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RIGHTS AND RESPONSIBILITIES OF THE RULER OF TIME IN THE LIGHT OF HAZRAT ALI MURTAZA'S KHILAFAT

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ABSTRACT

After the martyrdom of Sayyedna Uthman bin Affan (RA), Sayyedna Ali Al-Murtaza (RA) comes to the post of Khilafat in 35 AH. Hazrat Ali took over the system of government in very difficult circumstances. During his caliphate, the political situation became so intense that it was a very difficult phase to manage all the people. On the one hand, Sayyedna Uthman's demand for retribution, on the other hand, not to allow division among the subjects, in this political crises Hazrat Ali (RA) organized the system in the best way. The system of government created by you became an example for later people.

In this article we will explore the system of government adopted by Sayyedna Ali Al-Murtaza (RA) during his Khilafat and evaluate the rights and responsibilities imposed on a Muslim ruler in the light of the Khilafat of Hazrat Ali Al-Murtaza (RA).

Justice and fairness in matters

Justice in matters is the most important part of society. Rich and poor, chief and servant, speaking justly and making a just decision is both extremely

difficult and necessary. Otherwise, the society reaches the verge of corruption. This is what the Prophet (peace be upon him) received from the blessed life of the Companions. An incident mentioned below described how Hazrat Ali decorated his life with justice and fairness.

Two women appeared in the service of Ameer ul Momineen Sayyedna Ali RA for some financial support. One of them was an Arab woman. And the second slave girl (from the children of Ishaq) on this occasion, Hazrat Ali gave both women equally a certain amount of grain and 40 dirhams in cash. The maid took what she had found and went away, but the Arab woman said, O Ameerul Momineen! I am an Arab woman and you have given me as much grain and cash as my servant. In response, Hazrat Ali said that I have looked and pondered in the book of Allah, the Highest, and in this matter, the descendants of Ismail (a.s.) did not find any superiority over the descendants of Isaac (a.s.).

قَالَ: أَنْتَ عَلِيًّا امْرَأَتَانِ تَسْأَلَانِيهِ؛ عَرَبِيَّةٌ وَمَوْلَاةٌ لَهَا ، فَأَمَرَ لِكُلِّ وَاحِدَةٍ مِنْهُمَا بِكُرٍّ مِنْ طَعَامٍ وَأَرْبَعِينَ دِرْهَمًا أَرْبَعِينَ دِرْهَمًا، فَأَخَذَتِ الْمَوْلَاةُ الَّذِي أُعْطِيَتْ وَذَهَبَتْ ، وَقَالَتِ الْعَرَبِيَّةُ: يَا أَمِيرَ الْمُؤْمِنِينَ، تُعْطِينِي مِثْلَ الَّذِي أُعْطِيَتْ هَذِهِ، وَأَنَا عَرَبِيَّةٌ وَهِيَ مَوْلَاةٌ؟ قَالَ لَهَا عَلِيُّ رَضِيَ اللَّهُ عَنْهُ: " إِنِّي نَظَرْتُ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ فَلَمْ أَرْ فِيهِ فَضْلًا لَوْلَدِ إِسْمَاعِيلَ عَلَى وَلَدِ إِسْحَاقَ¹

When the society will be led in this way, where peace and tranquility find its way on one side, then the relationship of the people with the dominant time will grow. In that era, it was not the case that if someone came from his own country, he was declared beyond punishment and if someone came from outside, he was severely punished. No, no, but everyone and strangers are seen as equal. If the ruler takes this approach and deals equally with everyone, then corruption can never happen.

How well did the Sunnah ﷺ be adopted?

Muhadditheen have written about Hazrat Ali's good manners and humble character that once Hazrat Ali bought dates for one dirham and wrapped them in his cloth and carried them on his shoulder, then a person asked, Amir al-Mominin! I carry it in palm trees. So Sayyiduna Ali said that this should not be done, Sahib Ayyal is more entitled to carry this thing.

