

## Martyrdom At The Prayer Niche

Written by safinah

Monday, 25 September 2017 23:00 -

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## Martyrdom At The Prayer Niche

**Translated by: Jalil Dorrani**

In order to bring to light for our respected readers the incident and manner of martyrdom of Ali -ibn-Abi Talib

(A.S.),

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fact  
led to  
the marty  
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dom  
of  
Ali (A.S.).

Before the advent of Islam there lived two tribes in Mecca; one was called BANI-HASHIM and the other BANI-UMM A YAH. These two tribes drew their origin from one ancestor that is one grandfather. BANI-HASHIM were the sons of Amro-ibn-Abd Munaf, known

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by  
the  
title  
of  
'HASHIM' while  
BANI- UMMAYAH  
were  
the  
sons  
of  
Ummayeh

-  
ibn-Abd  
Sha  
m  
s-ibn-Abd  
Munaf.  
One of  
the  
ancestors  
of  
these  
two  
tribes,  
Nazr-ibn-Kanaane [In  
lineage,  
he  
stands ninth  
in  
nu  
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Abd  
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Holy Prophet's  
grandfather,  
that  
is  
Muhammad  
son of  
Abdullah,  
son of  
Abdul- Muttalib, son  
of  
Hashi  
m  
,  
son  
of  
Abd  
Munaf,  
son  
of  
Qussi,  
son  
of  
Kilab,  
son  
of Murre,  
son  
of  
Ka'ab,  
son  
of  
Lowi,  
son  
of  
Ghalib,  
son of  
Fehr,  
son of  
Malik,  
son of  
Nazr-Quraish...]  
was  
known  
by  
the title of  
Quraish.

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Thus BANI-HASHIM (sons of Hashim; Hashimites) and BANI- UMMAYAH (sons of Ummayah  
; Ummayit  
es)  
were  
both  
from  
Quraish  
and were  
called by  
the names  
of  
Quraish  
and  
Quraishi.

Since ancient days, MECCA enjoyed a strategic position as it was a junction for commercial c  
a r  
avans  
and  
hence  
a  
me  
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ting  
place  
for  
various tribes.  
To  
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, add  
the  
sanctity  
of  
Ka'a  
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which  
was  
holy  
to  
the

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Arabs  
from  
ancient  
times because  
of  
its  
construction at  
the  
hands  
of  
their  
ancestors  
Ibrahim  
Khaleel. Moreover, so  
many  
had  
housed  
their  
idols  
there  
and  
the  
existence  
of  
idols  
in  
that  
house  
gave  
a  
reverence to  
the  
very  
town  
of  
Mecca  
in  
that  
house

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at  
Arabian  
Peninsula. People  
from  
various  
tribes  
used  
to  
visit  
Mecca  
in  
order  
to  
see  
that  
house  
and perform  
their traditional rituals in  
that place.

As such, Mecca held an important status and the two clans - Hashim and Ummayah dominated  
it.

However in essence, this domination was completely different and distinct. The domination of  
BANI-HASHIM  
was having  
a  
spiritual  
aspect  
while  
the  
direction  
of  
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BANI-  
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MMAYAH was  
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Mec  
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an society  
of  
those  
days,  
the  
leading personalities  
of  
BANI-HASHIM  
were  
a kind  
of  
shelter for  
the people  
and would  
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the  
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nhabitants and  
nomads  
who  
would  
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tle  
down  
in  
the outskirts  
of  
the city.

They enjoyed spiritual support and had faith in the moral values of that time. For example, Abd  
ul-Muttalib,  
the  
grandfather  
of  
Holy  
Prophet  
and  
Ali  
was  
a lofty  
example  
of

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this

faith

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Once

he

wanted

to

sacrifice

one

of

his

sons

Abdullah, father

of

Holy

Prophet

before

Ka'a

b

a

for

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of

God

because

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pledge

he had

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Such

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of BANI-HASHIM.

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On the other hand, the direction of BANI-UMMAYAH was material in nature. Personal interests and material benefits was all that occupied their mind and their official occupation was commerce. Hence they did not agree to enter into the covenant which the chiefs of BANI-HASHIM had concluded and according to which it was incumbent

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upon  
them  
to  
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back  
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which had  
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from  
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transgressing

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strangers.

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interests.

It can be said that these two paths were having a close connection with the spiritual matters a

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two clans  
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the  
sons  
of  
HASHIM  
-  
Muhammad, Ali,  
Abdul- Muttalib,  
Abu  
Talib,  
Hamza  
and  
Jafar  
-  
(overlooking the  
Islam  
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of  
Ummayah-Abu  
Sufy  
a  
n  
,  
Muawiya,  
Yazid, Hakem-i  
b  
n-Abi  
A'as  
and  
Ma  
r  
wan-ibn-Hakam  
came into  
existence.

By such background it is obvious that when a Prophet comes from God's side and brings the religion of Islam and calls all towards faith, equality and abstinence from unlawful interests, the

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The  
same  
happened. After  
the advent  
of  
Islam,  
their  
struggle  
against  
Holy  
Prophet  
continued until  
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Although  
Medina  
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of  
Ansars-  
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"□□□□□□"

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the  
plural  
of  
"انصار" means 'helpers'.  
Since  
the  
people  
of  
Medina  
pursued  
Islam  
and  
helped  
the  
Holy Prophet,  
they  
were  
called  
as  
'Ansars'  
just  
as  
the  
group  
of  
people  
who accom  
panied  
Holy Prophet  
from  
Mecca  
and  
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igrated  
with  
him  
towards  
Medina were  
called  
as

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'Muhajarins') welcomed

Holy

Prophet

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Abu

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kill

Holy

Prophet

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fighting  
bloody wars  
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ainst  
the Musli  
m  
s.

On many occasions Abu Sufyan stood in opposition to Holy Prophet and since Abu Talib (father of Hazrat Ali) was a great and influential figure of Mecca and was the only supporter of Holy Prophet at that time, one day Abu Sufyan told him :-

“Do not stand as an obstacle between him and us.”

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I.e. do not aid Muhammad and leave him alone so that we can destroy him. Abu Sufyan had a  
Iso  
taken  
an  
active  
part  
in  
the  
conspiracy  
of  
'Daarul-Nadwa'.

(In ancient Arab history 'Daarul-Nadwa' was a place of common consultation for civil affairs et  
c  
a  
m  
ong  
the  
people.  
Bef  
o  
re  
the  
migration  
of  
Holy  
Prophet  
the Quraish  
gathered  
in  
this  
very  
place and  
decided  
to  
kill hi  
m  
.)

In the battle of Uhud, he stood in the front rank among the enemies of Islam. It was he who in  
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a

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ted  
the  
war  
of  
'Ahzaab'  
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the  
death  
of  
70  
of  
the best  
co  
m  
p  
anions  
and  
near  
ones  
of  
Holy  
Prophet  
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them  
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h  
e  
brave helper  
and valiant  
commander  
of  
Isla  
m  
,  
Hamza-ibn-Abdul  
Muttalib  
t  
h  
e  
uncle  
of Holy  
Prophet.

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In  
the  
incident  
of  
'Aqab  
a  
,  
  
(Aqaba  
is  
the  
name  
of  
a  
place  
where  
the  
people  
of  
Medina had  
given  
allegiance  
to  
Holy  
Prophet for  
the  
second  
time  
in  
the  
history of  
Medina.  
The  
disbeliever  
of  
Quraish  
realizing  
that  
it  
was  
impossible  
to  
conquer  
Medina  
decided  
to  
choose  
one  
brave  
man from



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each  
tribe  
so  
that  
all  
of  
them  
would  
collectively  
kill  
the  
Holy  
Prophet as  
a result  
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of  
Holy  
Prophet would  
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It  
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Holy  
Prophet  
m  
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towards  
Medina)  
Abu  
Sufyan  
was  
a

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the twelve who  
had  
laid an  
a  
m  
bush  
for  
the ki  
l  
ling  
of  
Holy  
Prophet.

It was as such until finally on the 8th of Hijrat (when Islam had spread its wings) Holy Prophet advanced victoriously towards Mecca and took over the city with the power of Muslim warriors and Ansars and cleared this holy place from its idols and idol

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worshippers.

In the incident of victory of Mecca, Abbass-ibn-Abdul Muttalib (uncle of Holy Prophet) brought Abu Sufyan (who was his friend from the period of ignorance) near Holy Prophet and due to i n sistence of Abbass and fear from his past record of en m i ty with Islam and the blood which he had shed of the Muslims,

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he  
(apparently)  
accepted Islam.

After becoming a Muslim too, he stood in the front rank among the hypocrites- (double-dealers and internal enemies among those who had apparently become Muslim but inwardly were the enemies of Islam). Moreover, on many occasions he created sedition and internal differences among the Muslims such as the one after the death of

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of  
Holy  
Prophet  
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occurrence  
of  
the  
event  
of  
Saqifa  
Bani-Sa'eda  
w  
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en  
he  
came  
to  
Ali  
(A.S.)  
and  
persuaded him  
to  
fight  
for  
his  
right  
and the dis  
m  
issal  
of  
Abu  
Bakr.

Ali (A.S.) sent him away and refrained from taking any severe action which was detrimental to the interests of Isla  
m  
.

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Besides,  
he  
did  
not  
wish  
to  
shed  
blood near  
the  
dead  
body  
of  
Holy  
Prophet  
(S.A.  
W  
.S)  
nor  
he  
wished  
to  
be  
the  
initiator of  
an  
internal conflict a  
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the Musli  
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s.

