

THE STUDY OF COUNSELLING SYSTEMS ANALYTICALLY DURING HAZRAT ALI'S (R.A.) REIGN

Dr Syed Iftikhar Ahmad

Assistant Professor Minhaj University Lahore, Pakistan

fsha0469@gmail.com

Kinza Mushtaq

Phd Scholar

Department: Islamic and Religious Studies.

University :Hazara University Mansehra

Designation: Sr. Teacher (Ghulam Ishaq khan institute Topi Swabi)

kinzamushtaq1994@gmail.com

Abdul Rafeh

M.phil Scholar Islamic Studies Hazara University Mansehra

rafeha96@gmail.com

Abstract:

The era of Hazrat Ali (R.A.), the fourth caliph of Islam, stands as a remarkable example of leadership characterized by justice, wisdom, and adherence to Islamic principles. This study analytically explores the counseling systems employed during his reign, focusing on their structure, implementation, and impact on governance and society. Counseling, or Shura, was a foundational aspect of his leadership, emphasizing collective decision-making, transparency, and moral integrity. Hazrat Ali (R.A.) prioritized inclusivity in his consultations, ensuring the participation of diverse voices, including advisors, scholars, and the common people. His approach was deeply rooted in Islamic teachings, promoting accountability and justice in resolving disputes, implementing policies, and fostering societal harmony. The study examines key instances from his reign, such as his emphasis on fairness in judgments, equitable distribution of resources, and conflict resolution through dialogue and wisdom. Through an analytical lens, this research evaluates the ethical, spiritual, and practical dimensions of Hazrat Ali's (R.A.) counseling systems, highlighting their relevance in addressing contemporary challenges in governance and community leadership. It also investigates how his commitment to Shura upheld the principles of justice, equality, and compassion, providing timeless lessons for modern leaders seeking to establish transparent and inclusive administrative practices. By analyzing historical texts, traditions, and primary sources, this study offers a comprehensive understanding of Hazrat Ali's (R.A.) legacy as a statesman and a moral guide. It argues that the counseling systems he implemented not only strengthened the foundations of Islamic governance but also serve as a universal model for ethical leadership and effective decision-making in diverse contexts today.

Keywords: Counselling, implementation, Judgments, Contemporary, Investigates, Integrity

Hazrat Ali (RA) Biography

Hazrat Ali (RA) was a member of the Bani Hashim family in Makah and a member of the Quraish clan. On Friday, 13th Rajab 23 BH, he was born at Makkah's Holy Kabah. He (RA) was the son of Holy Prophet (ﷺ)'s uncle, Hazrat Abu Talib (RA), who had raised and fed Hazrat Muhammad (ﷺ). Fatima bint-e Asad, his mother, was a noble woman from the Bani Hashim tribe, whom the Prophet (ﷺ) revered as his own mother. His name became more meaningful because Hazrat Muhammad (ﷺ) proposed it when he was born. . 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

The First Young Person to Embrace Islam at the Age of Ten

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

"At the age of ten, Hazrat Ali (RA) became the first young person to convert to Islam. When the Almighty Lord gave the first Revelation to the Messenger of Almighty Allah, Hazrat Ali (R.A.) was just ten years old. From his own family, he (□) was instructed to begin preaching Islam. He (□) began preaching Islam from His family and closest relatives because of this. He (□) invited everyone to the lunch with the question, "Who will join me in the cause of Almighty Allah?" The entire group fell silent, but the young Ali (R.A.) bravely rose up and publicly declared his unwavering faith in the Word of Righteousness. 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

Endangering his life in service of the Prophet (□)

"Everyone opposed the Holy Prophet (□) when he began preaching Islam, with the exception of a few, namely Hazrat Ali (RA). Hazrat Ali (RA) never lost the guts to work with his cousin and to declare his love and devotion for him. In every case, he protected the Prophet (□) from all dangers. When the Prophet's (□) opponents made the solid decision to boycott him and his family, it was a pivotal moment. Even their lives were in grave risk because of how depressing the situation was. Since he was a young boy, he (RA) has always protected Prophet Muhammad (□). He was likewise adored by our beloved Prophet (□). The night when the Holy Prophet was migrating to Madina, his house was surrounded by the 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 (□) asked Hazrat Ali (RA) to sleep on his bed. He followed the command gladly and immediately jumped on the bed".

"As a result, the Apostle (□) requested Hazrat Ali (R.A.) to return the entrusted property to its owners at night because He (□) was getting ready to depart Makah with Hazrat Abu Bakr (RA) per Allah SWT's instructions. Knowing that he might be killed by the unbelievers while he was sleeping in the Prophet's (□) bed that night, Hazrat Ali (RA) risked his life for the sake of the Almighty and His Messenger (□). This demonstrates the extraordinary and unrivalled bravery of Hazrat Ali (R.A.), who dedicated his life to serving the Holy Prophet (□) rather than worrying about his own life. The following day, he successfully returned all trusts to their rightful owners before moving to Madina".³

Hazrat Fatima (RA) Marriage

"In the 2nd year of migration to Madina, the Holy Prophet (□) got many marital proposals for Hazrat Fatima (RA) who was the most beloved daughter of Prophet Muhammad (□). But He (□) 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 (□) 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".⁴

² Al Salabi, Ali Muhammad, Dr, Syedina Ali (R.A), Dar ul Salam, Riaz, Saudi Arab, 1435, p.25

³ Syedina Ali (R.A), p.88

⁴ Syedina Ali (R.A), p.161

"Asadullah" is the title of Allah's Lion.

