrat Ayesha: A woman like me doesn't travel with a secret purpose and also the mother needn't hide anything from her children! The matter is that rebels from many regions and the trouble-makers from the tribes committed murders in the *Haram of the Prophet (s.a.w)* and for no fault of his the *Imam of the Muslims* was assassinated! In this manner they shed the taboo blood considering it as a legitimate act! They plundered the things that are taboo and had no consideration for the *Balad-ul-Haram (The city where bloodshed is forbidden)* in the month in which such acts are strictly forbidden! We have come here to ask the people to be virtuous and to ensure it and stop them from committing vices and abolish vicious acts from the world!” (*Tabari*)

After talking with *Hazrat Ayesha*, *Imran bin Haseen* went to *Talha* and asked him the reason of his visit to *Basra*.

Talha: We have come here to seek reparation for the blood of *Hazrat Osman*.

Imran: Have you not owed your allegiance to *Hazrat Ali (a.s)*?

Talha: Yes! In a condition that the sword was put on my neck! But I don't have any differences with *Ali (a.s)* nor do I wish to recant from my allegiance to him! But we have only one demand that he shouldn't come between us and our adversaries! (*Tabari*)

After these meetings both the envoys returned to *Osman-bin-anif*, governor of *Basra*. On arrival, *Abul-Aswad* recited a couplet that was a clear hint that the parleys had failed. A translation of the couplet is:

“O son of Hanif! While you are here, you should come out in the field (of battle) and take the people on the sharp edges of your spears! Battle with them, remain steadfast, pulling up your sleeves, and teach them a lesson!!”

Hearing this *Osman Hanif* said:

“*Inna Lillahi wa inna ilaihi wa raajeoon*
We belong to Allah and shall have to return to Him,”

and added:

“By the Lord of the Kaaba! Now the grinding mill of Islam has started working! We shall see which part of the mill falls apart!”

The arrangement for the battle commenced. *Hazrat Ayesha* and her men went forward and reached *Marbad*. *Osman* too got ready with his men. In this manner both the

groups confronted each other at **Marbad** and voiced martial poetry loudly! **Talha** was standing on the right side of **Marbad** with **Zubair** besides him. **Osman-bin-anif** was on the left side of **Marbad**. **Talha** went forward to speak and said:

“Because of you we feared the stick and the leash of Osman, then how would we not be infuriated for the sake of Osman! Remember! Your Caliph was killed in the state of absolute helplessness! We didn’t like certain of his actions! We frankly talked with him on those matters! Then he abstained from such actions and expressed repentance to Allah! If a Muslim commits errors, what more could be there than his expression of repentance and assurance to the complainants that such acts wouldn’t recur! But the enemies attacked him notwithstanding all this and killed him! This way they perpetrated three taboos, all at once---they shed his innocent blood, they did it in the month when bloodshed is taboo and they killed him in the city where bloodshed is deemed taboo as well!!!”

The people listened with rapt quietness but immediately after the speech was over, they started shouting, some against and others in favour! Then it turned into a free for all between the two groups!!

(Hazrat Osman & Hazrat Ali” by Dr. Taha Hussain)

When the fight became too intense and persons started trading abuses, **Hazrat Jarita-bin-Qadamat as Suri** went to **Hazrat Ayesha** and said:

“O Umm-ul-Momineen! By Allah! Killing of Osman-bin-Affan was easy on us but your coming out arraigned for battle on the accursed camel is worse than that! Allah has mandated you to be behind the curtains and to maintain respect but you have come out of the curtain and compromised the respect! Remember! One who thinks it fair to battle with you will certainly think it fair as well to kill you! If you have come here willingly, it would be better you return back immediately! If someone forced you to join the Campaign, then take help of people to take you out of here in respect!”

(Tarikh-e-Tabari)

Similarly, a youth from **Bani-Saad** went very angrily to **Talha and Zubair** and told them:

“O Zubair! You are a companion of the Prophet (s.a.w) and Talha even rescued the Prophet (s.a.w) on an occasion sacrificing his own hand! I see that the mother of both of you is with you! I wonder if you have also brought your spouses as well for this battle?!”

The youth also recited couplets which are given here:

“You saved your wives and brought your mother to the battle-field! It is very unkind on your part!! You ordered your wives to remain at your homes and made your mother the instrument for your unfair plans to ensure that her sons fight with swords and spears to protect her!”

(Tarikh-e-Tabari)

INCIDENTAL FIGHT & TRUCE

The argument stretched into flaying of the swords by the opposing groups and fights commenced. When many combatants were injured, a truce was arranged to hold up till the arrival of *Hazrat Ali (a.s)*. An agreement too was drafted that *Osman-bin-anif* would continue as the governor of *Basra*. The control of the governor over the arms and the treasury too was to continue. *Hazrat Ayesha* was permitted in terms of the agreement to stay anywhere in *Basra* as she wished.

After the truce, *Osman-bin-anif* got busy with the administration work. He was also authorized to lead the prayers. But the armymen had taken refuge in terms of the agreement but they feared that they might be troubled after the arrival of *Hazrat Ali (a.s)*! They thought that he will come with a big contingent and annihilate them. Therefore, they decided to make a sniping attack on *Osman-bin-anif*. *Tabari* has described the attack in these words

“Talha and Zubair gathered all their men one night. That night was extremely cold and also there was intense sand-storm which had rendered the atmosphere darker! The visibility was very poor. These two persons reached the Mosque with their men around the time of Isha prayer. They were in the habit of delaying this prayer. *Osman-bin-anif* went forward but *Zubair* and *Talha* forced *Abd-ur-Rehman-bin-Atab* ahead! At this moment scuffle started between the two groups and fight started with the contingent of *Ayehsa*. For quite some time the fight continued in the Mosque. *Hazrat Ayesha*’s men apprehended many men of the opposition and killed about forty of them. *Talha* and *Zubair* sent men to fetch *Osman-bin-anif*. When *Osman* went there, the men trampled him under their feet and pulled out the hairs of his beard. *Talha* and *Zubair* were very unhappy with the attitude of the men and they sent *Osman* to *Hazrat Ayesha* to get her opinion and order about him. *Hazrat Ayesha* said, ‘Release him and allow him to go anywhere he wished to go!’”

Talha and Zubair had already recanted from the allegiance they had sworn to *Hazrat Ali (a.s)* and this was the second occasion when they recanted from the written agreement with *Osman-bin-anif*. They incarcerated the governor, occupied the *Bayt-ul-Maal (the Treasury)* and massacred its guards. The result was that *Hazrat Ali (a.s)* and his companions were furious and the people of *Basra* got divided into three groups. One group was expecting the arrival of *Hazrat Ali (a.s)* and was eager to support him. The second group joined *Talha* and *Zubair* and the third group remained neutral. In the words of *Dr. Taha Hussain*:

“The leaders themselves weren’t happy with each other, *Talha* and *Zubair* differed as to who would lead the prayers. With difficulty they agreed that one day *Talha* would lead the prayers and *Zubair* the next day! This was open sign of rift and the state of affairs was the same till *Hazrat Ali (a.s)* arrived with a big contingent.”

HAZRAT ALI (A.S) PROCEEDS TOWARDS BASRA

Hazrat Ali (a.s) got intelligence of *Hazrat Ayesha, Talha* and *Zubair* moving towards *Basra* while he was still in *Madina*. The contingent that he had mobilized for *Syria*, he ordered to move towards *Basra*. In fact, his intention was to stop *Hazrat Ayesha's* contingent on the way to *Basra*. In the last days of the month of *Rabi Thani 36H*, *Hazrat Ali (a.s)* left *Madina*. He named *Sohail-bin-Hanif* as his deputy at *Madina* and *Fatam-bin-Abbas* for *Mecca*. When he commenced his journey, he had seven hundred men, or, according to another narrator, nine hundred men from *Koofa* and *Egypt*. At the outskirts of *Madina Abdullah-bin-Salam* stood in front of *Hazrat Ali (a.s)'s* steed and said, “*Amir-ul-Momineen!* You shouldn't leave *Madina! By Allah!* If you depart from *Madina* you will not be able to return back nor will *Madina* ever be the capital of the *Islamic Realm!*” The companions of *Hazrat Ali (a.s)* overpowered *Abdullah-bin-Salam*. *Hazrat Ali (a.s)* said, “Don't tell anything to the person because he is a much better person among the companions of the *Prophet (s.a.w)!*”

The contingent left *Madina* and reached the stage of *Rabza*. There the information was received that the contingent of *Hazrat Ayesha, Talha* and *Zubair* was well on its way to *Basra*.

HAZRAT ALI (A.S) CONVERSES WITH IMAM HASSAN (A.S)

At the stage of *Rabza* one day, after completion of the morning's prayer, a slightly heated conversation took place between the father and the son. *Imam Hassan (a.s)* stood up and conversed with his father thus:

Hassan: I had made a suggestion to you but you didn't follow my advice! The result, now, will be that you too would be helplessly martyred!!

Hazrat Ali: You always keep lamenting like the girls! What was the suggestion that you gave me and I overlooked it?

Hassan: When *Osman* was besieged, I had advised you to leave *Madina* and go to some other place. *Osman* getting killed while you were around wasn't good for you! When he was assassinated, I gave you another advice not to accept the Caliphate till delegations arrived from other cities to support your candidature and selected you unanimously. Then, when *Talha* and *Zubair* opposed you, I suggested to you to remain quiet at home and leave the people to their own scruples to decide what they wished to do! I had told you to see that you don't become the cause of conflict. But you opposed me in all these matters.

Hazrat Ali: O my son! When *Osman* was besieged, you advised me to leave *Madina* before the assassination of *Osman!* By Allah! If we had left *Madina*, we too might have been besieged like it happened to *Osman!* You had advised me not to accept the Caliphate till people from all the cities gave their assent. In fact, the *Bai-at* is the allegiance of the people of *Madina* and the assent of the people of other cities is a subsidiary to the consent of the people of *Madina* and also, I didn't want that the Caliphate went out of our hands! Your suggestion to allow *Talha* and *Zubair* to compromise with others would also have

proved a weakness for the people of *Islam*. From the beginning I faced opposition and when I got the Caliphate it was already faulty. You wanted me to sit quiet at home. How could I have done that when people were with me! How could I sit at home like an iguana which has been surrounded and the catchers are forced to think that there is no iguana around. When the hunters give up the chase it would come out of the hiding. Now that I have got the Caliphate, who else could think about it than me! O my son! Abstain from giving suggestions! (Tarikh-e-Tabari)

A LETTER TO THE PEOPLE OF KOOFA

After a few days of waiting at *Rabza*, *Hazrat Ali (a.s)* got the intelligence that *Hazrat Ayesha* and her contingent was heading for *Basra*. *Hazrat Ali (a.s)* was well pleased with the news because he had a feeling that they might move towards *Koofa*! He immediately wrote a letter to the people of *Koofa*:

“I rate you people the best and I would prefer to live amongst you because I know your friendship pretty well! I also know that you love Allah and His Prophet (s.a.w) very much! One who comes to me, and helps me, he has accepted the Truth and has discharged the duty that has been ordained to him!”

Mohammed-bin-Abu-Bakr and *Mohammed-bin-Jafar* took the letter to *Koofa* and *Hazrat Ali (a.s)* stayed at *Rabza* to busy himself in the preparation for the battle.

DEPARTURE FROM RABZA

When the time for departure from *Rabza* was around, *Hazrat Ali (a.s)* asked for his steed and the armour from *Madina*. His companions said, “Now we know what your intention is!” *Hazrat Ali (a.s)* said, “I shall try to reform the people of *Basra*. If they listen to me, I shall give them my thought but if they attack, I shall restrain them!”

As he left *Rabza*, a group from *Banu-Tai* met *Hazrat Ali (a.s)*. They said, “We are from *Bani-Tai* and we desire to take part in the battle on your side because we owe allegiance to you as the *Caliph*! *Hazrat Ali (a.s)* said:

“May Allah reward you because Allah gives higher status to Mohajireen---the combatants in the way of Allah, over those who stay-put at their homes! I am asking you one question, ‘Of what thing you wish to bear witness?’”

Banu-Tai: We wish to bear witness for everything!

Hazrat Ali: May *Allah* reward you! You have arrived in submission! You had also combated with the dissenters (*Murtideen*) and recovered what the *Muslims* had lost!”

Saeed-bin-Obaid: *Amir-ul-Momineen*! I can very well achieve my intention (*Mafi-uz-Zameer*)! I shall be overtly and covertly your supporter and shall combat with your

adversaries at every place and shall deem over me your right that I wouldn't deem for anyone else! All this is because of your excellence and nearness to the *Prophet (s.a.w)!*

Hazrat Ali: May *Allah* bless you! You have expressed your thoughts very well! (This was the same *Saeed* who was martyred while fighting on behalf of *Hazrat Ali (a.s)* in the *Battle of Siffin*).

After organizing the paraphernalia of battle, *Hazrat Ali (a.s)* addressed his contingent at the grounds of *Rabza*:

“Allah has given us felicity through Islam! He has advanced our status and made us brothers of each other although our numbers were small! As long as Allah wished the people followed the path that Islam was their Creed, the Truth was recognized and they deemed Allah's Book as their Imam! But a time came when Satan incited and misguided a group of people. One person was assassinated and Satan created dissensions among the people! Beware! As dissensions arose in the past peoples (Ummats) it will happen to our people as well! We seek Allah's protection from such dissension!”

(*Tarikh-e-Tabari*)

After this sermon, *Hazrat Ali (a.s)* asked his contingent to march. The contingent was about to commence its journey when the young son of *Rafa-aa-bin-Raafeh* stood up and asked:

“O Amir-ul-Momineen! When do you plan to go and why are you taking us there?!”

Hazrat Ali: We are going there to reform the people, provided they listen to us!

Ibne Rafa-aa: If they don't heed our advice?!

Hazrat Ali: We shall not then accept their excuse and present the truth to them!

Ibn e Rafa-aa: Even then if they don't agree?!

Hazrat Ali: Then we shall defend ourselves!

Ibn e Rafa-aa: There is no problem then!

HAZRAT ALI (A.S)'S CONTINGENT DEPARTS

Hazrat Ali (a.s)'s contingent departed in a very organized manner that in the front of the formation was *Abu-Laila-bin-Omer-al-Jarrah*. The standard of the contingent was in the hands of *Mohammed-bin-Hanifa*. On the right flank was *Abdullah-bin-Abbas* and on the left was *Omer-bin-Abi-Salama* or *Omer-bin-Sufyan-bin-Al-Asad*. *Hazrat Ali (a.s)* himself was astride a red she-camel and behind it was tied a reddish-brown horse.

The person moving in front of *Hazrat Ali (a.s)* was reciting a martial verse:

“*Make the swallow move faster,
When bent on moving, move faster!
So that they and you as well, attain felicity!
We are proceeding to battle with Talha and Zubair!!*”

When the contingent reached the stage of “*Feyd*” a slave of *Banu-Saad-bin-Thalaba* was standing there whose name was *Marra*. He asked the people of the contingent as to who they were and where they were going?! They said that it was the caravan of *Hazrat Ali-bin-Abi-Talib*.

Marra: This appears like a destructive spread on which would flow the blood of plenty of persons! Hearing this, *Hazrat Ali (a.s)* called him nearer and asked, “What is your name?”

Marra: My name is *Marra*!

Hazrat Ali: May *Allah* make your life bitter! Are you the sooth-sayer of the entire nation?!

Marra: I am not a sooth-sayer but I do predict the future events!

When *Hazrat Ali (a.s)* halted at “*Feyd*” men from *Banu-Asad* and *Banu-Tai* came and offered their services. *Hazrat Ali (a.s)* said, “You remain steadfast in your place with the *Mohajireen* and that would be sufficient! Then another person came, whose name was *Amer-bin-Matar*, and met *Hazrat Ali (a.s)*.

Hazrat Ali: Are you from the clan of *Banu-Layt*?

Amer: No! I am from *Banu-Shaiban*!

Hazrat Ali: Tell me about the condition in *Koofa*.

(The person gave a run-down on the latest conditions there.)

Hazrat Ali: What are the thoughts of *Abu-Moosa*?!

Amer: If you are looking for a truce, *Abu-Moosa* too is of the same opinion. But if you want confrontation, he doesn’t approve of it.

Hazrat Ali: By *Allah*! My wish is for a truce and I desire that these people come back to me!

OSMAN-BIN-ANIF, GOVERNOR OF BASRA, ARRIVES

We have already related that the men of *Hazrat Ayesha, Talha and Zubair* had overpowered the governor of *Basra* and had pulled out the hairs from his head, beard and the eyelids! *Osman-bin-anif* got released and in the same state he went to the presence of *Hazrat Ali (a.s)*. When he met *Hazrat Ali (a.s)* he said, “When you sent me to *Basra*, I was a greying old person! Now I am transformed to youth and have come to your presence!” Then *Osman-bin-Hanif* described the entire episode when *Hazrat Ali (a.s)* said, “You have earned reward and felicity! The thing is that prior to me two persons (meaning *Abu-Bakr* and *Omer*) became the guardians of the people and they acted according to the mandate of *Allah’s Book*. But when the third person (*Osman*) became the guardian then what he had done with the people is well known! The people owed their allegiance to me, even *Talha and Zubair* did the same, but they later recanted and have brought the people against me! I am surprised that these two persons remained submissive and obedient to *Abu-Bakr* and *Omer* but they have turned against me! *By Allah*! Both of them know that I am no lesser than *Abu-Bakr* and *Omer*! *O Allah*! Resolve the difficulty that they have created for me and don’t demean them in the decision they have made for themselves and give them realization of their evil actions!” (*Tarikh-e-Tabari*)

HAZRAT ALI AT THE STAGE OF ZI-QAR

Passing through the stages of *Thalabia* and *Asaad* when *Hazrat Ali (a.s)* reached *Zi-Qar*, he received intelligence that *Rubayya* and *Banu-Abd-ul-Qais* had separated from *Talha*

and Zubair and were awaiting *Hazrat Ali (a.s)* on the way. *Hazrat Ali (a.s)* said, “In the tribe of *Rubayya Abd-ul-Qais* are the best and generally all persons from the tribe of *Rubayya* are good!” While *Hazrat Ali (a.s)* was at *Zi-Qar* the people from the tribe of *Bani-Bakr-bin-Wael* came and requested, “We are ready to offer you our services!” *Hazrat Ali (a.s)* gave them the same reply as he gave to *Bani-Tay* and *Bani-Asad*.

THE STATEMENT OF ABU-MOOSA ASHARI

At the stage of *Zi-qar*, *Hazrat Ali (a.s)* was met by *Mohammed-bin-Abu-Bakr* and *Mohammed-bin-Jafar* who were sent to register the support of the people of *Koofa*. They came away disappointed because the attitude of *Abu-Moosa Ashari*, the governor, was such that no person from *Koofa* was agreeable to take sides with *Hazrat Ali (a.s)*. *Hazrat Ali* heard them and said to *Ashtar*, “You are my representative in lieu of *Abu-Moosa*. Take *Ibn-e-Abbas* along with you and try to improve the situation in *Koofa!*” Therefore, *Ashtar* and *Ibn-e-Abbas* went to *Abu-Moosa*. However, much they sought reinforcements of men from him, he continued to respond that he preferred to remain quiet in the matter till all the revolt was over! *Ashtar* and *Ibn-e-Abbas* returned disappointed. *Abu-Moosa* assembled the people of *Koofa* in the presence of *Ashtar* and *Ibn-e-Abbas* and his speech is indicative of his policy:

“Don’t involve yourselves in trouble taking part in the battle because it is a silent conflict in which those who are asleep are better than those awake, one who is afoot is better than one astride! You become like the insects of Arabia, put your swords in the scabbards, break your spears as well as the bows! Help the down-trodden and keep sitting quiet till there is unanimity about the matter of the Caliphate and the conflict about it is over!” (*Tarikh-e-Tabari*)

When *Abdullah-bin-Abbas* and *Ashtar* returned unsuccessful, *Hazrat Ali* sent his son, *Hassan*, for the purpose along with *Ammar Yassir*. *Abu-Moosa* again talked the same way as he did on the earlier occasion. *Zaid-bin-Tauhan* got angry. He read aloud the letter *Hazrat Ayesha* had sent him asking him to sit quiet at home. After reading the letter he addressed the people:

“O People! *Hazrat Ayesha* too was given a mandate and we too have received an order; for her is the (Divine) mandate to sit at home and for us the order is to battle till any conflict or mischief remains! Even now *Hazrat Ayesha* is ordering us for something about which she herself is under strict orders but she is doing what we are supposed to do!” (*Tarikh-e-Tabari*)

Obaid Khair too talked in a similar vein and turning towards *Abu-Moosa* he said:

“You do know that *Talha* and *Zubair* had owed their allegiance to *Amir-ul-Momineen Ali (a.s)*!” He replied, “Yes!” *Abd-e-Khair* asked, “Did *Ali (a.s)* do anything that one could break his solemn Bai-at with him?!” *Abu-Moosa* said, “I don’t know anything about this!” *Abd-e-Khair* retorted, “If you don’t know, then we separate ourselves from you till you learn about it!” Then he turned towards the people and

said, “Amir-ul-Momineen (a.s) has called you! Amir-ul-Momineen Ali (a.s) is a Faqih (Islamic Jurist) and savant (Hakeem) for the people! Whosoever goes to him, I shall accompany that person!”

(*Tarikh e Ibn-e-Khaldun*)

Hassan-bin-Ali then delivered a forceful talk and explained to the people that his father’s mandate was based on principles! He, **Hazrat Ali (a.s)**, says:

“If we are aggrieved, help us; if we are unjust, don’t support us and fight against us! By Allah, Talha and Zubair were the first to owe their allegiance to me and are the first to recant from it!” (*Ibn-e-Khaldun*)

This talk had a strong effect on the hearts of the people and all of them gave their consent to join the contingent. **Abdi-bin-Hatim** and **Hajr-bin-Adi** persuaded their tribesmen to take part in the battle. The result was that **Hassan-bin-Ali** was to take nine thousand men from **Koofa** along with him. Six thousand men went overland along with him and the rest on boats.

THE FATE OF ABU-MOOSA ASHARI

After the departure of **Hassan** and **Ammar**, **Hazrat Ali (a.s)** again sent **Ashtar** to **Koofa**. He entered **Koofa** when strong debate was in progress in the **Masjid-e-Koofa**. **Abu-Moosa Ashari** was standing on the pulpit and advising the people to stay put at their homes and **Hassan** repeatedly said, “You are the functionary appointed by us! Come off the pulpit!” At that instant **Ashtar** entered the **Dar-ul-Amara** and ordered dispelling of **Abu-Moosa’s** slaves. Hearing the sounds of the rumpus **Abu-Moosa** went there. **Ashtar** shouted at him, “May your mother expire! May Allah dispel you from here!” Saying this he asked **Abu-Moosa** to leave the place by the evening. The people thought it a good opportunity and started plundering **Abu-Moosa’s** possessions! But **Ashtar** stopped them from doing this!

THE PEOPLE OF KOOFA MEET HAZRAT ALI (A.S)

Hassan-bin-Ali organized the men from **Koofa** as a formation. Over the men from **Kanana**, **Asad**, **Tamimi**, **Rabab** and **Maznia** he appointed **Mauqal-bin-Bisyar** as the commander; over the tribe of **Qais**, he put **Saad-bin-Masood Saqafi**, Over **Bator**, **Taghlab**, **Alat** he put **Maghzoog Zaili**; over **Muzhij** and **Ashareen** he put **Hajr-bin-Adi**, over **Bajila**, **Anmar**, **Khasham** and **Azd Makhnaf-bin-Salim** was named the chief. Over the people from **Koofa** proper **Qaqah-bin-Omro**, **Saeed-bin-Malik**, **Hind-bin-Malik**, **Hind-bin-Omro** and **Hasheem-bin-Shehab** were appointed as the officers. The persons selected to encourage the people to take part in the campaign were **Zaid-bin-Sauhan**, **Ashtar**, **Adi-bin-Hatim** and **Yazid-bin-Qais** etc.

The contingent from **Koofa** went to the presence of **Hazrat Ali (a.s)** at the stage of **Zi-Qar**. He welcomed them smilingly and said:

“O people of Koofa! We have asked you to come and confront your brothers! If they reconcile with our thought, it is well and good! But if

they stick to their stand, we shall treat them with equanimity so that oppression isn't initiated from our side and we shall not let any unrest remain without reform! Insha Allah Taa-ala!" (*Tarikh Ibn-e-Khaldun*)

In this manner seven thousand two hundred combatants assembled at *Zi-Qar* and the *Banu-Abd-al-Qais* who were camping mid-way between *Basra* and *Ziqar*, awaiting *Hazrat Ali (a.s)*'s arrival, too were many thousands. Through the riverine route too two thousand and four hundred combatants were on their way!

A COURIER SENT TO BASRA

When this contingent was ready, the first step was seeking a truce, *Hazrat Ali (a.s)* sent *Qaqah-bin-Omro* as his emissary to the people of *Basra*. *Qaqah* was one of the companions of the *Prophet (s.a.w)*. Instructing him, *Hazrat Ali (a.s)* said:

"You visit Basra and meet Talha and Zubair and invite them to mutual amity of the community and put fear in their hearts against feelings and acts of dissent!" Then *Hazrat Ali (a.s)* asked this question: "If Talha and Zubair raised any matter about you on which I have not given you guidance, what attitude you will adopt?"

Qaqah: Then I shall use my discretion to reply them. To the extent possible the right and complete reply will be given to them and appropriate action will follow!"

Hazrat Ali: Certainly! You are competent to perform this task!"

QAQAH CONVERSES WITH HAZRAT AYESHA

On reaching *Basra*, *Qaqah* first of all went to meet *Hazrat Ayesha*. After greeting her he said:

"O reverend mother! What is the reason of your taking all the trouble to travel the long distance to come here as a guest?!"

Hazrat Ayesha: I have come here to reform the people!

Qaqah: Then summon Talha and Zubair as well that they listen to what I wish to communicate and I am able to gauge their thoughts!"

QAQAH CONVERSES WITH TALHA & ZUBAIR

When *Talha* and *Zubair* came, *Qaqah* told them:

"I have inquired from Umm-ul-Momineen the reason of her travel to this place! She has said that she came for the purpose of reforming the people. Do both of you agree with her or not?"

Talha and Zubair: We agree!

Qaqah: Then what is the way of reforming the people?! By Allah! If we

see virtue in your plan, we shall certainly accept it! If we deem it not good, we shall abstain!

Talha and Zubair: Conditions wouldn't reform till the killers of Osman are apprehended and executed. If Qasas for his blood is overlooked, it would be contravention of the mandate of the Quran!

Qaqah: You have killed many persons in Basrah who were with the killers of Osman although matters could have been set right prior to this act! You have slaughtered six hundred persons. Only one person escaped with his life. The result of this action is that six thousand persons got infuriated and they forsook your company! If you battle with them, and others who abandoned you, all those tribes will attack you! Because of this massacre people of Nasr and Rubaiyah have left you and are bent on fighting with you and putting you to shame! And all this because of the three persons who were killed! If you perpetrate such acts against the people of other cities, such calamitous destruction would result that existence of any population too cannot be expected!

Hazrat Ayesha: Then what is your suggestion?

Qaqah: For this, calm and composure are necessary! When the atmosphere is congenial, and provocation and unrest is removed, calm would prevail and fears and apprehensions would depart from the hearts of the people! In such a congenial situation, the matter of reparation for the blood of Osman can be handled! If you renew your allegiance, it would be the cause of betterment and blessing and we would be able to demand Qasas for the blood of Hazrat Osman as well and there will be peace and tranquility among the people! If you don't agree for anything less than battle, the Ummat would face calamitous situation and then claiming Qasas would become impossible! Allah will send calamities on the Ummat! You must become seekers of welfare and look forward to good as you did in the past and don't involve us in hardships by creating impediments for Ali (a.s) because doing this you too will face destruction and destroy us as well! By Allah! I am come hither to sound on this!!

Talha and Zubair: What you have said is absolutely right! You may go now! If your, and Ali (a.s)'s thoughts are these, we are ready for rapprochement!"

(*Tarikh-e-Tabari*)

HAZRAT ALI (A.S) ENTERS BASRAH

On returning *Qaqah* apprised *Hazrat Ali (a.s)* of the situation. They felt there was a likelihood of truce and *Hazrat Ali (a.s)* decided to go to *Basrah* and speed up the establishment of peace and tranquility. With this good intention, early next morning *Hazrat Ali (a.s)* asked his contingent to move forward. Very soon the contingent

reached the camping grounds of the tribe of *Abd-ul-Qais* and its men too joined the contingent. Then they halted at *Zawia* and finally entered *Basrah*. It seemed the tribe of *Bakr-bin-Wael* eagerly awaited arrival of *Hazrat Ali (a.s)*. All the men of the tribe joined the ranks. *Akhnaf-bin-Qais* too thought of joining along with six thousand men but *Hazrat Ali (a.s)* learned that he had executed an agreement to remain neutral. Therefore, he told them that it would be better if they stuck to their agreement and kept *6,000* swords away from the battle!

At the other end *Hazrat Ayesha, Talha* and *Zubair* marched with their contingent from *Farza*. On 15th *Jamadi Thani 36H*, at the palace of *Obaid Ullah-bin-Ziyad* both the contingents took their positions opposite each other! According to *Ibn-e-Khaldun* the contingent of *Hazrat Ayesha* consisted of *30,000* combatants and *Hazrat Ali (a.s)* had *20,000* men. In the grounds of *Basrah* men from every tribe were arraigned against men of the same tribes, *Madar* opposing *Madar, Rubaiah* opposing *Rubaiah* and similarly men of all the tribes were divided in this manner. Negotiations for truce were on. *Hakim* and *Malik* who had gone to *Talha* and *Zubair* came back with the news that they were firm on what they told to *Qaqah*. In the evening *Ibn-e-Abbas* went to *Talha* and *Zubair* and *Mohammed-bin-Talha* visited *Hazrat Ali (a.s)* to negotiate the truce. A sort of atmosphere of peace prevailed. For three days these circumstances remained and on the fourth day *Hazrat Ali (a.s)* himself thought of talking to *Talha* and *Zubair* to improve the existing atmosphere of peace! When he came out of the formation of his contingent, he found *Zubair* was fully arraigned in his armour and was arranging the formation of his men! *Talha* too was with him. Seeing *Hazrat Ali (a.s)* they advanced towards him. It is said that *Hazrat Ali (a.s)* had gone totally unarmed! He didn't even have his sword in his hand! He had thought that when truce was in the minds what was the need for the arms! *Hazrat Ali (a.s)* reached fearlessly near *Talha* and *Zubair* till the necks of the three horses they were riding, met each other! *Hazrat Ali (a.s)* first talked with *Zubair*.

THE CONVERSATION BETWEEN HAZRAT ALI (A.S) TALHA & ZUBAIR

Hazrat Ali: O Zubair! You have amassed plenty of paraphernalia for war and a large contingent of combatants! But tell me what you have acquired to present before *Allah* on the *Day of Reckoning?! O Zubair!* Fear *Allah!* Don't become like the woman who weaves strong thread but cuts it into shreds! What are you doing and why?!

Zubair: You have forced us to do this!

Hazrat Ali: Me?! Am I not your brother in Faith?! Isn't shedding my blood taboo for you and your blood taboo for me?! Can you mention any reason, whatsoever, that makes shedding my blood permissible for you? We considered you are a progeny of *Abd-ul-Muttalib* till your son, *Abdullah-bin-Zubair*, grew up and created rift between us!

Zubair: We want to seek reparation for the blood of *Osman*.

Hazrat Ali (Angrily): Are you seeking reparation from me!? Open your ears and listen. You and *Talha* have been the cause of the killing of *Osman!* Your repentance will be in exacting *Qasas* from your psyche and submitting yourself to the successors of *Osman!* *O! Zubair!* Do you remember that day when we passed through the area of

Bani-Ghanam along with the *Prophet (s.a.w)* when he smiled and I smiled back at him?! At that you uttered, “*Ali* wouldn’t abandon his pride!” In response to your utterance *the Prophet (s.a.w)* said, “*Ali* isn’t proud! But you will fight with him and at that time you will be unjust!” Do you recall the event?!

Zubair: (Bowing his head) Yes! It is correct! Certainly, the *Prophet (s.a.w)* said what you have mentioned now!

Hazrat Ali: Then! What is your opinion now?!

Zubair: (In crestfallen state) No doubt! The event took place but the passage of time obliterated the memory of the event from my mind, *By Allah!* I shall not fight with you!!

After the discussion with *Zubair, Hazrat Ali (a.s)* turned towards *Talha*. Now his tone was rather hard and harsh. The conversation went in this manner:

Hazrat Ali: *O Abu-Mohammed!* Tell me why you have come here?!

Talha: To avenge the blood of *Osman!*

Hazrat Ali: May *Allah* kill him who assassinated *Osman!*

Talha: (Nonplussed): You gathered people against *Osman* and thus caused his killing!

Hazrat Ali: *O Talha!* The day when *Allah* will make complete reckoning, *He* will judge! On that Day it will become known what is the truth! *Allah’s* curse on the killers of *Osman!*

Talha: You stay away from the Caliphate!

Hazrat Ali: You want me to demit the Caliphate?!

Zubair: We shall leave the selection of the *Caliph* to the discretion of the *Shura*. If the *Muslims* support you, I too shall join them! Otherwise

Hazrat Ali: Didn’t you owe your allegiance to me without any element of coercion?!

Talha: I expressed allegiance when the sword was hanging over my head!

Hazrat Ali: I didn’t force any one to owe allegiance to me. If I did that, I would likewise have forced *Saad-bin-Abi-Waqas, Abdullah-bin-Omer* and *Mohammed-bin-Maslama* to owe their allegiance to me! I just left them to their own scruples! *O Abu-Mohammed!* Till you hadn’t owed allegiance to me you had the right to do what you wished! Now, there is no way out! What you have accepted you have perforce to stay at that! Yes! If I had committed anything that renders the *Bai-at* void then you will have the right to recant from the allegiance! Tell me, what have I done contrary to the norms of the *Faith?*

Talha: (Remained quiet for a long while!)

Hazrat Ali: *O Talha!* Haven’t you committed a major default that you brought your *Mother (Hazrat Ayesha)* out of the four walls of her house? ---Will this act please the *Prophet (s.a.w)* that he (s.a.w) wanted her to remain behind curtains and you pulled away that curtain and brought her out!

Talha: *Ayesha* has come out of the curtain to bring about reform!

Hazrat Ali: *O Abu-Mohammed!* *By Allah!* She herself needs reform of her matters by someone else!

After this conversation *Hazrat Ali (a.s)* returned to his camp and told to his men:

“Zubair is convinced! I have asked Talha to confirm the truth but he uttered falsehood! Neither my truthfulness benefitted him nor did his falsehood harm me!”

(*Sirat Alawiya Al Imam Ali-bin-Abi-Talib*)

ZUBAIR ABSTAINS FROM THE BATTLE

Zubair, fulfilling his resolve, moved away from the battle ground and went to *Hazrat Ayesha*. He said, “*O Umm-ul-Momineen!* After due deliberation I decided not to agree to the decision you have made!”

Hazrat Ayesha: What is your intention now?

Zubair: I intend leaving the people to their scruples and go somewhere else!

Abdullah-bin-Zubair: First you have dug these two trenches and when people were falling, you want to abandon them and get away! In fact, seeing the Standard of *Ali-bin-Abi-Talib* you have felt that your death is under that flag! The brilliantly shining swords of the valiants have upset your senses!

Zubair: My son! I have resolved that I will not fight with *Ali (a.s)* and I also recalled what he reminded me of!

Abdullah-bin-Zubair: Then pay the atonement money for the oath you have taken and take part in the battle!

After this conversation *Abdullah-bin-Zubair* called the slave, *Makhol*, and freed him. On this incident the poet *Abd-ur-Rehman-bin-Suleiman* composed some couplets, one of which is translated here:

“I am surprised at one who tries to atone for his oath that he is releasing a slave to atone for the disobedience of Allah! In the eyes of his son breaking solemn oaths is a good deed!” (*Tarikhe Tabari*)

THE TRUCE TURNS TO BATTLE

A question naturally arises in the mind at this stage that despite all the sincere efforts why concord couldn't be reached and all of a sudden, the battle started! Perhaps the following points would resolve the enigma:

1. The truce which was created by *Qaqah* was a pleasant mirage which gave momentary peace to some hearts. Otherwise, there was no possibility at all for peace because there were very few persons who sincerely wanted peace and among them *Hazrat Ali (a.s)*, *Hazrat Ayesha*, *Talha*, *Zubair* and the companions of the *Prophet (s.a.w)* can be counted! The rest of the contingents were raring to go for the kill! The common intelligence doesn't accept the saying of *Ibn-e-Khaldun* that in the morning the agreement for the truce was about to be written, and preparations were on for it! The conversation that took place between *Hazrat Ali (a.s)*, *Talha* and *Zubair* doesn't indicate any intent for the truce! If such was the case the two persons wouldn't have talked for so long with *Hazrat Ali (a.s)*. They could have met *Hazrat Ali (a.s)* pleasantly and thanked him for his arrival and requested him to agree for the truce! But we see that the trend of discussion was like those of two antagonists! In the talk there wasn't any mention of the terms of the truce. If these three persons didn't have any idea about the truce, then who else were arranging the truce?! Besides this, when *Zubair* expressed his decision to stay away from the battle to *Hazrat Ayesha* why didn't she ask him, ‘Which battle you like to abstain

from? Who is fighting a battle against whom?' Then *Abdullah-bin-Zubair* frees a slave as atonement for his father's vow to release him free from the vow that he wouldn't take part in the battle? Didn't *Abdullah-bin-Zubair* too know of the preparations for the truce?! Why didn't *Hazrat Ali (a.s)* mention about the agreement for truce during his discussions? Where was the highly confidential document being prepared? The thing is that there was just a talk for truce and emissaries were moving between the two groups but the result was nil! Only *Hazrat Ali (a.s)*, *Hazrat Ayesha* and some of the companions felt that the battle will be disastrous for the community and the rest were raring to go for the fight! How would then the atmosphere clear without bloodshed?!

2. The second matter is that peace wasn't possible if only *Hazrat Ali (a.s)*, *Hazrat Ayesha*, *Talha* and *Zubair* wished for it! The total strength of both the contingents put together was about 50,000 men. Among those fifty thousand men few would agree for a truce at this stage! The majority was eager for the fight! What to talk of others, even *Abdullah-bin-Zubair* opposed his father when he made a decision to stay away from the battle and spoke with him in a very impertinent manner which isn't desirable to be used by any son against his father! This father and son were the spirit of the '*Battle of the Camel*' and had a harsh exchange when the father wished to stay away, what would be the thinking of the ordinary combatants! Their swords might have been eager to come out of the scabbards! In the contingent were *Marwan-bin-Hakam* and *Abdullah-bin-Amer* who were ready to shed the last drop of their blood in the battle! In the same contingent, there was *abul-Harba*, *Sabra-bin-Shaiman* and *Kaab-bin-Tur* who were eager to start the battle instantaneously and were repeatedly telling to *Talha* and *Zubair*, "*You are waiting for what?! Sever that head to end the story (meaning killing of Hazrat Ali –a.s)*". The contingent of *Hazrat Ali (a.s)* too was in a similar state. Even if he had ordered for truce, the condition was the same as it was later on during the *Battle of Siffin*, dissension would have started among the men and it would just have spread! In his contingent also were those persons from *Basrah* on whom the men of the contingent of *Hazrat Ayesha*, *Talha* and *Zubair* had perpetrated cruelties and general massacre in *Basrah* and therefore their blood was now boiling for revenge. They couldn't forget that *Talha* and *Zubair* had made sniping attack on *Osman-bin-anif* and killed 600 men as a revenge for the blood of *Hazrat Osman* and had destroyed the tribe of *Abd-ul-Qais*. Some of these people were also in the contingent of *Hazrat Ayesha* and they could have proved the fifth column for their own contingent. In the army of *Hazrat Ali (a.s)*, the *Egyptians* too had to settle their own accounts. They had besieged *Hazrat Osman* and they had never thought they were on the wrong! How could they tolerate the opponents of this army that they had made formations for the purpose of claiming *Qasas* for the blood of *Hazrat Osman*! Their purpose, they thought, wasn't the progress of the community but just seeking redressal for *Osman's* blood! They thought that instead of taking the route of law to seek *Qasas*, they were taking the law in their own hands! When they heard the slogan of '*Qasas for the Blood of Osman*' their own blood would start boiling and they got the craving to battle with those people!
3. The third cause concerns the psychology of the *Arabs*. The entire history of

Arabia may not have any example of a horde of **50,000** arriving at one place with a firm resolve for battle and then going without any battle and not collecting the booty of war! Warring was their nature! They always abhorred peace. They took pride in dying astride a horse in battle rather than dying in a sick bed! They had arraigned themselves for battle. The poets had composed their martial dirges and the opponents were shouting invectives at each other! Who could have now stopped them from battling!! The poet says:

“The human nature of confrontation would certainly manifest!
There will be battle with friends, if foes weren’t there!”

THE HYPERBOLIC (GHLUV-PASAND) ADMIRERS CREATE FABLES

For a truth loving independent narrator, the fact is what has been mentioned above. But the hyperbolic persons certainly create fables. They have tried to turn history into fairy tales! Their aim is to protect the Companions from criticism. They don’t care whatever happens to history! For this purpose, they have devised a formula which is known as “*Abdullah-bin-Saba the Jew*”! Whenever they felt that the slightest remark was coming against *Hazrat Osman, Talha* and *Zubair* they would bring forward “*Abdullah-bin-Saba the Jew*” and throw all the blame on him! These people have to perforce do this! Their belief is that all the *Sahaba (companions)* are *Adil (Fair and Upright)* and aspersions against them are sin! Whatever fault they might have committed, to uphold the belief, they invent false stories and deem it a legitimate act!

These narrators say that the one person responsible for the commencement of the “*Battle of Camel*” was *Abdullah-bin-Saba*, and his cohorts, despite *Hazrat Ayesha, Talha* and *Zubair* being ready to sign on the dotted lines of the treaty of truce!

Any more discussion on this would be sheer waste of time! Therefore, we suffice ourselves with what the great researcher *Dr Taha Hussain* writes:

“In this regard the hyperbolic opponents of the Shias talk such things which cannot be veracious because they are against habit and nature and only the simple persons get carried away hearing them, or those who wish to see the history narrated the way they want it narrated! These hyperboles say that the creators of the trouble about *Hazrat Osman*, when they saw that the truce was about to be made, worried and feared that after the truce they might be hauled up and therefore in the darkness of the night they confabulated, as did the chiefs of *Quraish* about the Prophet (s.a.w) at *Dar-un-Nadwa* and in the guise of *Sh. Najadi*, *Iblees* too was present there and took active part in the meeting! The *Iblees* of this confabulation was *Abdullah-bin-Saba* who pretended to have embraced Islam and went from city to city corrupting the belief of the people. He is also remembered as *Ibn-e-Sauda*. The group kept confabulating and whatever resolution was proposed, *Ibn-e-Saba* opposed till a proposal came and *Ibn-e-Saba* strongly approved it as *Sh. Najadi* did when *Abu-Jahl* made the

proposal at Dar-un-Nadwa! The proposal in this instance was to make all the preparations (for the truce). But when both the parties stood opposite each other, started the battle without the consent of Ali! In this manner they created the flames of conflict although both the parties were willing for the agreement of truce! ``

``The story is so artificial that there is no need to go to the nitty gritty about it. Ali-bin-Abi-Talib and his companions were not so simple that some intrigue was going on in the camp and they remained uninformed! The real matter is what moderate historians have said that both the parties, Hazrat Ali and Talha and Zubair came across each other near Basrah, waited for several days and continued debating in that period but no tangible result emerged and what was to happen had happened. ``

Talking of Sabaian and Ibn-e-Saba with regard to the Battle of Siffin, atleast one thing becomes clear that Ibn-e-Saba was a fictional character which was created when conflicts were going on between Shias and other sects. The purpose of the adversaries of the Shias was to enter some norms of the Jewish Faith in the norms of the Creed of the Shias. These were a part of some big intrigue. Otherwise, if Ibn-e-Saba was truly there then certainly authentic history would have mentioned it while discussing the Battle of Siffin and more so when dealing with the matter of `Tahkeem` when differences cropped up between the companions of Ali and even at that time naturally this sect should have arisen but we don't find any mention of Ibn-e-Saba when the Khawarij (the Dissenters) are considered. All the books of history are without any reference to this character while discussing the matter.

What reference can be drawn from this silence? About the Battle of Siffin and the rise of the Khawarij why Ibn-e-Saba is conspicuous by his absence?! What is the reason for this?

Tabari and the narrators quoted by Tabari and the historians who referred to Tabari about this episode, all of them mention Ibn-e-Saba in connection with the intrigue during the period of Hazrat Osman and for the period prior to the caliphate of Hazrat Ali and are silent thereafter. No one remembers Ibn-e-Saba and his cohorts!"

(Al Fitnat al Kubra, Dr. Taha Hussain)

KHALIFAT AL MUSLIMEEN & UMM-UL-MOMINEEN IN THE BATTLE FIELD

Dr Taha Hussain writes:

“When Hazrat Ali was disappointed with the attitude of Talha and Zubair that they were insisting on battling he restrained his companions from initiating hostilities first and they didn't take any action without his clearance. But the state of the stupid youths of

Basrah was that they were perpetrating acts of hostility and throwing arrows at Hazrat Ali's men. Innumerable men were injured because of this and were brought to the presence of Hazrat Ali (a.s). At this juncture he was requested to give approval for initiation of battle. But Hazrat Ali wasn't in a hurry and didn't approve of starting the fight!"
(*Fitnat-ul-Kubra*)

When the stealthy skirmishes of the opposition became too much, the men of *Hazrat Ali's* camp became restless. They went to his presence carrying the dead body of a comrade and said, "O *Amir-ul-Momineen!* See this comrade of our's has been killed!" *Hazrat Ali (a.s)* said, "Be patient!" *Mohammed-bin-Abu-Bakr* became angry. He said, "How long can we be patient! By *Allah!* Either give permission to go for the battle, or else, we shall go away from this place!"

THE LAST DITCH EFFORT FOR A TRUCE

Mohammed-bin-Abu-Bakr's words pierced the heart of *Hazrat Ali (a.s)!* He got up from his place, put on his chain-mail, helmet, took out his sword from the sheath and tested its sharpness! But he once again thought better to negotiate rapprochement with the opponents. He asked for a copy of the *Holy Quran* and putting his hand on it he addressed his men:

Who is the person who will approach the opponents with the Revealed Book and invite them to truce for its sake?!"

One youth from *Koofa* got up and said, "O *Amir-ul-Momineen!* I shall perform this task!" The name of the youth was *Muslim!* *Hazrat Ali (a.s)* said, "There is risk for the life of the person who performs this task!" *Muslim* said, "Even if I lose my life for the pleasure of *Allah,* I wouldn't mind it!"

Muslim went near the contingent of the opponents and announced aloud, "I am the courier of *Hazrat Amir-ul-Momineen (a.s)* and I invite for a decision according to the *Mandate of Allah's Book!*" The opponents responded to his announcement with swords and in a little time the youth was seen rolling on the ground in blood!

Witnessing the scene *Hazrat Ali (a.s)* said, "Battling with them is legitimate now!"

THE BATTLE

Now the battle was inevitable! *Hazrat Ali (a.s)* organized the formations of his army again and gave the standard to his valiant son *Mohammed-bin-Hanafiah.* Then he announced aloud:

"My son! May the mountains move from their bases but you must be steadfast on your base! Clench your upper and lower teeth firmly! Dedicate your head in the service of Allah! Keep your feet firmly on the ground! Your sight should be on the far reaches of the enemy lines! Be sure that victory is from Allah!"

The men of *Hazrat Ali (a.s)*'s army carefully heard every word of his talk. Perhaps no other general in the history of the world would have made such an exhortation! *Mohammed-bin-Hanafiah* bent his head in obedience and the word ignited the fire in the hearts of his valiant combatants!

The armies were still brooding over who will first initiate the battle when *Hazrat Ali (a.s)*'s steed went like lightening into the formations of the enemy and was hidden out of sight as if it was hidden in dense clouds. Young persons of age 25 had heard stories of the battles of this *Tiger of Allah* but now they got an opportunity to see it happen in front of their own eyes! The cavaliers rose in their stirrups to get a glimpse! Even after a lapse of 25 years, it was the same hand, the same scimitar and the same attack! When he returned after the first skirmish there was a literal flow of blood from his gory sword! He rubbed sweat with the cuff of his shirt from his forehead and straightened the bent sword by keeping it on his knee. He was very thirsty. Some person near him offered a cool beverage. After one gulp he said, "It seems the honey is from *Al-Taif!*" *Malik-e-Ashtar* said, "Even in this trying time you are able to distinguish between the honey from *Madina* and *Taif!*" *Hazrat Ali (a.s)* replied, "Nephew! Fear never made a niche in the heart of your uncle and he never has been awed by anything!" Saying this he placed the sword on his knee and again started straightening it. A few more moments must have gone by when he raced his horse again in the columns of the enemy and his sword was seen shining there!

