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وَبْتَغُوا إِلَيْهِ الْوَسِيلَةَ

(اور تقرب حاصل کرو اُس کی بارگاہ میں وسیلہ سے) (القرآن)

أَلَا بِذِكْرِ الْوَالِحِينَ تَنْزِلُ الْبَرَكَاتُ

(کیا صالحین کے تذکرہ سے برکت نازل نہیں ہوتی) (الحديث)

Syedna Ali Murtaza ﷺ

Fourth Khalifah (13 H – 23 H)

Biography (English Version)



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1-Syedna Ali Murtaza ﷺ

(-40 HA)

Fourth Khalifa

Q1- Describe the lineage, qualities and Excellence of Syedna Ali ibn Abi Talib ﷺ?

Ans-Name and Lineage (نام و نسب); Name – Ali, patronymic (کنیت) – Abul Hasan, Abu Turab and Appellation (لقب) – Hyder. Father’s name – Abu Talib. As Hadhrat Abu Talib married his own paternal uncle’s daughter (or cousin sister) Fatima binth Assad ﷺ, the title of Syedna Ali ﷺ was (نجیب الطرفین) or “having noble parents” Hashmi. He was the paternal brother (حقیقی) (چچا زاد بھائی) of Rasoolullah ﷺ. He was born 12 years after Huzur ﷺ declared Prophet- Hood (600 CE). He was the first among young boys to accept Islam. His father had a big family (کثیرالعیال) and so, he was brought up under the patronage (کفالت) and guardianship (سرپرستی) of Rasoolullah ﷺ. He has always been a helping hand (دست و بازو) for Rasoolullah ﷺ ever since he became Muslim. He used to hide and worship behind Rasoolullah ﷺ and despite being tender aged (کم عمری), stood by him (کھڑا) in extending Islamic services (اسلامی خدمات).

Hadhrat Abu Talib was an extremely influential person of Makkah, belonging to an exalted family. Muhammad ﷺ the beloved Messenger of Allah was brought up, under the loving care (آغوش شفقت) of his uncle (چچا) Hadhrat Abu Talib from the age of 8 years, who defended (سینہ سپر) him always on every event, even after the declaration of his Prophet Hood (اعلان نبوت). He endured rigid operations and cruelties (سخت مصائب) but never gave up standing by the side (ساتھ دینا) of the Beloved of Allah (محبوب خدا) (ﷺ). Although He couldn’t fulfil the earnest wish (دلی تمنا) of Rasoolallah ﷺ to embrace Islam, he worked together in Islamic services (اسلامی خدمات) with such positivity and courage (ثبات و پامردی) that the Islamic history would be mentioning it repeatedly with gratitude (شکرگزاری) and indebtedness (احسان مندی).

Hadhrat Fatima's binth Assad ﷺ was also an adopted mother of Rasoolallah ﷺ. She along with her noble husband Abu Talib put a motherly loving hand over the orphan (یتیم) of Makkah at every stage of his life. When she passed away, Rasoolallah ﷺ put on his blessed shirt to her burial garment (کفن) and laid down a while into her grave just before burial for Blessing good fortune (برکت). When did people ask the reason? He (ﷺ) said, “After Abu Talib, I am highly indebted (احسان مند) to this virtuous lady (نیک سیرت خاتون).”

2-Excellences of Syedna Ali ﷺ (فضائل);

Q2- Describe the excellences (فضائل) of Syedna Ali ﷺ?

Ans- Following are the excellences (فضائل) of Syedna Ali ﷺ!

1. The major distinctive feature of Syedna Ali ﷺ is that Rasoolullah ﷺ performed the marriage of his beloved daughter (لخت جگر) and the leader of women in heaven (جنتی) Syedna Fatima-Zahra ﷺ with Syedna Ali ﷺ.

