

**Sayyidunā ‘Alī**  
**Amongst the Ṣaḥābah**  
**of the Nabī ﷺ**

*Muḥammad ibn ‘Abd Allāh ibn ‘Alī al-Aydarūs*

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## Transliteration key

أ- 'ā	ض - ḍ
آ - ā	ط - ṭ
ب - b	ظ - ṣ
ت - t	ع - 'c
ث - th	غ - gh
ج - j	ف - f
ح - ḥ	ق - q
خ - kh	ك - k
د - d	ل - l
ذ - dh	م - m
ر - r	ن - n
ز - z	و - w, ū
س - s	ه - h
ش - sh	ي - y, ī
ص - ṣ	

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## Dedication

To the paragons of guidance, the luminaries of humankind...

Those who illuminated the path and paved the way...

The quintessential, saintly leaders of Islam...

To those who hold dear the Rasūl's ﷺ era; an era of true union, love and affection...

To those who earnestly strive in attaining their godliness...

Aspiring to follow in their footsteps and with the ardent hope of uncovering their innermost realities...

I journey with all my thoughts and emotions to the loftiest generation, the generation of Ṭāhā, Yāsīn, and Nūn ﷺ

## Abstract

The social milieu that existed among ‘Alī رضي الله عنه and his fellow companions, the Ṣaḥābah رضي الله عنهم, is an extraordinary exposition of brotherhood. This notion is clearly reflected in the attitude shown by the *Ahl al-Bayt* (the Family of Nabī صلى الله عليه وسلم) towards the Ṣaḥābah رضي الله عنهم. The honourable rank of the Ṣaḥābah رضي الله عنهم and the entire first generation of Muslims is unquestioned and a recognised tenet by all. In fact, there is an *ijmā’* (consensus) in this regard. As such, the Qur’ān and Sunnah are unequivocal in this regard.

To further expound upon this, mention will be made of the virtues of the esteemed Ṣaḥābah رضي الله عنهم in light of the Qur’ān, the Sunnah, and finally, through transmitted reports from both Sunnī and Shīī sources; in order for the truth to manifest itself for anyone in pursuit of it.



## Preface

Allah ﷻ selected the Arabs from all the peoples in this world, and from the Arabs, He selected the tribe of Quraysh, and from the tribe of Quraysh, He selected Banū Hāshim, and from Banū Hāshim, He selected our beloved master, Muḥammad ﷺ. Allah ﷻ favoured him over all other creation. He enjoys the highest station and rank (with Allah ﷻ), and as such every individuals' station (with Allah ﷻ) is in proportion to their connection and love with the Rasūl of Allah. Allah ﷻ also chose for Nabī ﷺ the best of faiths and He made it such that both his era and city (Makkah) were the most glorious and majestic. Allah ﷻ made the Qur'ān a protector for all (previous) Books. Anyone who had the privilege and honour of meeting Nabī ﷺ (with faith in him and his message), and died with that conviction in his heart, was considered to be his blessed Ṣaḥābī. It is mentioned in an authentic ḥadīth that two-thirds of the Nabī's ﷺ ummah will occupy Jannah.

The virtues of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ are acknowledged by both the Qur'ān and the Sunnah. They were considered the best of generations and the most upright for one main reason: they enjoyed the company of Nabī ﷺ. When they were called upon to accept the message of Allah ﷻ and His Rasūl ﷺ, they responded in turn by saying:

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ - رَبَّنَا وَءَاتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

Our Rabb, indeed we have heard a caller (i.e. Nabī Muḥammad ﷺ) calling to faith, (saying): “Believe in your Rabb,” and we have believed. Our Rabb, so forgive us our sins and remove from us our misdeeds and cause us to die among the righteous. Our Rabb, and grant us what You promised us through Your messengers and do not disgrace us on the Day of Resurrection. Indeed, You do not fail in (Your) promise.<sup>1</sup>

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1 Sūrah Āl 'Imrān: 193

This virtue (of *ṣuḥbah*) is something Allah ﷻ grants to whomsoever He desires. This is an axiomatic fact; and only he whom Allah ﷻ has misguided and blinded his eyes (from the truth) — thereby following his desires — can deny this. ‘Abd Allāh ibn Mas‘ūd رَضِيَ اللهُ عَنْهُ is reported to have said:

Allah ﷻ looked into the hearts of His slaves and found the heart of Muḥammad ﷺ to be the purest; Allah then chose him because of His knowledge of him and sent him to deliver His message. Thereafter, Allah ﷻ looked into the hearts of His slaves and found the Ṣaḥābah’s رَضِيَ اللهُ عَنْهُمْ hearts to be the purest and soundest; and so He selected them to be the bastions of His religion and the aides to His Rasūl ﷺ. Therefore, whatever is deemed ḥasan (appropriate) by the Muslims it is also considered ḥasan by Allah ﷻ. And whatever they consider inappropriate, it is also inappropriate by Allah ﷻ.<sup>1</sup>

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1 Imām Aḥmad: *Musnad Aḥmad*  
Imām al-Bayhaqī: *Shu‘ab al-Īmān*  
Abū Dāwūd al-Ṭayālīsī: *Musnad al-Ṭayālīsī*



## Virtues of the Ṣaḥābah in Light of the Qur'ān and the Benefits of Ṣuḥbah

Allah ﷻ says in the Qur'ān:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ  
وَأَثَابَهُمْ فَتْحًا قَرِيبًا

Certainly was Allah pleased with the believers when they pledged allegiance to you, (O Muḥammad), under the tree, and He knew what was in their hearts, so He sent down tranquillity upon them and rewarded them with an imminent conquest.<sup>1</sup>

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ  
قُلُوبَ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ

Allah has already forgiven the Prophet and the Muhājirīn<sup>2</sup> and the Anṣār<sup>3</sup> who followed him in the hour of difficulty after the hearts of a party of them had almost inclined (to doubt), and then He forgave them. Indeed, He was to them Kind and Merciful.<sup>4</sup>

وَالسُّبْقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَّضِيَ اللَّهُ عَنْهُمْ وَرَضُوا  
عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

And the first forerunners (in the faith) among the Muhājirīn and the Anṣār and those who followed them with good conduct — Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.<sup>5</sup>

1 Sūrah al-Faṭḥ: 18

2 Those who emigrated from Makkah and settled in Madīnah for the cause of Islam.

3 The inhabitants of Madīnah who had accepted Islam and assisted Nabī ﷺ and other emigrants upon their arrival there.

4 Sūrah al-Towbah: 117

5 Sūrah al-Towbah: 100

مِّنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ ۖ فَمِنْهُمْ مَّن قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّن يَنْتَظِرُ ۗ وَمَا بَدَّلُوا تَبْدِيلًا

Among the believers are men true to what they promised Allah. Among them is he who has fulfilled his vow (to the death), and among them is he who awaits (his chance). And they did not alter (the terms of their commitment) by any alteration.<sup>1</sup>

مُحَمَّدٌ رَسُولُ اللَّهِ ۗ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا ۖ سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ۗ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ ۗ وَمَثَلُهُمْ فِي الْإِنْجِيلِ ۗ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيغِيظَ بِهِمُ الْكُفَّارَ ۗ وَعَدَّ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

Muḥammad is the Rasūl of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating (in prayer), seeking bounty from Allah and (His) pleasure. Their mark (i.e. sign) is on their faces (i.e. foreheads) from the trace of prostration. That is their description in the Torah. And their description in the Injīl is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers – so that He (i.e., Allah) may enrage by them the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward.<sup>2</sup>

These verses — among many others — are a testament to Allah’s سُبْحَانَهُ وَتَعَالَىٰ eternal honour and respect for the noble Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ. They showcase many of their merits including His eternal forgiveness and happiness for them, their truthfulness, selflessness, and unique praise as mentioned in both the Torah and the Injīl. These unalterable divine verses — which Allah سُبْحَانَهُ وَتَعَالَىٰ has anointed us to recite — repudiate the beliefs of any zealot who thinks the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ

1 Sūrah al-Aḥzāb: 23

2 Sūrah al-Fatḥ: 29

became apostates after the death of Nabī ﷺ. We recite them continuously so that we may recognise their high-rank and station which they enjoy with Allah ﷻ; and so that we may follow in their footsteps and be raised — Allah willing — alongside them on the Day of Judgement.



## Aḥādīth Relating to the Ṣaḥābah

The Ṣaḥābī, ‘Abd Allāh ibn Mas‘ūd رَضِيَ اللهُ عَنْهُ reported that Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

خير الناس قرني ، ثم الذين يلونهم

The best of generations is the one in which I was sent, then that which follows, then that which follows.<sup>1</sup>

Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is also reported to have said:

لا تسبوا أصحابي ، فالذي نفسي بيده لو أنفق أحدكم مثل أحد ذهباً ما بلغ مدّ أحدهم ولا نصيفه

Do not curse my Ṣaḥābah, for by Him Who controls my life, if any of you were to spend the weight of Mount Uḥud in gold, it still would not equal a mudd<sup>2</sup> of one of them nor even one-half of it.<sup>3</sup>

Al-Sayyid Abū Bakr Shihāb al-Dīn al-‘Alawī al-Ḥaḍramī writes:

Reverence, love, and veneration of the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ is incumbent upon all believers, especially the members of the Nabī’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ Ahl al-Bayt. Not only were they Ahl al-Riwāyah wa al-Dirāyah (people of transmission and knowledge), they were beacons of guidance and the epitomes of humanity — after the ambiyā’. Allah ﷻ Himself praises them in His book and there are also numerous authentic reports that speak to their virtue. Any fair-minded person would acknowledge their high-rank and status from the following aḥādīth:

Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is reported to have said:

الله الله في أصحابي لا تتخذوهم غرضاً بعدي ، فمن أحبهم فبحبي أحبهم ومن أبغضهم فببغضي أبغضهم

1 Ṣaḥīḥ al-Bukhārī; Ṣaḥīḥ Muslim.