Hyder e Karrar awakened the spirit of swordsmanship among his men with these two skirmishes and sat back to rest! Now the right flank of the enemy forces attacked the left flank of *Hazrat Ali (a.s)*'s contingent. After sometime, it turned into a general battle!

With the commencement of the battle, *Umm-ul-Momineen Hazrat Ayesha* entered the arena of the war. She was astride on the camel, *Askar*, in a litter around which there was a reinforcement of chain-mail and leather. *Askar* was brought to a vantage point from where the entire theatre of war could be observed! When *Hazrat Ayesha's* litter was exposed to danger, she ordered for pebbles on which she recited something and threw at the combatants of the opposition. She also kept uttering, "May your faces blacken!"

From *Hazrat Ali (a.s)*'s contingent someone shouted, "These pebbles aren't thrown by you but *Satan* has done it!" *Umm-ul-Momineen* started biting her lips in anger and began upbraiding her men to attack. *Talha* was already injured but even in that state, he was encouraging the men to fight. Suddenly an arrow came from somewhere and pierced his leg in such a manner that the leg got strongly attached to the body of the horse. His blood filled the sock and *Talha* felt the pangs of weakness. He asked his slave, "Take me some where far from the arena of battle!" The slave took him to a dilapidated old house. After a few moments of reaching there *Talha* breathed his last. Most of the historians agree that the person who shot that arrow was *Talha's* own friend *Marwan!* Hiding behind his slave, *Marwan* shot that arrow at *Talha!! Marwan* used to say, "By God! After that event I never sought *Qasas, reparation, for Osman's blood!*" *Marwan* also said to the sons of *Hazrat Osman*, "I have taken revenge of your father's killing against *Talha!*"

(*Al-Fitnat-ul-Kubra*)

Zubair had already departed from the arena of battle. As he went, he passed through the valley of *al-Saba* where *Ahnaf-bin-Qais*, keeping away from the battle, was waiting for its conclusion. When he saw the eminent general of *Hazrat Ayesha's* contingent going away alone in that manner, he sent *Omro-bin-Jarmooz* after him. When he reached near *Zubair* his slave felt the danger. He whispered in his ear, "sir! The person is armed!"

Zubair: So what! (Then addressing *Jarmooz*) *What is your intention?*

Ibn-e-Jarmooz: I would like to ask you some questions.

Zubair: Ask!

Ibn-e-Jarmooz: Why didn't you help *Hazrat Osman?!*

Zubair: *Allah* wished *Osman* to be martyred and that we express repentance!

Ibn-e-Jarmooz: Didn't you owe allegiance to *Hazrat Ali (a.s)* or not?!

Zubair: The *Mohajireen* and *Ansar* had already owed their allegiance to him; I too followed suit!

Ibn-e-jarmooz: Then why did you bring *Umm-ul-Momineen* to the arena of battle?!

Zubair: Our intention was something in bringing her out and *Allah* willed something else!

Ibn-e-jarmooz: And why did you offer prayer in the leadership of your son?!

Zubair: On the orders of *Hazrat Ayesha!*

Ibn-e-jarmooz: Then why are you escaping from the arena of battle while *Hazrat Ayesha* is still there!

Zubair: Whatever you think! But I am not a coward!!

Omer Ibn-e-jarmooz kept advancing but *Zubair* didn't care. They stopped at a place for prayer. While *Zubair* was in the midst of the prayer, *Ibn-e-jarmooz* attacked him with his spear. *Zubair* demised instantaneously. *Ibn-e-jarmooz* happily went to *Hazrat Ali (a.s)* and told to the janitor, "Tell *Amir-ul-Momineen* that the killer of *Zubair* seeks permission to meet him!" *Hazrat Ali (a.s)* said, "*With the permission give him the foreboding of consignment to Hell!*" (*Ibn-e-Khaldun*)

The command of the contingent was in the hands of *Talha* and *Zubair*. After their killing, in the afternoon the battle was over and the vanquished men were fleeing towards *Basrah!*

RETURN OF THE CONTINGENT

Some fleeing men of the tribes of the contingent took shelter near the litter of *Hazrat Ayesha*. When *Hazrat Ayesha* saw them surrounding the camel, she reprimanded and ashamed those who were running away! The feeling of shame put clutters in the feet of those who were trying to escape. Most of them returned and now the camel of *Hazrat Ayesha* became the focal point of the battle. After the *Zuhr* prayer, the fighting intensified. The command was in the hands of *Hazrat Ayesha*. The valiants of *Hazrat Umm-ul-Momineen* virtually turned her litter into a candle around which they were like the perishing glow-worms! The youths of the tribe of *Mudar* staked their very lives for the protection of the litter! The dedication of the tribe of *Azd* was such that they were picking up the droppings of the camel, smelling them and shouting, "These are the droppings of the camel of our *mother* and their fragrance is more than that of the musk!" The left and right flanks of the contingent didn't any more have any sense

of maintaining their positions. The battle was intense and the arms of the men holding the nose-string of the camel were getting severed and fell! There was no more space for using the arrows and the spears! Only swords were flayed! There were slogans of *'Yaa lasharaat Osman!'* *Hazrat Ali's* men raised the slogan of *'Yaa mansoor-e-Ummat!'* *Hazrat Ayesha* was loudly encouraging her combatants to fight and sometimes threw pebbles on the men of *Hazrat Ali's* army and shouted, *'Sha-hat-ul-wajooH'* that meant *'May your faces blacken!'* It seems that nature had given to *Hazrat Ayesha* the capability of a general besides other traits! Perhaps, prior to her no woman in the history of the world had commanded a big contingent in a battle! She recited couplets extempore and the contents of the couplets were such that the combatants would feel the fire of revenge in their hearts! If a general like *Ali (a.s)* wasn't on the opposing side, no wonder she might have won the battle!

Hazrat Ayesha announced in a loud voice, 'O people of *Basra!* Curse the killers of *Osman* and his comrades!' There was a loud roar of curses from the contingent!! *Hazrat Ali (a.s)* inquired about the loud sloganeering? The people said that *Ayesha* and her men were cursing the killers of *Osman* and his friends. *Hazrat Ali (a.s)* raised a slogan, *'Allah's curse on killers of Osman and his comrades!'* Then he went forward, raced his steed and went into the formation of the enemy troops like the very lightening! He ordered *Abd-ur-Rehman-bin-Atab* and *Abd-ur-Rehman-bin-Haris:*

"Beware! Don't abandon your station! Mohammed-bin-Hanafia says that 'On the day of Jamal my father gave me the standard of the contingent and said, 'Keep moving forward' but when spears obstructed my progress, I stopped! Someone from behind said, 'May your mother perish! Why don't you move ahead!' I replied, 'I don't have any way ahead! There are spears all around!' The person took the standard from my hand. When I looked at him, he was my father! He recited the following couplet and moved forward:

'O Ayesha! You have deceived yourself and made the people fight against each other!

Instead of getting the 'sons' killed it would have been better if you yourself had agreed to yield!!" (*Tarikh-e-Tabari*)

When *Hazrat Ali (a.s)* stopped the recitation, it seemed as if the tiger had emerged from its lair! Protecting the standard in one hand he dispatched ten men of the opposition.

Abdullah-bin-Zubair says:

"I was injured during the Battle of Jamal and had 37 injuries on my body. I never witnessed a battle like that! Neither we were getting vanquished nor the opponents got defeated! All of us were firm like the black-rock and whoever caught the nose-string of the camel got killed!" (*Tarikh-e-Tabari*)

When *Hazrat Ali (a.s)* thought about the situation, he got worried! He thought that as far as the camel, *Askar*, had its head up, the river of blood would keep flowing and even if the battle was concluded, no one will remain alive in *Basra!* Keeping this

thought in mind, *Hazrat Ali (a.s)* raised his voice, ‘Sever the trotters of the camel! The men will themselves run away!’ Hearing this command from *Hazrat Ali (a.s)*, *Ibn e Dalja* and his men, who were fighting near the camel swiftly went and cut the feet of the camel. The camel fell down in severe pain! *Abdullah-bin-Zubair* said:

‘When the camel was injured, it raised a sound the like of it I had never experienced!’ (*Tarikh-e-Tabari*)

AFTER THE BATTLE

Immediately after the conclusion of the battle, *Hazrat Ali (a.s)* got the following announcement made:

‘Don’t chase those who are fleeing! Don’t kill any injured person! Those taken prisoner shouldn’t be executed! The men who lay down arms will get amnesty and those who seek refuge with our contingent must be provided safety!’

On the other side *Hazrat Ali (a.s)* ordered *Mohammed-bin-Abi-Bakr* and *Ammar* to take the litter of *Hazrat Ayesha* away from the arena of the battle and find out if she had suffered any injuries! This order was followed and also a tent was pitched over the litter of *Hazrat Ayesha*. Then *Mohammed-bin-Abi-Bakr* inquired the welfare of his half-sister:

Hazrat Ayesha: Who is this?

Mohammed: Your good brother!

Hazrat Ayesha: *Qatamiya’s* son?!

Mohammed: Yes! Your obedient brother!

Hazrat Ayesha: No! You are disobedient brother!

Mohammed: Did you get injured during the battle?!

Hazrat Ayesha: What have you to do with it?!

Ammar: O mother! How did you find your sons battling with each other?!

Hazrat Ayesha: Who are you?!

Ammar: Your virtuous son, *Ammar!*

Hazrat Ayesha: I am not your mother!

Ammar: Why not, but much as you feel unlike it!

Hazrat Ayesha: Since you have met with success you are getting conceited! Although you have caused harm to others, you too have suffered!

At last, *Hazrat Ali (a.s)* visited *Hazrat Ayesha* and said:

Hazrat Ali: *O Umm-ul-Momineen!* How are you?!

Hazrat Ayesha: *Alhamd-u-Lillah!* I am fine!

Hazrat Ali: May *Allah* give you *Maghfirat (bless your soul)!*

Hazrat Ayesha: *May Allah* give you *Maghfirat* as well!

(*Tarikh-e-Tabari*)

Even after the defeat *Hazrat Ayesha* had the same temperament as she had through her life--- the same anger, the same irritability and curtness! Along with all these, she was also ready to retort! Even after the big battle during which renowned

warriors were subdued, *Hazrat Ayesha* neither manifested any unease nor did she shiver with fear! She sat in the litter as if she was at home in her own room!!

THE SLAIN MEN & THE BOOTY OF THE BATTLE

During the battle of *Jamal*, 10,000 men had lost their lives fighting around the camel *Hazrat Ayesha* rode. At the end of the hostilities, *Hazrat Ali (a.s)* ordered his men to gather all the material strewn all over the field of battle. Then he got an announcement made in the *Mosque of Basra* that people could pick up the material that belonged to them! The things that no one identified, he gave to his army men! The arms were deposited in the armoury!

HAZRAT ALI (A.S) MEETS HAZRAT AYESHA

Hazrat Ali (a.s) entered *Basra* on *Tuesday*. First, he offered prayer at the *Mosque* and then, riding his mule, he went to the presence of *Hazrat Ayesha*. The house in which she stayed belonged to *Abdullah-bin-Khalaf Khazae*. This was the biggest house in *Basra*. When *Hazrat Ali (a.s)* reached there, he found the women crying. They were lamenting the death of *Abdullah-bin-Khalaf* and *Osman*. *Abdullah-bin-Khalaf's* spouse had covered her face and was lamenting as well. *Abdullah's* wife was the daughter of *Hazrat Ali (a.s)'s* paternal aunt. When she saw *Hazrat Ali (a.s)* she shouted, 'O Ali! O killer of friends! O the one who created dissensions in the community! May Allah make your sons orphans as you have orphaned *Abdullah's* sons! *Hazrat Ali (a.s)* didn't respond to her and went further and reaching *Hazrat Ayesha* he greeted her, sat down, and said:

'Safia has criticized me! I had seen her a long time ago when she was a child!'

While *Hazrat Ayesha* was coming out of the house, he pointed towards the doors and said:

"I feel like opening those closed doors and executing the persons who are hiding behind them! This is what I feel like doing!!"

In those rooms were the injured persons who had taken shelter with *Hazrat Ayesha*. The purpose of *Hazrat Ali (a.s)* uttering the sentence was to indicate to *Safia* that he was aware of her act but even then, he pretended that he wasn't aware of their presence there! Hearing this, *Safia* remained quiet and *Hazrat Ali (a.s)* went!

(*Tarikh-e-Tabari*)

Some of *Hazrat Ali (a.s)'s* men tried to apprehend *Safia* but he reprimanded them severely saying, 'We were stopped from ill-treating even infidel women! Beware! If I hear that anyone of you ill treated a woman saying that she talked ill of your rulers, I shall punish the man severely!'

THERE IS GREAT PLEASURE IN RAPPROCHEMENT WITH A TRUCE AFTER A BATTLE

At the appearance of the crescent of the *Month of Rajab 36 H*, *Hazrat Amir-ul-Momineen (a.s)* made arrangement for the journey and sent *Hazrat Ayesha* along with

forty ladies from leading families of **Basra** along with *Mohammed-bin-Abu-Bakr* on her return journey to **Madina**. For a few miles, he himself went with the caravan and *Hassan-bin-Ali (a.s)* accompanied the caravan on its journey for one full day.

Umm-ul-Momineen Ayesha first went to **Mecca**. From there she travelled to **Madina**. The men of *Bani-Omayya* who had escaped from the battle went away to **Syria**. *Otba-bin-Abu-Sufian*, *Abd-ur-Rerhman* and *Yahya* brothers of *Abu-Sufian*, took shelter with *Asmat-bin-Zubair Teemi*. When their wounds healed, they proceeded to **Syria**. *Abdullah-bin-Amer*, under the protection of *Bani-Harqoos* and *Marwan*, under the protection of *Malik-bin-Musammah*, travelled to **Syria**. *Abdullah-bin-Zubair* took shelter in the house of an *Azdi* person. When *Hazrat Ayesha* heard about it, she sent her brother *Mohammed* to bring him to her! *Hazrat Ali (a.s)* closed his eyes to all this! (*Ibn-e-Khaldun*)

When *Hazrat Ayesha* started from **Basra**, she addressed the people:

‘O my sons! In a hurry we stood up against one other! In future no one should indulge in confrontation because of differences! By Allah! I and Ali had differences from the very beginning. But the differences were like those which generally will be there between mothers-in-law and sons-in-law! In fact, Ali, in my view, is a virtuous person!’

After this *Hazrat Ali (a.s)* addressed the people:

‘O people! By Allah! The Umm-ul-Momineen has said the truth! Our differences certainly were of the type she talked of! Ayesha is the spouse of the Prophet (s.a.w) in this world and in the Hereafter!’

(*Tarikh-e-Tabari*)

HAZRAT ALI (A.S) DEPARTS FROM BASRA

There is difference of opinion about the time of *Hazrat Ali (a.s)*'s departure from **Basra** after the **Battle of the Camel**. Some narrators say that he halted at **Basra** for about a month. Others say that he was there for a couple of months or even more! In view of the circumstances, it is plausible that he stayed in **Basra** for about a month and then departed for **Koofa**.

Prior to his departure, *Hazrat Ali (a.s)* appointed *Abdullah-bin-Abbas* the governor of **Basra**. This was the best choice because there was a majority of people from the tribe of **Mudar** in **Basra** and one from the tribe would be best suited to govern the place! *Ibn-e-Abbas* was not only from the clan of **Mudar** but he was very close to *Hazrat Ali (a.s)*. The people of **Basra** accepted *Ibn-e-Abbas* as governor very willingly.

THE CONSEQUENCES OF THE BATTLE OF THE CAMEL

1. The first consequence of **Jang-e-Jamal** was that the common people realized *Hazrat Ali (a.s)*'s sincerity and love for **Islam**. They were thus able to distinguish between truth and falsehood. During the battle and after the truce *Hazrat Ali (a.s)*'s sincerity and the treatment that he gave to the vanquished persons melted the hearts of the enemies. **Maulana Maududi** writes:

“The attitude adopted by Hazrat Ali (a.s) during the battle clearly demarcates the attitude that would be adopted by the Rashid Caliph as against that of a monarch! He had announced to his contingent at the very beginning not to chase the enemy men who tried to flee from the arena of battle and not to attack the injured men from the enemy ranks and after the victory they were strongly instructed not to enter the homes of the population. After the victory and truce, he performed the last rites of the fallen men from both sides and interred them with equal honour! All the valuables that were taken from the contingent of the opponents he refused to treat as *Maal e Ghanimat* (Booty of War). Hazrat Ayesha, who was the chief of the defeated army, was treated with utmost respect and was sent to Madina with full security! The assassin of Zubair came expecting a reward for the act but Hazrat Ali (a.s) told him that he would be consigned to the Hell! Seeing Zubair’s sword in his hand, the Imam (a.s) said, ‘How many occasions this sword had protected the Prophet (s.a.w) from harm?’ When Talha’s son came to meet him, he affectionately made him sit near him and ordered rendering back his estate. He said, ‘I am hopeful that in the Hereafter your father and me will be treated the same way as Allah says, ‘We shall remove rancour from their hearts and they will be seated opposite each other like brothers on diwans.’”

(*Khilafat-o-Mulukiat*)

2. Another result of the *Battle of Camel* that proved harmful for *Hazrat Ali (a.s)* was that *Muawiya* drew maximum advantage consequent to the event! After this battle it was impossible to maintain unity among the people of *Iraq* which was there heretofore. *Hazrat Ali (a.s)’s* army was raised from *Koofa* and *Basra*. The ten thousand men who lost their lives in the battle were from these areas. At the end of the battle, almost every household of *Koofa* and *Basra* was in mourning. Out of the ten thousand lives lost, five thousand were killed by the combatants of *Hazrat Ali (a.s)’s* army. It is true that once again the same people of *Koofa* and *Basra* stood up on the orders of the Caliph of the time to fight against *Muawiya*. But the truth cannot be denied that their gored hearts didn’t have the spirit they manifested earlier! They had witnessed their kinsmen rolling in their blood and it wasn’t possible to forget the tragedy so soon! But the people of *Syria* were like a wall of steel for *Muawiya* because all their demands and wishes were fulfilled by him! So far these men hadn’t suffered even a small injury supporting *Muawiya*! We once again quote *Maulana Maududi* here:

‘During the Battle of Siffin and thereafter the unity in the camp of Muawiya and dissensions in the contingent of Hazrat Ali (a.s) was the basic result of the Battle of Camel. If this hadn’t happened, despite the past trouble, it would have been possible to stop appearance of monarchy in the realm! In fact this was the consequence of the conflict between Hazrat Ali (a.s) and the twain of Talha and Zubair which Marwan al Hakam was expecting to happen! This was the reason that he went to Basra with Talha and Zubair and his wish got fulfilled!’

(*Khilafat-o-Mulukiat*)

3. Immediately after assuming reins of the *Caliphate*, it was easily possible to force the governor of *Syria* to obey the instructions because the entire realm of *Arabia*, *Iraq* and *Egypt* was in full control. Only the voice of *Muawiya* wouldn't be of any consequence. The common Muslims wouldn't have tolerated the governor of only one province standing against the *Caliph* of the *Realm*. *Muawiya* couldn't even have convinced the entire population of his province for opposing *Hazrat Ali* because the people there were not totally devoid of common sense. But at the time when *Hazrat Ali* was making preparations for a campaign against *Syria*, the actions of *Hazrat Ayesha*, *Talha* and *Zubair* caused the *Battle of the Camel* and the entire scene changed! Instead of proceeding towards *Syria*, *Hazrat Ali* went to *Basra* in *Rabi-us-Sani 36H*. The long respite was used by *Muawiya* to turn the people of *Syria* against *Hazrat Ali* and united them under his thumb. In the interim, *Muawiya* and *Omro-bin-Aas* prepared the total plan for the *Battle of Siffin*; they made mutual written agreement and assembled four such witnesses who said before the people of *Syria* that *Hazrat Ali (a.s)* had killed *Hazrat Osman (Ref:Isteaab)*. And in collusion with the chiefs of *Syria* concerted propaganda was carried out throughout the province which turned the swords of the people against *Hazrat Ali!*

4. It was the result of the *battle of the Camel* that once *Hazrat Ali* left *Madina*, he couldn't return there and he made *Koofa* his capital. He didn't take the step willingly! *Hazrat Ali* remained engrossed in the Campaigns from the day he assumed the *Caliphate* till his martyrdom! When he went from *Madina* to *Basra*, he commanded the contingent in the *Battle of Camel*. After this battle, he got busy with the preparations for the *Battle of Siffin*. Then the bloody campaign of *Siffin* took place. The combatants hadn't even relaxed after this battle that the *Battle of Naherwan* took place which caused the flow of rivers of blood! After this the platoons of *Muawiya's* army started conducting surprise attacks and thus caused unnecessary loss of lives and property. *Hazrat Ali's* men had to fight many defensive battles! *Koofa* was an excellent army encampment where there were plenty of men who would lay down their lives for *Hazrat Ali!* Therefore, he wouldn't leave *Koofa* for sometime. If the *Battle of the Camel* hadn't taken place, the circumstances would naturally be different!! Then there would be the strong likelihood of the result of the *Syrian* campaign going absolutely in favour of *Hazrat Ali* and returning successfully from *Siffin*, he would have comfortably ruled from *Madina* as did the earlier *Caliphs!* It is also true that the *battle of Camel* disturbed the environment in *Madina* to such an extent that irrespective of victory, or otherwise, at *Siffin*, *Hazrat Ali* wouldn't have decided to stay permanently at *Madina*. The eminent companions who abstained from taking part in the *Battle of Camel* were all available in *Madina* and those who were defeated in that battle too took shelter there. Thus, many doors in *Madina* were closed for *Hazrat Ali!* These were the ill-effects of the *Battle of Camel* which turned the *Caliphate of Hazrat Ali* to a road full of hazards and damaged his plans and converted peace and contentment to confusion and unrest!

LET GO OF ANYTHING THAT
BRINGS YOU STRESS
AND SORROW

(HAZRAT ALI A.S.)

**THE BATTLE OF SIFFIN & THE
PREPARATIONS FOR IT**

THE BATTLE OF SIFFIN & THE PREPARATIONS FOR IT

Jarir was the governor of *Hamadan* during the period of *Hazrat Osman*. Like other governors of the previous regime, *Hazrat Ali* had deposed him as well. But *Jarir* was still obedient to *Hazrat Ali* and there wasn't the slightest diminution in his respect for the *Imam. Hazrat Ali* named him his emissary and deputed him to *Syria*. There is no doubt that this mission didn't succeed but *Jarir* had no role in this failure. It was only his simplicity and *Muawiya's* Machiavellian diplomacy which caused the failure. Under a well thoughtout plan *Muawiya* kept *Jarir* waiting for a long time without giving any response! *Muawiya* made good use of the respite and through his political sleight of hand turned the environment of *Syria* to his absolute favour and even he made all the major and minor preparations for the battle in that time! The letter that *Hazrat Ali* sent with *Jarir* read:

“My Bai-at that took place in Madina has become binding on you as well because those persons who swore their allegiance to Abu-Bakr, Omer and Osman also owed their allegiance to me on the same principles. Therefore, those who were present at the Bai-at have no right to recant and those who were away too are bound not to reject the allegiance! The right for Shura is vested only with Muhajireen and Ansar; if they unite and accept someone as the caliph it will be deemed the wish of Allah! If someone goes away raising objections against him, they will all bring him from where he had turned away. If he refuses, they will fight with him because he had gone away from the way of the Momins (the true believers) and Allah too will turn him to the place from where he moved away!

O Muawiya! By my own life! If you stay away from base instincts and use your intelligence, then you will know that more than all others you will find me free of any blame for the killing of Osman! Was-salam!

THE INTRIGUE BETWEEN MUAWIYA & OMRO IBN E AAS

After reading the letter, *Muawiya* wrote to *Omro-Ibn-e-Aas* who was, at that time, in *Sabaa*, a hamlet of *Palestine*:

“You are aware of the outcome of the Battle of the Camel and the fate of Talha and Zubair. Now Jarir-bin-Abdullah has come to me with Ali's letter regarding the Bai-at. I wouldn't like to give any reply without meeting you. Come expeditiously that we discuss the matter!”

Omro bin Aas was no less in cunning than *Muawiya*. *Hazrat Osman* had deposed him from the governorate of *Egypt* and he had to pay heavily for doing this! During the period of unrest *Omro ibn e Aas'* secret opposition raised the flames of discontent in *Hijaz* and *Egypt* and when he felt that this fire wouldn't go off even with the killing of *Osman*, he withdrew and went away to his estate in *Palestine* and quietly observed the happenings! He was awaiting the result of the *Battle of the Camel* and when the

result went in favour of *Hazrat Ali* and the personalities like *Talha* and *Zubair* departed from the world, *Omro Aas* felt that his soft bed was a bed of thorns because at no cost he wanted to owe allegiance to *Hazrat Ali*! The reason for this attitude was clear! He knew that owing allegiance to *Ali* wouldn't bring to him any important position in the establishment! Despite being a man of piety, *Omro Aas* wouldn't tolerate to live the life of an ordinary person the rest of his life! This was his personal failing which he was never able to curb. He nursed expectations from *Muawiya*. Even then he discussed the matter with his sons—*Abdullah* and *Mohammed* who had natures that were poles apart! *Abdullah* had leanings towards piety and *Mohammed* was a worldly person. When the father asked for advice, both gave different suggestions:

Abdullah: When the *Prophet (s.a.w)* demised, he was happy with you. Similarly, *Abu-Bakr* was happy with you till his death. Then *Omer* was satisfied with you as long as he lived. My opinion is that you hold your hand and remain quiet at home. When the people unanimously agree on the *Imam*, you too owe your allegiance to him!

(*Tarikh-e-Tabari*)

Mohammed: In *Arabia* your status is the same as that of the fang in the teeth. I don't see unanimity happening on any one *Imam* and also, I don't like you to get any publicity and become the talk of the town! (*Tarikh-e-Tabari*)

After hearing the opinions of his sons, the wizened father smiled and said:

“O *Abdullah*! What suggestion you have made is certainly good for the Hereafter and following it would keep my Faith intact! The suggestion of *Mohammed* is good for worldly benefit but, perhaps, bad for the Hereafter. (*Tarikh-e-Tabari*)

Omro somehow spent that night! By the morning he had made his decision. He prepared for his journey to *Syria*. All along the way he thought of the governorate of *Egypt* which he held during the caliphate of *Hazrat Omer* and he was sore with *Hazrat Osman* for deposing him from that position! He arrived at *Damascus* with lot of desires and wishes! But at the very first meeting with *Muawiya*, *Omro* knew that he was trying to avoid the matter. *Muawiya* heard him with disinterest. After two or three meetings *Omro* started speaking openly and frankly:

“O *Muawiya*! I am surprised at you that I am willing to support you and you are turning away your face from me! By Allah! If we join you in claiming the Qasas for the blood of the Caliph, we shall have to battle with that person whose precedence in embracing Islam, nearness to the Prophet (s.a.w) and superiority of status is well known to you! But it seems that we have adopted the world in preference to the Hereafter!!” (*Tarikh-e-Tabari*)

Now *Muawiya* became conscious of the facts and thought that this player, *Omro-Ibn-e-Aas*, cannot be overlooked at that stage! If he went away disgruntled, his opposition and political stratagems might spoil all the plans. He thought it would be better to buy the person as soon as possible. Therefore, he immediately started bargaining:

- Muawiya:** O *Omro!* What price would you expect for giving me your support?!
- Omro:** The Governorate of *Egypt* for lifetime!
- Muawiya:** *Abu-Abdullah!* You must be aware that *Egypt* is in possession and control of *Ali!*
- Omro:** Yes! But I am claiming for *Egypt* when it comes in your control!!

Perhaps *Egypt* was more valuable in the view of *Muawiya* than *Omro-Ibn-al-Aas*. This attitude created some sourness in the relations of the two persons. But then *Muawiya's* brother *Oqba-ibn-e-Abu-Sufian*, mediated and made *Muawiya* agree to the demand of *Omro!* Thereafter the two made a written covenant in this regard as well!

When *Omro's* sons heard about the agreement, they didn't like it. *Abdullah* said that their father had sold his Faith for a pittance! *Mohammed* felt that their father got a very small return for his wisdom and intelligence!

When *Omro-bin-al-Aas* became the right-hand-man of *Muawiya*, he advised him how to run the propaganda for the *Qasas* for the blood of *Osman* in a proper manner to put some life in the movement!

SHARJIL-BIN-SAMAT KINDI

On the advice of *Omro-bin-al-Aas*, *Muawiya* wrote a letter to the very influential chief of *Syria*, *Sharjil-bin-Samat Kindi*, requesting him for a meeting. When *Sharjil* reached *Damascus*, the drama was already in place. In the lanes and by-lanes of *Damascus*, it was the talk of the town that '*Ali is the killer of Osman!*' *Sharjil* had also heard that *Jarir* was in *Damascus* with a letter from *Hazrat Ali* and was waiting for a reply. Incidentally, *Sharjil* and *Jarir* had constrained relations for quite some time. *Sharjil* asked *Muawiya* to send away *Jarir* immediately.

Then *Sharjil* went to *Hamas* and travelling from city to city, he registered the support of the tribes! There was now hardly any person in *Syria* who wasn't blood thirsty for *Hazrat Ali*.

Now *Muawiya* sent away *Jarir* from *Damascus*. In reply to *Hazrat Ali's* letter, *Muawiya* gave his threat, "People of *Syria* wouldn't accept anything other than fight with you till you hand over the killers of *Osman* to them. Till that time nothing else is possible. Later on, the matter of the Caliphate will be settled through *Shura (sic)!*"

Prior to departing from *Damascus*, *Jarir* witnessed the scene that on the pulpit of the *Jama Masjid Hazrat Osman's* mired garment and his spouse's severed fingers were put and the men were crying and swearing that till they kill the assassins of *Osman* they would shun all pleasure with their women and wouldn't use soft beds for sleeping! Sometimes *Muawiya* would put on the mired cloak and put *Naila's* severed fingers around his neck! (*Tarikh-e-Tabari*)

JARIR RETURNS

When *Jarir* returned to *Madina*, he felt that *Hazrat Ali* wasn't happy with his ambassadorial mission. *Ashtar* and *Jarir* had heated exchange of words. *Jarir* was upset at this and migrated with his family to the town of *Qarqishia* in the neighbourhood of *Syria*. He then joined *Muawiya* on his invitation.

ANOTHER POLITICAL STRATEGY OF MUAWIYA

Muawiya wanted to hurt the feelings of *Hazrat Ali (a.s)* and make him write a strong letter to him which he would later on put before the people as an evidence to prove that *Hazrat Ali* didn't have good, amicable relations with the earlier three Caliphs! To achieve this end *Muawiya* wrote a very terse letter to *Hazrat Ali (a.s)*. We are presenting a synopsis of the event from the writings of *Baladari*.

THE CORRESPONDENCE

From Muawiya to Ali-bin-Abi-Talib

The status of the Companions of the Prophet (s.a.w) is according to the state of their felicity. Among them the most sincere was the First Caliph! Then his successor was followed by the Third Caliph Osman. You have envied all of them and rebelled against every one of them! We have gauged this from your furious looks, your harsh talk your sad sighs and delay in rendering allegiance to them. On every occasion you had to be brought like a camel is brought pulling its nose-ropes! Your jealousy was extreme with your paternal aunt's son---you abandoned him; you were hiding rancour against him in your heart! You gathered people against him---he was assassinated in his house in your presence! You kept hearing the ranting of the enemy but didn't utter a word! The same assassins are your supporters. You think that you are not responsible for the blood of Osman! If you are truthful, you must hand over the killers to us. Otherwise, the sword will be between you and us!

The first effect of this letter, when the carrier, *Abu-Muslim*, delivered it and it was read in the presence of a large gathering, was that from every nook and corner of the *Mosque* the men shouted, **"We are the killers of Osman!"** The carrier of the letter was convinced that the supporters of *Hazrat Ali* were the assassins of *Osman!* When the man recounted the incident to the people of *Damascus*, the fires of enmity against *Hazrat Ali* were aggravated! *Muawiya* thus fulfilled his first intention!!

The other effect of this letter was that *Hazrat Ali* was furious reading it because such a serious blame was intolerable for him! He gave an equally terse reply to the letter. The people of *Syria* didn't know that the letter was in reply to the false allegations of *Muawiya*. When the reply was read out to the people of *Syria*, they concluded that *Hazrat Ali* believed that the other *Companions* were inferior to him and he was proud of his own superiority! In this manner *Muawiya* accomplished his second purpose! Now, perhaps there wasn't any person in *Syria* who thought well of *Hazrat Ali*. We give a gist of *Hazrat Ali's* letter:

***From Allah's creature Ali, Amir-ul-Momineen
to Muawiya-bin-Abu-Sufian***

After due prayers! When Allah will assess the deeds, the share of His Blessings for our family will be more than the blessings on the houses of all other Muslims! Allah permitted the Prophet (s.a.w) and ordered him (s.a.w) to battle with the hypocrites! When the need arose, he (s.a.w) put the Ahl al Bayt (a.s) in the front and protected the Companions! If you wish I can give the names of those who came forward! You talk of my envying the Caliphs! I seek Allah's protection if ever I have envied the Caliphs overtly or covertly! As far as my causing the delay, I don't seek the people's pardon for it! When the people owed their allegiance to Abu-Bakr, your father came to me and said, 'You are most deserving of the caliphate! Put out your hand, I shall owe my allegiance to you!' But I firmly refused the offer as I feared it would create dissensions among the people! If you accept my right as much as your father did, then you have found the Right Path! And if you behave otherwise, Allah will make me unmindful of you! You talk of Osman! What Hazrat Osman did you know pretty well and how people went away from him too is known to you! I have been away from all this! Even then if you consider a fair person the offender, keep doing it! It isn't possible for me to send the persons to you whom you blame of being the assassins! If you don't refrain from waywardness, you will yourself recognize them! You need not go to the mountains and the wilderness to search them!! Was Salam!!

HAZRAT ALI MOVES TOWARDS THE BATTLE GROUND

Alas, **Hazrat Ali** decided to go for the battle which seemed inevitable. Before proceeding he appointed **Abu-Masood Ansari** as the administrator of **Koofa** in his own place. For the **Battle of Siffin**, he appointed **Ziyad-bin-Nasr Harthi** as commander of the right flank of the contingent and ordered a formation of **8,000** men to proceed as the vanguard. Behind this group he ordered **Sharih-bin-Hani** to go with **4,000** combatants. Then **Hazrat Ali** himself commenced his journey and entered **Madaen** and there he appointed **Ma-aad-bin-Masood Thaqafi (paternal uncle of Mukhtar)** as his deputy there. From **Madain** he sent **3,000** troops under **Mauqal-bin-Qais** with instructions to proceed via **Musal** and meet **Hazrat Ali** at **Riqqa**.

After dispatching the battalions of the combatants, **Hazrat Ali** left **Madaen** and reached **Riqqa**. The people of **Riqqa** were having rebellious tendency but to safeguard their lives and properties they erected a bridge over the river **Euphrates** which was used by **Hazrat Ali** to cross over to the other side of the river. There he met **Ziyad** and **Sharih**. **Hazrat Ali** smiled and said, "It is surprising that the vanguard battalion is falling behind! They informed that the reason for the delay was that **Muawiya's** contingent had already mobilized and was advancing! They thought that perhaps **Euphrates** might fall between the two armies. **Hazrat Ali** again instructed them to advance. When they reached the borders of the **Roman** territory, they came across a unit of **Muawiya's** army under **Abul-Aiwar Aslami** coming towards them. **Sharih**

immediately informed *Hazrat Ali* about this. He deputed *Ashtar* to proceed for providing support and ordered that as soon as *Ziyad's* and *Sharikh's* formations came there, *Ziyad* to be the commander of the right flank of the combined unit and *Sharikh* to lead the left flank and the overall command of the unit to be with him. *Ashtar* proceeded fast and assumed the command of the entire contingent.

INITIAL SKIRMISH

The whole day both contingents remained opposite each other without any hostility. In the evening, *Abul-Aiwar Aslami* started a surprise attack. The fighting proceeded for some time and it became quiet on both sides. With the dawn, from *Ashtar's* contingent, *Hashim-bin-Otba Ar-Riqal* and from the *Syrian* army *Abul-Aiwar* went to the arena to combat. Then the fight went on till dark when the men returned to their respective camps. *Ashtar* sent *Malik Nakh-hi* to *Abul-Aiwar* with a message saying, "If you are a valiant fighter, come out to combat." *Abul-Aiwar* was intimidated with the terse message and remained quiet. In the evening again *Ashtar* attacked and hostility stopped when it turned dark. The next day, *Hazrat Ali* reached there. But before his arrival, *Muawiya* had captured the river front and ordered *Abul-Aiwar* to deny water to *Hazrat Ali's* contingent. To prove his point *Hazrat Ali* sent *Saa-saa-bin-Sauhan* as his emissary and said, "The battle isn't for water but it is for something else! But if you wish to battle only about water, we are ready for that as well!" *Ibn-e-Khaldun* writes that *Omro-bin-al-Aas* opined that occupation of water must be lifted. But *Walid-bin-Oqba* and *Ibn-e-Abi-Sarah* didn't agree! Heated debate took place between the emissary and the opponents and it went to the extent of exchange of invectives. The emissary returned and informed about the status to *Hazrat Ali*. Now there wasn't any other alternative than battle!

THE BATTLE OVER WATER

Hazrat Ali asked his men, "Who is ready to wrench the river's bank from the enemy?!" *Ashas-bin-Qais* shouted aloud, "I shall perform this task!" *Hazrat Ali* agreed to send him. *Ashas* fell on the enemy with the speed of lightening! For sometime there was a virtual rain of arrows. But when the bows didn't have any more arrows, the enemy men started throwing their lances. When the tips of the lances were broken, fight commenced man-to-man. The swords were shining and heads started falling on the ground! *Ashtar* and *Shees* went to help *Qais*. These three commanders attacked with such ferocity that the contingent of *Syria* was losing its foothold! The scene changed suddenly. Now the bank of the river was in the control of *Hazrat Ali's* men. But even then, the enemy wasn't denied access to the water! *Hazrat Ali* got an announcement made:

"There shall be no control over the water whatsoever! Even the meanest creature of Allah has a right over the water! The bank of the river will be free for men from both the armies to take their requirement of water!!"

This was the first moral defeat of *Amir Muawiya (sic)*!

CALM & INVITATION FOR BAI-AT

For two days there was no further hostility. *Hazrat Ali* again tried for a truce on *1 Zil-Hijja 36H*. *Abu-Omer, Bashir-bin-Omer, Said-bin-Qais* and *Shabat-bin-Rubae* were sent as a delegation to *Muawiya*. The discussion went in the following manner:

Bashir: *O Muawiya!* One day or the other you will depart from this world and you will face the *Hereafter!* Allah will take the account of your deeds! I beseech you in the name of Allah not to create differences among the people and take the blame of the blood of innocent people on your neck!

Muawiya: (Interrupting him): Did you give the same advice to your *Emir*, as well, that you are suggesting to me!

Bashir: My *Emir* is not like you! He is the most deserving of advising others among all the creatures!

Muawiya: Tell me! What does your *Emir want?!*

Bashir: He wants you to be a man of piety, to fear Allah and to follow Him on the path of righteousness!

Muawiya: Do you then want me to let the blood of *Osman* go to waste?!

Then *Shabat-bin-Rubae* interrupted and said:

“*O Muawiya, By Allah!* Your intent isn’t hidden from us! This is the only way of misguiding the people. You cheat them by saying such things! The ignorant and obstinate persons are with you! We know that you delayed sending help to *Osman* and wished to see him assassinated and then asking reparation for his blood! Thus, you have achieved the present position!!

Muawiya: Prior to hearing this speech of yours I had heard that you are a stupid person that you interrupted the talk of your tribe’s leader, a noble person and one of high pedigree! Then you uttered certain things about which you are ignorant and, as such, you take recourse to lying! *O Ignorant Arabs!* You will demise with this untruth! Get away! Now, only the sword will be the arbiter between you and me!

Shabat: (While going) Do you frighten us with swords?! *By Allah!* The swords will reach your head very soon!

The embassy again failed and history wasn’t able to remove the ugly marks of blood from its pages! Besides other arguments, it proved that there wasn’t any other alternative left than battle!

HOSTILITIES START

After the failure of the embassy, the battle went ahead during the entire month of *Zil Hijja* at such a pace that it cannot be termed as a battle! Keeping in mind the nature of *Arabs*, this was at best a game of martial arts in which they were demonstrating their skills at various disciplines of warfare! Every day one chief from *Hazrat Ali’s* army would go to the arena and one valiant would come to the arena from the opposite side. They would flail their swords for some time and then both would return to their

respective camps! From *Hazrat Ali's* contingent generally *Ashtar*, and sometimes *Hajar-bin-Adi*, *Shabat-bin-Rub-ee*, *Ziyad Tamimi*, *Zaid-bin Qais*, *Maa-tal-bin-Qais* and *Qais-bin-Saad* would go to the arena with a group of men and similarly from *Muawiya's* side *Abd-ur-Rehman-bin-Khalid*, *Abu-Aiwar Aslami*, *Habib-bin-Maslama*, *Abd-ur-Rehman-bin-Omer*, *Sharjeel* and *Ibn-e-Zil Kalah Khamiri* would come to the arena for the contest! Generally, the battle would take place once every day and sometimes twice. Sometimes such feats of bravery happened in these battles which could get an entry into the annals of the history of warfare! One day *Ashtar* was pitted against a mountainous wrestler of the opposite side that the expectators thought he would certainly get killed! They tried to persuade him not to fight with the giant! But *Ashtar* rushed on him like a falcon! For sometime both were under a thick cover of dust. When the dust settled, the wrestler was lying on the ground and his blood was dripping from *Ashtar's* sword! Seeing the cadaver of the wrestler an *Azdi* youth rushed towards *Ashtar*. *Ashtar* turned and gave him such a blow that the youth fell and wriggled on the ground in his own blood! His companions picked him up and ran away from the arena. The entire month was spent in such tournaments! It didn't look a state of war or of peace for that matter! The month of *Moharram* of 37H had started and both the sides declared cessation of hostilities. For a full month the swords were in the scabbards. Persons moved around from one camp to the other without any let or hindrance! When they went to the bank of the river for water they talked with each other for hours---*Muawiya* wanted to prolong the battle of attrition and the intimacy between the men of the two camps grew! He succeeded in his plan and the diplomacy harmed *Hazrat Ali* a lot! We shall discuss this at length later on!

NEGOTIATIONS FOR TRUCE

The best way for the two parties to spend their time was to start negotiations for truce. This attempt was nothing more than trying to make a fortress out of the sand! But what could be done if there wasn't anything else to do! For *Muawiya*, it was a good excuse to while away the time and delay the actual battle! But *Hazrat Ali* thought that perhaps the delay might reform *Muawiya* so that the people could be saved from getting killed and the problem was resolved by itself! It was *Hazrat Ali's* nature that he went forward in making trials for the truce. He sent a delegation to meet *Muawiya* which comprised of *Adi-bin-Hatim*, *Zaid-bin-Qais*, *Shabat-bin-Rubai* and *Ziyad-bin-Hafsa*. When both the delegations got together, *Adi-bin-Hatim* started the conversation.

Adi: *O Muawiya!* Give allegiance to *Amir-ul-Momineen Ali!* Perhaps, if you owe allegiance, unity would establish among the *Muslims* because no person other than you has refused to bestow the *Bai-at!* *O Muawiya!* I wonder if you meet the same situation that happened to the people of *Jamal!*

Muawiya: (Angrily) *O Adi!* Have you come here to fight a battle or to seek truce?! Don't you know that I am *Harb's* son and grandson of *Sakhar!* *By God!* I am not scared of the battle and also know that you are one of the killers of *Osman!* I am hopeful that Allah will kill you in retribution!

Zaid-bin-Qais: We have come as emissaries! We haven't come to debate with you! But we shall certainly try to see that there are no dissensions among

the people!

Muawiya: Why do you talk of the people or the community?! People are with us as well! When you ask us to owe allegiance to your friend, our reply is that we don't consider him deserving of that because he got our **Caliph** killed and has given shelter to his killers!

Shabat-bin-Rubae: **Muawiya!** May Allah guide you! Will you kill **Ammar**?!

Muawiya: What will stop me from doing this?! By Allah! If I get the opportunity, I would kill him as retribution for the lives of **Osman's** slaves!

Shabat: **By Allah who has my life in his hand!** You will not succeed in this attempt till the earth becomes very narrow for you!

Muawiya: If such a contingency came, May Allah certainly land you in a situation like this!

(Ibn-e-Khaldun)

With this the story ended! They went to seek rapprochement but the gulf became wider! The embassy returned unsuccessful!!

MUAWIYA'S EMISSARIES

Muawiya put a timely and opportunistic curtain on the matter but sent emissaries to **Hazrat Ali**. The members of this mission were **Habib-bin-Maslama**, **Sharjeel-bin-Samat Kindi** and **Ma-an-bin-Yazid**. **Habib** took lead in the negotiation.

Habib: **O Ali! Osman** was the rightful caliph! You were fed-up of his life and you killed him! If your claim is that you didn't kill him, hand over his assassins to us and abdicate from the **Emitrate of the Muslims!** The **Muslims** will then select their own leader!!

Ali: (Angrily): Who are you?! What right you have to talk in this manner about the **Emirate**?! Keep quiet! You are not authorised to talk in this manner!!

Habib: By God! You will soon see me in a state that you will not like!

Ali: May Allah not keep you alive for that day! Go! Do whatever is possible for you!

Sharjeel: I too wish to say what my companion has said. Have you anything to add to what you told him?!

Ali: Yes! I have more to say to your companion. When **Osman** became the caliph, he did certain acts about which the people were critical of him, rebelled and killed him! After **Osman**, the people assembled and came to me although I had remained aloof. They insisted on me to accept their allegiance. I refused to accept the **Caliphate** but they were stubbornly insistent and said that the **Umma** wouldn't accept anyone other than me! They also said that if I didn't accept the **Caliphate**, dissensions would arise among the people! I, therefore, accepted their allegiance. I only had doubt about the allegiance of two persons but even they pledged their allegiance (perhaps **Talha** and **Zubair**). As far as **Muawiya's** dissent, neither **Allah** has bestowed on him precedence in embracing **Islam** nor has he performed any heroic deeds in support of the **Faith!** He was with the group of the infidels!! He always remained a sworn enemy of **Allah**, **Allah's Prophet (s.a.w)** and he embraced **Islam** as a last resort alternative! You people have made him proud and

conceited by agreeing with him and submitting to him! You have brought him forward to confront the *Ahl-ul-Bayt (a.s)!*

Sharjeel:

Do you bear witness that *Osman* was martyred helplessly?!

Ali:

I neither say that he was martyred as a helpless sufferer nor as a cruel person!

Habib & Sharjeel: We are fed up of the person who doesn't accept that *Osman* was a helpless sufferer!

Ali:

Allah says that 'neither you can make the dead listen to you nor those deaf persons who turn away and depart. You cannot bring them out of waywardness and put them on the right path! Your word will be heeded only by the person who believes in Our verses! Such are the obedient persons!'

(*Ibn-e-Khaldun*)

This embassy too resulted in failure! *Moharram* went quite peacefully but the crescent of the month of *Safar* appeared on the gory horizon of the battle field of *Siffin!*

FORMATIONS OF THE ARMIES ARRANGED AFTER MOHARRAM & PREPARATIONS FOR THE BATTLE

What was the need for *Muawiya* to start the battle? He was quiet in accordance with his policy of whiling away the time. *Hazrat Ali*, therefore, had to declare, "*Moharram* is over and now we must prepare for the battle!" He ordered *Martand-bin-al-Haris* to make a declaration for the battle! Around sunset *Martand* addressed the *Syrians* saying, "Prepare for a decisive battle! Hearing this announcement *Muawiya* and *Omro Aas* came out and hurriedly arranged the men in columns to take their positions. The tribes erected their standards and according to the practice lighted fires around them!

In the morning, *Muawiya* arranged his army into ten columns. He placed *Ibn-e-Zil-Kalah* on the right flank and *Habib-Ibn-e-Muslama-al-Fahri* to lead the left flank. In the front of the formations was *Abul-Aiwar Aslami*. The cavaliers were commanded by *Omro-bin-al-Aas*. *Muslim-ibn-e-Aqiba* was leading the infantry. There were five columns of the *Syrians* who had vowed to meet death! They had tied the head clothes to their waists!

Hazrat Ali kept moving in the ranks of his army the whole night. Early morning, he organized the columns. *Ashtar* was in command of the cavaliers from *Koofa*. *Sohail-bin-Hanif* was in charge of the cavaliers from *Basra*. *Qais-bin-Saad* commanded the infantry from *Basra* and *Ammar* led the men from *Koofa*. *Hashim-bin-Oqba* was given the standard of the contingent.