"Because of his courage, Hazrat Ali (RA) was regarded as the fearless man. Asadullah (Allah's Lion). Muslims attempted to take control of the powerful Jewish fort at Khaibar during the war against Jews. The Messenger (ﷺ) declared that the person who loves Allah and His Prophet (ﷺ) and who loves him would be given the charge. The next day, the authority was awarded to Hazrat Ali (RA) upon which everybody was shocked as he looked pale and unwell. However, Hazrat Muhammad (ﷺ) gave him the Muslim command because he thought he was an unrivalled fighter. In addition to rejecting his call to Islam, the Jews sent Mahrab, their most famous and valiant fighter, to confront him and challenge Hazrat Ali (RA). Then, the Holy Prophet (ﷺ) gave him the title of (Asadullah), which means (Lion of Allah)".⁵

Being the Islamic World's Fourth Caliph

" Hazrat Ali assumed leadership and became the fourth caliph of Muslims following the martyrdom of the third caliph, Hazrat Usman (RA), in the year 35 A.H. Hazrat Ali (RA) was put to the test during this period since he had to keep the calm in the area in addition to fighting the rebellions. Due to his strong support in Iraq, he (RA) also had to relocate the Muslim capital to Kufa. During his reign, he (RA) encountered numerous challenges. In this brief time, he re-established the hallmarks of the straightforward Islamic way of life, equality, and honest labor-based income. In spite of being the supreme authority of Islam, he did not mind sitting at shops 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 is a Distinguished Islamic Scholar

" Hazrat Ali (RA) was a brilliant scholar in addition to being a great fighter. "I am the city of knowledge, and Ali is its gate," the Holy Prophet (ﷺ) declared of him. He (RA) was incredibly knowledgeable in Islamic doctrine, particularly as it pertains to the Holy Quran. He (RA) also possessed extraordinary skills in composing letters, giving sermons in public, and recording his sayings, all of which are still preserved and adhered to by Muslims today. The writings of Hazrat Ali (RA), a master of Arabic, were just as powerful as his speeches. During one of the most difficult times in Muslim history—the first Muslim civil war—Hazrat Ali (RA) ruled as caliph from 656 to 661 CE. 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".

" Talhah, Al-Zubayr, and a few of their friends were then offered the caliphate by the rebels, but they too turned it down. Because of this, they threatened to take harsh measures unless the people of Madina chose a caliph within a day. On June 18, 656 CE (25th Dhu'l-Hijjah 35AH), all of the Muslims assembled in the Prophet's Mosque to break the impasse and elect a caliph. The fact that the rebels were the ones who pressed Ali the most made him initially reject to accept caliphate. However, he ultimately consented after being persuaded by Muhammad's prominent companions and Madina residents. 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

⁵ Tabqat ul Kubra, p.416

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".⁶

"Some important individuals did not make the vow, but the vast majority of Madina residents and rebels did. Uthman's relatives, the Umayyads, fled to the Levant or stayed in their homes and eventually denied Ali's legitimacy. Abdullah ibn Umar did not pledge allegiance, and Saadibn AbiWaqas was not present, but they both promised Ali that they would not harm him. Muhammad's widow A'isha was another well-known person in Makkah at the time who later opposed Ali."

"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".⁷

"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 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".⁸

"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 expediency, 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".⁹

"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".

⁶ Ashraf,2005,p119-120.

⁷ Ashraf,2005, p121.

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

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

"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."¹⁰

"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."¹¹

"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 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".¹²

"Following the killing of the caliph Uthman IbnAffan, the First Fitna lasted from 656 to 661 CE. It continued under Ali's caliphate and was mostly terminated by Muawiyah's accession to the caliphate. The early unity of the Islamic ummah (country) was sadly ended by this civil conflict, which is frequently referred to as the Fitna. A group led by Talhah, Al-Zubayr, and Muhammad's wife, Aisha bint Abu Bakr, initially resisted Ali. Their adversaries referred to this group as disobedients (Nakithin). With the goal of locating the forces and resources required to organise people in what is now Iraq, they first assembled in Makkah before travelling to Basra. Many people were killed when the insurgents took over Basra. The two parties met at the Battle ofiBassorah (Battle of the Camel) in 656, where Ali emerged victorious."¹³

He then relocated his capital to Kufa and appointed Ibn Abbas as governor of Basra. Muawiyah I, Uthman's cousin and the governor of the Levant, later confronted him, rejecting Ali's pleas for loyalty and demanding retribution for Uthman. In an attempt to win back his loyalty, Ali initiated talks with him; but, Muawiyah insisted on Levant autonomy under his control. In response, Muawiyah rallied his Levantn followers and declined to honour Ali, claiming that his contingent had not taken part in his election. Over a hundred days were spent in discussions between the two armies while they were encamped at Siffin. Although,

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

¹¹ Nahj-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.

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

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 of Siffin 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 Amr ibn 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".

"In the end, the two armies decided to arbitrate the dispute over who should be Caliph. The main reason Ali accepted the arbitration was that the biggest bloc in his army refused to fight. Ali's troops became even more divided about whether the arbiter would represent the Kufans or Ali. Ali's selections, `Abdullah ibn `Abbas and Malik al-Ashtar, were rejected by Ash'ath ibn Qays and a few others who later joined Kharijites. They insisted on Abu Musa Ash'ari, who Ali opposed, because he had previously stopped others from supporting him. Despite pressure to accept Abu Musa, Ali never did. Abu Musa's supporters chose to proceed with the arbitration nevertheless. 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 of Nahrawan. The arbitration resulted in the dissolution of Ali's coalition and some have opined that this was Muawiyah's intention".¹⁴

"Ali's governors were powerless to stop Muawiyah's army from invading and pillaging cities, and the populace did not want to fight alongside him. Egypt, Yemen, and other regions were overrun by Muawiyah. Muslims were split about who had the right to occupy the caliphate, and this civil war caused long-lasting tensions among the Muslim community.".¹⁵

Madina from Makkah

"The second phase of Hazrat Ali's (RA) life, which lasted just over ten years, started in 610 when Muhammad had his first revelation and ended in 622 when the Prophet moved to Madina. `Alī was Muhammad's regular friend at this time. He formed the core of the first Makkan Islamic society with Khadijah, Abū Bakr, a revered member of the ruling Quraysh tribe of Makkah, and Zayd ibn Hāritha, who was like a son to the Prophet. `Alī devoted a significant portion of his time between 610 and 622 to meeting the needs of Makkah's believers, particularly the underprivileged, by sharing what he had and assisting them with everyday tasks.