2 Mudd: a unit of measurement equal to approximately 797 grams.

3 Ṣaḥīḥ Muslim; Sunan Abī Dāwūd; Sunan ibn Mājah.

، ومن آذاهم فقد آذاني ومن آذاني فقد آذى الله ، ومن آذى الله يوشك أن يأخذه

(Fear) Allah, (fear) Allah with regards to my Ṣaḥābah! Do not make them the target (of your criticism and abuse) after me. He who loves them, loves them because he loves me, and he who hates them, hates them because he hates me. He who harms them has indeed harmed me, and he who harms me it is as if he has attempted to harm Allah, and he who attempts to harm Allah will soon be taken to task by Him.<sup>1</sup>

Nabī ﷺ is also reported to have said:

إن الله اختار أصحابي على العالمين سوى النبيين والمرسلين

Allah selected my Ṣaḥābah over everyone else save the ambiyā' and rusul.<sup>2</sup>

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1 Abū Bakr Shihāb al-Dīn al-Ḥaḍramī al-'Alawī: *Rashfat al-Ṣādī min Baḥr Faḍā'il Banī al-Nabī al-Hādī*, p. 173-174

2 Ibn Ḥajar al-Haythamī: *Majma' al-Zawā'id* 10/16

## ‘Alī’s Narrations Regarding the Ṣaḥābah

‘Alī رضي الله عنه was raised in the household of Nabī صلى الله عليه وسلم from his early childhood days. He drank from both the ‘milk of nubuwah’ and from the ‘cup of divine revelation’. He held an inimitable position with Nabī صلى الله عليه وسلم; not only was he a noble Ṣaḥābī, but he was also Nabī’s صلى الله عليه وسلم cousin. He was married to Fāṭimah رضي الله عنها, the pure and virtuous daughter of Nabī صلى الله عليه وسلم. He was the door to the city of knowledge and wisdom<sup>1</sup>. Nabī صلى الله عليه وسلم once said to him:

أنت مني بمنزلة هارون من موسى إلا أنه لا نبي بعدي

You are to me the same as Hārūn was to Mūsā, except there will come no nabī after me.

Nabī صلى الله عليه وسلم attested to his love for Allah سبحانه وتعالى and His Nabī صلى الله عليه وسلم, and vice versa. He spent a great deal of time with Nabī صلى الله عليه وسلم, and this allowed him the opportunity to listen and understand both the words of Nabī صلى الله عليه وسلم, and waḥī (divine revelation) in a unique manner. Amicable and loved by all, ‘Alī رضي الله عنه was one to only speak the truth. He acknowledged the rights and privileges of all, including Allah سبحانه وتعالى, His Nabī صلى الله عليه وسلم, and the Ṣaḥābah رضي الله عنهم. Often times, he would sing their praises by quoting verses of the Qur’ān and aḥādīth that pertained to them; and, at times, he would even reminisce over those among them who had passed away. Imām al-Ṭabarānī narrates that ‘Alī رضي الله عنه once said:

Fear Allah سبحانه وتعالى with regards to the Ṣaḥābah of Nabī صلى الله عليه وسلم! This was his direct order!

Hereunder are but a few examples of statements made by ‘Alī رضي الله عنه regarding the al-khulafā’ al-Rāshidīn رضي الله عنهم:

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1 The author is making reference to a famous ḥadīth in which Nabī صلى الله عليه وسلم is reported to have said: “I am the city of knowledge and ‘Alī is its door. So whoever seeks knowledge let him approach it by his gate.” [translator’s note]

1. Muḥammad ibn ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُمَا said:

I said to my father: “Who is the best person after Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?” He replied: “Abū Bakr.” “And then who?” I asked, he replied: “Umar.” Fearing he would say ‘Uthmān’s name next I asked him: “And then you (of course)?” He said: “I am but an ordinary man from among the believers.”<sup>1</sup>

2. Abū Juḥayfah رَضِيَ اللَّهُ عَنْهُ said:

I heard ‘Alī رَضِيَ اللَّهُ عَنْهُ say: “Shall I not inform you who the best person in this ummah is after Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ? It is Abū Bakr. Shall I not inform you who the best person is after Abū Bakr? It is ‘Umar.”<sup>2</sup>

3. ‘Alī رَضِيَ اللَّهُ عَنْهُ reported that Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ once said:

إن كل نبي أُعطي سبعة نجباء أو نقباء ، وأعطيت أنا أربعة عشر . قلنا : من هم ؟ قال أنا وابنائي وجعفر وحزمة وأبو بكر وعمر ومصعب بن عمير وبلال وسليمان والمقداد وحذيفة وعمار وعبد الله بن مسعود

“Every Nabī was granted seven extraordinary or honourable people, but I was granted fourteen.” We asked ‘Alī: “Who are they?” He said: “Myself, my two sons (Ḥasan and Ḥusayn), Ja‘far, Ḥamzah, Abū Bakr, ‘Umar, Muṣ‘ab ibn ‘Umayr, Bilāl, Salmān, Miqdād, Ḥudhayfah, ‘Ammār and ‘Abd Allāh ibn Mas‘ūd.”<sup>3</sup>

4. Ibn ‘Asākir narrates that Ḥasan al-Baṣrī رَضِيَ اللَّهُ عَنْهُ once said:

When Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ arrived in Baṣrah to inquire about Ṭalḥah and his associates, ‘Abd Allāh ibn al-Kawā’ — a leader from the Khawārij — and Qays ibn ‘Abbād, stood up and said: “Why have you come, O Amīr al-Mu‘minīn? Was it an instruction from the Rasūl of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ? Or was it an obligation that the Rasūl of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked you to fulfil? Or was

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1 *Ṣaḥīḥ al-Bukhārī*

2 Al-Bukhārī’s version of this ḥadīth has the following addition: “And if you will I can also inform you of the third best person.”

3 *Sunan al-Tirmidhī*



it simply something you chose out of your own volition because of the ummah’s fragmentation and current state of affairs?” ‘Alī responded and said: “The truth is, by Allah, Nabī ﷺ was neither killed nor did he leave this world unexpectedly. He remained ill for such a period of time wherein the mu’addhin would call for ṣalāh and then Nabī ﷺ would direct Abū Bakr رضي الله عنه to lead the ṣalāh (knowing full well that I was present). One of his wives attempted to substitute Abū Bakr (with someone else); not only did Nabī ﷺ refuse, the mere suggestion infuriated him and he said:

أنتن صواحب يوسف ، مروا أب بكر فليصل بالناس

You are like the companions of Yūsuf عليه السلام! Put Abū Bakr forward, for he shall lead the ṣalāh.

When Nabī ﷺ passed away, we pondered over our affairs and decided to elect such an individual to administer our earthly affairs whom Nabī ﷺ was pleased with to regulate our religious affairs. Ṣalāh is a fundamental aspect of Islam; and Abū Bakr was upright and loyal. And so, we pledged our allegiance to him رضي الله عنه, for he was most deserving of this position. No two of us differed (with this decision) and we neither objected nor did we behave seditiously towards him; we remained loyal

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1 This ḥadīth is making reference to Zulaykhah, the ‘Azīz of Egypt’s wife, in the time of Nabī Yūsuf عليه السلام. The womenfolk during this time lambasted Zulaykhah for her infatuation with Nabī Yūsuf عليه السلام (who was also her adopted son). After some time, she decided to prove to them how beautiful Nabī Yūsuf عليه السلام really was; and in doing so, she would absolve herself from blame and the predicament she found herself in. One day, she decided to entertain and invite all the womenfolk of the town for a meal, but her actual intention behind this invitation was to showcase Nabī Yūsuf’s عليه السلام beauty; thereby proving that they too, would have experienced the same feelings about him as she did.

As such, in the above-mentioned ḥadīth, one of the wives of Nabī ﷺ, namely, Sayyidah ‘Ā’ishah رضي الله عنها, attempted to substitute her father, Abū Bakr رضي الله عنه, with someone else to lead the ṣalāh; claiming that he has a soft-heart and an inaudible voice; and because of that, the people in ṣalāh (behind him) would be unable to hear him reciting. But her actual intention was to have someone else lead the prayer; fearing that people may begin speaking ill of her father on account of him leading the ṣalāh and taking charge of the Muslims’ affairs after the demise of Nabī ﷺ. For this reason, Nabī ﷺ referred to his wives as “the companions of Yūsuf”. [translator’s note]

to him and continued to uphold his honour. I fulfilled his due rights and acknowledged his right to be obeyed and followed. I served as a foot soldier in his army and would accept any proposition he proposed. I remained ever-ready (for battle) whenever he called. In his presence, I even executed the *ḥudūd* (legal punishment) with my whip. When he passed away, ‘Umar رضي الله عنه followed in his footsteps. He oversaw, governed, and administered matters in the same manner as his predecessor. And so, we pledged our allegiance to him, for he was most deserving of this position. No two of us differed (with this decision) and we neither objected nor did we behave seditiously towards him; we remained loyal to him and continued to uphold his honour. I fulfilled his due rights and acknowledged his right to be obeyed and followed. I served as a foot soldier in his army and would accept whatever proposition he proposed. I remained ever-ready (for battle) whenever he called. In his presence, I even executed the *ḥudūd* (punishment) with my whip. When he passed away, I began reminiscing about my (close) relationship (with Nabi صلى الله عليه وسلم), my own virtues, and the fact that I was of the first (people) to embrace Islam. I was almost certain that they (the Muslims) would elect me (as his successor). ‘Abd al-Raḥmān ibn ‘Awf رضي الله عنه and I took an oath to listen and obey the person who was going to be elected as ‘Umar’s رضي الله عنه successor. Not soon thereafter did I notice him (‘Abd al-Raḥman رضي الله عنه) pledging his allegiance to ‘Uthmān رضي الله عنه. After introspecting, I realised that the promise I made to obey the newly-elected successor was more important than my own desire of being the next khalīfah. And so, we pledged our allegiance to ‘Uthmān رضي الله عنه. I fulfilled his due rights and acknowledged his right to be obeyed and followed. I served as a foot soldier in his army and remained ever-ready (for battle) whenever he called. In his presence, I even executed the *ḥudūd* (punishment) with my whip. Eventually, when he was martyred, I began introspecting (again); and no sooner did I realise that everyone had pledged their allegiance to me, the people of Makkah, Madinah, Kūfah, and Baṣrah.<sup>1</sup>

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1 Ibn ‘Asākir: *Tārīkh Dimashq*, 2/352

Ibn Ḥajar al-‘Asqalānī: *Al-Maṭālib al-‘Āliyah* 4/294-296, after quoting this narration, Ibn Ḥajar remarks: “Al-Būṣīrī says that this has been narrated by Ishāq with an authentic chain of narration; and both Abū Dāwūd and Nasā’ī also narrate it, albeit an abridged version.”

