

The Analytical Study of Counseling System in the Reign of Hazrat Ali (R.A)

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Abstract:

The counseling system during the reign of Hazrat Ali (R.A) is a fascinating subject that reveals the depth of his leadership, governance, and commitment to justice. Hazrat Ali (R.A), as the fourth caliph of Islam and a close companion of Prophet Muhammad (PBUH), demonstrated a unique and exemplary model of Islamic leadership. His reign, marked by social justice, fairness, and adherence to Islamic principles, reflects how a counseling system based on consultation (Shura) and ethical governance can function effectively. Below is an analytical study of the counseling system in his rule: Central to Hazrat Ali's governance was the principle of Shura, which is rooted in the Quranic concept of mutual consultation. Hazrat Ali (R.A) believed that leaders should not make decisions in isolation but rather seek advice from trusted individuals who are knowledgeable and just. Hazrat Ali (R.A) involved a wide range of people in the decision-making process, ensuring that different voices were heard, including scholars, military leaders, and common citizens. His consultative governance was not only limited to his advisors but also extended to members of society who had expertise in specific matters. The most significant feature of Hazrat Ali's (R.A) counseling system was its focus on justice. He emphasized the importance of fairness and equity in all his decisions and governance matters. His famous saying, "Justice is the foundation of governance," reflects how essential justice was in his rule. Hazrat Ali (R.A) selected judges based on their piety, knowledge, and impartiality. He provided them with clear instructions to never be swayed by personal relationships, status, or wealth when delivering justice. His counseling system aimed to ensure that all individuals, regardless of their social standing, received fair treatment. In judicial matters, Hazrat Ali (R.A) often personally counseled his judges and participated in significant cases to ensure that rulings were in line with Islamic teachings. His leadership also encouraged the resolution of disputes through peaceful dialogue and reconciliation, whenever possible. Hazrat Ali (R.A) was known for surrounding himself with scholars, companions of the Prophet (PBUH), and other trusted individuals who were well-versed in Islamic law, governance, and ethics. His circle of counselors included people like Abdullah ibn Abbas, Malik al-Ashtar, and others who were recognized for their wisdom.

Hazrat Ali (R.A) often sought counsel from his advisors but maintained his adherence to Islamic principles. His leadership was a blend of consultation, personal wisdom, and spiritual insight. He was known for upholding the truth even in difficult political circumstances, as demonstrated in his famous stance during the battles of Siffin and Jamal. Hazrat Ali (R.A) empowered regional governors and administrators to make decisions, while also keeping them accountable to a central advisory and consultative body. This decentralized approach ensured that local issues were handled by people familiar with the context while following the overall guidance of Islamic principles. Hazrat Ali's (R.A) leadership was marked by deep moral integrity. He would counsel his followers and advisors on the importance of maintaining personal ethics and avoiding corruption or personal gain. As part of his counseling system, Hazrat Ali (R.A) emphasized the welfare of the public. He was a strong advocate for the rights of the poor and the oppressed. His leadership model aimed to reduce the gap between the wealthy and the needy through just policies, distribution of wealth (Zakat), and public welfare programs. Hazrat Ali (R.A) was not only a political leader but also a spiritual guide. His sermons and letters, such as those compiled in Nahj al-Balagha, provide deep insights into his philosophical thoughts on leadership, justice, and human nature. These writings served as a form of counseling for individuals in positions of authority as well as for common believers. Hazrat Ali (R.A) frequently counseled his followers to maintain patience and perseverance in the face of difficulties. His own life, marked by trials and challenges, was a model of endurance, and he encouraged others to rely on faith and justice when facing hardships.

Hazrat Ali (R.A) faced numerous internal and external challenges during his caliphate, including the Battle of Jamal, the Battle of Siffin, and the rise of the Kharijites. In these situations, his counseling system emphasized dialogue

and peaceful resolution of disputes whenever possible. Even during wars, he sought ways to reconcile differences and avoid unnecessary bloodshed. Hazrat Ali (R.A) was known for his fair and compassionate treatment of his political opponents. Even when in conflict, he counseled his followers to act with restraint and justice. This was evident in his dealings with figures such as Muawiyah and the Kharijites. The counseling system during the reign of Hazrat Ali (R.A) exemplifies a profound integration of Islamic ethics, justice, and governance. His leadership, rooted in the principles of Shura, justice, and fairness, set a model for Islamic governance that has been admired and studied for centuries. Hazrat Ali (R.A) not only emphasized consultation with scholars and companions but also ensured that his governance reflected the moral and spiritual teachings of Islam. His approach continues to serve as a guiding framework for leadership, both in political and personal spheres.

Keywords: Counseling, Reign, Hazrat Ali (R.A), Prophet Muhammad, Nahj al-Balagha, Leadership, Muawiyah, Hardships

Biography of Hazrat Ali (RA)

Hazrat Ali (RA) belonged to the tribe Quraish and the family of Bani Hashim in Makah. He was born In the Holy Kabah in Makkah on Friday, 13th Rajab 23 BH. He (RA) was the son of Hazrat Abu Talib (RA) the uncle of Holy Prophet (ﷺ) who had nourished and brought up Hazrat Muhammad (ﷺ). His mother Fatima bint-e Asad was also a noble lady belonging to the tribe of Bani Hashim whom the Prophet (ﷺ) respected as his own mother. When he was born his name was suggested by Hazrat Muhammad (ﷺ) that's why his name became more significant. Hazrat Ali (R.A) had a great honor of being the first cousin of Hazrat Muhammad (ﷺ) and was also brought up under His kind and inspiring supervision for most of the time of his life.¹

First Youth to Accept Islam at the early age of 10

" Hazrat Ali (RA) was the first among youth who accepted Islam just at the age of 10. Hazrat Ali (R.A) was only 10 years old when the Messenger of Almighty Allah received the very first Revelation from the Almighty Lord. He (ﷺ) was directed to start preaching of Islam from His own family. That's why He (ﷺ) started preaching of Islam from His family and closest relatives. For this purpose, He (ﷺ) invited all to the meal and asked from all of them that **"Who will join me in the cause of Almighty Allah?"** The entire gathering remained silent, but the little Ali (R.A) stood up with great courage and made his firm belief in the Word of Righteousness known in front of all. He (RA) said, "Though my eyes are sore, my legs are thin and I am the youngest of all those present here yet I will stand by you, O Messenger of Allah." Thus he became the first youth to enter the loop of Islam. This shows the great valor and insight of Hazrat Ali (R.A), who did not care about the travesty of the non-believers and had an excellent amount of understanding of right and wrong at a very early age.²

Risking his Life for the Holy Proph(ﷺ)

"When Holy Prophet (ﷺ) started preaching Islam everyone was against Him except some of the people in which Hazrat Ali (RA) included. Hazrat Ali (RA) never lost his courage in collaborating with his cousin and in admitting his love and loyalty towards him. On every occasion, he acted as a shield to the Prophet (ﷺ) against all odds. A crucial time came when enemies of Prophet (ﷺ) firmly decided to boycott him and the members of his household. The situation depressed so much that even their lives were in extreme danger. He (RA) always protected Prophet Muhammad (ﷺ) since his childhood. Our beloved Prophet (ﷺ) also loved him very much. The night when the Holy Prophet was migrating to Madina, his house was surrounded by the

¹ Al Nowvi, Yahya bin Sharf ,Abu Zakriya, Tahzeeb ul Asma wal Lughat, Dar ul Kutb Al Ilmiyah, Bierut, 1403, p.217

² Al Salabi, Ali Muhammad ,Dr, Syedina Ali (R.A), Dar ul Salam, Riaz, Saudi Arab, 1435, Syedina Ali (R.A), p.88

bloodthirsty tribesmen, who had plotted to kill him. They were ready to kill any person who came out of the house. In such a situation, the Holy Prophet (ﷺ) asked Hazrat Ali (RA) to sleep on his bed. He followed the command gladly and immediately jumped on the bed."

Therefore, at night, the Apostle (ﷺ) asked Hazrat Ali (R.A) to hand over the entrusted possessions to their owners, as He (ﷺ) had prepared to leave Makah along with Hazrat Abu Bakr (RA) as directed by Allah SWT. Hazrat Ali (RA) risked his life just for the sake of the Almighty and His Messenger (ﷺ) as he knew that the disbelievers might slay him while he was resting in the bed of Prophet (ﷺ) that night. This shows the remarkable and unmatched fearlessness of Hazrat Ali (R.A) who was not concerned about his own life, rather committed his existence to serving the Holy Prophet (ﷺ) as he successfully returned all trusts to those they belonged the very next day, and then migrated to Madina".³

Marrying to Hazrat Fatima (RA)

"In the 2nd year of migration to Madina, the Holy Prophet (ﷺ) got many marital proposals for Hazrat Fatima (RA) who was the most beloved daughter of Prophet Muhammad (ﷺ). But He (ﷺ) rejected all of them and finally decided to marry her to Hazrat Ali (RA) with mutual approval. He (RA) got the honor of becoming the Son in Law of Prophet Muhammad (ﷺ) and transforming their ever closer relationship with a family bond. Both Hazrat Ali (RA) and Hazrat Fatima (RA) lived a well-satisfied life and had 5 children, namely: Hassan (RA), Hussain (RA), Zainab (RA), Umm Kalthum (RA), and Mohsin (RA), who died in his early childhood. His son, Hazrat Imam Hussain (R.A) had the credit of having the greatest service to the Religion of Islam by standing firm against the unjust ruler, Yazid and sacrificing his life in this cause.