"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 household. Following the Prophet's directions, he landed safely in Qubā, which is on the outskirts of Yathrib. Soon after, the area was referred to as Mādīnat al-Nabī (City of the Prophet) or just Madina. He was among the first of Muhammad's Makkan companions to reach Madina, according to certain accounts."

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

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

Ali ibn Abi Talib's Caliphate (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".¹⁶

"However, something needed to be done. It was necessary to find a steady hand to keep the Islamic vessel on a level keel because it could not be left adrift for long. The Muslims had been jolted out of their extended slumber and smudginess by twelve years of poor governance. They now understood that the community should be led by a guy who would choose the needs of the public over those of his own family. Thus, when Uthman passed away, everyone's attention was focused on 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".

"Thus, in a caucus, all of the prominent Ansar and Muhajireen assembled in the Prophet's Mosque and decided to ask Ali to lead the government and guide the state to safety. Ali was then summoned by a delegation, who asked him to take on this duty. According to Tabari's History, Ali was nearly mobbed by the Ansar and the Muhajireen. They informed him that the government and the umma were without a head and that he, Ali, was the only one best suited to occupy the role due to his personal attributes and contributions to Islam, in addition to his closeness to Muhammad Mustafa, the Prophet Muhammad's Messenger".¹⁷

"It was the first time anyone in Madina had recognised that there was such a thing as a qualification to be a caliph since the Apostle of God's death. Every time a new ruler needed to be found, the qualification issue had previously been put on hold. Since Hazrat Abu Bakr (R.A.) was the eldest of the companions, Hazrat Umar (R.A.) appointed him khalifa. Abu Bakr chose Umar as his successor in return for the gesture. Due of his wealth and weakness, Uthman was selected as Khalifa".

"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".¹⁸

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?"¹⁹

"The concept of assuming the caliphate, however, was clearly uncool to Hazrat Ali (RA). It was the outcome of much thoughtful contemplation rather than a typical

¹⁶ Khalid, Abu Numan, Saif Ullah, *Seerat Usman Ghani (R.A)*, Dar ul Undlus, Lahore, p. 313.

¹⁷ Islam ka Nizami e Shura, 120

¹⁸ Tarikh-e-Kamil, p98/3.

¹⁹ Tarikh-e-Kamil, p99/3.

coolness. Hazrat Ali (RA) had already lost the throne of Arabia due to (ambition). Umar had said that if Ali hadn't been so (ambitious), he would have been selected ruler of the Muslims. Umar said this as though having ambition was a bad thing. Additionally, his statement assumed that he and a few others had become khalifas without any aspirations. It is possible that the khilafat was imposed on them without their will, and they were compelled to shoulder the responsibility for it."

"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!

"Ali's response to the companions' desire to accept the khilafat would imply that he had finally bid ambition goodnight. He had previously taken advantage of every chance to highlight the importance of his own rights and the fairness of his case. He felt that he had an innate right to succeed the Apostle of God as his first successor. Although they could take it away from him, which they did, other people were not allowed to grant him this privilege."

"As previously said, excluding Ali and the Banu Hashim from the caliphate was the cornerstone of the Saqifa government's policy. Both of its initial incumbents were successful in this. However, the third incumbent did not have time to name his own successor since he was assassinated after a collapse of law and order. However, he would have unquestionably named his cousin Muawiya or son-in-law Marwan as his successor if he had survived. In the past, Hazrat Ali (RA) was passed over three times in a row. However, upon Uthman's passing, Muslims believed for the first time that they truly had the freedom to choose the caliph for themselves and their own preference. 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? "

"While ambition is perfectly acceptable, Hazrat Ali's (RA) desire to become caliph was not motivated by ambition as Umar had claimed. Ali knew that he and no one else could guide the Islamic ship in the same direction that the Apostle of God had plotted for it, and that others lacked this capacity."²⁰

"In the 25 years since his passing, the institution of khilafat—which was the legacy of Muhammad, the Messenger of God, and should have represented the moral and spiritual authority of Islam to the rest of the world—has instead come to represent unadulterated materialism and blatant imperialism. Significant alterations had occurred in the Muslim way of life. Most of them mimicked alien lifestyles rather than Muhammad's austere and pure life. They were now driven by their desire to become wealthy and powerful at all costs rather than by the principles of Islam.

The immaculate simplicity and the egalitarianism of the era of the Prophet of Islam, had gotten devalued. 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".²¹

"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".

²⁰ Tarikh al-Madinah, p.412

²¹ Ahmad, Abdul Basit, *Hazrat Ali (R.A.): The Fourth Caliph of Islam*, Islamic Literature House, Lahore, p. 212.

"The caliphate was little more than a legacy of instability and shortcomings in 656. In the event that he accepted the caliphate, Hazrat Ali (RA) reasoned that he would have to choose between two options. Following the current trend, tolerating the new aristocracy's anti-Islamic and neo-pagan practices, allowing the corruption and rapacity of the provincial governors, and allowing the bureaucracy to freely exploit and oppress the umma are some possible courses of action. However, since such a course is incompatible with Islam, it was even more incompatible with 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, Muhammad".²²

"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? "

"Instead of choosing between winning the civil war, if there was one, or not fighting at all, Hazrat Ali (RA) had to decide between right and wrong, between honesty and dishonesty, and between upholding principles and pursuing realpolitik. He recognised that he could only accomplish this in the face of the Quraysh's fierce resistance if he attempted to reconstruct the Islamic society's infrastructure, or more accurately, restore it to its state during the time of God's apostle. After taking all of this into account, Hazrat Ali (RA) declined the companions' desire to become the khalifa of the Muslims because he did not want to start his caliphate with a civil war".

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".