In *al-Ṣawā'iq al-Muḥriqah fī Radd 'alā Ahl al-Bida' wa al-Zandaqah*, Ibn Ḥajar al-Haythamī writes the following:

Al-Bazzār narrates in his Musnad (with his chain of transmission) that 'Alī ibn Abī Ṭālib رضي الله عنه (addressing a group of people) one day said: “Tell me, who do you think is the most courageous person?” The people exclaimed: “You!” He replied: “That is (partially) true; never have I duelled with anyone except that they were vanquished. But that alone does not make me the most courageous. So, I ask again: who is the most courageous?” They replied: “If that is the case, then we do not know! Please, you tell us!” He answered: “It is Abū Bakr. On the Day of Badr, we (the Ṣaḥābah رضي الله عنهم) decided to make a hut for Nabī صلی الله علیه وسلم (to protect him صلی الله علیه وسلم from the enemy). We asked around if anyone was willing to stand-guard by the hut so as to protect the Rasūl of Allah صلی الله علیه وسلم. By Allah, not a single one of us was prepared to do so except Abū Bakr. With his sword unsheathed, Abū Bakr stood next to the blessed head of Nabī صلی الله علیه وسلم; if anyone tried to attack (the hut) he would first have to go through Abū Bakr. This person (referring to Abū Bakr رضي الله عنه) is the most courageous. Once, I saw Nabī صلی الله علیه وسلم being assaulted by the Quraysh. They were saying: “Are you the one who made (our) gods into one god?” By Allah, no one was brave enough to stand up to the Quraysh except Abū Bakr; he was the only one fending off the Quraysh and saying: “Woe unto all of you! Are you attacking a man for the (simple) reason that he says, ‘my Rabb is Allah?’” (The narrator continued) ‘Alī رضي الله عنه lifted the mantle he was wearing and began crying until his beard was sodden with tears. Thereafter, ‘Alī رضي الله عنه asked (everyone present): “Who do you think is better: the believer from the family of Fir‘own or Abū Bakr?” Everyone remained silent. ‘Alī رضي الله عنه continued: “Why is nobody answering? By Allah, A sheer moment in the glorious life of Abū Bakr is better than a family member of Fir‘own becoming a believer. The latter, surreptitiously brings faith (in Allah سبحانه وتعالى) and conceals it (out of fear of Fir‘own), and the former (Abū Bakr رضي الله عنه), openly proclaims his faith (without fearing any ramifications from the Quraysh).”<sup>1</sup>

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1 Ibn 'Asākir also narrates that when Abū Bakr رضي الله عنه accepted Islam, he openly proclaimed his new faith and (immediately) began calling people to Allah سبحانه وتعالى and Nabī صلی الله علیه وسلم.

Imām Aḥmad, Abū Ya‘lā al-Mowṣilī, and al-Ḥākim al-Nishāpūrī all narrate that ‘Alī ibn Abī Ṭālib رضي الله عنه said: “On the Day of Badr, Nabī صلى الله عليه وسلم said to Abū Bakr رضي الله عنه and I:

مع أحدكما جبريل ومع الآخر ميكائيل وإسرافيل ملك عظيم يشهد القتال أو قال يشهد الصفّ

One of you has the angel Jibrīl on your side, and the other has Mikā‘īl; and Isrāfīl, a great angel, will be present in the ranks alongside you, overseeing and assisting you (in battle).<sup>1</sup>

Dr. Mūsā al-Mūsawī<sup>2</sup> writes in his book *al-Shī‘ah wa al-Taṣḥīḥ*:

... Let us see what Imām ‘Alī رضي الله عنه himself has to say regarding ‘Umar ibn al-Khaṭṭāb رضي الله عنه. (‘Alī رضي الله عنه says :) “How great of a man was ‘Umar رضي الله عنه! He set the crooked straight; treated the ill; avoided strife at all costs; established the sunnah (of Nabī صلى الله عليه وسلم). He had very few shortcomings and left this world with a clean slate. He obeyed Allah سبحانه وتعالى and feared Him as He ought to be feared. When he died, he left everyone bewildered; and as such, people found themselves in different conditions: those already misguided had no hope of discovering the truth (i.e. after Umar’s رضي الله عنه death), and those already on the straight path could no longer embrace his own faith with full conviction and certitude as before (i.e. after Umar’s رضي الله عنه death).”<sup>3</sup>

‘Alī رضي الله عنه once mentioned that Nabī صلى الله عليه وسلم said:

اتقوا غضب عمر ، فإن الله يغضب إذا غضب

Beware of upsetting ‘Umar; lest it causes Allah سبحانه وتعالى to become upset!<sup>4</sup>

1 *Al-Ṣawā‘iq al-Muḥriqah fī al-Radd ‘alā Ahl al-Bida‘ wa al-Zandaqah*, p. 77

2 Dr. Mūsā al-Mūsawī is a Shī‘ī who follows the doctrine of Imāmāh.

3 Mūsā al-Mūsawī: *Al-Shī‘ah wa al-Taṣḥīḥ* p. 39, quoting from *Nahj al-Balāghah*, 2/222

4 Al-Daylamī: *Musnad al-Firdaws* 1/94

The Ṣaḥābī Mughīrah ibn Shu‘bah رضي الله عنه once said:

After ‘Umar was buried, I so desired to hear ‘Alī speak about ‘Umar, so I went to him. It so happened that one day, he came out (of his house), wiping his head and beard (he had just taken a shower), wearing a robe; I had no doubt in my mind that the news of ‘Umar’s رضي الله عنه death reached him. He said: “May Allah’s سبحانه وتعالى infinite-mercy be with Ibn al-Khaṭṭāb! How truthful was Ḥantamah<sup>1</sup> when she said: “He (referring to ‘Umar رضي الله عنه) left this world after acquiring the best thereof and abstaining from its evils.” By Allah, this statement of hers was not something she thought up on her own accord; rather, it was divine intuition (directly) from Allah سبحانه وتعالى!”<sup>2</sup>

Imām Aḥmad narrates (with his chain of transmission) from Umm ‘Umar bint Ḥassān ibn Yazīd ibn Abī al-Ghuṣn<sup>3</sup>; who narrates from her father (Ḥassān) who said:

I entered the Grand Masjid — the masjid of Kūfah — and ‘Alī رضي الله عنه was delivering a sermon before the people. Three times, he exclaimed at the top of his voice:

O people! O people! O people! You have transgressed the limits with regards to ‘Uthmān رضي الله عنه. We are unto each other just as Allah سبحانه وتعالى says in the Qur’ān:

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ

And We will remove whatever is in their breasts of resentment, (so they will be) brothers, on thrones facing each other.<sup>45</sup>

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1 Ḥantamah was the mother of ‘Umar رضي الله عنه. Her full name is Ḥantamah bint Hishām ibn al-Mughīrah. [translator’s note]

2 Ibn al-Athīr: *Al-Kāmil fī al-Tārīkh* 2/437

3 Umm ‘Umar bint Ḥassān was an old, truthful Muslimah.

4 Sūrah al-Ḥijr: 47

5 Imām Aḥmad ibn Ḥambal: *Faḍā’il al-Ṣaḥābah* 1/453

Al-Nazzāl ibn Sabrah al-Hilālī رَضِيَ اللهُ عَنْهُ, a famous senior-ranking Tābī‘ī, says:

Once, we said to ‘Alī رَضِيَ اللهُ عَنْهُ: “O Amīr al-Mu‘minīn, tell us about ‘Uthmān ibn ‘Affān رَضِيَ اللهُ عَنْهُ.” He replied: ‘He was that special individual, known as *Dhū al-Nūrayn* (the possessor of two lights) in the *al-Mala’ al-‘Alā* (the Highest Heaven). He was the son-in-law of Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ for two of his daughters. Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ even guaranteed a house for him in Jannah.”<sup>1</sup>

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1 Ibn ‘Asākir: *Tārīkh Dimashq* p. 42-43

## ‘Alī’s Reminiscence of the Ṣaḥābah and His Love and Affection Towards Them

Allah ﷻ endowed the hearts of the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ with a special form of love and affection for one another. Allah ﷻ says in the Qur’ān:

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ ۗ لَوْ أَنفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَّا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ ۗ إِنَّهُ عَزِيزٌ حَكِيمٌ

And He brought together their hearts. If you had spent all that is in the earth, you could not have brought their hearts together; but Allah brought them together. Indeed, He is Exalted in Might and Wise.<sup>1</sup>

The extent to which Allah ﷻ united their hearts knew no bounds. For this reason, we find (in our history) the likes of ‘Alī رَضِيَ اللهُ عَنْهُ, every now and then, reminiscing about those same Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ who passed on. He once said:

Observe, pay attention, and hold firmly onto the mannerisms of your Nabī’s ﷺ family. Follow in their footsteps; for you shall neither be misguided therein nor will you ever return to ruin (through their guidance). If they sit, then sit; and if they jump, then jump (with them)! Do not transgress their limits; lest you be led astray, and do not lag behind them; lest you be destroyed.

