

(An Introduction to the Second Infallible Hazrat Imam Ali (a_s

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Birth

On the 13th of the month of Rajab, twenty-three years before the migration of the Prophet (P.B.U.H.) a child was born in the family of Abu Talib, the light of whom kindled the whole World. Kunaab Mecci narrates about his birth: "We and Abbas (Ibne Abdul Mutalib) were sitting together when suddenly we saw Fatima bint-e-Asad moving towards the Kaabah in the condition having delivery pain and saying "Oh God I have faith in you and the Prophet (i.e., Abraham) who by your command laid the foundation of this house. O God! I swear you by the same Prophet (P.B.U.H.) and swear you by the child in my womb make this birth comfortable and easy for me."

This was the time when all of us saw with our own eyes that the wall of Kaabah broke apart and Fatima bint-e-Asad entered into the Kaabah. Then the wall again united. We ran terrified and trembling to our houses to send our women into the Kaabah for the help and assistance of Fatima. We did our best but the door did not open. This event surprised all the people of Mecca.

The women of Mecca were anxiously counting moments to meet Fatima till the time she came out of the Kaabah along with a beautiful baby, saying, "God has chosen me from among the ladies of Mecca and He made me His guest in His house and gave me meals and fruits of the heaven to eat.

The ladies who were surrounding her in the form of a circle and escorting her to her home asked her, "What name have you given to this child?"

She said: "When I was in the Kaabah, I heard a hidden voice call," Name this child "ALI". Yes! We are talking about Ali (A.S.) the pious man whose childhood and infancy period lasted in such a pure and chaste way that he himself stated in Nahjul Balaghah, "The Prophet (P.B.U.H.) used to pick me in his lap and embrace me and chew the food and put it into my .mouth

Early Youth

Ali Ibne Abi Talib describes this enlightening period of his age as under: The Prophet (P.B.U.H.) used to go the Cave of Hira but nobody except he (P.B.U.H.) and I did know about it. At the time when the religion of Islam had not yet reached the homes, he (P.B.U.H.) and his

wife Khatija were the only Muslims. I was the next person to them who saw the light of revelation and prophet hood and smelled the fragrance of the Prophet hood. When the Prophet (P.B.U.H.) of Islam was ordered by God to invite his family members to embrace Islam Ali (A.S.) according to the advice of the Prophet (P.B.U.H.) invited forty persons of the Prophet's family at his home. Although the food was quite little but all of them ate fully well. After the meal was over the Prophet (P.B.U.H.) spoke to those present saying, "Oh the sons of Abdul Mitalib, God has ordered me to invite you to embrace Islam and get you introduced to it."

Whosoever, having believed in my Prophet hood, promises to help and assist me shall be my brother, deputy and successor and my caliph. He repeated this sentence thrice but no one except "Ali (A.S.)" gave a positive response. As many time as the Prophet (P.B.U.H.) addressed the persons present, nobody except Ali (A.S.) answered. Ali (A.S.) was rising again and again to his feet and promising help to him and .announcing his faith

Youth

This is the very reason why the Prophet (P.B.U.H.) said: "This Ali, is my brother and successor listen and lend ears to what he says and obey his orders." When Ali (A.S.) entered from his early youth into the phase of puberty, the part of age when all the human energies and powers are strong and firm, even in this part of the life he remained closely associated to the Prophet (P.B.U.H.) like a flying moth which moves around the Candle. He defended Islam and the Prophet (P.B.U.H.) with his strong, energetic arms.

When the enemy besieged and surrounded the Muslims in the battle of Hunain and they abandoned and left behind the Prophet (P.B.U.H.) running away for their lives, it was only and only Ali (A.S.) who defended and saved the Prophet (P.B.U.H.) and made the enemies retreat and take to their heels.

Ali (A.S.) killed Marhab the chief of army of Jews in the Khyber battle, whose power and bravery was making everybody tremble but Ali (A.S.) cut him into two and pulled apart the gate of the Khyber fort which used to be opened and closed by twenty men together. Ali (A.S.) used it as a bridge over the trench for the Islamic army to cross over to the Khyber fort. Many such events are the specimens and evidences about the faith, and spirit of self-sacrifice and devotion of Ali (A.S.).