The Islamic historians have named Abu Sufyan Muawiya and their likes as the 'Muslims of the victory'

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who  
had  
beco  
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Musli

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m  
s  
after  
the  
final victory  
of  
Mecca  
and  
after  
the  
lapse  
of  
21  
years  
from  
the  
appoint  
me  
nt  
of  
Holy Prophet. For  
this  
reason,  
the  
Muslims hated  
them  
(who,  
for  
years  
had ca  
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aigned  
against  
Islam  
and  
now  
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apparently display  
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For  
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hatredness,  
especially  
from  
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h  
e  
future generations, Abu  
Sufyan  
thought  
of  
a  
trick.  
He  
approached  
Holy  
Prophet (S.A.W.A.)  
and  
requested  
h  
i  
m  
to  
accept  
M  
u  
awiya  
to  
be  
one  
of  
his  
writers  
(who was  
one  
of  
those  
knowing  
to  
write).



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Although Muawiya (on insistence of Abu Sufyan) became one of the so-called writers of Holy Prophet during

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Holy

Prophet

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unfortunately did  
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death.  
For  
this reason,  
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the  
beginning  
of  
Islam  
and  
the disciples  
of  
the  
companions had

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not  
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e  
ckoned  
him  
to  
be  
a  
believer  
too.  
Many traditions  
have  
co  
m  
e  
rebuking  
Muawiya.  
In the  
book  
of 'AL-GHADIR'  
(written by  
Allama  
A  
m  
ini)  
80  
traditions  
and  
s  
a  
yings  
from  
Holy  
Prophet  
(S  
. .  
A.W.A.)  
Imam  
Ali-ibn-Abi  
Talib  
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anions,  
disciples  
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anions  
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Isla  
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vilifying Muawiya  
for  
his hypocrisy  
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Islam  
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he  
had  
till the end  
of  
his  
life.

Ali (A.S.) has named Muawiya and his followers as:

"مؤمنون م مؤمنون م ... م مؤمنون"

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"I.e. the enemies of God and the traditions of Holy Prophet and Qur'an Ali's (A.S.) words with regards to Muawiya and his effort to stop him from making the people recognize him as a ruler. He is not one or two examples. On one occasion, when he was commanding his army towards the arena of the battle of Siffeen he

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said: “March forward towards he  
enemies  
of  
God,  
the  
ene  
m  
ies  
of  
the  
traditions  
of Holy  
Prophet  
and  
Qur’an.  
March  
forwa  
r  
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towards  
these  
remaining  
ones  
that have  
survived  
from  
the  
battle  
of  
‘Ahzaa  
b  
’;  
these  
murderers  
of  
the  
Muhajirs  
and Ansars.”

Among those great personalities of Islam who have introduced Muawiya one can mention the  
n  
a  
me  
of

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Mohammad-ibn-

A

bu

B

a

kr,

the

son

of

the

f

i

rst

caliph.

In one letter to Muawiya (which has been narrated in authentic Sunni and Shia sources such a

s

in

the

'Book

of

Sifteen'

page

132

by

N

a

sr-ibn-

Ma

za'hem

Munqari in the year 212;

'Murujuz-Zahab' vol.2, pg. 59 written by

Abul Hassan Mas'oodi in the year 346; 'Commentary of Nahjul-Balagha' vol.3, pg. 188 written  
by lb

## Martyrdom At The Prayer Niche

Written by safinah

Monday, 25 September 2017 23:00 -

---

n-Abil  
Hadeed  
M  
a  
da'eni  
Baghdadi  
in  
the  
year  
655;

'Jamharato-Khatabel-Arab' vol.1, pg. 542 written by Ahmad Zaki; 'Al- Ghadeer' vol.10, pg  
1

59  
written  
by  
Allama A  
m  
ini)  
he  
says:  
-

“In the Name of God, the Compassionate, the Merciful

From Muhammad-ibn-Abu Bakr to the deviated one Muawiya-ibn-Sakhar: (Sakhar was Ab  
u  
ufyan's  
n  
a  
me,  
father  
of  
Muaw  
i  
y  
a)”  
S



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Written by safinah

Monday, 25 September 2017 23:00 -

---

“Peace be upon the followers of God those have accepted the Government of that divine man

.  
God  
brought  
into  
existence  
the  
creatures with  
His  
Majest  
y  
, Greatness,  
Might  
and  
Power. He  
created  
them  
without  
any  
trouble,  
weakness  
or need.  
Rat  
h  
e  
r  
He  
crea  
t  
ed  
them  
so  
that they  
be  
His  
slaves  
and  
wors  
h  
i  
ppers...”

Thereafter, with the knowledge that He possesses (knowledge of reality of the people and things)  
He

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Monday, 25 September 2017 23:00 -

---

resorted

to

s

e

lection

and

a

m

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all

the

creatures

H

e exalted

a

n

d

selected

Muhammad

(S.A.

W

.A.)

T

h

en

He

vested

him

with

His

m

ission

and

exalted

hint

to

be

the

recip

i

ent

of

His

revelation. He

bestowed

on him

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the Prophet  
hood  
and  
ma  
de  
him  
loyal  
in  
the affairs  
of  
religion.

Thus the divine books became a beacon for the legislation that was to be established. Muham  
mad (S.  
A.W.A.)  
invit  
e  
d  
the  
people  
on  
the  
path  
of  
God  
with virtuous sagacity  
and  
counsel. The  
fir  
s  
t  
person,  
who  
accepted  
his  
i  
nvitation, inclined  
towards  
him,  
acknowledged  
h  
i  
m,  
sub

## Martyrdom At The Prayer Niche

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---

m  
itted  
to  
his  
commandments and brought  
f  
a  
ith  
in  
Isl  
a  
m  
was  
his  
brother  
and  
cousin  
Ali-ibn-Abi Talib  
(A.S.). Hazrat  
Ali  
(A.S.)  
brought faith  
in  
God  
and  
in  
all  
the  
unseen  
affairs  
(of  
God) which  
M  
u  
hammad  
(S.A.W.A.)  
used  
to  
narrate.

He gave preference to Holy Prophet (S.A.W.A.) than all his near and dear ones and in every moment of fear

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---

he  
became  
his  
shelter  
and  
protection.

In  
fact, in  
every  
danger  
and  
fear  
he  
considered

Holy  
Prophet's  
life

to  
be  
his  
own  
life. He  
fought  
with

him  
in  
his  
enemies  
and  
helped  
his  
friends.

Ali  
(A.S.)  
was  
always  
as such.

He  
would  
put  
his  
life  
in

## Martyrdom At The Prayer Niche

Written by safinah

Monday, 25 September 2017 23:00 -

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n  
stake  
in  
m  
o  
me  
nts of  
danger  
for  
t  
h  
e  
sake  
of Prophet's  
safety.  
In  
this  
ma  
nner  
he  
became  
a  
matchless  
and  
unparalleled  
warrior and  
a self-sacrificing  
personali  
t  
y.

Now I see you drawing yourself in the same category as him although you are a different from  
him  
and  
he  
is  
different  
from  
you  
-  
he  
is  
a  
distingu

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---

i  
shed  
warrior having  
taken  
precedent  
in  
all  
t  
h  
e  
virtuous affairs.

He  
is  
the  
first  
Muslim and  
the possessor  
of  
the  
m  
o  
st  
pure intentions  
a  
nd  
the  
chastest  
progeny.

He  
is  
the husband  
of  
the  
best  
of  
the  
wives  
and  
Muhammad, the  
best  
of  
the  
men  
k  
his cousin.  
On

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Monday, 25 September 2017 23:00 -

---

the  
oth  
e  
r  
hand,  
you  
are  
the  
da  
m  
n  
ed one,  
the  
son  
of  
a  
da  
m  
n  
ed one. You  
are  
t  
h  
e  
same  
o  
n  
e  
who  
al  
o  
ng  
with  
your  
father  
always  
f  
o  
mented  
sedition  
in the  
religion  
of  
God  
and  
strived



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---

in  
exti  
n  
guishing  
t  
h  
e  
light  
of  
God.  
For  
this,  
you kept  
on  
amassing  
troops,  
went  
on  
spending  
m  
oney  
and  
associated  
with  
the tribes  
of  
A  
r  
ab.  
Your  
father  
died  
on this very  
belief  
(e  
n  
m  
ity  
with  
the  
religion  
and Prophet  
of  
God)  
and  
you

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---

succeeded

him

on

th

i

s

path.

The

witness

that

you

are as

such

is

your

companions

who

have

surrounded

you

i.e.

the

ones

who

have survived

the

battle

of

'Ahzaab'

and

t

h

e

ones

who

are

the

pioneers

of

sedition and

have

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m

ity

with

the

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Written by safinah

Monday, 25 September 2017 23:00 -

---

Prophet of  
God.  
Si  
m  
ilarly,  
the  
witness and  
proof  
of Ali's  
(A.S.)  
purity  
and  
tru  
t  
hfulness (le  
a  
ving  
aside  
the  
matter  
of  
his  
manifest virtues  
and  
previous  
record  
in  
Isl  
am  
)  
is  
his  
co  
m  
p  
anions whom  
God  
has mentioned  
and  
praised their  
v  
i  
rtues in  
Q  
u  
r'an be

## Martyrdom At The Prayer Niche

Written by safinah

Monday, 25 September 2017 23:00 -

---

t  
h  
ey  
Muhajirs  
or  
Ansars. They are  
the  
(true)  
soldiers  
who  
have  
now  
arrayed  
as  
warriors  
around  
him

.  
They strike  
with  
their  
swords  
and  
shed

that  
their  
blood  
for  
him  
because  
they  
are  
aware that  
his  
path  
is  
the  
true  
path  
of  
religion and  
any

## Martyrdom At The Prayer Niche

Written by safinah

Monday, 25 September 2017 23:00 -

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kind  
of  
en  
m  
ity  
and  
oppositi  
o  
n with  
him  
would  
result  
in  
dev  
i  
ation  
and  
wretchedness.