I also saw the Ṣaḥābah of Nabī ﷺ, and none amongst you can ever match them. They would awake in the morning dusty, with their hair dishevelled and unkempt after spending their nights standing (in ṣalāh) and prostrating before Allah ﷻ; only to take rest by slightly tilting their cheeks (while in prostration) on to the ground. Their uncertainty about their final abode and end-result was such that it was as if they were standing on hot coals. Between their eyes and on their foreheads were protruding, blackened marks because of their lengthy prostrations; similar

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1 Sūrah al-Anfāl: 63

to the marks found on the knees of (white) goats. Whenever the name of Allah ﷻ was mentioned, their eyes would fill up with tears, causing their chests to become soaked. They would tremble and shudder out of fear of Allah's ﷻ punishment and hope of His mercy like a tree would shake while being hit with fierce and violent winds.<sup>1</sup>

In the same book, describing the Ṣaḥābah رضي الله عنهم, 'Alī رضي الله عنه once said:

By Allah, the outlook and farsightedness of the Ṣaḥābah was truly blessed! They were the epitomes of forbearance, champions of the truth; they never transgressed anyone's rights and never did they desire rebellion. They marched forward in the path of Allah ﷻ and they attained complete goodness and the everlasting bliss of the hereafter.<sup>2</sup>

In yet another place (in the same book), 'Alī رضي الله عنه said after the events of Laylat al-Ḥarīr<sup>3</sup>:

Where have those (ref. to the Ṣaḥābah رضي الله عنهم) gone who when invited to Islam accepted it sincerely; who read the Qur'ān and whole-heartedly, followed the commands it contained; who loved Islam as a she-camel loves her young one and when ordered to fight in defence of Islam, they willingly left their homes and families. Some of them died like martyrs and some survived the ordeal. Success never overjoyed them and death never made them despaired. Sites of human misery saddened their lives, constant absorption of their minds and bodies in performance of the duties towards Allah and men had made them look pale and haggard; and humility manifested itself from their behaviour (as against the vanity of pseudo-pious people). They were brethren unto me. They have gone (are dead). I am justified in desiring to meet them once again and to be sad at separation from them.<sup>4</sup>

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1 Al-Sharīf al-Rādī: *Nahj al-Balāghah* p. 132

2 Op. cit. p. 174

3 Laylat al-Ḥarīr refers to a specific night in which an intense fight ensued during the Battle of Ṣiffīn.  
[Translator's note]

4 *Nahj al-Balāghah* p. 91



On the Day of Şifffin, after ‘Alī رضي الله عنه ordered his people to implement a ceasefire, he رضي الله عنه described the Şahābah رضي الله عنهم of Nabī صلى الله عليه وسلم in the following way:

We (referring to the Şahābah رضي الله عنهم) together with Nabī صلى الله عليه وسلم used to (at times) be in battle with our own fathers, children, brothers, and uncles; and this did nothing to us but increase us in īmān and to strive (even) further. It also renewed our spirits in fighting the enemy. We also learnt *ṣabr* (patience), despite our anguish and suffering (at times). One of us would face-off with the enemy; like two stallions, they would compete with one another, each one trying his utmost to deliver the lethal blow; at times, we would get the better of our enemy, and at times, they would get the better of us. Once Allah سبحانه وتعالى recognised our sincerity (in fighting for His sake) He granted us His succour and the enemy was left in complete ignominy; thereby allowing Islam to completely establish its identity. I swear by my life, if we (the Şahābah رضي الله عنهم) behaved like you people, no pillar of Islam would have been raised and the tree of īmān would not bear leaves. By Allah, you will exploit our blood and, as a result, face nothing but disgrace!

Ja’far ibn Muḥammad narrates from his father (Muḥammad) that a man once said to ‘Alī ibn Abī Ṭālib رضي الله عنه:

O Amīr al-Mu’minīn! Who was it that you were referring to in the *khuṭbah* (sermon) when you said: “O Allah! Reform us and mend our ways as You did with the (previous) rightly-guided *khulafā’*”? With teary-eyes, he exclaimed: “They are my beloveds, your uncles, Abū Bakr and ‘Umar. They were (leading) men from Quraysh and paragons of guidance. They were to be followed after the Rasūl of Allah صلى الله عليه وسلم. Whosoever emulated them was protected, and whoever followed in their footsteps was guided unto the *Şirāṭ mustaqīm* (straight path). Whoever clung onto them and their normative practices was considered to be from Allah’s سبحانه وتعالى (special) group (ḥizb Allāh); and Allah’s سبحانه وتعالى group are truly the successful ones.”<sup>1</sup>

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1 Al-Sharīf Muḥammad ibn al-Ḥasan ibn ‘Abd Allāh al-Ḥusaynī al-Wāṣṭī: *Majma‘ al-Aḥbāb wa Tadhkirat Ulu al-Bāb (Mukhtaṣar Ḥilyat al-Awliyā’)* p. 162-164

It has been reported that ‘Alī رضي الله عنه, one day, passed by some masājid in the month of Ramaḍān that were a lit with candles. Upon seeing the candles, ‘Alī رضي الله عنه remarked:

May Allah سبحانه وتعالى illuminate the grave of ‘Umar رضي الله عنه just as He سبحانه وتعالى has illuminated our masājid.<sup>1</sup>

Sa‘īd ibn Zayd reported that ‘Alī رضي الله عنه wept on the occasion of ‘Umar’s رضي الله عنه death. He was asked about it, to which he responded by saying:

My weeping is on account of my worry for Islam. The death of ‘Umar رضي الله عنه has left such an indelible gap in Islam that will remain unfilled until Qiyāmah.<sup>2</sup>

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1 Al-Mizzī: *Tahdhīb al-Kamāl* 2/6-12

2 Ibn Sa‘d: *Ṭabaqāt ibn Sa‘d* 3/372

## ‘Alī’s Acknowledgement of the Previous Khulafā’

Dr. Mūsā al-Mūsawī writes in his book *al-Shī‘ah wa al-Taṣḥīḥ*:

Legitimate administration matters, shaping of the earthly Muslim community, and succession to Nabī ﷺ were among the many issues that ‘Alī رضي الله عنه addressed. ‘Alī رضي الله عنه acknowledged that the continuance of the Muslim polity with the acquiescence of the ummah after the demise of Nabī ﷺ was based on *shūrā* (mutual-consultation) and not divine revelation per se. He once said: “The reasons the community pledged their allegiance to me are based on the same ambit as Abū Bakr, ‘Umar and ‘Uthmān. The (legislative power) of *shūrā* belonged solely to the Muhājirīn and Anṣār. Such was their authority that if they decided upon a leader to administer the community’s affairs, it would be bona fide and sanctioned by all. If anyone defected or rebelled, all measures would be taken to restore order.”<sup>1</sup>

‘Alī رضي الله عنه was once asked about Abū Bakr رضي الله عنه and so he said:

Allah سبحانه وتعالى referred to him with the epithet *al-Ṣiddīq* (the truthful) via the blessed tongue of Nabī ﷺ and Jibrīl عليه السلام. He was the deputy of Nabī ﷺ. Nabī ﷺ was pleased with him to administer our religious affairs, and thus we are all pleased with him to administer our worldly affairs.<sup>2</sup>

‘Alī رضي الله عنه also said:

Nabī ﷺ designated Abū Bakr رضي الله عنه to lead the congregation in ṣalāh. I was present that day – and in my full senses (fully aware of what was happening around me). Had Nabī ﷺ willed he could have appointed

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1 Al-Sharīf al-Rāḍī: *Nahj al-Balāghah* 3/7

2 Al-Sharīf Muḥammad ibn al-Ḥasan ibn ‘Abd Allāh al-Ḥusaynī al-Wāsiṭī: *Mukhtaṣar Ḥilyat al-Awliyā’* 1/156

me (in place of Abū Bakr رضي الله عنه), but he chose not to. Just as Allah سبحانه وتعالى and His Rasūl صلى الله عليه وسلم are pleased with him (Abū Bakr رضي الله عنه) to administer our religious affairs, we too, are pleased with him to govern our worldly affairs.<sup>1</sup>

In the *Mustadrak* of al-Ḥākim al-Nisāpūrī, the Ṣaḥābī — ‘Abd al-Raḥmān ibn ‘Awf رضي الله عنه — narrates the following incident:

During his khuṭbah he (Abū Bakr رضي الله عنه) said: “By Allah, never once have I asked — publicly or in secret — Allah سبحانه وتعالى for this position; nor did I ever aspire to be here. I have been entrusted with such a weighty affair and I possess neither the strength nor will-power to fulfil its obligations, save with Allah’s سبحانه وتعالى succour.” ‘Alī and Zubayr replied: “We have no objections to the decision reached. Despite the fact that we were delayed<sup>2</sup>

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1 Op. cit. 1/159

2 Much has been made — primarily by the Rāfiḍah — concerning narrations which describe how both Zubayr ibn ‘Awwām and ‘Alī رضي الله عنه delayed pledging allegiance to Abū Bakr رضي الله عنه. Almost all of those narrations, however, are not authentic; the one exception is a narration that was related by Ibn ‘Abbās رضي الله عنه, who said: “Verily ‘Alī, Zubayr, and others who were with them stayed behind in the house of Fāṭimah رضي الله عنها.” (*Ṣaḥīḥ al-Towthīq fi Sirah wa Ḥayāt al-Ṣiddīq* p. 98)