"The chaos that is currently limited to Madina will extend to all the provinces when word of Uthman's assassination spreads throughout the empire since no one will stop to enquire as to whether a new khalifa has been elected. Ali must be forced to become caliph in order to prevent disorder from spreading. Thus, return to him and insist that he take over the government, and don't leave until he consents. The word of Uthman's passing and Ali's ascension to the throne will spread across Dar ul-Islam in this manner, keeping the situation under control".²³

"When the group visited Hazrat Ali (RA) again, its members went above and beyond the usual cries for help. They claimed that the Muslim umma was at a standstill and that he would be held accountable to God and His Messenger if he failed to break it. They questioned if he would desert Muhammad's umma in the stalemate. This new wrinkle appeared to be effective. However, while being aware of the Quraysh's strong resistance to him, Ali was still hesitant to accept the idea. Thus, he conditioned his acceptance on his own terms and told the delegates".

²² Al Zahbi, Abu Abd ullah, Muhammad bin Ahmed, *Tarikh ul-Islam*, Dar ul Kitab al Arbi, p.318

²³ *Tarikh ul-Islam*, p.325

"I am well aware of and comprehend the Book of God, as well as the customs and precedents of His Messenger. When I rule the Muslim Umma, I will prioritise their prohibitions and commands. In this case, I will not be accommodating. Only if you agree to this condition will I assume control of the government. Tell the Muslims to gather at the Prophet's Mosque if that is the case and they are prepared to swear allegiance to me."

"The delegation was ready to accept any conditions, and readily agreed to abide by Ali's terms".²⁴

"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)".

"He was now being offered the same khilafat once more, with no restrictions. In actuality, it was Ali who was imposing requirements on his acceptance of the gift provided by the Muslim umma. Hazrat Ali (RA) informed the companions that if they insisted on him seizing control of the administration, they would have to submit to his judgement rather than theirs. In both peace and war, he said, they, the Muslims, would have to submit to him without question. They concurred. The triumph of principle was their accord. Ali's ideals have finally won the support of the Muslim community.!"

"In search of safety and salvation, Muhammad's umma, the glorious Messenger of God, had draughted. Ali ibn Abi Talib must stop Dar ul-Islam's decline into turmoil and disorder. The historian Tabari claims that on Thursday, Ali was draughted. After successfully draughting him, the people of Madina expressed their happiness and said that they would offer their Friday prayers alongside their new caliph. When it was draughted, the Muslim Umma asked itself, "Why not the best?" Ali as the Islamic caliph. When it finally had a choice, it made the natural and inevitable decision to go with the 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".

Hazrat Ali (RA) entered the Prophet's Mosque in Madina on Friday, the 18th of Dhil-Hajj, 35 A.H. (June 17, 656), and made his way through the Muslim crowd to the pulpit. It seemed to heave convulsively as the throng sat in an eager atmosphere, the currents of excitement flashing through it. In the "national" spirit of the Muslims, tension and regeneration were practically tangible.

"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".

"For the first and only time in Islamic history, the Muslims were not forced to accept a ruler. They made the impulsive decision to choose their own ruler. He was elected without the use of force, the threat of using force, pressure, bribery, or double talk. No hysteria was present to seize control. Everyone was free to make a pledge or not. When Ali was receiving

²⁴ Kitab-ul-Imama was-Siyassa, p258.

the Quraysh's promises shortly after the conquest of Makkah in 630, he was doing so practically mechanically while daydreaming about his master Muhammad's period."²⁵

"The Government Shurai is the Islamic system. This characteristic of Muslims is mentioned by Allah in the Holy Qur'an (Wahram Shorah Benham) (Al-Shorriah: 38). "And they decide their affairs by mutual consultation". Qualities: Explain to your rich the rationale for the Sunnah and the Book. which he was unaware of. Up until the Caliphate of Islamia, the Shura system's structure stayed constant. However, the Shurai system in Islamic governments was later abolished by a plot by Westerners. 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 village or city council serves as the basis for choosing a local council. The mosque is home to the main office. The Shura's wealthy member is deserving of leadership in both religious and global concerns. The other council members are similarly well-educated, dependable, and pious. Their enthusiasm for national service is intense. Their age should not be less than forty. The family ought to trust their abilities."

"The renowned Nahi-ul-Munkar's report must be pursued, and the local council must have complete authority to carry out his duties. The educational, social, moral, and economic circumstances of the Council's constituents must be documented. All forms of verification should be able to use the Council's preliminary report. In cases of disagreement between parties, the Shura's ruling is crucial."²⁶

Safety Measures 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.

The Majlis e Shura's Responsibilities

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."
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.

²⁵ Siddiqui, Hafiz Khalid, *Principles of Consultation in Islam*, Beacon Books, Islamabad, p. 180.

²⁶ Farooq, Nadeem, *The Golden Age of Islamic Leadership*, Dar-ul-Irfan, Lahore, p. 140.

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

"To ensure the smooth operation of the nation's political and administrative affairs, creativity is necessary in addition to the Central Council's justice. The Worldly Wave is completely responsible. To defend the nation and combat the adversaries, one must possess bravery and courage. maintaining a careful eye on contemporary global politics in order to control the adversary elements' covert plots".

"if any Islamic state possesses a wealth of the aforementioned qualities. The wealthy can designate a member of the Majlis-e-Shura as his guardian or deputy amir if he has achieved the supremacy of the Qur'an and Sunnah inside the borders of his realm. The Council can first choose the wealthy after consulting with each other. Any movement or party in a wealthy and vulnerable nation will bring about an Islamic revolution. This party's wealth ought to be acknowledged as the state's wealth. Prominent members of his party should advise him while choosing the Shura's members."²⁷

"Other systems elect the government and other officials for a set amount of time. Thus, the nation experiences economic upheaval and political instability as a result of frequent changes of government. The appointment of wealthy and shura members is novel in the Islamic system. For us, the newest offering from Khalifa Rashidan 3 is the flame path."

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: Prior to speaking in higher positions, a record of all property should be produced. In the event of an extraordinary increase, their property should then be accounted for once their tasks have been fulfilled."²⁸

The Majlis Shura's Decision-Making Quality

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

"Even though the big assembly is biased and there is a high possibility of earthquakes, it shouldn't happen if a Shura member delivers a convincing case regarding the Book, Sunnah, and consensus. The rich council should choose the position that is more in line with the book and the Sunnah if there is a disagreement based on the arguments."