Title of "Asadullah"- The Lion of Allah

"Hazrat Ali (RA) was the brave man due to his bravery he was popularly known as Asadullah (The Lion of Allah). During the war of Khaibar against Jews Muslims tried to capture the strong Jewish Fort at Khaibar. The Messenger (ﷺ) announced that He would give the charge to that person who loves Allah and His Prophet (ﷺ) and they also love him. The next day, the authority was awarded to Hazrat Ali (RA) upon which everybody was amazed as he looked pale and sick. But Hazrat Muhammad (ﷺ) believed in his unmatched combating ability and gave him the Muslim command. Jews not only rejected his invitation to Islam but also sent their well known and bravest combatant, Mahrab in front, who challenged Hazrat Ali (RA) to fight him. The Arabs witnessed the unbelievable force and power of Hazrat Ali (RA), who killed Mahrab through the vigorous blow of his sword. Then, the Holy Prophet (ﷺ) gave him the title of (Asadullah), which means (Lion of Allah)".⁴

Being Fourth Caliph in Islamic History

"After the martyrdom of 3rd caliph Hazrat Usman (RA) in the year, 35 A.H Hazrat Ali took the charge and became the fourth caliph of Muslims. This was a great testing time for Hazrat Ali (RA) as he had to work not only against the rebellions but also had to maintain peace in the territory. He (RA) also had to change the Muslim capital to Kufa, in Iraq, because of great support he has over there. He (RA) faced many difficulties during his caliphate. During this short span, he restored afresh the imprints of the simple Islamic mode of life, of equality and of honest earning by hard labor. In spite of being the supreme authority of Islam, he did not mind sitting at shops

³ Syedina Ali (R.A), P.88

⁴ Syedina Ali (R.A), p.161

and selling dates. He wore patched clothes, sat in the company of poor people on the ground and took part of eating food with them. He always endeavored to ensure that the income of Baitul Mal reached the rightful persons as quickly as possible. He was not in favor of growth of government revenue in the treasury. The overall reign of Hazrat Ali (RA) lasts for almost 5 years".

Hazrat Ali being a great Scholar of Islam

"Hazrat Ali (RA) was not only a great warrior but a great scholar as well. The Holy Prophet (ﷺ) said about him, "I am the city of knowledge and Ali is its gate." He (RA) had an incredible amount of command over the teachings of Islam, especially in the Holy Quran. He (RA) also had fantastic abilities in public speech and sermons, writing letters, and recording his sayings which are well preserved and followed by the Muslim world till date. Hazrat Ali (RA) was a master of Arabic and his writings were as effective as his speech. Hazrat Ali (RA) was the caliph between 656 and 661 CE, one of the hardest periods in Muslim history, coinciding with the first Muslim civil war. He reigned over the Rashidun empire which extended from Central Asia in the east to North Africa in the west. He became known as a both just and fair ruler".

"Then rebels offered the caliphate to Talhah and Al-Zubayr and some other companions but they refused it too. Therefore, they threatened that, unless the people of Madina choose a caliph within one day, they would be forced to take some drastic action. In order to resolve the deadlock all of the Muslims gathered in Mosque of Prophet on 18 June 656CE. (25th Dhu'al-Hijjah 35AH.) to choose the caliph. Ali refused to accept caliphate by the fact that the people who pressed him hardest were the rebels, and he therefore declined at first. When the notable companions of Muhammad as well as people who live in Madina urged him, however, he finally agreed. According to Abu Mekhnaf's narration Talhah was the first prominent companion who gave his pledge but the other narrations claim they didn't do so or even somebody forced them to do so. However he and Al-Zubayr later claimed they did so reluctantly, but Ali refused this claim and said that they did so voluntarily. Mudelong believe that force was not used to urge people to give their pledge and they pledged in public in the mosque"⁵.

"While the overwhelming majority of people who lived in Madina as well as rebels gave their pledge, some major figures did not. Umayyads, kins of Uthman, escaped to Levant or remained in their houses and later refused Ali's legitimacy. Sa'ad ibn Abi Waqqas were absent and Abdullah ibn Umar abstained from offering his allegiance but both of them assured Ali that they wouldn't do anything against Ali. Another prominent figure who was in Makkah at that time and later opposed Ali, was A'isha, Muhammad's widow".

"At the beginning Ali told people that Muslim polity had come to be plagued by dissension and discord and he wanted to purge Islam of all evil from which it had come to suffer. Then warned all concerned that he would tolerate no sedition and all found guilty of subversive activities would be dealt with harshly. He advised people to behave as true Muslims".⁶

"But he soon found that he was helpless and the prisoner of the people who didn't obey him. The caliphate had come to him as the gift of the rebels and he didn't have enough force to control or punish them. When some people asked Ali to punish those who killed Uthman, Ali answered".

"How do I have the power for it while those who assaulted him are in the height of their power. They have superiority over us, not we over them. While A'isha, Talhah, Al-Zubayr and Umayyad

⁵ Tabqat ul Kubra, p.416

⁶ Ashraf, 2005, p.119-120

especially Muawiyah I wanted to take revenge for Uthman's death and punish the rioters who had killed him. However some historians believe that they use this issue to seek their political ambitions due to finding Ali's caliphate against their own benefit".⁷

"Soon after Ali became caliph, he dismissed provincial governors who had been appointed by Uthman, and replaced them with trusted aides. He acted against the counsel of MughrahibnShobah and Ibn Abbas, who had advised him to proceed cautiously. Madelung says Ali was deeply convinced of his right and his religious mission, unwilling to compromise his principles for the sake of political expediencey, ready to fight against overwhelming odds. Muawiyah, kinsman of Uthman and governor of Levant refused to submit to Ali's orders - the only governor to do this".⁸

"After the Battle of Bassorah Ali transferred his capital from Madina to Kufa, the Muslim garrison city in Iraq. Kufa was in the middle of Islamic land and had strategic position".

"Hazrat Ali (RA) resumed the land which had been granted by Usman and swore to resume whatever some elites had taken before him. He opposed the centralization of capital control over provincial revenues and favored an equal distribution of taxes and booty among the Muslims; in contrast to Umar he distributed the entire revenue of the divan among Muslims without keeping anything in reserve. When asked to pay more money to elites he said".

"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 as long as the world goes on, and as long as 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."⁹

"Hazrat Ali (RA) believed that people and governors have rights over each other and God created these rights so as to equate with one another. The greatest of these rights that Allah has made obligatory is the right of the ruler over the ruled and the right of the ruled over the ruler. If the ruled fulfill the rights of the ruler and the ruler fulfills their rights, then right attains the position of honor among them, the ways of religion become established, signs of justice become fixed and the sunnah gains currency. He wrote directions for his officials which clearly show what form of regime he wanted to introduce. It was not to be a regime whose officers had an upper hand and were fattened on public money. It was to be a regime where the governed and the tax-payers were at premium. It was their convenience for which the State was to function. It was a welfare-state working solely for the welfare of the people living under its rule, a regime where the rich cannot get richer while the poor are made poorer; a regime where canons of religion hold the balance between the governed and the ruler. He asked people not to speak with him as they spoke with cruel governors and be honest with him."¹⁰

"Ali had decisive beliefs that he shouldn't start a war with other Muslims but when the enemy started it his army wouldn't retreat unless they wanted to attack again. He ordered his soldiers not

⁷ Ashraf, 2005, p121

⁸ Ibn ul Aseer, Abu al Hassan Ali bin Muhammad, Usd ul-Ghaba fi Marifah al Sahaba, maktba al-Islami, Tehran, 1997, p147-148.

⁹ Usd ul-Ghaba fi Marifah al Sahaba, p148-149.

¹⁰ Lapidus, 2002, p46. Nahj-ul-Balagha Sermon, 15, 125.

to kill who would become injured, or not be able to defend himself, or escape from the battlefield and injuries and wanted his warriors not to injure women.¹¹

"The First Fitna, 656–661 CE, followed the assassination of the caliph Uthman IbnAffan, continued during the caliphate of Ali, and was ended, on the whole, by Muawiyah's assumption of the caliphate. This civil war is often called the Fitna, and regretted as the end of the early unity of the Islamic ummah (nation). Ali was first opposed by a faction led by Talhah, Al-Zubayr and Muhammad's wife, Aisha bint Abu Bakr. This group was known as disobedients (Nakithin) by their enemies. First they gathered in Makkah then moved to Basra with the expectation of finding the necessary forces and resources to mobilize people in what is now Iraq. The rebels occupied Basra, killing many people. When Ali asked them for obedience and a pledge of allegiance, they refused. The two parties met at the Battle ofiBassorah (Battle of the Camel) in 656, where Ali emerged victorious.¹²"

"Then he appointed Ibn Abbas governor of Basra and moved his capital to Kufa. Later he was challenged by Muawiyah I, the governor of Levant and the cousin of Uthman, who refused Ali's demands for allegiance and called for revenge for Uthman. Ali opened negotiations with him with the hope of regaining his allegiance but Muawiyah insisted on Levant autonomy under his rule. Muawiyah replied by mobilizing his Levantn supporters and refusing to pay homage to Ali on the pretext that his contingent had not participated in his election. The two armies encamped themselves at Siffin for more than one hundred days, most of the time being spent in negotiations. Although, Ali exchanged several letters with Muawiyah, he was unable to dismiss the latter, nor persuade him to pledge allegiance. Skirmishes between the parties led to the Battle ofiSiffin in 657. After a week of combat was followed by a violent battle known as laylat al-harir (the night of clamor) the Muawiyah's army were on the point of being routed when Amribn al-Aas advised Muawiyah to have his soldiers hoist mushaf (either parchments inscribed with verses of the Qur'an, or complete copies of it) on their spearheads in order to cause disagreement and confusion in Ali's army".