عَنْ صَالِحِ بَيْاعِ الْأَكْسِيَّةِ، عَنْ أُمِّهِ، أَوْ جَدَّتِهِ، قَالَتْ: رَأَيْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ اشْتَرَى تَمْرًا بِدِرْهَمٍ، فَحَمَلَهُ فِي مَلْحَفَتِهِ، فَقَالُوا: نَحْمِلُ عَنْكَ يَا أَمِيرَ الْمُؤْمِنِينَ؟ قَالَ: لَا، أَبُو الْعِيَالِ أَحَقُّ أَنْ يَحْمِلَ.²

On the authority of Salih, the clothing seller, on the authority of his mother or grandmother, she said: I saw Ali bin Abi Talib buying dates for a dirham, and he carried He was in his quilt, and they said: May we bear it on your behalf, O Commander of the Faithful? He said: No, the father of the children has more right to be pregnant.

It is as if this was a practical teaching of Hazrat Ali that if a person gets the position of Khilafat, he should do his own work. And take care of your family.

Fatwa and judiciary

The position of Sayyedna Ali Al-Murtaza (RA) is very high among all the Companions. And you have different attributes of Jamila. Allah Ta'ala

Innumerable perfections have been deposited in his system. One of them is a high capacity for forgiveness.

عن ابن عباس خطبنا عمرٌ فقال عليّ اقضانا و ابى (بن كعب) اقرءنا³

is narrated from Hazrat Ibn Abbas that Hazrat Umar gave us a sermon and he said that Ali is the greatest judge among us and Abiy is the greatest reciter.

Similarly, in another tradition it is said that:

وقال سعيد بن جبیر كان ابن عباسٌ يقول اذا جاءنا الثبت عن عليٍّ لم نعدل به⁴

When a thing reached Hazrat Ali in an authentic way, we did not consider anything equal to it.

From this tradition, on the one hand, it is said that Hazrat Syed na Ali was a great decision maker, after his decision, there was no need for any decision. It is essential for a ruler to have the capacity to decide so that his decision is final. And the decision should be such that there is no harm to the religion or to any of the subjects. If this cannot be done, then it is necessary for him to appoint judges to decide among his subjects who will also guide the people in a timely manner and keep them informed about religious issues.

Enforcement of limitations

An incident of the execution of limitations (حدود) has been mentioned by the Muhadditheen that a person was brought to the service of Hazrat Ali. Who had confessed to adultery? He asked him if he was married and he said yes. When he was presented in the evening to issue the limit, Hazrat Ali informed the people about his crime. On this one person said that his marriage has been done but the departure has not taken place.

Hazrat Ali was very happy to know this thing and said that he should not be stoned, but he should be punished for committing adultery.

عَنْ حَنْشِ بْنِ الْمُعْتَمِرِ، قَالَ: أُتِيَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ بِرَجُلٍ قَدْ أَقْرَأَ عَلَى نَفْسِهِ بِالزَّوْنَا، فَقَالَ لَهُ: أَحْصَنْتَ؟ قَالَ: نَعَمْ. قَالَ: إِذَا تُرْجِمَ. فَرَفَعَهُ إِلَى الْحَبْسِ، فَلَمَّا كَانَ بِالْعَشِيِّ دَعَا بِهِ، وَقَصَّ أَمْرَهُ عَلَى النَّاسِ، فَقَالَ لَهُ رَجُلٌ: إِنَّهُ قَدْ تَزَوَّجَ امْرَأَةً وَلَمْ يَدْخُلْ بِهَا. فَفَرَّحَ عَلِيٌّ بِذَلِكَ، فَضَرَبَهُ الْحَدَّ،⁵

Nowadays, countries especially in Pakistan are suffering from depression, wherever there are other reasons behind it, the reason is that there is a lot of adultery here and these things are done in safe places with full protocol. The responsibilities of the ruler of time also include that he should punish such people in Sharia so that future generations can be protected. If this continues, future generations will marry less and adultery will be more.