Self-Sacrifice and Devotion

There is no doubt to it that every body loves his soul and very rarely gets ready to sacrifice it for another person but because of the fact that Ali (A.S.) loved the soul of the Prophet

(P.B.U.H.) even more than his own one, he got prepared to lay his life for him. The event takes shape like this. When the polytheists saw that they are in danger, they jointly made a firm determination to take the Prophet (P.B.U.H.) by surprise and martyr him. So all of them gathered in "Dar un Nadva" and choose one person from each family so that every tribe gets involved in getting Mohammad (P.B.U.H.) killed and then no one could take the revenge of him.

The Prophet (P.B.U.H.) had come to know about this conspiracy through revelation. God ordered him (P.B.U.H.) to migrate from Mecca in the darkness of the night. The Prophet (P.B.U.H.) needed someone, prepared to sacrifice his life and must be a trustworthy secret holder.

Hence, there was no one else except Ali (A.S.) in whom he confided, and told him "God has informed me that the infidels will break through the house to kill me so today you sleep on my bed." Ali (A.S.) smilingly accepted it.

Then the time came when the darkness of the night covered everything and Ali (A.S.) was sleeping on the Prophet's (P.B.U.H.) bed calmly and peacefully and the Prophet (P.B.U.H.) came out of his house and started proceeding towards the Cave of Saur. The infidels besieged the house and got prepared with their swords and spears to attack it.

The sooner they were instructed to make it, they break through the house rushing with naked swords. But when they found Ali (A.S.) laying on the bed of the Prophet (P.B.U.H.) they immediately moved out of the house desperate and astonished, and sent a few horsemen to search the Prophet (P.B.U.H.). But not very long afterwards they too returned defeated and .hopeless

Ali (A.S.) and Holy War

Islam is the religion of peace and tranquility and does not like killing, plundering, and bloodshed. But if some one kills another without any reason then Islam has strong punishment to deal with him.

Of course, if an enemy attacks the Muslims then by the standards of wits, common sense, and religious law, self defense which as a form of Jihad becomes essential and indispensable. All the battles of the Prophet (P.B.U.H.) in which Ali (A.S.) fought armed and truthfully were defensive battles.

Ali (A.S.) was such a brave, faithful, holy warrior who never got frustrated and upset and tired of the fighting and battles. He was afraid of no one except God. He used to say "By God if I see that on one side is the truth and on the other side all the rest of the people I, without caring and paying heed to those reproaching me, will fight all alone with my sword, on the way and path of

.the right, against them

Ali's (A.S.) way or Training

The city of Kufa was the capital of the Islamic Government. People from all over the World used to gather at that point to get the benefit of knowledge and learning from that great Islamic University.

One of those days two men came across each other in the vicinity of the city one of them was Ali (A.S.) and the other was a Christian who did not recognize him. The Christian man was moving towards the suburban area of Kufa, where as, Ali (A.S.) was on his way to Kufa. They mutually agreed to accompany each other for a while, talking to each other, so that they do not get tired.

They reached a point where two ways split out, so that each one wanted to move on one of those two different roads. The Christian bade Farewell and went on his way but he observed that his Muslim companion, whose way was on the opposite side, was moving towards him. So he stopped and questioned him, "Don't you want to go to Kufa?"

Ali (A.S.) said, "Yes". The Christian man said, "Then why are you coming towards this direction?"

Ali (A.S.) replied, "I wish to accompany you to a certain length of distance because the Prophet (P.B.U.H.) said, "when two persons are together on a way (journey companions) they get a right over each other."

"Now that you have got a right upon me, I go along with you up to a certain distance so that I must pay you (discharge) that right of yours in this world. Then I will part off on my own way." The Christian man was much pleased and moved by this humanly attitude and conduct and he liked his talk and said, "It is befitting that I should also embrace Islam which has such a culture and students."

His amazement and astonishment was only too enhanced when he discovered that his travel companion is Ali (A.S.), the ruler of Islam. So he immediately accepted and embraced Islam at his hand

Self-preservation of Ali (A.S.)

When human being is in the normal and natural condition, he can better be the master of his wits and control himself and take distance and move away from the sins and bad acts and get himself aside from them. But when the flames of anger, rage or jealousy are lit, then it is only with difficulty that man could think and keep in view fact and God. Therefore, most of the crimes are committed at times when man loses his normal natural condition.