"The two armies finally agreed to settle the matter of who should be Caliph by arbitration. The refusal of the largest bloc in Ali's army to fight was the decisive factor in his acceptance of the arbitration. The question as to whether the arbiter would represent Ali or the Kufans caused a further split in Ali's army. Ash'athibnQays and some others who later became the Kharijites rejected Ali's nominees, `AbdiAllah ibn `Abbas and Malik al-Ashtar, and insisted on Abu Musa Ash'ari, who was opposed by Ali, since he had earlier prevented people from supporting him. Ali was urged to accept Abu Musa but he never did. Those who preferred Abu Musa went decided to continue with the arbitration anyway. The Kharijites (schismatics), later opposed the decision to choose Abu Musa blaming Ali for his appointment and rebelled and Ali had to fight with them in the Battle ofiNahrawan. The arbitration resulted in the dissolution of Ali's coalition and some have opined that this was Muawiyah's intention".¹³

¹¹Nahj-Ul-Balagha Sermon, 215. Archived 2007-09-27 at the Wayback Machine Letters 25, 26, 27, 40, 41, 43.

¹² Ibn ul Aseer, Abu al Hassan Ali bin Muhammad, Al Kamil fi al-Tarikh, Dar-e-Sadir le-Tabat wa al- Nashr, Beirut, 1965, p47.

¹³Amadi, Ali bin Muhammad, Al Ahkam fi Asul al –Ahkam, Maktba tl Marif al-Qahira, 1914, A.D p. 47

"Muawiyah's army invaded and plundered cities, which Ali's governors couldn't prevent and people didn't support him to fight with them. Muawiyah overpowered Egypt, Yemen and other areas. This civil war created permanent divisions within the Muslim community and Muslims were divided over who had the legitimate right to occupy the caliphate".¹⁴

From Makkah to Madina

"The second period of Hazrat Ali (RA) life, lasting slightly more than a decade, begins in 610, when Muhammad received the first of his revelations, and ends with the migration of the Prophet to Madina in 622. During this period 'Alī was Muhammad's constant companion.

Along with Zayd ibn Hāritha, who was like a son to the Prophet, Abū Bakr, a respected member of the ruling Quraysh tribe of Makkah, and Khadījah, he helped to form the nucleus of the earliest Makkan Islamic community. From 610 to 622 'Alī spent much of his time providing for the needs of believers in Makkah, especially the poor, by distributing what he had among them and helping them with their daily chores".

"Both Sunni and Shī'ite sources confirm the occurrence in 622 of the most important episode of this period. Muhammad, knowing that his enemies were plotting to assassinate him, asked 'Alī to take his place and sleep in his bed".

Muhammad then left Makkah secretly with Abū Bakr and reached Madina safely several days later (his arrival marks the beginning of the Islamic calendar). When the plotters entered Muhammad's house with drawn daggers, they were deeply surprised to find 'Alī, whom they did not harm. 'Alī waited for instructions and left sometime later with Muhammad's family. He arrived safely in Qubā on the outskirts of Yathrib, which soon became known as Mādīnat al-Nabī (City of the Prophet) or simply Madina, on the instructions of the Prophet. According to some sources, he was one of the first of the Makkan followers of Muhammad to arrive in Madina".

The Caliphate of Ali ibn Abi Talib (R.A)

"After the murder of Hazrat Usman (R.A), fear and panic seized the companions of the Prophet. The members of Umar's electoral committee retreated into the safety of anonymity.

The fate of Uthman had struck terror into their hearts. The whole country was seething with agitation, and no one, no matter how daring and ambitious, was willing to put his neck into the loop by accepting the responsibility of running the government. It was a responsibility fraught with the gravest perils".

"But something had to be done. The vessel of Islam could not be left adrift for long, and a firm hand had to be found to keep it on an even keel. Twelve years of misgovernment had shaken the Muslims out of their long slumber and smugness. Now they realized that the leadership of the community ought to be in the hands of a man who would put public interest ahead of the interests of his own family. Therefore, as soon as Uthman died, all eyes turned to Ali. The companions of the Prophet could not think of anyone else who had the ability and the grit to put an end to graft in the government and to anarchy in the land, and to restore peace, and law and order to the Dar-ul Islam which was battered by economic and social conflict, and was buffeted by a rapid succession of traumas".

"All the leading Muhajireen and Ansar, therefore, gathered in the Mosque of the Prophet, and agreed, at a caucus, to ask Ali to take charge of the government, and to steer the ship of state to safety. A delegation then called on Ali, and requested him to accept this responsibility. Tabari says

¹⁴ Al Salabi, Ali Muhammad, Dr. Seerati Usman Zuon Norain (R.A), Dar ul Salam, Riaz, Saudi Arab, 1435, p47.

in his History that the Muhajireen and the Ansar almost mobbed Ali. They told him that the umma was without a leader, and the government was without a head, and that he, i.e., Ali, alone was the most qualified person to fill the position, not only because of his propinquity with Muhammad Mustafa, the Messenger of God, but also because of his personal qualities and his services to Islam".¹⁵

"It was the first time since the death of the Apostle of God that it occurred to anyone in Madina that there was such a thing as a (qualification) to be a caliph. In the past the question of qualification had been shelved each time a new ruler had to be found. Hazrat Umar(R.A) made Hazrat Abu Bakr(R.A) khalifa because the latter was the oldest of the companions. Abu Bakr reciprocated Umar's gesture by choosing him as his successor. Uthman was chosen khalifa because he was rich and weak".

"Hazrat Ali (RA) however, did not accept the offer of the companions, and said that he preferred to be an adviser rather than the caliph".

But the companions also did not accept Ali's refusal, and said:

"No man has given more distinguished service to Islam, nor is anyone closer to Muhammad than you. We consider you to be the worthiest of all men to be our Khalifa."¹⁶

Hazrat Ali (RA) still did not agree, and the companions still persisted, and said:

"We appeal to you in the name of God to accept the caliphate. Don't you see the state of the umma? Don't you see new perils rising everywhere in the lands of Islam? Who will check them if not you?"¹⁷

"But Hazrat Ali (RA) was unmistakably cool to the idea of accepting the caliphate. It was not a conventional coolness but was the result of long and sober reflection".

"In the past, on one occasion, (ambition) had cost Hazrat Ali (RA) the throne of Arabia. Umar had remarked that he would have appointed Ali as ruler of the Muslims if he (Ali) had not been too (ambitious) Umar spoke as if to be ambitious was something reprehensible. His remark also presupposed that he himself and some others had become khalifas without any ambition. Perhaps the khilafat was something that had been forced upon them much against their will; and they had no choice but to accept the burden of its responsibility".

"Since Umar and Abu Bakr had no ambition, both of them, and Abu Obaidaibn al- Jarrah, all three, must have been either driven or dragged into the outhouse of Saqifa! "

"The reception by Ali of the request of the companions to accept the khilafat, would suggest that he had, at last, said farewell to ambition. In the past, he had never missed an opportunity to draw public attention to the primacy of his own rights, and to the justice of his case. He believed that it was his inherent right to become the first successor of the Apostle of God. This right was not something that other people could give him, even though they could take it away from him, and they did".

"The keystone in the policy of the government of Saqifa, as noted before, was to debar Ali and the BanuHashim from the caliphate. In this its first two incumbents were successful. The third incumbent, however, was killed in the midst of a breakdown of law and order, and he did not have

¹⁵ Al Salabi, Ali Muhammad, Dr, Syedina Umar Bin Khattab (R.A), Dar ul Salam, Riaz, Saudi Arab, 1435, p 157.

¹⁶ Islam ka Nizamie Shura, 120

¹⁷ Tarikh-e-Kamil, p98/3.

the time to appoint his own successor. But if he had lived, he would have, without a doubt, appointed his son-in-law, Marwan, or his cousin, Muawiya, his successor. Hazrat Ali (RA) was bypassed on three successive occasions in the past. But now, after the death of Uthman, the Muslims felt that they were, for the first time, really free to elect or select a caliph for themselves, and their choice for the position was Ali. A coincidence of events had, at last, brought the long-sought caliphate within his reach."

But to everyone's surprise, Hazrat Ali (RA) was not showing any eagerness to grasp it. Why? Actually, Hazrat Ali (RA) desire to become caliph was not prompted by ambition as Umar had claimed even though there is nothing wrong in being ambitious. Ali wanted to become caliph because he knew that he and he alone had the ability to steer the vessel of Islam on the same course which the Apostle of God had charted for it. Other people, he knew, lacked this ability.,¹⁸

The institution of khilafat which was the legacy of Muhammad, the Messenger of God, and which, therefore, ought to have been the symbol of the moral and spiritual authority of Islam to the rest of the world, had become, instead, in the course of the quarter-century since his death, the symbol of undiluted materialism and naked imperialism. Profound changes had taken place in the lifestyle of the Muslims. Instead of imitating the pure and austere life of Muhammad, most of them imitated alien lifestyles. What propelled them now, was not the ideals of Islam but the lust to become rich and powerful at any cost. The pristine simplicity and the egalitarianism of the times of the Prophet of Islam, had become demoted. The quality of the life of the umma had visibly declined."