Woe be upon you, 'O Muawiya! On what basis do you regard yourself as equal to Ali? Although  
h Ali is  
the  
heir  
to  
Holy  
Prophet  
and  
his  
legatee  
and  
son- in-law,  
(yet)  
he  
is  
his  
first  
follower  
and  
the  
last  
one  
to  
whom  
Prophet

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---

had spoken.  
Moreover Holy  
Prophet  
has  
revea  
l  
ed  
the  
Divine  
secrets  
to  
him  
and  
has entrusted  
him  
with  
the  
affairs  
of  
religion.  
On  
the  
other  
hand,  
you  
are  
the  
enemy of  
t  
h  
e  
Prophet of  
God  
and  
the  
son  
of  
the  
enemy  
of  
God.  
Now,  
as  
much  
as  
you can,

## Martyrdom At The Prayer Niche

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---

you  
may  
take  
pleasure from  
this  
deviated  
path  
which  
you  
have  
chosen  
and as  
far  
as  
possible  
A  
m  
r-Aas too  
may  
help  
you  
i  
n  
t  
h  
is  
deviat  
i  
on.  
Your  
end  
is  
fast approaching and  
your  
sly  
hand  
is  
gradually  
beco  
m  
ing  
sluggish.  
Soon  
it  
shall beco  
m

## Martyrdom At The Prayer Niche

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Monday, 25 September 2017 23:00 -

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e  
apparent  
as  
to  
whose  
cons  
e  
quence will  
be  
a  
good  
on  
e  
?  
Know  
that  
you are  
playing  
tricks  
against  
God,  
reckoning yourself  
t  
o  
be  
safe  
from  
His  
revenge and  
you  
have  
indeed  
become  
disappo  
i  
n  
t  
ed  
of  
His  
Mer  
c  
y.  
God  
is  
ly



## Martyrdom At The Prayer Niche

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in  
g  
in  
wait for  
you  
and  
you  
are  
heedless.  
God  
and  
the  
household of  
Holy  
Prophet  
are needless  
of  
you.  
Peace be  
upon  
the one  
who  
fol  
l  
ows  
the guidance.”

In this manner we come to know that these people’s conversion into Muslims was not based on faith and belief rather, as they comprehended that external environment

## Martyrdom At The Prayer Niche

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ity  
with  
Islam was  
no  
longer  
beneficial  
to  
them  
(or  
was  
ra  
t  
h  
er  
not  
practica  
l  
) they  
accepted  
Islam  
and  
resorted  
to  
int  
e  
rnal  
hostility  
and  
s  
a  
botage from  
within. They  
displayed themselves  
as  
fa  
m  
iliar  
o  
n  
es  
so  
that  
they  
could  
act  
strangely

## Martyrdom At The Prayer Niche

Written by safinah

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and slow  
down  
the  
pace  
of  
advancement and  
influence  
of  
Islam  
and  
weaken  
the position  
of  
the  
true  
leaders  
(which  
Holy  
Prophet  
(S.A.W.A.) had  
previously appointed).  
The  
same  
they  
did.  
They  
e  
n  
tered  
in  
the  
fold  
of  
Islam  
and  
became the  
top-  
m  
o  
st  
hypocrites and  
foes.  
T  
h  
ey  
set-up

## Martyrdom At The Prayer Niche

Written by safinah

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---

and  
aided  
anti-Isla  
m  
i  
c organizations  
and  
parties  
at  
various  
le  
vels.  
They  
i  
m  
prisoned or  
e  
x  
iled  
the e  
m  
inent  
co  
m  
p  
anions of  
Holy  
Prophet,  
t  
h  
e  
possessors  
of  
knowledge  
of  
religious laws  
and  
the  
challe  
n  
g  
ing  
Musli  
m  
s who  
strived

## Martyrdom At The Prayer Niche

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to  
put  
the  
Isl  
a  
m  
i  
c  
programmes into  
practice.  
They  
made  
ugly  
propaganda  
against  
the  
m  
,  
burnt  
them  
killed  
them and  
put  
t  
h  
em  
aside  
from  
various social  
spheres of  
Islam.  
For  
example  
their behavior  
with  
Miqdad  
Kendi,  
Abu  
Zar  
Ghaffari,  
Ammar  
Yassir,  
Malik  
Ashtar, Muhammad-ibn-Abi  
Bakr,  
Abdullah-

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i  
bn-Mas'ood, Hujr-ibn-Adi,  
A  
m  
r-ibn- Hameq  
and  
the  
I  
i  
ke  
of  
t  
h  
ese  
holy  
warriors. All  
of  
them  
have  
been  
recorded in history  
and  
are famous  
in  
Isl  
a  
m.

In reality, the danger of these people (i.e. the hypocrites) to the Islamic teachings after their conversion into Muhammad's religion was much more than

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before  
their conversion. This  
was  
because  
now  
they  
had  
become  
fri  
e  
ndly  
ones  
and  
were strik  
i  
ng  
from  
the  
rear.  
This  
v  
i  
ew  
has  
been  
expressed by  
m  
o  
st  
of  
the  
e  
m  
inent personalities  
of  
the  
beginning  
of  
Islam  
and  
the  
Isla  
m  
i  
c  
scholars-whether

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Sunnis or  
Shias.  
Thus,  
tak  
i  
ng  
i  
n  
to  
considerati  
o  
n the  
historical  
events  
and  
the  
human wont's,  
it  
beco  
me  
s  
apparent that  
all  
those  
who  
had  
entered  
the  
fold  
of  
Islam under  
so  
m  
e  
pretext  
or  
the  
other,  
were  
not  
so  
m  
u  
ch  
pure  
and



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sincere believers. Rather,  
there  
also  
existed  
a  
group  
of  
h  
y  
pocrites  
and  
un-bel  
ie  
vers  
a  
m  
ong  
t  
h  
em. In  
Holy  
Qur'an  
there  
a  
r  
e  
s  
o  
me  
verses  
which  
points  
out  
th  
e  
danger  
posed  
by these  
group  
of  
peop  
l  
e  
under  
th  
e

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Written by safinah

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na  
m  
e  
of  
'Munafiqs'  
and reproaches  
them.  
(Sura Tauba  
Ayat'  
No.61  
and  
Sura  
Ahzaab Ayat  
No.  
57)  
These  
'Munafiqs' (hypocrites)  
which  
Qur'an  
has  
warned  
the  
Musli  
m  
s about  
them,  
were  
not imaginary  
ind  
i  
viduals  
or  
people  
far  
a  
w  
ay  
from  
the  
Islamic  
land.  
Rather  
they were  
a  
m  
ong

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Written by safinah

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the  
Isla  
m  
i  
c  
society  
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appar  
e  
ntly appeared  
to  
be  
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ecti  
o  
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of  
the co  
m  
p  
anions  
and  
sometimes  
as  
fa  
m  
ous companions.  
They  
ass  
o  
ciated  
themselves with  
the  
Holy  
Prophet  
just  
as  
according  
to  
stipulation of  
Qur'an,  
they  
we  
r  
e vexing

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h  
i  
m.

In reality, those who were following the Holy Prophet (S.A.W.A.) were of two sections: Some were self-sacrificing believers where Islam and the Muslims are constantly indebted to their sacrifices while some others were not as such. The second section consisted of several groups - those in whom ignorance was still prevailing, those whom the Islam

## Martyrdom At The Prayer Niche

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c  
teachings  
had  
negat  
e  
d  
from  
any  
kind  
of unlawful  
benefits  
and  
satanic  
power  
a  
n  
d  
thirdly  
t  
hose  
hypocrites and  
wicked ones  
who  
were  
and  
are  
responsible for  
m  
ost  
of  
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losses  
w  
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ich  
have  
befallen upon  
the  
religion  
of  
Islam.  
All  
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## Martyrdom At The Prayer Niche

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were  
looking  
out  
for  
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o strike  
upon  
Islam  
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dim  
inish  
the  
full  
en  
forcement  
of  
its  
teachings,  
pre  
vent  
its instructional  
influence  
and  
tie  
down  
the hands  
of  
a  
deter  
min  
ed  
man  
who  
was  
the sequel

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of  
Muhammad (S.A.W.A.)

(at  
the

t  
i

me  
of

putting  
the

general  
Islam

i  
c precepts  
into

force).

This

sure

opportun

i  
ty

was

subject

to

the

demise

of

Holy Prophet

(S.A.

W

.A.). This

was

because

enmity

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revenge

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Islam

and

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e Musli

m

s was

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m  
practical  
during  
the  
lif  
e  
ti  
m  
e  
of  
Holy  
Prophet, espec  
i  
ally  
during the last few  
years  
of  
his  
life.