Then, the great and experienced general that he was, *Hazrat Ali* went to face the contingent and raised a loud slogan of "*Takbir*". When all the men gave him their attention, he addressed them in a loud reverberating voice:

"O men of Allah! Fear Allah! Keep your eyes down. Keep your voices low! There should be less of talk! Keep yourself busy making formations, planning for the battle, practicing archery and use of lances! Be steadfast and remember Allah a lot! Don't fight amongst

yourselves which makes you weak! Send the rows in armour forward and those who are not fully armed should remain behind! Keep your teeth clenched because this keeps the enemy's sword away from your brain! Keep attached to yourself the spears and the staff of the spear should be under your arm-pit! The tips of the spears should be facing outwards that you can pierce the enemy opposite you! Keep your eyes shut and fall on the enemy! This will give strength to your heart and this act will calm the fluttering hearts! You should keep making harsh noises! Keep raising slogans! Keep your attention on your targets and don't allow it to waver! The standard bearer should be a person who is known for his valour! By Allah! If you run away from the swords of the enemy the weapon of the Hereafter will not spare you! Remember! The Heaven is under these spears!!

THE BATTLE BEGINS

The battle did start but it went on with hiccups like there being thick, black clouds with occasional thunderclaps! One unit of the army would start from a side, for some time the swords would flash and then the quiet would descend on the place! The reason was that *Muawiya* didn't want the battle to be decisive. Through his sleuths he was busy creating cracks in the morale of army of *Hazrat Ali*. With time he planned to paralyse the martial strength of *Hazrat Ali's* army to an extent that it wouldn't be able to withstand even one strong push! This was the reason that he agreed for the state of truce and even after the lapse of the agreed period of truce he remained quiet till *Hazrat Ali* himself commenced the battle! Even after the commencement of the battle every day one unit would enter the arena and return after what seemed an exercise of training! For one full week this was the scene of the battle!

1. The battle started on *1st of Safar 37H*. *Ashtar* from *Hazrat Ali's* army and *Habib-bin-Maslama* from the opposite camp went to the arena. They fought the whole day without any result!
2. The second day, *Hashim-bin-Otba* from *Hazrat Ali's* side and *Abu-Aiwar Aslami* from the other side went with cavalry and infantry units to the arena. They shed blood of men from both sides and returned to the camps!
3. On the third day, *Ammar Yassir* and *Omro-bin-al-Aas* were pitted against one other. This battle was more severe than the battles of the earlier two days. *Omro-bin-al-Aas* had to flee from the arena of the battle!
4. In the fourth battle, *Obaid Ullah-bin-Omer* from the *Syrian* side and *Mohammed-bin-Hanafia* from the *Iraqi* side were leading their units. Both had strong men under them. It was a severe battle and blood flowed on the battle field! Before dusk, *Obaid Ullah-bin-Omer* came out of the formation and challenged *Mohammed-bin-Hanafia* saying, "If you are proud of being a man, come out to combat with me!" *Ibn-e-Hanafia* raced his steed into the arena and the swords started flashing! When *Hazrat Ali* saw the scene, he inquired, "Who are the two warriors who are fighting?!" He was informed that one of them was his son and on the other side was *Obaid Ullah-Ibn-e-Omer!*" Hearing this, *Hazrat Ali* entered the arena and asked them to stop fighting. They stopped. Then *Hazrat Ali* took his horse towards *Obaid Ullah* and said, "Come and fight

with me!” *Obaid Ullah* said, “I needn’t battle with you!” Saying this he left the arena! *Mohammed-bin-Hanafia* asked his father why he was stopped from combating with *Obaid Ullah*. *Hazrat Ali* said, “If you contested with him, I was sure he would kill you! I didn’t want you killed at his hands!”

5. On the 5th day, *Abdullah-bin-Abbas* and *Walid-bin-Oqba* came out with their units. The whole day furious fighting with swords continued. Slightly before sunset the two parties returned to their camps.
6. On the 6th day, *Ashtar* and *Habib* brought their men to the arena, fought hard and returned to their places at dusk!

THE COMPLETE CONTINGENTS ATTACK

Now *Hazrat Ali* felt that on account of the undue delay the men were losing heart and as the days went, their enthusiasm would diminish. There was also the risk of revolt in their ranks. Therefore, he decided that next morning the entire contingent would make a concerted attack. In the night, he reorganised the columns and ordered every tribe to fight with their own men in the enemy contingent and if men from their own tribe weren’t there, they must attack the *Iraqis*.

Muawiya got the intelligence that the next morning there would be a concerted attack by the contingent from *Iraq*. Therefore, he made a pre-emptive attack with full force of his contingent. The whole day there was intensive fighting and the men returned to the camps in the evening.

HAZRAT ALI ATTACKS

The next day, *Thursday*, immediately after *Fajr* prayer, *Hazrat Ali* ordered the contingent to battle. The commander of the right flank, *Abdullah-bin-Badeel* attacked the left flank of the *Syrian* army that was commanded by *Habib-bin-Maslama*. The attack was severe. Around *Zuhr* prayer *Habib* lost his foothold and, defeated, reached near the tent of *Muawiya*. *Muawiya* pointed towards the five units that were under the vows of death and, as a mark of this, they had tied their head scarves around their waists and were guarding *Muawiya’s* tent. This group attacked so severely that the picture of the battle seemed changing. The right flank of *Hazrat Ali’s* contingent couldn’t face this onslaught. Only two or three hundred men survived with *Abdullah-bin-Badeel*. Seeing this situation *Hazrat Ali* ordered *Sohail-bin-Hanif* to attack. The people of *Madina* were with him. He went forward with his unit. But the *Syrians* surrounded them and forced them to withdraw. When the right flank and *Sohail’s* unit withdrew, the defeat was reaching almost the heart of the formation and *Hazrat Ali* had perforce to leave that position and move towards the right flank. But unfortunately, the right flank, which had men from the tribe of *Mudar*, too fled from the arena and only the tribe of *Rubaiah* remained with *Hazrat Ali*.

THE VALOUR OF HAZRAT ALI

It is the incredible exhibition of *Hazrat Ali’s* valour that, all alone, with the support of the tribe of *Rubaiah*, he faced the entire contingent of the *Syrians*. It seemed as if

it was a mountain firm in its position. *Hassan, Hussain* and *Mohammed-bin-Hanafia* were with him, or rather, they were in his protection! From near his neck and shoulder, the arrows were flying. His sons appeared worried. But in this severe battle remaining steadfast was only his courage that he wasn't afraid of death. Many *Arab* warriors of renown had withdrawn from the battle. It was the achievement of *Ali's* sons at the moment that they remained firm besides their father. Attacks were inflicted from all sides and the *Dualfiqar, Ali's sword*, was tasting blood. *Omro-bin-al-Aas* stood watching the battle from a distance. He indicated to *Muawiya's* slave, *Ahmar*, that *Ali* was at a few arms' length from him and that he could attack from the back and martyr him! The slave rushed towards *Hazrat Ali*, who turned, saw him and raised a slogan, "By the Lord of *Kaaba!* If I don't slay you, Allah will slay me!" But *Hazrat Ali's* slave, *Kesan*, came with his sword in front of *Ahmar*. They combated and *Kesan* was killed! *Hazrat Ali* challenged *Ahmer*, caught the nape of his armour, lifted him up and threw to the ground with such force that his neck and both his shoulders were broken. When he wasn't able to move from his place, *Hussain* and *Mohammed-bin-Hanafia* killed him! In that time, the men of *Syrian* army reached near *Hazrat Ali*. He moved faster toward them and *Hazrat Hassan* couldn't control his emotions and asked his father, "O *Amir-ul-Momineen!* What is the harm in your reaching near your companions who are firmly combating the enemies?!" *Hazrat Ali* said, "O my son! Today is your father's day! These people cannot come faster towards him than he can go to them! By Allah! Your father isn't afraid of death, whether he falls on it or the death falls on him!"

BRAVERY OF MALIK-E-ASHTAR

Hazrat Ali was engrossed in fighting the battle on the right flank of the formation when his eyes fell on *Ashtar*. He called, "O *Malik!* Go to the deserters of my contingent and tell them that the death they avoided by deserting you and running to the life that is not going to be there forever!" *Ashtar* went like an arrow and obstructed the way of the deserters, gave them *Hazrat Ali's* message and then said aloud, "O people! Come to me! I am *Ashtar!*" One group joined *Ashtar* while another group escaped! *Ashtar* again shouted, "O deserters! Don't put the mark of ignominy on your foreheads! Death is better than a life of disgrace!"

When the second group too stopped, *Ashtar* moved forward with them, obstructed the *Syrian* men and in a little time the *Hamadani* youths pushed the *Syrians* back. A hundred and eighty youths from the *Hamadani tribe* were killed in the action among whom were eleven chiefs---Now *Ashtar* had gone forward organizing the left flank. Wherever he went, the enemy troops withdrew. *Ashtar* was clad in steel from head to toe! He was recognized with only two things in the arena of the battle. He had very few hairs on his beard and he was the tallest person! That day *Ashtar* was riding a difficult horse. But it seemed that he was himself a part of the body of that horse! He carried a *Yemeni* shawl in his hand and in the other his mired sword! When he sweated, he dried it with the shawl and, otherwise he kept it in front of his eyes to protect them from the very bright rays of the sun. His sword was flaying like lightening and the following words were on his tongue:

"Storms came to you but they unfastened!"

Pushing the *Syrian* men, *Ashtar* reached a place where *Abdullah-bin-Badeel* was and his three hundred men were besieged by the *Syrians* but were fighting on valiantly! When they saw *Ashtar*, they asked, "Tell us about *Amir-ul-Momineen!* How is he?" *Ashtar* said that he was alive and well and busy combating in the right flank of the army! Hearing this *Abdullah-bin-Badeel* thanked *Allah* and said, "We got a thought that *Amir-ul-Momineen* too was martyred and also you!" Then he called his men saying, "Move ahead!" *Ashtar* stopped them and said, "You continue to battle with the enemy in our company!" But at the height of his enthusiasm, *Badeel* paid no heed to the advice and fighting fiercely he reached a place from where withdrawal was impossible! The *Syrians* surrounded his group from all sides and started pelting stones. But fearing his sword, they wouldn't come near him. In this state *Abdullah* was martyred! About his bravery, nobility and sincerity even the enemies shed tears!

After the martyrdom of *Abdullah, Malik-e-Ashtar* became very angry. He attacked and pushed the *Syrians* reaching the place where the rows of men, with head-gear cloths tied to their waists, were guarding *Muawiya's* tent. Reaching there, *Ashtar* called his men aloud! Now it was a bloodbath! *Ashtar* upturned four rows of the *Syrians* sporting the head-gear cloth on their waists! Now he attacked the fifth row of those men! When *Ashtar's* sword reached near *Muawiya*, he asked for his steed to escape from the arena! He mounted the horse and tarried with the thought that soon the circumstance might change!

BREACH OF PROMISE BY KHALID-BIN-MA-MAAR

Muawiya had already called his horse for escaping from the battle ground but still he had his senses in control. While running away, he shot an arrow of diplomacy. One emissary from him approached *Khalid-bin-Maa-maar* who was the chief of the tribe of *Rubayya* who had forced *Muawiya* a while ago to flee from the battle ground. The emissary of *Muawiya* whispered something in the ear of *Khalid* that he withdrew his men away from the arena! The secret of this incident came out some years thereafter when *Khalid* was traveling towards *Khorasan* with a letter of appointment in his hand!

Muawiya's diplomacy again turned the table of the battle to some extent but the other chiefs of the tribe of *Rubayya* continued to fight valiantly. Now the standard of the tribe was in the hand of *Abdullah-Ibn-e-Abbas!*

OBAID ULLAH IBN-E-OMER

The men of *Rubayya* made such a skirmish that the *Syrian* contingent was forced to withdraw. Seeing this *Obaid Ullah-Ibn-e-Omer* shouted, "O people of *Syria!* These are the people who killed *Hazrat Osman!*" These words infused some spirit in the life of the dejected contingent! But the battle was almost lost. The tribe of *Hameer* was struggling for its life! Not much time went by when *Obaid Ullah-Ibn-e-Omer* was rolling on the ground in his blood! His killer was *Mahzar-bin-Saa-saa.*

HAZRAT AMMAR MARTYRED

Now the eminent and dear companion of the *Prophet (s.a.w)*, *Hazrat Ammar Yassir*, prepared to enter the arena of battle. He went forward uttering this dirge:

“O Allah! You know fully well that if I knew that You wished me to throw myself in the river, I would certainly do it!
O Allah! You know that if I was aware Your pleasure was in my putting the sword on my stomach and pushing it hard that it came out from my back, I would certainly have done it!
O Allah! Today I want to do an act with which You will be pleased more than the battle with these transgressers!”

(*Ibn-e-Khaldun*)

Then he addressed the people and said loudly:

“Is there anyone who would try to acquire the pleasure of *Allah* and has no desire to return to the wish for wealth and their off-springs!”

Immediately one group bared their chests and replied:

“Along with us attack those people who are seeking (reparation) for the blood of *Osman* and through this act they want to propagate the untruth of their foul intentions!”

Therefore, along with these men *Ammar* moved towards the formation of the *Syrian* army. Wherever he went in the valleys of *Siffin*, the *Companions of the Prophet (s.a.w)* moved with him! He reached near *Hashim-bin-Otba* in whose hand was the *Standard of Hazrat Ali*. This octogenarian of ninety years, when he noticed laxity in the movement of *Hashim*, he would push the blunt end of the staff of his spear on his side and say, “O one eyed person! Move faster!” (*Hashim* had lost one eye in the *Battle of Qadisia*)!! *Hashim* would laugh and move faster!

Ammar Yassir and *Hashim* kept fighting and advancing till they reached near *Omro-Ibn-e-Aas*. *Ammar* asked loudly, “O *Omro*! Shame on you! You have mortgaged your faith to get the governorate of *Egypt*!”

Omro: No! Instead of that I claim reparation for the blood of *Osman*!
Ammar: I bear witness with my knowledge and conviction that you don’t seek *Allah’s* pleasure with your actions! After dying you will realise your condition! You have not only fought with the standard bearer of this contingent but you have seen three times the combat of the standard bearer in the battles of the *Prophet (s.a.w)*! Today it is the fourth such event! Don’t you remember?! O *Omro-bin-Aas*! *The Prophet (s.a.w)* had said that a rebellious group would kill *Ammar*! Hearing this *Omro-bin-al-Aas* bowed down his head and became quiet. (*Ibn-e-Khaldun*)

Ammar was martyred battling and *Hashim* too didn’t return to the camp!

OMRO-BIN-AL-AAS CONVERSES WITH HIS SON

Seeing the mortal remains of *Ammar, Abdullah* told to his father *Omro*, “Did you also kill this person today although the *Prophet (s.a.w)* told that a rebel group would kill him?” *Omro* told to *Muawiya*, “Haven’t you heard the *Hadees* that *Abdullah* has mentioned?!”

Muawiya: You have gone mad because of old age! You narrate *Hadees* and remain submerged in urine the whole day! Have we killed *Ammar*?!

Omro: Then who did it?

Muawiya: *Ammar* was killed by the person who dragged him here!

Abdullah: Then *Hazrat Hamza* was killed by the *Prophet (s.a.w)* because he had taken him along for the battle!

Muawiya: Remove this idiotic boy from my presence!

HAZRAT ALI CHALLENGES MUAWIYA FOR COMBAT

When *Ammar* was martyred, *Hazrat Ali* addressed *Rubayya* and *Hamadan* saying, “You are my armour and my lances!” Then almost 12,000 combatants assembled near *Hazrat Ali*. *Hazrat Ali* advanced his steed and made a severe skirmish on the enemy column. There was no column of the *Syrian* army that wasn’t made topsy-turvy by *Hazrat Ali’s* contingent! With the speed of lightening, *Hazrat Ali* reached near *Muawiya* who tried to take shelter behind his men when *Hazrat Ali* said, “O *Muawiya*! There is no gain in unnecessary bloodshed! Let us fight man-to-man! Whoever overwhelms the other will be *Emir*!”

Omro-bin-al-Aas: This is a very reasonable decision!

Muawiya: Then why don’t you accept the decision for yourself?!

Omro-bin-al-Aas: He is challenging you for the combat, not me!

Muawiya: Don’t you know that whosoever combated with *Ali* never came back alive!

Omro-bin-al-Aas: Now there is no alternative for you than the combat with him!

Muawiya: Perhaps your wish is to get what all I have after me!!

THE DECISIVE BATTLE OF LAILAT AL HAREER

That *Friday* night of the *Battle of Siffin* had its significance that it may not have another equivalent in bloodshed! The battle went on the whole night till morning. The lances of the troops were broken and the quivers ran out of arrows! The combatants unsheathed their swords. *Hazrat Ali* kept moving between the right and the left flanks of his army and exhorted the formations to move towards their opponents with full force! *Ashtar* was leading the right flank and *Ibn-e-Abbas* on the left! The entire contingent concentrated from the four sides and battled intensely. The night went and the brightness of the morning came but the battle didn’t seem to end!

ASHTAR’S BRAVERY

Ashtar kept the right flank continuously busy in the battle from the evening of *Thursday* till the sun advanced on *Friday*. He would address his men: “Move forward

the length of your lance!” When the men pushed back the *Syrians* a length of the lance, he would shout asking his men to move another-lance-length! In the afternoon *Ashtar* called for his steed, gave the standard to *Hayan-bin-Hauza*, went round all the units of the formation and said aloud: “Who is there who would dedicate his life to *Allah* and fight the battle along with *Ashtar* till he is victorious or meets *Allah!*” The men were enthusiastically joining him in hordes. Ultimately *Ashtar* ordered his men: “Move, that I sacrifice my paternal and maternal uncles on you! Attack furiously and make the Creed dominant! Keep moving behind me and flailing your swords valiantly!”

Saying this *Ashtar* dismounted from the steed, patted its head and told to the standard bearer, “Move forward!” *Ashtar* and his men attacked the *Syrians* so severely that they were totally discouraged and withdrew towards their camps! When *Hazrat Ali* saw *Ashtar* succeeding, he too ordered one unit to move with him and victory now looked certain!

THE STRATEGEM OF AMR-BIN-AL-AAS

Omro-bin-al-Aas was uneasy at the skirmish of *Ashtar* and he said to *Muawiya*, “What are you seeing?! You may not win the battle! Order the men to raise the *Holy Quran* on their lances and shout, “This *Quran* is between us!” If all the people accept this, hostility will cease! We will get relief from loss of lives and even if some persons disagree, only we shall benefit from the disagreement!” Therefore, the *Books* were raised on the lances! Some important chiefs from *Hazrat Ali’s* contingent told him, “We shall accept the verdict of *Allah’s Book!*”

HAZRAT ALI’S SPEECH

When this situation was created, *Hazrat Ali* addressed his men:

“O creatures of Allah! Remain firm on your truth and righteousness and keep battling with the enemies because Muawiya, Omro-bin-al-Aas, Oqba-bin-Abi-Moeeth, Habib-bin-Maslama, Abdullah-bin-Abi-Sarah and Zohak-bin-Qais aren’t men of piety nor do they follow the dictum of the Quran! I know those persons more than you do! I spent my childhood with them and also when I was grown up! They were very naughty while children and are worse as adults! Pity on you! They have raised a thing on lances which they wouldn’t even touch in other circumstances! They don’t even know what is written in the Book! Their aim is only to trick you by raising the copies of the Quran!”

Mus-ar Fadki: O Ali! While you are invited towards *Allah’s Book*, accept it! Otherwise, we shall hand you and your companions over to them, or otherwise we give you the same treatment that we meted out to *Affan’s son!* We shall do the same with you!! It is binding on you to act according to the *Book of Allah* and therefore, we accept the invitation of the *Syrians!*

By Allah! You shall certainly have to act on this, and otherwise, we shall treat you harshly!”

INSISTANCE ON CEASING HOSTILITY

There were not a hundred or two hundred persons who insisted on *Hazrat Ali* to order ceasing of hostility but in this movement a person like *Ashas-bin-Qais*, the chief of *Yemani Tribe* was in the forefront and the thousands of his followers were solidly with him! *Omer Abd-un-Nasr* has written that twenty thousand riotors surrounded *Hazrat Ali* with raised swords and they demanded that he must accept the dictum of the *Holy Quran* or else they would depose him or hand him over to *Muawiya!!*

Ashas-bin-Qais and his followers forced *Hazrat Ali* to call *Ashtar* back from the arena of the battle. *Hazrat Ali* had perforce to send *Yazid-bin-Hani* to *Ashtar*. *Ashtar* had already reached near the white tent of *Muawiya* and the right thing would be to conclude the battle! Returning back at that juncture was impossible for him! Therefore, he said, “Tell *Hazrat Ali* on my behalf that this isn’t the time when you should shift me from my place! You shouldn’t hurry me that victory is literally under my feet!” When *Yazid-bin-Hani* went with *Ashtar’s* message to *Hazrat Ali* the riotors started shouting. They blamed *Hazrat Ali* and said, “You only have ordered *Ashtar* to continue fighting!” They flailed their swords and said, “Call him back or we shall finish you with these swords!” *Hazrat Ali* once again sent his emissary to *Ashtar*. The emissary was instructed to bring back *Ashtar* as the mob was becoming riotous! *Yazid* communicated the message to *Ashtar*. *Ashtar* asked him, “Is this the result of raising the *Quran* on the lances?!”

“Yes!” The emissary said.

ByAllah! I had understood earlier, that dissensions would certainly arise because this is the advice of the son of *Nabigha!* But don’t you see that *Allah* has sent us the unseen and unexpected succour! Is it right for us to leave the enemies in the arena and depart?!”

“Do you like then that *Amir-ul-Momineen* gets martyred?” asked the emissary.

“*By Allah!* It cannot happen till I am alive!” *Ashtar* replied.

Ashtar withdrew his sword immediately and returned back from the arena like a tiger withdrawing from its kill!! As soon as he reached the camp of *Hazrat Ali* he shouted at the rioters, “O *Iraqis!* O cowards! You have belittled the nation! Do you think that you are more powerful than the *Syrians?! They have raised the Quran but By Allah!* They have abandoned *Allah* and *His* mandates revealed in the *Book!* They are the forsakers of the *Sunnat (Traditions and mandates)* that were revealed to the *Prophet (s.a.w)!* Don’t accept their call and give me respite equal to the time a she-camel is milked because I see the victory before me!”

The riotors replied: “Then we will be party to your sin!”

Ashtar: When your big persons were killed and the weak ones remained, were you on the right when you were combating?! If you are on the right now, then those killed in the battle will be better off than you in the *Hell!*”

The riotors replied: Ashtar! Leave this talk! We battled with the *Syrians* in *Allah’s* cause and if we stop fighting now, it will be for *Allah’s sake!* We are not subordinate to you or your Emir! You just stay away from us!!

Ashtar: O persons with black foreheads! Seeing your intense prayers, we thought that you have nothing to do with the matters of the world and that your prayers are all to meet **Allah!** But now that we see you fleeing, we know that you are running away from death in search of the world! Pity on you that you are treading two paths and will never stay on one opinion! You move away from our presence as did the unjust people! (*Tarikh-e-Tabari*)

Saying this, **Malik-e-Ashtar** started lashing them and they too ran with lashes in their hands. This caused a tumult. But **Amir-ul-Momineen** calmed both the groups.

Hazrat Ali has very vividly described the crisis that he was passing through at that time in his life:

A man from among the companions of Ameer al Momineen stood up and said, "O Ameer al Momineen! You first stopped us from Arbitration and thereafter gave order for it. We do not know which of these two was more appropriate." Ameer al Momineen struck one hand over the other and said:

'.....when I gave you my order (namely) to abide by arbitration I had led you to an undesirable thing (namely war) in which Allah had ordained good. If you had been steadfast, I would have guided you, if you had been bent, I would have straightened you and if you had refused, I would have rectified you. This was the surest way; but with whom and to whom. I wanted my treatment from you but you proved to be my disease, like the extractor of thorn with the thorn when he knows that the thorn bends towards itself....'

(*Nahj-ul-Balagha Sermon No.119*)

Thus, the hold of **Ashas** and his men became stronger on **Hazrat Ali** and **Ashas** took the matter of **Tahkeem** completely in his hands! He went to **Muawiya** and asked him: "O **Muawiya!** Why did you get the copies of the **Quran** raised on the lances?!"

Muawiya: I did it because we, and you, act on the mandates which are there in the **Book!** You nominate a person, acceptable to us, and we too nominate a person and it would be binding on these persons to act on the mandates of the **Quran**. When both of them arrive at a unanimous decision, it would be binding for both the parties!

Ashas: This is right!

Now the discussion started as to who would be the arbitrators. **Muawiya** named **Omro-bin-al-Aas** from his side. **Ashas** proposed the name of **Abu-Moosa Ashari** to be the arbiter from the side of **Hazrat Ali**. **Hazrat Ali** said:

"Initially you were disobedient to me! Don't be disobedient again! I don't want to make Abu-Moosa the arbitrator!"

Ashas: We are not willing to accept the decision of anyone else on the matter! The problem that we are faced with, he was earlier warning us against it!

Hazrat Ali: I don't trust him because he abandoned me and was misguiding people against me! **Ibn-e-Abbas** is available! We shall name him the arbiter!

Ashas: *Ibn-e-Abbas* being the arbitrator will be tantamount to you yourself being the arbitrator! We want a person who is impartial to both you and *Muawiya!*

Hazrat Ali: Then select *Ashtar* as the arbiter!

Ashas: Isn't there any other person on the face of the earth than *Ashtar?! We* are all under his orders and command!!

Hazrat Ali: What is the command of *Ashtar?! We*

Ashas: *Ashtar's* command is that we keep severing the heads of each other with the aim that your and his aim is achieved!

Hazrat Ali: Have you already decided that you will make *Abu-Moosa Ashari* the arbitrator?!

Ashas: Yes! We want only him to be the arbiter!

Hazrat Ali: Then do what you wish!

THE AGREEMENT OF TAHKEEM

The drafting of the agreement was started. It went like this:

“In the name of Allah, the beneficent, the merciful!
This is the decision made by Amir-ul-Momineen Ali....”

They reached this point when Omro-bin-al-Aas interrupted saying, “Write his name and his father’s name because he is your emir and not ours!”

Akhnaf-bin-Qais: O Amir-ul-Momineen! Don't erase that word because if you do it now, you will not get the title the rest of your life! Don't erase even if people kill each other in the process!”

A lot of time went by in this argument. In the end Ashas-bin-Qais forced the writer to erase the word! When this was done Hazrat Ali raised the slogan, ‘Allah-o-Akbar’ and said, “By Allah! The *Sunnat (the Prophet s.a's way)* has been repeated! On the day of Hudaibiya I was writing the agreement of truce when the infidels raised a similar objection that Muhammed (s.a.w) wasn't acceptable as the Prophet by them and they wanted only his name and his father's name be written on the agreement!”

Omro-bin-al-Aas: What connection that incident has with this agreement?! Despite our being Momin (Muslims), why comparison is made with the infidels?!”

Hazrat Ali: O son of Nabigha! When were you not a friend of the infidels and enemies of the Muslims?! When your mother delivered you, didn't she have likeness with him?!”

Then **Hazrat Ali** stood up saying, “After this there wouldn't be another meeting between me and you! May *Allah* keep my company free of men of your type!”

Then the agreement of arbitration was written in the following words:

“**In the name of Allah, the beneficent, the merciful!**
This is the agreement between Ali-bin-Abi-Talib and Muawiya-bin-

Abi-Sufian: We shall abide by Allah's Book and His mandate and we don't accept any verdict other than that of the Book of Allah! Both the arbiters, Abu-Moosa Ashari and Omro-bin-al-Aas, whatever verdict they find in the Book of Allah shall be followed by us! If they don't find a mandate in the Book of Allah on the matter, we shall follow the Sunnat based on justice on which there will be agreement! When these two arbiters make their verdict, the entire Ummat will cooperate with them and help them. I have made the verdict of these two arbiters binding on the Muslims. They will all disarm and will be protected and safe! The arbiters will be under oath to make the decision about the Ummat that they don't again indulge in battle! The term of the agreement will last till the month of Ramadan. If the arbiters wish to extend the term, they may mutually decide to do it. The place of the verdict shall lie between Koofa and Syria. The arbiters can obtain witnesses for the verdict which will be endorsed on the Agreement of Arbitration. Oh Allah! We seek your help against the person who abandons the verdict!"

This agreement was written on 15 Safar 37 H and, according to Tabari it was made on 13 Safar 37 H and the parties put their signatures on it.

Hazrat Ali's witnesses were *Adi-bin-Hatim Saeed-bin-Qais Hamadani and Ashas-bin-Qais*. *Muawiya's* witnesses were *Abul-Aiwar, Habib-bin-Maslama, Malik-bin-Kaab Hamadani, Otba-bin-Abi-Sufian and Abd-ur-Rehman-bin-Khalid Makhzomi*. *Ashas-bin-Qais* presented the draft agreement before *Ashtar* and asked him also to sign on it. *Ashtar* turned away his face and said tersely, "If I sign it, my right hand will not support me nor will I get any benefit from the left hand!" *Ashas* insisted on *Ashtar* signing, who said, "By Allah! I hate you in this world for the sake of the world and in the Hereafter for the Hereafter!! *Allah* has shed the blood of many persons through my sword and you are no better for me than those persons nor do I consider your blood taboo for letting!"

Ashas was taken aback very much and returning with the document he started marching aimlessly in the lines of the columns. He was very thrilled at his success and he thought that he had made a big achievement! At that time, in fact, he was the winner!

Hazrat Ali told his companions about *Ashtar*, "How I wish there were two men like *Ashtar* among you, or atleast one! But it is a pity that you people didn't listen to me and insisted on being disobedient...."

OPPOSITION OF THE AGREEMENT

The bloody drama of the *Battle of Siffin* came to an end with this bitter agreement. All around there was silence. There weren't any more the sounds of flaying arms or sounds of recitation of martial poetry! After the writing of the agreement, some chiefs came to *Hazrat Ali* and made suggestion for continuing the battle. He looked at them with surprise and pain and said sadly, "Now the agreement has been executed it isn't possible to act against it!"

AMIR-UL-MOMINEEN DEPARTS

Hazrat Ali started for *Koofa* along with his contingent. The people of the “*Haroria Sect*” opposed the decision of returning to *Koofa* and expressed dissatisfaction about the appointment of the arbitrators. They raised the slogan, “*Laa Hakam il Allah: There is no arbiter other than Allah!*” and separating from *Hazrat Ali* they went another way! When *Hazrat Ali* entered *Koofa*, sounds of crying and lamentations came from the homes there. On inquiry, it was told that they were mourning the deaths of their men in the battle! *Hazrat Ali* announced loudly, “I bear witness that those who lost their lives in *Siffin* are martyrs!” ---Thus, consoling the people, he entered his residence.

ABU-MOOSA ASHARI

During those days, *Abu-Moosa* was residing alone in the city of *Ard* that lies between *Rassafa* and *Tadmir*. Suddenly his slave informed him, “The people have made the truce!” *Abu-Moosa* said, “*Alhamdu lillah!*” The slave said, “And you have been named the arbitrator!”

Abu-Moosa responded spontaneously, “*Inna Lillahi wa inna Ilaihi raajeoon!, We are Allah’s and we shall have to return to Him!*”

THE BEGINNING OF THE BATTLE

According to ‘*Tarikh-ul-Khamis*’ both the contingents were in *Siffin* for *110 days* and they fought *90 battles* in that period. *Ibn e Athir* and *Ibn-e-Khaldun* write that the entire month of *Zil-Hijja* was spent in fighting. After *Moharram*, the battle again commenced and from *Wednesday, 1 Safar* to *Friday, 10 Safar* the fight continued. On a count *40* skirmishes were fought during the period or a few more. If we accept the statement of *Murawwaj ad Dhahab*, out of *175,000* men of the two parties, *45,000 Syrians*, *25,000 Iraqis* and *Hijazis* lost their lives in the battles and out of these *25* were the *Prophet (s.a.w)’s* Companions who had taken part in the *Battle of Badr*. The *Battle of Siffin*, which ended as a battle of attrition, yielded no result! The matter remained where it was! *70,000* men lost their lives but the political status didn’t at all change! It is therefore necessary for us to analyse the condition of the terrible battle.

BE LIKE THE FLOWER THAT
GIVES ITS FRAGRANCE EVEN TO
THE HAND THAT CRUSHES IT

(HAZRAT ALI A.S.)

A LOOK AT THE BATTLE OF SIFFIN

A LOOK AT THE BATTLE OF SIFFIN

Friday, 13 Safar, 37H, was the ill-fated day of the *History of Islam* when the arena of *Siffin* absorbed the blood of **70,000** men and became a nondescript obscure place thereafter. It was only one year and a few months after *Hazrat Ali* assumed the *Caliphate* and the agreement of *Tahkeem* truly drew a line on his actual rule! Today's historians cannot visualise correctly the delicacy of the conditions then after more than thirteen hundred years which were turned into fiction by the powerful *Umayyid* and *Abbasid* regimes! And then, we are talking about the great personality like *Hazrat Ali* who was a *Rashid Caliph* and even to this day some people deem him a demigod ---the person whom a fairly large section of the *Muslims* consider the most superior after the *Prophet (s.a.w)*! Therefore, we shall tread carefully and analyse the events of the *Battle Field of Siffin*!

1. Generally, it is thought that the almost certain victory of *Hazrat Ali* at *Siffin* suddenly turned into virtual defeat because the *Quran* was raised on the lances by the *Syrians* and it caused dissensions in his contingent! It is also said that this was because of the stratagem of *Omro-bin-al-Aas*. If he had not thought of raising the *Quran*, then *Muawiya* was on the verge of mounting his steed to flee from the arena of battle! Then he would have fled and the drums of victory would have sounded from the units of *Hazrat Ali's* army! We are forced to believe that this wasn't a momentary brain-wave but a pre-planned stratagem! The strategist must have already given a thought to the fact that even after raising the *Quran* if the *Iraqis* remained steadfast then the defeat of the *Syrians* would be certain! Therefore, weeks prior to the raising of the *Quran* they prepared a party of *fifth columnists* in the army of *Hazrat Ali* who would force him to halt hostilities as soon as the *Book* was raised and also to surround him from all sides and force him to call back the most vital combatant, *Malik-e-Ashtar*. This plan was ready at the very time when one of the chiefs from *Hazrat Ali's* contingent had sold his conscience to *Muawiya*. If such wasn't the case, then the stratagem would have been useless, fragile and because the author knew that *Hazrat Ali* would be able to read through the ruse, and in reality, he did! The battle wasn't stopped because of the raising of the *Quran* on the lances but it was done by one of his own generals who literally became a shackle in his feet and rendered him immobile till he ordered cessation of fighting! Now you would have visualized who this chief was?! Come, we introduce him to you now! *Dr. Taha Hussain says:*

“It was the person who embraced Islam during the period of the Prophet (s.a.w) and recanted after his demise. He had misled his tribe and, thus, almost caused a battle! Then he escaped to Madina. Abu-Bakr not only pardoned him but gave his own sister, Umm-e-Farwa, in matrimony to him! After Abu-Bakr, it was the rule of Omer. In that period, the person remained anonymous. In the time of Hazrat Osman, he raised his head once again. He was given the administration of some areas of Faras in those days. When Hazrat Ali prepared to march towards Syria, he deposed that person, Ashas, from his post in Faras because he had misappropriated the funds of the

Muslims. Hazrat Ali demanded the return of the funds and the person made some lame excuses. As a corrective measure, Hazrat Ali kept Ashas along with him. When the Quran was raised on the lances and demand for appointment of arbiters came up, Ashas was the one who was most insistent on accepting the demand!

This was the character of *Ashas!* Only *Hazrat Ali* would have known why he kept such a person in his contingent! It is evident that if *Ashas* wasn't there in the battle-field of *Siffin* with his thousand or twelve hundred men, it wouldn't have made any difference, but almost at the moment of virtual victory, *Hazrat Ali* would have remained safe from his destructive mischief! If the person remained in *Faras* for a few more months, the *History of Islam* wouldn't have passed through that calamity! *Ashas-bin-Qais* had arrived at the scene under a dense cloud of accusations. The *Arabs* don't forget old wounds. How would he forget the wound that he suffered just yesterday! Even then *Hazrat Ali* brought him to the battle field of *Siffin!* Certainly, he must have had a valid reason to do it which is beyond our conjecture!

2. *Ashas-bin-Qais* wasn't the only hypocrite in the contingent of *Hazrat Ali*. There were others and they were in thousands! In his army, there were not only men from *Koofa* and *Hijaz* but also men from *Basra* who fought against *Talha* and *Zubair* in the *Battle of Jamal*. In the *Battle of Jamal*, the blood of their relatives flowed in front of their own eyes and their hearts were keen on taking revenge! They did obey the *Caliph* and joined ranks in *Siffin* but they didn't have the spirit of *Jihad* in their hearts! The shape of the *Syrian* army in the battle was entirely different. It was like a wall of steel impregnated with lead! They were united and determined! They were one on enmity against *Ali!* Despite this, *Muawiya* kept himself informed of what every combatant was doing! Certainly, his intelligence was praiseworthy! *Hazrat Ali's* army needed better intelligence set-up than the *Syrian* contingent! On the bloody night of the *Battle of Siffin*, which is called "*Lailat-ul-Harir*", *Ashas-bin-Qais* made the instigating talk before the tribe of *Kinda*:

"O Muslims! You have seen today what is happening to you! Large numbers of Arabs have been killed today!! The person who is hearing me should pass on the word to other persons that we must resolve that we shall not fight tomorrow because the blood of Muslims is being shed unnecessarily!" (*Khulafa-e-Mohammed, Abu-Nasr*)

Ashas gave this talk in the camp of *Hazrat Ali's* contingent but the state of intelligence was such that the contents went verbatim to the ears of *Muawiya* and he said the following in praise of *Ashas*:

"By the God of Kaaba! Ashas is very right! If we continue fighting tomorrow, the Romans might invade Syria and our respect and status get compromised! The people of Faras might also attack Iraq and the chastity of the women will be at stake!"

As the words uttered by *Ashas* reached *Muawiya*, the utterance of *Muawiya* too reached *Ashas!* The supporters of *Hazrat Ali* didn't hear a word of this exchange! If

they had heard this, action could have been initiated against the rebel and he put in detention and kept away from his supporters to prevent other men in the contingent taking the negative effect from the exposure to him. But this could have happened if *Hazrat Ali* had known about the incident. The events suggest that he was fully unaware of what transpired! This happened because there was no established system for intelligence gathering in the contingent. Even if it was there, it was ineffective! The question arises whether the *Shariat-e-Mohammedi* has banned such activity?! The history indicates that the *Prophet (s.a.w)* himself used the element of intelligence during all the battles he conducted. He used to keep his sleuths spread far and wide to reconnoitre and collect intelligence to keep the environs of *Madina* free from any surprise attacks! In a few instances it happened that the groups of sleuths invaded small caravans and returned with the plunder. But the *Prophet (s.a.w)* reprimanded and punished them and then gave them the pardon.

It is a well-established fact that dependable sleuths and intelligence apparatus cannot be there without martial discipline and this was what happened to the contingent of *Hazrat Ali*. The discipline of the army went so low that one of the chiefs changed the virtual victory to almost a defeat! *Ashas-bin-Qais'* traitorous behaviour with *Hazrat Ali* isn't the first instance of the type. Prior to this, as well, *Khalid-bin-Maa-maar*, a chief from *Hazrat Ali's* contingent suddenly stopped the battle while he was leading the left-flank of the formation. This was the critical time when the valiants of the tribe of *Rubayya* had reached near the white tent of *Muawiya*. People had witnessed that within a few years of the incident *Khalid-bin-Maa-maar* was proceeding towards *Khorasan* as an administrator carrying a letter of appointment from *Muawiya!!!*

It is *Hazrat Ali's* great achievement that despite such traitorous acts, his contingent subdued the *Syrians* at *Siffin* during the long battle of *110 days* and if the intrigue of the raising of the *Book* wasn't staged, the victory would certainly have been achieved!

3. In the traits of *Hazrat Ali* it is of great significance that he was always firm on the truth like the *Khat-e-Mustaqeem—the Straight Line!* Whether in peace or in war, whether in matters of governance or from the pulpit of propagation, the day-to-day life or death, he wouldn't budge an iota from the truth! He was like the bow of *Islam* and whichever arrow was shot from it; it would hit the target. It is another matter that keeping the target at its place isn't the task of the arrow! When the target shifts away from its place, then it is neither the fault of the archer nor of the arrow! Diplomacy, which was the nature of his opponent, *Muawiya*, in *Hazrat Ali's* lexicon it was sheer treachery. It is a fact that *Muawiya* was an adept at treacherous diplomacy and had reached a stage when it is termed as falsehood, deceit, bribery, loot and every vicious thing was legitimate for him which served his purpose! But if diplomacy doesn't go beyond the limits of decency, it is nothing but discretion and reconciliation! The *Prophet (s.a.w)* himself had said, "War is the other name of deception!" "Deception" here means the "strategy" of war which works contrary to the expectations of the adversary and as a result gets entangled in it! But if moral turpitude becomes a part of the strategy of war, then it will be barbarity and brutality. This makes the difference between the *Islamic* and *Unislamic* warfare. *Muawiya*, as soon as he reached *Siffin*, occupied the river bank and

denied water to the contingent of *Hazrat Ali*. This was such a barbaric strategy of war that it could result in the men of the opposing army perishing with pangs of thirst and, thus, getting forced to capitulate and surrender arms! But immediately after this, the scene totally changed. *Hazrat Ali* forced *Muawiya's* forces to vacate the occupation. It was within *Hazrat Ali's* power now to reciprocate and deny *Muawiya's* forces the access to water! But he manifested his moral superiority and kept the water free for all! Within the space of a short time the inhuman and human side of humanity was witnessed by the men! In that situation the *Syrian* troops ought to have put their heads on the feet of *Hazrat Ali* but what could be expected from the men who were totally blind to discernment! They were not human beings! *Hazrat Ali* was pitted literally against inanimate beings who had lost the sense of seeing and understanding! In that period hundreds of the Companions of the *Prophet (s.a.w)* were alive. Anyway, whether the *Syrians* had taken any guidance from *Hazrat Ali's* action or not, the *History of Islam* is certainly grateful to him! If he had achieved victory by denying water to the army of *Muawiya*, we wouldn't have had a reply to the question whether there was any difference between the *Islamic Commanders* and *Ghengiz Khan!* Or what was the achievement of the victorious *Muslims* that *Alexander the great* hadn't achieved!

Till this point whatever *Hazrat Ali* did, our history will be proud of it. But what happened after that makes one sorry. The time for *Tableegh* was over and the time for diplomacy had come! The diplomacy that is adopted as a measure of discretion, or in other words, it is a strategy of warfare! The water-front required certain protective measures that it only remained a source of water for the men and didn't turn into a bazaar of slave trade! e.g:

1. The water front should have been made accessible only to the men of one army at one time; or
2. the water front should have been divided into two different zones that it kept the men of the two armies separated; or
3. the water-front should have been kept under strict vigilance that round-the-clock surveillance of the actions of the men from both the armies was done and reported to *Hazrat Ali*. But none of these strategies was adopted. It is surprising that a general of *Hazrat Ali's* calibre gave total freedom that men of both the armies freely met to take their supplies of water. The result was that the water-front turned into a virtual bazaar. The interaction of the two groups went to an extent that the men started spending hours in whispering to each other! The *Syrians* and the *Iraqis* spent most of their free time in such talk at the water-front. The fighting was stopped in the month of *Moharram* and this spell provided more time for such activity. It didn't seem that they were men of two opposing enemy contingents and it seemed they were there for a carnival!

This was the time when *Omro-bin-al-Aas* and *Muawiya* were at their strident best! In *Moharram* the appeal for cessation of hostilities was made in the name of *Islam*. But it was an excuse to strategically delay the battle which was harmful for *Hazrat Ali* and beneficial to the accursed *Muawiya!* If the *Bani-Omayya* had any consideration for *Moharram* they wouldn't have martyred the *Prophet (s.a.w)'s* grandson on the *10th*

of **Mohamrram! Bani-Omayya** had always been the time-servers and used to bow to the rising sun! As long as they had the strength, they fought tooth and nail with the **Prophet (s.a.w)**. When they were weakened, they capitulated and embraced **Islam!** They shed the blood of the **Prophet (s.a.w)**'s darlings in this holy month and battling was rendered **Halal (Legitimate)** for them!! In the arena of **Siffin**, to delay the battle, the sanctity of the month of **Moharram** was utilized!!

No sooner **Hazrat Ali's** contingent left **Siffin**, **Muawiya's** men started the frenzy of destruction and killing without any concern for the sanctity of **Moharram** or **Zilhijja!**

Muawiya and **Omro** were adept at the the game of politics and were fully aware of the nature of **Hazrat Ali**. They made a reference about **Islam** and achieved cessionation of hostilities at the delicate juncture! Thus, they spread such a web of intrigue that even the **Zulfiqar e Hyderi** wasn't able to cut it!

In the contingent of **Hazrat Ali** there were men who participated in the **Battle of the Camel** a short time ago and had come dead tired from there. There were also men who had mobilized in the contingent half-heartedly. Hundreds were also there who had suffered injuries from the sword of **Hazrat Ali**. Earlier they were against him and now they had joined ranks with his contingent. There were also old persons like **Ammar Yassir** who came with the spirit of **Jihad!** There were plenty who were like the cats on the walls! If they found **Muawiya** winning, they would jump to his side. They would even have gone to the extent of incarcerating **Hazrat Ali**. The opposition was led by **Muawiya** and **Omro Ibn e Ass** who were experts at intrigue! Their strategy was to somehow prolong the hostility, tire **Hazrat Ali's** contingent and create intrigue among the men—it is surprising why **Hazrat Ali** announced cessation of hostilities at such a time---if this was the respect for the sanctity of **Moharram**, then there was only one way of cutting the fast-spreading web of intrigue which was to appoint strong watch at the water-front and strictly forbid interaction between men from both the sides. Even if some persons from the armies were found speaking, the matter should have been reported to **Amir-ul-Momineen!** This was a strategy which was followed by the **Prophet (s.a.w)** and the earlier caliphs! This wouldn't have injured, in any way, any principle of **Islam!**

If **Hazrat Ali** had done this, no strategy of the duo would have succeeded. The battle wouldn't have stopped at a stage when the victory was close at hand! The **Quran** wouldn't have been raised on the lances and **Ashas-bin-Qais** wouldn't have surrounded **Hazrat Ali** with naked swords to stop fighting and call back **Ashtar** from the arena. It wouldn't have resulted in the agreement of **Tahkeem!** Then the **Syrian** contingent would be fleeing and **Hazrat Ali's** contingent celebrating!

The entire responsibility of **Tahkeem** rests on the free interaction between the men of the two armies which went on for all the **110 days** of the battle! In the history of nations an episode assumes such importance that it turns the history in a new direction! If this organized intrigue wasn't enacted during the battle of **Siffin**, certainly the history of **Islam** would have been written in another way!

Gibbon writes in his book:

“The governor of Syria was about to flee from the arena of the battle,

but then certain victory was snatched from the hands of Ali because of the exuberance and disobedience of his men and he was forced to agree for truce and accept the cunning terms of the opponents. With sadness and angst, he returned to Koofa!”

4. *Muawiya* and his cohorts appointed *Omro-bin-al-Aas* as the arbiter. *Hazrat Ali* wanted to nominate either *Abdullah-Ibn-e-Abbas* or *Malik-e-Ashtar* as the arbiter on his behalf. But the opponents dominated him against his wish and nominated *Abu-Moosa* as the arbiter. There was lot of difference between the two arbiters. *Omro-bin-al-Aas* was actively participating in the battle and *Abu-Moosa* was away from it. *Hazrat Ali* protested that when *Muawiya* nominated *Omro* as the arbiter the *Syrians* didn't object to it and similarly the men in his contingent should have accepted the candidate nominated by him. When the rebels turned down his proposal, *Hazrat Ali* turned his face and said, “Do what you wish to do!” No one from *Hazrat Ali's* army protested about the way *Abu-Moosa* was named the arbiter. *Muawiya* should have chosen a person who hadn't taken part in the battle. *Omro* was actively participating in the battle along with *Muawiya* and cannot at all be called neutral in the matter of arbitration. An arbiter has to be a person who has no connection whatsoever with any of the contesting parties! This was such a reasonable objection but the rebels wanted cessation of hostilities and appointment of *Abu-Moosa* at any cost! Both these conditions were fulfilled! If a proposal was made to appoint a neutral, unbiased arbiter instead of *Omro-bin-al-Aas*, it would certainly be very reasonable. It is another matter that *Muawiya* had several persons other than *Omro* who would have performed the same task as was done by him. Instead of *Omro*, he could have opted for *Mughira-bin-Shouba*, who had kept away from the battle, and also might have done what *Omro* did during the arbitration. But perhaps in his presence, the result of the arbitration wouldn't have been as laughable as it turned out to be! But it was certain, *Muhgira* wouldn't have gone against *Muawiya* because he was known to be likely to be bought while *Hazrat Ali's* shariah didn't allow purchase and sale of men! Like *Prophet (s.a.w)* he didn't like to prefer an old enemy over friends and give more funds and camels for *Taleef-e-Qalb (an act of winning over hearts)*!