"Hazrat Ali (RA) knew all this better than anyone else. He had kept his finger on the pulse of the Muslim umma, and he had monitored its progress or its lack of progress in all directions. Hazrat Ali (RA) also knew that the caliphate was no longer something that one could take with its roses and its thorns."

The roses were all gone; and all that was left, were the thorns. Accepting the caliphate now would only mean wearing a crown of those thorns."In 656 the caliphate was little more than a legacy of turbulence and deficits.Hazrat Ali (RA) figured that if he accepted the caliphate, there would be two courses open before him, and he would have to adopt one of them. One course would be to follow the drift of events; to acquiesce in the general moral decline; to connive at the corruption and rapacity of the provincial governors; to give the bureaucracy a free hand in exploiting and oppressing the umma; and to tolerate the anti-Islamic and neo-pagan practices of the new aristocracy. But such a course is repugnant to Islam, and therefore, was even more repugnant to him.

The second course for Hazrat Ali (RA), was to accept the challenge of the whole world that would inevitably array itself against him, and to fight against it regardless of consequences as long as it disobeyed the commandments of God. If he did, he would only be imitating his late friend and master, Muhammad¹⁹.

The latter had also challenged the whole world and had fought against it regardless of consequences when he had first proclaimed his mission. Ali knew that if he accepted the caliphate, the new Arab aristocracy would challenge him, and his reign would begin with a civil war. A civil war is not an auspicious beginning but what was the alternative for him" ?

¹⁸ Tarikh-e-Kamil, p99/3.

¹⁹Tarikh al-Madinah,p.412

The choice before Hazrat Ali (RA) was not between winning the civil war if there was one, or not fighting at all; it was instead, between what is right and what is wrong; between truthfulness and deception; between adherence to principle and pursuit of realpolitik. He wanted to rebuild the infrastructure of the Islamic society or rather to restore the infrastructure just as it was in the times of the Apostle of God but he realized that he could do this only in the teeth of most determined opposition from the Quraysh. Hazrat Ali (RA) considered all this, and then wishing not to inaugurate his caliphate with a civil war, turned down the request of the companions to become the khalifa of the Muslims."

The author of the book *Kitab-ul-Imama was-Siyassa* gives the following account of these events: When the delegation of the Muhajireen and the Ansar called on Ali and requested him to accept the khilafat, he refused. The delegation returned to the Mosque and reported its failure to the companions who were present there. But the latter said."

When the news of the murder of Uthman reaches the other parts of the empire, no one will pause to ask if a new khalifa has been elected or not, and the anarchy which now is confined to Madina, will spread to all the provinces. There is only one way to check lawlessness from spreading, and that is to compel Ali to become caliph. Therefore, go back to him, and insist upon his taking charge of the government, and do not return until he agrees to do so. In this way, the news of the death of Uthman and the accession of Ali to the throne, will travel together to every part of the Dar-ul-Islam, and the situation will remain under control.²⁰

"The delegation returned to see Hazrat Ali (RA), and this time, its members went beyond customary entreaties. They said that the Muslim umma was in an impasse, and if he didn't extricate it, he would be answerable to God and His Messenger for it. Would he abandon the umma of Muhammad in the impasse, they asked. This new wrinkle seemed to work. But being aware of the massive opposition to himself of the Quraysh, Ali was still lukewarm in accepting the proposal. He, therefore, hedged his acceptance with conditions of his own, and said to the delegates."

"I have perfect knowledge and understanding of the Book of God, and of the practices and precedents of His Messenger. In ruling the Muslim umma, I shall put their commandments and prohibitions before everything else. I shall not show any flexibility in this matter. I shall take charge of the government only if this condition is acceptable to you. If it is, and the Muslims are willing to take the oath of allegiance to me, then tell them to assemble in the Mosque of the Prophet."

"The delegation was ready to accept any conditions, and readily agreed to abide by Ali's terms.²¹

"After the death of Hazrat Umar(R.A), his confidante, AbdurRahman bin Auf, had offered khilafat to Ali on condition that he would give a pledge to follow the policy and the regulations of Abu Bakr and Umar. Ali refused to give any pledge, and kicked at the offer made by AbdurRahman bin Auf(R.A)."

"Now the same khilafat was being offered to him once again but without any conditions. In fact, it was he (Ali) who was placing conditions upon acceptance by him of the offer being made by the Muslim umma. Hazrat Ali (RA) told the companions that he would not defer to their judgment; instead, they would have to defer to his judgment if they insisted on his taking charge of the government. And he added that they – the Muslims – would have to give him unquestioning

²⁰ Al Zahbi, Abu Abd ullah ,Muhammad bin Ahmed, *Tarikh ul-Islam*,Dar ul Kitab al Arbi,p.318

²¹ *Tarikh ul-Islam*,p.325

obedience – in peace and in war. They agreed. Their agreement was the victory of principle. The Muslim umma had, at length, surrendered to Ali's principles."

"The umma of Muhammad, the blessed Messenger of God, in quest of security and salvation, had .drafted. Ali ibnAbiTalib to reverse the drift toward anarchy and chaos in Dar- ul-Islam. Tabari, the historian, says that Ali was .drafted. on Thursday. The citizens of Madina were very happy with their success in .drafting. him, and they said that they would offer their Friday prayer with their new caliph. Why not the best? " was the question in the mind of the Muslim umma when it .drafted. Ali as the caliph of Islam. When it was at last free to choose, it chose, instinctively and inevitably, the very best. Also, when the Muslim umma was insisting that Ali should occupy the highest position in Islam, it was unconsciously spurning all .the gluttons of privilege, who were infesting Dar-ul-Islam."

On Friday, 18th of Dhil-Hajj, 35 A.H. (June 17, 656), Hazrat Ali (RA) entered the Mosque of the Prophet in Madina, and walked to the pulpit through the crowd of the Muslims. The crowd sat in an expectant mood, the currents of excitement flashing through it, and it appeared to heave convulsively. There was an almost palpable sense of tension and renewal in the "national" spirit of the Muslims.

"Hazrat Ali (RA) held a bow in his hand, and he leaned against the pulpit as the Muslims began to take the oath of allegiance to him. Between him and them, it was "an open covenant openly arrived at, and there was nothing clandestine about it. Most of the Muhajireen and the Ansar who were in Madina, gave him their pledge of loyalty. Ibn Hajar Makki writes in his famous book al-Sawa'iq al-Muhriqah."

"The veterans of Badr said (to Ali): 'No one is more worthy of khilafat than you. Put out your hand so that we may give you our pledge of loyalty.' And they gave him the pledge of their loyalty."

"It was the first time, and the last time, in the history of Islam, that a ruler was not foisted upon the Muslims. They chose their own ruler, and their choice was spontaneous. Neither force, nor the threat of the use of force, nor pressure nor bribes, nor double talk, were employed in his election. There was no hysteria to grab power. Everyone was free to give or to withhold his pledge. Ali himself was accepting the pledges almost mechanically, lost as he was in the reverie of the times of his master, Muhammad, when he was accepting the pledges of the Quraysh just after the conquest of Makkah in 630."

Valor principles derived from the Hazrat Ali (R.A) of government

The system of Islam is the Government Shurai. Allah has described this attribute of Muslims in the Holy Qur'an (Wahram Shorah Benham) (Al-Shorriah: 38) "And they decide their affairs by mutual consultation". Qualities: Let your rich know the reasoning of the Book and the Sunnah. To which he did not notice. The structure of the Shura system remained the same until the Caliphate of Islamia. But later the conspiracy of the people of the West ended the Shurai system in Islamic states. In place of which the legislative institutions were established. Their members are not required by the religious standard, nor are the requirements of worldly education, which only reach the regional council and the National Assembly on the basis of a majority of the majority, and legislate on the basis of a majority of the votes. Whereas in Islam, no one has the authority to legislate."

"The selection of a local council is based on the village or city council. The main office is in the mosque. The rich man of the Shura deserves leadership and leadership in religious and world affairs. Other members of the council are also prayerful, trustworthy, and educated. They have a

lot of passion for national service. They should not be less than forty years of age. The family should have confidence in their qualities."

"The local council must be fully authorized to perform the duty of the well-known Nahi-ul-Munkar, whose report is to be prosecuted. The Council shall have a record of the educational, social, social, moral and economic conditions of its constituency. The preliminary report of the Council should be valid for all types of verification. The importance of the Shura's decision in mutual disputes is of paramount importance."

After starting in the village, the Shurai system should be established within the limits of the regional peace (police station). Then the Shurai system should be organized from the district level to the central level of the Islamic Emirate. In Islamia, eligibility is taken into account rather than counting votes for the assembly."

Qualification is a well-known item in society. Different segments of society are distinguished by their own ability. For the guidance of the Muslims of the Islamic State and to resolve the important and critical issues at the national level, a meeting of the Council should be found:

1. The Council of the Islamic Emirate must be Muslim regardless of their area.
2. Be aware of the Qur'an and the Qur'an so that it is the Queen of the texts according to the present circumstances.
3. Sunnah must be effective and pious. Able to carry out the duties of communicating.
4. Ability to carry out national and national responsibilities.
5. Not less than forty years of age.
6. Be physically healthy mentally.
7. "Have special skills in any area of life other than the aforementioned attributes. For example, science, politics, economics, medicine, economics, military skills, engineer training, industry, education, law and agriculture etc. The list of persons with these qualities should be prepared in excess of the number of district councils across the state".²²

The Board of Selectmen of the Majlis-e-Shura consisting of experts from the pious and theologians. These select boards select members of a specific council through qualification-based interviews and research.