"Hazrat Ali (RA), in Politics of Shari'ah Revolutionary Khilafah and Democracy, had been counselled by a number of his advisors to postpone the removal of the corrupt governors until he was safe from all adversaries. The Bayard of Islam was a fearless and unaccountable hero who refused to compromise with injustice or engage in any deceit. He lost both his life and his state as a result of his unwaveringly moral attitude, but that was Ali. Justice and truth were the only things he ever cherished."

²⁷ Usmani, Muhammad Taqi, Mufti, Islam aur Siyasi Nazriyat, Maktba Marif Ul Quran, Karachi, 010, P.183.

²⁸ Ibn-e-Khuldoon, Abdur-Rahman bin-Muhammad, Muadma-Ibn-Khuldoon, Nafis Academy, Karachi, 1980, P.191

"Some believe that Ali would not have incited Uthman's governors to challenge him if he had not fired them. However, such a viewpoint is based on naiveté. Whatever Ali had done, the Uthman governors would have challenged him. They were his former adversaries." 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 ravaging 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".

"Muawiya tried to take Usman to Damascus for very good reasons. Uthman would have been a "(figurehead khalifa.)" after arriving in Damascus. As a result, Hazrat Muawiya (R.A.) would have assumed full control of his position, making him khalifa both during his lifetime and after his passing."²⁹

"However, Hazrat Muawiya's (R.A.) plan failed, and Hazrat Usman (R.A.) did not travel to Syria. However, he started his campaign against Ali in order to exact revenge for his blood after Uthman was assassinated. Ali had little choice in the matter but to dismiss him".

"Governors were appointed by Hazrat Usman (R.A.) not because they were talented or enjoyed serving Muslims. Only because they were linked to him did he appoint them. Ali believed that these selections violated the rights of those who were fit to rule the Muslims due to their aptitude, religiosity, and commitment to Islam. So he took them off".

"Members of his own family had been nominated as provincial governors by Hazrat Usman (R.A.). His governors possessed the troops and supplies needed for combat. During 49 days, Uthman's palace was under siege. He repeatedly pleaded with them to come save him, but they never did, and he was killed. How could Ali rely on these governors to follow his orders in an emergency if they could so easily desert their own benefactor? Thus, he made the decision to not be at their mercy."³⁰

"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".

²⁹ Javed, Usman, *Political Wisdom of the Rightly Guided Caliphs*, Dar-us-Salam, Karachi, p. 235.

³⁰ Prince Said Halim Pasha "The Reform of Muslim Society" (trans. Marmaduke Pickthall), *Islamic Culture*, 1:1 (1927), p.151

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 Upcoming Governors

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

Governor Qays ibn Saad Ansari of Egypt

"Without any resistance, Qays was able to take over the administration of Egypt. He discovered that there were three distinct groups of Muslims in Egypt. The first group consisted of his own supporters; the second group was made up of his opponents, or Uthman's supporters; and the third group was unsure of its allegiance. Qays made the decision to focus entirely on the nation's governance rather than interfering with the final two groups."

"Qays, in physical appearance, was the most impressive man in Madina. He was tall, severe and robust in build; and he was famous for his wisdom, piety and eloquence. In terms of brilliance and inventiveness, he was more than equal to Muawiya, Amr bin Aas, and Mughira bin Shaaba. He was also a guy with exceptional observation and foresight."

"However, he shared Ali, his own master, in not thinking that the goals outweighed the means. His life philosophy was based on the idea that the morals of the Qur'an must guide political decisions."³¹

Basra governor Hazrat Usman bin Hunaif

"It was also possible for Hazrat Usman (R.A.) to invade Basra and assume control of the government. Like Qays in Egypt, he discovered that the Muslims in Basra were split into three groups, and he too followed the same course of action. Hazrat Usman bin Hunaif came from a well-known Ansar family. He was the Prophet's close buddy. He served as Iraq's financial commissioner during Umar's khilafat."

Ammara bin Shihab Ansari, Kufa's Governor-elect

"To assume responsibility for his responsibilities in Kufa, Ammara left Madina. However, he encountered Talha bin Khuwaylid Asadi, who was travelling from Kufa, when he arrived at Zabala, a waypoint on the route to Iraq. He threatened to have Ammara assassinated in Kufa unless he returned to Madina. After that, Ammara went back to Madina instead of Kufa."

Syria's Governor-Designate, Sahl bin Hunaif Ansari

"Madina was left by Sahl. He encountered a group of cavalry before he arrived at the Syrian border. They enquired about his identity and destination. He introduced himself as Syria's new governor. They claimed to be Syrians and that Muawiya was the only person they recognised as their monarch. They also stated that he would be killed if he continued. Sahl left Syria after that and went back to Madina. Uthman bin Hunaif had a brother named Sahl.

³¹ Muhammad Khalid Masud, *Islamic Legal Philosophy: A Study of Abul Ishaq al-Shatibi's Life and Thought* (Islamabad: Islamic Research Institute, 1977), p.174

He was also a friend of the Prophet and had participated in all of his conflicts, standing out for his valour."³²

Ibn Abbas, Ubaid ullah, Yemen's Governor

"Ali and Muhammad's first cousin was Ubaid ullah ibn Abbas. He assumed control of the administration after entering Yemen without any resistance. The state treasury was taken by Yayla bin Umayya, Uthman's governor of Yemen, who had departed before his arrival."

"Qathm ibn Abbas, the governor - designate of Makkah".

"Obaidullah's younger brother was named Qathm. He is reported to have looked a lot like the Prophet. When Makkah turned into a focal point of Ali's opposition, he was still in Madina. Thus, he was forced to wait until Makkah's situation stabilised. He fled Arabia after Ali's death and travelled to Samarkand in Central Asia, where he passed away. Ali nominated Sahl bin Hunaif Ansari as governor of the metropolis in his absence after he had to leave Madina for Basra a few months after taking the throne in order to face the rebels."

