

Imam Ali (a.s)'s Viewpoint Toward Government

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The Messenger of Allah (S.A.W.) passed away with his head on the lap of Imam Ali (A.S.). He departed to his Lord, the Most High, while still worried about the future of the Mission and nation. In the last hour of his life he asked for an inkpot and a sheet of paper to write on to the nation about that which would protect them from going astray after him. He continuously used to stress the necessity of adherence to his holy family. No sooner had the soul of the Messenger of Allah (S.A.W.) separated from his pure body, and had Imam Ali (A.S.) and the house folk of the Messenger started for the funeral, then the Helpers (Ansars) held a meeting in

"Saqifa Bani Sa'idah" to appoint a successor to lead the Muslims after the Prophet (S.A.W.). Some of the Immigrants (Muhajirin) hurried to attend the meeting, and after sharp and long arguments, under a climate of tension, anxiety, violence and dispute, Umar bin Khattab hastened to give pledge of allegiance to Abu Bakr as the caliph after the Messenger of Allah (S.A.W.). He (Umar) demanded from those present to do as he did. Therefore, some of them gave pledge of allegiance, while others refused to do so.

Imam Ali (A.S.) and the Prophet's household were still busy in funeral arrangements for the Messenger of Allah (S.A.W.), whose pure body remained three days, so that the Muslims could pay their last respects to him before his burial.

As Imam Ali (A.S.) was not convinced by what had happened, and was firmly believing in his own right to the caliphate, he withdrew from the society and kept away from the people and their affairs for six months, during which time his voice could not be heard in the so-called "Apostasy Wars" nor elsewhere.

Then certain grave incidents happened endangering Islam and threatening its very existence, such as the appearance of fake prophets after the passing away of the Messenger of Allah (S.A.W.) and their danger became severe in the Arabian Peninsula. Their appearance was a real threat to the Islamic state.

At the same time, the hypocrites became stronger and their power grew in Madinah. The Romans and the Persians were also laying ambush for the Muslims. Furthermore, diverse political groups began to appear in the Islamic society as a result of the Saqifa allegiance. Imam Ali (A.S.), in dealing with the caliphate, was in accordance with the interests of Islam, to protect it and its unity against being torn to pieces and lost, and to realize the high Islamic objectives for which he had fought.

In a letter, Imam Ali (A.S.) recalls these times in this respect: "...I therefore withheld my hand till I saw many people were reverting from Islam and trying to destroy the religion of Muhammad (may Allah bless him and his descendants). I then feared that if I did not protect Islam and its people and there occurred in it a breach or destruction, it would mean a greater blow to me than the loss of power over you which was, in any case, to last for a few days of which everything would pass away as the mirage passes away, or as the cloud dispersed. Therefore, in these happenings I rose till wrong was destroyed and disappeared, and religion attained peace and safety".

But Imam Ali's (A.S.) voice was heard when he was consulted and his opinion was sought. He tried, in this respect, to direct Islamic life in accordance with the teachings of the Message of Allah, the Most High, in the fields of legislation, execution and judiciary.

Through this period of the departure of the Messenger of Allah (S.A.W.) till his succession of the caliphate, Imam Ali (A.S.) undertook great responsibilities during the caliph's periods. He was ready to do this because of his loyalty to the Prophet's mission, to keep Islamic unity and to protect the advancement of Islam against deviation.

Therefore, an historical researcher of that period would find that there were so many situations, events and issues which could find no one other than Imam Ali (A.S.) who acted as a saviour, a curer or a judge regarding the order of legislations, explaining Allah's laws and safeguarding the Prophet's tradition.

The Imam and the Caliphate: After the death of Uthman bin Affan, the nation unanimously turned to Imam Ali (A.S.) and gave him the pledge of allegiance as caliph. They were overwhelmed with a wave of affection towards him. However, Imam Ali (A.S.) rejected them saying: "Let me alone, and go in search of someone else."

Furthermore, Imam Ali (A.S.) was not of those who could be induced by post and position and thus, be responsive to the people as soon as they rushed to him. The whole caliphate did not have the worth of the wing a mosquito to him.

Actually the entire earthly world, in his sight, equaled not more than "a goat's sneeze", as he put it. Leadership is worthless if it does enable one to establish right and abolish wrong.