Now the question remains why *Hazrat Ali* and his supporters didn't stress on this point. It wasn't such an intricate matter about which they couldn't think. The truth is that *Hazrat Ali*, and his supporters didn't try to improve and modify the agreement for arbitration any further! Their thoughts were dominated with the feeling that they were forced to accept what was happening!

THE VERDICT OF THE ARBITERS

After eight months of the agreement at *Siffin*, in the month of *Ramadan*, the time came for the verdict, expecting which, the *Holy Quran* was raised on spears and nearly 175,000 troops had abandoned arms and made *Amir-ul-Momineen Hazrat Ali* to declare cessation of hostilities. When the time came for the meeting, *Hazrat Ali* deputed four hundred men and *Sharih-bin-Hani-al-Harhi* was their leader and *Abdullah-bin-Abbas* too was nominated to lead the prayers for the group during the

trip. The arrangements for board and stay of the party too were entrusted to him.

Muawiya too sent four hundred men along with *Omro-bin-al-Aas*. With the arbiters, certain persons were sent who didn't participate in the battle of *Siffin* and were leading neutral lives. The histories mention about *Abdullah-bin-Omer*, *Abd-ur-Rehman-bin-Abi-Bakr*, *Abdullah-bin-Zubair*, *Abd-ur-Rehman-bin-al-Haris*, *Abd-ur-Rehman Zuhri*, *Abu-Jahm Huzaifa*, *Mughira-bin-Shouba* and *Saad-bin-Abi-Waqas*. *Saad-bin-Waqas* attended the meeting on the insistence of his son *Omer-bin-Saad*! The meeting of arbitration took place in *Azrak* which is an insignificant place in the neighbourhood of *Domat-ul-Jundal*.

THE DIFFICULTIES OF THE ARBITERS

As far as the confabulations of the arbiters are concerned, the details are not available in the historical records. cursory information is available. One person says something and something else is said by another. It seems every historian wishes to say something but the voice doesn't come out of his mouth. The style of writing smacks of suppressed atmosphere. It seems it is a sound from far away! With the helplessness of history, the arbiters too seem helpless. The matter on which they were required to give their verdict, it was itself rather vague. On what basis would the arbiters argue and give their judgement?! This wasn't clear to them till the end!!

This matter was such a chain that each of its links was separate. The position of the parties was different. *Hazrat Ali* was the Caliph of the Realm of Islam and *Muawiya* governor of a province. The battle was also fought on an altogether different matter. The Caliph wanted the rebel governor to become obedient. The governor wanted the assassins of *Osman* to be handed over to him. Now, the arbiters too were of different dispositions. *Abu-Moosa Ashari* was a neutral person, atleast he didn't take part in the battle of *Siffin*! *Omro-bin-al-Aas* was openly a partisan of *Muawiya* and was all along with him during the battle. Therefore, his status was that of a deputy of *Muawiya*, not at all of an independent arbiter! It is like the simile of a railway carriage with locomotives on both sides and each pulling in its own direction! Then how one would expect if the passengers would ever reach their destination—what is the fault of *Abu-Moosa*?! The desire for name and fame urged him to take on the task of the arbiter. But when he gave it a serious thought, he found that his was a camel which isn't straight at any point! What verdict was possible for him?!

1. If both the contestants were caliphs, a referendum could have been arranged. But one was a caliph and the other a governor.
2. If both were governors, why would they go to the arbiters?! The Caliph would then resolve their problem!
3. Punishing the assassins of *Osman* was the prerogative of the Caliph! What would the arbiters do?!
4. If the arbiters ordered deposing of the governor, he wouldn't accept their order! If he was deposed, then what was the need for the battle of *Siffin*?!?
5. Even if the arbiters deposed the Caliph, on what grounds would they do it?!
6. If it was a political or religious problem, it could have been resolved through *Quran* and the *Sunnat of the Prophet (s.a.w)*. But how could they give a verdict of the straightened thread through the medium of the *Quran* and *Sunnat*?!?
7. When the matter was not clear in the mind from where would they shoot the

arrow of *Ijtehad?!*

The result was that when the time arrived, the arbiters were confused. They neither referred to the verses of the *Quran* nor analysed the matter on the yardstick of the traditions of the *Prophet (s.a.w)*. The verdict was as if it was the decision of a small village committee. First of all, the two referees deposed the two contenders thinking that they were caliphs although one of them was the Caliph and the other a governor although none of them had applied for changing their titles! Then one of the arbiters got up and announced the deposing of both the contenders. Then the second arbiter got up and did something wonderful. He not only announced deposing the Caliph and not only retained the governor but he elevated him to the caliphate! Although, till this verdict the poor governor hadn't claimed the caliphate nor had given any statement to this effect! In the written statement too, there is no such reference!!

Then what happened on the stage can be termed as free-style-wrestling and thereafter the drama ended! The *Syrians* liked this drama but the *Iraqis* were bored and went with down cast faces! Their arbiter, *Abu-Moosa Ashari*, straight away went to *Mecca* from *Domat-ul-Jundal* to pray for the forgiveness of his sins! Till his demise he continued saying, "How I wish I hadn't agreed to be the arbiter!" The other person, who certainly wasn't the arbiter and definitely was a lawyer, straightaway went to *Damascus* and there he put the crown of the caliphate on the head of *Muawiya* and congratulated him! *Muawiya* willingly accepted his congratulations!! There was a time when his very governorate was in jeopardy and now, he got the caliphate! What bigger success could he have achieved?!

Let's now listen to what transpired between the two referees during the arbitration.

THE CONFABULATIONS OF THE ARBITERS

Omro-bin-al-Aas: O Abu-Moosa! Don't you know that *Osman* was assassinated mercilessly?!

Abu-Moosa: yes! I bear witness to the event!

Omro: Don't you know that *Muawiya* and his offsprings are *Osman's* descendants?

Abu-Moosa: Why not?!

Omro: Then O *Moosa!* What is it that is obstructing *Muawiya* getting the caliphate since he is the descendant of *Osman* and is a *Qureish?!* If you have the fear that the people might ask you why you gave the caliphate to *Muawiya* that he hasn't the precedence in embracing *Islam* you can give the argument that *Muawiya* was the hapless *Osman's* descendnt and was claiming *Qasas*, reparation, for his blood and also he is wiser than *Ali* in politics and intelligence and also is the brother of the *Prophet (s.a.w)'s* spouse *Umm-e-Habiba* and also he had the privilege of living in the company of the *Prophet (s.a.w)* and is therefore one of the eminent companions! *O Abu-Moosa!* If *Muawiya* becomes the Caliph he would give you the respect and privilege that no other caliph would have done!

Abu-Moosa: O Omro! Fear *Allah!* If the virtues you adduce to *Muawiya*, then the most deserving of it would be *Barhat-bin-al-Sabah!!* This caliphate is

the privilege of the men of piety and excellence in the Faith! With these yardsticks if I nominate anyone to be the Caliph, who would be the most superior among the *Qureish*, I would have opted for *Ali-bin-Abi-Talib*. Your thinking is that since *Muawiya* is the descendant of the blood of *Osman* he should be made the caliph. I cannot do that leaving aside the earliest *Mohajireen*. *By Allah!* Even if *Muawiya* gives to me his entire estate and power, even then I wouldn't accept it! I cannot accept a gratification in the matters of *Allah's* mandates!! Yes! If you can, bring back *Omar-bin-Khattab!* This is *Abdullah-bin-Omer* sitting here, make him the caliph! If it was in my power, I would do it!!

Omro: For this task we need a person who has strong jaws and can munch well! *Ibn-e-Omer* is rather forgetful!

While this conversation was going on between the two, *Abdullah-bin-Omer* sat quiet with closed eyes. *Abdullah-bin-Zubair* sat opposite to him. *Ibn-e-Zubair* understood the trend of the discussion. He shook *Abdullah-bin-Omer* who shouted, "*By Allah!* I wouldn't accept a bribe in this matter!"

Abu-Moosa: If I had it in my power, I would have revived the name of *Omer-bin-Khattab!*

Omro: If you wish to owe allegiance to *Ibn-e-Omer* then what is lacking in my own son although you cannot refute his capabilities!

Abu-Moosa: No doubt your son is a truthful person but you have involved him in the intrigue!

Omro: Give your own personal opinion! What is your intention?!

Abu-Moosa: In my view, the most appropriate thing is that both the persons are deposed and the matter is left to the people to make their choice of the Emir!

Omro: (Jumping with happiness) Your suggestion is the best!

When both the referees agreed to the suggestion, they came out together. Outside there was a huge crowd of people eager to know the outcome of the arbitration. Now, *Omro* addressed *Abu-Moosa* and said, "You had the privilege of being the companion of the *Prophet (s.a.w)* and you are much older than me. Therefore, it is befitting that you stand up and announce what we have decided.

Abu-Moosa was a simple person unaware of worldly cunning. He stood up and said, "O people! We have achieved unanimity on the matter and no wonder *Almighty Allah* would bestow peace on our people!"

Abdullah-bin-Abbas: (Interrupting) *By Allah!* I have doubt that you have been cheated! If you have a unanimous decision, ask *Omro* to speak first!"

Abu-Moosa: Oh, no! We have both agreed on one decision (Saying this he moved forward and addressed the people), "O people! We have given long thought to the matter! No other solution is plausible than what we have agreed on! We have decided to depose both *Ali* and *Muawiya* and give the right to the *Muslims* to unanimously select their Caliph! Therefore, I declare deposing *Ali* and *Muawiya*. Now you have the choice to select the caliph you wish to have!

Omro: (Immediately stood up) O people! You should bear witness (pointing towards *Abu-Moosa*) this person has deposed his friend, *Ali*, and no doubt, I too depose him. But I don't depose *Muawiya* because he is the successor of *Osman-Ibn-e-Affan* and he deserves the position!"

Abu-Moosa: May *Allah* give you guidance. You made the agreement with me and have recanted from it! Your example is like the dog that catches something and then leaves it!

Omro: Your example is like the donkey that is overloaded with books!
Abdullah-bin-Abbas and *Saad* shouted invectives at *Omro-bin-Aas*. They also criticised *Abu-Moosa*. *Shari-bin-Hani* went beyond verbal invectives. He started thrashing *Omro-bin-Aas* with a lash! *Omro* too came up to fight. All the people stood up and shouted. The dissent was so much that the swords came out of the scabbards. One group of *Syrians* and one of the *Iraqis* went in search of *Abu-Moosa Ashari*. But he had already mounted a horse and was speeding on his way to *Mecca!*

After this event *Abu-Moosa* used to say, "*Ibn-e-Abbas* had warned me against a transgressor but I trusted him and thought that the person had the welfare of the *Ummat* in his heart and he will not prefer anything else!"

See! The story is over!! On those who believed in *Tahkeem* and also those who didn't, got nothing out of the arbitration!

THE UNUSUAL VERDICT

In *Domat-ul-Jundal*, such a verdict was pronounced which, in itself, was unique in the annals of world history. A most civilized nation arrived at a most uncivilized verdict which makes us bend our heads shamefully in front of the nations! The referees were two selected and tested functionaries of the great *Khilafat-e-Rashida* period! Their verdict was worse than what was being done during the *Days of Ignorance!*

The usual procedure was to take witness of dependable persons who were on the stage at that time and record their statements. Then the referees were to debate on the matter in the light of the *Quranic* injunctions and the *Prophet (s.a.w)'s* traditions. The minutes of the deliberations too should have been recorded and authenticated. Four copies of the minutes ought to have been made and given to *Hazrat Ali*, *Muawiya*, *Abu-Moosa* and *Omro* respectively. Every copy should have been authenticated with signatures of the two referees and some important persons present on the occasion. In this manner, the referees would be bound by the decision arrived at the arbitration. If this was done the unnecessary commotion wouldn't have been created.

Abu-Moosa Ashari and *Omro Aas* were educated persons and functioned as responsible governors during the *Khilafat-e-Rashida*. But their comical handling of the arbitration makes one wonder whether to laugh or to cry!

NOTHING HURTS A GOOD SOUL
AND A KIND HEART MORE THAN
TO LIVE AMONGST PEOPLE
WHO CANNOT UNDERSTAND IT

(HAZRAT ALI A.S.)

**THE KHAWRIJ—THE DISSENTERS & THE
BATTLE OF NAHRWAN**

THE KHAWRIJ—THE DISSENTERS & THE BATTLE OF NAHRWAN

Hazrat Ali's position was the same as that of a grain between the two stones of a hand-mill --- his loneliness and the two fronts confronting him! On one side were cunning enemies and on the other the ignorant friends. On one side were the *Syrians* and on the other the dishonest persons. The remedy for the enemies is certainly the sword but handling the fifth column is a difficult task! In the circumstances if someone else was there instead of *Hazrat Ali*, the person would have shunned the world and stayed at home like a recluse! But he had a heart of the lion! He contended with the vicissitudes having a smile on his face! Sometimes, in utter helplessness, he would deliver a sermon and such words would emanate from his mouth that they used to pierce the hearts of the hearers! We give here a part of one such sermon:

“By Him, in Whose Hand is my life! These Syrians would dominate you not because they are capable of it in competition with you but because they jump fast towards the falsehood of their chief and you are slow, rather reluctant, in coming towards my truth! The nations and communities remain scared of the tyranny of their leaders but my condition is that rather I am scared of my own people! I invited you for Jihad but you didn't accept my invitation! You didn't give ear to my loud appeals! You are present but, virtually, you are absent! You are subjects but you behave like rulers! When I recite to you Allah's Word, you run away from it! I relate precepts to you but you don't take lesson! I urge you for Jihad but even before I complete my talk, I find you disinterested like the progeny of Saba! Every morning I straighten you and when you come to me in the evening you will be like the twisted back of the bow which is difficult to straighten!

O people! Those whose bodies are present their minds are absent! They have innumerable doubts and whose leaders are engrossed in calamities! Your Emir prays to Allah and you disobey him! The Emir of Syria doesn't pray to Allah and the Syrians obey him! By Allah! I prefer that Muawiya takes you in exchange as dinars are exchanged for Dirhams!! He can take ten of you and give me one man in return!!

O people of Koofa! I am engrossed in sadness and grief because of the three things that are rampant in you and the two things that aren't there in you. You do have ears but you are deaf! You have tongues but you are dumb! You have eyes but you are blind! The things that aren't in you are two: You don't have the trait of perseverance like it is there in the valiant persons and you aren't dependable brothers in times of adversity---you are like the unbridled camels whose driver is away from them! When they are flocked in one place, they tend to run in the other direction!” (Nahj-ul-Balagha)

Thus, *Hazrat Ali's* life, after the battle of *Siffin*, was like the commentary on this couplet of *Sheik Saadi*:

*“Har kas-az-dast-e-ghair naala kunad!!
Saadi-az-dast kheeshtan faryaad!”*

The movement of the dissenters too was the sad consequence of the actions of his friends. The same persons who were flailing swords in the battle for *Hazrat Ali*, turned their swords against him! They rebelled against their own contingent!!

THE BEGINNING OF THE MOVEMENT & ITS END

When the *Quran* was raised on the lances in the *Battle of Siffin* and the fighting was stopped, the agreement for *Tahkeem (Arbitration)* was being drafted, the movement of the *‘Dissenters’* took birth! There were three or four objectives of the movement viz: ceasing hostilities was an error, the agreement of *Tahkeem* was illegitimate and the persons who signed the agreement were sinners! They wanted *Hazrat Ali* to express repentance for agreeing to accept *Tahkeem* and that he should immediately restart the battle! If he didn’t express repentance, killing him would be legitimate. One narration also indicates that the first to raise the slogan of *‘Laa Hakam-il-Allah—there is no Referee but Allah!’* were two young brothers, *Jaad* and *Madaan* from the tribe of *Ghaza*. They entered the formation of *Muawiya’s* army raising the slogan and got killed fighting boldly! They were killed but their movement lived! Their slogan entered the hearts of the reciters of the *Quran*. These reciters would lay their lives on the words of the *Book*. Interpreting and understanding the verses was beyond their comprehension. Therefore, they spread the slogan so much that it assumed the proportions of a fiery movement! The men who were against the agreement of *Tahkeem* and wanted to carry on the battle assembled under the flag of the movement. The arena then rang with the slogans of *‘Laa Hakam-il-Allah!’* *Hazrat Ali* didn’t know that his friends could change their colour like the chameleon. Seeing his associates in a new light, he was utterly surprised! If he sided with the movement, it would be breach of contract and this would affect the good name of *Islam*. Both these avenues were against the belief of *Hazrat Ali*.

THE MISBEHAVIOUR OF THE DISSENTERS

When *Amir-ul-Momineen Hazrat Ali* was sending *Abu-Moosa* after his appointment as arbiter, *Zara-ibn-al-Barah-al-Tai* and *Harqoos-bin-Zohair Saadi* came to his presence as representatives of the dissenters and said:

O Ali! Express repentance for your sin and detract from the agreement you have made with *Muawiya* and join us to battle with our enemies! As long as we have lives in our bodies, we shall fight with them!

Amir-ul-Momineen: This was my aim as well! You opposed me and now we have executed the agreement and we cannot go against it!

Harqoos: This is the sin about which we want you to express repentance!

Amir-ul-Momineen: It isn’t a sin but it is an error of opinion!

Zar-aa: O Ali! If you don’t recant from the arbitration and don’t express repentance,

then we shall fight with you about **Allah's** wish!

Amir-ul-Momineen: Shame on you! Do you think that I am dead or you can pressurise me as much as you wished to! Go, I cannot recant from my commitment!

Harqoos and *Zar-aa* got up and raising the slogan of '*Laa Hakam-il-Allah*' went to their camp!

After some days of this event, *Hazrat Ali* was giving a sermon when the dissenters shouted '*Laa Hakm-il-Allah!*' He countered by saying, '*Allah-o-Akbar, Allah is Great!*' When he recommenced his sermon, the dissenters repeated their shouts. *Hazrat Ali* said, 'This is the third time that you are behaving with us in this manner! Neither we bar you from coming to the *Mosque* nor do we deny you your share of the booty! As long as you were with us, we gave it to you. Even now we shall not fight with you unless the hostility starts from your side! In your affair we shall await to see what *Allah* orders!' Then *Hazrat Ali* departed to his residence.

THE ORGANIZATION OF THE DISSENTERS

When *Amir-ul-Momineen Hazrat Ali* was sending *Abu-Moosa* after his appointment as the arbiter, *Zara-ibn-al-Barah-al-Tai* and *Harqoos-bin-Zohair Saadi* came to his presence as representatives of the dissenters.

THE ORGANIZATION OF THE DISSENTERS

The dissenters left the *Mosque* and straightaway went to the tent of *Abdullah-bin-Wahb Rahabi*. He advised them to go to the mountains because *Hazrat Ali* ruled in the towns. *Hamza-bin-Sanan Asadi* said, "Your advice is very right! But it is necessary that before departure someone must be chosen as the chief and the standard must be in his hands! The *Khawarij (the Dissenters)* nominated *Zaid-bin-Hassan-al-Tai*, then *Harqoos*, *Zubair* and *Sharih-bin-Abi-Asni* as chiefs one after the other. Everyone of them declined to accept the responsibility. Then they contacted *Abdullah-bin-Wahb* who accepted the offer. Therefore on *10 shawal, 38H*, the dissenters pledged their allegiance to him. In the beginning they thought of attacking *Madain* and capturing it. Then they decided on the *Bridge of Nahrwan* from where they would write letters to their brothers to join them. *Abdullah-bin-Wahb* liked this idea and they acted on it.

THE KHAWARIJ DEPART

After this arrangement, the dissenters planned to depart. On the eve of *Friday*, and the complete day on *Friday* they spent in devotions and prayers. At the dawn on *Saturday*, groups of five, ten and twenty started their journey. *Hazrat Ali* wrote to the governor of *Madaen*, *Saad-bin-Masood* to stop them. The governor went with *500* men to obstruct the movement of the dissenters. The *Khawarij* took a diversion and proceeded towards *Baghdad* but *Saad-bin-Masood* caught up with them at *Karkh*. At that time, *Abdullah-bin-Wahb* reached there with twenty horsemen. The fight was about to start. But the men of *Saad-bin-Masood* advised that unless orders were

received from *Hazrat Ali* the hostilities should not be started. *Saad* didn't give heed to this suggestion and fight continued. After dusk the two groups stopped fighting. Taking advantage of this respite, *Abdullah-bin-Wahb* crossed *Dajla* along with his men and proceeded towards *Nahrwan*. Then the *Khawarij* at *Basra*, a unit of 500 men, started under the command of *Mash-ar-bin-Fadki*. At *Dajla* a fight took place with the unit of *Abul-Aswad* but in the night *Mash-ar-bin-Fadki* crossed *Dajla* with his men and joined *Abdullah-bin-Wahb* at *Nahrwan*.

INVITATION TO THE DISSENTERS FOR UNITY

Hazrat Ali sent a letter to the *Khawarij at Nahrwan* and wrote in clear terms saying:

“We are still firm on our opinion, which we also had earlier, that we shall fight with the people of *Syria!*”

The *Khawarij* replied:

“While executing the agreement of appointing arbiters, you didn't think of *Allah* and at the instinct of your psyche you wish to do the battle! Therefore, if you agree that you erred then and express repentance, we are with you or else we are ready to fight with you!”

On receiving this reply *Hazrat Ali* was totally disappointed with the *Khawarij* and he commenced preparations for a decisive battle with *Muawiya!*

PREPARATIONS FOR ATTACKING SYRIA

Amir-ul-Momineen himself encouraged the people of *Koofa* for the battle and then wrote a letter to *Ibn-e-Abbas* to send troops. He sent 1,500 men under the command of *Akhnaf-bin-Qais*. But the number was insufficient and therefore he gathered people and read out to them the instructions of *Hazrat Ali* and said it was a pitiable situation that they were 60,000 men in the town and only 1,500 mobilized for the campaign and that he felt ashamed sending such a small platoon. After this, another 1,600 persons agreed to join the contingent. *Ibn-e-Abbas* sent this group with *Harisa-bin-Qadama Saadi*. In *Koofa Hazrat Ali's* sermons had the effect that the elites of the city, among whom were *Saad-bin-Qais*, *Mauqal-bin-Qais*, *Adi-bin-Hatim*, *Ziyad-bin-Hafsa*, *Hajar-bin-Adi* and other chiefs mobilized for the battle. They prepared to join the contingent along with the men of their tribes. On compilation of the list, it was determined that there were 40,000 experienced combatants, 17,000 fresh recruits and 8,000 slaves who were readied to go for the campaign. In this manner the contingent comprised of 68,100 men.

When the contingent was battle-trim, *Hazrat Ali* learnt that the men wanted first to contend with the *Khawarij*, the *Dissenters*. He addressed his men:

“I have heard of your opinion that *Amir-ul-Momineen* should first charge on the group of the *Khawarij*. After tackling them you want to deal with those men who have recanted from the pledge. But I feel that those recanters are worse than the *Khawarij*. Therefore, you keep aside

the thought of the Khawarij and fight with the people who fight you to impose tyrannical monarchy on Allah's creatures and demean them!"

The effect of the speech was that the men stood up from all places and said, "*O Amir-ul-Momineen!* Wherever you wish to go, we are with you!! We are enemies of all those persons who are your enemies!!!"

AN ORGANIZED DRAMA ENACTED BY THE KHARIJIES

Exactly at the time when it was decided that the contingent would proceed against *Syria* towards *Siffin*, a very incredible and bloody drama was enacted which turned *Hazrat Ali* towards *Nahrwan* instead of *Damascus*. This was a stage from which a journey to *Syria* wouldn't be possible the rest of his life and he might depart from the world keeping in his heart the wish of defeating *Muawiya* at the arena of *Siffin!* First you should hear about the drama and later on, at the proper time, we shall give an elucidation about it.

The event took place in the manner that a group of the dissenters started from *Basra* and reaching near the canal they noticed that a person was taking along a woman mounted on a mule. They went near him and admonished him till he was frightened out of his wits. Then they started asking him questions:

"Who are you?!"

"I am *Abdullah-bin-Janab*, a companion of the *Prophet (s.a.w.)*."

Khariji: "Are you scared of us?"

Abdullah: "No doubt! I am scared!"

Khariji: "Don't be scared of us and relate to us the *Hadees* your father related to you!"

Abdullah: "The *Prophet (s.a.w)* had said that an intrigue will take place. During that intrigue those who kept sitting will be better off than those who stand up, the ones who stood up will be better than those who walk around and the ones who walk would be better than those who aid the perpetrators of the intrigue!"

Khariji: Now tell me what is your opinion about *Abu-Bakr and Omer?*

Abdullah: I don't know how much I can praise them!

Khariji: Now tell me of your opinion about the early and later period of the regime of *Osman!*

Abdullah: He was on the right in both the periods.

Khariji: what is your opinion about *Ali?* How was he prior to the *Tahkeem* and also thereafter?

Abdullah: He knew *Allah* more than you know! He was most righteous in the *Creed* and had more vision than you!

Khariji: You keep following your thoughts and when you see the names of well-known persons, you start praising them and don't look at their acts! *By Allah!* We shall kill you in a manner we didn't kill anyone so far!

Then the *Kharijis* made him lie on the ground and slaughtered him. His blood was still flowing into the canal when they caught hold of the woman. The woman cried, "Don't you have the fear of *Allah?!*" They didn't care for her protests, cut open her

tummy, pulled out the foetus from there and threw it on the ground! Then they attacked a settlement of *Bani-Tai*, killed three women and also, they killed *Umm-e-Sanan-al-Saidawia* with their swords! (Tabari)

REBELLION IN THE CONTINGENT OF HAZRAT ALI

The drama was sufficient for creating rebellion in the contingent of *Hazrat Ali*. The story spread in the ranks like the wild fire. It was on the lips of every person that the *Kharijis* must be destroyed first and the campaign against *Syria* could be taken up later on. It was said everywhere that their women and children weren't safe while the deserters were around! Some said that when the *Kharijis* didn't spare a Companion of the *Prophet (s.a.w)* then who else could remain safe from them?!

The same famous, or rather infamous, person *Abu-Ashas-bin-Qais* who had forced *Hazrat Ali* to stop the battle of *Siffin* was also the ring leader of the movement of the dissenters! People had noticed that after the *Battle of Siffin*, once the army of *Hazrat Ali* went out of control and instead of moving towards *Damascus* they forced him to go to *Nahrwan*. This time he was in agreement with the opinion of the men! Only God knows what was in his mind?!

AN APPEAL WITH THE KHARIJITES

Thus, *Amir-ul-Momineen* reached *Nahrwan*. As soon as he reached there, he sent a message to the *Kharijis*:

“Hand over the killers of our Muslim brothers to us! We shall exact Qisas from them and leaving you behind we shall proceed west to battle with the Syrians! We shall not battle with you till we return from the campaign against the Syrians. Perhaps, Allah might guide you to the Right Path by that time!”

The *Khawarij* replied:

“We have killed those persons unitedly and all of us deem your blood Mubah (legitimate) and also their blood!”

Then *Qais-bin-Saad-bin-Obada* and *Abu-Ayoob Ansari* addressed the *Kharijis* one after the other. *Hazrat Ali* addressed them once again in harsh words and at the end of the talk he said:

“It was you who insisted on the appointment of the referees. Didn't I tell you that those people (the Syrians) weren't the followers of the Creed and the Quran and that I knew them more than you do! I knew their childhood and also their youth! They are treacherous and rebellious! You didn't at all accept my opinion and disobeyed me to the extent that I was forced to accept appointment of the referees. When the referees disagreed with each other and went against the injunction

of the Quran and Sunnat, we were forced to go back to the status that was there prior to the Tahkeem---what has happened to you and from where you have picked up your opinion?!

Kharijis: By accepting the arbitration we rendered ourselves sinners! Now we are repentant and therefore not willing to join hands with you!

Hazrat Ali: The flood of this intrigue has swallowed you! There isn't a person now amongst you who professed the *Prophet (s.a.w)'s Creed* prior to me nor had taken part in *Jihad* along with him (s.a.w) as I have done! How could, then, I accept to say that I am an infidel?! Who can call me an infidel?!

Kharijis: (Shouted at each other) Don't discuss with them anything! Run to meet *Allah!* (Meaning that they should start the battle).

When *Hazrat Ali* made his point (*the Hujjat*), he provided the standard of safety (*Aman*) to *Abu-Ayub Ansari* and said loudly:

“The persons who come under this standard without fighting will be given amnesty and safety and even those who don't commit hostility too will be given amnesty! Also, those who return to Koofa or Madaen too will have amnesty!”

Hearing this announcement *Farra-bint-e-Naufil* separated from the *Kharijis* with his 500 cavaliers and some of the men went away to *Koofa* and some persons joined the contingent of *Hazrat Ali*. The strength of the *Kharijis* was about 4,000 men. Because of the people abandoning their ranks only 1,800 men remained in their group.

THE DEFEAT OF THE KHARIJEES

With the first attack itself the *Kharijees* were almost decimated! Their right and left flanks were disturbed. In confusion they ran helter skelter. The archers started shooting arrows. The cavalry surrounded both of their flanks and prevented the men from escaping. The men on foot unsheathed their swords and started to kill the *Kharijis*. It seemed someone ordered them “die” and they died! Their belongings were taken as booty. The slaves and women were spared. From *Hazrat Ali's* contingent only seven persons died.

HAZRAT ALI RETURNS

After the *Battle of Nahrwan*, *Hazrat Ali* issued orders for the campaign against *Syria*. For the third time the same trickster, *Ashas-bin-Qais* became the representative of *Hazrat Ali's* contingent and going to *Hazrat Ali's* presence he said:

“O Amir-ul-Momineen! We have exhausted the stock of arrows and the swords have lost their sharpness, the staffs of the lances too are broken and most of us have suffered injuries! Therefore, we should return to the city that we prepare properly and O Amir-ul-Momineen! Perhaps our numbers might enhance and the shortfall of men that

happened might be made good with new recruits! (Although in the battle of Nahrwan only seven lives were lost!) If we did like this it will be more advantageous for us in comparison with the enemy!"

Hazrat Ali commenced his return journey and camped at *Nakhila*. There all the men were ordered to be in battle-trim and remain in the camp. They were asked to keep away from women and children till they were ordered to march towards the enemy! The men remained in the camp for some days and then they started escaping from there slowly and it came to a stage that barring some higher officials none else was there in the camp! When *Hazrat Ali* saw this state of affairs, he too returned to *Koofa* and kept the attack on the *Syrians* in abeyance.

ENCOURAGEMENT FOR THE BATTLE

On reaching *Koofa*, *Hazrat Ali* encouraged the people of the city for *Jihad*. He explained to them and literally forced them! But not a single person showed inclination to go for the battle nor did they make any preparations for the battle! *Hazrat Ali* called a meeting of the chiefs and asked their opinion. Some of them frankly refused to go for the battle and some abstained from replying and also some unwillingly expressed their agreement for the battle. Persons willingly agreeing to go for the battle could be counted on the fingers!

Hazrat Amir-ul-Momineen's face turned red. He got up and expressed his thoughts in a sermon:

"O people! What has happened to you! When you are ordered to mobilize for Jihad, you try to stick to the ground! Have you preferred the worldly life over the Hereafter?! Are you fond of insults than respectability?! What is it that whenever you are invited for battle your eyes turn stony like there is delirium of death over them! Now you donot possess any intelligence and perhaps your eyes are closed! By Allah! Tell me what has happened to you?! You are the lions of the wilderness in the days of peace but your example is like the wolves that when they are called to fight, they twist their tails and run away! You are not such respectable persons that one could get any respect from! By Allah! You are the worst litter of the arena of battle! You cannot cheat anyone but you know well how to get cheated! You are involved in thoughtlessness but leaving you in that state one cannot sleep! A trooper on the battle front always remains alert and awake and his wit too is awake! One who thoughtlessly sleeps will certainly get belittled and the opponent will dominate him!

I have a right over you and you too have a right over me! Your right over me is that I remain with you and keep giving you your share and keep you safe from ignorance. My right over you is that you pledge your allegiance to me! In my presence, and in my absence, you should be my well-wishers and obey my commands! Shun the actions that I think aren't right and adopt what I approve of! What you are looking for, you will

certainly get!” (Tabari)

Even after this speech of *Amir-ul-Momineen*, none gave any reaction, they kept sitting like inanimate dolls. The inactivity of the people of the realm was at its peak! The feelings were dead and the spirit of *Jihad* was defunct in them which used to be the pride of the *Islamic troops!*

A LOOK AT THE BATTLE OF NAHRWAN

The question comes up in the mind that keeps cropping up again and again! Why this ailment was inflicting the men of *Hazrat Ali?! Why the men of Muawiya weren't the victims of this ailment?! Was this the same ailment that was rampant in Hijaz, Iraq and Yemen and its germs hadn't yet reached Syria?! People say that this wasn't the case but it was a trick of the fate! The circumstances indicate that it was the trick of strategy! Fate had nothing to do with it!*

1. Now you read about the events from *Tahkeem* till what happened at *Nahrwan*. Every event will loudly say that every day, at all times, on every way and every stage *Muawiya's* sleuths were with *Hazrat Ali*. The biggest devil was *Ashas-bin-Qais* who proved himself traitrous against *Hazrat Ali* in *Siffin* but because of unknown causes he was again like a shadow with *Hazrat Ali* in *Nahrwan* and was counted as his confidential secretary---In the group of the *Kharijites* too there was likelihood of some being in the pay of *Muawiya* because he was an adept at organizing sleuthing and he knew that to stoke the fires of battle in the opposition the agents play a vital part! *Muawiya* also knew it well that after the laughable verdict of *Tahkeem* even if once *Hazrat Ali's* contingent reached *Siffin* it will not return without victory! Therefore, it was *Muawiya's* policy to keep *Hazrat Ali* as far away from the boundaries of *Syria* as possible! He was thus creating circumstances to achieve this. Although *Hazrat Ali* mobilized *68,000* men, he wasn't able to take one step towards *Syria!*

Now, let us see how the events moved---the arrangements for the campaign against *Syria* were complete and *68,000* men of the contingent were fully armed and camping at *Nakhila*. All eyes were focussed on *Hazrat Ali*. They were waiting for his orders to march. Then whispers started in the contingent that the *Kharijite* dissenters had mobilized in *Nahrwan*. They thought it their duty to deal with this menace. *Hazrat Ali* got the information and he shut the mouths of the gossipers with one strong sermon. This turned the tables against the *Syrian* sleuths and all the chiefs of the army expressed readiness to march towards *Syria!*

This moment must have been very tough for *Muawiya!* But at the same time the *Kharijites* created such a bloody alarm that his problem got resolved. *Hazrat Ali's* camp received the news about the heartless assassination of the *Prophet (s.a.w)'s* Companion, *Abdullah-bin-Habab*, by the *Kharijis*. They cut the stomach of the pregnant woman travelling with him and threw away the foetus. They killed three other women of whom one was *Umm-e-Sanan Saidawi*—When this information reached *Hazrat Ali's* contingent, it created anger among the men and they forced him to go to *Nahrwan* instead of *Syria*. Among the protesters the most vociferous was

Ashas-bin-Qais. The contingent of **68,000** men proceeded against the **4,000** dissenters.

We have to give the matter a thought that the movement of the dissenters was a new development and most of the members were the reciters of the *Quran* and they had calluses on their foreheads because of intense prostrations! Certainly, they misinterpreted the *Quran* and turned bitter enemies of *Hazrat Ali* and *Muawiya*. But certainly, they were *Muslims* and bigoted *Muslims* at that! They were admirers of *Hazrat Abu-Bakr* and *Omer* but they went to the extent of asking during debates to bring one person equal to *Hazrat Omer*! They not only believed in the *Prophet (s.a.w)* and *Allah's Book* but literally worshipped them! It is surprising that they killed the companion of the *Prophet (s.a.w)* despite his recounting his *Hadees* and praising *Abu-Bakr* and *Omer*! Stopping an innocent way-farer, who was also a *Sahabi*, and killing him mercilessly couldn't be the act of *Muslims* unless they were mad! It is a fact that *Arabs* never harmed women even during the *Days of Ignorance* but these dissenters didn't even spare a pregnant woman. They killed her and destroyed her foetus! Did their proverbial *Arab* nature abandon them after they turned *Kharijis*?! Did the *Quran*, which they revered so much, give them the mandate about what they did?!

The history has reached us through different times and umpteen narrators and the historian has recorded the event without giving it any thought or analysis! But an ordinarily intelligent person would comprehend that this wasn't the act of the *Kharijites* but the stratagem of the cunning sleuths of *Muawiya* who were with the *Kharijis* and were drawing huge allowances from the treasuries of *Syria*. Their success was in the fact that if *Hazrat Ali* hadn't gone to *Nahrwan* his contingent would have been moving towards *Syria* at that critical juncture!

2. Such situations were manipulated that *Hazrat Ali* couldn't have avoided, or even postponed, the *Battle of Nahrwan*. But we cannot comprehend that to deal with **4,000** dissenters why the contingent of **68,000** men was moved for action?! This campaign could have been accomplished by *Abdullah-bin-Abbas*, the governor of *Basra* or any other capable chieftain with **5-6,000** men. The other **60,000+ men** could have moved to *Siffin* under *Hazrat Ali's* command! This way both the aims could have been accomplished. Anyway, the plan of *Muawiya* to divert *Hazrat Ali's* move towards *Siffin* could have been defeated! Another advantage would be that the spirits of the men wouldn't have dampened and they wouldn't have got the excuse to delay matters after the *Battle of Nahrwan* that they were battle fatigued and they had to repair their arms! If waiting for the result of the *Battle of Nahrwan* was important for *Hazrat Ali*, he could have halted in the camp at *Nakhlia* with **60,000** men and then the entire contingent could have moved to *Syria* without any excuse after the *Nahrwan* episode was accomplished! Anyway, after the passage of **1,400** years we can only say that only *Hazrat Ali* must have known his strategy at that time! It is also possible that he had in his view the other parts of the web spread by *Muawiya* which aren't visible to us after passage of long centuries of time! Whatever the events, the result was very harmful for *Hazrat Ali*. It is surprising that *Muawiya* sitting in *Damascus*, only using his sleuths, didn't allow the contingent of *Hazrat Ali* to move from the borders of *Iraq*! This isn't less surprising that the person who stopped *Hazrat Ali* from moving towards *Syria* after the *battle of Nahrwan* with his strong arguments and then slowly

demobilized men was none other than the traitorous *Ashas-bin-Qais!* It seems *Muawiya* must have appointed him for most difficult tasks. He fulfilled his last assignment and the history is silent about him thereafter! In seclusion he certainly must have felt proud of his achievement that he had tricked a great personality like *Hazrat Ali*, not once but thrice and the wonder is that his name was in the roster of the main functionaries of *Hazrat Ali!*

HOW THE HORIZON CHANGES COLOUR

HOW THE HORIZON CHANGES COLOUR

It is correct that the enemies were spreading the web of intrigue all over but the friends of *Hazrat Ali* were silent spectators! Why didn't they respond to his heart-warming appeal? Why were they hiding in their homes? Why their sharp swords got rusted?!

There are several reasons for this:

1. It is customary that the culture of the nations moves ahead with time and it never goes back! Some societies advance towards virtues and others will be on the path of vices. The nations that tread the path of virtues are rather slow and those that take to the vices are fast! It is not a rule that a nation that moves on the track of virtues remains permanently on that way. The times can put them on the path of viciousness! Some societies that are known for waywardness shift to the ways of virtue! One cannot imagine a nation starting to go in reverse! It is another matter that a nation starts moving in reverse direction. Some societies keep going in circles and in thousands of years the people come back to the point from where they started!

Along with this, there is another accepted thing that the nations and societies fix the norms for virtues and vices according to the thinking of the people of the time. What a society deems virtuous, another society might consider it vicious. If one individual interferes in this practice, his voice will be like someone shouting in a wilderness and the people will laugh at him. Such a person is sometimes consigned to the fire and sometimes he is cut with a sword; sometimes he becomes the food of a shark or at other times the person is hanged! It is another matter that the message of such a person might remain in the pages of the books for the posterity. The idea might also attract the future generations for adoption!

Some similar thing happened to *Hazrat Amir-ul-Momineen*. The nation was moving fast towards vices. He stood firmly in front of them! He wanted to curb the high tide of the time but he didn't have the backing of *Wahi (Divine Revelation)* with him that he could have stopped the pulse of the universe and fix a new route for it and then the people would willingly have abided by it! Always three powers have ruled over the world: Religion, Wealth and the Sword or material power! When *Hazrat Ali* assumed the Caliphate, the religion was a victim of serious ailments---only wealth and the sword were ruling! The fashions of garments of silk and brocades were in vogue! Gold bars were sawed for distribution to the people. Building of grand palaces was common practice. In the bazaars the slave-girls were sold at throwaway prices. Buying good-looking slaves and slave-girls was the hobby of the people. People started making bargains for gardens and farm houses. The system of fiefs (or jagirs) was in vogue. The daughters of grape (wines) emerged into public from behind the curtains! Drinking of *Nabeez (an alcoholic concoction made from fermented dates)* was common and the time-servers were literally selling themselves to amass wealth at any cost! The society had changed its style. At such a critical time his conscience called him! The fifty-eight-year-old Caliph stood up and tried to push the machine of administration to the times

ten years ago! But the human strength failed and he helplessly chewed his lips! Involuntarily he told the people:

“Every morning I straighten you and when you come back to me in the evening, you come like a twisted bow which is difficult to control and the one who tries to straighten it will tire of the exercise!”

(*Nahj-ul-Balagha*)

When he assumed the reins of the Caliphate, *Hazrat Amir-ul-Momineen* started measuring the *Faith* and *Belief* of the people on a standard yard-stick. But he was surprised very soon that even his close companions like *Ibn-e-Abbas*, *Aqeel-bin-Abi-Talib*, *Mohammed-bin-Abi-Bakr etc* didn't measure to the expectations on this yard-stick! The measure of assaying humanity had changed. The *Islamic* economics that was once considered a garland of flowers had turned to a collar of steel which people tried to avoid. The strictness of *Hazrat Ali* was of such an order that if the keeper of the *Bayt-ul-Mal (The State Treasury)* sent a little honey to the Caliph's daughter, *Umm-e-Kulsum*, because of dire need for it, the father was restless till he recovered the value from the daughter and sent it to the *Bayt-ul-Mal!* The stickler for rules put aside the love for his daughter!! *Aqeel-bin-Abi-Talib* wanted some money for pressing needs from the *Bayt-ul-Mal*. When he made his request, the Caliph heated an iron rod and took it close to the brother's hand. When he shouted and withdrew back, the caliph said, “You are trying to save yourself from this worldly fire and you are trying to throw me into the fire of the Hell!” The result of this style of rule was that not only the friends, but his close relations changed their attitudes and they slowly started keeping away from him!

2. The second thing that became a calamity for the nation was that all the battles that were fought from the time of the *Migration of the Prophet (s.a.w)* till the caliphate of *Osman*, the *Muslims* were mobilized to battle against the infidels. These battles were profitable because if one died, he would go to the *Heaven* and enjoy its perquisites and if he came back alive and victorious, he could make the world his virtual heaven! The people who over-turned the civilized and rich countries, *Rome and Persia*, were not short of anything! Extremely pretty girls were distributed to the victorious warriors the same way the shepherds distribute the sheep amongst themselves. When the hampers of parched barley meal (*Sattu*) were empty during a battle, they used to be filled with jewels. They would get good quantities of gold and silver as booty of war. The accounting of *Dirhams* and *Dinars* was beyond their state of knowledge! There wasn't much value attached to the livestock like camels, sheep and goats! During the caliphate of *Hazrat Ali*, the same *Mujahids* had to participate in different campaigns. These campaigns were 100% *Jihad* in the way of *Allah!* The *Muslims* were arraigned against the *Muslims!* The women were their own mothers and sisters. If ever they were taken captive, they were generally released. There was no freedom for plundering the enemy territory. Only the arms they got from the arena of battle were allowed to be taken for use in the next battle or to be stored in the *Bayt-ul-Mal*. If the combatant survived, there wasn't any booty, if he died during the action, going to the *Heaven* was doubtful! But if it was only one campaign a person would somehow fight and be done with it! But many battles were fought in quick succession--

Battle of the Camel, Battle of Siffin, Battle of Nahrwan and many small campaigns with the *Khawarij or the Dissenters!* The men from *Basra* killing their own brethren from *Basra!* Persons from one tribe arraigned against men from the same tribe! The father sheds blood from the sword of his son, brother killing his own brother! Ultimately the day arrived when man awoke in the heart of every *Mujahid*. The camp of *Nakhila* became devoid of fighting men and without taking permission from the *Caliph*, the men deserted the camp. They locked themselves in their homes in such a way that no sound from the *Dar-ul-Amara* reached their ears and even if it reached, they pretended to be deaf and dumb!

3. The third point is that 75% of the people of the *Islamic* population of *Hijaz, Iraq, Yemen* and *Faras* were either *Munafiqeen (Hypocrites)* or were non-practicing *Muslims* who recited the *kalima* as a matter of discretion! *Ali* could befriend only those who befriended *Islam*. Therefore, this entire population was neither the friends of *Ali* nor it had the capability of befriending him! Half of the remaining 25% of the population was against *Hazrat Ali* for political, personal, familial and tribal differences! Now hear about the friends: Some persons became recluses even before the *Battle of Camel* declaring themselves neutral. Then more friends lost their lives in the *Battle of Siffin*. From the surviving persons, many battle-trim persons joined ranks with the *Khawarij* and died at the hands of *Hazrat Ali!* Then because of the strictness of the caliph many persons turned against him! The friends who remained were few and were in dire condition. But even they didn't stir out of their homes to help the caliph.
4. The fourth thing is such a reality that cannot be denied. *Hazrat Amir-ul-Momineen's* attitude on the economic matters of the realm was based on emulation of the attitude of the *Prophet (s.a.w)*. According to this, whatever funds were accrued, were distributed to the beneficiaries immediately. During the regime of *Hazrat Omer*, the conquests were many and the wealth of *Iran* and *Rome* was brought to the center. He, *Omer*, had a second look at the *Prophet (s.a.w)'s* policies and established the *Bayt-ul-Mal* as a permanent institution. He started maintaining a register, appointed officers to manage the institution and people were given pensions commensurate with their positions. The balance was kept in reserve for use for the defence and the economic needs of the realm. *Hazrat Ali*, as a member of the *Majlis-e-Shura* opposed this policy very strongly but the matter was decided according to the Caliph's proposal. When *Hazrat Ali* became the caliph, he introduced the procedures he was strongly recommending during the regime of the second caliph! Whenever any funds were received in the *Bayt-ul-Mal*, they were immediately distributed. When the distribution was completed, the premises would be cleaned, washed and kept closed till the next instalment of funds arrived. He would thank *Allah* that he had discharged his duty and he would say, "I don't want to depart from the world in such a state that the load of the people's rights remained on my neck!" It is natural that with this policy of distribution of the funds the common people were better provided and they were getting sufficient amounts without any efforts and they didn't have to look for *Mal-e-Ghanimat or Booty of War*. Thus, *Jihad* became a trouble for them and also there was risk to their lives going on *Jihad!* When they were

getting good pensions sitting at homes, why would they risk their lives going for *Jihad*. They were regularly getting allowances from the *Bayt-ul-Mal* and *Muawiya* too was sending gratuities to the people through his secret channels! Every other day the chiefs of the tribes sold themselves in return for the gratuities! In bright day-light there took place bargains of consciences of important people! When the *Emir of Sham* bought one chief, the entire tribe became subordinate to him! This was the condition of the friends! If such people were insubordinate to the Caliph and made lame-excuses about not taking part in the campaigns, it isn't surprising at all!

THE EVENT OF KHARIT-IBN-E-RASHID

Now have a look at the incident about an officer who was loyal to *Hazrat Ali* and was known for his efficiency and capability. One day he, *Kharit-bin-Rashid Sami*, who was with *Hazrat Ali* in the *Battle of Siffin* and continued to reside in *Koofa* after the event of the *Tahkeem*, went to the presence of *Hazrat Ali*, along with 30 companions, and sarcastically said:

'ByAllah! I wouldn't heed your word, offer prayer in your leadership and I shall go away from you!

Hazrat Ali: "By doing this you will break your resolve and thus commit disobedience of *Allah!* It will mean your personal loss! What has convinced you to adopt such a course?!"

Kharit: "The thing that made you to appoint the dead as the *Hakam* and manifested weakness when victory was certain!"

Hazrat Ali tried to argue and convince him but he said adamantly, "I am going today and shall come back tomorrow!" When he was about to go, someone suggested to *Amir-ul-Momineen* to take him captive and he said, "If we arrest every suspicious person then the jails would overflow with men! Unless someone is openly and aggressively rebellious the person doesn't qualify to be jailed!"

