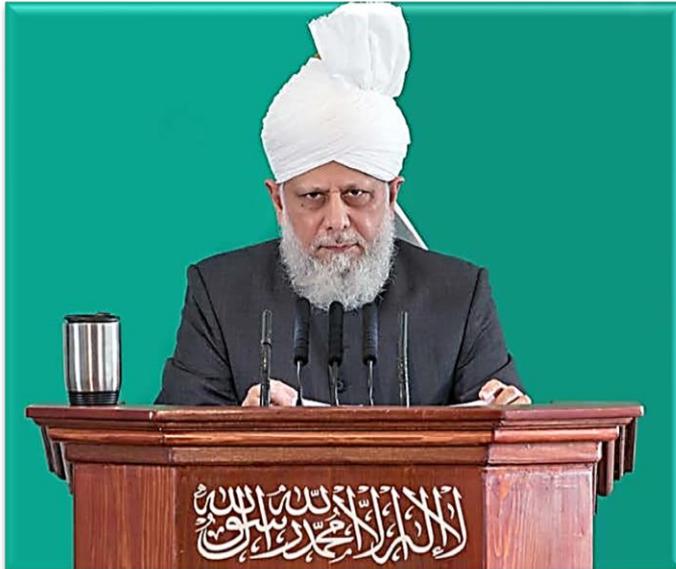
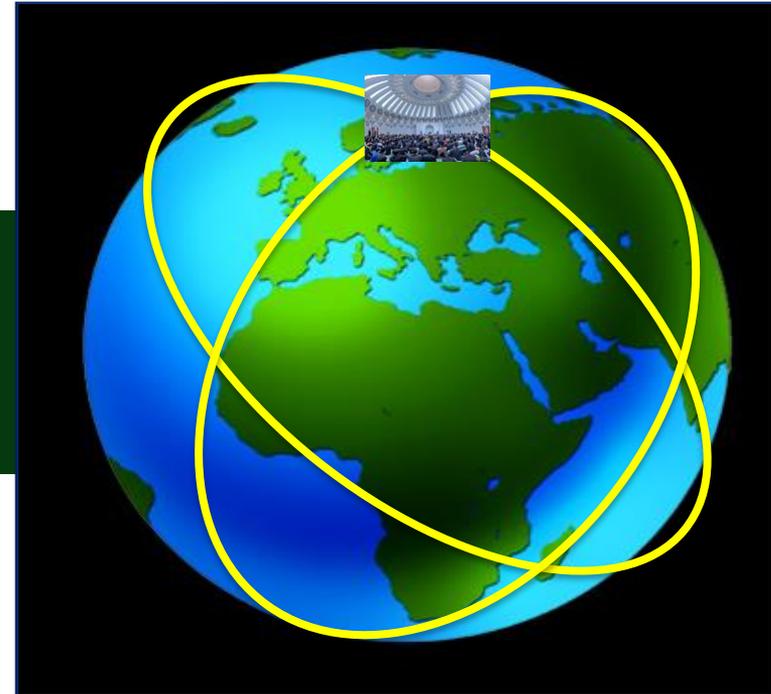


Rightly Guided Caliphs – Hazrat Ali (ra)



**Sermon Delivered by Hadhrat
Mirza Masroor Ahmad (aba);
Head of the Ahmadiyya
Muslim Community**



**relayed live all across the
globe**

December 25th 2020

Summary

Rightly Guided Caliphs – Hazrat Ali (ra)

The Battle of the Camel took place between Hazrat Ali (ra) and Hazrat Aishah (ra).

Hazrat Zubair (ra) and Hazrat Talhah (ra) both had professed allegiance to Hazrat Ali (ra) at the time of their martyrdom.

Both Hazrat Aishah (ra) and Hazrat Ali (ra) expressed and agreed with one another that their dispute had been upon trivial matters that usually take place between families and which grew out of hand.

Those people who left the allegiance of Hazrat Ali (ra) known as the Khawarij, and said that there was no need for leadership.

December 25th 2020

Hazrat Khalifatul Masih V (aba) stated:

Continuing on from the previous week's sermon in which His Holiness (aba) mentioned the incidents following the martyrdom of Hazrat Uthman (ra) and the disorders which were arising.

His Holiness (aba) quoted a passage from the Second Caliph, Hazrat Mirza Bashiruddin Mahmud Ahmad (ra), who said that in order to avoid such disorder, Muslims must be well-educated, and must always remain attached with the Community and Khilafat.

His Holiness (aba) said that in today's day and age, we are blessed to have MTA on which sermons and various other programmes of His Holiness (aba) are relayed all over the world.

Thus, aside from studying the books of the Promised Messiah (as), it is necessary to watch and learn from MTA, specifically by regularly watching the Friday Sermons.

Battle of the Camel; the start

His Holiness (aba) related incidents regarding the Battle of the Camel, which took place between Hazrat Ali (ra) and Hazrat Aishah (ra). It is narrated that Hazrat Aishah (ra) was riding a camel during this battle which is why it is called the Battle of the Camel.

After this martyrdom, the rebels spread out and went into different directions. There were some who went towards Hazrat Aishah (ra) and united her to take revenge, while another group of these rebels went and joined Hazrat Ali (ra).

Thus, she travelled to Basra along with an army which she had gathered. Upon seeing this, Hazrat Ali (ra) also went to Basra along with his army. It was there then, that a battle between the two armies took place.

Once both armies had reached Basra, Hazrat Ali (ra) sent someone to Hazrat Aishah (ra) as well as Hazrat Zubair (ra) and Hazrat Talhah (ra) who had also joined her, because they felt that Hazrat Ali (ra) was not swift enough in taking retribution.