At last, finding the people still persisting in pledging their allegiance to him, he accepted the caliphate on certain conditions, which had to be wholeheartedly agreed to. Verily, he (A.S.) announced his declaration which contains his conditions: "You should know that if I respond to you I would lead you as I know and would not care about whatever one may say or abuse."

Indeed Imam Ali (A.S.) means, in the above mentioned saying that he would lead them according to what he understood of Islam, not according to others' low desires and interests.

In this respect, he (A.S.) said: "...When the caliphate came to me, I kept the Book of Allah in my view and all that Allah had put therein of us, and all that according to which He has commanded us to take decisions; and I followed it, and also acted on whatever the Prophet – may Allah bless him and his descendants – had laid down as his sunna..."

The whole nation responded by hurrying to announce their submission to his conditions, extending their hands, and pledging their allegiance and obedience to him. So, the Imam (A.S.) agreed to face, fully, his responsibilities of leading the Islamic nation, thought, and practice. Indeed, the Imam (A.S.) clarified the reasons of his acceptance for people, saying: "...O my Allah! You know what we did was not seek power nor to acquire anything from the vanities of the world. We, rather, wanted to restore signs of Your religion and to usher prosperity into Your cities so that the oppressed among Your creatures might be safe and Your forsaken commands might be reestablished..."

The first task was to remove all forms of deviation which had grown into Islamic life, and to bring the nation back to the original Divine course. To attain this he had to act according to a strict and comprehensive program, and to have others act correctly when implementing it. It was a task where his government had many problems to confront, especially in the following fields:

1. Political Field: Imam Ali (A.S.) defined the attributes of governors and government officials whom Islam recommends to manage the affairs of the Islamic nation. These definitions were clearly set out in his communiqué which he issued: "...You certainly know that he who is in charge of honour, life, booty, (enforcement of) legal commandments and the leadership of the Muslims should not be a miser as his greed would aim at their wealth, nor be ignorant as he would then mislead them with his ignorance, nor be of rude behaviour which would estrange them with his rudeness, nor should he deal unjustly with wealth thus preferring one group over another, nor should he accept a bribe while taking decisions, as he would forfeit (others) rights and hold them up without finality, nor should he ignore sunna as he would ruin the people."

2. Economic Field: Imam Ali (A.S.) cancelled all forms of discrimination in dividing the money among the people and stressed that fearing Allah, fighting for the sake of Islam, or companionship with the Messenger of Allah (S.A.W.), were not matters which gave their owners any sort of distinction in this world. Reward from Allah will be theirs in the Hereafter.

Whoever had priority in these matters, would receive his reward from Allah. But, here in this world, all people are equal in their financial rights in respect to the Islamic law and in their duties.

Policy of Reaction: Imam Ali (A.S.) knew that the Islamic justice whom he wished to apply in

his government would be difficult and heavy to the beneficiaries, self-seekers and opportunists who exploited circumstances prevalent during the time of the caliph, Uthman. Therefore, they spoiled wealth and properties, enjoyed some distinctions, accumulated gold and silver, either because of their relationship and kinsfolk or being considered as supporters of this group or of that.

It was true what he (A.S.) expected that the implementation of Islamic justice would stimulate the feelings of the Quraish men who used to live in luxury or what they stole from the mouths of the hungry and the oppressed.

Owing to the distinguished men of the Quraish being used to enjoying a whole array of privileges and advantages, it was hard for them to accept Imam Ali's (A.S.) policy of equality of rights as Allah enjoined.

Zubair and Talha disapproved of this policy of Imam Ali (A.S.), as it deviated from what so far had been customary.

Imam Ali (A.S.) asked them: "What is it that you so disapprove of in me that you seek other than me?"

They said: "You made our share of allowance the same as the others; you made us equal to those who are not like us."

The Imam (A.S.) replied to them: "As to what you say about equal distribution of wealth, I should say it is not my opinion which I follow, nor is it a desire of mine to control. It is what I and you found the Messenger of Allah (S.A.W.) doing. There, too, I needed no help from you, since Allah had already ordained its dividends. Therefore, neither you nor anyone else is justified in blaming me for this. May Allah guide our hearts and yours to the truth and grant us patience. May Allah have mercy upon him who, when he sees the truth, helps it to spread, who, when he sees inequity, rejects it, and who rightly backs his companions."