2. Based on excellent unity and loyalty (كمال اتحاد و اخلاص) with Syedna Ali (عليه السلام), Rasoolullah (ﷺ) said, "Ali is from me and I am from Ali" (our flesh and blood are the same).
3. Rasoolullah (ﷺ) also said, "O my Lord (خداونداه), "I be the master (مولا) of whom [meaning; pure (خالص) friend and helper (مداگر)], Ali (عليه السلام) be the master (مولا) of them (friend and helper)".
4. O my Lord (خداونداه), "whoever be the friend of Ali (عليه السلام), You be the friend of him and whoever be the enemy of Ali (عليه السلام), You be the enemy of him."
5. Rasoolullah (ﷺ) said, "I am the city of knowledge (علم کا شہر) and Ali (عليه السلام) is its door (اسکا دروازہ)." Also said, "Ali (عليه السلام) is blessed with heaven (جنتی)."
6. When Rasoolullah (ﷺ) introduced friendships (بھائی چارا) between Immigrants (مہاجرین) and Helpers (انصار), Syedna Ali (عليه السلام) submitted, "Ya Rasoolullah (ﷺ) you made each Immigrant (مہاجر) a brother of each Helper (انصار) but you left me alone?" Rasoolullah (ﷺ) responded, "Ali, you are my brother here in this world and the hereafter (آخرت) too."
7. At the time of the Battle of Tabuk, Rasoolullah (ﷺ) appointed Syedna Ali (عليه السلام) as his representative (جانشین) in Medina. Then he said, "Ya Rasoolullah (ﷺ), you left me with the women and children?" Rasoolullah (ﷺ) replied, "Ali, should you not like as I left you in a manner as Moosa (عليه السلام) left Haroon (عليه السلام). The only difference is, there wouldn't be any Prophet after me."
8. Rasoolullah (ﷺ) at the time of the battle of Khaiber (غزوہ خیبر) said, "I will give the Flag to a person who had attained the pleasure of Allah and His Rasool and Allah and His Rasool also favour him." The next day Rasoolullah (ﷺ) gave the Flag to Syedna Ali (عليه السلام).

3-Ethics and Habits (اخلاق و عادات)

Q3- Enlighten the Ethics and Habits (اخلاق و عادات) of Syedna Ali Murtaza (عليه السلام)?

Ans- Ethics and Habits (اخلاق و عادات); of Syedna Ali Murtaza (عليه السلام) are mentioned hereunder!

Syedna Ali (عليه السلام) possessed exclusive (جامع) etiquettes (اخلاق حسنه) and laudable qualities (اوصاف) (ستوده). He attained perfection (کمال), particularly in the qualities like knowledge and wisdom (علم و حکمت), courage and control (شجاعت و قوت), speech and sermon (تقریر و خطابت), asceticism and abstinence (زید و تقویٰ), sense of honour and faithfulness (حمیت و وفا). For examples!

1. Being a minor, Syedna Ali (عليه السلام) used to go along with Rasoolullah (ﷺ) into the K'abah and cause destruction to the idols and make them blemish (عیب دار). When general (عام) preaching of Islam was allowed by Allah ﷻ, Rasoolullah (ﷺ) gathered all family members by inviting them and after taking dinner (کھانا), he (ﷺ) preached about the Islam and sought their help. While everybody remained silent, Syedna Ali (عليه السلام) stood up and said, "Though I am junior (چھوٹا) and my eyes are paining, my legs are thin, but I will be backing you (the Prophet ﷺ)."
2. In the event of migration to Medina, Kuffar-e-Makah laid a siege (محاصرہ) to the blessed house of Rasoolullah (ﷺ) throughout the night with sparkling swords in their hands and Asadullah (عليه السلام) (علی شیرخدا) was sleeping calmly on the blessed bed of

Rasoolullah ﷺ in obedience to the instruction of the Prophet ﷺ and didn't care whatsoever.

3. When Masjid-e-Nabawi was under construction in Medina, Syedna Ali ؑ was reciting couplets (اشعار) emotionally while carrying bricks and clay.
4. In the Battle of Badr (غزوه بدر) Syedna Ali ؑ had broken (اُلٹ دی) the ranks and files (صفیں کی صفیں) of disbelievers. In the Battle of Uhad (غزوه احد) he received sixteen wounds but put up a bold front (ڈٹے رہے) against Kuffar and never cared about his own life and defended Rasoolullah ﷺ.

4-Worship and Absorption (عبادت و انہماک)

Q4- Enlighten the state of Worship and Absorption (عبادت و انہماک) of Syedna Ali ؑ?

Ans- Syedna Ali ؑ used to perform worship vigorously (کثرت سے). In addition to Salah and Fasting, whatever other worship (عبادات) he used to initiate, he kept continuing it. The moment he intended to perform Salah (نماز), the colour of his blessed face varied due to divine awe (خشیت الہی). Syedna Ali's ؑ state of absorption (انہماک) in divine worship (عبادت الہی) can be judged through an event!