But, Ali (A.S.) who was a self made and sublime person his approach and behavior was different than that of the others. He, in all the conditions, kept his attention focused and concentrated on God and took distance from anything which did not have the approval of God, whether he was at home or in the battle field, both in joy or anger.

We would better have a glance upon his behavior and conduct in the battlefield to prove our point. In the battle of "the trench" all the people of Medinah dug up a great trench on the sides of the city and filled it up with water to block the enemy's way. Amer bin Abduwad, the famous and gallant Arab warrior among the enemy army, was challenged the Muslims to send him a match for the fight.

Nobody among the Muslims plucked the courage to give him a response and came out to face him. On this occasion Ali (A.S.) came out taking stable and strong steps to face him with a heart full of faith. He said, "Oh Amro do not boast off too much about your bravery and man-hood. The one who has the power and energy to fight you is standing before you".

Amro viewed him and said: "You would better turn back I do not like to kill you because I was a friend of your father."

Ali (A.S.) replied: "By God, I like killing you."

Amro got angry and climbed down from the horse and quickly attacked Ali (A.S.) with his sword but the sword did strongly strike Ali's (A.S.) shield and so it was not effective. Then Ali (A.S.) by blowing a strike of his sword made him fall to the earth and climbed upon his chest to kill him. But Amro, out of his rage and anger spitted at Ali's (A.S.) face. Suddenly Ali (A.S.) came down from his chest and started walking on the ground. Then he came again towards him. Amro enquired him, "what is the meaning of it that firstly you struck me an effective blow and then let me go free?"

Ali (A.S.) said, "Oh Amro I use my sword for God and not myself? At the time when I saw you fall to the ground and climbed your chest, you spit at my face and made me angry. Had I killed you in such condition I would had no reward to my credit because I was angry. Therefore, I got up from your chest and started walking so that my anger and hot temper is cooled down and subsided and I may do my job purely for God."

The bravery, ferocity, self-preservation and control of Ali had a very deep effect over the Arab champion. And attracted the attention and eyes of both the friends and foes to such an extent that the friends raised the slogan of Takbeer (Allaho Akbar) from the depth of their heart and the enemies hearts were filled up with tenor and harassment, so far so, that it ended upon the defeat of the enemy.

This is the sole reason why his deed was decisive and fate making such as the Prophet said

about it. "The job that Ali (A.S.) did on the day of the Khandak (battle of trench) and the sword strike by him (against the enemy) is more precious to God than the collective prayers of the mankind and jins together

Ali's (A.S.) Mercy and Compassion

We learnt about the bravery and dauntlessness of Ali (A.S.) in the battlefield but we should not omit this point that if a man is brave, ferocious, and dauntless but he does not possess the qualities of mercy and generosity then that bravery and gallantry has no value. The bravery of Ali (A.S.), when he stepped into the battlefield, was such that he did care and was attentive to the injured, thirsty and hungry ones.

He would attack an aggressive enemy and kill him but when he came across an injured thirsty and hungry enemy he would save him from thirst and hunger and if he was injured then he would extend his treatment.

He did fiercely fight the enemy but never killed him while he was in a thirsty or hungry condition and he never destroyed and dismantled the houses of the enemy. Because he considered all these acts as against the norms of nobility and generosity. This is the reason, why having taken the river water from the control of the Muawiyah's forces in the sifeen battle he ordered his warriors to let the water free for all and sundry and do not resist against the army men of Muawiyah if they wanted to use the water.

The army men of Ali (A.S.) objected and said "the enemy having taken the water's control in their hand had stopped us from using it. So that they wanted us to submit to them through this way. We would better do the same to them."

Ali (A.S.) replied, "No we will fight the enemy manly and we consider this act against the human nobility and generosity. If we do the same what they did then what would be the difference between them and us? Beware, works are for God and we should not take steps ".against His wish and will

Ali (A.S.) Conduct during his ruler ship

Siding with the masses .1

Ali (A.S.), with all the difficulties that he had to face, used to personally attend the affairs and works. He would get himself informed about the problems of the people. He did not drive away his enemies due to personal enmities. So far so that he used to give them their rights from the bait-ul-mal (Islamic treasury).

Moreover, he did not give any privileges to his friends due to their friendship. He continuously

used to order his officials and workers to have a conduct of justice with the people and if he observed any misdeed or misconduct of his subordinates and workers he did not spare them. So when one of the ladies known as Sooda approached him for justice, he was then offering his prayers. He shortened his prayer and smilingly greeted her and asked, "What is it that you want?"