Thus, concepts and starting points differ. Imam Ali (A.S.) started from what Allah, the Exalted, and His Messenger (S.A.W.) enjoined, whereas his opponents started from what their own interests said to them.

The Battle of Basra: It was natural that Talha and Zubair were unhappy with the reformative movement led by Imam Ali (A.S.) in Islamic life. They started preparations for rebellion against the Imam (A.S.) and stirred the Muslims against him. The result was a calamity that caused the nation grave losses. They (Talha and Zubair) persuaded A'isha, the daughter of Abu Bakr - the Prophet's wife - to go out with them to Basra to lead the opposition front against Imam Ali (A.S.).

Imam Ali (A.S.) exerted great efforts to avoid the conflict.

In Basra, Imam Ali (A.S.) continued to give his advice to prevent bloodshed. He even sent envoys to the Nakithun (those who broke their allegiance) inviting them to peace and reconciliation.

He (A.S.) met Zubair and reminded him of certain incidents which happened to them during the life of the Prophet (S.A.W.). Among them, the Prophet's speech to Zubair: "Verily, you will one day unfairly rise against him (i.e. Imam Ali)."

"O! Yes," replied Zubair, "but I forgot it. Now that you have reminded me, I would give it up." Consequently, Zubair decided to retire from public life. But his son, Abdullah, accused him of cowardice for doing so.

Thus, the situation exploded and war was waged between the two camps. The fight ended with a crushing victory achieved by the Imam's army. Imam Ali (A.S.) proclaimed a general amnesty to all those who fought against him. He (A.S.) even returned A'isha to Madinah.

Because A'isha went to Basra riding on a camel, this war was called the War of the Camel (Jamal).

The Battle of Siffin: The most difficult problem faced by Imam Ali (A.S.) during his caliphate was the problem of the rulers who were appointed before and were ruling the Muslims lands. Such rulers were not on a high level of piety, asceticism and loyalty in order to be as models and Imams (leaders) for people whom they lead toward guidance and reform, while most of the rulers were appointed before and who lacked such qualifications and even worse than that. Most of them were characterized by corruption, oppression and transgressing against the wealth of people and themselves.

Some rulers and commanders were among those who were severely in enmity and annoyance to the Messenger of Allah (S.A.W.). Among them were: * Hakam bin Aas who was the most severe enemy to the Messenger of Allah (S.A.W.) to the extent that he (S.A.W.) expelled him and his son from Madinah.

* Walid bin Aqaba bin Abi Mo'it, the ruler of Kufa during the reign of Uthman. This man (Walid) was a drunkard and had a Christian drinking companion. Once, this man offered four Rak'a (units of prayer) instead of two when he led people at dawn prayer because he was drunk.

* Abdulla bin Sa'id bin Aadi was the Prophet Muhammad's clerk and betrayed the Messenger of Allah (S.A.W.) in his writings and therefore, he (S.A.W.) dismissed him, therefore, he turned away from Islam, but later one of the caliph, Uthman, appointed him as a ruler for Egypt.

Mu'awiya bin Abi Sufyan, the ruler of Sham (Syria). He used to govern the whole land of Sham and was appointed as a ruler before and led a luxurious life which was not limited by Islamic

law nor controlled by a religion. Ahmad bin Hanbal, in his authentic book, on the authority of Abdullah bin Boraida, said: I and my father visited Mu'awiya. He made us sit and then brought food for us. After having finished eating, they brought a drink (wine); first Mu'awiya began to drink, then he passed it to my father and then he (Abu Boraida) said: I did not drink it since the Messenger of Allah (S.A.W.) forbade it.

It seems that Mu'awiya was never embarrassed about drinking alcoholic beverages. It was brought to him on camels after passing through roads and markets. It happened that a group of camels, carrying, bottles of alcoholic beverages to Mu'awiya passed near Abada bin Samit, a companion who was in Sham at that time. He asked them: "What are these? Are they oil?" They said: "No, it is a wine which should be sold to Mu'awiya." This man took a plowshare from a market and with which he tore the bottles.

Mu'awiya had a severe hatred for Imam Ali (A.S.) because he (A.S.) killed his (Mu'awiya) brother Handhala who was a polytheist in the battle of Badr. He (A.S.) also killed his (maternal) uncle, Walid bin Utbah and a group of his (Mu'awiya) relatives who were fighting in the army of the unbelievers of the Quraish. This was one of the essential elements behind Mu'awiya's enmity towards Imam Ali (A.S.). He (Mu'awiya) even ordered to curse the Imam (A.S.) on the pulpits of the Mosques at every Friday Sermon.