The future event indicated that the suggestion was right that before dawn *Kharit* left *Koofa* along with his cohorts. *Ziyad*, on the instructions of *Hazrat Ali*, along with 130 men went via *Wirabi Moosa* to the place, *Andaz*, where they came across *Kharit*. It came almost to a battle. For a long time, they fought with swords. *Ziyad* was injured and five of *Kharit's* men died. But in the darkness of the night *Kharit* escaped with his men. *Ziyad* could not chase him. *Kharit* reached *Ahwaz* and there the number of his supporters became 200. *Amir-ul-Momineen* appointed *Mauqil* for this matter with 2,000 men under him. The governor of *Basra*, *Ibn-e-Abbas*, also sent 2,000 men to assist *Mauqil-ibn-Qais*. They came across *Kharit* at the foot of the *Kohastan Hills of Rahamraz*. The fight took place but *Kharit* managed to escape. At last, he was taken prisoner at the coast of *Faras*. 170 of his men died in the fight there. The Christians of *Najia* too participated in the battle. Therefore, they, along with a hundred members of their families were taken captive. When *Mauqil* was passing through the city of *Ardashir* in *Iran* along with the captives, the captives complained to the administrator, *Masqala-bin-Habira*. *Masqala* was appointed by *Hazrat Amir-ul-Momineen* as the administrator. *Masqala* bought the captives from *Mauqal* for *Dh*

500,000 promising that he would send the amount to *Amir-ul-Momineen* in instalments. When *Mauqil* informed *Hazrat Ali* about the incident on his return to *Koofa*, he was pleased with the action of *Masqala* and waited for sometime for the money. But *Masqala* acted dishonestly. *Hazrat Ali* called him to *Koofa*. He went there and offered *Dh 200,000* to *Hazrat Ali* to save himself from further demand he crossed over to *Muawiya* who appointed him the administrator of *Tabristan*.

This incident indicates that the honesty of *Hazrat Ali's* friends transformed to rebellion to such an extent that the functionaries appointed by him personally were becoming dishonest and when the *Caliph* investigated them, they took shelter with *Damascus!* In this event there is a series of contravention of orders of the Caliph. *Musqala* bought the detainees without informing the Caliph and also fixed the price without approval and the detainees were released in the same manner. When the demand for payment of the money was intense, *Musqala* moved over to *Damascus!*

When *Musqala* escaped, *Hazrat Ali* involuntarily said, "*May Allah punish Musqala! His deed was like that of a virtuous person but he escaped like a slave!*" Then *Hazrat Ali* ordered demolition of the house of *Musqala* and the hands of his courier cut that he was carrying a letter addressed by *Musqala* from *Damascus* to his brother *Naeem!* The character of *Musqala* is a reflection of the natures of the elites of *Basra*. Most of them had similar natures. It became necessary for *Hazrat Ali* to watch his friends more carefully than his enemies!!

THE FALL OF EGYPT

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The fall of *Egypt* is the wonder of *Muawiya's* machinations and the faults of the Center! *Egypt* was having its own political and strategic importance. *Muawiya* knew that without conquering *Egypt*, *Syria* couldn't have remained independent. He knew this danger very well that if the *Iraqi* contingent attacked from one side and the *Egyptian* reinforcements from the other simultaneously, *Syria* would be crushed between the two stones of the mill! Therefore, he decided that he wouldn't spare shooting even the last arrow of treachery that will be in his quiver! He did it, but the governor of *Egypt* at that time gave him a bad taste! *Muawiya's* attacks weren't successful. The governor at that time was *Qais-bin-Saad-bin-Obada Ansari*.

QAIS-BIN-SAAD

Immediately on assuming the reins of the Caliphate, *Hazrat Ali* appointed *Qais-bin-Saad* as the governor of *Egypt*. Certainly, it was the best choice. *Qais* took only seven persons with him and reached *Egypt*. He went to the **Jama Masjid**, ascended the pulpit and read out the letter from *Amir-ul-Momineen* to the gathering. Hearing the contents and the talk of *Qais*, the people immediately stood up and owed allegiance to *Hazrat Ali* on the hands of *Qais*. In no time *Qais* established control over entire *Egypt* and he appointed administrators for the different regions.

THE PEOPLE OF KHARBATA

Only one village, *Kharbata*, couldn't be occupied by *Qais*. The people of the village gave much importance to the martyrdom of *Hazrat Osman*. *Yazid-bin-al-Harit* was the chief of the village. He sent word to *Qais*, "We don't wish to battle with you! You spread your administrators in the entire area of *Egypt* but leave us to our own scruples so that we could decide as to what our people want!"

Qais-bin-Obada was a very intelligent person and a thinker of high calibre. He sent word to the people of *Kharbata* saying, "I don't force you to owe allegiance and will leave you alone but you must regularly pay tribute as there is no dispute or difference about this matter!"

CORRESPONDENCE BETWEEN MUAWIYA & QAIS

In *Muawiya's* opinion, *Qais* was the most dangerous person for him. Therefore, he shot his first arrow of deception on him writing a letter:

"You had raised objections with *Hazrat Osman* that he punished so-and-so! He ranted about someone, he appointed some one as an officer dismissing someone else, he entrusted reins of governance to inexperienced youths; but you yourself know that none of these acts of his makes killing him legitimate for you! You have committed a very big crime and sin! O *Qais*! Seek Allah's forgiveness! Perhaps your

repentance might be of some help!

As far as the matter of your Caliph Ali is concerned, he was the one who misguided the people and encouraged them to assassinate Osman. O Qais! Even now if you support us claiming Qasas for the blood of Osman; when I get control of the things, I shall make you the ruler of Arab Iraq and the Persian Iraq and from your family whosoever you select I shall give him the reins of Hijaz. In addition to this, whatever else you desire, I am ready to give! Inform me of your opinion about this. Was-Salam!" *(Tarikh-e-Tabari)*

Qais replied *Muawiya's* letter:

"I received your letter. I comprehended the contents! You write that I was a party to the killing of Osman. This isn't true! Neither I opposed him nor did I go to his presence. I kept myself completely away from him!

When you write that Ali misguided the people to kill Osman, I don't know anything about it!

When you say that a major part of of my tribe isn't free of the blood of Osman, I can say that first of all he had stayed with our family—

What you have written about cooperation with you and the reward that it will accrue will need serious consideration! But it is not just a simple matter that it could be decided in a hurry!!" *(Tabari)*

Muawiya's second letter to *Qais*:

"I have read your letter which made me feel you are close to me and distant at the same time! In this matter you are like the neck of the camel which can be turned in any direction! A person like me cannot be taken out for a ride nor tricks be played against me! I have a strong army and I have umpteen reins of horses in my control!" *(Tabari)*

Qais replies:

"You are working under the illusion that perhaps I might shun the obedience of the person who is the most deserving of the Caliphate, the most enlightened and the nearest to the Prophet (s.a.w)! You are asking me to obey you. Do you mean to say that I should obey a person who has no felicity, who is a liar and wayward and is very far from Allah and His Prophet (s.a.w), a person who is depraved and is a progeny of depraved persons; who is a follower of Iblis—the Satan!

When you write that you will fill Egypt with cavaliers and foot-soldiers! Then I shall involve you in such action that you will start worrying for your very life!" *(Ibn-e-Khaldun)*

THE LAST RESORT OF MUAWIYA

Now *Muawiya* started propaganda in *Syria* that *Qais* was sympathetic with them and obedient to him and that because of his being the governor in *Egypt* their influence would increase there by the day! A day will come, *Muawiya* said, that *Egypt* will come in their control without any fighting. He also concocted a letter as if written by *Qais* in which *Muawiya* was given assurance that all the affairs in *Egypt* would be decided in accord with his policies! This letter was given wide publicity in *Syria* that it was read to large gatherings at all the places! The propaganda was so intense that word about it reached *Amir-ul-Momineen* and he called *Hassan, Hussain and Abdullah-bin-Jafar* for consultation:

Abdullah-bin-Jafar: We must avoid doubtful actions! Therefore, you must depose *Qais*!

Hazrat Ali: I can never consider the propaganda about *Qais* being true!

Abdullah: Depose *Qais* and see if he remains with you thereafter!

They were in the process of deliberation when a letter written by *Qais* reached *Hazrat Ali*. The letter read:

“I wish to inform you that even before I reached Egypt, there were some persons who were away from intrigue. They asked me to leave them on their own scruples and not question them till all the people have a unified opinion and stand. I feel that they shouldn't be disturbed nor do we start fights with them! To the contrary we should treat them well and attract them towards us. Perhaps Allah might put the truth in their hearts and take them away from perversity!”

Abdullah-bin-Jafar: O *Amir-ul-Momineen*! I am having fear that *Qais* himself might be inclined towards them! Order *Qais* to battle with them!

After this advice, *Hazrat Ali* wrote to *Qais*:

“The group about whom you have written, you should take your contingent against them. If they pledge Bai-at (Allegiance) like Muslims, it is well and good. Otherwise, you must fight with them.”

Qais sent his reply:

“O *Amir-ul-Momineen*! I am really surprised at your orders! Are you asking me to battle with a group which is protecting you and are containing your enemies? If you battle with them, your enemies will support them! *Amir-ul-Momineen*! Please accept my submission not to battle with them because it is better not to fight with them!”

Abdullah-bin-Jafar: Depose *Qais* and send *Mohammed-bin-Abi-Bakr* in his place. He will himself settle matters with him (*Abdullah-bin-Jafar* was *Mohammed-bin-Abi-Bakr's* cousin from his mother's side.)

Hazrat Ali deposed *Qais* and deputed *Mohammed-bin-Abi-Bakr* to *Egypt*. *Qais* was furious that he was deposed and, in anger, returned to *Madina*. *Marwan* threatened *Qais* and therefore he left *Madina* and went to *Hazrat Ali*. He was there with him during the *Battle of Siffin!*

MOHAMMED-BIN-ABI-BAKR & EGYPT

As soon as he became the governor of *Egypt*, *Mohammed-bin-Abi-Bakr* sent a message to the people of *Kharbata* either to become law-abiding or leave the town. After receiving the message, they started to prepare for the battle and during the period of the *Battle of Siffin* they kept *Mohammed-bin-Abi-Bakr* worried and on tenterhooks! But when they heard of the truce between *Muawiya* and *Hazrat Ali*, and the resolution of the dispute rested on the verdict of *Tahkeem*, they started the battle with *Mohammed-bin-Abi-Bakr* and openly challenged him. *Mohammed-bin-Abi-Bakr* deputed *Haris-bin-Jamhan* to confront them but they killed him. Then *Mohammed* entrusted the task to *Ibn-e-Mazahim* who was also killed by them. Thereafter *Muawiya-bin-Khadij* confronted *Mohammed-bin-Abi-Bakr* and asked people to claim *Qasas* for the blood of *Osman* from him. Lot of people assembled under the banner of *Muawiya-bin-Khadij* and rebellion started against *Mohammed-bin-Abi-Bakr* all over *Egypt*.

When *Hazrat Ali* got the information that the people in *Egypt* had turned against *Mohammed-bin-Abi-Bakr*, he uttered involuntarily, "Only two persons are capable of ruling *Egypt*, one is *Qais-bin-Saad* who was deposed by us and the other is *Malik-e-Ashtar!*" He wrote a letter to *Ashtar*:

"Mohammed was appointed the governor of *Egypt* but the people rebelled against him. He is still a youth who has no experience of warfare. You come over to me that we consider at length about the affairs of *Egypt!*"

(*Tabari*)

ASHTAR DEPARTS & EXPIRES

When *Ashtar* arrived, *Hazrat Ali* ordered him to proceed to *Egypt*. He took essential and important instructions and went. *Muawiya* was much disturbed with this development. He knew that if *Ashtar* reached *Egypt*, he will be stricter than *Mohammed-bin-Abi-Bakr*. Keeping this in view, it was quite possible that *Muawiya* would use one of his tried strategies of elimination which he applied on *Malik-e-Ashtar*, *one was the dagger and the other very lethal poison!*

Tabari records:

"Muawiya sent word to a Dhimmi (Non-Arab) officer that *Ashtar* was handed over the administration of *Egypt*. If you achieve this task (elimination of *Ashtar*) I shall not take tribute from you till you die!"

When *Ashtar* reached *Bahr e Qulzum* that *Dhimmi* officer welcomed him and offered

a place for his stay. *Ashtar* halted there. One farmer brought food for him. When he finished his meal, he offered to him a tumbler of honey laced with poison. *Ashtar* drank it and expired instantaneously! (Tabari)

Ibn-e-Qutaiba writes that when *Muawiya* heard of the sudden death of *Ashtar* he shouted like a mad-cap:

“How cool is my heart! Allah had hidden His contingent in the honey!”

Then *Muawiya* addressed the *Syrians*:

“One hand of Ali was severed in Siffin and the second one now! (When he said the first hand, he meant Ammar e Yassir!)” (Tabar)

MOHAMMED-BIN-ABI-BAKR EXPRESSES OBEDIENCE

Mohammed-bin-Abi-Bakr too didn't like the appointment of *Ashtar* as the governor of *Egypt*. When *Hazrat Ali* received the sad news he said, “*Inna Lilla hi wa inna Ilaihi rajeoon*” and prayed for *Ashtar's* deliverance! He wrote a letter to *Mohammed-bin-Abi-Bakr*:

“I nominated *Ashtar* the governor of *Egypt* not because I had some doubts about you but I had much confidence in *Ashtar's* prowess on politics and his vast experience! But it is a tragedy that he demised. We were very pleased with him and Allah too will be pleased! You must be firm in dealing with the enemy and maintain patience and address them with wisdom and good precepts endowed to you by Allah!” (Ibn-e-Khaldun)

Mohammed-bin-Abi-Bakr replied:

“I am obedient to your orders and bound to your decisions! I am ready to battle with whosoever opposes you!”

MUAWIYA'S STRATEGY

After the *battle of Siffin*, when the referees gave their ridiculous verdict and returned, the people of *Syria* swore their allegiance to *Muawiya* as the caliph. This not only gave strength to *Muawiya* but the strength grew day by day! On the other hand, the people of *Iraq* were rather unhappy with *Hazrat Ali* which naturally diminished his strength. At this juncture the tribute from *Egypt*, its revenues and the fertility of the area was drawing *Muawiya like a strong magnet!* Now he had no worry for *Iraq* and therefore he called a meeting of his advisers and ministers in which *Omro-bin-Aas, Habib-bin-Maslama, Basar-bin-Artat, Zohak-bin-Qais, Abd-ur-Rehman-bin-Khalid, Sharjil Kindi* and *Aiwar Aslami* etc participated. In this meeting they discussed about annexing *Egypt* in his realm!

Muawiya: Tell me what strategy we should adopt in the matter?

Omro-bin-al-Aas: I think you must send a strong contingent under a commander who is very intelligent and an expert at warfare! He will be joined by all those people in **Egypt** who agree with us!!

Muawiya: Don't you have any other scheme than this?!

Omro-bin-al-Aas: No! I don't have any other idea!

Muawiya: I am of the opinion that we shall write to all the friends we have in **Egypt** to be steadfast in their stand and we shall come to help them very soon! Then we shall also offer a hand of friendship to our enemies and offer them the attraction of gifts and also frighten them with fear of attack on them. If they agree for peace without battling, it would be better. But the last resort then will be battle! **O Omro!** You are very hasty in making decisions and I decide after giving much thought to any matter!

Omro-bin-al-Aas: Then act on the thought that **Allah** has put in your heart. **By Allah!** I know that on one day or the other we shall have to fight with the **Egyptians!**

.....(Tabari)

AMR-BIN-AL AAS DEPARTS

After the meeting, **Muawiya** wrote letters to **Muawiya-bin-Khadij** and **Maslama-bin-Mukhlid** and upbraided them to turn against **Amir-ul-Momineen Hazrat Ali** and insisted on them to claim **Qasas** for the blood of **Hazrat Osman**. **Muawiya** and **Maslama** were very pleased to receive the letters and wrote back seeking military help. **Muawiya** gathered the members of his **Shura** and all of them pointed towards **Omro-bin-al-Aas** that he should be entrusted with the task. Therefore, **Muawiya** sent **Omro-bin-al-Aas** with **6,000** combatants to **Egypt** and at the time of sending the contingent he warned them not to be in a hurry about the campaign.

On reaching **Egypt**, **Omro-bin-al-Aas** called a meeting of the admirers of **Osman**. From there he wrote a letter to **Mohammed-bin-Abi-Bakr:**

“O Ibn e Abi-Bakr: It will be better if you protect your life from me because I don't wish that even a nail of mine should scratch you! The people of these towns have united against you. They have disobeyed your orders and are unhappy to follow you! Even if they pretend being obedient to you, they have something else in their hearts! It is better you leave **Egypt** and go away! I am your well-wisher and not your enemy!” (Tabari)

Omro-bin-al-Aas also sent **Muawiya's** letter with his letter to **Mohammed-bin-Abi-Bakr**. These are a few sentences from **Muawiya's** letter:

“I have sent one group to confront you who will twist your neck and drink your blood! They think that battling with you is because of Allah's wish! They have resolved that they will do you 'Matla' (which means that they will sever the nose, ears, hands and the feet!)”

Mohammed-bin-Abi-Bakr sent both the letters to **Hazrat Ali** and wrote:

“Omro-bin-al-Aas has arrived in Egypt and the locals who side with Muawiya have gathered around him. He is staying at Kharab along with his contingent. Some of my people have crossed-over to them. If you intend keeping control of Egypt then expeditiously send men and materials for my help.”

A gist of *Hazrat Ali's* reply is given here:

“You should not lose heart even if the keepers of the city rebel! Gather your supporters near you and win Kanana-bin-Bashir to your side who is known for charity and valour! For your help I am sending men!!”

After receiving *Hazrat Ali's* reply *Mohammed-bin-Abi-Bakr* wrote to *Omro-bin-al-Aas*:

“I bear witness that you are a worshipper of vice! You say that you are my advisor! My reply is that I say on oath that I hate you! You're saying that the people of Egypt have decided to disobey my orders and are sorry that they were obeying my orders are only the persons who are your, and the accursed Satan's, friends! By Allah! The Creator of the Universe is sufficient for us and we trust Allah who is the sustainer of the great Firmament!” (Tabari)

BATTLE OF THE TWO PARTIES

Now the battle commenced! With *Bashar-bin-Kanana* 2,000 men went out for battle and *Mohammed-bin-Abi-Bakr* too entered the arena with 2,000 men. *Omro-bin-al-Aas* came to fight against *Kanana* who was in the heart of the formation. *Omro* had divided his contingent into several units and one unit after another went forward to challenge *Kanana*. The attack of *Kanana* was so severe that he pushed all the units back near *Omro-bin-al-Aas*. Because of this situation *Omro* called *Muawiya-bin-Khadij* for help. *Muawiya* came to the arena with his unit which looked like the black sand storm of large number of men! This unit surrounded *Kanana* and his men. When *Kanana* saw this, he jumped down from his steed and seeing him his men too dismounted from their horses. *Kanana* was fighting like a furious lion for a long time. But how long could he contend with the swords all around him. Ultimately, he was killed! After killing *Kanana*, *Omro's* unit went towards *Mohammed-bin-Abi-Bakr* but the men ran away when they knew that *Kanana* was killed and *Mohammed-bin-Abi-Bakr* was left with only a few men! Seeing this, *Mohammed-bin-Abi-Bakr* too fled. He was now running in the narrow lanes of the town to save his life when he spotted a dilapidated house in a corner. He went in and sat there. In that time *Omro-bin-al-Aas* entered the town of *Fastat* as the conqueror!

KILLING OF MOHAMMED-BIN-ABI-BAKR

Muawiya-bin-Khadij searched for *Mohammed-bin-Abi-Bakr* in every nook and corner of the town. At the hint of a person, he entered the dilapidated house where *Mohammed-*

bin-Abi-Bakr was hiding. He was brought out, manacled and taken to *Dar-ul-Amara of Fastat*. When *Abd-ur-Rehman-bin-Abi Bakr* saw his brother in manacles he beseeched with *Omro-bin-al-Aas* to help him. *Omro* sent a man to bring *Mohammed-bin-Abi-Bakr* to him. *Muawiya-bin-Khadij* said, "How can this happen that you kill *Kanana* and I release *Mohammed-bin-Abi-Bakr*?" *Mohammed* asked the people to give him water. *Muawiya* said, "May *Allah* not give me a drop of water if I give you any now! You had stopped supply of water to *Osman!* *By Allah!* *Ibn-e-Abi-Bakr!* I shall certainly slay you! *Allah* will make you drink boiling pus!" *Mohammed-bin-Abi-Bakr* said, "O son of the *Jewish* woman weaver! *By Allah!* If I had a sword in my hand, I wouldn't have tolerated your talk!" *Muawiya* said, "O son of *Abu-Bakr!* You know how I am going to treat you! I shall sew you in the skin of a donkey and then burn it!" *Mohammed* replied, "Always we, *Allah's* men, have been treated in this dastardly manner! The fire will become cool on me as it happened to *Khalil Allah* and *Allah* will inflict the fire on you and your supporters as it happened to *Nimrod (and his men)!*"

Muawiya was infuriated and slayed *Muhammed*. Then he put his cadaver in a donkey's skin and burned it. *Waqadi* narrates that when *Mohammed-bin-Abi-Bakr* was detected in the dilapidated house he came out with sword in hand and died fighting!

In this manner the vast and fertile territory of *Egypt* went out of the control of *Hazrat Amir-ul-Momineen* to his opponent *Muawiya!*

COMMENT

The story of the conquest of *Egypt* talks for itself! The contest wasn't between *Hazrat Ali* and *Muawiya* but it was between strategy and fate! Fate was with one and the strategy with the other!! The comments are:

1. *Hazrat Ali's* consultative committee comprised of *Hassan, Hussain* and *Abdullah-bin-Jafar* who were inexperienced youths. On the other side *Muawiya* had *Omro Aas, Habib-bin-Maslama, Basar-bin-Artat, Zohak-bin-Qais, Sarjil Kindi, Abd-ur-Rehman Kindi* and *Abu-Aiwar Aslami* who were all cunning and very experienced persons! Just imagine which group will have effective opinion? The opposition tried to influence *Hazrat Ali's* thinking to depose *Qais* for which they spread the web of intrigue. The consultative committee of *Hazrat Ali* advised him to send a weak person like *Mohammed-bin-Abi-Bakr* as the governor of *Egypt*. The other picture is that on one side there is a flood of combatants and on the other there is virtual famine of men. The governor of *Egypt, Mohammed-bin-Abi-Bakr*, is appealing to the center for reinforcements and consequently he gets martyred fighting with the enemies. The entire province of *Egypt* thus falls in the hands of the enemy but the reinforcement didn't come!! The Caliph is standing helplessly in *Masjid-e-Koofa!* Histories have presented the situation in this manner:

"When Mohammed-bin-Abi-Bakr's letter sent through an emissary requesting for urgent reinforcements reached Hazrat Ali who gathered the people and gave a sermon:

‘There are the calls of Mohammed-bin-Abi-Bakr and your Egyptian brethren! The son of Nabigha is headed towards them with his contingent! The son of Nabigha is an enemy of Allah! I am afraid the wayward people who tread the path of Satan remain united although you are virtuous and on the Right Path! They have initiated hostilities and your brethren are busy in Jihad with them! You must very expeditiously reach them to give full support! Without any loss of time, you must reach Jar-aa which is half way between Heera and Koofa! Early morning you must all meet me in Jar-aa!’ (Tabari)

The next morning, before dawn, *Hazrat Ali*, left *Koofa* and with sunrise he was at *Jar-aa*. Till the sun-down he was there and awaited arrival of his *Shias* but none of them reached there while in his contingent the majority was of the *Koofis*, 63000, and others from various other places! Helplessly *Amir-ul-Momineen* returned to *Koofa*. In the evening he called the elites of the city and addressed them.

“A group of people don’t obey my mandates and when I talk, they don’t reply me! Allah has put me in a trial! For what you people are waiting patiently?! Although being on the truth, why are you refraining from Jihad?! By Allah! If death comes, and it will certainly come one day, it will itself create difference between you and me! Although I am sitting talking with you now, how many persons here have rancour in their hearts? Can even the Creed not congregate you?! Will the care of honour not awaken you although you hear that your enemy has encroached into your territory and has started harming your brethren?! Isn’t it surprising that Muawiya invites the cruel and headstrong and they meekly obey him without asking for any material gain! Twice or thrice in a year, or as many times he wants, they enter the arena of battle at his call. And you people, despite my repeatedly calling you for help you get up and depart! You are disobedient to me!” (Tabari)

This speech shook up the heart and mind of *Malik-bin-Kaab-al-Hamadani*. He stood up and said, “O *Amir-ul-Momineen*! After the departure of the bride there will not be any need for the perfume! If this day goes away, what will be the use of my life!” Then *Malik-bin-Kaab* organized a unit of 2,000 men and departed for *Egypt*! But he must have gone a distance of about five miles when *Hazrat Ali* received the news of the killing of *Mohammed-bin-Abi-Bakr*. He sent *Abd-ur-Rehman-bin-Sharikh* to call back *Malik-bin-Kaab*.

Now we conclude this discussion with the letter of *Hazrat Amir-ul-Momineen* which he wrote on getting the sad tidings of *martyrdom of Mohammed-bin-Abi-Bakr* to *Abdullah-bin-Abbas*. This letter projects the true picture of the *Caliph’s* helplessness and it illustrates how the circumstances suddenly changed! He wrote:

“Egypt has fallen and Mohammed-bin-Abi-Bakr has been martyred! We deem this as the source of reward from Allah! I have asked for help, overtly and covertly, from people in the beginning and also from time to time! Some of them helplessly went out to fight and others just to cheat. Some others are just static in their places! My question with

Allah is to somehow give me relief from these people! By Allah! If it wasn't my wish to get martyred battling with my enemy, I wouldn't have tolerated to be with such people even for a day! May Allah give us and you welfare, guidance and keep us on piety! Certainly, He has control over every thing. Was-Salam!" (Tabari)

دی شیخ با چراغ ہمی گشت گرد شہر
کز یو و دد لہولم و اللہم آرزوست

A *Farsi* poet of renown makes the correct representation of *Hazrat Ali's* thoughts and feelings at that time that in *Koofa* there were thousands of human beings but not one was man! It appears as if there were wolves in the garb of men!

THE BIFURCATION OF THE REALM

The fall of *Egypt* in 38H caused the virtual bifurcation of the *Islamic Realm*. One was the Eastern part and the other the Western part! In the Western part were *Syria*, *Egypt* and parts of *North Africa*. The Eastern part consisted of *Iraq*, *Hijaz*, *Yemen* and the captured territories of *Faras* which were under *Amir-ul-Momineen Hazrat Ali*.

MUAWIYA'S GORILLA WARFARE, DURING HAZRAT ALI'S CALIPHATE THE INTERNAL & EXTERNAL CONFUSION

After the fall of *Egypt*, *Hazrat Ali* was so much involved in internal and external confusion that not only him but the entire populace of *Iraq* was spending sleepless nights. The swords were shining outside the frontier and inside the realm as well. In this situation *Muawiya* started attacking the far-flung frontier territory. The *Kharijites* too started plundering and killing people. It seemed there was a subtle understanding between *Muawiya* and the *Kharijites* to involve *Hazrat Ali* in extreme difficulties that his power of forbearance gave way and he retired from the Caliphate!

THE DISSENTERS SKIRMISH

The fire of intrigue of the dissenters after the *Battle of Nahrwan* was still there and it, in fact, had simmered the more because any moment, right or wrong, doesn't get cold with flow of blood. In fact, it warmed up further! How would the *Kharijites* take rest without extracting *Qasas* for their lives lost in the battle! They formed small teams of men. Every group had about a hundred men and they used to suddenly appear anywhere with drawn swords. The opportunist rustics used to join them in greed of booty! Whenever news of any such skirmish arrived *Hazrat Ali* used to depute a unit of his army to quell the disturbance. Sometimes the group of dissidents would disburse and at other times they took shelter at the foot of some hill! The unit of the army would then return back to the head-quarters. Thereafter, the same group or a new formation of dissenters would continue to perpetrate their nefarious activity. It was the devil's Wheel which continued going on an on! From one side came *Ashars-ibn-e-Auf Shaibani*. When he and his men got killed, *Hilal alfa Teemi* emerged on the scene. When this group perished *Ashab-Ibn-e-Bashar Bijli* jumped into the arena.

When he was killed *Saeed-Ibn-Qafal Teemi* started to make trouble. When *Hazrat Ali's* army returned after settling score with him, *Abu-Marium Saadi* started fighting. To contend with him *Hazrat Ali* had to enter the arena himself. When he returned to *Koofa* after finishing this menace, the people felt that he was very sad. The reason was he was getting news from the borders that the *Syrians* were plundering the frontier areas! It was like the *Tsunami* of trouble!! When one hole was plugged another one emerged at another place! The helplessness of *Khalifat-al-Muslimeen* was such that there was no friend or supporter for him!

MUAWIYA'S AMIR AL HAJ (THE CHIEF CONDUCTOR OF THE HAJ GROUP) & THE GOVERNOR'S WEAKNESS

Muawiya had already crowned himself as the caliph. Now he had to prove that he really was the caliph! Therefore, he deputed *Yazid-bin-Shajra* as the *Amir-ul-Haj* on his behalf. *Hazrat Ali's* governor of *Mecca* was *Fatam-bin-Abbas*. He proved himself so weak that he couldn't prevent *Yazid* from entering *Mecca*. Now the dispute was about who should lead the prayers in the *Haram of Mecca*. The people appointed *Abu-Saeed Khudri* as the referee to take the consent of *Hazrat Ali's* governor and others to appoint someone to perform the task to ensure that at least during prayers the *Muslims* didn't get divided! Therefore *Osman-bin-Abi-Talha Abdri* performed the task of leading the prayers, this was the position of *Hazrat Ali's* governor in *Mecca*, the headquarters of *Muslims!* Later on, *Hazrat Ali* sent *Mauqal-bin-Qais* to *Mecca* to expel *Muawiya's Amir-ul-Haj* from there. But he left *Mecca* before *Mauqal* reached there. Some of his companions remained who were taken prisoner.

MUAWIYA'S SLEUTH & THE WORRY OF GOVERNOR OF BASRA

Abdullah-bin-Abbas handed over the charge to *Ziyad* and went to *Koofa* to offer his condolences on the demise of *Mohammed-bin-Abu-Bakr*. In his absence *Muawiya* sent *Ibn-e-Hadrami* to *Basra* with instructions to stay with *Bani-Teem* and appease the tribe of *Azd* and be wary of *Rubayya* because they were supporters of *Hazrat Ali*. The people of *Basra* were somewhat unhappy with *Hazrat Ali* after the *battle of Camel* and sincerely sought *Qasas for Osman's blood*. *Ibn-e-Hadrami* was deputed by *Muawiya* because he was *Hazrat Osman's* maternal cousin and he could have advanced the matter of *Qasas* with the people of *Basra*. Therefore, as soon as *Ibn-e-Hadrami* reached *Basra*, the supporters of *Osman* gathered around him. *Ziyad* worried when he saw this. He immediately sent a message to *Sabrah-ibn-e-Shaiman*, "Please provide protection to me and the *Bayt-ul-Mal!*" He replied, "I shall provide protection if you move to my place and bring the *Bayt-ul-Mal* with you!" He went to *Sabra's* house with the funds of the *Bayt-ul-Mal* tied in cotton fabric sheets. He also took there the *Bayt al Amara's pulpit*. He used to lead the prayer in the mosque in the same neighbourhood and delivered sermons from the pulpit and also managed the accounts of the *Bayt-ul-Mal* at the same place. To put in other words the government of *Basra*, along with the governor became refugee with a tribe! The provincial government was so much paralysed that it couldn't dispel a *Syrian* representative from *Basra* although he had entered there without any backing by the army personnel! The governor went with the treasury and took refuge with an ordinary tribal chief! In stages *Ziyad* gathered men with the help of tribes, and

from the other side *Hazrat Ali* instructed *Ain-bin-Sabi-aa* to create rift between *Banu-Tamim* and *Hadrami*. When *Ain-bin-Sabi-aa* reached there he found that *Ibn-e-Hadrami* had assembled lot of persons with him. He played politics and turned his supporters against him. Despite this they battled for one or two days. *Bani-Tamim* killed *Ain-bin-Sabi-aa* and thus the strength of *Ibn-e-Hadrami* increased. *Hazrat Ali* sent another *Yemeni* chief, *Jaria-bin-Khidama* to *Basra* and also sent a small detachment of soldiers with him. *Jaria*, along with *Ziyad's* men defeated *Abdullah-bin-Amer Hadrami*. But he took refuge in an old fort with seventy men and sat entrenched there. *Jaria* was forced to set fire to the fort and as a result all those who were in the fort died with the fire!

MUAWIYA'S GUERILLA BATTLES

In our times guerilla warfare is an established technique of war and those nations who have expertise in this are proud of their skills. The grandson of *Harb, Muawiya*, tried this technique thirteen hundred years ago against *Hazrat Ali!* It is another thing that such actions were deemed acts of cowardice those days. The *Arabs* were used to combating in open spaces. *Islam* went a step further that unless someone attacked, they wouldn't engage in a battle of aggression! Therefore, pre-emptive attacks were considered taboo by *Islam!* But *Muawiya's* sight was on the throne and the crown like a vulture! Therefore, to reach his destination he was ready to overlook all legal, religious and moral impediments to achieve his ends! After the fall of *Egypt Muawiya* intensified his guerilla operations and perpetrated large-scale plunder and killings! His only aim was not to allow any respite to *Amiral Momineen* that he shouldn't think of attacking *Syria!* To achieve this *Muawiya* divided his army into small units and spread them over different areas and cities of *Iraq*. When *Hazrat Ali* controlled one place, hostilities would erupt at another place! It also happened that before any support came from *Koofa*, the *Syrians* would complete their aim of plunder and rapine and move away from the place! As examples we are mentioning a few of the campaigns:

NOMAN-BIN-BASHIR ATTACKS AIN-UL-TAMAR

Muawiya sent 2,000 men under *Noman-bin-Bashir* to inflict destruction in *Ain-al-Tamar*. In that place *Malik-bin-Kaab* was the administrator appointed by *Hazrat Ali*. He was having 1,000 men under him and also an armoury. Seeing the *Syrian* army, the men of *Kaab* fled to *Koofa* and only 100 persons remained with him who took shelter behind the rampart wall of the city. As a reinforcement *Makhnaf-bin-Salim* sent a detachment of fifty men who destroyed the sheaths of their swords as a mark of determination and bravery! When the *Syrians* saw this detachment coming, they thought the arrival of a large-scale support from *Hazrat Ali* was on its way! With this misunderstanding they returned! *Malik-bin-Kaab* chased them and killed three of their men. At that moment *Hazrat Ali* addressed the *Koofans* to prepare them to enlist. But none of his supporters agreed to join! *Hazrat Ali* said:

“It is a pity! What expectations I had from you! But you are such blind persons who don't see anything, you are so dumb that you cannot speak, and you are stone deaf that you cannot hear!”

THE CONQUEST OF ANBA & MADAIN

In the same year, **39H**, *Muawiya* sent *Sufian-ibn-e-Auf* with a unit of **6,000** men to first attack *Hai-at*, annex it and plunder whatever they could lay their hands on. Then go further and capture *Anba and Madaen*.

Sufian-bin-Auf reached *Hai-at* where he didn't find even a single person. The supporters of *Hazrat Ali* had fled from there. Then *Sufian* proceeded towards *Anba*. That place had the armoury of *Hazrat Ali* and **500** men were stationed there to guard it. When the attack started **400** guards fled and only **100** remained there. Despite their small number they fought valiantly but *Sufian* killed the keeper of the armoury and **30** of his men and occupied the material stocked there. *Muawiya's* men plundered the town and returned back to *Syria*.

When *Hazrat Ali* got news of this attack, he went from *Koofa to Nakhila* to arrange sending help to the plundered areas. The supporters of *Hazrat Ali* said, "We don't need you! On your behalf we are sufficient to fight with them!" *Hazrat Ali* said, "What to talk of being sufficient for me, you can not even protect your lives from the attack!"

ABDULLAH FAZARI ATTACKS YATMA

In the same year *Muawiya* sent *Abdullah Fazari* with **1,100** men towards *Yatma* and ordered him to collect the *Zakat* from the people from the hamlets on the way and execute those who refused to pay! He was asked also to go to *Mecca* and *Madina* in *Hijaz* and collect the *Zakat*.

Hazrat Ali deputed *Musayyab Fazari* with **1,000** men to quell this attack. They fought three skirmishes and *Abdullah Fazari* came in the range of *Musayyab's* sword but he pulled it back! In fact, *Musayyab* didn't want to kill him because they were both from the same tribe! Ultimately *Abdullah* was vanquished and locked himself in the fort and his men escaped towards *Syria*. The camels collected towards *Zakat* by *Abdullah* were taken by the villagers who fled with them!

Musayyab kept the fort besieged for three days. Then he burnt the gate of the fort. When the *Syrians* were famishing with hunger, they climbed the rampart of the fort and shouted, "O *Musayyab!* These are your own people!" *Musayyab* took pity and put off the fire and moved away from the fort. *Abdullah Farazi* escaped towards *Syria* in the darkness of the night!

THALABIA & WAQASA ATTACKED

Muawiya sent another expedition of the army under *Zohak-bin-Qais* towards the nether region of *Waqasa*. The unit was under orders to attack villages under *Hazrat Ali's* control and plunder them. *Zohak* had **3,000** men with him. He went on plundering and killing *Hazrat Ali's* supporters.

Zohak went beyond *Waqasa* and reached *Thalabia* and plundered *Hazrat Ali's* armoury

and the homes of the people. *Hazrat Ali* sent *Hajr-bin-Adi* to fight with the men of *Zohak*. *Hajr* reached *Tadmir* and fought with *Zohak* and killed 19 men. In the night *Zohak* escaped and *Hajr* returned to his headquarters.

ATTACK ON HIJAZ

In the same year *Muawiya* sent 3,000 men under the command of *Basr-bin-Artat* to *Hijaz*. The unit proceeded towards *Madina*. At that time the governor of *Madina* was *Hazrat Abu-Ayub Ansari*. He couldn't stand the onslaught and went from *Madina* to *Hazrat Ali* in *Koofa*. *Basr-bin-Artat* entered *Madina* with his army and there was no resistance whatsoever from the people there. He ascended the pulpit and shouted, "O *Weenar!* O *Najjar!* O *Zareeq!* Where has my Imam *Osman, to whom you had pledged allegiance, gone?! O people of Madina!* If *Muawiya* hadn't taken promise from me I would have slaughtered every man in *Madina* who has attained majority! Then he extracted allegiance from the people of *Madina* and sent word to *Banu-Salama* family saying, "For you I have no amnesty and I shall not also accept allegiance from you till you produce *Jabir-bin-Abdullah* before me!" *Jabir-bin-Abdullah* took *Hazrat Umm-e-Salama's* advice as to what he should do that owing allegiance to *Muawiya* was taboo! *Hazrat Umm-e-Salama* advised him to do the *Bai-at* as a matter of discretion in the circumstances! Then *Jabir-bin-Abdullah* considered the gravity of the situation and agreed to owe his allegiance. *Basr* demolished many houses in *Madina* and then headed for *Mecca*. In *Mecca* *Abu-Moosa Ashari* worried for his life but *Basar-bin-Artat* ignored him!

From *Mecca* he went to *Yemen* where *Abdullah-bin-Abbas* was the governor. Hearing of the arrival of *Basr*, he went away to *Hazrat Ali* in *Koofa* appointing *Abdullah-bin-Abd-al-Madan Harti* as the administrator. *Basr* executed *Abdullah-bin-Abd Madan* and his son as soon as he reached *Yemen*. On the way he came across the family of *Obaid Ullah-bin-Abbas* with two young sons. *Basr* killed the boys. In addition to this *Basr* killed a large group of shias of *Hazrat Ali!*

When *Hazrat Ali* got news of the attack of *Basr*, he sent 2,000 troops with *Jaria-Ibn-e-Khadama* and *Wahb-bin-Masood*. *Jaria* reached *Najran* with his troops and burned down the entire town and killed hundreds of men. *Basr-bin-Artat* escaped to *Syria* with his men.

Jaria reached *Mecca* in search of *Basr* and asked the people to pledge allegiance which they immediately agreed to do. After this *Jaria* went towards *Madina*. There *Abu-Huraira* used to lead the prayers. He escaped from there for the fear of *Jaria*. *Jaria* took *Bai-at* for *Hassan-bin-Ali* from the people of *Madina*.

CESSATION OF HOSTILITIES & AGREEMENT BETWEEN THE PARTIES

When the human blood started flowing like water and there was no protection for life and property, respect for the faith and society lost its meaning and the custom of *Bai-at* became so laughable that anyone who entered any place with a shining sword could extract allegiance from the men easily. On one day a person extracted the allegiance at a place and on the following day another swordsman came and extracted fresh

allegiance! The armies started executing even women and children! From the pulpit of the mosques, caricaturists performed their acts! Caravans were being looted on the highways! The entire *Arabia* was involved in bloody fighting. Protracted correspondence went on between the two parties to stop hostilities. As a result, the realm was divided into two, *Iraq-Arab, Iraq-Faras, Jazirat-ul-Arab* and *Iran* came under *Hazrat Ali* while *Syria, Egypt* and the *Northern Regions of Africa* under *Muawiya!* The flow of blood and the flailing of swords stopped for some time. But this respite wasn't there for more than a few months because the *Caliph* of the *Eastern Region, Hazrat Ali*, never accepted *Muawiya* as the legitimate *Caliph* and similarly the people of *Syria* didn't accept *Hazrat Ali* as the *Caliph!* The timely truce was not on the basis of beliefs but for the sake of the common peace! *Muawiya* wouldn't have remained content on what he got. His vulture eyes were set on the *Eastern Region*. He wouldn't rest till he occupied the entire *Islamic Realm!*

ALI & ABDULLAH-BIN-ABBAS-40 H

Amir-ul-Momineen Hazrat Ali's heart was shattered with hardships and intrigues of people around him. After the assassination of *Hazrat Osman* the caliphate came to him but time had its own effect on things. As soon as he took the reins of governance in his hands, he was engulfed with such calamities that he saw no place of refuge from them! The disobedience of the governor of *Syria*, the blame about the assassination of *Osman*, the *Umm-ul-Momineen's* angry looks, the misbehaviour of *Talha* and *Zubair*, the *Battle of Camel*, internecine conflicts in the *Islamic Realm*, the protracted *Battle of Siffin*, the martyrdom of the embodiment of *Islam* like *Ammar Yassir*, the intrigues of the enemies, the untimely demise of *Malik-e-Ashtar* and *Mohammed-bin-Abi-Bakr!* *Amir-ul-Momineen* bore all these calamities with equanimity ---but the last arrow of providence brought *Allah's* lion to the threshold of death--- It was the arrow of the ingratitude of *Abdullah-bin-Abbas!* *Abdullah-bin-Abbas* was with *Hazrat Ali* like his shadow from the times of the *Prophet (s.a.w)* till the last days of *Hazrat Ali's* caliphate. In the *Battle of Jamal and Siffin* he fought with such bravery that he almost lost his life! He used to be ready to shed his blood for *Hazrat Ali* in lieu of his sweat! *Hazrat Ali* entrusted to him the most important province of *Basra* and he performed the task meticulously! But it seems that the cessation of hostilities in *Siffin, Tahkeem* and *Hazrat Ali's* harsh economic policies made the friends turn away their eyes! Seeing all this *Ibn-e-Abbas* thought that *Hazrat Ali's* stars were in trouble and with this thought his attitude changed! Perhaps now he wasn't agreeing with *Hazrat Ali's* policies and also he didn't think it discreet to express open disagreement! This was the reason that he gave the impression of trying to stay aloof! For the preparation of the second campaign against *Syria, Hazrat Ali* asked for mobilization of men and *Ibn-e-Abbas* sent only the men and didn't care to come with the reinforcement! The unit from *Basra* took part in the *Battle of Nahrwan* but the governor was conspicuous by his absence. Even in the Guerilla skirmishes of *Muawiya, Ibn-e-Abbas* didn't provide any substantial help! In fact, when *Basra* was attacked the governor was cooling his heels in *Koofa* and *Ziyad* was his deputy there!

Amir-ul-Momineen Hazrat Ali's policy was an open book but it is possible that *Abdullah-Ibn-e-Abbas* was changed by the fast-moving social trends! As time went, the circumstances proved that he threw up his hands from the reform of the society

and he himself became a part of the discordant social fabric! Perhaps, in his view, this was the only way to lead a better life and he must have thought that if one wished to live in the world he has to be worldly wise! Whatever he might have thought, he certainly moved away from his childhood friend *Hazrat Ali!*

Now we go to the main event!

ABDULLAH-BIN-ABBAS & THE BAYT-UL-MAL

While *Abdullah-bin-Abbas* was the governor of *Basra*, *Abu-Aswad Dooli* was incharge of the *Bayt-ul-Mal* there. Suddenly *Ibn-e-Abbas* had a change of mind and, contrary to his practice he started drawing funds from the *Bayt-ul-Mal* for his private use! *Abul-Aswad*, the keeper of the treasury, objected and *Ibn-e-Abbas* chastised him for raising objection. He made the following terse remark on *Abul-Aswad*:

“If you were a four-legged animal, you would have been a camel that neither would be able to guard the grazing lot nor increase your speed or the performance!” (Tabari)

When things went absolutely out of control, *Abul-Aswad* wrote a letter to *Amir-ul-Momineen Hazrat Ali* in which he referred to the actions of *Ibn-e-Abbas*:

“Allah has made you a responsible and honest Wali (Guardian)! We tested you and found you most dependable trustee and well wisher of the people! You bestow a lot to the people and for yourself you withdraw your hand! Therefore, you neither consume their funds nor take gratifications while attending to their affairs. Your brother, your governor, usurped the funds in his hands without informing you! I cannot hide this matter from you! Allah’s blessing is with you! I seek your attention and your suggestion!”

On reading this letter, *Amir-ul-Momineen* would have been much surprised. When he was very strict in such matters with his sons, daughters and brothers, how would he spare *Abdullah-bin-Abbas*. He immediately started investigating the matter and wrote to *Ibn-e-Abbas*:

“I have learnt something about you. If what I heard is true, then you have displeased Allah, compromised your honesty, disobeyed your Imam and misused the Muslims’ assets! I came to know that you have rendered the land uncultivable and misused the funds that were in trust with you. Present your accounts to me that Allah’s accounting is more severe than that of human beings!”

Abdullah-bin-Abbas gave a very cursory and rather unclear reply:

“What you have heard is wrong and I am more careful about the funds in my control than the others. Please don’t take cognizance of misleading talk. Was-Salam!”

It is evident that such a cursory reply wouldn't satisfy one who was a stickler for perfection. He immediately wrote another letter seeking further clarification:

“I shall not be satisfied unless you inform me how much Jizya you have collected and from where? For what purpose you spent the amount? If you have been entrusted with some responsibility you must have fear of Allah! I wanted you to be the trustee! The wealth that you have appropriated is a trivial thing but the responsibility of the trustee is severe! Was Salam.”

If the accounts were above board, *Ibn-e-Abbas* wouldn't have hesitated for an audit. He could himself have gone to the *Caliph* or sent the statement of account to him. To the contrary he got angry reading *Amir-ul-Momineen's* letter. In anger he sent a letter of resignation. The contents of the letter were like an arrow that pierced the heart of *Hazrat Ali*:

“It seems information of (mis)appropriating some funds has been conveyed to you. I feel that you are exaggerating the matter and are giving it undue importance! By Allah! Whatever gold and silver is there under the earth and all the wealth over it, I prefer to take their responsibility and go to Allah than taking the responsibility of the Emirate and authority thereby becoming the cause of bloodshed of the people! Therefore, send whoever you deem suitable to be the governor and I am quitting the assignment! Was Salam”

IBN-E-ABBAS LEAVES BASRA

After writing this letter, *Abdullah-bin-Abbas* left *Basra*. But he didn't like to go away empty handed the way he came when he was appointed the governor there. He wanted to take along with him the assets he had acquired while in *Basra* and also *Dirhams 60,000*. He feared that the people of *Basra* might obstruct his taking away the amount. Therefore, he sought help from his relatives *Banu-Hilal* and *Banu-Amer*. *Banu-Qais* too stood up to help him. But *Banu-Tamim* were angry and they obstructed the way. There was use of swords and spears as well and many persons were injured. The other tribes convinced *Banu-Tamim* to withdraw and *Abdullah-Ibn-e-Abbas*, with a small group of *20* persons reached *Mecca* where he was safe from the Caliph's anger. Coming to the *Bayt al Haram* he relaxed. His well-being reflected affluence! The historians write that he acquired three pretty slave girls for *Dinar 3,000* and acquired all the paraphernalia for a life of luxury. The information about his life-style reached *Hazrat Ali* who wrote to him:

“I had made you a party to my trusts! In my family none else was so trustworthy as you who sympathised with me and supported me and returned the trust to me! But you saw that the days have changed for your brother and the enemy has become aggressive; the people have turned dishonest and the community is involved in intrigues. Then you too turned away and left him without friends and supporters!