Once, in a battle, an arrow (تیر) got transfixed (چبھ گیا) in his blessed leg and its nail (پیکان) broke and remained in the leg. When trying to remove it, he used to be restless (بیقرار) with its severe pain. But when Syedna Ali ؑ was busy performing Salah and the nail (پیکان) was pulled out, he felt nothing occurred to him.

5-Asceticism and Abstinence (زید و تقویٰ) and Humility (تواضع)

Q5- Describe the Asceticism and Abstinence (زید و تقویٰ) and Humility (تواضع) of Syedna Ali ؑ?

Ans- Asceticism and Abstinence (زید و تقویٰ); Syedna Ali ؑ used to look down always on false worldly shows and temporary luxuries of life. He lived an ascetical (زیدانہ) life from the beginning to the end. Weeks together, no burning of fire (آگ نہیں جلتی) rather no food for him at home and when the intensity of hunger increased, he used to tie a stone to his stomach. He couldn't build a home in his life. He used to put on rough (موٹا جھوٹا) clothes which would be undersized. He used to take simple (معمولی) and indigence (فقیرانہ) food.

Once during his Khilafat, standing on a pulpit (ممبر) he declared, "Somebody may buy my sword (تلوار)? By God, if I have money for the cost of my sheet (تہ بند), I would not have sold this sword. "Someone stood and said, "Ameer-ul-Momineen, I will give the cost of the sheet (تہ بند) as a loan to you."

Humility (تواضع); Syedna Ali ؑ himself used to bring goods and things (سودا سلف) from the market and had no shame (عار) to work labour (محنت و مزدوری). People normally approached him to resolve their issues and they sometimes found him stitching his shoe, sometimes, grazing (چرائے) camels, or digging the land. He sometimes was found asleep on the ground (فرش). During the time of his Khilafat, he normally goes around in the Bazaar wearing a shirt

and an ordinary sheet (تہ بند) and if someone followed behind him as a mark of respect, he used to forbid him.

6-Bravery (شجاعت), Tolerance and Mercy (حلم و عفو)

Q6- Elucidate the Bravery (شجاعت) and Tolerance and Mercy (حلم و عفو) of Syedna Ali ؑ?

Ans- Bravery (شجاعت); The Bravery (شجاعت) and courage (بہادری) are exclusive qualities (مخصوص وصف) of Syedna Ali ؑ. He attended almost all-important Islamic Battles (جنگ) and displayed his unique sterling qualities (بے مثل جوہر) of bravery.

For example! Once on a battlefield while he was fighting, the sword of the enemy (حریف) fell from their hand, Syedna Ali ؑ withheld (روک لیا) his blessed hand. The enemy requested him to give him his sword. He immediately handed over his sword to him. The enemy got astonished (دنگ رہ گیا) at his act of compassion (مروت) and said, "Ali ؑ, how strange is this (غضب کیا) that you made your opponent regain the upper hand?" Syedna Ali's ؑ replied, "I will never reject the request (سوال) of a seeker (سائل)."

Tolerance and Mercy (حلم و عفو); Once on a battlefield, Syedna Ali ؑ threw down a Jew (یہودی) and sat on his chest and was about to kill him. But the Jew suddenly spat (تھوک دیا) at his blessed face. Syedna Ali ؑ left the Jew and stayed back. The Jew said, "O Ali ؑ shouldn't you be annoyed more on my spitting. strange! (حیرت ہے) that you left me." Syedna Ali ؑ replied, "Earlier, I was fighting as a seeker of Allah's ﷻ pleasure (رضائے الہی). But now when you spat at me, a sense of anger and retaliation (جوش انتقام) fashioned in me. I realized that my action now wouldn't be purely (خالصتہ) for the sake of Allah. So, I didn't like that any action is carried out on behest of I myself (نفس کی خاطر)."

7-Generosity (سخاوت) and Justice and Justness (عدل و انصاف)

Q7- Exemplify the Generosity (سخاوت), Justice and Justness (عدل و انصاف) of Syedna Ali ؑ?