Therefore, Imam Ali (A.S.), being the bearer of the standard of Islam, had no way other than changing such rulers and the like and replacing them with the righteous faithful from the companions of the Messenger of Allah (S.A.W.) and the former in faith. This movement motivated such damaged people who found no shelter other than Mu'awiya who, in turn, gathered them under his flag. Mu'awiya declared his revolt against the Imam's decision for deposing him and refused obeying the true Caliph, thus, began to prepare himself to confront the Imam (leader) of his time.

After victory in the battle of Basra, the Imam (A.S.) returned with his army to Kufa to reinforce his troops, and then to go on to Sham to liquidate the opposition, led by Mu'awiya bin Abi Sufyan.

Therefore, Imam Ali (A.S.) started his march with his army heading for Sham. But the enemy received news about his move, and decided to meet the Islamic advance on the way. The two armies confronted one another near the Euphrates River. Imam Ali (A.S.) resumed his efforts to set things right through peaceful ways and preserve the unity of the Muslims ranks and join the unanimity of the nation. But Mu'awiya's insisting on fighting caused more than ten thousand victims and because of complicated circumstances, the battle which lasted two weeks ended without any victory for both sides.

Developments of Judgement: The confusion and disorder caused in the ranks of Imam Ali's (A.S.) army as a result of the raising the copies of the Holy Qur'an by the Umayyad soldiers had an effective impact on his camp, and the appearance of the forces hidden under righteousness in his army and their pressure to impose the acceptance of the accomplished fact. Consequently, the Imam (A.S.) was forced to respond to the order of judgement between the two sides. Thus, the people of Syria (Sham) chose Amru bin Aas who was famous for his cunning, tricks, and love of the present world, while the other side chose Abu Musa Ash'ari to represent the camp of the Imam (A.S.), under the influence of the stupid ones and the owners of interests who existed inside the army of Imam Ali (A.S.). This man (Abu Musa Ash'ari) was weak minded, in addition to his being among those who isolated himself from the Imam (A.S.)

in his war against his enemies.

Some narrations refer that laceration caused in Imam Ali's (A.S.) troops reached its climax that even some chiefs of his soldiers threatened the Imam (A.S.) to act with him like they acted with Uthman or deliver him to Mu'awiya.

When the two arbitrators met each other, Amru bin Aas took advantage of Abu Musa Ash'ari when the latter presented him the idea of deposing both Imam Ali (A.S.) and Mu'awiya. When Abu Musa was pleased with that idea, Amru bin Aas began deposing his companion, whereas he himself did not recommend to precede the Messenger of Allah's (S.A.W.) companion in that.

Therefore, Abu Musa advanced and deposed Imam Ali (A.S.) from the leadership of Muslim affairs and deposed Mu'awiya too, whereas Amru bin Aas announced his consent of deposing Imam Ali (A.S.) and appointing his own companion, Mu'awiya.

Thus, Amru bin Aas betrayed Abu Musa Ash'ari and took advantage of his weaknesses inspite of Abdulla bin Abbas's warnings against Amru's betrayal.

After the two delegations returned, Amru bin Aas submitted the caliphate to Mu'awiya in 37 A.H. and never submitted him the like before.

But, the Commander of Faithul (A.S.) considered that the betrayal of Amru bin Aas and the negligence of Abu Musa Ash'ari, caused the arbitration to end through incorrect and unsafe ways. This betrayal and unseriousness were clearly seen in Amru's speeches and behavior. Therefore, Imam Ali (A.S.) called to resume war and declared his statement to the umma, which says: "O people, I had given you my orders about this arbitration, but you rejected it (my orders) and disobeyed me. By my life, disobedience brings about regret. Consequently, mine and your positions became as the poet of Hawazin says: 'I gave you my orders at Mun'arijil-lliwa but you did not see the good of my counsel till the noon of the next day (when it was too

late).' But these two arbitrators neglected the Book of Allah, they caused the death of what the Qur'an revived and revived what caused death. Each of them followed their own low desires without Allah's guidance. They judged without any proof nor with any previous tradition, and bout of them were not guided...therefore, get ready for jihad, prepare (yourselves) for the (right) path and be awakened in your positions."