Precautions of Majlis e Shura

1. The request of the gentlemen seeking office should not be considered.
2. The selection board should refrain from the selection of any of its relatives.
3. No government grant of any kind should be given to the members of the Shura in the guise of the construction work of Rafah, Because it is included in the duties of the Permanent Government Administration.
4. A meeting of the Shura should be held in the main capital mosque of the opposition to discuss the government's affairs.
5. The selection of a fixed number from a particular area is not necessary, because Islam does not value geographical boundaries.

Duties of the Majlis e Shura

1. "In cases where the Book and Sunnah are present, the Shura may, although there is no amendment, set out the rules and regulations necessary for its implementation".

²²Kitab-ul-Imama was-Siyassa,p258.

2. Among the provisions in which multiple interpretations of the rules of the Book and Sunnah are possible, legalize the interpretation which is closest to the Book and Sunnah.
3. In cases where there is no ruling, it is necessary to make new laws according to the nature of Islam or to adopt one of the existing jurisprudential laws.
4. In cases where there is absolutely no principle guidance, the Shura may make appropriate rules, provided that they do not conflict with any Shariah order.
5. If the constitution of the Islamic State contradicts Islam, then the Council of the Shura should compile this constitution in light of the Book and the Sunnah

"In addition to the justice of the Central Council, there should be ingenuity so that the political and administrative affairs of the country can run smoothly. The Worldly Wave has a full sense of accountability. There are qualities of bravery and courage to protect the country and to fight the enemies. Keeping a close watch on the current and modern world politics so that Islam can control the secret conspiracies of the enemy elements."

"If one of the Islamic states is rich with the above attributes. And if the rich has established the upper hand of the Qur'an and Sunnah in his state boundaries, then he can appoint one of the Majlis-e-Shura in his life as a guardian or deputy amir. First, the Council can select the rich from mutual consultation. If a country is rich and endangered, then any movement or party in that state will bring an Islamic revolution. The rich of this party should be recognized as the rich of the state. He should select the members of the Shura, on the advice of prominent members of his party.²³"

"In other systems, the government and other members are elected for a limited period. In this way the country is subjected to political instability and economic turmoil due to repeated government changes. While in the Islamic system, the appointment of rich and shura members is refreshing. Khalifa Rashidan 3's latest service is the flame path for us."

Reasons for the abolition of the Ameer

When there are three types of variation:

1. The wishes are overwhelmed with self-restraint and the Shari'ah commits the Shariah and it should be proved by the Shariah court.
2. Otherwise the misconduct is credible. This means that they should adopt a belief that is contrary to the truth.
3. If the wishes of the rich and the members of the council are answered. Medical Board to confirm

"Accountability Board: - Record of all types of property should be obtained before the speech in the higher positions, then after the discharge of responsibilities, their property should be accounted for in case of extraordinary increase²⁴."

The quality of the decision in the Majlis Shura

In Islam, the Majlis-i-Shura is not a dictator, but an argument and an opinion. Imam Ibn Taymah writes:

"If a member of the Shura makes a clear argument about the issue of the Book and Sunnah and the consensus, then even if the large gathering is one-sided and there is a great earthquake risk, it

²³ Abu Nuaim, Ahmad bin Abd ullah bin Ahmad bin Ishaq, Hulyat ul Auliya Wa Tabqat ul Asfiya, Dar ul kitab al Arbi, 1980, p.316

²⁴ Usmani, Muhammad Taqi, Mufti, Islam aur Siyasi Nazriyat, Maktba Marif Ul Quran, Karachi, 010, P.183

should not be brought to fruition. If there is a disagreement on the basis of the arguments, then the rich council should decide on the opinion which is more closely related to the book and the Sunnah."

"Politics of Shari'ah Revolutionary Khilafah and Democracy, Hazrat Ali (RA) had been advised by several of his counselors to defer the dismissal of the corrupt governors previously appointed until he himself was secure against all enemies. The Bayard of Islam, the hero without fear and without reproach refused to be guilty of any duplicity or compromise with injustice. This uncompromisingly noble attitude cost him his state and life, but such was Ali. He never valued anything above justice and truth."

"Some people imagine that if Ali had not dismissed Uthman's governors, he would not have provoked them into challenging him. But such an opinion rests upon naiveté. The governors of Uthman would have challenged Ali regardless of what he had done. They were his old enemies."

Following are some of the reasons why Ali dismissed Uthman's governors:

1. "Hazrat Ali (RA) aim was to restore the government of Muhammad Mustafa, and to enforce the Islamic system. To do this, he had to (purify) the government which he had inherited, by excising from it the ravening pack of the Umayyads. In their stead, he had to appoint God-fearing men who believed they were accountable to God for all that they did."
2. "Muslims had requested Usman to remove his conceited and egoistic governors, and to appoint pious men in their stead. But he turned a deaf ear to their request whereupon they took other steps to force a change of governors. If Ali had temporized in this matter, they would have toppled his government just as they toppled the government of his predecessor."
3. "If Hazrat Ali (RA) had not dismissed the governors of Usman, he would have made himself vulnerable to the charge of .guilt by association."
4. "Muawiya was not content with ruling Syria alone; he wanted to rule the whole empire of the Muslims as its khalifa. When he noticed that Usman had made many enemies for himself, he tried to take advantage of the situation. He suggested to Usman that he should leave Madina, and go with him (with Muawiya) to Syria, where, he assured him, he would be safe whereas in his own capital, he warned him, he might be killed."
5. "Muawiya had very good reasons to try to take Usman to Damascus. Once in Damascus, Uthman would have become a " (figurehead khalifa.) Hazrat Muawiya (R.A) would have taken all his authority out of his hands into his own, and would, thus, have become khalifa de facto in his (Usman's) lifetime, and de jure after his death."
6. "But Hazrat Usman(R.A) did not go to Syria, and Hazrat Muawiya's(R.A) strategy did not work. But when Uthman was killed, he launched his campaign against Ali seeking vengeance for his blood. Ali had little choice in the matter but to dismiss him."
7. "Hazrat Usman(R.A) had appointed governors not because they had any ability or because they loved to serve the Muslims. He appointed them only because they were related to him. Ali considered these appointments a trespass on the rights of those men who were qualified by their ability, piety, and service to Islam, to rule the Muslims. He, therefore, removed them."
8. "Hazrat Usman(R.A) had appointed members of his own family as governors of the provinces. His governors had men and materials necessary for war. Uthman was in a state of siege in his palace for 49 days. He sent many appeals to them to come and

rescue him but they did not come, and he was killed. If these governors could abandon their own benefactor so casually, how could Ali depend upon them in an exigency to obey him? He, therefore, decided not to be at their mercy²⁵."

"A certain Abu Tufail Kinani, a resident of Madina, once went to Damascus to see Muawiya. When they met, the following exchange took place between them."

Hazrat Muawiya(R.A): Where were you when Hazrat Usman(R.A) was killed? Kinani: I was in Madina.

Muawiya: Did you do anything to save his life from his enemies?

Kinani: No.

Hazrat Muawiya(R.A): Why not? You knew that it was your duty to do your utmost to save him.

Kinani: I suppose it was. But whatever it was that prevented you from trying to save his life, also prevented me from trying to save his life.

The New Governors

In Moharram of 36 A.H., Ali appointed the following governors:

1.Qays ibn Saad Ansari, the governor of Egypt

"Qays was able to enter Egypt without opposition and to take charge of the government."

"In Egypt, he found the Muslims divided into three groups. One was composed of his own supporters; the second of his opponents, i.e., the supporters of Uthman; and the third group was undecided in its loyalty. Qays decided not to meddle with the last two groups, but to give his whole-hearted attention to the administration of the country."

"Qays, in physical appearance, was the most impressive man in Madina. He was tall, stern and powerful in build; and he was noted for his knowledge, piety and eloquence. He was also a man of great perception and foresight, and was more than a match for men like Muawiya, Amr bin Aas and Mughira bin Shaaba in ingenuity and intelligence."

"But like his own master, Ali, he too did not believe that ends justified the means. His philosophy of life was governed by the principle that political policy must be subject to the ethics of Qur'an²⁶."

2.Hazrat Usman bin Hunaif, the governor of Basra

"Hazrat Usman(R.A) was also able to enter Basra and to take charge of the government. He too found the Muslims in Basra divided into three groups as Qays had found in Egypt, and he too adopted the same policy as Qays had in Egypt. Hazrat Usman bin Hunaif belonged to a distinguished family of the Ansars. He was a close friend of the Prophet. During the khilafat of Umar, he was the financial commissioner of Iraq."

3.Ammara bin Shihab Ansari, the governor - designate of Kufa

Ammara left Madina to take charge of his duties in Kufa. But when he reached Zabala, a way-station on the road to Iraq, he met one Talha bin KhuwaylidAsadi, coming from Kufa. He advised Ammara to return to Madina, or else, he said, he would be killed in Kufa. Thereupon, Ammara did not go to Kufa, and returned to Madina."