Ans- Generosity (سخاوت); Syedna Ali ؑ withdrew (کناراکش) from the materialistic world, but his heart was so rich (غنی) that when any needy person or seeker (سائل) comes, he used to bestow him even "strength of everlasting life" (قوت لایموت). His mode (طریقہ) of working was like that of Syedna Abu Baker Siddique ؑ, that as and when money and assets (مال) were received, he distributed them immediately and kept nothing in the public Treasury (بیت المال).

For instance! One day, Syedna Ali ؑ received information that the public treasury (بیت المال) was filled with gold and silver. He then raised the slogan (نعرہ مارا) "Allahu Akbar" (اللہ اکبر) and came to the public treasury (بیت المال), called for a gathering of the people and started disbursing the amount till not a single dirham remained in the Bait-ul-Mal (public treasury).

Justice and Justness (عدل و انصاف); once some wealth (مال) along with bread was received from a place called Isfahan (اصفہان). Syedna Ali ؑ prepared seven equal parts of the wealth (مال) and also seven pieces of the bread and placed one piece of the bread on each part. He cast a lot (قرعہ ڈالا) to know whom should be given first, and accordingly distributed.

One day, his brother Syedna Aqeel ؑ requested financial aid. Syedna Ali ؑ asked him, “be patient for sometimes, once Muslims would get assistance (وظیفہ), you would also be given aid.” But Syedna Aqeel ؑ was in urgent need of the aid and preferred to insist upon it (تعجیل). Then Syedna Ali ؑ asked a man “to take Aqeel ؑ to the market and tell him to break open the locks of shops and take away whatsoever available there.” Syedna Aqeel ؑ said, “Will you like to make me a thief?” Then Syedna Ali ؑ retorted, “Should you like me to be a thief by giving you the property (مال) of Muslims.”

8-Proficient Opinion and authority of verdict (اصحابِ رائے اور قوتِ فیصلہ)

Q8- Enlighten the Proficient Opinion and authority of the verdict of Syedna Ali ؑ?

Ans- Syedna Ali ؑ used to resolve many complex cases (بیچیدہ مقدمے) peacefully. For Example! Once two persons entrusted (امانت بطور) one hundred dinars to a woman and said, “When we both come back, you must give back this amount to us.” After one year, one of those two persons, came saying that his friend had expired and taken back 100 dinars from the woman. Next year the other person came to the woman and demanded his entrusted amount. The woman was anxious (حیران) not knowing what must be done. When this case was presented before Syedna Ali ؑ, he cross-checked with that person and said, “was it not your word that, “unless both of the persons come together, the entrusted (امانت) amount shouldn’t be given.” So, bring your friend then only you could get your trusted (امانت) back.

9-Islamic Services (اسلامی خدمات)

Q9- Enlighten the Syedna Ali Murtdha’s ؑ Islamic Services (اسلامی خدمات)?

Ans- Syedna Ali ؑ had spent his whole life serving Rasoolallah ﷺ and Islam. He attended all the battles (غزوات) along with Rasoolallah ﷺ except the battle of Tabuk and performed great memorable tasks (کاریائے نمایاں). For instances!

1. During the battle of Uhud (غزوه أحد), Syedna Ali ؑ was earnestly active (سرگرم) in protecting Rasoolallah ﷺ against the attacks of the disbelievers and received sixteen mortal wounds (زخم کاری) of arrow and sword. Despite, getting several wounds, he never turns away (منہ نہ موڑا) and continued shielding Rasoolallah ﷺ.
2. Syedna Ali ؑ had drafted the treaty of Sulah-e-Hadibia. When the disbeliever objected to the word “Rasoolallah”, Nabi Kareem ﷺ directed Syedna Ali ؑ to rub out the word, but Syedna Ali’s ؑ sense of honour (غیرت) didn’t endure him to do so. He said, “By God, I can’t remove this word.” Then Rasoolallah ﷺ himself rub out with his blessed hand.
3. Sometimes, Rasoolallah ﷺ used to give the Flag of Islam (علمِ اسلام) to Syedna Ali ؑ. For instance! Rasoolallah ﷺ at the time of the battle of Khaiber (غزوه خیبر) said, “I will give the Flag to a person who had attained the pleasure of Allah and His Rasool and Allah and His Rasool also favour him.” The next day, he gave the Flag to Syedna Ali ؑ and the strong fort of Khaiber (خیبر کا قلعہ) was conquered by his strength. Syedna Ali’s

ﷺ lifted the big door of Khaiber, which couldn't be lifted by many men together and used the door as a shield (ڈھال) and managed the Muslims to sit on it and enter the Fort (قلعه).