Mu'awiya's Plans: After the battle of Siffin and the order of judgement, Mu'awiya began to behave as if he was the absolute ruler. He began to collect the properties gained by poor-rates (zakat) and taxes and sent armies to different regions in order to terrify people and dominate these areas.

Therefore, he chose some criminals as leaders of his armies. These people had no previous convictions to Islam, but, were among those who bore hatred and enmity for Islam. He provided them with some terrorist instructions which were completely opposite to what the Messenger of Allah (S.A.W.) used to recommend to his army.

In the year 40 A.H., Mu'awiya sent an army, led by Bosr bin Abi Art'a, which consisted of three thousand fighters, and ordered him to take the route of Hijjaz, Madinah and Makkah until he reached Yemen. He (Mu'awiya) told him the following: "Do not camp at an area where the people are obeying Ali, but that you control them with your tongues by threats, until they see that they have no rescue and you are surrounding them. Then, have full control over them, and call them to give their pledge of allegiance. Whoever refuses, then, kill him and kill the followers of Ali where they are."

Consequently, Bosr carried out the orders of his master, Mu'awiya. He began to pursue the close companions of Ali and whoever delayed giving the pledge of allegiance (to Mu'awiya), he burnt their houses, destroyed them and robbed them of their properties.

He killed about thirty thousand on his way going and coming back and burnt a community to such an extent that a poet, regarding him, said: "Wherever Bosir goes with his army, he kills whatever he can and burns it".

When he (Bosir) moved to the city of Hadhramaut, he said: "I want to kill one fourth of Hadhramaut."

Mu'awiya ordered Sufyan bin Awf Ghamidi to enter Iraq and advised him to attack, rob, burn, and kill, saying: "Destroy whatever you pass of villages, kill whoever you meet who does not agree with your opinion, and take the properties because they are similar to killing and it is the most painful one for the hearts."

Sufyan not only executed Mu'awiya's orders, but, also, did more. He attacked free non-Muslims enjoying Muslims' protection (the people of the Book), killing and robbing them. These are the

people in regard to whom the Prophet, Muhammad (S.A.W.) advised concerning them and said
that he is an enemy of those who harm them.

These are some examples regarding Mu'awiya and his followers. Mu'awiya underlined his aims and the goals of his battles, in his address to the people of Kufa, after the peace-treaty with Imam Hasan (A.S.). He said: "By Allah, I did not fight you in order to make you pray, nor to fast, nor to make pilgrimage, nor to pay poor-rates (zakat). Indeed, you do that (already). I fought
you in order to dominate you."

This was the way of Mu'awiya, and which, Imam Ali (A.S.) in contrast was advising his commanders whom he (A.S.) sent to prevent the attacks of Mu'awiya, saying: "Fear Allah towards Whom you will return. Do not despise a Muslim, nor a covenanter. Do not seize unlawfully, wealth, nor children nor offspring. Even if you are barefooted and dismounted, keep
up your prayers at their due times."

Thus, he recommends for the sanctity of people; whether Muslims or non-Muslims. Therefore, the conflict of Imam Ali (A.S.) with Mu'awiya represented the conflict between two opposite ways: The way of truth, principles, values and character and, on the other side, the way of falsehood, misguidance, oppression and betrayal. These two ways never meet each
other.

In the Kingdom of Allah: Imam Ali (A.S.) turned to resuming the fight against the Qaisitin in
Sham - Mu'awiya and his followers—once again. He (A.S.) proclaimed mobilization for his army, and declared war against the opposition led by Mu'awiya. Then, he (A.S.) started distributing banners to his leaders, Husain, Abu Ayyub Ansari
and Qais bin sa'id.

Yet, as he was engaged in mobilizing his forces in order to put an end to the opposition movement led by Mu'awiya, there was another mean conspiracy being covertly planned, this time to assassinate him. A group of his enemies held a meeting in Makkah to deliberate evil intentions, which were to end with the most horrific consequences. The gravest decision was to murder the commander of the faithful (Amir Mu'minin), and the task was assigned to the willful criminal Abdul-Rahman bin Muljam Muradi. It was a most critical period in the history of
Islam and the Muslims.