Battle of the Camel; Mischief of the Rebels

This representative asked them what their intentions were, to which they replied that they would fight for the purpose of reformation. However this representative advised them that fighting would only increase disorder and dissention. Later Hazrat Ali (ra) himself went and met with them, and all agreed that there was no need for fighting.

Upon seeing the fact that this agreement had been made, the rebels became worried, for they knew that it would not be good for their own motives if the Muslims became united. Thus they devised a plan, and those of the rebels posing to be supporters of Hazrat Ali (ra) and those rebels who were posing to be supporters of Hazrat Aishah (ra) attacked one another.

This raised a commotion, and made it seem as if a battle between the two sides had begun. When this took place, Hazrat Ali (ra) sent for Hazrat Aishah (ra), so that he may be able to speak to her and avoid battle.

Battle of the Camel; Mischief of the Rebels

When her camel approached, the rebels saw that their plan may be foiled, so they started directing their arrows towards her camel.

She called out saying that battle and fighting must be avoided, however this group of deviants continued to fire arrows in the direction of her camel.

Upon seeing her attacked in such a manner, her supporters could not bear to see the wife of the Holy Prophet (sa) being attacked in such a manner, thus they attacked, and the camel of Hazrat Aishah (ra) became the centre of the battle ground. The battle only ended, once someone hamstrung the camel of Hazrat Aishah (ra).

His Holiness (aba) said that seeing this state of affairs, Hazrat Ali (ra) was deeply saddened.

Battle of the Camel; Allegiance to Hazrat Ali (ra)

Hazrat Zubair (ra) and Hazrat Talhah (ra) had both left the battleground for they realised the fault in what was happening; however both were martyred in the course of battle.

However at the time of their martyrdom, they had both professed their allegiance to Hazrat Ali (ra). Later, Hazrat Ali (ra) made all arrangements for Hazrat Aishah's (ra) return and went himself to see her off.

At the time of her departure, both Hazrat Aishah (ra) and Hazrat Ali (ra) expressed and agreed with one another that their dispute had been upon trivial matters that usually take place between families and which grew out of hand.

The Battle of Siffin

Every possible effort to avoid fighting was made, but to no avail. One such effort was that both sides decided to appoint a representative who would decide, according to the Holy Qur'an.

Thus, Hazrat 'Amr bin 'Aas (ra) was appointed from the side of Hazrat Mu'awiyah while Hazrat Abu Musa Ash'ari (ra) was appointed from the side of Hazrat Ali (ra).

When both conferred, they decided that first both Hazrat Mu'awiyah and Hazrat Ali (ra) should be removed from their posts of leadership.

The Battle of Siffin took place between Hazrat Ali (ra) and Hazrat Mu'awiyah. Siffin is a place located between Syria and Iraq. When both sides had reached Siffin, Hazrat Ali (ra) clearly expressed that he had only come in order to form a truce with Hazrat Mu'awiyah, however Hazrat Mu'awiyah refused and insisted that the killers of Hazrat Uthman (ra) should be handed over to him.

His Holiness (aba) said that this was not the purpose for which they were appointed to confer upon, thus this decision was wrong in every sense.

The Battle of Siffin

Hazrat 'Amr bin 'Aas (ra) announced that their decision was that Hazrat Ali (ra) should no longer be the Khalifa, but then he also said that Hazrat Mu'awiyah should remain as the Amir.

For whatever reason, perhaps due to being influenced by others, he made this wrong decision and announcement. Hazrat Ali (ra) refused, and said that this was not the purpose for which these two had been appointed.

A group of rebels went to Hazrat Ali (ra) and said that he had been wrong to appoint a representative in the first place, even though he had agreed to do so upon their urging.

Hazrat Ali (ra) said that there was no wrong in appointing representatives to decide in the matter of the killers of Hazrat Uthman (ra), however he had made it clear that their decision would only be accepted if it was according to the Holy Qur'an, and their decision was not.

These people did not accept this and left the allegiance of Hazrat Ali (ra) and became known as the Khawarij, and said that there was no need for leadership.

The Battle of Nahrawan

When Hazrat Ali (ra) heard of this, he sent someone as a representative to see as to what was going on, however the Khawarij killed this representative as well. Then, Hazrat Ali (ra) himself went to Nahrawan and invited the Khawarij to a truce.

His Holiness (aba) then related incidents regarding the Battle of Nahrawan, which was between Hazrat Ali (ra) and the Khawarij.

The Khawarij had started raising trouble and committing senseless murders including those of women.

Upon this, one hundred out of the four thousand Khawarij joined Hazrat Ali (ra) while a large number retreated. The rest remained to fight, as a result of which all of the remaining Khawarij were killed in battle.

A Request for Prayers for Ahmadis

His Holiness (aba) again made an appeal for prayers, for the Ahmadis residing in Pakistan and Algeria.

His Holiness (aba) said that in recent days, there was some good news from Algeria, that two courts freed many Ahmadis who were being charged with false cases.

His Holiness (aba) prayed for the judges who took this step that may Allah reward them for acting with justice, and enable others to do the same. His Holiness (aba) said that those in positions of power in Pakistan who act unjustly, may Allah enable them to rid themselves of rancour and see reason.

However for those who Allah does not deem to be reformed, may they be punished swiftly, and may Allah create means of ease for the Ahmadis in Pakistan.

His Holiness (aba) further said that the Ahmadis in Pakistan should focus on offering their prayers, especially the voluntary prayers.