"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".³³

Ali's Caliphate's Characteristics

"Religious and temporal authorities were merged into a single individual when the Muslims recognised Ali as their Caliph and pledged their loyalty to him in 656. Thus, they approved of a plan for his succession that the Messenger of God himself had established as early as 632. In Islam, no commandment—major or minor, doctrinal or formal—has been left up to the whims, desires, or votes of the general populace. The caliphate is the most significant political entity in Islam. It is significant because it is essential to the survival of Islam and the Muslim community. . 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".

"There were two groups of Muslims that swore allegiance to Ali. Though for different reasons, both parties swore allegiance to him. The first group recognised him as the leader of the Kingdom of Heaven on Earth, while the second group just recognised him as the head of the Muslim government. Muhammad himself had appointed him as the head of the Muslim umma, and the first group was aware that it was not free to swear allegiance to anybody else. However, the second faction would have sworn allegiance to whoever was successful in gaining control."

"In addition to being a great teacher and leader, Muhammad also ushered in a new era for all of humanity. He unleashed a new force known as Islam, opened the gates of a new era, and created a new dynamic that has the power to alter human connections and change

³² Shah, Waqar, *The Role of Shura in Early Islamic Governance*, Ilm Publishers, Lahore, p. 91.

³³ Syedina Ali (R.A), p.312

people's lives. He was the forerunner of all the men and women who are working to save humanity."³⁴

"Muhammad's primary goal was to bring about the Government of Islam, often known as the Kingdom of Heaven on Earth. He asked humanity to recognise His supremacy and imparted to it the lesson of Tauheed, or the doctrine of the Oneness of the Creator. He established a civilisation characterised by purity and enacted and upheld God's laws. He eradicated exploitation, oppression, ignorance, and superstition from that civilisation, which was ruled by justice, knowledge, and enlightenment. Being the only monotheistic religion that embodies an entire socio-economic-political structure, Islam is intrinsically antagonistic to all secular governments, particularly those that embrace foreign ideals that are incompatible with Islamic principles."³⁵

"Muhammad's mission began with the establishing of the Kingdom of Heaven on Earth. Ensuring its continuity was the second aspect of his mission. He created the Kingdom not only for the Arabs but for all of humanity, and not just for his own lifetime. As a result, he chose a man he knew would carry on his work as his successor. As previously said, Ali ibnAbiTalib was one such guy."

The Internal and External Policies of Ali

Internal Guidelines

"Islam's primary goals were to stop exploitation in all of its manifestations and to prevent the powerful from hurting the weak. Ali removed the governors that Uthman had appointed when he assumed control of the caliphate. He was informed that doing so would not be practical and that he should strengthen his own position before firing them."

But his reply to these suggestions was:

"O Muslims! Do you want me to join forces with oppression, brutality, betrayal, and deceit? Do you want me to join the group that is taking advantage of Muhammad's umma? God forbid me from doing so as long as the celestial bodies are dragging one another. I will take back the weak people's rights from the usurper and give them back."

"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".

"During his reign, Ali exterminated exploitation in all its manifestations because he was its most ruthless foe. He held that the sole purpose of social organisation was to serve humanity and uphold human dignity. were human distinctions were destroyed by Muhammad Mustafa, the Messenger of God, yet they were returned after his passing. Ali said he was going to destroy those differences once more. In this regard, historian Abu Ishaq Madaini writes as follows:

"The Prophet's followers informed Ali that he should give Arab nobility a higher portion of the public treasury's earnings than Arab commoners, and that he should give Arabs a larger share than non-Arabs when allocating the funds to the Muslims. They made it seem like it would benefit him to do so and pointed out to him how Muawiyah's "generosity" had gained him the acquaintance of numerous wealthy and influential people."

"Are you asking me to be unfair and unjust to the poor and the weak of the Arabs and the non-Arabs?" Hazrat Ali (R.A.) asked them. Although it could be excellent politics, doing

³⁴ Aslam, Rashid, *Islamic Leadership Models*, Crescent Publications, Lahore, p. 187.

³⁵ Syedina Ali (R.A.), p.314-318

so is unethical. By following your advice, I would be essentially copying the pagans. Do you want me to do that? The joy of God, not the pleasure of the Arab nobles, is what matters to me."

"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".

"Aqeel, his own older brother, was one among them. He left Kufa and travelled to Syria, where he lived in luxury at Muawiya's court, believing his meagre pay to be insufficient for his needs. Ali frequently cautioned Muslims about the perils of compromising their morals and allowing materialism to overshadow their value. The Arabs' economic caste structure and their un-Islamic capitalism system were to be abolished when Hazrat Ali (R.A.) attained the throne of khilafat. He completed his pledge within four years of becoming office. Both their new economic system and the Muslim caste system had disappeared from his realm."³⁶

"Damascus became a haven for all of the Arab economic caste system's "high priests" and their neo-capitalists. The equality of Muslims should have been evident if they were equal, but it wasn't. Ali made it clear. Furthermore, if Islam takes pride in its commitment to justice, then it should be evident, but it wasn't. Ali showed it. He demonstrated fairness and equality. Hazrat Ali (R.A.) expected and exacted the highest level of personal and financial honesty from his own officials. He made it clear to everyone that no position in the government, no matter how strong, could be used as a haven for criminals or to conceal evidence of wrongdoing."

"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".

"Taqwa served as the yardstick by which all of his words, thoughts, and actions were evaluated. What should I think, say, or do that will please my Creator was the question that weighed heavily on his entire life. The aims have always justified the methods in the eyes of Machiavellians. To them, any method—fair or not—is acceptable as long as it serves a purpose. However, Ali needed the approval of Al-Qur'an al-Majid if he was going to use a particular method to accomplish a goal. On many cases, the so-called prudence and wisdom of the world demanded a particular 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,

³⁶ Ali, Syed Rafiqat, *Hazrat Ali's (R.A.) Administrative Policies*, Noor-ul-Huda Press, Lahore, p. 74.

and they were ever ready to exploit it. They also took the maximum advantage of his chivalry and gallantry".

The "transparency" and openness of the Hazrat Ali (R.A.) administration were among its defining traits. His governance was "transparent," if there ever was such a thing. He only supported "open covenants openly arrived at" and was wary of secrecy. Muawiya boasted that his secretiveness was the secret to his own "success," and he blamed Ali's "failure" on the fact that he didn't conceal anything from his subjects."