They were there for a reason: they were in charge of making preparations for the burial of the Rasūl of Allah صلى الله عليه وسلم. Their primary duties involved washing Nabī صلى الله عليه وسلم and wrapping him in a shroud. This information is based, not on mere conjecture, but on a narration that was related by Sālim ibn ‘Ubayd رضي الله عنه. According to that narration, Abū Bakr رضي الله عنه said to ‘Alī رضي الله عنه and to the other members of Nabī’s صلى الله عليه وسلم household: “Busy yourselves with [the burial preparations of] your companion.” Abū Bakr رضي الله عنه then ordered them to wash Nabī’s صلى الله عليه وسلم body. (Ibid)

It is important to understand that the Nabī صلى الله عليه وسلم had just died, and so, yes, some people had to concern themselves with the future course of the Muslim nation; but others had to busy themselves with making preparations for the Nabī’s صلى الله عليه وسلم burial. As a result, it was on the day after Nabī’s صلى الله عليه وسلم death, which was Tuesday, that Zubayr ibn ‘Awwām and ‘Alī ibn Abī Ṭālib رضي الله عنه pledged allegiance to Abū Bakr رضي الله عنه. Abu Sa’īd al-Khudrī رضي الله عنه said:

When Abū Bakr climbed the pulpit, he looked at the faces of the people who were before him. Not finding Zubayr ibn al-‘Awwām anywhere among the crowd, Abū Bakr summoned for him to come. When Zubayr came [a short while later], Abū Bakr said to him: “O cousin and helper of the Rasūl of Allah, do you want to break the stick of the Muslims..... *continued*

in attending the consultation; we still regard Abu Bakr to be the most adept and deserving of this position; for was he not Nabī's ﷺ companion in the cave; did Nabī ﷺ not appoint him to lead the congregation in ṣalāh while he ﷺ was still alive? We fully acknowledge his excellence and superiority.”<sup>1</sup>

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... continued from page 28

[i.e. do you want to be the cause of disunity]?” Zubayr said: “There is no blame upon you [for what you say], O Khalīfah of the Rasūl of Allah.” after which he stood up and pledged allegiance to Abū Bakr. Abū Bakr then looked in the faces of the crowd, and, not finding ‘Alī ibn Abī Ṭālib anywhere among them, summoned for him to come. When ‘Alī came [a short while later], Abū Bakr said: “O cousin of the Rasūl of Allah, do you want to break the stick of the Muslims [i.e. do you want to be the cause of disunity]?” ‘Alī responded: “There is no blame upon you [for what you say], O Khalīfah of the Rasūl of Allah.” after which he stood up and pledged allegiance to Abū Bakr رضي الله عنه.” (*Al-Bidāyah wa al-Nihāyah* 5/249, Ibn Kathīr ruled that this ḥadīth is authentic.)

This authentic narration was deemed so important by Imām Muslim ibn al-Ḥajjāj — the compiler of the second most authentic ḥadīth compilation, Ṣaḥīḥ Muslim — that he went to his teacher, Imām al-Ḥāfiẓ Muḥammad ibn Ishāq al-Khuzaymah, and asked him regarding it. Ibn al-Khuzaymah wrote out the ḥadīth for him and read it for him. Speaking figuratively, Imām Muslim said: “This ḥadīth is worth a badanah (a large cow that is slaughtered in Makkah, i.e. this ḥadīth is something of great value).” Ibn Khuzaymah responded: “This ḥadīth is not only equal to a badanah; instead, it is equal to a badarah (a bag that contains 1000 or 10 000 gold coins; or in other words, this ḥadīth is a priceless treasure of great importance). Commenting on Abū Sa‘īd’s above-mentioned narration, Ibn Kathīr remarked: “This chain of narration is both authentic and correctly memorised.”

And the ḥadīth imparts very important information: Either one or two days after Nabī's ﷺ death, ‘Alī رضي الله عنه pledged allegiance to Abū Bakr رضي الله عنه. And this is certainly true, for (throughout the duration of Abu Bakr’s khilāfah), ‘Alī رضي الله عنه always remained in the close company of Abū Bakr رضي الله عنه; in fact, he never missed performing a single ṣalāh behind him. (*al-Bidāyah wa al-Nihāyah* 5/249)

According to another narration, Ḥabīb ibn Abī Thābit said:

‘Alī ibn Abī Ṭālib was in his house when a man came to him and said: “Abū Bakr has sat down in order for people to pledge allegiance (to him).” At that very moment, ‘Alī was dressed casually, wearing only a long shirt, with no lower garment, or robe above it. But he was in a rush, for he did not want to delay pledging allegiance to Abū Bakr; and so, without bothering to put on the rest of his attire, he went out the masjid. Once there, he sat down and asked someone to bring his robe for him. Some people brought it for him, and he wore it over his shirt. (*Al-Khulafā’ al-Rāshidūn. al-Khālidi* p. 56)

1 Al-Ḥākīm al-Nisāpūrī: *Mustadrak al-Ḥākīm*

The renowned Shī'ī scholar, Abū Ja'far al-Ṭūsī recounts the following incident:

After the Battle of Jamal, 'Alī's ﷺ opposition assembled together and he said to them: "Everyone (here), including me, pledged their allegiance to Abū Bakr ﷺ. Similar was the case with 'Umar ﷺ, everyone (here) pledged their allegiance to him and I followed suit. This was also the case with 'Uthmān ﷺ; I pledged my allegiance to him — while seated in my house — like everyone else. Now, without any hankering or imposition whatsoever, you have pledged your allegiance to me. The only request I have from everyone is that I be given the same deference and regard as they were given."<sup>1</sup>

Another famous Shī'ī scholar, Abū Ja'far al-Ṭabarsī transmits from Muḥammad al-Bāqir<sup>2</sup> ﷺ the fact that 'Alī ﷺ too, consented to Abū Bakr's ﷺ khilāfah; and that he also pledged his allegiance to him.

He continues and mentions that when Usāmah ibn Zayd, the beloved of Allah's Rasūl ﷺ, was on the verge of leaving (for an expedition), the news of Nabī's ﷺ death reached him and so he, and whoever was with him, immediately headed back to Madīnah. Upon arriving in Madīnah he noticed a huge throng gathered around Abū Bakr ﷺ. He turned to 'Alī ﷺ and asked: "What is happening?" 'Alī ﷺ replied: "It is exactly as you see it." So Usāmah ﷺ asked: "Have you also pledged your allegiance (to him)?" 'Alī ﷺ replied: "Yes."<sup>3</sup>

'Alī ﷺ abolished the apocryphal claim of Waṣiyyah<sup>4</sup> by saying:

I am better suited as a *wazīr* (minister) for you than as an *amīr* (leader).

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1 Al-Ṭūsī: *Al-Amālī* 2/121

2 Muḥammad al-Bāqir ﷺ is considered to be the fifth Imām according to the Shī'ī doctrine of Imāmāh.

3 Al-Ṭabarsī: *Al-Ihtijāj* p. 50.

4 The claim of *Āṣiyyah* is an integral concept within the Shī'ī tradition. It is claimed that Nabī ﷺ, on his deathbed, appointed 'Alī ﷺ as his successor. [translator's note]

## ‘Alī: A Counsellor and Advisor

High-ranking or otherwise, ‘Alī رضي الله عنه would not shy away from offering people advice — even before being requested to do so — so as to assure Allah’s religion would remain in order. His valiant nature was such that he remained ever-ready to express his views with regards to matters that required consultation. He was an exemplary exhibition of the verse:

وَأْمُرْهُمْ شُورَىٰ بَيْنَهُمْ

And whose affair is (determined by) consultation among themselves...<sup>1</sup>

especially among the Ṣaḥābah رضي الله عنهم who regarded him as ‘the door to Nabī’s صلى الله عليه وسلم city of knowledge.’

The following are a few examples which shed light on ‘Alī رضي الله عنه as both a counsellor and advisor:

1. When Abū Bakr رضي الله عنه became the khalīfah, and a faction within the Muslim ranks had apostatised, immediately, with his sword unsheathed, he headed for *Dhū al-Qaṣṣah*<sup>2</sup>. ‘Alī رضي الله عنه grabbed a hold of the reins of Abū Bakr’s رضي الله عنه horse and said: “O khalīfah of the Rasūl of Allah صلى الله عليه وسلم where are you headed? I will reiterate what Nabī صلى الله عليه وسلم said to you on the Day of Uḥud, “O Abū Bakr! Put your sword away. Do not cause us any distress; for by Allah, if anything (bad) happens to you Islam will become structure-less.”<sup>3</sup>
2. Abū Bakr and ‘Umar رضي الله عنهما often used to seek ‘Alī’s رضي الله عنه advice in political matters, and other general affairs. Imām al-Ṭabarī mentions that when the Persians amassed at Nahāwand<sup>4</sup> to launch an attack against the Muslims,

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1 Sūrah al-Shūrā: 38

2 One of the infamous tribes who withheld their zakāh after the demise of Nabī صلى الله عليه وسلم.

3 Ibn Athīr: *Al-Kāmil fī al-Tārīkh* 2/264

4 Nahāwand is an area close to Hamadan, in Iran. The ensuing battle resulted in a decisive victory for Muslims and was the eventual cause for the Sassanid Empire’s collapse. [translator’s note]

‘Umar رضي الله عنه gathered the Muslims and sought their counsel whether or not he should go out (and confront the enemy). Some of the Muslims (including some from the Electoral Shūrā<sup>1</sup>) felt he should join the Muslims. He reiterated the question, to which ‘Alī رضي الله عنه answered:

O Amīr al-Mu‘minīn! If you join (us) in fighting the people of Shām, the Romans will (also) set out and capture them. And if you join us against the people of Yemen, the people of Ḥabashah will (also) set out and capture them. And, if you partake in the battle with us here, the Arabs will attack you from all angles; thereby causing you to focus more attention on the unguarded places you left behind more than those before you. Maintain (these soldiers) in their respective cities and write a letter to the people of Baṣrah advising them to divide themselves into three groups: the first should be grounded in their home territory (nearby their families), the second should remain close to those who have an agreement with the Muslims so as to make sure they do not fall back on their agreement, and the third group should proceed ahead and assist their brethren in Kūfah; for if the Persians see you tomorrow they will surely say: “This is the chief of the Arabs...” and this will incite them even more! As for what you mentioned about them setting out against the Muslims, know very well that Allah سبحانه وتعالى detests their coming out more than you; and He is more capable (than you) to change that which He dislikes. With regards to their numbers, in the past, we never engaged (the enemy) based on numbers; rather, we fought on the basis of Allah’s سبحانه وتعالى support and assistance.