When Holy Prophet (S.A.W.A.) passed away no body even imagined that except for Ali (A.S.), anyone else could become the leader and take the Holy Prophet's place. This was because Ali (A.S.) was the legal successor



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and  
legatee of  
Holy  
Prophet  
(S.A.W.A.) and  
the  
Imam  
of  
the  
Musli  
m  
s.  
Therefore  
after  
the de  
m  
ise  
of  
Holy  
Prophet  
(S  
. .  
A.W.A.) the  
right  
thing  
for  
the  
inf  
l  
uential co  
m  
p  
anions  
(who  
recognized  
Ah  
very  
well and  
were  
aware  
that the continuation of  
the  
very  
programs  
of  
Ho

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I  
y  
Prophet  
w  
a  
s  
related  
to  
hi  
m  
)  
was  
to  
approve  
his Caliphate  
(by  
us  
i  
ng  
t  
h  
eir  
influ  
e  
nce)  
and  
making  
him  
sit  
in  
the  
Prophet's  
seat  
by all  
m  
e  
ans.  
They  
should  
not  
have  
with-ho  
l  
d  
the  
m

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Monday, 25 September 2017 23:00 -

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selves  
from  
offering help  
to  
his caliphate  
which  
was  
the  
choice  
of  
God  
and  
his  
Prophet.  
However  
the  
Opposite took  
place.  
They  
utilized  
all  
their  
power  
and  
influence  
in  
preventing  
Ali-ibn-Abi Talib  
from  
taking  
over  
the  
seat  
of  
Caliph  
a  
te.  
History  
witnessed  
a  
person  
like Ali (A.S.)  
confining  
himself  
to

## Martyrdom At The Prayer Niche

Written by safinah

Monday, 25 September 2017 23:00 -

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one  
corner  
of  
his  
house  
for  
a  
quar  
t  
er  
century.  
Indeed from  
the  
view-point of  
resu  
l  
ts,  
confine  
m  
ent  
of  
Ali  
(A.S.)  
to  
h  
i  
s  
house  
was  
not having  
m  
u  
ch  
of  
a  
difference with  
the  
m  
easures  
taken  
against  
the  
m  
ovement of Holy  
Prophet  
in the

## Martyrdom At The Prayer Niche

Written by safinah

Monday, 25 September 2017 23:00 -

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i  
n  
itial  
years  
of Islam.  
This  
was  
because  
Ali  
(A.S.)  
was  
not  
a new  
entity  
or  
possessing a  
new  
c  
h  
aracteristic  
in  
the  
realm  
of  
Isla  
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.  
Rather,  
h  
e was  
the  
very  
continuation of  
Holy  
Prophe  
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exis  
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ence  
and  
action.  
It  
is  
quite obv  
i

## Martyrdom At The Prayer Niche

Written by safinah

Monday, 25 September 2017 23:00 -

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ous  
t  
h  
at  
twenty-five years  
is  
a  
period  
suffi  
c  
ient  
enough  
to  
cause  
every deviation  
to  
take  
root.  
The  
same  
happen  
e  
d.  
Conditions changed  
to  
such  
extent and  
the  
training  
of  
the  
people  
inclined  
so  
m  
u  
ch  
towards  
destruction that  
it  
was not  
within  
one's power  
to  
rectify  
the

## Martyrdom At The Prayer Niche

Written by safinah

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m  
.  
This  
was  
especially  
so  
dur  
i  
ng  
t  
h  
e  
period of  
Osman's  
caliphate  
where  
many  
groups  
engaged  
in  
a  
m  
assing  
wealth,  
usurping the  
public treasury and  
spoi  
li  
ng  
the  
r  
i  
ghts  
of  
t  
h  
e  
people.  
All  
these  
were instrumental  
in  
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pling  
t

## Martyrdom At The Prayer Niche

Written by safinah

Monday, 25 September 2017 23:00 -

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Is  
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a  
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training  
and  
m  
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m  
o  
rphosing  
the identity of  
the people.

In this regard, Ali (A.S.) has himself said many painful words such as:

□□□□ □□□□ □□ □□ □□□□□□ □□□□ □□ □□□□□□ □□ □□□□

“You should know that the same troubles have returned to you which existed when the Prophet  
as  
first  
sent.”

w

That is to say, you have returned back to the same state, conduct and morals, which was prevalent  
a  
m  
ong  
the  
people



## Martyrdom At The Prayer Niche

Written by safinah

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living

i

n

the

period

of

i

gnorance.

In

the "Covenant

of

Malik

Ashtar"

i.e.

the

written

instructions whi

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wrote

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his virtuous

a

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and

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Ashtar

at

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time

of dispatching

him

as

Governor

of

Egypt,

while

recommending

him

## Martyrdom At The Prayer Niche

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to  
select  
the  
best  
person  
for  
the position  
of  
a judge  
he  
says:

...  
...

“For settlement of disputes among people select him who is most distinguished of your people  
in your  
our  
view...”

Because this religion has formerly been a prisoner in the hands of vicious persons when action  
was  
taken  
according  
to  
passion  
and  
worldly  
wealth  
was sought  
after.”

The same occurred. If in case Ali (A.S.) had sat on the seat of Caliphate immediately after the  
de

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Written by safinah

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m  
ise  
of  
Holy  
Prophet  
(S  
. A.W.A.),  
he  
would  
have  
had no  
m  
o  
re  
than  
one  
fundamental  
duty  
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ntinuing  
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e  
progr  
a  
m  
s of  
Holy  
Prophet. But  
now  
he  
was  
faced  
with  
two  
i  
m  
port  
a  
nt  
and  
extremely  
difficult

## Martyrdom At The Prayer Niche

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duties

- Firstly

returning

the

people

to

the

same

state

prevalent

in

the

last

few

years

of

Prophet's

life

and

persuading them

to

act

upon

the

Islam

which

Hazrat Muhammad (S.A.W.A.)

had

brought.

Second

I

y,

continuing

th

a

t-same

state

a

n

d the

same

I

slam.

Now,

was

these

## Martyrdom At The Prayer Niche

Written by safinah

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five  
y  
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ars  
which  
were  
remaining  
from  
his  
life at that t  
i  
me,  
sufficient  
enough  
to  
acc  
o  
m  
p  
lish  
these two  
great  
t  
a  
sks!?

As per the sayings of the historians despite the odds, Ali (A.S.) was firm in enlivening the Sun  
nah  
of  
Holy  
Prophet.  
However,  
his  
ene  
m  
ies  
did  
not  
prov  
i  
de him  
any  
opportunity  
to

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Written by safinah

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f  
u  
lfill  
this  
task  
too.

As such, by impelling him to wars in the battlefield and creating various problems for him, these five years too went in waste.

Anyhow, Imam (A.S.) began his caliphate by confiscating and returning back to the public treasury the lands and properties which Osman had once gifted to his friends and relatives. Ali (A.S.) himself said:

“By Allah even if I had found that by such money women have been married or slave-maids have been pur

## Martyrdom At The Prayer Niche

Written by safinah

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chased

I

would

have

resu

me

d

it

(to

the

public treasury).

### NAHJUL-BALAGHA

Thereafter, he dismissed the previous aristocratic Governors and Governor-

Generals such a Muawiya and his likes. These Governors and Governor- Generals were such class

of

people

who

were

having

no

concern

for

religion and

people and

were

ignorant

of

the

essence

of

Isla

m

i

c

teachings.

As

## Martyrdom At The Prayer Niche

Written by safinah

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such,  
they were  
acting against  
Islam  
and  
were  
having  
no  
regard  
for  
the rights  
of  
the people. On  
the  
other  
hand,  
the  
people  
too  
were  
having  
gr  
ie  
vance  
against  
them.  
After this,  
he  
came  
to  
Kufa and  
ma  
d  
e  
this  
city  
the  
seat  
of  
his  
Caliphate  
and  
the  
center place for  
all the Isla  
m



## Martyrdom At The Prayer Niche

Written by safinah

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i  
c  
countries.

Now too Ali (A.S.) was the legal Caliph as per Qur'an, Prophet and also the consensus of the people.

So  
anybody  
who  
would  
now  
oppose  
Ali  
(A.S.)  
would be  
in  
fact  
opposing  
t  
h  
e  
Divine  
Law.  
Moreover,  
this  
oppos  
i  
tion  
as  
per  
any  
belief would  
be  
an  
exit  
from  
the  
domain of  
Islam  
and  
result  
in  
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i

## Martyrdom At The Prayer Niche

Written by safinah

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the Musli

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s.

Nevertheless, Muawiya

did

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same

and

separated

the

entire

Syria from

the

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main

of

Isla

m

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Caliphate.

In short, each one of Imam's enemies ruined the five-year period of his Caliphate in some wa

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r

the

other

T

h

alha-ibn-Obaidullah,

Zubair-ibn-Awwam and

Ayesha,

daughter

of

Abu

Bakr

start

e

## Martyrdom At The Prayer Niche

Written by safinah

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d  
the  
war  
of  
Jamal.  
Muawiya set  
in  
m  
o  
tion  
the  
war  
of  
Siffeen.  
In  
this  
war  
w  
h  
en  
the  
soldiers of  
Imam  
(A.S.)  
were about  
to  
gain  
victory.  
Muawiya  
and  
A  
m  
r'Aas  
thought  
of  
a  
trick  
and  
placed  
the Holy  
Qur'an  
on  
top  
of  
the  
spears.

## Martyrdom At The Prayer Niche

Written by safinah

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Moreover

it

was

the

result

of

this

very

hostile trick

of

Muawiya and

A

m

r'Aas that

a

group

called

K

h

awarij

came

into existence

and

started

another

war

by

the

name

of

Nahrwan.

Imam

(A.S.)

who had

attained

his

div

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and

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ion (i.e.

## Martyrdom At The Prayer Niche

Written by safinah

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Isla  
m  
i  
c  
Caliphate)  
alter  
twenty- five  
year  
of  
confinement  
could  
not  
reo  
r  
ganize  
the  
affairs  
of  
the  
Musli  
m  
s  
due  
to the  
afore-said events.  
These  
incidents  
p  
r  
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ented  
him  
from  
bringing  
the  
state  
of affairs  
to  
the  
same  
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as  
in

## Martyrdom At The Prayer Niche

Written by safinah

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the  
d  
a  
ys  
of  
Holy  
Prophet  
(S.A.W.A.) and  
turning the Musli  
m  
s  
once  
again  
as  
the Musli  
m  
s  
prevalent  
in  
the beginning  
of  
Isla  
m  
.