4. At the time of the battle of Khanduq (غزوه خندق), Syedna Ali ﷺ had to fight with a prominent wrestler (پهلوان) of Arab name Abdood (عبدود). Rasoolullah ﷺ tied up a turban to Syedna Ali ﷺ and adorned it with the sword. When Syedna Ali ﷺ killed the wrestler and shouted the slogan (تکبیر) "Allahu Akbar" (اللهُ اکبر), Rasoolullah ﷺ and all Sahaabah Karaam were delighted and raised the same Takbir (اللهُ اکبر). The disbelievers got extremely discouraged and ultimately, Allah ﷻ created such a drive (اسباب) that they run away within a night from the battlefield.
5. As directed by Rasoolullah ﷺ, on the day of victory of Makah, Syedna Ali ﷺ climbed over the blessed shoulder of Rasoolullah ﷺ and smashed (پاش پاش کیا) the big copper-idol mounted at a high place. This way, the last impurity (آخری نجاست) of sacred Bait-Ulla (الله کے گھر کی) was washed away through the hands of Syedna Ali ﷺ.
6. During the battle of Hunain (غزوه حنین), when the feet of Muslims rooted out (قدم اکھڑ گئے), Syedna Ali ﷺ not only remained steadfast but also managed to assassinate the main leader of the opponent's army (لشکر) and changed the course (رنگ بدل دیا) of the battle (معرکہ). And the Muslims in the end proved victorious (فتح یاب).
7. Whenever Rasoolullah ﷺ directed Syedna Ali ﷺ to many places in connection with the propagation of Islam, he attained success at every place. For instance! The Hamdan's Tribe of Yemen accepted Islam only through the preaching of Syedna Ali ﷺ. He took a major part in attending (تیمارداری) to Rasoolullah's ﷺ in his last days and his funeral process (تجهیز و تکفین).
8. All Sahaba used to have trust in Syedna Ali ﷺ. He took part in many important dealings (معاملات) during the khilafat of Syedna Abu Baker Siddique ﷺ. He was a respectable member of the board of judicial verdict (مجلسِ افتا).
9. Similarly, Syedna Omar ﷺ never went ahead with large ventures without discussing them with Syedna Ali ﷺ. On one occasion Syedna Omar ﷺ said, "If Ali ﷺ wasn't with me, I would have been finished." When he went to dome of the Rock (بیت المقدس) in Jerusalem, he handed over the affairs of Khilafat to Syedna Ali ﷺ. It was the result of close amity (اتحاد) and sincerity (خلوص) that Syedna Ali ﷺ married his youngest daughter Syedna Ummul Kulthum ﷺ with Syedna Omar ﷺ. He used to admire and have high regard for the way of the practical approach of Syedna Omar ﷺ and adapted the identical avenue (طرزِ روش) of Syedna Omar ﷺ in his own time of Khilafat.

10-Period of Caliphate (خلافت)

Q10- Elucidate the eminence relating to the period of the Caliphate of Syedna Ali ؑ?

Ans- Caliphate (خلافت); Syedna Ali ؑ occupied (متمکن) the authentic Caliphate (مستند خلافت) after three days of the Martyrdom of Syedna Othman ؑ. It was not an easy task for him to unite the disorganised state of affairs (بکھرے ہوئے شیرازہ) after the Martyrdom of Syedna Othman ؑ. Lastly, the eminent (جلیل القدر) Sahaba Karaam who were present then, requested Syedna Ali ؑ to accept the Khilafat. Though he was reluctant, eventually, he agreed (مجبوریوں) due to the persistence of Immigrants (مہاجرین) and Residents (انصار). Almost all companions (صحابہ), except a few accepted him as Khalifa. Of course, the Muslims of Syria (شام) had not taken the oath of allegiance (بیعت) of his Khilafat along with a few people from Iraq and Egypt (مصر). After becoming Khalifa, Syedna Ali ؑ first took up the interrogation (تفتیش) of the case (مقدمہ) of Syedna Othman's martyrdom (شہادتِ عثمان). But unfortunately, the murderer couldn't be identified despite making sincere trials. Therefore, he was constrained to focus on the administration of Khilafat.