4.Sahl bin Hunaif Ansari, the governor - designate of Syria

²⁵IbneKhuldoon,Abd ur-Rahmanbin Muahammad,MuadmaIbnKhuldoon,Nafis Academy,Karachi,1980,P.191

²⁶ Prince Said Halim Pasha "TheiReform ofiMuslim Society" (trans. Marmaduke Pickthall), Islamic Cultu re ,1:1 (1927), p.151

Sahl left Madina. Before he reached the Syrian frontier, he met a body of cavalry. They asked him who he was and where he was going. He told them that he was the new governor of Syria. They said they were Syrians and that they did not acknowledge anyone as their ruler except Muawiya. They also added that if he went any further, he would be killed. Thereupon, Sahl did not enter Syria, and returned to Madina. Sahl was the brother of Uthman bin Hunaif. He too was a companion of the Prophet, and had fought in all his battles, distinguishing himself in them by his gallantry."

5. Ubaid ullah ibn Abbas, the governor of Yemen

Ubaid ullah ibn Abbas was the first cousin of Muhammad and Ali. He entered Yemen without opposition and took charge of the government. Yayla bin Umayya who was Uthman's governor in Yemen, had left before his arrival, and had taken the state treasury with him. "Qathm ibn Abbas, the governor - designate of Makkah."

"Qathm was the younger brother of Ubaidullah. He is said to have borne a striking resemblance to the Prophet. He was still in Madina when Makkah became a center of opposition to Ali. He, therefore, had to wait until conditions returned to normal in Makkah. After the death of Ali, he left Arabia, went to Samarkand in Central Asia, and died there. A few months after his accession to the throne, Ali had to leave Madina for Basra to take up the challenge of the rebels, and he appointed Sahl bin Hunaif Ansari as governor of the capital in his own absence."

After the battle of Basra, Ali appointed Abdullah ibn Abbas as the new governor of that city. Abdullah was an understudy of his master, Ali, and won great fame for his knowledge. He was one of the earliest authorities on the science of the exegesis of Qur'an. He died in Ta'if at the age of 70.²⁷

Fatures of Ali's Caliphate

"When in 656 the Muslims acknowledged Ali as their Caliph, and gave him their pledge of allegiance, religious and temporal authorities were combined in one person. They thus endorsed an arrangement which had been made, as early as 632, by the Messenger of God himself for his succession. There is no commandment in Islam, major or minor, doctrinal or formal, which has been left to the whims or the wishes or the votes of the masses. The most important political institution in Islam is the caliphate. It is important because the existence of the Muslim community and the survival of Islam depend upon it. It would, therefore, be unthinkable that it would be left to the whims or the wishes or the votes of the street crowds."

"Law in Islam is the expression not of man's will but of God's."

"After the death of Muhammad, Ali did not have any political power but he was still his successor. Whether or not he had power in his hands, obedience was due to him as the successor of the Prophet of Islam. The only thing that changed, after Ali's election, was that those people who had withheld their obedience to him in the past, now gave it to him, voluntarily."

"Of those Muslims who took the oath of loyalty to Ali, there were two groups. Both groups took the oath of loyalty to him but for different reasons. The first group knew him to be the head of the Kingdom of Heaven on Earth; the second group acknowledged him only as the Chief Executive of the government of the Muslims."

"The first group knew that Muhammad himself had designated him as the leader of the Muslim umma, and it knew that it was not free to take the oath of loyalty to anyone else. The second group,

²⁷ Muhammad Khalid Masud, *Islamic Legal Philosophy: A Study of Abu'l-Ishaq al-Shatibi's Life and Thought* (Islamabad: Islamic Research Institute, 1977), p. 174

however, would have given its pledge of loyalty to anyone who would have succeeded in seizing power."

"Muhammad was not only a teacher and an ideal leader but was also the pioneer of a new age on earth for all mankind. He opened the gates of a new age, introduced into history a new force called Islam, let loose in the world a new dynamic that can, and does, and will, change human life and transform human relationships. He was the .pioneer. of all those men and women who seek the salvation of all mankind."

"The basic aim of Muhammad was to establish the Kingdom of Heaven on Earth, i.e., the Government of Islam. He taught mankind the lesson of Tauheed (the doctrine of the Oneness of the Creator), and he invited it to acknowledge His paramouncy. He promulgated God's laws, enforced them, and created a society the hallmark of which was purity. In that society there was the reign of justice, knowledge and enlightenment, and he eliminated exploitation, tyranny, ignorance and superstition from it. Islam, the only monotheistic religion that represents a complete socio-economic-political system, is inherently hostile to all secular governments, especially those that adopt alien values which are repugnant to the value-system of Islam.²⁸

"The establishment of the Kingdom of Heaven on Earth was the first part of the mission of Muhammad. The second part of his mission was to assure its continuity. He did not establish the .Kingdom. only for his own lifetime but for all time, and not only for the Arabs but for all mankind. He, therefore, designated as his successor a man he knew would give continuity to his work. Such a man was Ali ibnAbiTalib, as noted before."

Ali's Internal and External Policy

Internal Policy

"One of the most important aims of Islam was to restrain the strong from oppressing the weak, and to put an end to exploitation in all its forms. When Ali took charge of the caliphate, he dismissed the governors who had been appointed by Uthman. He was told that it would not be expedient to do so, and that he ought to consolidate his own position before dismissing them."

But his reply to these suggestions was:

"O Muslims! Do you wish that I should make an alliance with cruelty, tyranny, treachery and perfidy? Do you wish that I should become an accomplice in the exploitation of the umma of Muhammad? By God, I shall never do so as long as the heavenly orbs are pulling each other. I shall wrest from the hands of the usurper the rights of the weak, and will restore it to them."

"The fundamental criterion for comparing social, economic and political systems, ought to be, not the criterion of hegemony and imperialism but the humanistic criterion, namely, the measure in which each system is really capable of reducing, restraining, and eliminating, as far as possible, the various forms of exploitation of man."

"Ali was the most implacable enemy of exploitation in all its forms, and he eradicated it from his dominions during his caliphate. Social organization, he believed, existed only for the service of man and for the protection of his dignity."

Muhammad Mustafa, the Messenger of God, had knocked down all man-made distinctions between human beings but after his death, they all came back. Ali declared that he was going to demolish those distinctions again. Abu Ishaq Madaini, the historian, writes as follows, in this connection."

²⁸ Syedina Ali (R.A),p.312

"Some companions of the Prophet told Ali that when distributing the revenues of the public treasury to the Muslims, he ought to give a larger share to the Arab nobles than to the Arab commoners; and he ought to give a larger share to the Arabs than to the non-Arabs. They hinted that doing so would be in his own interest, and they drew his attention to the example of Muawiya who had won the friendship of many rich and powerful figures through his 'generosity."

"Hazrat Ali (R.A) said to them: 'Are you asking me to be unfair and unjust to the poor and the weak of the Arabs and the non-Arabs? Doing so may be good politics but is not good ethics. If I were to act upon your advice, I would, in effect, be imitating the pagans. Is that what you want me to do? What is important for me, is the pleasure of God, and not the pleasure of the Arab nobles."

"If I were distributing my personal wealth to the Muslims, I could not discriminate against the non-Arabs and the clients. But the wealth that I am distributing to them now, is not mine; it's their own. How can I show discrimination? How can I deprive a man of his share only because he is a non-Arab, and give it to someone else only because he is an Arab? This I shall never do."

"Not only the Quraysh and the Arab aristocracy did not receive any preferential treatment from Ali over the non-Quraysh and the non-Arab in the distribution of public funds, but the members of his own family received less than anyone else in his dominions."

"One of them was his own elder brother, Aqeel. He considered his stipend to be so small that he could not live on it, and he left Kufa and went to Syria where he lived in style and luxury at the court of Muawiya. Ali repeatedly warned Muslims of the dangers of moral compromise and of subverting their worth to materialism. When Hazrat Ali (R.A) ascended the throne of khilafat, he committed himself to putting an end to the economic caste-system of the Arabs, and their unIslamic capitalist system. Within four years of his incumbency, he had fulfilled his commitment. The caste-system of the Muslims and their new capitalist system, both had vanished from his dominions."

"All the 'high priests' of the economic caste-system of the Arabs, and their neo- capitalists found sanctuary in Damascus. If Muslims are equal, then their equality ought to be an obvious thing but it was not. Ali made it obvious. And if Islam prides itself on its attachment to justice, then it (justice) ought to be a visible thing but it was not. Ali made it visible. He made equality obvious and justice visible. From his own officials, Hazrat Ali (R.A) demanded and exacted personal and fiscal integrity of the highest order. He served notice to everyone that even the most powerful office in the government cannot be used as a sanctuary for miscreants nor its legitimate privileges employed to withhold evidence of wrong-doing."

"What were the mainsprings of Ali's actions and policies? It appears that every detail of his life was governed by taqwa (the fear of doing something that would displease God). He entertained only that thought, he uttered only that word, and he performed only that deed which he knew, would win for him the pleasure of God."

"His every thought, his every word, and his every deed, was tested on the touchstone of taqwa. His whole existence revolved around one question, viz., what shall I think or what shall I say or what shall I do that will please my Creator. To the Machiavellians of all times the ends have justified the means. To them, all means, fair or foul, are legitimate, if they can achieve a certain end. But if Ali had to employ a certain means to achieve an end, it had to have the sanction of Al-Qur'an al-Majid. On numerous occasions, the so-called worldly wisdom and prudence dictated a certain course of action. But if such a course of action was repugnant to Qur'an, Ali spurned it, and he did so with utter disregard to consequences."

"This policy made Hazrat Ali (R.A) extremely predictable and vulnerable." It is said that if one has the ability to predict, then one has a certain amount of control over a situation or a person, and control means power."