### **SOME OF THE POLICIES AND QUALITIES OF IMAM (A.S.)**

Ali (A.S.) was disgusted from class distinctions, inequality of justice and favoring of the aristocrats.

Once Osman-ibn-Hunaif the Governor of Ali (A.S.) in Basra had gone as a guest to one of the houses of an aristocrat.  
All the guests

## Martyrdom At The Prayer Niche

Written by safinah

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in  
vited  
to  
that  
house were  
high-class  
dignitaries  
and  
aristoc  
r  
a  
ts  
and  
not  
the  
poor  
and  
the  
helpless. Realizing this  
Ali (A.S.)  
wrote  
to  
him  
as  
such:  
-

“O’ibne Hunaif I have come to know that a young man of Basra invited you to a feast and you leapt towards it. Foods of different colors were being chosen for you and big bowls were being

## Martyrdom At The Prayer Niche

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given  
t  
o  
you.  
I  
never  
thought  
that  
you  
would accept the feast of  
a people  
who  
turn  
out  
the beggars  
and  
invi  
t  
e  
the rich.

## NAHJUL-BALAGHA [LETTERS]

Once Ali (A.S.) had gone to a Judge for deciding a case which had come up between him and another one, the Muslim Judge honored Ali (A.S.) more than the other person. To this, the condition is on



## Martyrdom At The Prayer Niche

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of  
Ali  
(A.S.)  
changed  
and  
he  
objected  
to this  
type  
of  
privileg  
e  
.

During the period of his Caliphate, Ali (A.S.) delivered many speeches and gave many advise  
s. He g

a  
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the  
Musli  
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instructions  
a  
bout  
Monotheism, theology, Holy  
Qur'an,  
greatness  
of  
Ho  
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Prophet,  
social  
ph  
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losophy of  
Isla  
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## Martyrdom At The Prayer Niche

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l  
politics,  
the  
manner  
of  
controlling  
the  
society  
based  
o  
n religion  
less  
oppression,  
s  
e  
tting  
up  
of  
Justice,  
looking  
into  
the  
affairs  
of  
the weak  
and  
helpless,  
the  
matt  
e  
r  
of  
satisfaction  
and  
honor  
and  
about  
one's  
posit  
i  
on in  
life.

## Martyrdom At The Prayer Niche

Written by safinah

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Ali (A.S.) wrote many letters too. He wrote these letters either as a reply to the letters of other  
s  
i  
m  
p  
ly wrote  
t  
h  
em  
from  
his  
own  
side  
to  
his  
co  
m  
p  
anions and  
officials.  
His  
letters  
too  
are  
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rflowing  
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sa  
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magnificent matters and  
teachings,  
which  
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a  
ve  
come  
i  
n  
his  
speeches  
and

## Martyrdom At The Prayer Niche

Written by safinah

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s  
e  
r  
m  
ons.

Similarly the aphorisms of Imam (A.S.) too (i.e. has advises and short sayings) are overflowing with brightness of reflection, recognition of man and realities of life and tens of other examinations which are valuable and instructive for life, reflection, perception and abstinence (from sins).

## Martyrdom At The Prayer Niche

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A great scholar and writer by the name of Abul-Hassan- Muhammad-Razi-Musavi Baghdadi (died in the year 406 Hijri) collected together a selection of Imam's sermons, (speeches) letters and advises in one book and named it as 'Nahjul-Balagha'. Sayed Razi who himself was a pious, virtuous

## Martyrdom At The Prayer Niche

Written by safinah

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uous  
and  
reputable scholar  
co  
m  
p  
lied  
Nahjul-Balagha  
on  
the  
basis  
of  
tens  
of  
references.

Among the famous writings of Imam Ali-ibn-Abi-Talib (A.S.) is a letter which he wrote to Malik  
As  
h  
tar  
Nakha'ee.  
This  
p  
e  
rsonality  
i.e.  
Malik  
Ashtar was  
one  
of  
the  
prominent  
companions  
a  
nd  
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of  
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m  
am

## Martyrdom At The Prayer Niche

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(A.S.).

He

was

a great

scholar

apart

from

being

brave,

p

i

ous

and

unparallel. Ali

(A.S.)

had

great attachment

towards

him

and h

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respected

hi

m

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When

he

wanted

to

send

him to

Egypt

as

the

Governor-gen

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at

place,

he

wrote

## Martyrdom At The Prayer Niche

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a  
lengthy  
ins  
t  
ruction for  
hi  
m  
,  
which  
is  
fa  
m  
ous  
as  
the  
'Covenant of  
Malik  
Ashtar'.  
In  
this  
Convenant Ali  
(A.S.)  
discussed  
nu  
m  
erous  
matters  
based  
on  
practical  
Is  
I  
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ic  
philosophy and  
Quranic  
polic  
ie  
s  
and  
kept  
Malik  
a  
c  
quainted



## Martyrdom At The Prayer Niche

Written by safinah

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with  
the  
essence  
of  
social teachings of  
Islam.

This  
was  
so  
that  
he  
(i.e.  
Malik)  
cou

l  
d  
l  
ead  
the  
Egyptian society  
like  
one  
Muslim  
ruler  
and  
act  
as  
the  
true  
representative  
of

l  
m  
am  
(A.S.). A  
m  
ong  
the  
instructions  
and  
guidelines  
w  
h  
ich  
Imam  
Ali-ibn-Abi-Talib

## Martyrdom At The Prayer Niche

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(A.S.) has  
expressed  
in  
this  
covenant  
are as  
follows:

-

To observe piety in principle; to adhere to the Book and Sunnat; to ignore the carnal desires;  
to have I  
ove  
for  
the  
people and  
to  
be  
affectionate  
to  
the  
m  
;  
not  
to behave  
brutally  
with  
the  
people;  
to  
ov  
e  
rlook  
the  
mistakes  
of  
the  
people;  
not  
to be  
re  
m  
o  
rse  
of

## Martyrdom At The Prayer Niche

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forg  
i  
v  
ing  
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wrong-doers; not  
t  
o  
feel  
happy  
at  
the  
time  
of punishing  
the  
cri  
m  
inals;  
not  
to  
take  
any  
due  
advantage  
of  
the  
posi  
t  
ion  
and status;  
not  
to  
be  
proud  
and  
haugh  
t  
y; to  
reckon  
onese  
l  
f  
to  
be

## Martyrdom At The Prayer Niche

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I  
o  
w  
and insignificant before  
the  
Magn  
i  
ficence  
a  
n  
d  
Power  
of  
Allah;  
to  
control  
one's tongue  
before  
the  
p  
e  
ople;  
to  
shun  
t  
h  
e  
feeling  
of  
Al  
m  
ightiness and  
Majesty;  
to observe  
Justice for  
both  
fri  
e  
nds  
and  
foes  
without  
any  
d  
i  
stinction;

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to  
avoid tyranny;  
t  
o  
adopt  
moderation in  
all  
matters;  
to  
seek  
pub  
l  
ic  
Justice  
and  
public satisfaction;  
to  
rely  
on  
the  
mass  
of  
p  
e  
ople;  
to  
refrain  
from  
lending  
ear  
to  
the talks  
of  
slanderers;  
to  
preserve  
the  
dignity  
of  
t  
h  
e people;  
not  
to  
have  
any consultation with

## Martyrdom At The Prayer Niche

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m  
isers,  
cowards  
and  
greedy  
people;  
not  
to  
e  
m  
ploy  
the assistant  
of tyrants  
and  
cruel  
people;  
to seek  
the  
cooperation  
of good  
and virtuous  
people;  
to  
pay heed  
to  
the  
facts  
even though  
it  
ma  
y  
be  
bitter;  
to  
prevent prov  
i  
ding  
any  
opportuni  
t  
y to  
the  
flatterers  
and  
those  
who

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lavish  
praise;  
not  
t  
o treat  
the  
good-doers  
and  
the  
evil-doers  
on  
equal  
ter  
m  
s,  
to  
behave  
with  
the people  
in  
a  
pleasing manner  
and  
to  
do  
good  
t  
o  
t  
h  
e  
m  
;  
to  
ease  
the  
Govern  
me  
nt expenditure; to  
enliven  
the  
worthy  
custo  
m  
s  
and

## Martyrdom At The Prayer Niche

Written by safinah

Monday, 25 September 2017 23:00 -

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traditions;  
to  
associate  
with  
the scholars  
and  
t  
h  
e  
learned  
in religion;  
to l  
o  
ok  
into  
the  
lives  
of soldiers  
and  
frontier guards;  
to  
have  
close  
connection  
with  
n  
oble  
and  
virtuous  
people;  
to  
m  
ix  
with the  
brave,  
the  
valiants,  
the  
sta  
l  
warts  
a  
nd  
the  
generous;  
to



## Martyrdom At The Prayer Niche

Written by safinah

Monday, 25 September 2017 23:00 -

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support  
the  
people  
and officials  
having  
a  
good  
record of  
service;  
to  
consider  
work  
and  
service  
to  
be  
the basis  
for  
reverence;  
to  
entrust  
the  
aff  
a  
ir  
of  
pass  
i  
ng  
judg  
m  
ent  
to  
t  
h  
e  
best,  
the most  
knowledgeab  
l  
e  
, the  
finest,  
the  
most  
disinterested