During the Khilafat of Syedna Ali ؑ, the victorious sphere could not be enlarged because of internal civil wars (خانہ جنگیوں), and he couldn't have leisure for a while (ایک لمحہ) to divert his attention towards victories. Moreover, his period of Khilafat was only four years and nine months. Nevertheless, despite the various type of problems (گوناگون مشکلات), the period of Syedna Ali Murtudhah's ؑ Khilafat was full of glorious (عظیم الشان) memorable works (کارناموں).

For instance! He made special reforms (اصلاحیں), particularly in the administrative discipline (ملکی نظم و نسق), military supervision (فوجی انتظامات) and revenue department (صیغئہ مال). He also played a dynamic role by nipping in the bud (سرکوبی) of newly converted Muslims, Christian apostates (مرتدین) and dissenters (خارجیوں) etc. He also took part in the execution of other religious services. Despite extremely constraining situations (سخت مجبوریوں), Syedna Ali ؑ exhibited himself as an unparalleled model (بے نظیر نمونہ) of Godliness (حق پرستی) and forbearance (ہمت و استقلال) while facing a lot of teething troubles till the last minute (آخری لمحہ) of his life.

11-Battle of Jamal (جنگِ جمل)

Q11- Give a brief account of the Battle of Jamal (جنگِ جمل)?

Ans- Battle of Jamel (جنگِ جمل); this battle occurred at the city of Basra (بصرہ) in Iraq. Ummul Momineen Syedna Aisha ؑ was returning from Hajj and she received the news concerning Syedna Othman's martyrdom (شہادتِ عثمان). At that time, people of Bani Umayyah gathered at Basra. Syedna Talha ؑ and Syedna Zubair ؑ wanted to take revenge (بدلا) for Syedna Othman's martyrdom. On the other side, Syedna Ali ؑ arrived with a large army (لشکر) wherein people of riots (بلوائی) and Saba's (سبائی) sects [i.e. two riots (باغی) from Egypt (مصر) who were

involved in martyr of Syedna Othman ﷺ] were also present. What could be the result of mutual questioning and answering between them except reconciliation (مصالحت), because on both the sides God-loving (حق پرست) people were present? The next day morning, after clearing up doubts and suspicions, a peace treaty was about to be finalized. In the meanwhile, the riots (بلوائی) group from Syedna Ali's ﷺ army side, thought that the peace treaty would be against their plot (منصوبہ). So, they acted upon a hint of Abdullah bin Saba and made a hidden attack (شبخون مارا) in the night, on the unaware (بے خبر) army (لشکر) of Syedna Aisha ﷺ. As a result, there was bloodshed in the thousands on both sides. Hadhrat Syedna Aisha ﷺ and Syedna Ali ﷺ had tried their best to stop their soldiers (لشکر) from attacking each other. But disorder (فتنه) was already spread and after the blood-shedding of ten thousand Muslims, the battlefield cooled down. Syedna Ali ﷺ, Called on to Syedna Aisha ﷺ, enquired about her health (مزاج پرسی کی) and with due regard, arranged her stay with essential comfort. Syedna Aisha ﷺ also addressed the people saying, "O my children! There was no conflict (پُرخاش) between me and Ali ﷺ. This fight is the result of mutual confusion. Syedna Ali ﷺ also testified this and said, "She (Syedna Aisha ﷺ) is our mother, her tribute is obligatory (فرض) on us." Then, he despatched Syedna Aisha ﷺ along with forty respected women to Medina and followed her up to a far distance. Thereafter, he directed his sons to follow her (ﷺ) further up to a stage of the journey.

12-Syedna Amir Mawiah's ﷺ disruption (شورش)

Q12- Explain the disruption by Syedna Amir Mawiah ﷺ and other revolts (بغاوتیں) and the dynamic remedial measures taken by Syedna Ali ﷺ?