With tears rolling on her face, Sooda complained about the tax officer and his excesses. He, in the same standing condition of his prayers, wept and said: "Oh God be a witness that I have not ordered them to commit excesses and aggressions against your slaves." He at once picked up a skin piece and jotted down the dismissal order of his official and gave it to Sooda to take it to him as soon as possible.

Another day he received the information that son of Hunaif (the Governor of Basra) made himself present on a very colorful, richly provisioned dinner table of one of the nobles and notables and possibly the blood thirsty and cruel chance seekers and opportunists may make the most of his political station and position.

He got seriously annoyed and reprimanded him for this act of his and wrote him a letter saying. "I have heard that you joined a richly provisioned (colorful) dinner table which the poor were not allowed to join. Be aware! That I am your Imam, leader and chief if I wish and am inclined to it I can lay hand and provide myself with the best food but I will not do such a thing because it is possible that there might be some hungry people in the nooks and corners of my country who go to sleep with empty stomachs.

I have contented myself with a simple dress and small quantity of food, which is bread and dates, from this world of yours. Although you can not do this, which I practice but try it that your way and path is not segregated from that of mine."

He, through this letter, gave him a good advice and exhortation and reminded him about his duty. Imam Ali (A.S.) lived his life with such a justice and equity that when Muawiyah a staunch and extreme enemy of Ali (A.S.) met one of his companions "Addi-bin-Hatim" and asked him,

"How did you find Ali (A.S.) during his reign and rule?"

He replied, "The oppressive and coercive ones did not have the courage of oppression during his reign and the weak ones always took benefit from his justice and never allowed disappointment find its way towards them. So that he repeatedly used to say, "Is it right and just that people consider and think I am their leader and Imam but I do not share their difficulties and hardships?"

Still again, we read in the history that one day the governors accompanied by his old friend Ibn-e-Abbas came to see him.

They saw their leader repairing and mending his shoes. Ali (A.S.) turned his face towards them and said, "What do you think is the price of this shoe?" They replied, "Its value is not much. It can't be more than a few Dirhams."

He said, "By Lord this post that I have got, if I could not make use of it in connection with the salvation and safety of the poor, have not and arresting and stopping the cruelties or ".restoration of the right and truth, then for me its value would be lesser than this shoe

Canceling the distinctions and Privileges .2

The moment people took oath of an allegiance at his hand and accepted his caliphate he climbed the pulpit and tribune and addressed them, "By God till the time I possess even one single palm date tree in Medinah. I will not take anything from the bait-ul-mal (Islamic treasury).

His brother Aqeel stood up and said, "Do you take me equal to a black skinned living in Medinah?"

He said, "Oh brother sit down, you do not have any superiority over that black man except through faith and piety."

One summer night his brother Aqeel invited him to dinner at his house so that he may attract the attention of his brother towards himself and he increases his monthly stipend.

He said, "Oh brother from where did you procure and provide this dinner."

He replied "For a few days, I and my wife spent lesser amount of money thus saved the surplus money to invite you to dinner."

He said, "From tomorrow onwards I would issue an order that your monthly salary may be curtailed and decreased to the equal of the amount that you saved because, you can, as per your own confession, spend lesser than that."

Aqeel was very much perturbed and annoyed and he started shouting appealingly. Ali (A.S.) picked up a piece of iron lying near him heated it up (on a nearby lamp) and took it near his hand.

Aqeel cried, "Oh I am burnt."

Ali (A.S.) said, "What a surprise that you are so much afraid and cry of a fire which is provided by me alone. How are you prepared to get me burnt in the fire of God's anger? These are the money and property of the people and I am the trustee and custodian of them."

Again, we observe that a group of the officials objected up on him and said, "Had you given a larger contribution and portion to the rebellious and the governors, you could run and manage the newly established Islamic government in a better way. Then, you might have ruled with authority and justice.

Imam Ali (A.S.) replied, "What a surprise you want me to lay the foundations of my government, which is formed in the name of Islam, upon the pillars of excess and injustice? By God, I will definitely never do such a work."

Moreover, had the Muslim's money and property been my own property I would not have done this thing still less all of it belongs to the people and I am not more than a trustee

Attending the Complaints .3

Ali (A.S.) during his ruler ship personally attended to the complaints. During the hot days of summer, when all the people rested at their homes, he sat by the shadow of a wall, so that if someone had a complaint he might reach him and tell him about it.