## Martyrdom At The Prayer Niche

Written by safinah

Monday, 25 September 2017 23:00 -

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(in  
greed)  
and  
the  
m  
o  
st patient  
person;  
to  
hold  
in  
high  
esteem  
the  
position of  
a  
judge;  
to  
employ  
the officials  
with  
utmost care;  
to  
keep  
the  
m  
o  
st  
satiated  
people in  
the  
service of  
the people;  
to  
look  
into  
the  
affairs  
of  
the  
o  
fficials;  
to  
punish  
the  
treac

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h  
erous  
and  
to be  
firm  
with  
the  
m  
;  
to  
spend  
the  
public fund  
in  
the  
way  
of  
public  
a  
m  
enities  
and social  
we  
l  
f  
are;  
to  
apply  
and  
spread  
justice  
in  
all  
places  
a  
n  
d  
in  
all  
affairs;  
to select  
t  
h  
e  
secre  
t

## Martyrdom At The Prayer Niche

Written by safinah

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aries  
and  
managers from  
t  
h  
e  
efficient  
class;  
to  
take  
ca  
r  
e  
of  
t  
h  
e interest  
of  
the  
traders,  
businessmen  
and  
hard-workers;  
to  
prevent  
them  
from  
any kind  
of  
i  
n  
fringe  
me  
nt,  
greed  
and  
hoarding;  
to  
put  
the  
scales  
of  
justice  
into  
effect in  
purchase

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and  
sales;  
to  
pay  
ut  
m  
o  
st  
a  
t  
tention  
to  
t  
h  
e  
poor,  
helpless,  
sick  
and weak  
class  
of  
the  
society;  
to  
fulfill  
the  
needs  
of  
the  
indigent  
and  
deprived  
ones; to  
look  
i  
n  
t  
o  
the  
proble  
m  
s  
of  
those  
hav  
i

## Martyrdom At The Prayer Niche

Written by safinah

Monday, 25 September 2017 23:00 -

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ng  
no  
means  
and  
channels;  
not  
t  
o  
feign but  
to  
be  
hu  
m  
b  
le  
before  
the  
m  
;  
to  
consider  
oneself  
to  
be  
re  
s  
pensible  
before  
every one;  
to  
f  
i  
nd  
the  
unknown  
and  
give  
them  
their  
rights;  
t  
o  
appoint  
m  
EEK  
and hu

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Written by safinah

Monday, 25 September 2017 23:00 -

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m  
ble  
persons  
for  
I  
ook  
i  
ng  
after  
such  
aff  
a  
irs;  
to  
recognize and  
pay  
heed  
to  
the orphan,  
th  
e  
disabled old  
and  
t  
h  
e  
shelter  
less  
peop  
I  
e;  
to  
refr  
a  
in  
from  
shedding unnecessary blood;  
not  
to  
feel  
proud  
and  
haughty  
of  
status  
and

## Martyrdom At The Prayer Niche

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position;  
not  
to put  
any  
obligation  
on  
the  
people  
at  
the  
t  
i  
me  
of  
doing some service  
for  
the  
m  
;  
not to  
break  
one's  
pro  
m  
ise  
to  
the  
people;  
to  
treat  
a  
l  
l  
equally  
and  
respect  
equal rights;  
to  
come  
to  
the  
relief  
of  
the  
innocent;  
to



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Written by safinah

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deliberate  
over  
the  
destiny of  
the previous  
generations and  
fo  
I  
low  
their  
virtuous  
deeds;  
to  
keep  
alive  
the instructions and  
traditions  
of  
Holy  
Prophet  
and  
to  
act  
upon  
the  
Isla  
m  
ic c  
o  
mmands...

The above sayings are a part of the main topics, which have come in this covenant.

The other policies of Ali (A.S.) were that he disliked wars. He was never the first to start the war.

Moreover,  
whenever  
he  
was  
forced

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Written by safinah

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to  
fight  
due  
to  
the attack of  
t  
h  
e  
enemies,  
he  
would  
recommend  
his  
so  
l  
d  
iers  
as  
such:

-Never be the first to start the conflict.

-If you are victorious do not kill the escapees.

-Do not do away with the wounded ones.

-Do not plunder their wealth.

-If the women of your enemy say unfair things to you and use indecent words against your leaders and commanders, do not

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Written by safinah

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feel disturbed.

Ali (A.S.) was very much worried about illegal expropriation of public wealth and property. One  
e  
s  
brother  
Aqeel  
who  
was  
blinds  
and  
e  
n  
cum  
b  
ered

by a large family requested him to give one  (approximately one kilogram) more from the f  
lexed  
apport  
i  
onment, One  
day  
Ali  
(A.S.)  
ma  
de  
hot  
an  
iron  
rod over  
the  
f  
i  
re  
and  
kept  
it  
on  
Aqeel's hand.  
When  
Aqeel

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Written by safinah

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started  
to  
scream  
due  
to the burning  
heat of  
that iron  
rod,  
Ali (A.S.)  
said:

You scream as a result of an iron, which has been made hot by one human being. Should I not  
t  
cream  
from  
the  
burning  
fire,  
which  
is  
caused  
by  
the  
wrath of  
Allah?

When Thalha and Zubair came to speak to Ali (A.S.), the latter who was busy calculating blew  
or  
the candle

-Why did you extinguish the candle?

-I do not wish to speak private affairs under the light of this candle, which is from the public wealth!

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Ali (A.S.) was attentive to the training of youths and laid emphasis on entrusting the affair to those believers who were well trained and experienced. During the period of his caliphate, not even one person could be found in Kufa and its outskirts who had slept with a woman or had been deprived

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Written by safinah

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ived of  
the  
basic necessities  
of  
life.

Kufa  
had  
seven  
distri

c  
t  
s.

A  
precise  
statistics

of  
the  
weak  
and  
orphan

of  
each  
distr

i  
ct  
had  
been  
prepared  
by  
the

□□□□□□  
(sheriffs)  
and

b  
a  
sed  
on  
those  
statistics

all  
of  
them  
were  
car

e  
d

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Written by safinah

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and  
looked  
after.  
Moreover so  
m  
e  
a  
m  
ong them  
were  
those  
whom  
Ali  
(A.S.)  
used  
to  
take  
food  
and  
other  
provis  
i  
ons  
for the  
m  
. Even  
the  
non-Muslim poor  
were  
g  
r  
anted  
their  
expenses  
from  
the  
public treasury. Once,  
when  
he  
was  
passing  
one  
of  
the  
streets

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of  
Kufa  
along  
with  
a group  
of  
people  
he  
sudden  
l  
y  
saw  
a  
girl  
hold  
i  
ng  
the  
hand  
of  
an  
old  
bl  
i  
nd  
man who  
was  
begging.  
Ali  
(A.S.)  
cried:  
What  
is  
this?  
They  
replied:  
He  
is  
a Christian.

He said: "Till the time he was young and useful, you employed him. Now you have forgotten  
h  
i  
m.



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Give  
him  
from  
the public  
treasury  
every  
m  
onth.”

As a ruler, Ali (A.S.) reckoned himself to be the father of the orphans and a friend of the poor. Whenever he used to meet the orphans he would behave with them in such manner that as if he was a son of their father. When others would object and ask:

Why do you spend so much of your time in caressing the orphans? He would reply:

A leader of the society is the father of the orphans. They (i.e. the orphans) should not feel that

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they  
ve  
lost  
their fathers.

ha

He would respect the women and greet them especially on public places. If he would come across

a  
foul-mouthed  
or  
an  
ogle  
he  
would  
correct  
them  
by  
one slap.

He  
would  
give  
i  
m  
portance  
even  
to  
the  
petty  
problems of  
the  
people.

To hi  
m  
,  
one  
trivial  
problem  
was  
like  
one  
human  
proble  
m  
.

## Martyrdom At The Prayer Niche

Written by safinah

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If  
it  
happened  
that  
a date-seller  
would  
refrain  
from  
paying  
back  
the  
m  
o  
n  
e  
y  
to  
a  
m  
a  
idservant  
who  
had returned  
back  
the  
dates  
to  
him,  
he  
w  
ould  
step  
in  
to  
free  
the  
maidservant  
fr  
o  
m her  
distress.  
On occasions  
i  
f  
it  
happened

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Written by safinah

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that  
a  
group  
would  
decide  
to  
cook  
food collectively,  
he  
would  
take  
the  
responsi  
b  
ility  
of  
collecting  
the  
twigs.  
If  
someone would  
claim  
something against  
hi  
m  
,  
he  
would  
present  
hi  
m  
self  
before  
t  
h  
e  
judge like  
one  
ordinary person.  
W  
ith  
regards  
to  
revenue  
from  
tax

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and  
other  
revenues, which  
were  
exacted  
from  
the  
towns  
and  
cities  
for  
the  
Isla  
m  
ic  
Government,  
h  
e would  
recommend  
that whatever  
a  
m  
ount  
was  
necessary  
to  
be  
spent  
in  
the concerned localities.  
It  
should  
be  
allocated  
for  
those  
localities  
and  
only  
the excess  
we  
r  
e  
to  
be  
s

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Written by safinah

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e  
nt  
for  
the public  
treasury.

With the indigent and those without means, he would behave in a friendly and humble manne  
r . He  
was  
inattentive  
towards  
the  
rich  
and  
arrogant  
people.

Whenever the respect of a person was about to be trampled and the human pride about to cr  
eate  
d  
e  
struction he  
would  
keep  
hi  
m  
self  
in  
place  
o  
f  
that  
person  
and withstand  
such  
degradation so  
that  
no  
kind  
of  
insult  
was

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inflicted  
upon  
that person.

Ali (A.S.) would recommend all to piety, bravery, nobleness, chastity, human-love,  
endurance,

ca

m  
p  
aign  
against  
injustice,  
helping  
the  
oppressed  
and other  
lofty  
qualities.