The enemies of Ali knew exactly what he would or what he would not do in a given situation. This foreknowledge of his actions and reactions gave them an advantage over him, and they were ever ready to exploit it. They also took the maximum advantage of his chivalry and gallantry."

One of the distinguishing characteristics of Hazrat Ali (R.A) government was its "transparency" and its openness. If ever there was a government that was "transparent," it was his government. He was suspicious of secretiveness, and believed only in "open covenants openly arrived at." Muawiya himself boasted that the key to his own "success" was in his secretiveness, and he attributed Ali's "failure" to the fact that he (Ali) did not hide anything from his subjects."

"From the Machiavellian point of view, Muawiya was right. He kept others guessing about each of his moves whereas in the case of Ali, no guesswork was necessary. In dealing with Ali, his enemies could dispense with speculation of all kinds. To him, secretiveness smacked of deviousness, and if anything was devious, it was not acceptable to him. From the first day, he placed the credo of snooping and secrecy under interdiction in his dominions. When a friend asked Ali why he had agreed to take charge of the government with its myriad's of problems, he said that he did so to restore the Kingdom of Heaven on Earth, knowing that no one else in Dar-ul-Islam had this ability."

After the battle of Siffin, Ali said in one of his prayers:

O God! You know well that the struggle we have waged, has not been for the sake of winning political power, nor for acquiring territory nor for worldly goods; rather, it is my aim to implement the luminous principles of Your exalted religion, and to reform the conduct of affairs in Your land, so that Your humble slaves may live in security, and Your laws which have remained unfulfilled, might be established and executed once again as they were in the time of Your Messenger and Friend, Muhammad."

"Hazrat Ali (R.A) was unable to conceal his contempt for and his hostility to those Arabs who, as the gluttons of privilege, had become immensely rich and powerful. He and they repelled each other. On the other hand, he was irresistibly drawn toward the poor and the powerless. They were his friends. Among the rich and the powerful, Abu Sufyan and Mughira bin Shaaba, had made tentative attempts to ingratiate themselves with him but he had snubbed them, and had put an unbridgeable distance between himself and them."

"Hazrat Ali (R.A) turned his caliphate into a school, in which he educated or rather reeducated the Muslim umma. He faced an enormous reeducation job, but he carried it out with consummate style and characteristic flair. He was a one-man university, in Islam. The curriculum, in his university, laid the greatest emphasis on character-building of the Muslims."

"He found the "blueprint" for character-building in the Book of God, and he found "precedents" for it in the life of Muhammad, the Messenger of God. At the "university," he interpreted the "blueprint" and the "precedents" for the edification and the education of his "pupils."

"The Muslim umma. Hazrat Ali (R.A) was the champion of the vision that united mankind in obedience to its Creator. He was the champion of our Creator's vision of justice, truthfulness, purity

and peace. The central dedication of his life was to restore absolute justice to the Dar-ul-Islam. In this quest, he was eminently successful.²⁹

Hazrat Ali (R.A) External Policy

"Hazrat Ali (R.A) critics often point out that he did not attack other countries as both his predecessors and successors did, and he did not push the frontiers of the empire of the Muslims in any direction. Hazrat Ali (R.A) was caliph for four years, and those years were shot with rebellions and civil war, and all his time was taken up in his efforts to restore peace to Dar-ul-Islam."

"But if there had been no rebellions and no civil war, and if Ali's reign at home had been peaceful and tranquil, would he have embarked upon invasions and conquests of neighboring countries? There is no way of answering this question, but judging by his character and temperament, it appears highly unlikely that he would have done so."

"It appears highly improbable that he would have sought (glory) for himself or for Islam by overrunning other countries. Quest for such (glory) ran counter to his nature."

"The key to the understanding of Ali's policy at home and abroad, is in the fact that he was the heir and successor of Muhammad, the Apostle of God, and the Messenger of peace. Muhammad was the last Messenger of God to mankind. He was the embodiment of the highest attributes of character and personality. In his life, there is the most perfect example for all Muslims to imitate, and his program for the welfare, happiness and salvation of mankind, is the most comprehensive."

"Apostleship and Prophethood are the greatest honors that any mortal can receive in this world. To be an apostle or a prophet means to be chosen by God. A man must indeed be endowed with most extraordinary qualities to be picked by the Creator Himself out of the immense mass of humanity to be His messenger to mankind."

"Such a man was Muhammad. He was picked out by God to be His instrument in implementing His plan and program for the world. He lifted the human race out of its moral and spiritual captivity, and put it beyond the ignorance, fear and isolation which beset it. God had sent many other messengers before him but he was the last one of them all, and the message he brought, was not subject to the limitations of time and place; it was for all time, and its keynote was universalism."

"Muhammad was indeed endowed with the most extraordinary qualities of head, hand and heart. Anyone of these qualities could easily make him the most remarkable man in history. But at this point, we shall consider only one of his many qualities – the quality of mercy. He personified mercy. Al-Qur'an al-Majid has called Muhammad .a mercy for all creatures."

"We sent thee not, but as a mercy for all Creatures."³⁰

"This quality of mercy in Muhammad as Messenger of God, is incompatible with aggression and lust for conquest. Warfare and bloodshed cannot coexist with mercy. The message that Muhammad brought from Heaven, and which he promulgated on earth, is called Islam, and Islam means (peace and security) Islam is the religion of peace. A man who accepts Islam is known as a Muslim, i.e., one who has made peace. Muhammad himself defined a Muslim as a person from whose tongue and hands, other peaceful citizens are safe."

²⁹Syedina Ali (R.A),p.314-318

³⁰ Muhammad Asad,Islami Mamlikat oiHakoomatiky Bunyadi Usool,Jamiyat Publishers,Lahore,2006,p.152

"One of the key words in Islamic terminology is Iman which means (the principles of peace) and the person who has Iman is called a Momin which means .a man who abides by the principles of peace. Muhammad who brought God's last message to this earth, is called al- Rasul al-Amin, i.e., (the Messenger of Trust.) Makkah, the city in which he delivered this message, is called al-Baladul-Amin, i.e., (the City of Peace.) Makkah, therefore, is a sanctuary, and whoever enters it, is safe from harm."

"The name of the mother of Muhammad is Amina which again means .peace. The name of his father is Abdullah which means .the slave of God."

"As slave of God, he obeys God, and does not trespass on the rights of others – the other slaves of God. Amina and Abdullah brought the Messenger of Peace into the world to put an end to bloodshed and to spread the blessing of peace on earth."

The name of Muhammad's nurse was Umm Ayman which means (the mother of Fortune)."

The angel who brought the message of Heaven to Muhammad, is called al-Rooh-ul- Amin i.e., (the Spirit of Trust.) His successor is called Amir al-Mominin i.e., (the leader of the peaceful believers)."

"Therefore, from beginning to end, Islam is peace and security."

"Another key word in Islamic terminology is jihad. There is so much fog around this word that it can hardly be seen for what it is. In most non-Muslim circles, the jihad of Islam is equated with wanton aggression which it is not. Literally, jihad means effort or struggle. One of the most commendable forms of jihad imposed upon a Muslim is to fight against ignorance and injustice, and to overcome one's own lusts and baser instincts. Islam has recognized war as an institution but has allowed its followers to fight only."

- a. either in self-defense,
- b. or, to impose penalties for breach of peace, also called Qisas in Arabic which means "retaliation." Qisas is permitted only to check aggression. Islam does not allow Muslims to wage war for any third reason.

"In Makkah, Muhammad presented to the Arabs a program of religious, ethical, moral and social reconstruction. After the migration to Madina, he added an economic and a political component to it."

"It had taken him thirteen years in Makkah to lay the groundwork of Islam, and it took him another ten years in Madina to build and to complete its (edifice)."

"These 23 years were the most crucial years in the career of Islam as a universal system. When Muhammad began to implement his program, he was immediately and inevitably confronted by multiple challenges. Characteristically, Islam produced Ali ibnAbiTalib as its response to those challenges. The 23 years of the ministry of Muhammad as the Messenger of God, were a long series of crises – both of war and of peace – and Ali surmounted them all."

"Hazrat Ali (R.A) was the heir and successor of Muhammad. When he began to implement Muhammad's program, he too was confronted by multiple challenges."

A quarter-century had passed since the death of his master, Muhammad, and since then many Muslims had begun to worship economic and political power as their new .idols. . Idol- smashing was nothing new to Ali. Many years earlier, he and his master, Muhammad, had destroyed the idols of Quraysh in the Kaaba. Now he was called upon once again to destroy the new .idols. of the Arabs. But he realized that the champions of the new .idols. would rise in their defense just as the champions of the old idols had risen in their defense in the times of Muhammad."

"Islam was a revolutionary movement in the sense that it was an emphatic end of an old and fossilized, i.e., polytheistic era, and the beginning of a new and dynamic, i.e., monotheistic era. Its aims are set forth in Al-Qur'an al-Majid, and its Prophet has been charged with specific duties, as we read in the following verse."

"A similar (favor have you already received) in that We have sent among you an Apostle of your own, rehearsing to you Our signs, and sanctifying you, and instructing you in scripture and good sense, and in new knowledge.³¹

"These aims, obviously, are so important that they have been repeated, for emphasis, on three other occasions. They occur in the following verses of Qur'an³². "

The aims of Hazrat Ali (R.A) government were the same as the aims of Qur'an. His policy, therefore, was."