One of the hot scorching summer days, when he was perspiring sitting besides and leaning at the wall. A woman who was depressed and disturbed came and said, "My husband has committed excess and ousted me from the house in this hot weather. I wish you to attend to my problem."

Ali (A.S.) hung his head down and said, "Oh lady the weather is hot, and can you possibly wait till it becomes better. Then I will accompany you and attend to your matter. The woman said, "I am afraid that the temper and anger of my husband may shoot up even higher. It is better that you do the needful right away.

Ali (A.S.) said, "very well, you walk on and I follow you." Ali (A.S.), along with the lady, came to the door of the young man and called him out of the house. He did not recognize Ali (A.S.) and knew that his wife has called this man to her help.

Ali (A.S.) said, "This woman says you turned her out of the house. I have come to advise you that you should have the fear of God and be kind, nice and do good to your wife. The self-loving, egotist giving an insulting reply to Ali (A.S.) said, "This matter is not your concern. I would do whatever I please. Now, when she has brought you along with her I shall burn her with fire."

Ali (A.S.) was angry and annoyed at this response of the man and shouted objecting. Thereafter, he laid his hand on his sword to punish the youth. When people heard the loud voice of the Imam, they rushed out of their houses. As their eyes met Ali (A.S.), they respectfully came close to him and saluted and greeted him. The rude and impolite youth knew that he was facing Ali (A.S.). So he got embarrassed, losing his wits fell down to the ground and started making excuses and apologizes and said, "I will accept whatever you say and hereafter I shall respect my wife and not annoy her."

Ali (A.S.) said, "I hope you will do the same." Then he addressed the woman saying, "return to your home, I hope that you would also be a good wife to your husband

The Ghadeer Affair

The Prophet (P.B.U.H.) set out for the pilgrimage of God's house with a large Caravan in the 10th Hijra, so that the people may perform their Hajj rituals with great fervor, in dignified and magnificent way, because that was the last Hajj of the Prophet (P.B.U.H.). The rituals were performed very well and the Prophet (P.B.U.H.) returned to Medinah along with his companions. On his way back, the Prophet (P.B.U.H.) was very anxious. His anxiety was about his followers and the ummah.

He was uneasy and anxious about the events, which were to take place after his death. The actors and jugglers among the ummah, were waiting for his death and had preplanned to deviate and de-track the Imamate and leadership from its course. He sees all the hypocrites who disguised as his friends; beat their heads and chests for him. But they have not committed any blunder, folly and wrong yet, so that he may publicly disgrace and dishonor them and prevent them (from doing what they intend).

He on one side, views all the incidents of the history and on the other, he must perform the mission that God has handed him in connection with Ali (A.S.), that duty and mission is the caliphate of Ali (A.S.) that he must choose and select him as his successor and heir, and put an end to the ambitions of the chance seekers. Those who had nominated each one of themselves for the post of caliphate and had made propaganda among the people that the Prophet (P.B.U.H.) will choose us as his heirs and successors.

The call of the angel of revelation is reflecting in the heart and soul of the Prophet (P.B.U.H.) as if still he is listening to what he said, "you have a great mission ahead, if you did not perform this job then you have not done the Prophetic duty and mission at all." You must know, that God will save you from the deceitfulness and tricks of the enemy.

Yes, the successor of the sun of Prophet hood should be the sun of Willayat (guardianship), possessing all the perfections, completeness and values of the Prophet (P.B.U.H.). Who else could that be except Ali Ibne Abi Talib (A.S.)? Ali (A.S.), who was many times introduced by the Prophet (P.B.U.H.) with the words such as:

"Ali (A.S.) is the wisest of all my ummah (followers). 'I am the city of knowledge and wisdom and Ali is (like) its gate.' 'Whosoever desires to have access to my wisdom should learn it from Ali.'" This is the very reason that only Ali (A.S.) can go up the cathedra (tribune) and say amid the people. "Oh people, ask me whatsoever you desire, before a time comes that you loose me."