While the nation was looking forward to a decisive victory over the destructive elements of disunity led by Mu'awiya bin Abi Sufyan, the sinful hand of Muradi was extended to Ali bin Abi-Talib (A.S.). He swept down with a sword on his head while the Imam was prostrating dawn prayers at the honourable Mosque of Kufa on the 19th of the month of Ramadan in the year 40
A.H.

They assassinated Imam Ali (A.S.) at his finest time -the hour of standing before Allah, the Exalted, during the prayer of submission, while fasting during the month of Ramadan; during the most glorious Islamic duties, while preparing to wage holy striving (Jihad), and in the highest and most pure divine places, the Mosque of Kufa.

The crime of assassinating Imam Ali (A.S.) remains one of the most cruel, brutal and hideous, because it was not committed against one man, but against the whole rational Islamic leadership. By assassinating Imam Ali (A.S.), they actually aimed at assassinating the message, the history, the culture and the nation of Muslims embodied in the person of Imam Ali bin Abi-Talib (A.S.), the successor of the Messenger of Allah (S.A.W.), the bearer of his banner and the follower of his path and deed.

Thus, the Islamic nation lost its guide of progress, and at the most wondrous opportunity in its life after the Messenger of Allah (S.A.W.).

Imam Ali (A.S.) suffered from his wound for three days, during which he entrusted his son, Imam Hasan (A.S.) with the Imamate of guiding the nation ideologically and socially. During those three days, as during all his life, he never ceased remembering Allah, praising Him, and accepting Him and His ordinance.

Likewise, he continued giving pieces of advice and directions leading to good, pointing to the right, defining the way to guidance, explaining the course for deliverance, calling for the observance of Allah's ordinances, and warning against following one's ill desires and set-backs from not carrying out the divine message.

The following is one piece of advice offered to his sons, Imams Hasan and Hussein (A.S.), as well as to his people, the nation and coming generation: "I advise you (both) to fear Allah and that you should not hanker after the (pleasure of this) world even though it may run after you. Do not be sorry for anything of this world that you have been denied. Speak the truth and act (in expectation) for (Allah's) reward. Be an enemy of the oppressor and a helper of the oppressed."

"I advise you (both) and all my children and members of my family and everyone whom my writing reaches, to fear Allah, to keep your affairs in order, and to maintain good relations among yourselves for I have heard your grandfather (the Holy Prophet (S.A.W.)) saying: 'Improvement of mutual differences is better than general prayers and fasting.'"

"(Fear) Allah (and) keep Allah in view in the matter of orphans. So do not allow them to starve, nor allow them to be lost in your presence."

"(Fear) Allah (and) keep Allah in view in the matter of your neighbours, because they were the subject of the Prophet's advice. He went on advising in their favour till we thought he would

allow them a share in inheritance."

"(Fear) Allah (and) keep Allah in view in the matter of the Qur'an. No one should excel you in acting upon it."

"(Fear) Allah (and) keep Allah in view in the matter of prayer, because it is the pillar of your religion."

"(Fear) Allah (and) keep Allah in view in the matter of your Lord's House (the Ka'aba). Do not forsake it so long as you live, because if it is abandoned you will not be spared."

"(Fear) Allah (and) keep Allah in view in the matter of Jihad with the help of your property, lives and tongues in the way of Allah."

"You should keep to a respect for kinship and spending for others. Avoid turning away from one another and severing mutual relations. Do not give up bidding for good and forbidding from evil least the mischievous gain positions over you, and then in such a case, your invocations will not be responded to (by Allah)."

Such was the heroic end of this great man! His loss was the gravest one to the Mission and the nation after the loss of the Messenger of Allah (S.A.W.).

By the martyrdom of Imam Ali (A.S.), the nation lost: A heroism that had become the song of the time; A courageous history that has never dreamt of its like; Wisdom no one can fathom, save Allah; A purity, the like of which was only in the prophets.

An abstinence from the pleasures of life that could be attained only by the nearest to Allah; An eloquence such as to be the echo of the Book; And a jurisprudence, and a thorough knowledge of the laws of religion.

It is he about whom the Messenger of Allah said: "Ali is with the truth and the truth is with Ali" and "I am the city of knowledge, and Ali is its gateway, so whoever wants to enter the city, let him enter it through its gateway."

Peace be upon him the day he was born, the day he was martyred on his alter, and the day he .shall be raised alive