According  
to  
the  
w  
r  
iters,  
he  
was  
an  
Imam  
as  
well  
as  
a cha  
m  
pion.

Whenever  
he  
would  
see  
a  
de  
c  
line  
in  
m  
o

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ral  
qualities,  
he  
would  
shiver in  
himself  
and  
roar  
like  
a  
lightening. In  
establish  
i  
ng  
the  
t  
r  
uth,  
he  
was  
like  
a  
m  
ountain  
and  
at  
the  
ti  
m  
e  
of  
spreading  
affection  
and  
conscience,  
he  
was  
like  
a sea.  
In  
front  
of  
the  
oppressors he  
was  
like



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a  
vicious  
fire  
and  
in  
front  
of  
the oppressed  
ones  
he  
was  
like  
a  
gentle breeze.

Ali (A.S.) would give almost importance to worship, prayers, flitting, Jihad (holy war) and piety.

He  
himself  
used  
to  
worship too  
much  
and  
recommend others  
to  
worship God.  
In  
the  
matter  
of  
sacrifice  
and  
giving  
priority  
to  
other

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he was  
a per  
f  
ect  
examp  
l  
e  
of  
a divine  
man.

The historians have written:

“He would fast in the days and pass his nights in hunger. As such he would give his nourishment to others. Whenever he used to give some wealth to the poor from the public treasury he would sweep the place of public treasury and then offer his prayers.”

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A tradition has been narrated from Hazrat Imam Jafer Sadiq (A.S.) that:

“Ali-ibn-Abi Talib purchased one thousand slaves with his own wealth which he had acquired through work and hardship and then freed them.”

(In the way of God).  
Moreover, they have written that:-

He used to offer prayers and keep fast more than others. People learnt ‘Namaz-e-Shab’ (mid-night prayers), attention in the prayer a special invocation of Allah and the ‘Nawa’fil’ prayers

## Martyrdom At The Prayer Niche

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(super  
e  
rogatory prayers)  
from  
Ali  
(A.S.).  
A callus  
had  
for  
m  
ed  
on  
his  
forehead  
due  
to  
lengthy  
prostration in  
his  
prayers.

In one  
of  
the  
severe  
nights  
of  
the  
battle  
of  
Siffeen which  
is  
fa  
m  
o  
us by  
the  
na  
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e  
o  
f  
"

□□□□□□ □□□□

"

[The  
night of

## Martyrdom At The Prayer Niche

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Cla  
m  
or]  
a  
rug  
was  
s  
p  
read  
out  
for  
hi  
m

.  
He  
performed  
his prayers  
in  
the  
m  
iddle  
of  
the  
battlefield  
and  
even  
in  
such  
a  
night  
he  
did  
not shorten  
h  
i  
s  
prayers. In  
that  
night  
arrows  
passed  
on  
his  
left  
and  
right

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and  
yet  
he was  
busy  
in  
his  
pr  
a  
y  
ers. In  
this  
manner, by  
putting  
into  
practice  
the  
practical philosophy and  
wisdom  
of  
Qur'an,  
Ali  
(A.S.)  
ruled  
with  
co  
m  
p  
lete  
power  
a  
n  
d clear  
and  
proficient  
pol  
i  
tics  
during  
the entire period  
of  
h  
i  
s  
Caliphate. And finally  
his  
political

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rivals  
were  
not  
the  
ones  
who  
were  
victorious.  
Rather  
he  
was killed by  
the hands  
of  
his  
enemies  
who  
according  
to  
him,  
wanted  
to  
take revenge  
from  
him  
.  
As  
such  
his  
Caliphate,  
which  
was  
full  
of  
dignity, came  
to  
an end  
with  
his  
martyrdom  
and  
it was

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not  
that, he  
was  
weak  
and  
got  
defeated.

Just as it was said before, the entire five years of his Caliphate was overflowing with unpleasant events and numerous minor hindrances. These measures which were all internal came out in the form of destructible battles like Jamal, Siffeen and Nahrawan. Even though Ali (A.S.) the devout scholar, the conscious worshipper, the wise philosopher



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sopher,  
the  
matchless  
valiant  
and  
the  
lion of  
the  
battle-field  
cried  
out  
to  
them  
not  
to  
start these  
battles,  
yet  
the  
old  
avengers did  
not  
p  
a  
y  
any  
heed.

From the other side, Ali's endeavors for the reestablishment of Islamic principles and restoration of the same situation which was prevailing at the time of Holy Prophet (

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w  
here  
he  
did  
not  
provide  
any  
kind  
of  
opportunities  
to  
unlike  
the egoists and  
profit-seekers)  
caused  
him  
to  
discover  
enemies  
among  
the privileged class  
of  
Arabs  
(especially  
those  
who  
had  
access  
to  
unlawful proper-  
ties and  
opportunities during  
the  
period  
of  
the  
third  
Caliph).  
Finally  
the

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old  
en  
m  
ity which  
was  
prevalent during  
t  
h  
e  
period  
of  
ignorance and  
also  
in  
beginning of Islam  
appeared  
a  
g  
ainst  
this  
great  
soldier  
of  
Isla  
m  
.  
In  
the  
m  
idst  
of  
the  
battle  
of Siffeen,  
the  
raising  
of  
Qur'an  
on  
s  
p  
ears  
by  
Muawiya, Amr'Aas  
and  
the hypocrites

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like  
Ash'as-ibn-Qais-Qendi  
result  
e  
d  
in  
t  
h  
e  
for  
m  
ation  
of  
the  
Khawarij sect.  
The  
appearance  
of  
this  
sect  
ga  
v  
e  
rise  
to  
the  
battle  
of  
Nahrawan.  
In  
this battle,  
the  
supporters  
of I  
m  
am  
(A.S.)  
who  
were  
witnessing  
from  
close  
the changes  
in  
the  
baffling

## Martyrdom At The Prayer Niche

Written by safinah

Monday, 25 September 2017 23:00 -

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belief  
of  
the  
K  
h  
awarij  
and  
their  
hind  
r  
ances  
engaged in  
a relentless  
battle  
against  
them  
and  
destroyed  
the  
m  
.  
A  
li  
(A.S.)  
hi  
m  
self  
striped hard  
in  
g  
e  
tting  
rid  
of  
their  
corrupt  
i  
on.  
In  
this  
ma  
nner,  
only  
a  
few  
among

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the Khawarij  
survived.

The  
rest  
were  
all dest  
r  
oyed.

### MARTYRDOM OF IMAM (A.S.)

A few of the Khawarij who had malice against Ali (A.S.) as well as Muawiya left for Mecca.

Over

there

,

thre

e

a

m

ong

them

ga

t

h

ered

and

declared

Ah

and Muawiya

to

be

the

ones

responsible

for

disheveling

the

affairs

of

t

h

e

nation. One

of

them

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said:

“A  
m  
r’Aas too  
is  
the  
same.  
Rather,  
every  
sedition  
is  
from  
his side.”

From  
here  
on  
these  
three  
peop  
l  
e  
-

Abdul  
R  
a  
h  
m

an-ibn-Muljim Muradi, Barak-ibn-Abdullah  
and

A  
m  
ro-ibn-Bakr

Ta  
m  
i  
mi  
consp

i  
red  
to  
go  
to  
lr  
a

q,  
Syria and

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Egypt  
respectively  
and  
kill  
Ali  
(A.S.)  
and  
the  
other  
two  
in  
one  
night.  
(19th of  
Rama  
d  
h  
an,  
40.  
Hijri).  
Barak  
went  
to  
Syria  
and  
at  
the  
specified  
n  
i  
ght  
waited for  
Muawiya.  
When  
he  
forced  
down  
h  
i  
s  
sword,  
it  
hit  
Muawiya's th  
i  
gh



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but noth

i

ng

s

e

rious

happened.

A

m

r'o

Ta

m

i

mi

went

to

Egypt

and

on

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ght

of 19th

Ramadhan

laid

in

a

m

bush

in

the

mosque

for

A

m

r'Aas

-

the

governor

of Egypt

-

Incidentally, the

same

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night  
A  
m  
r'Aas  
fell  
sick  
and  
did  
not  
attend  
the  
m  
o  
sque. Instead  
the  
Judge  
of  
Egypt  
a  
t  
te  
nded  
the  
prayers  
and  
as  
a  
result  
got killed.

However, Ibn-Muljim came to Kufa and as few more days were remaining for the night of 19th Ramadhan he stayed in the locality of K h awarij. One day, in one

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of  
his  
friends'  
ho  
u  
se,  
he  
got  
acquainted  
with  
one  
Khawarij  
girl  
by  
the na  
m  
e  
of  
Qatham. He  
fell  
in  
love  
with  
her  
and  
asked  
her  
hand  
in  
ma  
rriage. Qatha  
m  
's  
father  
and  
broth  
e  
r  
had  
both been killed  
in  
t  
h  
e  
battle  
of

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Nahrawan.

For this  
reason,  
she  
had  
an  
adamant  
malice  
against  
Imam  
(A.S.)  
and  
was  
always  
in search  
for  
an  
opportunity  
unity  
to  
take revenge.

Listening  
to  
Ibn-  
M  
u  
lji  
m  
's proposal  
she  
said:-

“My dowry is indeed heavy: the killing of Ali ... This condition made the decision of Ibn-Muljim  
more de

cisiv  
e

.  
The  
night  
of  
nineteeth  
Ramadhan approached.  
In  
that

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night,  
Qatham  
her  
s  
elf  
came  
to  
the  
m  
o  
sque and  
sum  
m  
oned  
a few  
others  
to  
help  
Ibn-Mulji  
m  
.  
All  
of  
them  
waited  
for  
m  
o  
rn  
to  
approach  
and laid in  
ambush  
for  
Imam  
(A.S.).