After hearing this, ‘Umar رضي الله عنه said: “This is the opinion I favour.”<sup>2</sup>

3. At times, ‘Umar رضي الله عنه would seek rulings from ‘Alī رضي الله عنه pertaining to some of the more complex shar‘ī rulings. He was also his political advisor par excellence. In fact, Imām al-Bukhārī narrates in his *Ṣaḥīḥ* on the authority of Ibn ‘Abbās رضي الله عنه that ‘Umar رضي الله عنه said:

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1 The Electoral Shūrā consisted of six individuals: ‘Alī, ‘Uthmān, Ṭalḥah ibn ‘Ubayd Allāh, Sa’d ibn Abī Waqqās, ‘Abd al-Raḥmān ibn ‘Awf, and Zubayr ibn al-‘Awwām رضي الله عنه. [translator’s note]

2 Al-Ṭabarī: *Tārīkh al-Rusul* 3/480



‘Alī رضي الله عنه is our most knowledgeable person with regards to legal and judicial matters and Ubay رضي الله عنه is our most knowledgeable with regards to the Qur’ān.

Muḥibb al-Ṭabarī mentions in *al-Riyāḍ al-Naḍīrah* on the authority of Abū Sa‘īd al-Khudrī رضي الله عنه, who asked ‘Alī رضي الله عنه a question. Thereafter, Abū Sa‘īd رضي الله عنه remarked:

O Abū al-Ḥasan (ref. to ‘Alī رضي الله عنه)! I seek refuge with Allah سبحانه وتعالى from living amongst a people in which you are not present.<sup>1</sup>

Yahyā ibn ‘Aqīl رحمهما الله said that whenever ‘Umar رضي الله عنه would ask ‘Alī رضي الله عنه a question, and ‘Alī رضي الله عنه would provide a solution for him, ‘Umar رضي الله عنه would say:

After you leave (this world) O ‘Alī, Allah سبحانه وتعالى will not keep me alive.<sup>2</sup>

Ibn Sa‘īd رحمهما الله narrates on the authority of Sa‘īd ibn al-Musayyib رحمهما الله who said:

‘Umar رضي الله عنه used to seek protection (with Allah سبحانه وتعالى) from a problem that should arise in such circumstances that ‘Alī رضي الله عنه is not present (to assist).<sup>3</sup>

4. On one occasion, ‘Umar رضي الله عنه consulted ‘Alī رضي الله عنه about taking part in the march towards the Roman Empire. He (‘Alī رضي الله عنه) said:

Allah سبحانه وتعالى has taken the responsibility for the followers of this religion to secure it from the enemy. He سبحانه وتعالى assisted and defended the faithful when they were few (in number) and unable to protect and defend themselves. He سبحانه وتعالى is Ever-Living and will never die! If you proceed

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1 Muḥibb al-Ṭabarī: *Al-Riyāḍ al-Naḍīrah* 3/166

2 Op. cit. 3/166

3 Ibn Sa‘īd: *Ṭabaqāt ibn Sa‘īd* 2/339

towards the enemy and clash with them and, Allah ﷻ forbid, fall into some trouble, there will be no place or refuge for the Muslims to return to other than their remote cities. Therefore, you should send an experienced man and send with him capable people who are well-intentioned. If Allah ﷻ grants you victory, then this is what you desired. If otherwise, you can serve as a support for the people and you can act as recourse for the Muslims.<sup>1</sup>

5. Quoting *Nahj al-Balāghah*, the book *al-Shī'ah wa al-Taṣḥīḥ* records the following incident:

On another occasion, the khalīfah 'Umar رضي الله عنه sought the advice of 'Alī ibn Abī Ṭālib رضي الله عنه whether he should — among others — go out and confront the Persians. 'Alī رضي الله عنه advised him against it and said: “The Arabs today, even though small in number are strong because of Islam and strong because of (their) unity. You should remain their leader and rotate the ‘mill’ (of government) with (the assistance of) the Arabs, and be their foundation. Avoid (direct) battle; for the Persians, if they see you tomorrow they will say: “This is the chief of Arabs. If we do away with him (today) we will be in peace.” In doing so, this will provoke them and they will be even more eager to attack you. As for what you mentioned with regards to their (large) numbers; in the past, we did not fight based on the strength of numbers; rather, we fought on the basis of Allah's ﷻ support and assistance.”<sup>2</sup>

6. One day, 'Alī رضي الله عنه approached 'Uthmān رضي الله عنه and said to him:

The people are behind me and they have made me to represent between you and themselves; but, by Allah, I do not know what to say to you. I know nothing (in this manner) which you do not know, nor can I lead you to any matter of which you are not aware. You certainly know what we know, we have not come to know anything before you which we can tell you;

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1 *Nahj al-Balāghah* 192

2 Mūsā al-Musawī: *Al-Shī'ah wa al-Taṣḥīḥ* p. 39

nor did we learn anything in secret which we should convey to you. You have seen as we have seen and you have heard as we have heard. You sat in the company of Nabī ﷺ just as we did. Ibn Abī Quḥāfah (Abū Bakr رضي الله عنه) and Ibn al-Khaṭṭāb (ʿUmar رضي الله عنه) were no more responsible for acting righteously than you; since you are, through kinship, nearer to Nabī ﷺ than both of them; and you also have a relationship with him ﷺ — through marriage of his daughters — which they do not hold. Fear Allah; for, by Allah, you are not being shown anything as if you are blind or being apprised of anything as if you are ignorant. The path is clear and the signposts of this dīn are (clearly) visible...”<sup>1</sup>

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1 Ibn Athīr: *Al-Kāmil fī al-Tārīkh* 2/522



## ‘Alī: A Defender on All Fronts

Allah ﷻ made ‘Alī رضي الله عنه a defender on all fronts. Not only did he help Allah’s ﷻ religion, he aided Nabī صلی الله علیه وسلم and defended his brothers, the Ṣaḥābah رضي الله عنهم from anybody who attempted to denigrate their lofty rank and provoke civil strife. He detested disunity (among the believers); thereby completely shutting the door on Shayṭān and his army, and cutting the possibility of them slipping in (and causing disunity). He was the epitome of all good qualities for the simple reason that he always kept the community’s interests at heart, over and above everything else. He expended all his efforts to maintain unity and reunite people (whenever the need arose); his position in defending ‘Uthmān رضي الله عنه is but one example that clearly illustrates this point. Al-Sayyid ‘Alawī Balfaḳīh mentions in his book, *Min A‘qāb Bid‘ah al-Muḥammadiyyah al-Tāhīrah*:

Abū Ja‘far al-Anṣārī رضي الله عنه says: “I entered upon ‘Uthmān رضي الله عنه together with the adamant and obstinate others. When they killed him, I immediately exited and found myself extremely frustrated, so much so that my entire insides became full of hatred and anger (towards the killers of ‘Uthmān رضي الله عنه). I entered the masjid and found a man sitting with a group of people around him. He was wearing a black turban. He said to me: “Woe unto you! What is with you?” I said: “By Allah, they have just finished killing him (i.e. ‘Uthmān رضي الله عنه.)” He immediately remarked: “May destruction be their lot right until the end!” When I took a closer look at the man I realised it was ‘Alī ibn Abī Ṭālib رضي الله عنه. When the news had reached him, in a stupor, he grabbed his son, Muḥammad, by the waist, exited the masjid, and headed straight for ‘Uthmān’s رضي الله عنه house. He told his son: “Leave! You are not safe here!” Upon entering ‘Uthmān’s رضي الله عنه house, he found his body slain رضي الله عنه. After reading “To Allah do we belong and unto Him shall we return,” he exclaimed to his two sons, Ḥasan and Ḥusayn: “How could he have possibly been killed when you two were right by the door? Return to the door and stand guard with your swords. Do not allow anyone to enter!” A group of Ṣaḥābah رضي الله عنهم also sent their children to stand guard by the door of ‘Uthmān’s رضي الله عنه house preventing anyone from entering and requesting

from ‘Alī عليه السلام to bring Marwān out of the house. Upset and annoyed with the people around him, ‘Alī عليه السلام decided to go home. Upon entering his house, he closed the doors behind him and locked the doors shut (to be alone and not entertain anyone).”<sup>1</sup>

In the same book, Shaddād ibn Aws رضي الله عنه is reported to have said:

When the siege around the house of ‘Uthmān رضي الله عنه precipitated, I saw ‘Alī عليه السلام outside of the house. He was wearing Nabī’s صلى الله عليه وسلم turban and his sword was unsheathed. In front of him were a group of Ṣaḥābah رضي الله عنهم (both Muhājirūn and Anṣār), namely: Ḥasan, Ḥusayn, ‘Abd Allāh ibn ‘Umar رضي الله عنه, they were all trying to break up the people and curb the chaos. They (the Ṣaḥābah رضي الله عنهم) entered the house and ‘Alī عليه السلام said to ‘Uthmān رضي الله عنه: “Al-Salām ‘alaykum, O Amīr al-Mu’minīn! Verily, Nabī صلى الله عليه وسلم did not undertake this matter except that he encountered hostility and aggression from all angles. What I see is these people will (eventually) try to kill you; will you not allow us then, to confront them (first)?” ‘Uthmān رضي الله عنه replied: “By the rights that Allah سبحانه وتعالى has over you and by the authority I have been vested with (over you), I beg of you not to spill any blood for my sake or in my name!” ‘Alī عليه السلام repeated his request and ‘Uthmān رضي الله عنه responded to him in the same manner (as the first time). Thereafter, I saw ‘Alī عليه السلام outside the house and he was saying: “O Allah! You know very-well that we tried our utmost best (to persuade ‘Uthmān رضي الله عنه).” After uttering this statement he returned back to the masjid.<sup>2</sup>

When ‘Alī عليه السلام entered Kūfah, a man approached him and began rebuking ‘Uthmān رضي الله عنه for the (simple) reason that he ordered for everyone to follow one muṣḥaf (Qur’ān). ‘Alī عليه السلام retorted:

Keep quiet! He only did so after consulting us! If I were in his position, I would have treaded the same path!<sup>3</sup>

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1 Al-Sayyid ‘Alawī Balfaḥīh: *Min A’qāb Biḍ’ah al-Muḥammadiyah al-Ṭāhirah* 1/190

2 Ibid, 1:194.

3 Ibn al-Athīr. *Al-Kāmil fī al-Tārīkh*, 2:482.

It has been narrated that Muḥammad ibn Ḥātib رَضِيَ اللَّهُ عَنْهُ, a Ṣaḥābī of Nabī صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, said: “The people will ask us about ‘Uthmān tomorrow what shall we say (to them)?” ‘Alī رَضِيَ اللَّهُ عَنْهُ told him:

‘Uthmān رَضِيَ اللَّهُ عَنْهُ was from those people who “...believed in Allah سُبْحَانَهُ وَتَعَالَى and carried-out virtuous actions; thereafter had fear in Allah سُبْحَانَهُ وَتَعَالَى and believed; thereafter he feared Allah سُبْحَانَهُ وَتَعَالَى further and did good.”<sup>12</sup>

In another place, Muḥammad ibn Ḥātib رَضِيَ اللَّهُ عَنْهُ said:

I heard ‘Alī رَضِيَ اللَّهُ عَنْهُ saying: “‘Uthmān was from those (people) whom Allah سُبْحَانَهُ وَتَعَالَى says about them in the Qur’ān:

وَأَمِنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَأَمِنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

(they) believe and do righteous deeds, and then fear Allah and believe, and then fear Allah and do good; and Allah loves the doers of good.”<sup>3</sup>

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1 ‘Alī رَضِيَ اللَّهُ عَنْهُ referred to ‘Uthmān رَضِيَ اللَّهُ عَنْهُ by quoting verse 93 of Sūrah al-Mā’idah.

2 Ibn ‘Asākir: *Tārīkh Dimashq* 475

Imām Aḥmad: *Faḍā’il al-Ṣaḥābah* 1/474

3 Sūrah al-Mā’idah: 93





## ‘Alī’s Respect for Umm al-Mu’minīn, Sayyidah ‘Ā’ishah

After Sayyidah ‘Ā’ishah’s ﷺ camel had stumbled and fallen down during the Battle of Jamal, both Muḥammad ibn Abī Bakr and ‘Ammār ﷺ picked up the howdah. ‘Alī ﷺ approached her and asked: “Are you okay, O Mother (of the Believers)?” She replied: “I am okay.” They supplicated for each other and departed ways shortly thereafter.<sup>1</sup>

Another report mentions that ‘Alī ﷺ disrobed two men and who were cursing Sayyidah ‘Ā’ishah ﷺ. He sentenced them to one hundred lashes each (for blasphemy).<sup>2</sup>

After the Battle of Jamal, ‘Alī ﷺ prepared for Sayyidah ‘Ā’ishah ﷺ all her essentials for travelling back to Madīnah. He sent back with Sayyidah ‘Ā’ishah ﷺ all individuals who had come out in support of her, excluding those who wanted to remain behind (in Baṣrah). He sent her back to Madīnah under military escort headed by her brother, Muḥammad ibn Abī Bakr, one of ‘Alī’s commanders, alongside forty well-known ladies of Baṣrah to accompany her. On the day of departure, ‘Alī ﷺ stood by Sayyidah ‘Ā’ishah ﷺ — as the people watched — and after bidding everyone farewell, she said:

O my son! Let us not criticise or accuse one another. Whatever occurred in the past between us was simply like a relationship between a lady and her in-laws. Despite our differences, he (referring to ‘Alī ﷺ) is an exceptional individual.

‘Alī ﷺ responded:

She has spoken the truth. There was nothing between us save that; and she, after all, is the wife of your Nabī ﷺ in this world and the hereafter.<sup>3</sup>

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1 Ibn al-Athīr: *Al-Kāmil fi al-Tārīkh* 2/610

2 *Tārīkh al-Ṭabarī* 4/540; *Al-Kāmil fi al-Tārīkh* 2/614

3 *Tārīkh al-Ṭabarī* 4/544; *Al-Kāmil fi al-Tārīkh* 2/614



## ‘Alī’s Disassociation From Anyone Who Curses the Ṣaḥābah

The Ṣaḥābī Nu‘mān ibn Bashīr رضي الله عنه narrates the following incident:

Whilst sitting in the masjid of Kūfah, ‘Alī overheard us one day speaking about ‘Uthmān, Ṭalḥah and Zubayr رضي الله عنه. He immediately turned his attention to us and asked: “What is it that you speak about?” We replied: “We were speaking (out) about ‘Uthmān, Ṭalḥah and Zubayr. We thought you were asleep.” ‘Alī then recited unto us the following verse:

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ

Indeed, those for whom the best (reward) has preceded from Us – they are from it far removed.<sup>1</sup>

“This verse applies to ‘Uthmān, Ṭalḥah and Zubayr; and I am also from their party,” said ‘Alī. He then recited the verse:

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ

And We will remove whatever is in their breasts of resentment, (so they will be) brothers, on thrones facing each other.<sup>2</sup>

“This, too, applies to ‘Uthmān, Ṭalḥah and Zubayr; and I am also from their party,” said ‘Alī رضي الله عنه.<sup>34</sup>

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1 Sūrah al-Ambiyā’: 101

2 Sūrah al-Ḥijr: 47

3 *Tārīkh Dimashq* p. 472; *Musnad Aḥmad* 2/618

4 In another narration (also narrated by Aḥmad in his *Musnad*), after hearing ‘Alī رضي الله عنه recite these verses, a man stood up and said: “O Amīr al-Mu‘minīn, surely Allah is more just than that!” Thereafter, the narrator says that ‘Alī رضي الله عنه exclaimed: “If they [the verses] do not apply to us, then to whom do they apply?”



## Mutual Love Among the Khulafā'

As is the wont of bosom friends, 'Alī رضي الله عنه — as the leader of Nabī's صلى الله عليه وسلم family — readily accepted gifts from the other khulafā' رضي الله عنهم, including Abū Bakr رضي الله عنه who once gifted him with Ṣahbā'<sup>1</sup>, a concubine who was captured during the battle of 'Ayn al-Tamr. The khulafā' رضي الله عنهم were the epitome of mutual-love and harmony and they shared an unbreakable bond of brotherhood, as illustrated by the many examples in history.

Ibn 'Asākir narrates (with his chain of transmission) that 'Alī رضي الله عنه entered upon the shrouded corpse of Abū Bakr رضي الله عنه and said:

There is no one who has left this world to meet Allah more beloved to me than this shrouded corpse (referring to Abū Bakr رضي الله عنه).<sup>2</sup>

Imām al-Ṭabarānī (with his chain of transmission) narrates that 'Alī رضي الله عنه once said:

By Him who controls my life, never once did we (the Ṣahābah رضي الله عنهم) vie with one another in acts of good except that Abū Bakr beat us.<sup>3</sup>

'Alī رضي الله عنه was somewhat also indebted to Abū Bakr رضي الله عنه, since he assisted 'Alī رضي الله عنه and even acted as a mediator for him in his marriage with Fāṭimah رضي الله عنها. He was also of those present — upon the Nabī's صلى الله عليه وسلم request — at his wedding.

Shaykh al-Ṭā'ifah, Abū Ja'far al-Ṭūsī — a famous Shī'ī scholar — describes this event as follows, on the authority of al-Ḍaḥḥāk ibn Mazāḥim:

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1 Ṣahbā', also known as Umm Ḥabīb bint Rabī'ah, was one of the concubines that were captured from Taghlib. She was captured during Abū Bakr's رضي الله عنه khilāfah, under the administration of Khālīd ibn al-Walīd رضي الله عنه. She had two children (from 'Alī رضي الله عنه) — as mentioned in the books of the Shī'ah: 'Umar and Ruqayyah. See *Sharḥ Nahj al-Balāghah* 2/718.

2 Imām al-Sūyūṭī: *Tārīkh al-Khulafā'*

3 *Tārīkh al-Khulafā'*, al-Sūyūṭī references this narration to al-Ṭabarānī in his *Mu'jam al-Awsaṭ* and al-Hindī in *Kanz al-'Ummāl*.