"According to Machiavellian theory, Muawiya was correct. In contrast to Ali, who required little guesswork, he kept everyone guessing about every move he made. Ali's adversaries could avoid speculating on him in any way. He thought that being secretive was a sign of cunning, and he did not approve of anything that was cunning. He put the principles of snooping and secrecy under interdiction throughout his dominions from the very beginning. Ali claimed that he did so to restore the Kingdom of Heaven on Earth because no one else in Dar ul-Islam possessed this power when a friend questioned him about why he had consented to lead the government with all of its numerous issues."³⁷

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

"Dear God! You are well aware that the fight we have fought has not been for political gain, territory acquisition, or material possessions; rather, my goal is to put Your glorious religion's shining principles into practice and change the way things are done in Your land so that Your lowly slaves can live in safety and Your unfulfilled laws can be established and carried out once more as they were under Your Messenger and Friend, Muhammad."

"Hazrat Ali (R.A.) could not hide his disdain and hatred for those Arabs who had become extremely wealthy and powerful due to their gluttony of luxury. They and he resisted one another. However, he couldn't help but be pulled to the weak and impoverished. They were his pals. Abu Sufyan and Mughira bin Shaaba were among the wealthy and influential who had made hesitant attempts to gain his favour, but he had rejected them and established an impenetrable barrier between 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".³⁸

External Policy of Hazrat Ali (R.A.)

³⁷ Zafar, Mahmood, *The Concept of Justice in Islam*, Dar ul Uloom, Karachi, p. 132.

³⁸ Muhammad Asad, *Islami Mamlikat oi Hakoomatiky Bunyadi Usool*, Jamiyat Publishers, Lahore, 2006, p. 152

" Critics of Hazrat Ali (R.A.) frequently point out that he did not push the boundaries of the Muslim dominion in any direction or fight other nations like his predecessors and successors did. The four years that Hazrat Ali (R.A.) served as caliph were filled with uprisings and civil conflict, and he dedicated all of his time to bringing peace back 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 fact that Ali was the son and heir of Muhammad, the Apostle of God and the Messenger of peace, is crucial to comprehending his foreign and domestic policies. Muhammad was God's final messenger to humanity. He exemplified the best qualities of personality and character. His life serves as the most ideal model for all Muslims to follow, and his plan for the well-being, joy, and salvation of humanity is the most extensive."

"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".³⁹

"Muhammad's mercy as God's Messenger is incongruous with his aggressiveness and desire for conquest. Mercy cannot coexist with war and bloodshed. Islam, which means "peace and security," is the message that Muhammad delivered from heaven and spread on earth. The religion of peace is Islam. A man who has made peace with Islam is referred to as a Muslim. Muhammad himself said that a Muslim is someone whose hands and words are secure for other peaceful individuals."

"Iman, which means "the principles of peace," is one of the most important terms in Islamic terminology. A person who possesses Iman is referred to as a Momin, which means "a man who abides by the principles of peace." Muhammad, also known as al-Rasul al-Amin, or the Messenger of Trust, is credited with delivering God's final message to humanity. He conveyed this word in Makkah, which is known as al-Baladul-Amin, or the City of Peace. Therefore, Makkah is a place of refuge where no one may be harmed.

³⁹ Al-Hajj, 21:107.

Muhammad's mother is named Amina, which translates to "peace." His father's name is Abdullah, which translates as "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".

"Jihad is another important concept in Islamic language. This word is so hazy that it is difficult to recognise it for what it is. The majority of non-Muslim circles mistakenly associate Islam's jihad with wanton aggressiveness, which is not the case. Jihad literally translates to "struggle" or "effort." Overcoming one's own lusts and baser tendencies, as well as fighting against ignorance and injustice, are among the most admirable types of jihad that Muslims are forced to practise. Although Islam acknowledges the legitimacy of war, its adherents are only permitted to engage in combat when".

1. either in self-defense,
2. or to punish violations of the peace, also known as Qisas, which translates to "retaliation" in Arabic. Qisas can only be used to curb hostility. For any third cause, Islam forbids Muslims from engaging in combat..

"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".⁴⁰

"Muhammad's heir and successor was Hazrat Ali (R.A). He faced several difficulties as he started to carry out Muhammad's program.

Since the passing of his master, Muhammad, 25 years ago, many Muslims have started to worship political and economic power as their new idols. Ali was used to destroying idols. He and his master, Muhammad, had demolished Quraysh's idols at the Kaaba many years prior. He was now summoned once more to demolish the Arabs' new idols. However, he understood that the new idols' supporters would rally to their defence in the same way that the old idols' supporters had done during Muhammad's time."

"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".

⁴⁰ Farooq, Nadeem, *The Golden Age of Islamic Leadership*, Dar-ul-Irfan, Lahore, p. 140.

"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".⁴¹

"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'an".⁴²

"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 previously mentioned, Ali encountered opposition when attempting to implement this policy—but not from the pagan community. Most astonishingly, the Muslims opposed him. He was prevented from carrying out his plans and achieving his goals by the Muslims, not the pagan people."

"The Qur'anic goals for the Muslim community do not include using force to conquer other countries. Those who criticise Ali for not adding additional lands to the Islamic map will also have to be critical of the Qur'an's consistent silence regarding the expansion of Islamic dominions by invasion and war. Indeed, the Qur'an seems to have no interest in any type of military endeavour based on its language."

"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".

"The political ideology encapsulated in the adage "all is fair in love and war" is also shared by many politicians. They have thought it perfectly reasonable to attack other countries, murder their men, and enslave their women and children in order to achieve their goals. Some of these commanders have been hailed as the greatest heroes and military geniuses in history, even though they have destroyed cities and civilisations and saturated the world in blood. However, their bravery and brilliance have only validated Gibbon's assertion that:

"What is history except a record of humankind's transgressions, foolishness, and misfortunes? "Does Islam also equate its program with lust for the conquest of alien nations"?