In that month of Ramadhan Ali (A.S.) used to go every night to one of the houses of his childr  
e  
n for  
breaking  
h  
i  
s

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fast.  
That  
night  
of  
19  
t  
h  
Ramadhan  
he  
had gone  
to  
Umm-Kulsum  
his  
younger  
daughter's  
house.

She narrates:

"That night my father came to my house. He first prayed. I brought a tray which I had placed o  
nly  
two  
bread  
of  
bar  
I  
ey, one  
bowl  
of  
milk  
and  
a  
little  
sal  
t  
. After  
finishing  
his  
prayers,  
he  
looked  
at

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t  
h  
e  
tray  
and  
said”  
‘My  
daughter!  
Why have  
you  
brought  
t  
wo  
kinds  
of  
food  
don’t  
you  
know  
that  
I  
follow  
the  
ways  
of the  
Prophet?  
My  
daughter!  
There  
is  
accou  
n  
ting to  
be  
given  
to  
the  
legitima  
t  
e things  
of  
this  
world  
and  
there  
is

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punis  
h  
ment  
for  
the  
illegitimate  
things  
of  
this world.  
I  
swear  
by  
Allah  
that  
if  
you do  
not  
take  
away  
one of  
t  
h  
ese  
two eatables,  
I will  
not  
eat.  
I  
took  
a  
way  
the  
bowl  
of  
m  
ilk.  
He  
ate  
a  
little  
bread  
of  
barley  
along



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with salt. He then thanked God and once again stood for prayers. That night, he prayed excessively and lamented before his Lord. That night, he frequently went out into the yard and gazed at the sky and recited sura 'YASIN'. At dawn as he was leaving the house for the mosque he uttered these words "O Allah!

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Make death  
fortunate  
for  
me.

At dawn, some ducks, which we were having in the house, came out near the door step and started to whimper and flap their wings in front of him.

We wanted to move them away from him but he said: "No, leave them crying out (for) after them there will come the elegists."  
T

## Martyrdom At The Prayer Niche

Written by safinah

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h  
ereafter  
he  
ma  
d  
e  
some recommendation  
about  
them  
-  
'O  
m  
y  
daughter,  
these  
du  
m  
b  
birds  
cannot declare their hunger  
and  
thirst.  
Either take care of  
them  
or  
set them free.'

Then Imam (A.S.) came to the mosque that night. The lanterns of the mosque were off. In the darkness he performed a few prayers and recited some supplications. Thereafter he climbed

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bed  
the  
roof  
of  
the  
m  
o  
sque  
and  
recited  
the 'Man'  
(i.e.  
cal  
l  
e  
d  
the  
people  
for  
prayers).  
Whenever  
he  
would  
recite  
the  
'Azan  
,  
, every  
house  
in  
Kufa  
would  
hear  
his  
call.  
On  
top  
of  
t  
h  
e  
m  
o  
sque,  
he  
was constantly

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re  
m  
e  
m  
b  
ering  
God  
and  
uttering

□□□□□□□ □□□□□

(There is no god except Allah)

and sending salutations upon Holy Prophet (S.A.W.A.) He then came down and woke up all those who were sleeping.

I  
b  
n-Muljim  
who  
pretended  
to  
be  
sleeping among  
the  
people  
had  
hidden  
his  
sword  
(which  
was  
tainted  
and

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Written by safinah

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with  
poison) beneath  
his  
sto  
m  
ach.  
When  
Imam  
(  
A.S.)  
came  
n  
ear  
him,  
he  
s  
a  
id: "Don't  
sl  
e  
e  
p  
in  
this  
manner!  
It is the way  
the Satan's  
sleep..."

Then he went towards the adytum and stood for prayers. Ibn-Muljim and Shabib (who had come to assist him) took the m selves near the adytum. When Imam (A.S.)

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raised  
his  
head  
from  
the  
fir  
s  
t  
prostration,  
Shabib  
struck  
with  
his sword  
but  
it  
hit  
the  
arch  
of  
the  
adytu  
m  
.  
Seeing  
this,  
Ibn-Mulj  
i  
m  
rushed  
forward in  
haste a  
n  
d  
struck  
Imam's  
h  
e  
ad  
with  
his  
heavy  
and  
poison-tainted  
sword...

## Martyrdom At The Prayer Niche

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At that moment, by paying full attention to the greatness of martyrdom and his own spiritual life,  
Ali  
(A.S.)  
with  
his  
s  
blood-tainted  
head  
in  
the  
adytum  
of  
the  
mosque  
of  
Kufa  
cried out  
that  
:

□□□□□□ □□ □ □□□

“By the Lord of the Ka’aba, I have succeeded.”

A chaos followed. The people caught hold of Ibn-Muljim and brought him before Imam Hassan  
(A.S.).  
With  
regards  
to  
Ibn-Muljim,  
Hazrat  
Ali  
(A.S.)  
gave the following  
instruction:



## Martyrdom At The Prayer Niche

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“Act moderately with him. Give him of whatever you eat and have mercy on his anxiety and fear.”

After bringing Imam (A.S.) from the adytum to the yard of the mosque he was then carried to his house.

The people of the city became aware and as

a result, rushed towards his house.

Imam's condition was not favorable.

Only a few were allowed

to see him.

The family of Imam and the

## Martyrdom At The Prayer Niche

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others  
became restless from  
the  
pain  
and  
sorrow of  
this  
great  
cata  
s  
trophe.  
I  
m  
am  
(A.S.)  
hi  
m  
self put  
up  
fever  
due  
to  
the  
pressure  
of  
pain  
and  
burning  
sensation of  
the  
poison.  
At  
m  
o  
ments, when  
he  
felt  
hi  
m  
self  
to  
be  
co  
m  
f  
ortable

## Martyrdom At The Prayer Niche

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he  
would  
advice  
his  
children and  
other  
co  
m  
p  
anions and  
re  
m  
inds  
them  
of  
the  
path  
of  
religion  
and  
piety. Occasionally he  
would  
lose  
his  
conscio  
u  
s  
and  
at  
times  
would  
regain  
i  
t  
back. Once,  
when  
he  
regained  
his  
conscious Imam  
Hassan  
(A.S.)  
handed  
over  
a  
bowl of

## Martyrdom At The Prayer Niche

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m  
ilk  
to  
hi  
m  
.  
Imam (A.S.)  
drank  
a  
little  
m  
ilk  
from  
the  
bowl  
and  
ordered the rest  
to  
be  
given  
to  
Ibn-Mulji  
m  
.  
Once  
again  
he  
recommended about  
Ibn-Muljim and  
about  
his  
food  
and  
water.

Gradually and gradually night approached - the night of twentieth Ramadhan. The same night I  
m  
am  
(A.S.)  
perfor  
m  
ed  
his  
prayers

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in  
a  
s  
i  
tting  
pos  
it  
ion  
and

every now and then would advice his children. The following day too people were coming and asking questions. I am (A.S.) asked them to shorten their questions. He then replied to their questions. Hujr-ibn-Adi came and recited a poem in his sorrow. After this Imam (A.S.)

## Martyrdom At The Prayer Niche

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infor  
m  
ed  
him  
that  
in  
the  
n  
e  
ar  
future, he  
would  
be  
called  
and  
asked  
to  
express  
his  
disgust  
with  
his  
I  
m  
am  
and  
the sa  
m  
e  
happened.  
But  
Hujr-  
i  
bn-Adi  
d  
i  
d  
not  
g  
i  
ve  
way.  
He  
exhibited  
his steadfastness  
and

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true  
faith to  
the people  
of  
tru  
t  
h.

That day also turned into night - the night of twenty-first Ramadhan. In this night he called his  
c  
h  
ildren  
and  
fa  
m  
ily  
me  
m  
b  
ers  
together  
and  
b  
i  
d  
t  
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em  
farewell.  
He  
expressed  
his  
fa  
m  
ous  
will as  
follows:

□□□□ □□□□ □ □□□□□ □□□□

## Martyrdom At The Prayer Niche

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□□□□ □□□□□□□□ □ □□□□□ □□□□□□ □□□□

□□□ □□□□□□ ...

“Speak the truth and act (in expectation) for reward.

Be an enemy of the oppressor and helper of the oppressed.

I advise you (Hassan and Hussein) and all my children and members of the family and every one whom I write to teaches to fear Allah, to keep your affairs in order, and to maintain a good relationship among yourselves.



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Keep Allah in view in the matter of orphans. So do not allow them to starve and they should not be ruined in your presence.

Keep Allah in view in the matter of your neighbors, because they were the subjects of the Prophet's advice.

Keep Allah in view in the matter of Qur'an. No one should excel you in acting upon it.

Keep Allah in view in the matter of prayer, because it is the pillar of your religion.

Keep Allah in view in the matter of Allah's House. Do not forsake it so long as you live...

Keep Allah in view in the matter of Jihad with the help of your property, life and tongue in the way of Allah.

Have relation with each other and attend to each other.

Avoid turning away from one another and severing mutual relations. Do not give up bidding for good and forbid in addition.

## Martyrdom At The Prayer Niche

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ng  
from  
evil  
lest  
the  
m  
ischievous get positions  
over  
you  
and  
then  
if you  
will pray  
the prayers  
won't  
be  
granted..."

After this he fell unconscious for some time. Then he regained his conscious... He turned

wards

his

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me

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I

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you

to

Allah.

.

. May

Allah

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you

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