1. "To rehearse the Signs of God (before the Muslims)."
2. "To sanctify them (the Muslims)."
3. "To instruct them (the Muslims) in Scripture, and in good sense."
4. "To instruct them (the Muslims) in new knowledge."

"As stated above, when Ali tried to enforce this policy, he met resistance, but not from the pagans. Most incredibly, he met resistance from the Muslims. The Muslims, and not the pagans, thwarted him in the execution of his plans, and in the realization of his aims."

"The aims set forth in Qur'an for the Muslim umma do not comprehend conquest of other lands by force of arms. Those critics of Ali who lament that he did not add new territories to the map of Islam, will also have to lament the uniform silence of Qur'an on the subject of expanding the dominions of Islam through war and aggression. In fact, judging by its text, Qur'an appears to have no interest in military adventures of any kind."

"Most of the political and military leaders of the world agree with President Charles de Gaulle when he said:

"The sword is the axis of the world," which means that the world revolves around the sword. The medieval French called this concept the .fort mayne. – the strong arm; i.e., whoever has the strongest arm, rules."

"Many leaders also agree with the political philosophy summed up in the maxim that all is fair in love and war. In pursuit of their ambitions, they have considered it quite fair to wage war upon other nations, to kill their men, and to enslave their women and children. If some of these leaders have soaked the world in blood, and have obliterated cities and civilizations, they have been acclaimed as the greatest heroes and the greatest military geniuses of history". And yet, their heroism and genius have only proved Gibbon right when he said:

"What is history but a register of the crimes, follies and misfortunes of mankind". "Does Islam also equate its program with lust for the conquest of alien nations?"

"If it does, then how is it different from the programs for world conquest of such military leaders as Alexander the Great, Julius Caesar, Attila the Hun, Genghis Khan, Hulago Khan, Tamerlane, Napoleon and Hitler all of whom marched with those .sisters of victory – murder, pillage, fire, destruction, captivity, loot and rape?"

"All wars are alike in at least three particulars: death, destruction and rape. The pages of history are stained with the blood of the weak and the innocent shed by the powerful and the ruthless."

³¹ Al-Hajj, 21:107.

³² Al-imran,3:151

"If Muslims also stained the pages of history with blood, is it the proof of the truthfulness or even of the greatness of Islam? Can Muslims take pride in unprovoked wars of aggression and conquests? If they do, they would find themselves at odds with the Book of God which states."

"There has come to you from God a new light, and a perspicuous Book – wherewith God guideth all who seek His good pleasure to ways of peace and safety, and leadeth them out of darkness, by His will, unto the light – guideth them to a path that is straight³³."

Many Muslims are held in fascination by the "military glories" of the century 632-732 of their history. President Lincoln put military "glories" in correct perspective for the glory buffs when he said:

"Military glory is the attractive rainbow that rises in showers of blood". Whose blood? The blood of the weak, the inoffensive, and in most cases, the innocent" !

"President Truman once called war .the ugliest invention of man.' Is there any invention uglier than war? What invention other than war has the power to kill men on mass scale, and to make children orphans and women widows? What other invention of man has the power to reduce cities to rubble and cinders, and to breed undying hatred and hostility among nations?"

"The truth is that Islam and war do not blend. Islam is a blessing of God. In fact, it's the greatest blessing of God on earth. Its name means peace; and peace and security are blessings whereas fighting and bloodshed are a curse. The wars and the conquests of the Arabs did not exactly jibe with the program of Islam. Many of these wars were prompted by political necessity or expediency, or by sheer lust for conquest."

"Most of the Arabs who went out of Arabia, after the death of the Prophet, were not Islam's missionaries. They were plain conquerors. Most of them lacked the knowledge of Islam, and they lacked interest in spreading Islam. Most of them were born and bred in the pagan tradition, and they had been fighting against the Muslims only two or three years earlier."

"G. E. Grunebaum"

"Mohammed himself was quite aware that the Bedouin had been only superficially won over. "The Arabs (i.e. the Bedouin) say, we have adopted the faith (amanna). Say (to them): Faith ye have not. Rather say: We have become Muslim (aslamna). For faith has not yet entered your hearts³⁴ ."

"Though at the beginning, the Arabs were sent out of the peninsula for political reasons, as stated above, soon they found reasons of their own to maintain the momentum of conquest. The propulsive force in their case was the love of booty. Arabs were invincible in war if they had the assurance of obtaining booty."

"A part from this, there was little else that interested them. If they had no hope of obtaining booty, they had no interest in fighting. The attitude of the Muslims of Madina toward Uthman during the last days of his life, makes this point quite clear. They were the same Muslims who had repeatedly repulsed the attacks of the pagans. But now in their city, the head of their state was besieged in his own palace. The besiegers were only a few hundred strangers, with no roots in town, and with no support of any armed force. The siege lasted for 49 days, and was raised only

³³Al-imrani3:129

³⁴ Al Hujrat,49:15.

when Uthman was killed. But the Muslims of Madina were not roused to act. Why not? They were not roused to act in defense of their khalifa because they had no hope of obtaining booty.³⁵

"The love of the Arabs for plunder was an old addiction. It was this love which was responsible for the disaster of Uhud. The lovers of booty abandoned a strategic pass, in defiance of the orders of the Prophet, and by doing so, they changed victory into defeat. Qur'an has also borne testimony to this predilection of the Arabs in verses 152 and 153 of its third chapter. A most complex problem was the love of the Arabs for plunder. It was this love which triggered most of their wars. In pagan times, the love of booty was an obsession for them. But when they became Muslim, their love for booty did not diminish in them."

"It is reported that on one occasion, the Apostle of God sent some of his Companions to a certain tribe for taking punitive action. The leaders of the tribe in question came to ask if the Muslims would negotiate terms of peace with them. The captain of the group of the Companions said that peace was very welcome to him if they accepted Islam. The tribe accepted Islam whereupon the Companions returned to Madina. But they were very unhappy at this outcome, and they reproached their captain for depriving them of the opportunity to obtain booty for themselves."

"They were not content merely with reproaching him, but also, upon arrival in Madina, complained to the Apostle against him (their captain). But the Apostle applauded the decision of the captain, and said that God would reward him for saving the lives of many people.³⁶"

"These companions of the Prophet were the .model. Muslims. They were supposed to be unworldly."

"It would be entirely logical to assume that since they were the personal friends of the Messenger of God, they would not be contaminated with the lust for riches. Or, if, at one time, they were contaminated with such lust, it would be logical to assume that his companionship modified their character to such a degree that the love of booty was no longer an obsession with them that it once was. But they proved these assumptions to be wrong. It were these pious. and .devout. companions who were eager to plunder a tribe. But the tribe in question accepted Islam just in time, and thus escaped their clutches."

"The love of the rank-and-file Arabs (the non-companions, the commoners) for plunder, was even less restrained. While the Bedouins had formed the mass of those Arab armies which had conquered Persia and Byzantium for the faith, the instinct for plunder was ineradicably implanted in their nature³⁷."

"Love of plunder was an instinct of the Arabs. Hazrat Ali (R.A) wanted to change, or, at least, to sublimate this instinct, and he tried. But the attempt was only partially successful, and the cost was prohibitively high."

"Both during and after the battle of Basra (the battle of the Camel), Hazrat Ali (R.A) had forbidden his troops to plunder the camp of the enemy and the city of Basra. It was a great disappointment to them. They, however, had no intention of giving up the fruits of their labors so easily. They believed that the city of Basra was their prize as conquerors, and that they had a right to make prisoners of the enemy. When this right was denied to them by Ali, they threatened to disobey his orders."

³⁵ Classical Islam-A History 600 – 1258,1970, p. 51

³⁶ Life of the Prophet ,(ﷺ)Azamgarh, India,1976,p165/2

³⁷ Khalid,Abu Numan,Saif Ullah,Seerat Usman Ghani(R.A),Dar ul Undlus,Lahore,, p313

"It was a dangerous situation for Hazrat Ali (R.A). He had to quell mutiny of his troops. This he succeeded in doing when he posed the following question to the potential mutineers."

Which one among you will take Ayesha, the mother of the believers, as his share of the prisoners of war" ?

"This question had never occurred to the mutineers, and they were left utterly bewildered and speechless by it. How could a Muslim make Ayesha, the widow of his Prophet, a prisoner, and still remain a Muslim? They then acquiesced into accepting Ali's fiat – no plunder and no captives !

"Never theless, the loss of opportunity to plunder Basra, rankled in the hearts of many of Ali's soldiers, and they also resented the curbs he had imposed upon them. Their resentment simmered until it flared up in the battle of Siffin. It was this resentment which was so deftly exploited by Muawiya that it broke out as mutiny, and Ali was compelled to call off the battle which he had almost won."

Martyrdom of Hazrat Ali (RA)

"One of the rebels, known as Ibn-e-Muljim, martyr Hazrat Ali (R.A) using a poisoned sword while He (RA) was performing Salah in the mosque on 19th of Ramadan, in 40 A.H. Hazrat Ali (RA) spent two restless days on his sick bed in extreme pain and distress. Eventually, the poison spread all over the body and he died on 21st of Ramadan at the time of Morning Prayer. Hazrat Ali was buried at Najaf" .

"Hazrat Ali (RA) was well known for his bravery during battles against the non- believers. He also possessed the necessary personality traits of the firm belief in Allah and His Messenger (ﷺ) humbleness, gratefulness, and true insight of the Quranic Instructions. He (RA) spent his entire life in the services of Islam."

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