Along with the traitors you too have betrayed him! Neither you sympathised nor returned to him the trusts! This means that you didn't have Allah in your thoughts! It seems you didn't have any guidance towards the truth or you were scheming to acquire the world of the people (the Ummat) as if you were waiting for opportune time to appropriate the funds of Gizia! As soon as you got the chance, you jumped and like the wolf jumped on the emaciated sheep to devour it! Subhan Allah! Don't you have faith over the Day of Reckoning?! Will you not have to give account of your deeds on that day?! Don't you know that you eat and drink the illegitimate?! Don't you know that to buy slave girls and marrying women you are misusing the funds of orphans, widows and the veterans of the battles for whom Allah had sent Ghanimat (Booty) from other cities?! Fear Allah! Return the funds of the people! If you don't do this, By Allah, when I get the opportunity, I shall do justice with you and deliver the rights to the deserving! I will punish the oppressors and support the oppressed! - Was-Salam!"

Amir-ul-Momineen adopted the same style in this letter which was the hallmark of his sermons and letters. Even at this juncture he wished to reform *Abdullah-Ibn-e-Abbas* and was trying to bring him back to the right path. In addition to sermonizing, he also warned *Ibn-e-Abbas* to create the fear of *Allah* in his heart. But it is a pity that *Abdullah-Ibn-e-Abbas* was at a stage from where it seemed impossible to redraw his steps! He replied to the letter in this manner:

"I Have received your letter! You are giving much importance to the amounts I have taken from the funds at Basra! I have much more right over the Bayt-ul-Mal than what I have drawn from it! Was-Salam!"

It is not surprising that *Amir-ul-Momineen* was angered at this reply. He had already made his point (*Hujjat*) and had tried his best to reform the person. He wanted a clarification from *Abdullah-Ibn-e-Abbas* who was avoiding to clarify the matters. Therefore, *Hazrat Ali* wrote to him:

"Your vain talk is incredible that in the Bayt-ul-Mal of the Muslims you have more rights than that of the common Muslims! You are successful if this false wish and claim could absolve you of your sin! May Allah protect you that you are far away from the destination! I learnt that you have made Mecca your home and have purchased damsels from Madina and Taef using the funds that are for other purpose! By Allah! I don't approve of what all you have acquired from the funds of the people! I wouldn't like to deem you any such assets Halal (Legitimate) for me nor would I leave behind such inheritance! Thus, I am surprised that you are using the Haram (Illegitimate) happily! Enjoy it for sometime! For you the stage has come from where the one who has crossed the limits craves for Tauba (Repentance) and the cruel person wishes to avoid being cruel! But that time will not be for calling and wishing for something! Was-Salam!"

ANALYSIS

The correspondence between *Amir-ul-Momineen Ali-Ibn-e-Abi-Talib* and *Abdullah-Ibn-e-Abbas* presents only two points that are:

1. Appropriation is better than bloodshed! If *Ibn-e-Abbas* has the black mark of illegitimate (mis)appropriation of funds, *Hazrat Ali* was the cause of the bloodshed from the *Battle of Camel* to the *Battle of Nahrwan*.
2. Whatever *Ibn-e-Abbas* took from the *Bayt-ul-Mal* was his share of the *Khums* and he had right for much more! The requirements of the *Fiqh* are very tough but these arguments do not measure on the ordinary yardsticks of intelligence. When *Ibn-e-Abbas'* pen was in motion where his knowledge had gone which was recognized by *Hazrat Abu-Bakr, Omer, Osman* and other eminent companions. His first point was that when *Hazrat Ali* went to the court of *Allah*, his lapel would have the marks of the blood of the *Ummat* is absolutely wrong and baseless! How was the lapel of *Abdullah-bin-Abbas* free of the marks of the blood that he very actively participated in shedding in the battles of *Camel, Siffin* along with *Hazrat Ali*! If it was his belief that the blood of the men of the *Ummat* was shed by his hands unjustly he ought to have stayed away from the battles. It is surprising that *Ibn-e-Abbas* sees the marks of blood on the lapel of *Hazrat Ali* but he doesn't look at his own lapel! Considering the battles of *Jamal* and *Siffin* illegitimate if *Ibn-e-Abbas* actively participated in them certainly his conscience had sinned and his lapel was polluted! However, *Hazrat Ali* battled with the conviction that he was arraigned against the evil forces to uphold the truth! Therefore, his lapel wasn't at all polluted!! *Abdullah-Ibn-e-Abbas* making this point in his letter has, to the contrary, proved that on his lapel were the marks of blood of the people and also the marks of (mis) appropriation of public funds! This is the reason that when *Hazrat Ali* read the letter of his brother he involuntarily said, "It seems *Abbas* was a party with us at the time of the bloodshed!"
3. Now about the point about the *Khums*. *Ibn-e-Abbas'* right on the *Khums* was certainly not more than that of an indigent relative, orphan and needy traveller---then how could he unilaterally draw funds from the *Bayt-ul-Mal* for personal use and, that, without the formal approval of the Caliph. He should have obtained the sanction from the Caliph whom the nation had given the authority! If every *Muslim* drew amounts from the *Bayt-ul-Mal* at his own whims and fancy then the treasury would be looted every day and the Caliph would only be an onlooker! The truth is that these two points were not the voice of the heart of *Ibn-e-Abbas*. He clearly understood what was right and what was wrong and who else among the supporters of *Hazrat Ali* had such good understanding?! He was a high minaret of knowledge and wisdom! If he thought that participation at *Jamal* and *Siffin* was taboo, then in those two battles, he shouldn't have carried the standard as the commander! He also knew that appropriating the funds at *Basra* he had committed a mistake and the worldly desire had momentarily dominated his psyche! However, he didn't want to accept the chastising of the Caliph quietly and he had to give some

reply! Therefore, to cover his mistakes he took shelter behind excuses expressed in chaste *Arabic* idiom over which he had mastery! About his drawing funds from the *Bayt-ul-Mal* of *Basra* he did interpretation of a verse from the *Holy Quran* which translates as:

“Know that whatever you may come by, a fifth of it is for Allah and the Apostle, for the relatives and the orphans, for the needy and the traveller; if you have faith in Allah!” (*Surat al Anfal, 8:41*)

Thus, *Abdullah-bin-Abbas* too turned his eyes from *Hazrat Ali*. It was just a matter of *Dh 60,000! Muawiya* would have bought him for hundreds of thousands! But *Hazrat Ali's* faith was different--- he would neither buy anyone or himself get bought! If he did the trading of conscience then *Ali* and *Muawiya* would become words with identical meanings and the *Battle of Siffin* wouldn't be the battle between two different ideologies but it would have been the battle of two different decisions---the battle of two tribes which kept fighting from the very days of ignorance!!

The departure of *Abdullah-bin-Abbas* harmed the position of *Hazrat Ali* very much. Not only this, but the event affected the *History of Islam* very much because during the long regime of *Bani-Abbas*, the minds of the *caliphs* of that dynasty were humbled by the thought of this episode. Their animosity with the progeny of *Fatima* and besides the greed for the throne and the crown much more depended on this episode.

THE MARTYRDOM--40 H

مرگز نهر د آن که نش زنده شد به شوق
ثبت ملت بر جوه عالم دوام ما

The gory narrative of our history has now reached its last chapter! This chapter is the last episode in the life of the *Conqueror of the Gate of the Fort of Khaibar!* Every page of this history is immersed in blood! Therefore, *Hazrat Amir* coloured this last page with his own blood! The roster of the hardships of the life was complete! He didn't get anything during the struggle but if one gives a serious thought to the matter, one would know that he got everything---both in the *Kaaba*, during his youth the medal of bravery, the Caliphate in his old age and the *Martyrdom* as the concluding episode! For a *Momin* it is the *Meraj (or the Utopia, in other words)!* Then who can stop the radiance and the brialliance of the *Hereafter!*

The *French* historian *Olsner* writes:

“Ali was pious, gentle and scholarly and also he was fearless and spotless! His valiant character has the status of greatness in the eyes of the people of the world! In Ali's spirit was the reflection of Mohammed which is dominating the Islamic world till now and will continue providing the wealth of values to the generations to come!”

Gibbon writes:

“Even till this day no religious person could surpass Ali in character and principles!”

The person who was martyred by *Ibn-e-Muljim* over thirteen hundred years ago is ruling the heads and hearts of historians from *East to West* even to this day! Only this proof is sufficient that the poisoned sword couldn't steal the everlasting life from *Ali!* He is still alive and will be alive in the hearts of the people of the living nations! The dead nations even today beg him for life! When his name is remembered on the horizon, the following words seem to appear:

“For a principled life accept even the death! Die, but don't bow your heads before vice!”

Now listen about the story of his martyrdom which the historians have conveyed to us.

THE LAST MOMENTS OF HAZRAT ALI

There is a difference of opinion among the historians about the date of the demise of *Hazrat Ali*. According to *Tabari* and *Ibn-e-Khaldun* he was martyred on *17th Ramadan 40 H. Rauzat-ush-Shohada* records the date of his martyrdom as *21 Ramadan 40 H*. The commoners accept this date as authentic. The causes of the martyrdom have been reported by the historians in the manner that the survivors of the dissenters from the *Battle of Nahrwan* assembled at a place in *Hijaz* and started ridiculing the *Islamic Jurists*. Among these men was *Abdullah-bin-Muljim Muradi*, *Barak-bin-Abdullah Tamimi* and *Omro-bin-Bakr Tamimi*. First of all, they expressed sorrow over those who were slain at *Nahrwan*. Then they sat quiet and sad for a long while. After this one person broke the silence saying:

“How I wish we could assassinate the ‘Ayyimat-al-Zalal—the leaders of waywardness)! It would have been better if the Muslims got relief from their cruelty!”

By saying “*Wayward leaders*” they meant *Hazrat Ali*, *Muawiya* and *Omro-bin-al-Aas* and these were the three persons who caused the killing of their friends and relations! Some died in the *Battle of Siffin* and some at *Nahrwan!* In the *Battle of Nahrwan* the strategy of “*Tahkeem*” propounded by *Muawiya* and *Omro* was at work! If these persons weren't there the event of *Nahrwan* wouldn't have taken place and if the *Battle of Nahrwan* didn't take place the killing of their men at the hands of *Hazrat Ali* wouldn't have happened. Therefore, the spirit of revenge of the dissenters against the three persons was at its peak! When the proposal for the assassination of the three persons came up during the meeting of the dissenters, *Abdullah Ibn-e-Muljim* said, “I shall get you relief from *Ali-bin-Abi-Talib!*” *Ibn-e-Muljim* was from *Egypt*. *Barak-bin-Abdullah* stood up and vowed to kill *Muawiya*. After him *Omro-bin-Bakr Tamimi* resolved to kill *Omro-bin-al-Aas*. All the three of them resolved to accomplish their heinous task or get killed in the process! In the same meeting it was decided that the task would be taken up on the morning of *17th of Ramadan* at the time of *Fajr Prayer!*

After making a firm resolve all of them went their ways! The three assassins applied very lethal poison to their swords!

THE JOURNEY OF ABDULLAH IBN-E-MULJIM

Abdullah Ibn-e-Muljim was accepted by *Banu-Kinda* as their tribesman. He reached *Koofa* and contacted his friends. But he kept his plans as closely guarded as possible. He had a fear that information of their plan might leak because *Koofa* was *Hazrat Ali's Dar-ul-Amara* and the sleuths were always alert there.

One day he noticed some persons of *Banu-Teem-ar-Rubab* sitting at one place talking about the slain men. In the *Battle of Nahrwan*, *Hazrat Ali* had slain ten of their men. The same day *Ibn-e-Muljim's* eye fell on a woman of *Teem ar Rubab* whose name was "*Quttam Abnat al Shajna*". This woman's father and brother were slain by *Hazrat Ali* at *Nahrwan*. It is said that the woman was very pretty. As soon as *Ibn-e-Muljim* saw her, he was head over heel in love with her that he even forgot the purpose for which he was in *Koofa*. He proposed marriage to *Quttama*.

Quttama: Yes, it is possible that I marry you but that can happen only after the fire in my heart is quenched!

Ibn-e-Muljim: How?

Quttama: 3,000 Dirhams, a slave and *Ali-bin-Abi-Talib's* head!

Ibn-e-Muljim: Is it your *Mehr (is it your dower)*!

Quttama: Yes! This is my *Mehr!* I want *Ali's* head! If you do this, you will cool both your and my heart and live happily thereafter! If you yourself get killed the reward that is with *Allah* is better than the worldly comforts and benefits!

Ibn-e-Muljim: *By Allah!* I have come to this city for the same purpose! I shall fulfil all your wishes!

Quttama: If such is the case, then I want someone to assist you!

Immediately *Quttama* called a person from her tribe, *Wardan*, and placed the project before him. He agreed to help. Then *Ibn-e-Muljim* went to a person from the tribe of *Banu-Ashja* whose name was *Shabib-bin-Bajra* and asked him, "Are you seeking the welfare of this world and the *Hereafter?*"

Shabib: How can I get it?

Ibn-e-Muljim: That privilege can be earned by killing *Ali!*

Shabib: May your mother cry over you! You have uttered a very bad thing! How can you overpower *Ali?*!

Ibn-e-Muljim: I shall sit hiding in the *Mosque*. When *Ali* comes for the morning's prayer we shall attack and kill him. If we survive, our hearts will be at peace and then we shall arrange to take revenge of the killing of our comrades. The reward for this act from *Allah* is better than the benefits of this world and the *Hereafter!*

Shabib: Pity on you! If you had targeted some other person than *Ali*, I wouldn't have bothered much. You don't know that *Ali* has borne extreme hardship for *Islam* and perhaps you know that he was the first to support the *Prophet (s.a.w)*! My heart doesn't agree to the idea of killing him!

Ibn-e-Muljim: You must be aware that *Ali* has killed the people at *Nahrwan* and all of them were virtuous persons!

Shabib: Why not! I am certainly aware!

Ibn-e-Muljim: Then we shall kill all those who killed our comrades!

Now **Shabib** agreed to join with **Ibn-e-Muljim!**

THE ACT OF REVENGE

On the morning of **Friday** for which they had programmed to kill **Hazrat Ali, Ibn-e-Muljim** went to the place of **Quttama**. **Quttama** arranged for ribbon of silk and tied on the heads of the assassins. They took their swords in their hands and sat at the threshold of her house from where **Hazrat Ali** used to pass while walking to the **Mosque** for prayers. When **Ali** arrived at the **Mosque** he said, “**Ya Ibad Allah! As Salat!**” When he reached near the **Mehrab (the Niche)**, one of the conspirators tried to hit **Ali** with his sword but missed the mark and the scimitar hit the wall instead! When **Ibn-e-Muljim** attacked, the sword hit the forehead of **Hazrat Ali** and reached deep into the brain. While hitting, **Ibn-e-Muljim** had the slogan, “**Al Hakm Lillah laa lak ya Ali! Judgement is the prerogative of Allah, O Ali! It is no right of yours!!**” One of the conspirators, **Wardan**, ran and entered his house. One of the sons of his father entered the house after him! When he saw **Wardan** removing the silk ribbon and realised what he was up to, he killed **Wardan** with his sword. **Shabib** reached the houses of **Bani-Kinda** in the darkness of dawn. When a person, **Awaimar**, saw the naked sword in his hand he caught him and pushed him down to the ground. But when he saw people running in hot pursuit of **Shabib**, the **Hadhrami** felt risk for his own life and he released **Shabib** who joined the crowd and saved his life!

IBN-E-MULJIM HELD

Ibn-e-Muljim was surrounded by the people and a person from **Hamadan**, whose **Kunyat** was **Abu-Adma**, hit the leg of **Ibn-e-Muljim** with his sword and cut the leg to incapacitate him!

When the injured **Hazrat Ali** was carried home, **Jauda-bin-Habira-Ibn-e-Abi-Wahb** led the prayer at the **Mosque**. When the prayer was over **Ali** ordered the culprit to be brought before him! He told to **Ibn-e-Muljim:**

“O Allah’s enemy! Didn’t I render kindnesses to you?!”

Ibn-e-Muljim: Why not?!

Hazrat Ali: Then what is it that made you kill me?!

Ibn-e-Muljim: For forty days I was doing Istekhara (Augury) and kept asking Allah to get killed the one who is the worst among the creatures!

Hazrat Ali: Then, I think, you are that worst creature and you will be the one who will be killed! (Then **Hazrat Ali** addressed the people, “If I die of this injury, you must kill him the same way he killed me! If I survive, I shall handle the matter as I must! O Bani-Abd-ul-Muttalib!

Don't encourage people to kill Muslims with the excuse of the killing of Amir-ul-Momineen! Except my killer, don't kill anyone else! (Then he turned to Hassan and said), "O Hassan! If I succumb to the injury, you must strike him with his own sword the same way as he hit me! Don't do *Matla* (*Severing the limbs etc*)!

Umm-e-Kulsum: (Addressing Ibn-e-Muljim) "O enemy of Allah! You have martyred my father! He hasn't lost anything! Allah will put you to shame on the Day of Reckoning!"

Ibn-e-Muljim: Then why do you cry! By Allah! I have bought this sword for 1,000 Dirhams! For full forty days I sharpened it! If I had attacked the people of the city, none would have survived!

At that time Jundab-bin-Abdullah came and asked Hazrat Ali, "If you depart from our midst, shall we owe allegiance to Hassan?!"

Hazrat Ali: Neither I order this nor do I prohibit you people from doing it! You are intelligent people! (Then he called Hassan and Hussain and said,

"I advise you to fear Allah! Don't get involved with the world although it might try to involve you! Do not feel sorry for not getting any worldly benefit! Always uphold the truth! Be kind on orphans, help the downtrodden, oppose the cruel and help the suffering, act on the mandates of Allah's Book!

He told to Mohammed-bin-Hanafiah,

"I give you the advice as I gave to these two brothers of yours! Keep respecting them! They have more right over you! Don't do anything contrary to their wish!

To Hassan and Hussain:

"I want you to treat Mohammed well because he is your brother, your father's son, and you know it well that your father loves him!"

Only to Hassan:

"Fear Allah! Offer prayers punctually! Spend the Zakat on the purpose mandated, do ablutions properly because prayer is invalid without proper ablution! Every moment, seek Allah's forgiveness for sins, control anger, do *Sila e Rahmi—Kindness towards relations*, be discreet in dealing with ignorant persons (*Taqayya*), be conversant with Islamic Jurisprudence, be firm in all matters, hold the Holy Quran fast, treat your neighbours well, be steadfast on *Amr bil Maroof and Nahi an il Munkir (the Commands and Prohibitions)* and abstain from vices!"

THE WILL FOR THE PEOPLE

When the time for his demise seemed near, *Hazrat Ali* made his will for the people. We are giving a gist here. *Hazrat Hassan* read out the will:

“Fear Allah with regard to the Quran lest others take lead over you in acting on its mandates! Fear Allah, as well, regarding mandatory prayers because it is the pillar of your Faith! You must fear Allah regarding His House (The Mosque) and don’t abandon it as long as you live; If you abandon it, no one will be seen there! Fear Allah about the beggars and the indigent, make them share your earnings and food; If someone ridicules you in the matters of the Faith, don’t be scared of the ridicule, if someone tries to harm you and rebels against you then Allah’s succour is sufficient for you! Don’t abandon *Amr bil Maroof and Nahi an il Munkir*, if you abandon it Allah will thrust on you harsh rules, then your prayers will not be answered! Don’t do *Qata-e-Rahmi—turning your backs from relations—*ill treating relatives and creating discords, help each other in virtuous matters, don’t help anyone in acts of disobedience and fear Allah because He gives severe retribution for such acts!

May Allah protect you and your families as He protected your Prophet (s.a.w) amongst you! I trust you to Allah and pray for your protection and blessing!”

THE LAST MOMENTS

After making this will, *Hazrat Ali* started reciting “*Laa Ilaha Il Allah—There is no god but Allah*” till his spirit escaped towards the **Firmament!** His demise happened on **21 Ramadan** and some narrators say that it happened on **19th Ramadan 40H**. He was given the final bath by his two sons, **Hassan and Hussain**, and nephew **Abdullah-bin-Jafar**. He was given a shroud of three pieces of cloth in which there wasn’t the **Qameez or shirt**. **Hazrat Hassan** offered the funeral prayer. In the prayer **9 Takbeers—Allahu-Akbar-Allah is Great, were sounded!** At his demise **Hazrat Ali** was of age **63 years**.

THE INTERMENT

This is a great tragedy of the **History of Islam** that about the **4th of the Rashid Caliphs** the **Muslims** do not have positive proof about the place he was interred and the location of his mausoleum!! There is lot of difference about the location. Some say that the grave is in a place in **Koofa** called **Rahasba**. The grave was kept hidden from common people to protect it from desecration by the **Kharijites**. One group feels that when **Imam Hassan** went from **Iraq** to **Madina**, he took the embalmed remains of his father on a camel in a box to intern him next to his mother. It was rumoured at that time that **Imam Hassan** was carrying a large treasure along with him. When the caravan passed through the area of **Bani-Tay**, the bandits attacked in the night. They thought that the box on the camel contained the treasure and they took the camel away. Then it wasn’t known where the bandits interred the body! This narrative smacks of the propaganda of the opponents. At best it is a fable that has nothing to do with the reality!

Amir-ul-Momineen Hazrat Ali’s mausoleum is in **Najaf-e-Ashraf** and it is a place of pilgrimage for the elites and the commoners! The mausoleum is at a distance of five

kilometres from *Koofa* and 120 miles to the south of *Baghdad* and is known as “*Mashad-e-Ali Murtada*”. But the truth is that this *Mausoleum* too was discovered in the 4th *Century Hijra* after about 300 years of *Hazrat Ali’s* demise. Now people have accepted it as the *Imam’s* final resting place and for over thousand years pilgrims have been visiting it with lot of reverence!

The author of *Umdat-ul-Matalib* says that the caliph *Haroon al Rashid* was the first to discover the place because he had dreamed about it! Anyway, a time came when the *Abbasid Caliphs* were dominated by the *Bawia Family* who took away all the powers and rendered the *Abbasids* as mere titular Caliphs! The *Amir-ul-Umra* period of *Al-e-Bawia* was the period of great prosperity. The most famous vizier of the *Bawia* period was *Amir-ul-Umera Moiz ad Daula*. This was the person who constructed the imposing structure of the *Mausoleum*. It was *Moiz ad Daula* who gave 10th of *Moharram, the Day of Ashura*, official status throughout the realm!

There was an order to keep the bazaar closed on that day, the eating houses too were kept closed and women came out in open beating their chests! On the 10th of *Moharram* the processions of *Tazias* came out in every town and locality. The people were required to wear black garments on that day!

During the period of *Moiz-ud-Daula* 12th of *Zil-Hijja* was celebrated as *Idd-e-Ghadir* for the first time! This was the day when the *Prophet (s.a.w)*, on return from *Hajjat-ul-Wida*, at the place of *Ghadir-e-Khum* named *Hazrat Ali* as his successor. In this regard we have given the details on earlier pages of this book.

Khatib Baghdadi has also written that at *Najaf-e-Ashraf* it isn’t the grave of *Hazrat Ali* but that of *Mughira-ibn-e-Shauba*. But this statement isn’t authentic because no authentic book of history has mentioned it!

THE SORRY TRUTH

Immediately after the demise of the *Prophet (s.a.w)*, a radical change happened in the Islamic Society. Such a revolution came in the thoughts and politics of the *Muslims* that his beloved daughter *Fatima, Hassan* and the cousin and son in law *Ali* instead of getting interred besides him have been provided resting places in such unidentified places where the common people had no access with only the fear that desecration would take place. This question haunts the people 1,300 years after that period! There can be only two reasons for this attitude ---either the people were unhappy with the *Ahl-al-Bayt* or the respect for the *Prophet (s.a.w)’s* family was interred along with the *Prophet (s.a.w)* himself and the *Muslims* got engrossed in politics! The reader must himself decide about it!

Amir-ul-Momineen Hazrat Ali was martyred! The first pillar of *Islam* and the last pillar of the “*Siyasat-e-Mohammedi*” got demolished! *Martyrdom* was his fate! The society was in shambles, the strong roots of the *Faith* had left the ground, the lamp of the *Creed* was glimmering—How could the 68-year-old *Caliph* bear all this! Especially when *Ammar Yassir, Malik-e-Ashtar, Mohammed-bin-Abi-Bakr* and *Abdullah-bin-Abbas* had departed! *Ali* was awaiting death since many years. *Martyrdom* was his

aim for which he was waiting for long! During the battles of *Badr, Ohod, Khandaq, Khaibar, Hunain, Jamal, Siffin* and *Nahrwan* martyrdom was peeping at him, it did come but, as said by himself: *“It took long time in coming.”*

Anyway, the day came and *Ali* slept with his long-awaited bride! Today history is proud that he preferred death wearing the raiment of *Caliphate* but didn't like to wear the crown of monarchy! On him millions of benedictions of the *Ummat-e-Mohammedi!*

A SUSPICION

Some people from time to time held an opinion that *Hazrat Ali's* assassination was the result of a highly organized intrigue and the author of the intrigue was none other than *Muawiya* and *Omro Aas* who were adept at the use of the dagger and the poison and through these instruments they resolved many a political problem. Perhaps the reason for this suspicion is that the historians have recorded the event that besides barbarity there is romanticism in their narrations instead of dryness of the narrative! *Hakim Mjaduddin Sanai* has highlighted this suspicion very well in his poetry! There is no place for any doubt because historical events have clearly indicated that *Muawiya's* political objective was to remove *Hazrat Ali* from the scene to clear the way for establishing monarchy. But making *Muawiya* a hundred percent responsible for the assassination of *Hazrat Ali* isn't right in the light of historical narrations that have reached us. If *Muawiya* had his hand in the matter, it is to the extent that he was responsible for the *Battle of Siffin* and only in that battleground the stage for the gory drama was set which extended to the *Battle of Nahrwan* and culminated in the assassination of *Hazrat Ali. Ibn-e-Muljim* and his thousands of cohorts who were playing blood-baths hundreds of years were the creation of the events of the *Battle of Siffin*. Although directly *Muawiya* didn't play any part in the martyrdom of *Hazrat Ali* but if he wasn't wary of his surroundings and not taken protective measures he too could have been killed on the same day!

In the previous pages we have discussed about the *Khawarij, the Dissenters*. Their belief was touching the boundaries of madness. They used to insultingly intervene during the sermons of *Hazrat Ali* in the *Mosque*. They used to barge into the *Dar-ul-Amara* and indulge in arguments with *Hazrat Ali*. They openly called *Hazrat Ali, Muawiya* and *Omro-bin-al-Aas* as the *Aimmmat al Zalal, the Chiefs of the Vicious*—not only in talk but their madness brought them to the *Battle of Nahrwan* where they fenced their swords, person to person, with *Hazrat Ali*. After that event they divided into small marauding groups and all the time shed the blood of people as revenge against *Hazrat Ali*. When hundreds of their people were killed by the order of *Hazrat Ali* to quell their mischief, they determined their resolve to eliminate him, *Muawiya* and *Omro Aas*. It is a matter of fate that *Muawiya* escaped because he was wearing a chain-mail and *Omro-bin-al-Aas* was in the sick bed on the fateful day and thus escaped getting killed! *Hazrat Ali*, who wasn't in the habit of keeping guards with him or wearing protective gear got martyred at the hand of *Ibn-e-Muljim*. Yes! It is possible that the *Arab* narrators, very fond of romanticising events might have created *Quttama* as the female character of the drama! Later on, in the history there is no mention of this pretty she-devil! Why?! Because the gory drama was over for which fictional colour was added!!

THE END OF THE KILLER

After the demise of *Hazrat Ali, Imam Hassan* called *Ibn-e-Muljim* to his presence. He asked the *Imam*, “Are you willing to do a good turn?! I had promised to *Allah* near the *Hateem* (the Western Wall of the *Kaaba*) that I will kill *Ali* and *Muawiya* or in that effort I would get killed! If you wish leave me to go and finish *Muawiya*! I swear in the name of *Allah* that if I am unable to kill him or if I escape alive after killing him, I shall come back and give my hand in your hand!”

Imam Hassan said, “I cannot release you for the purpose that you give rise to further fire!”

After this *Imam Hassan* moved forward and killed him with one stroke of the sword! People were standing alert to take part in the event. They rushed at *Ibn-e-Muljim* and made smithereens of his cadaver and put them in glowing fire! This act was certainly contrary to the wish of *Hazrat Ali*. But *Imam Hassan* was helpless that the ire of the people was intense!

THE ATTACK ON MUAWIYA

On the day and time when *Hazrat Ali* was attacked, *Barak-bin-Abdullah* was ready to kill *Muawiya*. When *Muawiya* went towards the *Mosque in Damascus* to lead the morning-prayer, *Barak* attacked him with the sword but since *Muawiya* was wearing chain-mail the sword just touched the chain and rebounded and *Muawiya* caught the attacker. The person said, “I have such a news that you will be glad to hear and if I relate it to you, you will be benefited a lot!”

Muawiya: Tell me what is the news?!

Barak-bin-Abdullah: Today my brother would have killed *Ali*!

Muawiya: Your brother wouldn't be able to overpower him!

Barak-bin-Abdullah: Why not?! He neither wears chain-mail nor takes a guard with him!

Muawiya got *Barak* executed after this conversation. Then he called a physician who inspected the sword and said that it was laced with the most potent poison. He asked *Muawiya* to opt either to bear the touch of red-hot iron or start taking medicine which would curb his reproductive strength! *Muawiya* said that he would be content with the two sons *Yazid* and *Abdullah* but it was difficult to bear the pain of the red-hot iron! Therefore, he preferred to take the medicine!

After this even *Muawiya* always had guards at his residence and took them along wherever he went. During the prayer one armed guard would stand near him with a naked sword!

OMRO-BIN-AAS ATTACKED

The same evening *Omro-bin-Badr* waited for the opportunity to attack *Omro-bin-al-*

Aas. But in the morning *Ibn-e-Aas* didn't go to the *Mosque* to lead the prayer because he had stomach-ache. He asked *Kharajat-bin-Hazafa* to lead the prayer. He was the chief of *Omro's* guards and was from the family of *Bani-Amer-bin-Lavi*. As soon as he came out of the *Dar-ul-Amara*, *Omro-bin-Bakr* thought it was *Omro Aas* and killed him with one strike of the sword! People immediately apprehended him and took him to *Omro-bin-al-Aas*. He saw that the people were greeting *Omro-bin-Aas* in a manner that he was the chief. Involuntarily he asked who the person was!

The people: This is *Omro-bin-Aas*, the emir of *Egypt*!

Omro-bin-Bakr: Then I killed whom?!

The people: *Kharajat bin Hazafa*!

Omro-bin-Bakr: (Addressing *Omro-bin-Aas*) *By Allah!* Other than you I didn't have intention of killing anyone!

Omro-bin-al-Aas: You intended to kill me but *Allah* wanted *Kharajat* to die!

Then he went forward and killed *Omro-bin-Bakr*!

THE PERIOD OF HAZRAT ALI'S CALIPHATE

The period of *Hazrat Ali's Caliphate* was *4 years, 9 months* and *1 Day more or less*. The historians are unanimous on the period. The entire period was spent in battles, campaigns and curbing unrest. The attacks of adversaries and the negligence of friends didn't allow him time to give attention to constructive plans. According to *Ibn-e-Khaldun*:

“If internal strife hadn't happened then he would have propagated 'Minhaj-ul-Nabuat' in the world!”

HAZRAT ALI'S PERSONALITY

He was of medium height, had deep wheatish complexion, big eyes, paunchy stomach, lots of hair on his chest, the beard dense and fleshy arms and shins. The hair on his head and beard had greyed with age. He used to have a smile on his face. Because of his jovial disposition he looked very attractive. His voice was dominating and firm. Whenever he stood up for delivering a talk the gathering would give rapt attention. With the peroration advancing it used to seem as if a tiger was roaring! In humility his talk would be soft and the hearers would be spell bound! This is the mark of a speaker of the highest calibre. During his lifetime and even much after his death people remembered and praised his oratory. But none could emulate his style. No one can hear his talks now but the transcripts of his sermons are the classics of *Arabic* literature and will be read and appreciated at all times!

THE WIVES & CHILDREN

Amir-ul-Momineen, Hazrat Ali, was the mirror image of the character of the *Prophet (s.a.w)*. He emulated the *Prophet (s.a.w)* in all aspects of his life. Even in his family life he emulated the *Prophet (s.a.w)*. Till *Hazrat Khadija* lived the *Prophet (s.a.w)*

didn't marry any other lady. After her demise he had several spouses from many tribes. In the same manner Hazrat Ali didn't marry any other lady till the demise of *Hazrat Fatima Zehra*. Perhaps in the earlier days the *Prophet (s.a.w)*'s elders weren't restricting to only four spouses. Why the restriction wasn't there is a matter of *Fiqh* on which we cannot comment. Our duty is only to record the events without any change and bring their political and economic reasons and effects to light. After this brief introduction we write about the spouses of *Hazrat Ali*:

1. His first wife was *Hazrat Fatima-bint-e-Mohammed (s.a.w)* in whose lifetime *Hazrat Ali* didn't marry any other lady. *Hazrat Fatima* gave birth to two sons: *Hazrat Hassan* and *Hazrat Hussain* and two daughters: *Zainab* and *Umm-e-Kulsum*. Another child, *Mohsin*, died immediately after birth.
2. After the demise of *Hazrat Fatima*, *Hazrat Ali* married *Umm-ul-Banin-bint-e-Hazam*. She mothered *Hazrat Abbas*, *Jafar*, *Abdullah* and *Osman*. All the four brothers were martyred in the *Battle of Karbala*. *Hazrat Abbas* was the standard bearer of the contingent of *Imam Hussain*.
3. *Hazrat Ali's* third wife was *Laila bint-e-Masood* from the tribe of *Bani-Tamim*. She gave birth to *Obaid Ullah* and *Abu-Bakr*. Both were martyred at *Tuf* while they were with *Imam Hussain*. They were unmarried when they were martyred.
4. *Hazrat Ali's* fourth wife was *Asma bint-e-Umais*. She gave birth to *Yahya* and *Mohammed al Asghar*. Both of them didn't have any children. *Waqadi* writes that *Mohammed al Asghar* was martyred at *Karbala*.
5. Another spouse of *Hazrat Ali* was *Sahba* whose *Kunyat* was *Umm-e-Habib*. When *Khalid ibn-e-Walid* attacked *Ain-ul-Tamar* the *Bani-Thaglab* were vanquished and she was brought as a prisoner and became a slave of *Hazrat Ali* and then he married her. She gave birth to *Omer* and *Ruqayya*. *Omer-bin-Ali* attained the life of 85 years and half of *Hazrat Ali's* inheritance was received by him. He died at *Yanbu*.
6. *Hazrat Ali's* another wife was *Amama-bint-e-Aas*. *Amama* was the daughter of the *Prophet (s.a.w)*'s daughter *Zainab*. *Amama* gave birth to *Mohammed Ausat*.
7. The seventh wife of *Hazrat Ali* was *Khaula-bint-e-Jafar*. She gave birth to *Mohammed-al-Akbar* who became known as *Muhammed Hanafia*. She died at *Taef* and *Hazrat Abdullah-bin-Abbas* led the funeral prayer of the lady.
8. The eighth spouse of *Hazrat Ali* was *Umm-e-Saeed-bint-e-Urva-Ibn-e-Masood*. She gave birth to *Umm-ul-Hassan* and *Ramlat al Kubra*.
9. The ninth spouse of *Hazrat Ali* was *Makhba-bint-e-Amrial Qais*. She was from the tribe of *Banu-Kalb*. She gave birth to a daughter who died as a small child.

Waqadi writes that she sometimes used to go to the mosque and the people used to joke with her and asked her about her maternal uncles and she would reply, "they are my uncles, *kalb (dogs are called 'Kalb')*!"

Waqadi writes that *Hazrat Ali's* progeny progressed with only five sons: *Imam Hassan*, *Imam Hussain*, *Mohammed-bin-Hanafia*, *Abbas* and *Mohammed-bin-Taghlabia*. As far as numbers are concerned *Hazrat Ali* fathered 14 sons and 17 daughters. In addition to the daughters that we have mentioned the following are also his daughters:

Umm-e-Hani, Maimoona, Zainab-al-Sughra, Ramlat-al-Sughra, Umm-e-Kulsum-al-Sughra, Fathima, Amama, Khadija, Ama-ul-Karam, Umm-e-Salima, Umm-e-Jafar, Hamama and Nafisa.

As far as slave girls are concerned, according to *Tarikh-al-Khulafa*, *Hazrat Ali* had, in his last days, 19 slave girls serving him. *Tarikh-e-Tabari* and *Ibn-e-Khaldun* do not provide information about his slave girls.

HAZRAT ALI'S FUNCTIONARIES

When *Hazrat Ali* was departing from this world the following persons were functional in the provinces:

1. After *Abdullah-Ibn-e-Abbas* leaving *Basra* none else was appointed the governor there. In that province *Abul-Asad* and *Dauli* functioned as judges there.
2. In *Faras Ziyad-bin-Sumayya* was governor.
3. In *Yemen Obaid Ullah-bin-Abbas* was the governor. (When *Basar-bin-Artat* attacked, he left *Yemen*).
4. For *Mecca* and *Taef Fatam-bin-Abbas* was governor.
5. In *Madina Abu-Ayoob Ansari* or *Sohail-bin-Hanifa* was governor.

THE ALLEGIANCE FOR IMAM HASSAN

After the martyrdom of *Hazrat Ali* his supporters unanimously swore their allegiance to *Imam Hassan*. At the very first *Qais-bin-Saad-bin-Obada Ansari* spread his hand for *Bai-at*. It was he who initiated the process of *Bai-at*. *Imam Hassan* continued to say, "You people should continue to listen to me and obey me! With whomsoever I make peace, you should also establish peace with him! Those with whom I battle you should battle with them!"

These sentences created doubts in the minds of some. They started whispering to each other and said, "He isn't our man! He is the person of peace!"

ASHAS-BIN-QAIS KINDI

Only after forty days of the assassination of *Hazrat Ali*, this famous, rather infamous, person too expired who had raised the *Holy Quran* on a lance in the battle field of *Siffin* and forced *Hazrat Ali* to order cessation of fighting and later on at *Nahrwan* he didn't allow *Hazrat Ali* to assert his opinion! This person was *Ashas-bin-Qais* who *Hazrat Ali* always counted as his close companion and never let him go away! The person who was very active in *Syria* on *Muawiya's* scheme for claim of *Qasas* for the blood of *Osman, Sharjil-bin-Al-samat Kindi*, too died in the same period.

THE CHARACTER OF ALI IN THE MURTHAZAVI PERIOD

About *Hazrat Ali's* character and felicity the *Islamic historian Masudi's* opinion is the

last word. Some of his words encompass all the aspects of *Hazrat Ali's* life. Certainly, *Masoodi* has enclosed an ocean in a small container. He writes:

“If precedence in Islam, the Prophet (s.a.w)’s company, being with the Prophet (s.a.w) in his campaigns of truth and fight against falsehood, knowledge of the Book, knowledge about the Creed of Islam, piety, Justice and equity, straightforwardness, truthfulness, knowledge of Hadees and Fiqh could be the yardstick for the superiority of any person, then Ali’s status among all the Muslims is superior to everyone!”

Perhaps there is no historian or researcher who might not have agreed to any of the characteristics of *Ali* mentioned by *Masoodi*. But unfortunately, the period in which *Ali* was the *Caliph* the very meaning of ‘superiority’ was changed and a great majority of people adopted a different yardstick for assaying the genuine from the spurious! They weren’t willing to accept any superiority of *Hazrat Ali* as superiority! Their world was different from *Hazrat Ali's* world! *Hazrat Ali* had surrounded the *Caliphate* with strong enclosure of the mandates of the *Quran* and the *Prophet (s.a.w)'s sayings!* It is certain that the doors of the enclosure were inscribed with the word “Welcome”! But the people were standing like mere spectators! They didn’t have the desire to enter the precincts! Those who did enter would emerge out after a while! They wanted the freedom outside the tough enclosure!

A BITTER TRUTH

1. The Law of Nature:

From the very time when the human civilization started till this day, it is observed that the geographical location of a country and the climatic variations change the natures of the people. The smallest animals in the *North Pole* are born with natural protective furred skins. The people in that area have the expertise in making their houses with the ice and living in them. They are happy with their way of life. If they are brought to the bright lights of the cities like *New York* and made to sit on soft couches, they may not like it very much! The same is the case with the extremely hot and dense forests of *Africa*. The people there are happy with their way of life. This is the law of nature! Now consider its other aspect.

2. The Law of the Caliphate:

This aspect has very strong relationship with our belief and faith! Who could deny the fact that all the prophets and rishis who came to reform the human beings brought different laws commensurate with the changing social norms and every new law abrogated the previously existing laws! If these laws are analysed it will be a very long analysis. For an example it will be sufficient to say that *Hazrat Eesa* didn’t order a *Jihad* but only propagated to his people his precept:

“If someone slapped your left cheek, profer your right cheek as well to slap!”

Quite contrary to this our *Prophet (s.a.w)* had deemed *Jihad* a very important pillar of the *Faith* and describing its religious and worldly benefits, he put a new spirit in

the people! The *Psalms of David, Torah, Evangel* and the *Quran* are all revealed books and their bearers were all revered prophets. The one and only one *God* is ruling the world and the *Firmament* ever since the *Creation of the Universe!* Then what is this strange thing that *His* laws kept changing with time?! However, much you debate, the talk will stop at the point that the *Creator* has changed *His* mandates to suit the human requirements of the time! This proves that *Allah* and the *prophets* gave great importance to the nature and the changing circumstances to reform the human race. Therefore, every organized nation based its actions on the flow of water and tried to reach the other side by arresting the flow! They have not done this themselves but the mandates of the *Creator* helped them. But they also used their intelligence which has the right of *Ijtehaad (Exercise of Judgement)*.

3. The Law of the First Caliphate:

Now we talk of the newborn regime of *Arabia*, where, during the lifetime of the *Prophet (s.a.w)*, *Allah's* promulgated laws were revealed from time to time and then the regime came into the hands of the *Caliph Abu-Bakr* who was selected at a small, insignificant, enclave at the *Saqifa!* As soon as he assumed office, he strongly thought of reviewing the laws. During his lifetime the *Prophet (s.a.w)* was engrossed in battling with the infidels of *Mecca*. But when *Abu-Bakr* got the reins of the regime in his hands, he faced denials of *Muslims* for payments of the *Zakat*. The question was whether to fight with them or not! The *Majlis-e-Shura* decided to maintain the *Prophet (s.a.w)'s* practice of leniency and made a decision against the Caliph. But the Caliph created flexibility in the law and turned down the decision of the *Shura* and challenged the deniers of payment of the *Zakat* in the field of battle! Certainly, blood of the *Muslims* was shed but they were able to crush intrigue that was raising its head. If *Hazrat Abu-Bakr* adamantly followed the law and didn't make access to *Ijtehaad*, the history might have changed its direction and the unruly society wouldn't have excused the geriatric Caliph! To set the unruly atmosphere right *Hazrat Abu-Bakr* gave his sister *Umm-e-Farwa* in marriage to the ring leader of the deniers of payment of *Zakat, Ashas-bin-Qais*. Then he regretted this decision the rest of his life!

4. The Law of the Second Caliph:

When Abu-Bakr was leaving this world, he put *Omer* on the throne of the *Caliphate*. *Omer* is rated as exemplary ruler of Islam. His period was the period of "*Futuhaat*" the *Battles of Aggression to amass plundered wealth*— while the *Prophet (s.a.w)* was a "*man of peace*" who fought all the battles only in self defence when there was external aggression! *Omer* was able to overrun *Iran* and *Rome* in no time! The crowns of the emperors and the treasuries bulging with riches were plundered by the *Bedouin Arabs!* The princesses and beautiful damsels were brought secured with ropes and were auctioned as slave girls! It is true that the *Arabs* were victorious. But the truth is also that they were the morally vanquished lot! Very soon they became the slaves of the wealth! Involuntarily they brought the colourful life style of *Iran* and *Rome* along with the wealth which converted their society to the style of the societies of the defeated nations! The slave girls now ruled their minds! They were not ruled by the Caliph *Omer* any more! When the governors of the provinces came to his presence, they would be in traditional *Arab* garments but once they went out of his sight, they would give an impression with their attire that they were princes from *Iran!* Outwardly they showed respect to the *Caliph* but at heart they were something else!

Hazrat Omer too was forced to amend the laws like *Hazrat Abu-Bakr*. A revolution came about in the society. Every department of the Caliphate was organized in a new style. The historians write that if he hadn't done that the changing times wouldn't have allowed the machine of the Caliphate to move an inch and *Omer's* name would have gone in the list of unsuccessful rulers! He didn't rest with reorganizing the structure of the administration but he also brought about changes in his personal thinking. This is the reason that despite being averse to worldly pomp and show when he saw the lifestyle of *Muawiya* in *Damascus* he suppressed his angst. It was the same person who punished *Saad-bin-Obada* for making two doors at the *Dar-ul-Amara* that he got one of the doors burnt as soon as he saw it! It was the same *Omer* who punished *Ayaz bin Gharam* for wearing silk and brocade by ordering him to wear garments made of rough jute. But we see that *Omer* sees with his own eyes *Muawiya* in loud, pompous dress and keeps quiet! We don't agree with saying that he was satisfied with *Muawiya's* reply that his borders met the borders of *Rome* and he had to show-off high standards of *Muslims to them (sic)*! Only discretion of the moment kept *Omer* silent! He knew the art of the pulse of the people and thought at that time that discretion was a better part of valour! His biggest quality was that he saw the times changing but he didn't change a bit and very simply he departed from this world to await the judgement of the *Hereafter*! However, his achievement was that he changed the Caliphate to the extent of seventy five percent!

5. The Law of the Third Caliph:

Now it was the turn of *Hazrat Osman*. He didn't change the laws but he changed his attitude. He wasn't a dry ascetic. Therefore, he had given total freedom to the society. The flimsy curtain of pretention that was there between the people and the Caliph was removed. In *Madina* and the suburbs open voluptuous acts were common. The eminent *Sahaba* kept aside simplicity and started building palaces. The *Iranian* and *Roman* wares were aplenty in the bazaars. Pretty slave girls were sold openly. The excess of wealth promoted life of pleasure. The harmful effect of this was that clan differences were very evident. On one side was excessive wealth and on the other was abject poverty. The result was that there was conflict between different groups. In the interim arose jealousy and hatred. The fire spread so fast that the caliph wasn't able to control it. Then the soft-hearted caliph accumulated a group of sycophants around him. The secretariat of the Caliphate, the *Bayt-ul-Mal* and the *Seal of the Caliph* was controlled by his son-in-law and private secretary, *Marwan*, and the simple caliph was in the clutches of his own people! When religion saw the state of affairs it started searching for a place of refuge for itself! The natural end of such conditions was revolution. Therefore, a gory revolution came and the caliph had to sacrifice with his own blood! *Hazrat Osman* was assassinated! May *Allah* judge him kindly!

6. The Law of the Fourth Caliph:

When *Hazrat Ali* got the reins of the caliphate in his hands, the *Arab* society was in a bad shape. He accepted the caliphate on the insistence of the people. Most of those who swore allegiance didn't know that the religion had taken shelter in his house! The participants of the revolution and the common people had lot of expectations from the new caliph. Therefore, in the beginning they quietly supported him. The proof of

cooperation is that they jumped into the *battle of the Camel* against *Bibi Ayesha, Talha* and *Zubair* and shed lot of blood. But when the battle was won a loud voice reverberated, “Beware! No person should arrest women! The booty shouldn’t be collected!” This was the voice of the new caliph. The men were surprised and started talking in whispers, “He had declared their blood legitimate for us but not their assets!” Then the long and difficult battle of *Siffin* started. Nearly for three and half months the fight went on. There too the same thing happened. The eminent companions lost their lives in the battle. Those who survived the reward for their valour was to wait till the *Day of reckoning!* Therefore, most of the ignorant persons turned against *Hazrat Amir-ul-Momineen*. As soon as the *Quran* was raised on the spears, they put back their swords in the scabbards. Then the battle of *Nahrwan* was fought in which the *Iraqis* followed *Hazrat Amir-ul-Momineen’s* orders to the extent that brother was pitted against brother, father against the son and relatives against their own relatives! But the men of *Koofa* and *Basra* returned empty handed even from there! For no benefit they shed blood! The only result was that in the homes of the victors there was deep mourning because they had killed their own relatives from the opposition! After *Nahrwan* when *Hazrat Ali* asked them to march towards *Siffin*, they deserted the army from the *Nakhila* camp and went into hiding in their homes!

The people felt that they were under more severe control of the *Caliph* than what *Omer* exercised over them. Their fate was only martyrdom and nothing else! They didn’t have any opportunity of getting booty of war any more. The Caliph was now getting the *Bayt-ul-Mal* washed every week and he would offer two genuflections of thanksgiving to *Allah* at the place thereafter! The people were neither getting cash rewards nor pretty damsels as slave girls! There were rumours everywhere. Some persons went to the extent of saying, “We have unnecessarily assassinated the geriatric *Caliph Osman!*” The expectations of the rebels went null and void during the caliphate of *Hazrat Ali*. They were working under a misapprehension that the rule had fallen in their hands! All this created a virtual tug of war!! The Caliph wasn’t willing to budge an inch from what the *Prophet (s.a.w)* did and also *Hazrat Omer* did. *Ali* wasn’t like *Omer* in one respect that he didn’t take the route of “*Futuhaat*” because he knew the *Prophet (s.a.w)* never liked to fight battles of aggression and fought only in self defence when attacked by others! Therefore, *Hazrat Ali* accepted to get martyred!!