Declaration of Ali al-Murtaza (RA)

The case of superiority of Hazrat Ali Al-Murtaza started during the caliphate of Hazrat Ali himself. Therefore, he said the second declaration in this context: Those who remember the two companions of the Prophet ﷺ, the ministers, the chiefs of the Quraysh and the great leaders of the Muslims with evil, and whoever remembers them with evil, I am with such a person. The punishments of this world and the next are inevitable on such a person who is bad and bored. Therefore, Sayyedna Ali (RA) prescribed eighty-three punishments for such seditionists

Punishment for theft

In the same way, one of the events narrated by the Muhadditheen regarding the issuing of Sharia limits on theft is as follows.

عَنْ الْقَاسِمِ، عَنْ أَبِيهِ: أَنَّ عَلِيًّا «قَطَعَ يَدَ سَارِقٍ فَرَأَيْتُهَا مُعَلَّقَةً بَعْنِي فِي عُنُقِهِ»⁶

Once, by the order of Hazrat Ali, the hand of a thief was cut off. Then he ordered this severed hand to be hung around the thief's neck as a lesson and a warning. The narrator of the incident, Qasim bin Abdul Rahman, himself says that I found his severed hand hanging around the thief's neck.

Just as Hazrat Sayyedna Ali Murtaza (RA) punished the thief, in the same way, if thieves continue to be punished, the system of the country will never deteriorate. All property will be safe. No one will be harmed by anyone. Everyone will be living in peace. But one of the basic conditions for this is that the ruler should keep a close watch on this matter and punish the criminals and then the society will improve. If every thief continues to be punished for theft in this way, then no thief will be able to steal again and the name and mark of thieves will disappear from the society.

Punishment for Alcoholism)

Drinking alcohol is a very bad habit in society. Islam has issued strict orders to prevent this.

So the Muhadditheen have narrated the incident of restricting the drinker in the Caliphate of Murtazvi. That in Ramadan, a person who was intoxicated with alcohol was presented to the service of Hazrat Ali. Hazrat said that keep him until the intoxication subsides. When his intoxication subsided, you (may Allah be pleased with him) arrested this person and ordered to keep him in prison. Then on the second day, he said that he should be given twenty more lashes and also explained that eighty (80) lashes were given to him as a punishment for drinking alcohol and twenty lashes for desecrating Ramadan Sharif.

عَنْ أَبِي مُصْعَبٍ عَطَاءِ بْنِ أَبِي مَرْوَانَ، عَنْ أَبِيهِ: أَنَّ عَلِيًّا، أَتَى بِالنَّجَاشِيِّ سَكْرَانَ مِنَ الْخَمْرِ فِي رَمَضَانَ، فَتَرَكَهُ حَتَّى صَحَا، ثُمَّ صَرَبَهُ ثَمَانِينَ، ثُمَّ أَمَرَ بِهِ إِلَى السِّجْنِ، ثُمَّ أَخْرَجَهُ مِنَ الْعَدِّ فَصَرَبَهُ عِشْرِينَ، فَقَالَ: «ثَمَانِينَ لِلْخَمْرِ، وَعِشْرِينَ لِحُرِّكَ عَلَى اللَّهِ فِي رَمَضَانَ»⁷

Hazrat Ali has given two types of punishment to a drunkard. And described the days. If the ruling time does the same thing that Hazrat did, then all the liquor stores in the society will disappear. On the one hand, where there are liquor stores, there is no consideration for Ramadan. This is a very important punishment that has been brought to the attention of the sovereign time. A drunkard only harms himself, but he also destroys people's honor by being drunk. In this way, the root of corruption in the society becomes alcohol. And if those who insult Ramadan in this way are also punished, then Muslims should not insult fasting in general. Therefore, it is necessary for the ruler to be responsible. We are guided by the biography of Ali that the ruler should not only pay attention to this, but also take practical steps.

Requirement of fairness in enforcement

It is also very important to consider that full justice should be done while issuing the limit to the offender. Do not be excessive in punishment. Where we find this in the lives of other caliphs, the life of Sayyidena Ali al-Murtaza is adorned with it.