The Prophet (P.B.U.H.) made up his mind and decided it to choose Ali (A.S.) as his successor on the command and at behest of God, so that, he may complete and make the Islam perfect,

as God had ordered him to do. The day of Ghadeer, became a day in the history when God gave the good news to the Prophet (P.B.U.H.) and said, "Today is the day when I have made Islam to be a perfect (religion) and completed and finalized my blessings upon you (Muslims)." What a fruitful Hajj and a holy return. There were approximately one hundred and twenty thousand men accompanying the Prophet (P.B.U.H.).

All of them reached a place known as "Ghadeer-e-Khum" on the land of "Juhfa". The Prophet (P.B.U.H.) ordered them to stop. All of them did stop at the behest of the Prophet (P.B.U.H.). They were saying to themselves, "It appears that some vitally important problem has confronted us." It was just the same that they were thinking of.

They built a tribune with the camel saddles for the Prophet (P.B.U.H.), heralds were appointed amid the gathering to repeat and call out the words of the Prophet (P.B.U.H.), so that, all the people may hear. He (P.B.U.H.) went atop the tribune while he was surrounded by his friends and said: "Oh people! I performed my Prophetic mission and did put in endeavor to the maximum of my energy that I possess. You should know that I leave two valuable (weighty) things among you after myself (after my death) so that these two will never at all get separated from each other.

1. The Holy Quran, the Book of God.

2. My Ahle Baith [People of the house, the Imam Ali (A.S.) Fatima (A.S.), Hassan (A.S.), Hussain (A.S.) and nine Imams from the descendents of Hussain (A.S.)].

Then, he took the hand of Ali (A.S.) and hoisted it like a flag, so that all of the people might see. Thereafter, he said, "I am the guardian (wali) of whosoever, (he should know that) Ali is also his guardian. Oh God! Be the friend of the friends of Ali and be the enemy of his enemies. Help those who help him and be the enemy of anyone who fights him. Yes, those who are present ".convey my words to those who are not present here. I hope they will lend ears and accept it

How did Ali (A.S.) get the Government?

The opportunists, who had embraced Islam for the sake of seeking power and made themselves, move along on the path of Prophet (P.B.U.H.), held confidential and secret meetings to oust the caliphate from the family of Bani Hashim. They were counting days to achieve their ends and to put into practical shape what they had planned to do, because they were aware that they are face to face with a person whose past services for Islam are not hidden and are clear to everybody.

The Prophet (P.B.U.H.) had made a plenty of recommendations about him and particularly invited all to swear in an oath of allegiance for him. After the death of the Prophet (P.B.U.H.), all the plans were put into practice and materialized one after the other. So that Ali (A.S.)

became all alone, and did not have any alternative except remaining silent. For, he only thought of Islam and did not pay any attention towards his post and station. And had he drawn the sword then the only desire of his enemies would have taken practical shape, that is to say, no sign of Islam would have been left back.

The silence of Ali (A.S.) and Fatima Zahra (A.S.) and the immoralities and irregularities of the previous power seekers, particularly the cruelties and excesses of the officials and agents of the Bani Ommayides dynasty, whose influence had gone up during the regime of third Caliph Usman, had made the people aware and all of them knew that the Islamic Caliphate had turned into the stage of political actors and stooges and what God and the Prophet (P.B.U.H.) had meant was quite different from those things.

Resultantly the displeasure and dissatisfaction of people reached it's climax and the spark of revolution was kindled in the hearts of the people, which erupted like a volcano, so that, no one had the means and power to resist and stand up to it. People attacked the house of Usman in the shape of a flood, showing camel like anger and grudge, a camel who throws foam out of its mouth due to anger. These out numbered and countless people, who made the attack, killed him.

People were so enraged and furious that they even did not pay any attention and notice to Imam Hasan (A.S.) and Imam Hussain (A.S.) who were sent by Imam Ali (A.S.) to prevent Usman from being slain. Imam Hassan (A.S.) was injured in this disturbance. People rushed towards Ali's (A.S.) house with blood dripping out of their swords and they were burning with fever and fervor of excitement and commotion. They insistently and requesting .dragged him out and took the oath of allegiance and chose him as their leader and ruler

Why Ali's (A.S.) Government faced defeat?