7. An important question:

Now a question arises that: “When *Allah* modifies His laws from time to time according to the circumstances and the *Prophet (s.a.w)* himself introduced flexibility in *Allah’s* mandates; when *Abu-Bakr* could act against the decisions of the *Majlis-e-Shura* then why *Hazrat Ali* overlooked the needs of the society and didn’t make access to *Ijtehaad* to change the laws?! This doesn’t mean that he should have adopted the attitude of *Muawiya* of promoting bribery, oppression, falsehoods, cheating, false accusations etc. But the right of *Ijtehaad* is far away from all these vices. For example, *Omer* started a reserve fund in the *Bayt-ul-Mal* to meet the requirements of the armed forces by fighting battles of aggression against neighbouring countries and heavily replenishing the *Bayt-ul-Mal* with the plundered riches! The *Prophet (s.a.w)* wouldn’t have done this and so did *Hazrat Ali!* Then *Hazrat Omer* prepared the roster of pensions and was just creating a bunch of capitalists who enjoyed a life of ease! During *Hazrat Ali’s* time *Muawiya* bought these men of ease sending them allowances

secretly! One cannot say what *Hazrat Omer* would have done in such circumstances but certainly he would have given big salaries to the chiefs to keep them under his thumb! He might have expanded the *Majlis-e-Shura* to include the chiefs therein!

8. The Leeway for Ijtehaad:

In this manner he could have proved justification for legal approval of *Ghanimat* collection of booty, during the *Battle of Jamal*, *Siffin* and *Nahrwan* to ensure that the psychological interest for participation in the battles was there in the minds of the fighting men! From the times of the *Prophet (s.a.w)* till the period of *Osman*, no one rendered the battles so “dry” as did *Hazrat Ali* binding the men to desist from collecting booty! He could have only asked them not to make prisoners of war the men of the opposition! If he had done this perhaps *Hazrat Ali* wouldn't have had to hear his own men uttering, “You have made shedding their blood legitimate for us but not the booty of their possessions!” There is another point that if the *Prophet (s.a.w)* wanted he could have exempted his uncle, *Abbas*, from detention, during the *Battle of Badr!* But he was held, manacled and was kept outside the *Prophet (s.a.w)*'s room the whole night! In the *Battle of Badr* too the necklace of the *Prophet (s.a.w)*'s daughter *Zainab*, was brought as booty of the battle and his eyes watered recognizing the trinket, because, in truth, it was a heirloom from *Hazrat Khadija (Who was the natural mother of Zainab? -translator)*.

The men from *Koofa*, *Basra* and *Hijaz* also deeply felt that *Hazrat Ali* adopted the same attitude of appointing governors from his tribesmen as did *Osman!* He appointed several of his relations on important positions e.g: *Abdullah-bin-Abbas*, *Fatam-bin-Abbas*, etc. But the truth is that *Hazrat Ali* had to do this because of certain compulsions. The first compulsion was that one group of companions wasn't cooperating with *Hazrat Ali* and another group had become rebellious, and the third group indulged in destructive activities! Every day men were deserting and joining the opposition camp. In such circumstances he could only trust persons from his next of kin for important assignments. If his other mandates mentioned above were not there, there wouldn't have been the need to nominate his relatives for important positions because he would have got capable hands from all categories of people who could have managed the provinces better than his relatives! He would thus have avoided the complaint that he too practiced nepotism like his predecessor!

Whatever one says today, we are certain that to crush the opposition and to satisfy the society *Hazrat Ali* took the same steps History and *Fiqh* would have termed as “*Ijtehad*” and the *Muslims* would have favoured the actions till the *Doomsday* as they did for the innovations of *Omer!* And certainly, *Hazrat Ali's* steps would be such that they would measure well on the yardstick of *Ijtehad!* The truth is that *Hazrat Ali* was at such a high stage of truth and veracity that even the thought of common people wouldn't reach there! That stage was the standard of the *Quran* and the *Sunna* and for achieving it one was required to have perfection of *Faith* and *belief!* But the nation on the other hand was straying away from the straight path. The result was that the *Caliph* didn't lose anything but the waywardness of the people went advancing!! *Hazrat Ali* was determined that he wouldn't budge an iota from the highest pedestal of the *Utopia* of humanity as compromised several times by his predecessor *Omer* in his *Ijtehadi* actions!

HAZRAT ALI & THE PEOPLE

The distance that was created between *Ali* and the people was described by himself in one of his sermons:

“(After the demise of Osman) nothing troubled me so much than the people falling on me in large numbers like the hairs on the neck of a hyena. This (crowding) went to such an extent that Hassan and Hussain were lost (in the crowd) and my shawl went to pieces! These people were around me like a flock of sheep. When I stood up for Bai-at (Allegiance) and busied myself in the affairs of the Caliphate, one group recanted their allegiance to me and another group too went away from me! It seems they didn’t hear Allah’s word that:

‘This is the abode of the Hereafter which We shall grant to those who do not desire to domineer the earth nor to cause corruption, and the outcome will be in favour of the pious ones.’ (Surat Al Qasas, 28: 83)

And yes, O People! By Allah who shattered the grain and created the human being! If people weren’t in large numbers or they hadn’t pledged allegiance to me, and because of the helpers the Hujjat (the Proof) wasn’t completed on me and I hadn’t made a commitment to Allah not to approve of the oppressor’s actions, I would have put the reins of the camel of the caliphate on its back that the camel headed wherever it wished to go and made whichever wilderness it wished to be its grazing ground! I would certainly give it that container of water which I gave on the first day and you would know that this world of yours is lesser for me than the sneeze of the sheep!”

(*Nahj-ul-Balagha, Sermon, No:3*)

In another sermon *Hazrat Ali* says:

“Do you command me that I should seek support by oppressing those over whom I have been placed. By Allah I won’t do so till the world goes on, and till one star leads another in the sky. Even if it were my property, I would have distributed it equally among them, then why not, when the property is that of Allah. Beware that giving of wealth without any right for it is wastefulness and lavishment. It raises its doer in this world but lowers him in the next world! It honours him before people but disgraces him with Allah! If a man gives his property to those who have no right for it or do not deserve it Allah deprives him of their gratefulness, and their love too would be for others. Then if he falls on bad days and needs their help, they would prove the worst comrades and ignoble friends.” (Nahj-ul-Balagha, Sermon No. 124)

9. HAZRAT ALI'S GOVERNORS:

The commoners were generally ignorant but the governors appointed by *Hazrat Ali* were those on whose intelligence, thinking, understanding and piety he trusted. Most of them were the relatives of *Hazrat Ali*. They couldn't be expected to be ignorant of the spirit of the *Islamic* rules. But *Hazrat Ali* realised very soon that they were in the clutches of the society. *Hazrat Omer* condoned the pomp and pelf of *Muawiya* but *Hazrat Ali* wouldn't bear with such attitude. He went to the extent of reprimanding his own paternal cousin, *Abdullah-Ibn-e-Abbas* who resigned from the position of the governor of *Basra* and took refuge in *Mecca*. The result was that not only the common people but even his important functionaries were tired of his harsh and strict treatment and started looking for other avenues of escape!!

10. ALI'S ORDERS & COMMUNICATIONS:

Now let us have a look at the letters that *Ali* wrote to his functionaries from time to time:

To Munzir-bin-Jarood Abdi:

Your father's nobility misled me about you! I thought you would adopt the ways of your father. But I am informed that you neither rein your desires nor are you preparing for your Hereafter! To make your transitory world, you are destroying your hereafter! For nepotism you are sacrificing your faith! If all that I have heard about you is true, then the camel of your household and the leather of your foot-wear is better than you! One who is like you cannot be trusted to hold a fort nor can he be sent for any campaign! Neither it is right to elevate his position nor including him in any matter of trust! Such a person cannot be trusted that he will not make criminal breach of trust! As soon as you get this letter, report to me!

To Ziyad-bin-Abih-Governor of Faras:

With orders from *Hazrat Ali*, a slave went to *Ziyad* and demanded sending the balance of the funds of *Bayt-ul-Mal* to the centre. *Ziyad* shouted at the slave. The person returned and reported to *Hazrat Ali* who wrote this letter to *Ziyad*:

“Saad has informed me that you treated him roughly abusing him and also that you hit his forehead superciliously! He also informed me that on your spread there were many varieties of food and that every day you get yourself massaged with oil! What would you lose if you fasted for a few days and gave away some of your things in Sadaqa (Charity)! You could have the food prepared once for several meals and also feed some indigent persons from your spread! Do you wish to lead a life of luxury and neglect the indigent, orphans, needy and the widows and even then, you keep receiving Allah's rewards?! I have also been told that you talk like the virtuous but your actions are like those of vicious persons! If you do all this, you have afflicted yourself and destroyed your actions. Express repentance to Allah, mend your actions and lead a life of moderation. If you are honest,

save something for your future needs! Get yourself massaged every alternate day and don't do it just for the purpose of show because the Prophet (s.a.w) had said:

“Get a massage of oil every alternate day and not just to make a show of the routine!”

Was Salam!”

Letter to Ashat-bin-Qais:

Ashat-bin-Qais was the governor of *Azerbaijan* and was holding the position since the times of *Hazrat Osman*. *Hazrat Ali* deposed *Ashat* and wrote this letter to him:

“Allah's kindnesses have turned you proud! You consume the sustenance provided by Him and squander your capabilities in indulgences of life! Therefore, immediately come to me with the funds of tribute you have collected and don't make any excuses!”

Hazrat Ali deposed *Ashat* from the governorate and kept him directly under himself at the center. *Ashat* behaved dishonestly with *Hazrat Ali* as we have mentioned in the foregone pages of this book.

Letter to Omro-bin-Salama Arhabi:

“The traders and the chiefs of your city have complained that you treat them harshly and impertinently. I have considered their complaint and I don't consider them deserving of the insults nor do they deserve any harsh treatment! Therefore, your attitude with them should be mild and firm!”

11. HAZRAT ALI'S STYLE OF WRITING:

Dr. Taha Hussain observes that of all the letters that *Hazrat Ali* wrote to his governors only two letters are laudatory and this praise is free of any 'ifs' and 'buts'! One of the two letters is addressed to *Omro-bin-Salama* and the second is to *Saad-bin-Maooz Thaqaifi*. The contents of the letter are:

“You have enhanced the collection of the tribute and like a pious person you are obedient to Allah and well-wisher of your Caliph! Your performance deserves commendation! I am happy with your conduct and you have proved your reliability! May Allah reward you!! Was Salam!”

But besides these two letters the contents of the other letters are either reprimands, threats of action or chidings and counselling! The result of such harsh missives was that *Abdullah-bin-Abbas* turned rebellious and took refuge in *Mecca*. *Masqala-bin-Habira* shifted his loyalties to *Muawiya* and *Munzir-bin-Jarood* was incarcerated by *Hazrat Ali* himself!

From the persons who preferred to remain as recluses, *Abu-Huraira* resided in *Madina* and was receiving occasional allowances from *Muawiya*! *Mughira-bin-*

Shauba was looking for an opportunity. When *Muawiya* got political dominance, he played his political role! However, *Saad-bin-Waqas* and *Abdullah-bin-Omer* spent their lives peacefully! The residents of the *Haramain (Mecca and Madina)* got tired of the hardships and thus compromised their character. From whichever source they got anything, they accepted it very willingly. But when *Hazrat Ali* banished *Basar*, the people of *Mecca* swore their allegiance to him!

Hazrat Ali's position was such that being surrounded by the seekers of power he didn't want to deny them their right to freedom! The governor of *Madina, Sohail-bin-Haneef*, wrote that people in large numbers were escaping to *Syria* and the greed for gifts had forced them to leave their homeland. In this manner the power of *Muawiya* increased by the day and the number of their supporters was dwindling. *Hazrat Ali* replied to the letter in this manner:

“I learned from your letter that your people are quietly shifting to the camp of *Muawiya*! Don't feel sorry for decrease in the number of the supporters! For them this apostasy is sufficient! These are the worldly persons and they will keep running towards it! They know what is justice and fairplay! They are also aware that for the matter of right all people are equal in our consideration! Even then if they escape and go to a place inhabited by selfish persons, then it is good riddance for us! By Allah! They are neither escaping because of oppression nor are they taking refuge with a place of justice!”

Hazrat Ali had the same attitude with the *Khariji Dissenters*. He didn't want to hold them in shackles of forced obedience! If some persons wished to go, he wouldn't stop them from going. He didn't ask his functionaries to question any of such deserters. Every person during his Caliphate was free unless he rebelled and tried to create strife! Whether it was peace time or war, *Hazrat Ali* never forced anyone against personal wish! However, he wouldn't tolerate anyone's disobedience with *Allah* and in this matter, he didn't spare his own close relatives!

12. THE STATUS OF HAZRAT ALI:

The famous author and historian of *Egypt, Ustaz Abdul Fattah* has presented the picture of the high status of *Hazrat Ali*. He writes:

“*Hazrat Ali's* appearance and his intrinsic self were always the same! Whatever he said, he did! At the very beginning of his Bai-at he told to the people, ‘I shall guide you on the path that I decide to follow. I may not follow the suggestions made by people and will not care if they get upset over my attitude.’ From the very day of the Bai-at he commenced following this policy.

At the time of the Bai-at he resolved to discontinue the procedures that were in practice since the time of *Hazrat Omer*. The Muslims had got used to the procedures over the long period of twenty years. He was of opinion that the distribution of the tribute according to the status of the

the beneficiaries by Hazrat Omer wasn't adopted according to his wisdom but it was done according to his personal opinion about the persons. Thus, equity and justice strongly mandated by Allah and the Prophet (s.a.w) wasn't followed. He wasn't willing to follow the political thought of Hazrat Omer even for a moment! He didn't give even a thought to the matter that a procedure established by Omer was firmly engrained in the minds of the people as a matter of faith!

Hazrat Ali also knew that the persons who had the status of chiefs of their tribes had the backing of all the people in their tribes and any change in the practice might upset them! But Hazrat Ali was firm in his mind that all people in Islam are Muslims and all of them had equitable rights! He didn't accept any difference of the status!! He gave the people the same treatment as the Prophet (s.a.w) did in his time! On the very next day of Bai-at Hazrat Ali addressed a sermon to the congregation at the Masjid-e-Nabavi:

'O people! I am one amongst you! The rights that you have I too enjoy them! And what are your duties too are my duties as well! I shall take you on the route charted by the Prophet (s.a.w) and the mandates that Allah and the Prophet (s.a.w) have given!'"

SOME IMPORTANT ASPECTS OF HAZRAT ALI'S PERSONAL, RELIGIOUS & SCHOLARLY LIFE—FROM THE BAB-UL-KHAIBAR TO BAB-UL-ILM

As *Hazrat Ali* considered the *Prophet (s.a.w)* his role model in political affairs, in personal life too he followed in his foot-steps! We present a few aspects of *Hazrat Ali's* personal life.

APPAREL

During the days of his Caliphate, *Hazrat Ali* used to go to the bazaar wearing a cloak of rough cloth over a loincloth which he wore over his shin. In hand he carried a leash. When the shop-owners stood up in respect he would advise them to sell goods with the right weighment, to tell the truth to the customers, take fair profits and keep good quality products in their shops. He reminded the traders to have fear of *Allah* in their minds! He always preferred to buy a cloak for a maximum price of *Dh 3* and the loincloth not more than *Dh 5*. Once he bought a cloak for *Dh 3*. The sleeves of the cloak were extra long. He cut them short and used the cloak. People saw him in this condition shivering that only a shawl was wrapped round his arms. Someone asked, "*O Amir-ul-Momineen!* In the *Bayt-ul-Mal* you and your family too have a share! Then why are you facing this hardship?!" he said, "This shawl is sufficient for me. This is the same shawl that I had brought from *Madina.*" *Abdullah-Ibn-e-Abbas* went to meet him and saw that *Hazrat Ali* was busy mending his footwear. He jokingly asked, "What is the cost of this pair of shoes?!" He replied, "*By Allah!* This shoe is dearer to me than the entire world! The *Prophet (s.a.w)* used to repair his footwear himself and also used to sew patches on his torn apparels! He used to ride a mule and sometimes he made some other person mount behind him on the mule!" *Omro-bin-Qais* says that someone asked *Hazrat Ali*, "Why did you stich so many patches on your shirt?!" He replied, "This creates the feeling of softness in the heart and even the most indigent person can emulate the Caliph in the matter!" Once the *Caliph of the Muslims* was seen with a rope tied around his loincloth and he was massaging foul smelling oil on the body of his camel!

But it is a pity that this was his personal way of life, it didn't reflect on the society and *Ali's* ways weren't adopted by the people at all! The *Caliph* inflicted all these hardships on his own person and departed from the world. Perhaps, even in his own lifetime there was no person other than him who came out in the bazaar of *Mecca, Koofa or Basra* and *Damascus* wearing torn shirt and short loincloth!

The eyes of people would only rest on apparels of silk and brocade. Even *Ali's* staunch followers couldn't emulate this aspect of his life! *Abdullah-bin-Abbas, Saad-bin-Waqas* etc were known for using fine raiments! There isn't also any narration mentioning that his sons *Hassan and Hussain* dressing the way he dressed! *Imam Hassan and Imam Hussain* have been described in the books of history as persons who used fine dresses! There is however one narration that after delivering his sermon after the *Friday Prayer Hazrat Ali* noticed *Hassan* and *Hussain* wearing expensive shawls. He asked them, "From where did you get these shawls?" They replied, "We

got them as gifts!" Gifts to the family members of the *Caliph* aren't prohibited. But *Hazrat Ali* so much abhorred expensive apparel that he got the two shawls deposited in the *Bayt-ul-Mal!*

As far as simplicity in sartorial matters goes, *Hazrat Ali* and *Hazrat Omer* were extremists in their own ways because this is the height of curbing desires which an ordinary mortal cannot adopt! But it is a fact that if the world had adopted their frugal way of life, then *Tolstoy*, *Marx* and *Lenin* needn't have propounded the economic theories that the *Prophet (s.a.w)* and his companions practiced fourteen hundred years ago! Then no indigent person would have felt belittled going to the presence of the affluent persons in his worn and torn apparel!

HAZRAT ALI'S FOOD HABITS

The simplicity of *Hazrat Ali's* food habits has no equals in the annals of *Islamic History!* *-Naan s Javeen wa Baazoo e Hyder—The poor brown barley bread and the strength of Hyder's arms—*is a proverbial expression! Barley bread was *Hazrat Ali's* favourite staple food. Certain times the bread would be so hard that it needed lot of strength even to break it! Mostly he ate this bread with salt and vinegar. Whenever he felt like having some change of taste, he would add some vegetable to his fare. Sometimes he would drink the camel's milk. He ate very little meat and his saying is very popular even today: "*Don't turn you stomach to a mausoleum of the animals!*" He liked taking *Sattu (a preparation of sweetened-parched barley meal-in salted water)*. People noted that at mealtime a sealed container was brought before him. He would break open the seal and the container had *Sattu* in it. The persons present there were surprised. Someone said, "*O Amir-ul-Momineen! Iraq* is famous for its variety of foods and you eat *Sattu* living in *Iraq?!!*" He replied, "I don't want to fill my tummy with anything other than pure food! I seal the container because I don't want anything else getting mixed with the *Sattu!*" Once someone presented to him a quantity of *Faluda (a flummery cold drink)*. Seeing it he said, "Its colour is good, fragrance too is pleasant and taste shall be good! But I am averse to such foods because I don't want my psyche to get used to eating them!" *Abdullah-bin-Zubair* visited him to greet on the occasion of *Eid*. *Hazrat Ali* offered *Halim* to him. *Ibn-e-Zubair* said, "*Allah* has blessed you with the *Caliphate!* How nice it would be if you entertained me with the meat of ducks!" He replied, "O *Ibn e Zubair!* I have heard the *Prophet (s.a.w)* say, 'It is permissible for the *Caliph* to take only two measures from the public funds, one for himself and his family and another for his guests!"

You must have comprehended from this brief reply that in the matter of food habits the caliph had made his own exclusive world which none else has the courage to enter! A companion like *Ibn-e-Zubair* was searching for the duck's meat on the spread of *Ali!* His companions were surprised that living in *Iraq* which was known for variety of sumptuous food, *Ali* contented himself with *Sattu!* *Hazrat Ali's* own son, *Imam Hassan*, led the life of a prince in the matter of apparel and food! *Hazrat Ali* used to tell people that if they liked sumptuous food, they must share the spread of *Hassan's* table! At one dinner party *Muawiya* too was present at *Imam Hassan's* place. Seeing the variety of food *Muawiya* jokingly said, "There isn't any virtue in extravagance!" *Imam Hassan* repartee was, "There is no extravagance in virtue!" But the truth is that

Hazrat Ali shunned all pleasures of the world and stood at a place where neither his companions nor his next of kin could match steps with him! Every person was in the iron-grip of the society and only *Hazrat Ali* was out of it!

HAZRAT ALI'S RESIDENCE

His living style too was very Spartan which was difficult for the people of that time to emulate after they got huge amounts of wealth as a result of the plunder from the earlier "*Futuhaat*"! *Hazrat Ali* didn't have even the commonplace things of homely comfort! *Suwaid-bin-Ghafla* saw that *Hazrat Ali* was reclining on an old palm-leaf mat. He said, "*O Amir-ul-Momineen!* You are the *Caliph* of the *Muslims!* The envoys and representatives of other countries visit you. But I see that you have only one mat. Can't you arrange some carpets from *Bayt-ul-Mal* for your residence?" He replied, "Intelligent people don't fall in love with a house from which they have to depart one day! In front of my eyes is the eternal house and I have shifted all my paraphernalia there and very soon I shall myself go there!"

EDUCATIONAL & LITERARY ACTIVITIES

This is the field in which *Hazrat Ali's* family had special status. After getting the title of "*Bab-ul-Ilm-The Gateway of Learning*"—*Ali* proved himself deserving of the accolade! Whether the field of oratory or writing, the transcription of the *Revelations, Fiqh* or *Hadith, Philosophy* or *Astronomy* or *Logic; Ali Murtada's* name from his times till today is on the top of the list of experts in these disciplines. He was himself a fountainhead of learning and after him knowledge remained with his progeny! When the *Prophet (s.a.w)* departed from this world, his throne of knowledge and wisdom, from where rays of propagation of *Islam* emanated, were capably handled by *Ali* and his progeny! It was because of their imparting the knowledge that the *Islamic University of Madina* achieved the status that seekers of learning from the shores of *Rome* to *Hindukush* came there to acquire learning. In the *Islamic University of Madina* the flame of knowledge was in its full radiance when it was pitch darkness in the continent of *Europe* and the cities of *London* and *Paris* looked like desolate hamlets! The chiefs of this university were always the progeny of *Ali-bin-Abi-Talib* who had dedicated their lives for the discernment and guidance of the people. This university remained for a very long time in the same place where lived *Ali* and *Fatima!*

THE KNOWLEDGE OF FIQH

Let us first consider the *Ilm-ul-Fiqh* or the discipline of *Islamic Jurisprudence*. You will be surprised to know that all the savants of *Fiqh* have their link of mentors from the household of *Ali!* *Ali* is a fountainhead from where emanated many rivers of knowledge flowing into different directions, the exalted top is one but the slopes are umpteen which force the rivers to flow in different directions. The *Mentor* is one but the capabilities of the disciples are different. Then the foundation of imparting and receiving instruction too was established on a rough foundation. There is instruction in disciplines of *Quranic Knowledge* but it has indications and allusions although classifications are too few! The exegists went swimming in the rivers of

interpretations and reached the shores of different islands where they established a world of their own followers. The relation of every such person is certainly established with *Islam*. But they do appear detached from each other! This is the biggest tragedy of the *Islamic Society* and this too was the major cause of its decline!

The instruction and understanding of the *Quran* is that important aspect of *Islamic* education for which *Ali* and his progeny had dedicated their lives. But their disciples, in turn, got enmeshed in deciphering meanings and explanations. They presented the *Fiqh* in their own individual styles and they turned into **Imams** of their schools. *Imam Malik, Imam Hanbal, Imam Abu-Hanifa* and *Imam Shafae* were four such jurists who hold the status of *Imams* with separate *fiqs* of their own! But it is strange that the source of their knowledge is *Ali!*

- **Imam Abu-Hanifa was the disciple of Hazrat Ali's great-grandson Imam Mohammed Baqir and his son Imam Jafar Sadiq.**
- **Imam Shafae was the disciple of Imam Mohammed-bin-Hassan Shaibani who was himself the disciple of Abu-Hanifa. Therefore, this link as well reaches Hazrat Ali!**
- **Imam Malik had received instruction from Rubai-at-ur-Rai who was a disciple of Ikrama who learned from Abdullah-Ibn-e-Abbas. Therefore, this imam too is a link of the same chain.**
- **Imam Ahmed-bin-Hanbal too got his knowledge of Fiqh and Hadees from the source of Hazrat Ali because his mentor was Imam Shafae. Today, in our world there are huge numbers of the followers of these four imams. Reaching the school of learning of Hazrat Ali, all these four schools become one! But it is a pity that leaving the school of Ali the four never meet! This is one unity that gave abundance to the Creed and also gave birth to dissensions!**

THE ILM E KALAM OR SCHOLASTIC PHILOSOPHY

Religion is the other name of belief or conviction. There is no scope of any argument or debate about it! But **Islam** gave birth to several such sects that judging the basic principles of **Islam** on the touchstone of intelligence they turned into sort of new religions. In this regard five sects are much talked of:

1. Motazila. 2. Asharia. 3. Zaidia. 4. Khawarij. 5. Ismailia.

All these five sects, through their research and educational efforts, reach the threshold of *Hazrat Ali*. The *Ismailia Sect* started with *Imam Ismail* and separated from the *Twelvers*. The sect of *Khawarij* is the group which cropped up during the *Battle of Siffin* at the hands of *Hazrat Ali's* ignorant friends. The *Zaidia* sect too is a small branch of the *Imamia Religion*. The founder of *Motazila* sect was *Wasil-bin-Ata* who was a disciple of *Imam Hassan Basri* who received instructions from the progeny of *Hazrat Ali*. The *Asharia Sect* is associated with *Imam Abul-Hassan-bin-Bashir-al-Ashari* who received instructions from *Imam Abu-Ali Hayai* who was from the *Motazila Sect*. Therefore, all the five sects drew their inspiration from *Hazrat Ali*. This thing too doesn't require any explanation that how much the two big sects of *Islam —Sunni and Shia—* draw from and are related with *Hazrat Ali's* school of thought! To talk of the branches of the tree of *Islam* it would require a big volume. We

have just mentioned about the big sects and these are the sects that gave rise to other sub-sects! Here we would like to say that all these sects have lighted their own lamps but they draw light from the source that was lighted for centuries in the household of *Hazrat Ali!*

THE DISCIPLINE OF TASAWWUF—SUFISM OR MYSTICISM

Now we turn to *Tasawwuf* which has embraced *Islam* since hundreds of years. In the present **Islamic** world, there are umpteen branches of *Sufia e Karam*; but their chronological commences from *Hazrat Ali!* In mysticism there are two series of *Ilm e Tariqat (Mystic Way of Life)*. The first started with *Hazrat Junaid Baghdadi* and it is called the *Silsila e Junaidia*. The second originated with *Hazrat Bayazid Bustami* and it is known as *Taifuria*.

Hazrat Ghous al Azam Abdul Qader Jilani, Tajuddin Syed Abdul Razaq, Sharfuddin Qattal, Shah Abdul Wahab, Syed Baha Uddin, Shah Shams Uddin Arif, Syed Shah Faisal and Syed Shah Sikandar Kaithali are the mystics from the series of *Junaidia* and only these persons fall in the *Qadaria* series. Since the connection of *Hazrat Junaid Baghdadi* reaches *Hazrat Hassan Basri*, the link of the Chain reaches *Hazrat Ali!* *Hazrat Junaid Baghdadi* considers *Hazrat Ali* as his mentor in the discipline of *Tariqat!*

On the other side *Hazrat Baha Uddin Naqshbandi, Ataaddin Attar, Abdullah Ahrar, Zahed Badakshi, Durvesh Mohammed Bukhari, Abul-Hassan Kharkhani and Mohammed Arif Deogari* are connected with the **Taiforia** series of *Hazrat Bayazid Bustami* and is well known as the *Naqshbandia series*. *Hazrat Bayazid Bustami* himself was the disciple of *Imam Jafar Sadiq!* Therefore, this series too has roots in *Hazrat Ali's* mentorship!

THE LITERARY LIFE OF HAZRAT ALI

Being a scholar of the supreme calibre in *Quran, Hadees* and *Fiqh*, *Hazrat Ali* was a prose writer of great merit, a poet of calibre, a peerless orator and a literateur of *Arabic Language* of the highest class. His works are the literary treasures of the *Arabic Language* matchless in rhetoric and eloquence. In his writings he has used such similes that a picture of his times comes in the view of the reader! *Ali* and the *Arabic* literature is a separate subject and it has to be dealt in a separate tome! We are just making a passing reference. The sermons and letters of *Ali* in "*Nahj-ul-Balagha*" quench the thirst of the reader to some extent. His sayings are oft-quoted as proverbs. *Ali* is such a tall beacon of light in the literary firmament that its rays will keep emanating and will be kindly light for those who have lost their way!

HAZRAT ALI'S STATUS IN LITERATURE

Ali's scholastic stature in literature is accepted as a milestone. During the Days of Ignorance, the *Arabs* were so proud of their literature and culture that they sarcastically called the other nations as *Ajam* or the "*Dumb*"! It is a fact that they had

innumerable poets of high calibre who used to compose long eulogies, elegies, travelogues and interesting tales! They composed droll poems and pornographic descriptions of their women. But in their poetry, there was nothing but voluptuous thoughts. *Jahiz* draws a picture of their poetry in the following words:

“Whatever they have to say is about death and all else that happens instantly! It seems that they had visions and efforts and guidance were not required in their poetic efforts! A person speaks and utters extempore compositions emanate or a person fights in the arena of battle and instantly recites a martial poem; one goes to a well to draw water and sings an instant composition, one who grazes camels recites his thoughts in verse! Be it a combat, a wrestling bout or any other occasion, he keeps talking continuously! He never records what he uttered or repeated his thoughts to his children because they were all unlettered and didn't know how to write! Everyone was a good orator! Their speeches used to be short, simple and easy to remember! Their custom was to learn seeing others and repeating the episodes of the past! Whatever entered the heart it got fixed! There was no question of learning by rote. They felt no need of making a resolution, to prepare for and struggling to achieve anything!”

When *Islam* arrived and the circle of *Futuhaat* extended and contact was established with the civilized monarchies of *Iran* and *Rome* the *Arabic* literature too changed a lot. *Islam* prohibited droll literature and it turned its attention towards *Quran* and *Hadith*. But the *Roman* and *Iranian* culture had their inroads as well. With this amalgamation a new school of literature emerged which we may call the renaissance of *Arabic* literature. *Ali* certainly was the fore-runner of the revolutionary changes in the *Arabic* literature:

1. *Ali's* contribution to literature for its content, subject, style and quantum is certainly more than the efforts of other companions. He has presented not only the commentary of the *Quran* and *Hadees* in his sermons, talks, letters, agreements, supplications and martial compositions but also presented dissertations on experiences, the nature, psychology, philosophy, history, law, the norms of *Caliphate* and the way of life of every group in the best of style. There are atleast *400* sermons of his that have been recorded, over *100* letters and umpteen precepts and quotations! There are very few couplets composed by him but they are so eloquent that they find place in the curricula of the leading universities!
2. Spontaneity, flow and majesty of words were the pillars of his work. The appropriate use of similes and proverbs had made them more effective. The flow of feelings sometimes made the sermons rather longish but the delicacy of the expression is maintained throughout.
3. When he speaks of *Faith*, belief and trust, *Ali's* expression seems *Nava-e-Sarosh (The Voice of Prophecy)* and the wave of *Kausar-o-Tasneem (Heavenly fountain and Stream)*! A person who reads his works finds himself transformed to the other world for a while! The spirit of that moment desires to break out of the transitory life and depart! This really is the miracle of expression!!
4. Whether it was the back of the horse, floor of the *Mosque*, the *Pulpit* or the

bazaar Ali's spontaneous talks became instant masterpieces of literature. People reserved these sayings in their minds and their transcripts provided them perpetuity!

5. Besides *Ali*, no other caliph has recorded thoughts, feelings, opinions and sermons and writings as a heritage for the future generations. Even if the entire work of *Ali* was lost and only his will addressed to *Malik-e-Ashtar*, "*Dastoor*", remained even then it would have become an invaluable treasure of *Arabic Literature and philosophy!*

A FEW EXAMPLES OF THE BEAUTY OF HIS EXPRESSION

Omer Farrukh writes in his "*Darasa Nahj-ul-Balagha*":

"The collection of Ali's works *Nahj-ul-Balagha*—has the highest status after the Holy Quran and Hadit. Its words and its treatments are above any literary comment and critique!"

Another writer and thinker, *Ahmed Hassan Ziarat* writes in '*Tarikh e Adab Arabi*':

"After the Prophet (s.a.w), in the past or present, no speaker has been more eloquent than Ali. His sermons 'Taous (the Peacock' and 'Khaffash', his talks on the matters of the world and the epistle to Malik-e-Ashtar titled 'Dastoor-The Constitution' are counted as the miracles of Arabic literature!"

Now we present to you some invaluable examples from "*Nahj-ul-Balagha*". These examples didn't find reference in the earlier pages of this book because they relate to pure literature and have nothing to do with politics. First of all see the following extract from a speech. The topic of the talk was '*The World*':

"Beware! The world is wrapping itself up and has announced its departure! Its known things have become strangers and it is moving speedily backwards! It is advancing its inhabitants towards destruction and driving its neighbours towards death! Its sweet things (enjoyments) have turned sour, and its clear things have got polluted! Consequently, what has remained of it is just like the remaining water in a vessel, a mouthful! If a thirsty person drinks it his thirst isn't quenched. O creatures of Allah! Get ready to go out of this world for whose inhabitants' decay is ordained, and (beware) heart's wishes should not overpower you, nor should you take your stay (in life) to be long! By Allah! If you cry like the she-camel that has lost its young one, call out like the cooing of pigeons, make noises like devoted recluses and turn to Allah leaving your wealth and children as a means to secure His nearness and high position with Him or the forgiveness of sins which have been covered by His books and recorded by His angels it would be less than His reward that I expect for you His retribution that I fear about you! By Allah! If your hearts melt down thoroughly and your eyes shed tears of blood either in hope for

Him or for fear from Him and you are also allowed to live in this world all the time that it lasts even then your actions cannot pay for His great bounties over you and His having guided you towards faith!”

(*Nahj-ul-Balagha, Sermon 52*)

On the topic of *‘Seeing and Watching’*:

“Beware! The injury of spoken-word is more severe than that of a sword! When an archer shoots an arrow, sometimes it misses the mark, but a foul word is certainly destructive! Beware! There is only a distance of four fingers between truth and falsehood!”

“When the meaning of this statement was sought Hazrat Ali joined the fingers of his hand and put between his ear and the mouth! It meant that a word emanating from the mouth is so close to the ear that it will reach the ear fast and will certainly have its destructive effect. One, therefore, has to be doubly discreet while uttering words that might hurt the feelings of the hearer.”

(*Nahj-ul-Balagha*)

We mention here a gist of *Hazrat Ali’s* peerless *Sermon on the Creation of the Bat*:

“Praise be to Allah who is such that it is not possible to describe reality of knowledge about Him, since His greatness has restrained the wits, and therefore they could not find the way to approach the end of His realm. He is Allah, the True, the Manifester of Truth. He is more True and more manifest than eyes can see. Wits cannot comprehend Him by fixing limits for Him since in that case He would be attributed shape. Imagination cannot catch Him by fixing quantities for Him since in that case He would be attributed body. He created the creatures without any example, and without the advice of a counsel, or the assistance of a helper. His creation was completed by His Command, and bowed for His obedience. It responded (to Him) and did not defy (Him)! It obeyed and did not resist. An example of His delicate production, wonderful creation and deep sagacity that He has shown us is found in these bats which keep hidden in the daylight although daylight reveals everything else, and get moving in the night although night shuts up every other living being; and how their eyes get dazzled and cannot make use of the light of the sun for being guided in their movements, and for reaching their known places through the direction provided by the sun. Allah has prevented them from moving in the brightness of the sun and confined them to their places of hiding instead of going out at the time of its shining. Consequently, they keep their eyelids down in the day and treat night as a lamp and go with its help in search of their livelihood. The darkness of night does not obstruct their sight nor does the gloom of darkness prevent them from movement. As soon as the sun removes its veil and the light of morning appears, and the rays of its light enter upon the lizards in their holes, the bats pull down their eyelids on their eyes and live on what they had collected in the darkness of the night. Glorified is He

who has made the night as day for them to seek livelihood and made the day for rest and stay. He has given them wings of flesh with which, at the time of need, they rise upwards for flying. They look like the ends of ears without feathers or bones. Of course, you can see the veins quite distinctly. They have two wings, which, neither too thin to get turned in flying nor too thick to prove heavy. When they fly their young ones hold on to them and seek refuge with them, getting down when they get down for rising up when they rise. The young do not leave them till their limbs get stronger, they can bear their weight for rising up, and they begin to recognize their place of living and their interests! Glorified is He who creates everything without any previous sample made by someone else!”

(Nahj-ul-Balagha, Sermon 152)

Describing the wonderful creation of the peacock:

“Allah has provided wonderful beings including the living, the lifeless and the stationary and the moving. He has established such clear proofs for His delicate creative power and great might that minds bend down to Him in acknowledgement thereof and in submission to Him, and arguments about His oneness strike our ears! He has created birds of various shapes which live in the burrows of the earth, in the openings of high passes and on the peaks of mountains. They have different kinds of wings, and diverse features. They are controlled by the rein of Allah’s authority. They flutter their wings in the expanse of the vast firmament and the open atmosphere. He brought them into existence from non-existence, in strange external shapes, and composed them with joints and bones covered with flesh. He prevented some of them from flying easily in the sky because of their heavy bodies and allowed them to use their wings only close to the ground. He has set them in different colours by His delicate might and exquisite creative power. Among them are those which are hued with one hue and there is no other hue except the one in which they have been dyed. There are others which are hued with one colour and they have a neck ring of different colour than in which they are hued. The most amazing among them by way of creation is the peacock which Allah has created in most symmetrical moderateness and arranged its hues in the best arrangement by means of wings whose ends are inter-joined together and whose tail is long. When it moves to its female it spreads out its folded tail and raises it up so as to cast a shade over its head as if it is the sail of a boat being pulled by the sailor. It feels proud over its hues and swaggers with its movements. It copulates like the cocks. It leaps (on the female) for impregnation like lustful energetic men at the time of fighting. I am telling you all this by observation, unlike him who narrates on the basis of weak authority as the belief of some people that it impregnates the female by a tear which flows from its eyes and when it stops on the side of the eyelid the female swallows it and lays eggs thereby and not through impregnation by a male other than by means of this flowing tear! Even

if it were so it would not be more amazing than the mutual feeding of the crows (for impregnation). You would imagine its feathers to be sticks made of silver and the wonderful circles and sun-shaped feathers growing thereon as of pure gold and pieces of green emerald. If you liken them to anything growing on the land you would say that it is a bouquet of flowers collected during the spring season. If you liken them to clothes then they are like printed apparels or amazing variegated sheets of Yemen. If you liken them to ornaments then they are like the gems of different colours girded by means of studded silver. The peacock walks with vanity and pride and throws open its tail and wings and laughs admiring the handsomeness of its dress and the hues of its necklace of gems. But when it casts its glance at the legs it cries loudly with a voice which is indicating of its call for help and displays its true grief, because its legs are thin like the legs of Indo-Persian cross bred cocks. At the end of its shin there is a bunch of green variegated feathers. Its neck begins in the shape of a goblet and its stretch upto its belly is like the hair-dye of Yemen in colour or like the silk cloth put on a polished mirror which looks as if it has been covered with a black veil, except that on account of its excessive lusture and extreme brightness it appears that lush green colour has been mixed with it. Along with the holes of its ears there is a line of shining bright chamomil colour like the thin end of a pen. Whiteness shines in the black background. There is hardly a hue from which it has not taken a bit and improved it further by regular polish, lusture, silken brightness and brilliance. It is therefore like scattered blossoms which have not been seasoned by the rains of spring or suns of the summer. It also sheds its plumage and puts off its dress. They all fall away and grow again. They fall away from the feather sticks like the falling of leaves from twigs and then begin to join together and grow till they return to the position that existed before their falling away. The new hues do not change from the previous ones, nor does any colour occur in other than its own place! If you carefully see one hair from the hair of its feather stick it would look like red rose, then emerald green and then golden yellow. How can sharpness of intellect describe such creation, or faculty of mind do it, or the utterances of describers manage its narration. Even its smallest parts have made it impossible for imagination to pick them up or for the tongues to describe them. Glorified is Allah who has disabled the wits from describing the creation which He placed openly before the eyes and which they see bounded, shaped, arranged and coloured. He also disabled the tongues from briefly describing its qualities and also from dilating upon its praise. Glorified is Allah who has assigned feet to small ants and gnats and also to those above them namely serpents and elephants. He has made it obligatory upon Himself that no skeleton in which He infuses the spirit would move but that death in its promised place and destruction its final end.”

(Nahj-ul-Balagha, Sermon 273)

Hazrat Ali's sermon on the ant and the locust:

“Praise be to Allah! He is such that senses cannot perceive Him, place cannot contain Him, eyes cannot see Him and veils cannot cover Him! The coming into existence of His creation proves His eternity and His existence and their (mutual) similarity proves that there is nothing similar to Him. He is true in His promise. He is too high to be unjust to His creatures. He stands by equity among His creation and practices justice over them in His commands. He provides evidence through the creation of things on His being from ever, through their marks of incapability, on His power and through their powerlessness against death, on His eternity. He is one, but not by counting! He is everlasting without any limit. He is existent without any support. Minds admit of Him without (activity) of senses. Things which can be seen stand witness to Him without confronting Him. Imagination cannot get round Him. He manifests Himself to imagination with His help of imagination, and refuses to be imagined by imagination. He has made imagination the arbiter (in this matter). Nor is he great in the sense that His limits should extend to the utmost and so His frame be extensive. But He is big in position and great in authority. I stand witness that Mohammed (S.A.) is His servant, His chosen Prophet and His responsible trustee. Allah may bless him and his descendants. Allah sent him with undeniable pleas, clear success and open paths. So, he conveyed the message declaring the truth with it. He led the people on the (correct) highway established signs of guidance and minarets of light, and made Islam's ropes strong and its knots firm.”

***A part of the same sermon.
About creation of species of animals***

“Had they pondered over the greatness of His power and vastness of His bounty they would have returned to the right path and feared punishment of fire; but hearts are sick and eyes are impure. Do you not see small things He has created; how He strengthened their system and opened for them hearing and sight and made for them bones and skin. Look at the ant with its small body and delicate form. It can hardly be seen by the corner of the eye, nor by the perception of imagination, how it moves on the earth and leaps at its livelihood. It carries the grain to its hole and deposits it in its place of stay. It collects during the summer for its winter and during strength for the period of its weakness. Her livelihood is guaranteed, and she is fed according to fitness. Allah the Kind does not forget it and (Allah the Giver does not deprive it, even though it may be in dry stone or fixed rocks. If you have thought over its alimentary canal in its high and low parts, the cartilage of its ribs in its belly, and its eyes and its ears in the head you would be amazed at its creation and you would feel difficulty in describing it. Exalted is He who made it stand on its legs and erected it on its pillars (of limbs). No other maker took part with

Him in its making and no one having power assisted Him in its creation. If you tread in the paths of your imagination and reach extremity it won't lead you anywhere except that the Creator of the ant is the same who is the Creator of the date palm because everything has (the same) delicacy and detail and every living being has little difference. In His creation the big, the delicate, the heavy, the light, the strong, the weak all are equal. So is the sky, the air, the winds and the water. Therefore, you look at the sun, moon, vegetation, plants, water stone, the difference of this night and day, the springing of the streams, the large number of the mountains, the height of their peaks, the diversity of languages and the variety of tongues. Then woe be to him who disbelieves in the Ordainer and denies the Ruler. They believe that they are like the grass for which there is no planting done nor any maker for their diverse shapes. They have not relied on any argument for what they assert, nor on any research for what they have heard. Can there be any construction without a constructor, or any offence without an offender. If you wish I would tell you about the locust. Allah gave it two red eyes, lighted for them two moonlike pupils, made for it small ears, opened for it a suitable mouth and gave it keen sense, gave it two teeth to cut with and two sickle-like feet to grip with. The farmers are afraid if it in the matter of crops since they cannot drive it away even though they may join together. The locust attacks the fields and satisfies its desire (of hunger) from them although its body is not equal to a thin finger. Glorified is Allah before whom every one in the skies or the earth bows prostrate willingly or unwillingly, submits to Him by (rubbing) cheeks and face (on earth), drops before Him (in obedience) peacefully and humbly and hands over to Him full control in fear and apprehension. The birds are bound by His commands. He knows the number of their feathers and their breaths. He has made their feet stand on water and on land. He has ordained their livelihoods. He knows their species. So to say, this is the crow, this is the eagle, this is the pigeon and this is the ostrich. He called out every bird with its name (while creating it) and provided to it its livelihood. He created heavy clouds and produced from them heavy rain and spread it on various lands. He drenched the earth after its dryness and grew vegetation from it after its barrenness."

Nahj-ul-Balagha-Sermon 183

The meaning is that if the smallest thing in the creation is examined, it would be found to contain all that which is found in the biggest creatures and each would exhibit the same reflection of natures, workmanship and performance and the ratio of each to *Allah's* might and power would be the same, whether it be as small as an ant or as big as a date palm tree. It is not that making a small thing may be easy for Him while the making of a big thing may be difficult for Him, because the diversity of colour, volume, and quantity is just based on the dictates of His sagacity and expediency but as regards creation itself there is no difference among them. Therefore, this uniformity of the creation and production is a proof of oneness and unity of the Creator.

And this (the Sermon:147) is the last talk of *Hazrat Ali* after which, for a very long

time, there was a sort of inactivity or state of suspended animation in **Arabic literature**. Here we enter the words that this great savant of *Arabic literature* uttered after the fatal attack by *Ibn-e-Muljim* just prior to his demise:

“Every person runs away from death, but meeting death is everyone’s destiny! Death is the place to which life is driving. To runaway from it means to catch it. How many days I spent in searching for the secret of this matter but Allah did not allow save its concealment.

Alas! It is treasured knowledge. As for my last will, it is that about Allah, do not believe in a partner for Him, and about Mohammed (s.a.w) do not disregard the Sunna. Retain these two pillars and burn these two lamps. Till you do not get divided no evil will come to you. Every one of you has to bear his own burden. It has been kept light for the ignorant. Allah is Merciful. Faith is straight. The leader (Prophet) is holder of knowledge. Yesterday I was with you; today I have become an object of lesson for you; and tomorrow I shall leave you. Allah may forgive me and you.

If the footstep remains firm in this slippery place, it is well and good. But if the step slips, this is because we were under the shade of twigs, passing of winds and canopy of clouds whose layers dispersed in the sky, and whose traces in the earth disappeared. I was your neighbour. My body kept your company for some days and shortly you will find just an empty body of mine which would be stationary after (all its) movement and silent after speech so that my calmness, the closure of my eyes, and the stillness of my limbs may provide you counsel, because it is more counselling for those who take lesson (from it) than eloquent speech and available word. I am departing from you like one who is eager to meet (someone). Tomorrow you will look at my days, then my inner side will be disclosed to you and you will understand me after the vacation of my place and its occupation by someone else.”

(*Nahj-ul-Balagha, Sermon 147*)

Now, in the end, the invaluable sayings of *Hazrat Ali* that will eternally remain etched on the tablet of time. We are quoting here a few selected sayings:

1. ***About the master craftsman:***
“*Every craftsman’s value is the masterpiece he created!*”
2. ***Elderly person’s opinion:***
“*I value an elderly person’s opinion and admire more the valour of a youth.*”
3. ***The people’s leader:***
“*One who claims that he is the leader of the people should educate himself before instructing others! His character, and behaviour, should teach manners before his tongue does it! One who makes his own psyche respectful will command more respect than the person who just instructs others!*”

4. *Four things: “Indifference more than intelligence; Indigence more than ignorance; Inheritance more than good manners and patronage isn’t better support than sincere advice!”*
5. *The word: A wise person’s tongue is behind his heart and a foolish person’s heart is behind his tongue!*
6. *Anger: “Protect yourself from the attack of the hungry genteel and the well-fed wicked person!”*
7. *The world: “The world is like a snake that it is soft to touch and it has potent poison in its innards!”*
8. *Knowledge: Every container gets totally filled with it except the container of knowledge which becomes bigger as the knowledge in it enhances!”*
9. *Humility: “A tree that has soft shoots will have more branches!”*
10. *The Philosopher: “If the word of a philosopher is right it works as a medicine and if it is wrong it will be the disease!”*
11. *Inheritance: In the assets of every person there are two prtners—the inheritor and the vicissitudes of the time!”*
12. *Respect for the mentor: “Don’t use the sharpness of your tongue on one who taught you to speak!”*
13. *To Imam Hassan: “The biggest wealth is intelligence, the worst indigence is foolishness, the biggest horror is self-praise and the most praiseworthy is good-manners. Don’t cultivate any person who is foish, parsimonious, ill-mannered and is a liar!”*
14. *Piety: “The best piety is to hide peity!”*
15. *Haste: “Haste is a sort of madness because one who makes haste repents! If he doesn’t repent, then his madness is certain!”*
16. *Faithfulness: “Faithfulness with the unfaithful is faithlessness in view of God and unfaithfulness with the unfaithful is faithfulness in the consideration of God!”*

17. *Sin: "The biggest sin is one that the sinner thinks is small!"*
18. *Blemish: "The biggest blemish is that you attribute the blemish to others that is also in you!"*

ALI'S ADMINISTRATIVE ORDER

It cannot be denied that *Omer* was the first of the caliphs who had formally organized the administrative setup of the Caliphate. In the thirty years of the *Khilafat-e-Rashida* this system was in practice. With the end of this period, monarchy commenced. But for a very long time the departmental setup remained almost the same. It is certain that because of political and administrative constraints several reforms and changes were made.