Ans- Syedna Amir Mawiah's ﷺ disruption (شورش); Further, Syedna Ali ﷺ had to deal with Syedna Amir Maawiah ﷺ who was anxious (بیقرار) at Syria (شام) to take revenge. Syedna Ali ﷺ sent an order to depose him and demanded an oath of allegiance (بعیت). Amir Maawiah ﷺ didn't carry out the order and replied, "I have no objection executing the oath of allegiance (بعیت) on your hand, but the revenge of Syedna Othman ﷺ is an essential matter." Syedna Ali ﷺ informed him of the factual dealings of the event and expressed his apology (مازوری). But the influence of the martyrdom (شہادت) of Syedna Othman ﷺ on him and the people of Syria (شام) was so intense (شدید) that it wouldn't allow them to listen to even a plausible apology (معقول عذر) of Syedna Ali ﷺ. As a result, immense blood-shedding battles took place and thousands of Muslims lost their lives and Syedna Amir Mawiah ﷺ continued to rule on the territory of Syria (شام).

Other revolts (بغاوتیں); Syedna Ali ﷺ came into contact (سابقہ پڑا) with so many other revolts (بغاوتیں) like new Muslims (نومسلمین), Jews (مجوسیوں) and apostates (مُرتدوں). But Assad Ullah ﷺ (شیرخدا) had with excellent dealings controlled the revolts and set up such an illuminating example ((عفو و درگزر (روشن مثالیں) of forgiveness and overlooking which would sustain as cutting-edge in everlasting memories. For example! Persian (ایرانیوں) were dealt with such a graceful remedy (لطف و مداوت) that even after their insurrection (سرکشی), they forgot their trend of sovereignty (نوشیروانی طرزجہانبانی) and remained extremely grateful. He had to fight with Kharijite-

group (خارجين) and defeated them and penalised the Saba'ī sect (سبائی فرقہ). Thus, there was no chance for him to pay attention to victories (فتویات). Nevertheless, Syedna Ali ؑ moved ahead to eastern Iran and southern Afghanistan i.e. Baluchistan and Kabul (سیستان). He also permitted to attack India through the navigational route. But Syedna Amir Mawiah ؑ started again instigating a series of disruptions (شورشوں کا سلسلہ). Syedna Ali ؑ devoted attention to checking these disruptions, but in the meanwhile, a poisonous sword (زیریلی تلوار) of Khariji Ibn Muljam (ابن بلجم خارجی) triggered the martyrdom of Syedna Ali ؑ.

13- Martyrdom of Syedna Ali ؑ (شہادت)

Q13- Describe briefly the facts relating to the martyrdom of Syedna Ali ؑ (شہادت)?

Ans- Martyr of Syedna Ali ؑ (شہادت); While Syedna Ali ؑ was going to perform Salah in the early morning, Abdul Rahman ibn Muljam, a Kharijite attacked him with a poisonous sword (زیریلی تلوار) on his blessed head which caused serious injury by spreading its poison into the whole body. Consequently, on the third day of this incident i.e. 20 Ramadan, the night of Friday, 40 H (۴۰ھ), this sun (آفتاب) of the bounty of perfection (فضل و کمال) and rectitude counsel of sanity (رشد و ہدایت) Syedna Ali ؑ had been hidden from the sight (آنکھوں سے اوجھل) and entered the kingdom of heaven (واصل بحق ہو گئے). He was 63 or 64 years old.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (We were sent forth by Allah and to Him is our return)

Syedna Ali's ؑ period of Khilafat remained a total of five years, in this period, he displayed those memorable tasks (کارنامے) before the world that were astonishing (حیرت افزہ). In such restrained situations, he always demonstrated the topmost model of asceticism and abstinence (زہد و تقویٰ), righteous (دیندار), trustworthy (امانتدار) and justice and fair play (عدل و انصاف). He stood firm on his principles and never slipped. Syedna Ali ؑ had a simple life. He used to put on rough (موٹا جھوٹا) clothes which would be undersized. He used to take simple (معمولی) and indigence (فقیرانہ) food and used to accept invitations of poor and low cadre folk and looked down at riches. In short! His morals and habits were worth following in every aspect, so why not (کیوں نہیں)? As he received teaching and bringing up in the cradle (گہوارا) of Prophet-hood, Syedna Ali's ؑ excellence, perfection (فضل و کمال) and etiquettes (اخلاق) were so wonderful.

بجاء اشرف الانبياء والمرسلين سيدنا محمد الرؤف الامين صلى الله عليه و على آله الطاهرين و اصحابه الراشدين والحمد لله رب
العلمين

وَإِخْرَدَعُونَ أَن لِحَمْدِ اللَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَي خَيْرِ خَلْقِهِ مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