So there is an incident that Hazrat Ali said to his slave Qanbar to take this person out and give him lashes. When he had whipped, the person who has been punished came to the court of Hazrat Ali and complained that Qanbar had given me three lashes more than the prescribed quantity. So Hazrat Ali asked Qanbar about this. Qanbar submitted that he had spoken the truth. On this, Sayyidena Ali said to the person who has been punished that you have put three lashes on Qanbar.

After that, Hazrat Ali warned Qanbar and said that when you punish someone, do not cross the Shariah limits.

فَقَالَ عَلِيٌّ: «يَا قَنْبَرُ»، فَقَالَ النَّاسُ: يَا قَنْبَرُ، قَالَ: «أَخْرَجَ هَذَا فَاجْلِدْهُ»، ثُمَّ جَاءَ الْمَجْلُودُ، فَقَالَ: إِنَّهُ قَدْ رَادَ عَلَيَّ ثَلَاثَةَ أَسْوَاطٍ، فَقَالَ عَلِيٌّ: «مَا تَقُولُ؟» قَالَ: صَدَقَ يَا أَمِيرَ الْمُؤْمِنِينَ، قَالَ: «خُذِ السَّوْطَ فَاجْلِدْهُ ثَلَاثَةَ أَسْوَاطٍ»، ثُمَّ قَالَ: «يَا قَنْبَرُ، إِذَا جَلَدْتَ فَلَا تَعُدُ الْحُدُودَ»⁸

Murtazawi's instructions for Trade & Merchants:

In Islam there are guidelines for each class under social norms. Therefore, there are regulations from Islam for merchants and market people.

In this regard Hazrat Ali used to visit the market himself sometimes and give the instructions to the people of the market. And urge them to follow. Once Hazrat Ali went to the market. He was wearing two thick sheets and his apron was about half a leg high. There was a staff in his blessed hand and was patrolling the market and order the people to fear Allah, to adopt piety, to act honestly in the matter of buying and selling, and not to increase or decrease in the chain of measuring and weighing.

قال: رأيت عليا وهو يخرج من القصر وعليه قبطينان إزار إلى نصف الساق ورداء مشمر قريب منه، ومعه درة له يمشي بها في الأسواق وبأمر الناس بتقوى الله وحسن البيع ويقول: أوفوا الكيل والميزان⁹

This is the method of Islam in which all people are equal and weighed in the same scales. Where the piety is necessary for the rich and the ruler himself, and the ruler himself goes to the market and tells his people about the clear instructions regarding measuring and fear of Allah. If a ruler nowadays takes time and goes around the markets to see the conditions of the people by himself, surely half of the country's system can be fixed in this way.

Encouraging fair conduct for workers

It is also worth mentioning regarding the fair manners of Ameer ul Momineen Sayyedna Ali (RA) towards the workers and authorities and the special instructions that were given.

Once, while Hazrat Ali (RA) sending a person from the tribe of Banu Thaqifa to the region (Akbra) to collect Tax/Zakat, he said:

A- First of all, you have to collect tax from these people. And in this case, there will be no concession.

B- The second is that those people should not find weakness in you in the process of receiving.

C-After that, he called him at another time and instructed him that when you reach these people, in the process of collecting tax, if they have warm or cold clothes, or their food and the animals from which they take the work of burden, never sell them.

D- Not to block any person in the supply chain.

E- Not to impose any other person in the process of asking for dirhams.

F- Not to sell the goods of any of their persons for the collection of tax/Zakat.

G- In the matter of collection, we are ordered to collect from their excess.

Then he said, "If you disobey the orders I have given you, Allah will accuse you and I will Depose you."

After hearing these instructions, he said that in this case I will return as I left i.e. I will not receive anything. Hazrat Ali replied that even if you return empty-handed, these orders must be implemented.

That agent says that I went and followed your instructions and returned after receiving the full tax/Zakat.