During *Hazrat Ali's* caliphate too the same departmental setup was followed but he changed their operational style. He made a firm resolve to maintain the administrative machine exactly in accordance with the spirit of the *Prophet (s.a.w)* and kept aside many of the changes introduced by *Hazrat Omer* bringing about a revolutionary change in the economic administration of the Realm. Although the *Bayt-ul-Mal* started by *Hazrat Omer* was there the method of distribution of the funds was reverted back to the procedure followed by the *Prophet (s.a.w)* in his time. *Hazrat Omer's* policy of keeping aside funds in reserve for emergencies was abandoned. After distribution of the funds *Hazrat Ali* would get the premises of the *Bayt-ul-Mal* swept, washed and would make two genuflections of thanksgiving to *Allah* at the place! In this manner *Hazrat Ali* ran all the departments in accordance with the mandates of the *Quran* and the *Sunnat!* He wasn't at all willing to accept the "*Ijtehaad*" of the earlier caliphs in these matters! The administrative setup was the same as it was in *Hazrat Omer's* time but the spirit had changed!

HAZRAT ALI'S GREAT ACHIEVEMENT

Although all the norms for the formation and administration of the regime are there in the *Holy Quran* and the *Prophet (s.a.w)'s* traditions, *Hazrat Ali's* great achievement is that he presented the first *Dastoor (Constitution)* in writing. The *Dastoor* is in the will he issued to the newly appointed governor for *Egypt*. We present here *Hazrat Ali's Islamic Constitution* from that document:

1. The concept of *Islamic regime* endowed by *Allah:* The preamble of this Constitution is that the *Islamic Regime* is *Allah's regime!* The real ruler is the *Creator* of the worlds, *Allah*, and the Caliph is *His* deputy on the earth whose duty is to implement the *Dastoor* which is:

"Never forget that you are a functionary of the people and the Caliph is your controller. The Caliph has nominated you to govern and entrusted the progress and the reform of the territory to you. Don't pick up quarrel with Allah because man has no defence against Allah! You will never be deprived of forgiveness and blessings from Allah!"

Don't hurry with your action while you are angry! Control your anger to the extent possible!

Beware! Never tell the people that you have been appointed to rule over them and everyone must obey you! This attitude creates unrest in the minds of the people, their faith becomes weak and destruction sets in!

If pride enters your mind that you are the ruler, you must look towards the biggest king, Allah, who is above you and has authority over you that you yourself don't have! If you act in this manner the storm in your psyche will subside!

Beware! Don't compete with Allah about His greatness! Don't doubt about His majesty because Allah demeans the proud persons and belittles them! You have been ordered to be pious and to give utmost importance to obeying Allah and following the mandates and precepts given in Allah's Book because the felicity depends on following them and it is a misfortune to lose or deny them!

It has been ordained that you remain busy in the Way of Allah with your heart, your hands, your tongue because Allah has promised that whosoever stands to help Allah's Cause, he will have Allah's favour with him!

2. Huqooq-ul-Ibad- The people's rights over the ruler:

“The second article of the Constitution describes the duties of the ruler that have been entrusted by the people to him. In this article it is mentioned that the relationship that the subjects have with the ruler and the privileges that they can claim from the regime and legally it is binding on the ruler to provide them. The salient feature of this article is that the subjects are not only the Muslims but the entire human race has to be treated equally.

Beware! Don't become a wild animal for the subjects thinking that your success lies in devouring them! Create the spirit of kindness, love and compassion for them! Your subjects will be of two types ---your brothers in Faith and also those who are creatures of Allah alike you! Human beings do commit errors! You must spread your lapel of forgiveness for those who had committed errors the same way you expect to be pardoned by Allah for your own errors!

You must know that a noble person is recognized by the voice that Allah produces on the tongues of the people about Him!

About your personal matters, the matters of your relations who you prefer from the people, you must be fair and just. If you don't do this, you will be unjust!

3. Democracy & the People:

In this article of the Dastoor, it is shown that the beacon of democracy is shining because of the people. An administration cannot succeed that throttles the necks of the people by denying them their legitimate rights and allows a few sycophants to suck the blood of the people. If this is done the foundations of the democracy would get shaken up and ultimately the regime would collapse!

Remember! The people's dissent can take away the assent of the elites but the dissent of the elites will be tolerated if the masses are not with them! Remember also that those who are the biggest burden for the ruler, are the least useful, who are scared of justice, insist on demanding concessions, are the least grateful when rewarded, who don't remain steadfast in times of trouble are only the elites of the society! The really strong pillars of the Faith, the true Muslims, the real power against adversaries are the common people of the Ummat and therefore you must care for them!

4. Classes of the Society:

The Dastoor describes the classes of the society and throws light on the relationship of one class with the other. Every class plays its own role and there is no difference of status between the different professional groups. The different classes cannot remain estranged from each other. Therefore, one class is of the people who can be termed as the Army of Allah! The other class is of people who write and keep the record of people of different classes. Then there are the functionaries in the judiciary. There are also men who take care of security, peace and tranquility. There are the Dhimmis, Muslims, Ahl e Jiziya and Ahle Khiraj. There are also the class of indigent people. Allah has specified the rights of every class of people through His Book and through the traditions of His Prophet (s.a.w)! Implicitly following these rules is our responsibility!

The contingent of Allah is His strong Fortress, it is the adornment of the ruler, and the strength of the Faith, and guarantee for peace! The people depend on the army and the army sustains on the tributes collected. It is the tribute that gives support to the fighting men and they improve their standards. For the welfare of the army men and the collectors of tribute there; a third group is essential which comprises the judiciary, the writers and the labourers. Then there are the traders. In the end comes the lowest group that needs help and support.

Allah provides sustenance to all and they have a right over the ruler. However much the ruler performs his duties he cannot fully discharge his duties and therefore he should pray to Allah for help and work with firm resolve.

5. *The Consultative Committee & its method of selection:*

“The most important article of the Dastoor is the selection of the members of the Consultative Council. The Islamic Law has prescribed special arrangement of the members who will be the pillars of the administrative structure. On the strength or weakness of these pillars depends the success or the failure of the regime. Islam had before it the great Kingdoms of Rome and Syria which were destroyed by the misconduct of ministers and advisers. Therefore, Islam took special care in this regard. Hazrat Ali throws light on this matter in his Dastoor:

“The worst vizier is one who sides with mischief-mongers and becomes a party to their sins. Don’t make such a person your vizier because such persons are the helpers of the sinners and the companions of evil persons. Instead of such persons, those who are equal to them in wisdom and strategy but are straightforward and they don’t support the evil persons. Make such dependable persons your companions in your court”

“Also remember that among the very special persons will be acceptable in your consideration those who have the courage to talk with you the bitter truth and also the courage to refuse performing any task that you ask them to perform but it isn’t to the liking of Allah!”

“Make the Ahl e Taqwa, the pious, and the truthful persons your companions. Train them in such a manner that they don’t adopt sycophancy and praise you falsely! Such things make a person proud and conceited.”

In your assessment the truthful and the evil shouldn’t be rated equal because such attitude would discourage the virtuous and truthful persons and the evil ones become arrogant. Give a place to a person that he deserves!”

“Cut all the ropes of enmity and back-biting. Beware! Don’t hurriedly accept the word of the back-biter because such persons are deceptive and they come in the garb of well-wishers!”

“Don’t involve stingy persons among your consultants that they might stop you from doing a good-turn. Don’t also involve a timid person in your consultation because he might give preference to amassing wealth through unfair means! Remember! Stinginess, timidity and avarice, although they are different traits, their foundation is unwarranted suspicion!”

“The most unwanted person in your company would be one who keeps trying to find fault with others. People do have faults in them. It is the duty of the ruler to hide and overlook them. Don’t try to dig out hidden faults in others! To the extent possible keep them hidden!!”

6. *Organization of the Contingent:*

It is necessary for any regime to protect its borders and ensure internal security. Therefore, a strong and well-organized contingent is imperative. Hazrat Ali's dastoor highlights this need:

“See! Be alert with regard to your contingent! Give higher ranks to only those who are in your assessment the well-wishers of Allah's Prophet (s.a.w) and your Imam. They must be pure of heart and intelligent. They shouldn't be short tempered and should be amenable to staying cool when required---soft to the soft and stern to the stubborn! They should neither have pangs of anger nor should they be too submissive!”

“Select only those persons for the army who have good family background and have a spotless past! They must be endowed with courage, valour and kindness! Only such persons will possess nobility of character!”

“Take care of the men the way the parents take care of their children! Do whatever you can for their welfare. Your smallest act of care for them will boost their morale and their attachment for you!”

“Only such army officers should be favoured by you who take care of the men and with their own means resolve the needs of their families. Then the contingent will remain strongly together and the men fight the opponents with dedication!”

“It is necessary that the people's needs are fulfilled and the exploits of their brave men are appreciated! When good deeds and deeds of valour are praised, the spirits of the people are elated!”

“Appreciate every person's achievement. Don't attribute the performance of one person to another! Don't hesitate in giving reward for achievements. Just because a person has family back-ground, don't heap undue praises on him and when any ordinary person achieves something, don't ignore praising and appreciating him!”

“If doubtful circumstances arise and you are unable to gauge them, leave the matters to Allah and His Prophet (s.a.w)!”

With the abovementioned spirit *Hazrat Ali's* efforts at organizing his army proceeded. The governor was the head of both administrative and the martial wings. The army generally consisted of sepoys and volunteers who offered their services under their tribal chiefs. These volunteers were mostly from *Madina, Taef, Koofa, Basra, Faras* and their environs. The men got their remunerations both from “*Ashar*” and from *Khiraj (the Tribute)*. During hostilities, the **Caliph** would appoint the Commander of the contingent. The other officers were selected by the commander. The commander

would be the representative of the *Caliph* and he would also lead the congregational prayers. Sometimes even small category officers were appointed by the *Caliph*.

Those who violated the rules and deserted from the arena of the battle were punished by pulling away their turbans and tearing them (I wonder if this practice was followed during the battles in the time of the *Prophet (s.a.w)* when some persons deserted the arena of battle! -Translator). The men were so self-respecting that they preferred death over such punishment!

The contingent generally consisted of two units--- the cavalry and the infantry. The cavalry was armed with shields, swords and long spears. The men from the infantry were armed with shields, swords, spears and bows and arrows! The most important part of the infantry units was of the men who wielded bows and arrows. During action the contingent would be organized in three flanks: *The Maimana (Right flank)*, *the Maisara (Left flank)* and the *Qalb (the Heart)* of the formation. To monitor the total action of the contingent men on horses carrying lances were used. From *Maimana* and *Maisara*, the archers would release a fusillade of arrows during action. Generally, the foot-men would be in the *Qalb* of the formation. When challenges were sounded from the contending contingent a valiant would go to the arena and the duel would commence. When the braves from both sides fight in this manner for some time orders are issued for general combat! One such occasion during the *Battle of Nahrwan*, *Hazrat Ali* adopted the strategy of purposely leaving space for the *Kharijees* to advance. The heart of the contingent went back quite a distance and then the *Maimana and Maisara* surrounded the *Kharijees* unit and decimated them!

Patience, determination and intelligence are the main traits of *Arab* contingents. Self respect was a part of the psyche of these fighting men. This was the reason that *Arab* armies were considered invincible in those times. For the resilience of the men permanent quarters were built by *Hazrat Omer* and started the practice of having cantonments for the army. Therefore, cantonments were established in *Koofa, Najd, Alexandria*. During the period of *Hazrat Ali, Ziyad-bin-Abi-Sufian* constructed a strong fort in *Faras* which is known as *Fort Astakhar*. This served as a very important cantonment. In *Hamas, Ghaza*, and *Adisa*, as well, there were army cantonments.

The men on foot wore shirts up to their sheens. While moving towards the arena of the battle they would recite verses from the *Quran* and chanted '*Allah-o-Akbar*'. They would also be accompanied with beating of drums. The chiefs of the tribes would have their families with them and the cantonments would have special accommodation for them.

7. THE ADMINISTRATION OF THE COURTS

In the *Islamic* regime, the base of all the departments was in the courts. The courts, in fact, were a part of the administrative machinery. The court was the spirit of the *Islamic* rule. The judges were independent and not answerable to any superior authority. The administration and the judiciary were separate entities. What to talk of the governors, even the Caliph sometimes had to attend court as a respondent and the *Qazis* had ruled that the judges shouldn't falter seeing the *Caliph* or the *Governor* as respondent! The judge was bound to give the verdict impartially according to the

mandate of the *Quran* and the traditions of the *Prophet (s.a.w)*. This is the reason that the selection of the *Qazi* was a very difficult task. Only such a person would be made a *Qazi* about whose piety and honesty the *Caliph* was convinced. *Hazrat Ali* proposed the following conditions for the selection of *Qazis* in his “*Dastoor*”

“To establish justice in the realm, select only such persons who, in your view, are superior than all the others; they shouldn’t get flustered with excess of cases, they shouldn’t have natures of asserting on their errors and even after knowing the truth sticking to the falsehood! They shouldn’t be avaricious and must be able to give well considered verdicts. When doubts arise for issuing a verdict, they should give more time for deliberation. For arriving at a verdict, they should depend on reasons and proofs. They shouldn’t tire of listening to the argument of the plaintiff and the respondent! They should not stop from efforts to reach a well considered verdict and when the truth is known they should give the right decision without any personal consideration. These are such persons who are neither carried away by praises nor flattery impresses them---but such persons are few and far between!”

“It is your duty to study the verdicts of your *Qazis*. Give them reasonable remuneration that they don’t have to extend their hands in front of others for help. In your court give them such a place of honour that any other courtier isn’t able to assert over them! The *Qazis* must be free of any fears or pressures. You must take utmost care in this regard.”

Hazrat Ali continued with the practice of giving salaries to the judges that was started by *Hazrat Omer*. The judiciary was in the hands of civil judges who were appointed by the *Caliph*. No *Qazi* of any province was under the governors. The *Qazis* were given the title of “*hakim*” or “*the Chief*”. Generally, they were called “*hakim-ul-Shara*”. It can be claimed, therefore, that in the *Islamic Realm*, the judiciary was kept independent of the administration.

In arriving at the right verdict, *Hazrat Ali* had a special position in comparison with the other *Companions!* In this regard the *Khulafa-e-Rashidin* had acknowledged his superiority. *Omer* said, “*If Ali wasn’t there Omer would have perished!*” seeing his capability the *Prophet (s.a.w)* had said: “*Aqzakum Ali!*”

In narrations there are several references of incredible verdicts pronounced by *Hazrat Ali*. The narrators quote them as examples. Here we are quoting only one verdict. This proves that in *Fiqh, Ijtehaad* and capability of arriving at a verdict he was at the highest pedestal. It happened that in *Yemen* a woman’s case came up before *Hazrat Ali*. Three persons had copulated with her in one month. After nine months she gave birth to a male baby. Three claimants stood up claiming the baby! No proof or witness could be presented. *Hazrat Ali* fixed the *Deet (Compensation money)* for the baby and divided it by three. Then he arranged a lot to be drawn, handed over the baby to the person in whose name the drawn lot came! He asked the person to pay a third of the deet to each of the other two claimants! The *Prophet (s.a.w)* was pleased with the verdict. (*Mustadrak Hakim*)

8. THE REGIME'S SOURCES OF REVENUE

There were four sources of income for the *Islamic Regime*:

1. **Ashar:** This was the tax collected from the affluent *Muslims*. This fund was used for the defence of the country, remuneration for the officials and for assistance to indigent persons.
2. **Khiraj or Tribute:** "Khiraj" was collected from the "*Dhimmis*" as land revenue.
3. **Jizia:** was the protection money collected from non-Muslims on whom taking part in the *Jihad* wasn't mandatory.
4. **Khums:** was a fifth of the *Mal-e-Ghanimat (the Booty of War)*

Besides these there were some commercial taxes as well which were imposed or removed from time to time. *Hazrat Ali* had exempted application of *Zakat* on such funds which were generated through trading of horses. This step encouraged equestrian business in the Realm and pedigree horses started arriving in the market. A tax was introduced on the income from the forest resources. This increased the funds in the *Bayt-ul-Mal*. It is mentioned in *Kitab al Khiraj* that from a small wilderness a tax of *Dh 4,000* was received annually.

The department of revenue has been a very difficult subject for any civilized regime. This is the department that gives birth to vices like bribery, cheating and destructive acts. These vices cause the downfall of regimes. From the time of the *Prophet (s.a.w)* to the time of *Marx*, the economists have been searching a remedy for these ills. The *Islamic Dastoor* has presented some remedies for this ailment but the remedy is very bitter. Not only *20* years had gone by since the demise of the *Prophet (s.a.w)* that this ailment assumed the proportions of an epidemic! *Hazrat Ali* presented the *Hakim-ul-Ummat's* remedy for the epidemic in his *Dastoor!*

"Give good remuneration to the officers so that they are well provided and don't usurp the state funds that are in their charge! Even then if they disobey and prove dishonest it is necessary to keep monitoring their actions, appoint honest men to keep watch over them. When they learn that they were watched secretly, they may turn honest and serve the people in a better manner! If any of them again turn towards dishonesty and you receive reports about this from the sleuths, it will be sufficient evidence that you can punish them and with physical punishment you make them cough out the funds they acquired dishonestly! Make the cheat stand at a mean place and shame him thoroughly! See! There shouldn't be any carelessness in the control of the department of Tributes. The welfare of everyone depends on the proper functioning of this department. The sustenance of everyone depends on the tributes and the performance of the tribute collectors!

But more than the tributes, your attention should be on the population because the tribute will be more and better if the people are prosperous! A ruler who wishes to exact tribute without the

thought of improving the lot of the people; his rule will not last long! If the farmers complain of some natural calamity like shortage of irrigation water, floods or drought conditions, reduce the quantum of tribute because it is only the farmer who is the producer of maximum revenue for you! Whatever concessions you give them will be for the welfare of the Realm! In this manner, besides the funds of tribute you will also receive the tribute of appreciation of your kindness from them!

The population and the productivity can bear any hardship. Therefore, remember that a country suffers if the people are poor and the reason for this poverty could be the ruler's wishes to amass wealth because he nurses fears of getting transferred or even dismissed from the position and tries to make hay while the sun shines!

9. TRADE & INDUSTRY

After the Department of Revenue, the next important department is the Department of Trade which will have lots of secret doors of cheating and destruction in its imposing structure. It has been the headache of the nations for thousands of years to keep the caravan of trading on the straight path! In the *Islamic Dastoor*, there are invaluable instructions about this. *Hazrat Ali* has said about this:

“The traders and the craftsmen must get proper care and treatment--- those who stay at a place and also those who are itinerant! These are the people who give a boost to the realm's wealth! They bring wares from far flung places; they travel through land, seas, deserts, mountains, rivers and acquire necessities of life for the people. Where the ordinary people don't take courage in their hands to go, these traders boldly adventure to reach there and come back successfully!

The traders generally are peace loving. They can't be expected to be rebellious. Even then it is necessary to keep watchful eye on them in the capital and elsewhere because some of them might be avaricious and greedy! They try to dominate and take undue profits!

Strictly ban profiteering because the Prophet (s.a.w) has spoken against the practice! Yes! Buy and sell bargaining with an open heart. The scales and the weights must be correct; the rates of merchandise must be fixed to ensure that neither the seller suffers a loss nor the buyer pays exorbitant prices! If a trader tries dominating tactics, give him proper punishment in moderation!

10. APPOINTMENT OF THE STAFF OF THE SECRETARIAT

While *Islam* was penning the preamble of the *Dastoor*, the number of educated persons in *Mecca* and *Madina* was so small that such persons could be counted on

fingers! It is natural that in such a situation, it was difficult to establish a secretariat for the realm. It isn't necessary that every person who can read and write would be faithful to the regime and perfect in the use of his pen and his brain for the cause of the realm. Anyway, selection was to be made on the basis of the norms fixed in the "*Dastoor*". As the numbers of educated persons increased it became easier to find clerks and writers and a time came when persons used the pen to amass wealth. That was the time when *Hazrat Ali* reminded the people about the "*Dastoor*" in the following words:

"Give more attention to the affairs of your Munshis (Clerks). Select the right persons for this position. Use trusted persons for handling confidential correspondence. Feeling important, they might turn head-strong and even misbehave at meetings. They might even overtly or covertly enter errors in the documents of agreement and cause harm. Therefore, the clerks have to be such persons who know their own worth because who doesn't know his own worth, how he would realise the worth of others!

You shouldn't select these persons only on the basis of your thinking and their appearances because appearances are deceptive and they are devoid of honesty and trustworthiness!

While selecting the staff one should also assess the person's record with the past employers and how useful he had proved for the cause of the people and how good is the record of the person with regard to honest dealings with the people.

Appoint a chief of every department who should control all the activities and should be a person who doesn't get flustered when confronted with difficulties. Remember! If you overlook the faults of your Munshis, the fault would ultimately be attributed to you!

One of the subjects that you have specifically to keep in your hands is personally writing on important matters to the functionaries. Such correspondence needn't be entrusted to the Munshis.

Beware! Don't keep any flaw in the agreements and the words of the documents should be such that they are not ambiguous and unclear. In the event of such a thing happening, don't take advantage of the snag."

11. THE CALIPH'S POSITION & HIS DUTIES

In the history of the world only the *Islamic* administration has the privilege that it was the first to take out the functionaries of state from the fashion of using apparels of silk and brocade and the luxury of palatial mansions and put them in the rows of common people. This made the difference between the Caliphate and downright monarchy! The concept of the Caliph in the *Islamic* regime is that he is such a person that his thoughts and actions are full of wisdom. When he went to the people, he was

recognized with his attitude. The royal apparel, the pomp and show never came near him! He wasn't just the conqueror of countries! His respect was not based on fear but it was the love he showered on his audience! When the *Islamic* society acquired the plundered riches, all the evils started entering it and the lifestyles of the governor of *Egypt, Syria* and *Faras* were becoming like those of monarchs. That was the time when *Hazrat Ali* firmly caught the reins of the Caliphate to stop it from running on the wrong path! He warned his governors and reminded them about their duties and about the lifestyle they must adopt:

“Hiding from the people is the short-sightedness of the ruler! The result of this attitude will be that the ruler becomes oblivious of the condition of the people. When the ruler stops meeting the people, the people too forget the ruler! The result will be that the big persons turn small in their view! Virtue turns to vice and vice to virtue! People cannot distinguish between truth and untruth! It is a fact that the ruler too is a fallible human being and he cannot gauge the things that are hidden from his view!

Give the matter a thought! You will be a person from one of the two types—either you will spend freely on the right needs that you will not require to hide your actions or you will fall in the trap of stinginess and such people needn't hide themselves because people themselves move away from them!

If the people have a doubt that you are unjust, go before them boldly and expel their doubts. This will clean your conscience and softness for the people will grow in your psyche and thus you will also be expressing your thoughts! This will also accomplish your intention that the people should follow the truth!

You must earmark a part of your time for dealing with the petitions of the people. Keep aside all matters and meet them. In such events you should have open-house when anyone could come freely and openly! In such meetings you should become humble and courteous. Keep soldiers, officers and policemen away from such meetings to enable the people expressing their thoughts freely because I have heard the Prophet (s.a.w) say repeatedly, ‘You cannot render welfare to the people when you don't get the rights of the weak from the powerful!’

Also remember that in such gatherings only the common people are there. If they sound rude or vulgar or are unable to clearly express their thoughts, you shouldn't be angered and bear patiently with them! Beware! You shouldn't adopt haughty attitude with them!”

12. THE COURTIERS & THE COMPANION

Hazrat Ali also warned his functionaries against the attitude of courtiers and sycophants who create problems with their interference. One way of saving the people

from them is to shutdown the source of their viciousness:

“Beware! Never give any fief to a courtier or relative. If you do this, these men will be unjust to the people and reap benefits from the fiefs. Then you will be answerable in the Hereafter for their foul deeds! Always try to deliver justice, whether the person is your relation or not! In this matter you must look forward to the Divine Rewards. Even if you have to displease your relations or courtiers, you must deliver justice. No doubt, you are also a human being and such decisions may not be very pleasing for you, but your eyes should be on the ultimate result! Believe it! The ultimate result will be favourable for you!”

13. COMPLIANCE WITH AGREEMENTS

Hazrat Ali strictly instructed the functionaries to implicitly abide by the terms of agreement. He said that even if one has to suffer huge loss, he must keep his actions absolutely according to the terms of the agreement. *Hazrat Ali* issued the order when the governors of the provinces were forgetting the norms of fairplay and the things reached such a stage that people thought that falsehood, treachery and breach of promise were permissible in politics and the most treacherous person was considered the best of politicians! Read *Hazrat Ali's* opinion about this ailment:

“When you make an agreement with the adversary or you give him your word of consent, abide by it! Give weight to your word of the mouth! You must even put your life at stake to fulfil your pledge!! People may have difference of opinion about other things but they are all unanimous that a person must abide by the commitments he makes! Even the hypocrites considered the importance of keeping the promises! Experience proved to them that breaking of promises brought about disastrous results for them. Therefore, never go against your promise and the committed word! Don't be treacherous even with your enemy because such acts are done only by those who are rebellious against Allah!

And what is an agreement? Allah has announced peace and protection which He has made common among His creatures! Commitment is the Domain of Allah where everyone has shelter and everyone runs towards it!”

14. ABSTINENCE FROM KILLING & BLOODSHED

“Beware! Don't shed blood unnecessarily because no other action is more unpleasant, destructor of blessings and terminator of times than this! In the court of Allah, on the Day of Reckoning, only in the beginning the cases of unjustified bloodshed will come up and Allah will give His verdict on them! Remember! Bloodshed not only weakens a regime but ultimately causes its destruction! And it is an

open secret that in cases of unjustified killings one can not give a just reason for committing the act! If by any reason you have erred in giving capital punishment to any person, you should give the blood-money to his successors without delay!”

15. SOME INSTRUCTIONS FOR THE FUNCTIONARIES

In the end of the document (*Dastoor*), *Hazrat Ali* has given some golden instructions to the governors and other functionaries which would keep their actions upright and strengthen their administration. It was imperative for *Hazrat Ali* to reform the society which was in decline. Whether one listened to him or not he kept issuing his messages! He was the possessor of a very powerful will. He conveyed his voice to the functionaries of state through his “*Dastoor*”:

- a. **NEVER BE IN HASTE:** Take every action at its right time. Neither do it before time, nor make it overdue! If the matter is doubtful, don't insist on it. If it is crystal clear, don't manifest weakness in performing it. The truth is that every task must be done at its proper time and every thing must be kept at its proper place!
- b. Don't earmark anything for yourself if others have equal right on it and don't close your eyes to anything which is before everyone else's eyes!! Whatever you acquire with selfishness will be snatched away from your hands and will go to other hands! Very soon the curtains will be removed from your eyes and whatever you have usurped from the weak, he will get redressal!
- c. Control your anger, your tongue and your hand; postpone the punishment till your anger subsides. Then you will have the authority to do what you think is right but all the time you should control your feelings till the time of your return to the Creator arrives!
- d. Always remember the just regimes of the past, the just rules, the events of the life of our Prophet (s.a.w) and the injunctions of Allah's Book and the precepts while dealing with the matters of governance.
- e. Beware! Don't become a victim of selfishness! Don't trust what your psyche likes! Protect yourself from sycophancy because such moments will be precious for Satan to neutralise the good actions of people!
- f. Beware! Never taunt about your favours to the people! Whatever you do for them, don't brag about it! If you talk of your favours to the people, the favours lose their weight! If you talk highly of a good deed, its shine vanishes! Allah doesn't appreciate one who doesn't keep his promises and even the truthful persons don't like this attitude!
- g. Accomplish the day's work on the same day! Reserve the best part of your day in remembrance of Allah, although the entire time is His!! Your intent should be right and the people will benefit from this attitude!
- h. See! When you do *Imamat (Lead the Congregation)*, take care that you don't lead in such a manner that the people get tired of your lead and also don't hurry very much with the prayer! In the congregation there will be all types of persons---healthy as well as sickly and also needy---when the Prophet (s.a.w) was deputing me to Yemen I asked, 'O Prophet (s.a.w)! How should I do the

Imamat?! He (s.a.w) replied, ‘Your prayer should be like the prayer of the weakest person in the congregation and you must prove yourself *Raheem* (*Compassionate*) for the Momins!’

16. THE DEPARTMENT OF POLICE

This department existed during the regime of *Hazrat Omer* and *Hazrat Ali* reorganized it in his times. Its effectiveness improved after the reorganization and it proved very useful in maintaining law and order in the realm. In the time of *Hazrat Omer*, the people themselves were performing the task of policing voluntarily. After some time *Hazrat Omer* started the practice of having janitors and guards and gave pensions for such services. During the time of *Hazrat Ali*, police was given the status of a regular department. In every city a certain number of such guards were engaged! The guard was called the “*Shurta*” and the officer as “*Saheb al Shurta*”. The police department was responsible for maintaining law and order in the city, the task of secret sleuthing too was performed by the police department. This section proved so effective that through it the administrator of a city would keep himself fully informed and was able to nip any revolt in the bud.

17. THE CENTRAL & THE PROVINCIAL ADMINISTRATION

Justice Amir Ali writes in his book briefly about the central and provincial administration:

“The Islamic rules and regulations are a very strong indication towards democracy that the rich and the poor are equal in the view of Allah and the ruler is just an instrument to keep order in the society. The collection of revenue, instead of enriching the Caliph, is for the welfare of the people. The Zakat is received from persons of means for helping the indigent and the needy and charity had assumed legal status in the Islamic realm. In the beginning of democratic rule there wasn’t any need for arranging watch and ward over the Bayt-ul-Mal or for maintenance of books of account. The *Ashr* collected from the affluent was immediately distributed to the needy or for purchase of armour for the army. In this fund the young, old men, women, slaves and the freemen were all equal. Later on, this method of distribution was changed and pensions were fixed that the entire nation was eligible for taking pensions from the Bayt-ul-Mal. This treatment was not only for the Muslims but the Dhimmis too were entitled to it. The Caliph wouldn’t draw any salary or allowance. Distribution of land wasn’t considered right by the Prophet (s.a.w) or the Caliph because it would cause the ruin of the families. The lands in Madina were protected through *Waqf* from distribution or transfer. Because of this rule the lands of the conquered territories were not distributed to the men of the army but were treated as the state property and the income from them was distributed to the needy.

The governors of big provinces were called “*Emir*”; the governors of smaller provinces were “*Wali*” or “*Naib*”. In view of their status, the governors were authorised to lead the congregational prayers and deliver the “*Khutba-the Sermon*” which was mostly on the current affairs of the day. Palestine, Damascus, Hamas, Qinsarin were the places where *Qazis* of the court were appointed to lead the prayers. For issuing receipts of revenue collection the revenue department, called the *Diwan*, was started. From the revenue of every province the expenses of the province were drawn, thereafter the needs of the army were met. The remaining funds were used for the welfare of the realm. All the Arabs and their dependents received fixed pensions. The names of all the pensioners were maintained in a register. The governor looked after both civil and army administration. But his subordinates discharged functions of different sections. Southern Iran was surveyed in greater detail and promulgation of the rule for enforcing the land revenue was taken up. The papers of this survey were preserved in the form of a book. This recorded the area of land, the type of the land, the details of cropping pattern etc. In *Babel*, canals were constructed. Embankments were built on *Dajla* and *Euphrates* and special officers were appointed for their control. Taxes on marketing of food grains were down-graded.

HAZRAT ALI'S PERSONALITY

It is surprising that one who prepared the detailed *Dastoor (Constitution)* of the *Islamic Realm*, and implemented it to the last word, was involved in gory battles from the time he got the reins of the *Caliphate* in his hands till he was martyred that he didn't get a moment's respite to relax! The history must record the fact in golden words that *Hazrat Ali* fought three *Jihads* at the same time:

*Jihad-bil-Saif—the Jihad with the sword.
Jihad-bil-Nafs—the Jihad with one's own psyche And
Jihad-bil-Qalam—the Jihad with the pen!*

In every *Jihad* he achieved a very superior position!

It is also very surprising that in his struggles those who were closest to him went away one by one but he remained firm on his principles like a rock and the big calamities couldn't shake his determination! Another personality of his caliber is difficult to find in the annals of the history of the world! This nobility and eminence of character is beyond the ordinary human comprehension! At one time how many eminences an individual could possess!? This is a question which has an answer in *Ali's* personality! Great empires perished, there is no sign of big emperors, great warriors sounded their drums and vanished but for the past fifteen centuries the slogan of “*Ali*” is the favourite slogan of the people in *Asia*. When the slogan of “*Ali*” is sounded, the thought of a personality rises in ones mind which has amalgamated in him many felicities of a natural *Momin*, a superior *Mujahid (Warrior)*, a *combatant*

always ready to fight for the *Cause*, a general of renown, an experienced *Vizier*, an exemplary *ruler*, a *Qazi (Judge)* of repute, a past master in *Fiqh (Islamic Jurisprudence)*, a *literateur* of mark, unparalleled *orator*, a person of humility, affectionate master, *valiant* of highest order, the *Gateway of Learning* as said by the *Prophet (s.a.w)*, the most generous person, most obedient son, loving father and exemplary husband---the crown of *Ashraf al Maqlooqaat—the Most superior of the Creatures*—fits on the head of such a superior personaloty! In the nations of the world such personalities don't die---they remain *immortal!* They are such pillars of light which sustain the perishing nations---these are the personalities whose spirits loudly claim:

“Sabt ast bar Jarida-e-alam dawam e maa”
“On the chronicle of the world is impressed our immortality!”

FAMILY COMMENTS



Our father, Akhtar Raza Zaidi was a born genius with a passion of learning. During his college days in Lucknow University he had been editor of college magazine and his poems were quite popular among his fellow students. He did his B. A. (Honors) in literature from Lucknow University, but could not continue his education there, as India got divided and he had to migrate to a newly founded country Pakistan. He had to face hardships to start life from scratch and started working with education department. His passion of learning was so intense that it did not stop him to continue his education and he obtained two masters degrees from University of Sind, one in world history and another in Muslim history.

With his vast knowledge in history and reading H.G.Wells and Will Durant, his interest in writing history grew . His first book was, 'History of Civilization' in English. Then he got interested in Muslim history to convey some untold truths about those subjects he chose to write about. His another book , ' Khilafat ka Urooj o Zawal' (the rise and fall of Muslim Caliphate) was included in Karachi university's syllabus.

His last book was the biography of Ali Ibne Abutalib in two volumes. The second volume was not published during his life because of his untimely death. Being a writer of broad vision and admirer of truth he illustrated the true facts, but few religious groups protested against it. As a lover of truth myself I admire my father's courage to do his job truthfully. We are very proud of our father.

I am bound to thank Dr. Tahir Bilgrami for this translation of 'Islam and Ali' which has been done gracefully. We are grateful.

In the last, it is important to thank our youngest brother, Adeel Zaidi who is constantly and diligently working and promoting our father's writings. We are very proud of him.

Meher Raza
Daughter



More than thirty years of teaching *General and Islamic History* at the college level, who authored several books of history, including *History of Civilization*, *Rise and Fall of Muslim Caliphates* and biography of *Hazrat Ali bin Abu Talib* and a true believer of truthfulness, my cousin brother *Syed Akhtar Raza Zaidi* deserves a very significant recognition for his academic work for the benefits of institutions of great learning and for the public at large. I had seen him buying many authentic books of history, including *Ibne Khuldoon*, *Gibbon*, *H.G. Wells* and *Will Durant* to name a few. He collected and read many valuable books for references.

Professor *Syed Akhtar Raza Zaidi* had an ardent desire for writing history books and transferring information for all the generations to come. He was an *Adeeb* and a poet. His poetry was reminiscing and full of ideology of a peaceful and truthful world. After he migrated from *Indian* to *Pakistan* in 1948, he carried with him lots of memories which he depicted in his poems. I remember a couplet from his Poetry: *Akhtar jab humpe babe aman band hogia, Ik gosha dhoond hi lia Hindustan se door.* It was a Beautiful poem. When he was in *Lucknow University* receiving his education, he wrote a book of *Nohas* which became so popular in *India* that it is still being recited each year in the month of *Moharram* after 72 years.

My cousin brother had a great sense of humor; he used to make every one laugh by telling them tales of older people of his village Memon Sadaat and various events that happened in his life time. He had so much love for his birth place that he went back to Memon to die.

He graduated from Lucknow University with an Honors. After he migrated to Pakistan he earned

Two masters degrees; one in World History and the other in Muslim History and made education as his career. He was a very successful professor of History at several Government colleges in Sind, Pakistan from 1948 until 1970 and retired from his position of a Principal of Government college. He left many valuable books as his legacy. My brother had seven children, four sons and three daughters who are all Living in the United States. Adeel Akhtar is the youngest son who inherited many traits of his father and made tremendous amount of efforts in getting those books reprinted and translated into English to keep the legacy alive. Good job Adeel. May God bless you, your family and all your brothers and sisters.

Khursheed Raza

Son in Law



It is an extraordinarily rare experience to read and get to comment on a book written by your Dad, especially a biography in which the author like some master craftsman of the Middle Ages, makes himself, as it were, anonymous, in a work that nonetheless bespeaks his impeccable scholarship and his quite captivating narrative skills. If this sounds like a paradox, or an almost impossible literary feat, it has been achieved by Professor Akhtar Raza Zaidi.

This biography of Ali- Ibne- Abu-Talib, unlike any other, is based on the primary sources of eighth and ninth century Islamic history . It owes its freshness and directness of approach to the words of the men and women who heard Ali speak and witnessed the events of his life. Nothing remotely comparable exists in Urdu, or any other Indo-European language for that matter. With an unusual gift for story telling, Professor Zaidi has adopted a style that reflects both simplicity and the grandeur of the story he tells.

The author completed a B.A. (Honors) in English from the University of Lucknow and two Masters degrees from the University of Sindh, One in General History and the other in Islamic History. He taught history at various institutions for more than twenty-five years. In addition to this work , his published works include : The Rise , Decline and the Fall of the Caliphate, A Short History of Civilization, Geometry Made easy, and a poetical Tribute to the Martyrs of Kerballa. I am sure this biography will be appreciated and enjoyed by those already familiar with Ali's life and achievements as well as those approaching the subject for the first time.

Urooj Akhtar Zaidi
Son

OUR BABUJI

Our Babuji, a well-known historian, was a born poet and a writer. His gift of writing blended the pursuit of truth with a flavor of satire, making him unique in our part of the world. He stands out for his sheer inborn talent of penmanship and the hard-earned treasure of knowledge.

I still remember his study where he lived most of his life. After a hard day's work of teaching history, he'd return and imprison himself in his world, holding his pipe in one hand and a pen in the other, moving back and forth in his rocking chair, surrounded by antique reference books and deeply-engaged in his creation. Often, it seemed he'd forget about the real world and its surroundings, and even us. It seemed like he was in his ghar e hira receiving aayats of truth, and on a mission to write and leave for the masses, the revelation of history, best known to him. He once said in his only audio interview, that he wanted to accomplish his works before he said goodbye to this dar e faani. He'd recite from Josh, his all-time favorite poet, well known for his bluntness and prolific and great poetry:

Jumnay nahin paati hai kisi sheh pe nigaah
Ay qafila-e-hiyat aahista guzer

He was only 64 when he left us, much unexpected. Unfortunately, none of us could even attend his funeral as he was laid to rest in the historic hundreds-of-years-old ancestral cemetery in his hometown in India. I still lament his departing in the way he did; but he did teach a lesson as a great teacher that he was: "Don't be so proud of this world's possessions, life's so fragile."

His left heritage includes the love of history, poetry, family, friends, and most importantly his writings. As a humble man, he never boasted or made his gift of writing a source of income, though he did pen many history books and left a collection of poems which are still recited, sung and live on in the hearts of his true admirers. I never seemed to forget one he wrote about his birthplace: Sadat-e-Memon:

hai memon ke vo nafiece fiza
 barhi moonis barhi anees fiza
 meray buchpun k saaz ke mehrum
 her javani k raaz ke kehrum

Almost everyone, I mean everyone, with the taste of poetry and history in the family remember his poems by heart and sing it with a particular tune full of pathos and passion, and cry and laugh at the same time. Even today, his poem is a written document of historic facts in an unforgettable heartfelt style.

He was known for his poetry and a passion for history. He's gone, but writings will live forever. Long live Babuji, long live his heritage of knowledge.

Thanks Adeel for completing his work and Bilgrami Saheb for translating. Babuji will always live with us along with his works.

Javed Zaidi
 Son

From a loving son to a compassionate historian father!

Dictionaries define history as:

"A continuous, systematic narrative of past events as relating to a particular people, country, period, person, etc., usually written as a chronological account; chronicle"

"A chronological record of significant events (as affecting a nation or institution) often including an explanation of their causes"

In my opinion, history is not just what-really-happened-in-the-past, but a complex intersection of truths, bias and hopes. A glance at two very different historians from a period shows the range and difficulty inherent in the study of the past. History encompasses at least three different ways of accessing the past: it can be remembered or recovered or even invented. All are imperfect in some way. For instance, no historian or historical source reveals the full and unvarnished truth, so memory is a fallible guide. Also, no evidence brought to light through archaeology or historical investigation is complete without context, and sometimes the significance of recovered data is hard to determine. Furthermore, many purported "histories" can be shown to have been invented; at the same time, however, these fabrications still tell us much about a society's beliefs and dreams. All in all, the best histories are the best stories.

In my youth I used to wish I had a time machine, some device I could ride back into history so I could see for myself what-really-happened and clear up all the idiotic controversies about who did what to whom and when and why. These questions seemed like such a pointless waste of time to me back then, when one simple snapshot of what-really-happened could end so many debates once and for all.

Now, after many years of studying history I realize that, even if I could go back in time and see these things for myself, then return to my own age, I

still could not necessarily convince the people to whom I brought back my report that what I was telling them was the final word, that my portrait of the past was the answer to "what-really-happened," or that I was even doing them much of a favor. As I've grown older, I've come to see that even providing a video recording of some historical event and showing it to people today probably would not resolve many of our debates about the past, either. The tape would just become another point of acrimonious discussion in our on-going quarrels over the nature and meaning of history.

"There are no hard distinctions between what is real and what is unreal, nor between what is true and what is false. A thing is not necessarily either true or false; it can be both true and false." (Harold Pinter, playwright)

For historians, this is both good news and bad news. It's bad—all too bad, really! —that we will probably never fully understand what-really-happened-in-the-past, certainly not in such a way that sensible people will agree about historical reality.

For instance, different religious elements wish others to see Jesus' crucifixion in a particular way, because they wish others would worship or respect him in some particular fashion. What they're actually attempting to do is to persuade people to behave in a certain way and make particular choices in their world. It is not in the end a fight about the past but the present, because to change people's vision of the present and the future, one must begin by altering their perceptions of the past. This basic and well-tested equation lies at the root of every political election, change of government and social revolution that's ever happened.

My father has brought this very fact / business of "persuading people to behave in a certain way" to the day light in a very eloquent manner and has told Imam Ali's story in a very convincing and captivating way while providing context and credible / available evidence.

I hope that readers would read this book with open minds and open hearts! Professor Zaidi was a loving and compassionate father and an objective and honest historian.

I am so very proud to be Professor Syed Akhtar Raza Zaid's son!

Adeel Zaidi
Son

A FEW WORDS ON BABOOJI WITH REGARD TO HIS BOOK:

I had the privilege of living a great deal of my youth in the presence of my grandmother, Dadi. I learned a lot from her including the concepts of unconditional love, humility, and respect for everyone. Unfortunately I was not able to have the benefit of my grandfather's teachings. I did get to meet him, but he passed when I was in my infancy. I often wonder what life would have been like for my family if he had not been taken so early.

He did leave behind quite a legacy in his children. His love of poetry, history, and education are seen in all his children. It is amazing that he provided higher level education to his three daughters at a time and place where that was far from the norm. People who knew him to this day speak so highly of him. My greatest influence, my own father, was clearly groomed by Babooji and his persona lives in him today. So I often wonder what the family would have been like if he was around to guide his children when I was growing up.

If I am to honor his memory, however, then speculating on what may have been is probably not the best way to do that. After all, he was a man who yearned to know the truth. There is no finer example of that than this book. He seeks not to explore mythology, but instead focuses on what historical truths reveal about a great man in time. In the same way, I instead focus on how his legacy, through his children, has manifested in my own history. The truth shall set us free.

What is and what was is sometimes more amazing than what could have been.

Shariq A. Zaidi
Grandson



My grandfather, Professor Syed Akhtar Raza Zaidi, passed away in 1979 at a very young age. While I never had the occasion to meet such a noble, gifted and learned individual, I never felt his absence in our household. His presence resonated on many levels in our home until today and I see much of him through and in my father (Urooj Akhtar Zaidi). My Grandfather left his worldly mark through his writings and mobilized knowledge through several books of History and Islam. His scholarship is a reflection of the nexus between religion, poetry and history and his contributions are pure, unique and timely. Truth is an important yet difficult topic to write about, especially with respect to matters of religion. These historical truths are evinced in this literary space effortlessly. He does this with sheer eloquence in his book. Today, his children and grandchildren continue to light the torch and move forward his legacy through their writings and education. His zeal and zest of knowledge shines in all of us, we just need to discover it.

Arshia U. Zaidi
Granddaughter



I have the distinct privilege of being the first granddaughter born to Professor Akhtar Raza Zaidi. Although I was manufactured in Shikarpur, Pakistan, my birth would take place thousands of miles away in Windsor, Canada. I am a proud Canadian but feel a deep connection to my motherland, mother tongue, culture and family.

It saddens me to have never met him but my paternal aunts, uncles and my father are a reflection of the many fine things I have come to learn about him over the years. Each one of them taking great pride in being his children and always remember him fondly-sometimes with tears, other times with smiles and shared laughs. I have managed to piece together a picture of my grandfather from years of family conversations.

A stellar historian, an academician, and someone who loved and missed his family and motherland dearly. After his retirement visiting family and friends in India was on the top of his bucket list. He passed away in 1979 surrounded by family and friends and was buried beside his father. His next stop was to be Canada to visit us. A life cut too short; may his soul rest in eternal peace.

Aliya Urooj Zaidi
Granddaughter

It is a matter to be carefully examined whether the enlightening words from Qur'an and Hadees and these meaningful quotations of Hazrat Ali are still being understood especially by the Muslims of today, to the same extent they were taken before. It is a matter of grave concern. Therefore, the need to compile such books will never come to an end. Books must be written from time to time especially by the enlightened scholars with open minds who have an understanding and consciousness of history, religion and society and whose ideology is humane, moral and scientific. The book under review is the result of the thought and vision of such a scholar (Professor Akhtar Raza Zaidi) and the fruit of his efforts and practical deeds. He has seen and understood the personality, vision and actions of Hazrat Ali in a broader context. He has meaningfully and very scholarly highlighted each and every aspect of his actions, diplomatic meetings, life style and vision for a united community. That too in the context of Islam and its glorious history. This task was not an easy deal. It requires not only devotion but also consciousness and compassion as well as deep knowledge and extraordinary historiography and understanding of religion. These characteristics are beautifully found in Professor Syed Akhtar Raza Zaidi. And to put his ideas systematically and logically in book form is a big achievement.

The journey from the lap of mother to the grave, from home to the battlefield, from self to all, from being Imam to Caliph and so on—the book with many couplets, ideas, and descriptions on the life of Hazrat Ali, is truly a mirror of history, just like the great character of Hazrat Ali who himself was a school of thought, knowledge and practice. The author writes somewhere in the book:

"The one and final word is that this book is a purely a historical review".

Another eloquent sentence:

"This is the work of a fallible human being, on a human being, and for the human being".

This is the reason why at several places in the book one can witness human ethics with objectivity, facts, truths, devotion, dedication and a deep insight. Therefore, the book undoubtedly is a comprehensive document.

Prof. Ali Ahmad Fatmi
Allahabad

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