Although Ali (A.S.) had told the people, while they were taking the oath of allegiance, that, "I will act upon the right and will not sell my religion for anybody's world (wishing to gain material), and will not hand over the power to this person or that person without seeing reason. I will take into consideration their past activities and if I observe any violation and breach of law by my officials I will not spare them, I will dismiss them immediately. I will act decisively and peremptorinessly and will not have any fear of any reproaching and blaming. I will not give

Baith-ul-mal's wealth to this and that person without reason though he may be my son. But alas, the materialist and ease and comfort seekers did not welcome the right government of Ali (A.S.). They abandoned and quit Ali (A.S.) at the initial stage and created chaos, disorder and mutiny for him. Talha and Zubair, who were experienced men, went to Mecca and provoked Ayesha (R.A.) to rise up for the sake of taking vengeance of Usman's blood. They by

taking benefit of the station of Ayesha (R.A.), who was the wife of Prophet, gathered a large group around her.

And, with a big army, they moved hastily towards Ali (A.S.). They had told the illiterate people that Ali (A.S.) was the murderer of Usman. As a result, they shed the blood of a group of Muslims and shifted its responsibility towards Ali (A.S.). After this incident Muawiyah, that cunning fox, who was discharged by Ali (A.S.) perceived a very good chance for his obstinacy and resistance. He rose against Ali (A.S.) from Syria and declared war against him.

These battles were continuing, when a group named Khwarij came into existence among the army men of Ali (A.S.). This was a group, which considered neither of Ali (A.S.), nor Muawiyah, and Amro Aas suitable for ruler ship. They, under the slogan of "Rule is only for God," started a mutiny and adventure.

Finally, they martyred Ali (A.S.) but they did not succeed in killing Muawiyah and Amro Aas. This is how Ali's (A.S.) Government was defeated and sacrificed upon its own Justice (righteousness) meaning thereby, if Ali (A.S.) had ruled cunningly treacherously like Muawiyah he would have never been killed.

Martyrdom of Ali (A.S.)

After the battle of Neherwan was over, group of Khwarij daily held a meeting in Mecca and wept over their dead, those killed in Neherwan. One day, they told each other, "Sitting here and weeping is of no use. We should kill these three persons Ali (A.S.), Muawiyah and Amro Aas, who destroyed the Islamic State and killed our brothers."

They invited three volunteers to perform these errands. Ibn-e-Muljim stood and said, "I will kill Ali (A.S.)." Hajjaj bin Abdullah, undertook killing Muawiyah and Amro bin Bakr Taimeemi said, "I will kill Amro Aas." The three of them made a commitment together that they would materialize their plan on the 19th of Ramadan. Then, each one of them moved towards the place of his mission, so that they reach there and wait for the date, which was fixed. But alas, the other two did not succeed in achieving their end, whereas, Ibn-e-Muljim did succeed. Ibn-e-Muljim came to Kufa and contacted the enemies of Ali (A.S.) and lived in their house till the 19th of Ramadan approached. One day Ali (A.S.) came across him in the streets of Kufa. He wanted to hide himself. But Ali (A.S.) said, "I know for what purpose you have come to Kufa."

As soon as Ibn-e-Muljim heard these words, he trembled and his legs could no more carry him. He said to Ali (A.S.), "Oh Ali (A.S.) when it is so (that you know) release the orders of my being killed or put me in the prison or banish me off. Ali (A.S.) had a look upon him and said, "Although I can put into practice each one of your suggestions, but Islam does not deem pre-

crime punishment, fair. So I am obliged to let you go free. Perhaps you may repent upon your decision.

At last, on the 19th of Ramadan of the 40th Hijra the son of Muradi opened apart Ali's (A.S.) head and the mountain of faith and piety tumbled and crumbled down making the world of Islam mournful.

After Ali (A.S.) cried on the prayer place (when injured), "By the God of Kaabah I have succeeded." The haven's angel Jabriel shouted, "By God, the pillars of guidance are demolished. Ali (A.S.) has been martyred."

People rushed out of their houses and arrested the killer of Ali (A.S.) and handed him over to Imam Hassan (A.S.), and carried Ali (A.S.) with a blood stained face to his house.

Imam Hassan (A.S.) imprisoned the killer and informed his father about it. Imam Ali (A.S.) told his son, "Oh Son! This man who is my killer and he is your prisoner, look after his food and water and do not molest him. If I survive I know what to do with him and if I die then do not strike him but one blow."

Alas, Ali (A.S.) did not survive for this ummah. He passed away on the 21st of Ramadan at the .(age of 63 year His pure body was burried secretly at Najaf (Iraq