حَدَّثَنِي رَجُلٌ مِنْ نَقِيفٍ، قَالَ: اسْتَعْمَلَنِي عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ عَلَى عُكْبَرَاءَ فَقَالَ لِي: - وَأَهْلُ الْأَرْضِ مَعِيَ يَسْمَعُونَ- انظُرْ أَنْ تَسْتَوْفِيَ مَا عَلَيْهِمْ مِنَ الْخَرَاجِ. وَإِيَّاكَ أَنْ تُرَخِّصَ لَهُمْ فِي شَيْءٍ وَإِيَّاكَ أَنْ يَرَوْا مِنْكَ ضَعْفًا، ثُمَّ قَالَ: رُحْ إِلَيَّ عِنْدَ الظُّهْرِ، فَرَحْتُ إِلَيْهِ عِنْدَ الظُّهْرِ فَقَالَ لِي: إِنَّمَا أُوصِيْتُكَ بِالَّذِي أُوصِيْتُكَ بِهِ فُدَّامَ أَهْلِ عَمَلِكَ لِأَنَّهُمْ قَوْمٌ خَدَعُ، انظُرْ إِذَا قَدِمْتَ عَلَيْهِمْ فَلَا تَتَّبِعَنَّ لَهُمْ كِسْوَةَ شَتَاءٍ وَلَا صِيْفَاءَ، وَلَا رِزْقًا يَأْكُلُونَهُ، وَلَا دَابَّةً يَعْمَلُونَ عَلَيْهَا، وَلَا تُضْرِبَنَّ أَحَدًا مِنْهُمْ سَوْطًا وَاحِدًا فِي دِرْهَمٍ، وَلَا تُقْمَهُ عَلَى رَجُلِهِ فِي طَلَبِ دِرْهَمٍ، وَلَا تَبِعْ لِأَحَدٍ مِنْهُمْ عَرَضًا 1 فِي شَيْءٍ مِنَ الْخَرَاجِ؛ فَإِنَّا أَمَرْنَا أَنْ نَأْخُذَ مِنْهُمْ الْعُقُوفَ 2. فَإِنْ أَنْتَ خَالَفْتَ مَا أَمَرْتُكَ بِهِ يَأْخُذَكَ اللَّهُ بِهِ دُونِي وَإِنْ بَلَغَنِي عَنْكَ خِلَافَ ذَلِكَ عَزَلْتُكَ. قَالَ قُلْتُ إِذَنْ أَرْجِعُ إِلَيْكَ كَمَا خَرَجْتُ مِنْ عِنْدِكَ. قَالَ: وَإِنْ رَجَعْتَ كَمَا خَرَجْتَ. قَالَ فَأَنْطَلَقْتُ فَعَمَلْتُ بِالَّذِي أَمَرَنِي بِهِ، فَرَجَعْتُ وَلَمْ أَنْتَقِصْ مِنَ الْخَرَاجِ شَيْئًا.¹⁰

Assembly/Gathering Etiquette

The religion of Islam has given numerous instructions for the manners of gathering/Assembly. Mentioning these instructions requires details. For now, we find it useful to narrate an incident related to Sayyedna Ali. Which is also found in common society nowadays and is organized with great effort.

A person Abu Khalid al-Walabi mentions that once Hazrat Ali came to us in the assembly and we stood waiting for him.

Hazrat Ali saw this situation and said: I see you standing silently waiting for me.

عَنْ أَبِي خَالِدِ الْوَالِبِيِّ، قَالَ: خَرَجَ عَلَيْنَا عَلِيُّ بْنُ أَبِي طَالِبٍ وَنَحْنُ قِيَامٌ نَنْتَظِرُهُ لِيَتَقَدَّمَ فَقَالَ: «مَا لِي أَرَاكُمْ سَامِدِينَ»¹¹

It has become a common practice among us to stand for hours waiting for someone to come, but we do not find this issue in the life of the Prophet's companions.

CONCLUSION:

One of the distinguishing characteristics of Ali's government was its "transparency" and its openness. He was suspicious of secretiveness, and believed only in "open covenants openly arrived at." During his caliphate, he implemented the Islamic law and tried to fulfil the rights and responsibilities of the ruler according to it. If the Muslim rulers of today are able to embrace the rights and responsibilities of the Caliphate of Hazrat Ali, then an ideal welfare state can be established.

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