"All wars are alike in at least three particulars: death, destruction, and rape." If so, how is it different from the plans for world conquest of military leaders like Tamerlane, Napoleon, Hitler, Attila the Hun, Genghis Khan, Hulago Khan, and Julius Caesar? They all marched with those "sisters of victory": murder, pillage, fire, destruction, captivity, loot, and rape. The blood of the helpless and defenceless, spilt by the strong and the vicious, stains the pages of history. "

"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

⁴¹ Al-imran,3:151.

⁴² Al-imrani3:129.

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 straight".

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 defenceless, the weak, and usually the innocent!" "War was once referred to by President Truman as the ugliest invention of man." Is there a more repulsive invention than war? Other than war, what technology has the capacity to kill large numbers of men, leave women widowed, and leave children orphaned? What other human innovation has the capacity to turn cities into ashes and debris and to incite enduring animosity and hatred amongst nations?⁴³

"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 hearts".⁴⁴

"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".

"They were not very interested in anything else besides this. They had little interest in battling if they had no chance of winning loot. This argument is made abundantly evident by the way the Muslims of Madina treated Uthman in his final days. They were the same Muslims who had repelled the pagan onslaught on several occasions. However, the head of state was now under siege in his own palace in their city. Having no local ties and no military backing, the besiegers were merely a few hundred foreigners. It was only after Uthman's death that the 49-day siege was lifted. However, Madina's Muslims were not moved to action. . Why not? They were not roused to act in defense of their khalifa because they had no hope of obtaining booty".⁴⁵

⁴³ Aslam, Rashid, *Islamic Leadership Models*, Crescent Publications, Lahore, p. 187.

⁴⁴ Al Hujrat, 49:15.

⁴⁵ Classical Islam-A History 600 – 1258, 1970, p. 51.

"The Arabs had a long-standing passion to pillage. The catastrophe that befell Uhud was caused by this love. In disobedience of the Prophet's commands, the booty lovers failed to make a strategic pass, turning victory into defeat. Verses 152 and 153 of the third chapter of the Qur'an also attest to this Arab preference. The Arabs' passion of pillage was a very complicated issue. The majority of their conflicts were brought on by this love. During the pagan era, they were obsessed with booty. However, their love of loot did not go away when they converted to Islam."

"It is said that the Apostle of God once dispatched some of his companions to a particular tribe to punish them. The tribe's chiefs arrived to enquire about the possibility of negotiating a peace deal with the Muslims. The Companion group's captain declared that if they accepted Islam, he would be extremely happy to live in peace. After the tribe converted to Islam, the Companions went back to Madina. However, they were quite dissatisfied with this result and chastised their captain for denying them the chance to take home the loot."

"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".⁴⁶

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

"Since they were the Messenger of God's personal pals, it would make perfect sense to believe that they would not be tainted by the desire for wealth. Alternatively, if they had previously been tainted by such passion, it would make sense to believe that his company changed them to the point where their love of loot was no longer an obsession. However, they disproved these presumptions. These were the ardent and religious friends who were eager to raid a tribe. However, the tribe in issue managed to escape their clutches by embracing Islam just in time."

"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 nature".⁴⁷

"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".

"Hazrat Ali (R.A.) forbade his forces from pillaging the enemy camp and the city of Basra during and after the battle of Basra, also known as the fight of the Camel. For them, it was a huge letdown. But they were not going to relinquish the results of their efforts so readily. As conquerors, they considered the city of Basra as their trophy, and they felt entitled to capture the enemy. They threatened to defy Ali's commands when he refused them this privilege."

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

⁴⁶ Life of the Prophet(ﷺ), Azamgarh, India, 1976, p165/2.

⁴⁷ Khalid, Abu Numan, Saif Ullah, Seerat Usman Ghani(R.A), Dar ul Undlus, Lahore., p313.

"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! "

" Nevertheless, many of Ali's warriors were bitter about the restrictions he had placed on them and the chance they had lost to pillage Basra. The battle of Siffin was the culmination of their long-simmering hatred. Muawiya so skilfully took advantage of this hatred that it turned into a revolt, forcing Ali to abandon the fight he had nearly won."⁴⁸

Hazrat Ali's Martyrdom (RA)

"Ibn-e-Muljim, one of the rebels, assassinated Hazrat Ali (RA) with a poisoned sword on the 19th day of Ramadan in 40 A.H. while he was performing prayer in the mosque. Hazrat Ali (RA) was in a lot of pain and suffering and was unable to sleep for two days. The poison ultimately spread throughout his body, and on the 21st of Ramadan, he died during morning prayer. Hazrat Ali was interred at Najaf." Hazrat Ali (RA) was well known for his bravery when facing out against atheists. Additionally, he possessed the fundamental qualities of humility, thankfulness, a deep faith in Allah and His Messenger (ﷺ), and a sincere comprehension of the Quran's teachings. He (RA) made serving Islam his life's work..⁴⁹

Conclusion

The counseling system during Hazrat Ali's (R.A.) reign exemplifies a governance model rooted in justice, wisdom, and inclusivity. His leadership was deeply anchored in the principles of Islamic teachings, emphasizing consultation (Shura) as a fundamental practice for decision-making. Hazrat Ali (R.A.) set a precedent by prioritizing the welfare of the community, ensuring transparency, and promoting accountability among leaders. Through his emphasis on ethical values, intellectual discourse, and adherence to truth, Hazrat Ali (R.A.) demonstrated the importance of open dialogue and mutual respect in resolving conflicts and managing societal issues. His reign serves as a timeless model for leaders, showcasing how thoughtful counseling systems can foster unity, fairness, and effective governance. In modern contexts, studying Hazrat Ali's (R.A.) approaches provides valuable insights into establishing systems that are not only just but also resilient to challenges, paving the way for harmonious and prosperous communities.

⁴⁸ Hussain, Muhammad, *Islamic Governance in Early Caliphate*, Al-Makkah Publications, Karachi, p. 97.

⁴⁹ Ali, Syed Rafaqat, *Hazrat Ali's (R.A.) Administrative Policies*, Noor-ul-Huda Press, Lahore, p. 74.

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