I heard ‘Alī ibn Abī Ṭālib رضي الله عنه saying: “Abū Bakr and ‘Umar came to me (one day) and said, ‘Only if you could go to Nabī صلى الله عليه وسلم and mention Fāṭimah رضي الله عنها to him (i.e. for the sake of marriage).’ So I went to Nabī صلى الله عليه وسلم. When he صلى الله عليه وسلم saw me he immediately smiled and said, ‘O ‘Alī! Why have you come, how can I help you?’ I began mentioning to him صلى الله عليه وسلم some of my (exclusive) merits, such as: my familial bonds with him صلى الله عليه وسلم, the fact that I was of the first to accept Islam, the assistance I provided (for the sake of Islam) and my fighting in the cause of Allah سبحانه وتعالى. He صلى الله عليه وسلم responded to me by saying, ‘O ‘Alī! Everything you said is true; in fact, you are even more valued and cherished than all those things that you have just mentioned.’ I said to him, ‘Please accept my proposal for Fāṭimah.’”<sup>1</sup>

Not only did Abū Bakr رضي الله عنه mediate the marriage between ‘Alī and Fāṭimah رضي الله عنها, he also encouraged him and even assisted him with whatever was required for him to get married. Abū Ja‘far al-Ṭūsī narrates the following:

‘Alī رضي الله عنه sold his armour and with the money earned after selling it he brought it to Nabī صلى الله عليه وسلم. Nabī صلى الله عليه وسلم took hold of the money with both of his hands. Thereafter, he gave it to Abū Bakr and said to him, “Purchase some clothes and household furniture for Fāṭimah with this money.” Nabī صلى الله عليه وسلم sent ‘Ammār ibn Yāsir and some other Ṣaḥābah with him. They went to the market and whatever they wanted to buy they would first show it to Abū Bakr. If he approved, only then would they go ahead and purchase the item. When they finished, Abū Bakr carried a few things back (to show Nabī صلى الله عليه وسلم) and the other Ṣaḥābah carried the rest.<sup>2</sup>

Abū Bakr رضي الله عنه and a group of others were also present at the nikāḥ, as indicated in the following incident narrated by al-Khawārizmī, Mullā Bāqir al-Majlisī and al-Arbilī:

After Abū Bakr, ‘Umar and Sa’d ibn Mu’adh sent ‘Alī to the Nabī صلى الله عليه وسلم (to propose for his daughter), they waited patiently in the maṣjid for his

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1 Abū Ja‘far al-Ṭūsī. *Al-Amālī* 1/38

2 Op. cit. 1/39

return. They anticipated a positive response from Nabī ﷺ. To their delight, ‘Alī returned (after Nabī ﷺ accepted his proposal) and said: “I jubilantly left the Nabī’s ﷺ presence and soon thereafter I met up (on the way back) with Abū Bakr and ‘Umar. They asked me: “What happened?” I replied: “Nabī ﷺ accepted my proposal!” Upon hearing the news, the two of them became overjoyed and returned back to the masjid with me. With his blessed face glimmering out of happiness, Nabī ﷺ arrived. He called Bilāl (who was nearby), to which Bilāl responded: “*Labbayk* (at your service), O Nabī of Allah!” Nabī ﷺ said to him: “Gather the Muhājirīn and Anṣār.” After everyone was gathered, Nabī ﷺ ascended the mimbar (pulpit). After praising Allah ﷻ, he announced: “O people! Jibrīl came to me and informed me that Allah ﷻ gathered His angels at *al-Bayt al-Ma’mūr* (the Ka’bah of the Heavens) and made them witness that He married His slave, Fāṭimah, the daughter of the Nabī, to ‘Alī ibn Abī Ṭālib. Allah ﷻ then commanded me to marry her off here (i.e. in this world) in front of you (as witnesses).”<sup>1</sup>

‘Alī ﷺ did not forget everything the Ṣaḥābah ﷺ did for him. He even named his children after (some of) them, including: Abū Bakr, ‘Umar, and ‘Uthmān.<sup>2</sup> In fact, ‘Alī ﷺ was not the only ‘imām’ to have named his children after the four rightly-guided khulafā’; In fact, the other ‘A’imah’, including Ḥasan and Ḥusayn ﷺ, also named their children after Abū Bakr and ‘Umar ﷺ.<sup>3</sup>

‘Alī and ‘Umar ﷺ also had a very close relationship with each other. As mentioned earlier, ‘Umar would, at times, consult ‘Alī ﷺ with regards to certain judicial matters. Imām al-Bukhārī narrates in his *Ṣaḥīḥ* from Abū Mulaikah, who heard Ibn ‘Abbās saying:

1 Al-Khawārizmī. *Al-Manāqib*, p. 251, 252; al-Arbilī. *Kashf al-Ghummaḥ*, 1:358; al-Majlisī. *Biḥār al-Anwār*, 10:38.

2 Al-Ṭabarsī. *I’lām al-Warā*, p. 203; al-Arbilī. *Kashf al-Ghummaḥ fī Ma’rifat al-A’immah*, 2:90, 217.

3 Al-Ṭabarsī. *I’lām al-Warā*, p. 213.

\* This tradition of members from the Ahl al-Bayt naming their children after the four rightly-guided khulafāhs has continued up until today.

‘Umar رضي الله عنه had been placed on his bed and the people gathered around him supplicating and praying for him before he was removed (for burial). I was among them. I was startled when a man took hold of my shoulders; it was ‘Alī ibn Abī Ṭālib. He asked Allah سبحانه وتعالى to show him mercy and said: “You have not left behind anyone I would prefer to encounter with the like of your actions. By Allah, I used to think that Allah would put you with your two companions. I thought this because oftentimes I heard Nabī صلى الله عليه وسلم say, ‘Abū Bakr, ‘Umar and I entered, and Abū Bakr, ‘Umar and I left...”<sup>1</sup>

‘Alī رضي الله عنه even married his daughter, Umm Kulthūm, to ‘Umar ibn al-Khaṭṭāb رضي الله عنه. Imām Aḥmad narrates in his Musnad, as well as al-Ḥākim (with an authentic chain — as agreed upon by al-Dhahabī) on the authority of Jābir ibn ‘Abd Allāh رضي الله عنه who once heard ‘Umar ibn al-Khaṭṭāb saying to the people, after having married the daughter of ‘Alī رضي الله عنه:

Will you not congratulate me? For I heard Nabī صلى الله عليه وسلم saying:

ينقطع يوم القيامة كل سبب ونسب إلا سببي ونسبي

On the Day of Judgement, all worldly avenues and family ties will be cut-off except for those avenues by which I was imitated, and anyone that holds family ties with me.

‘Uthmān رضي الله عنه also played a major role in assisting ‘Alī رضي الله عنه with his marriage to Fāṭimah رضي الله عنها. He even provided him with all necessary spending. ‘Alī رضي الله عنه himself mentioned one day:

When I approached Nabī صلى الله عليه وسلم to propose to Fāṭimah, he صلى الله عليه وسلم said to me: “Sell your armour and whatever you get from it, give it to me so I can purchase for you and Fāṭimah whatever is required.” I took my armour to the marketplace and ended up selling it for four hundred dirhams to ‘Uthmān ibn ‘Affān رضي الله عنه. When the two of us exchanged the goods (i.e. the armour for the dirhams) ‘Uthmān رضي الله عنه said to me: “O Abū al-Ḥasan! Please

1 Maḥmūd Sa‘īd Mamdūh. *Ghāyat al-Tabjīl wa Tark al-Qat’ bi al-Tafḍīl*, p. 273, 274.



accept this (armour) as a gift (even though I just purchased it from you).” I left to meet Nabī ﷺ with both the four hundred dirhams and my original armour. After I presented it (both the dirhams and the armour) to Nabī ﷺ and explained what ‘Uthmān did, Nabī ﷺ supplicated for him.<sup>1</sup>

Nabī ﷺ also made him a witness — among others — to ‘Alī’s marriage to Fāṭimah. The Shī‘ah narrate from Anas who said that Nabī ﷺ told him:

انطلق فادع لي أبا بكر وعمر وعثمان ... وبعدهم من الأنصار

Go and call Abū Bakr, ‘Umar, and ‘Uthmān and a group from the Anṣār.

Anas said: “I went and called them. After they arrived, Nabī ﷺ said (to those present):

إني أشهدكم أي قد زوجت فاطمة من علي على أربعمائة مثقال من فضة

I make everyone (here) a witness that I have married off Fāṭimah to ‘Alī for the weight of four hundred mithqāls<sup>2</sup> of silver.<sup>3</sup>

Imām Ja‘far al-Ṣādiq is also on record for explaining the distinct position ‘Uthmān held; his trustworthiness, sincerity, and loyalty (in serving) Nabī ﷺ. He even acknowledges that ‘Uthmān had certain distinct privileges or honours that no one else had; specifically, the fact that Nabī ﷺ represented ‘Uthmān on his behalf in the famous story of Nabī’s settlement (with the kuffār) at Ḥudaybiyyah.

1 Al-Khawārizmī: *Al-Manāqib* p. 252, 253

Al-Arbīlī: *Kashf al-Ghummah* 1/359

Al-Majlisī: *Biḥār al-Anwār* 10/39, 40

2 Four hundred mithqāls of silver is equal to approximately 1457 grams of silver. [translator’s note]

3 *Al-Manāqib* p. 252, *Kashf al-Ghummah* 1/358, *Biḥār al-Anwār* 10/38

Ja'far al-Şādiq رَحِمَهُ اللهُ says:

So Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent for him (i.e. 'Uthmān رَضِيَ اللهُ عَنْهُ) and said: “Go to the believers among your people and give them glad tidings about what Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has promised me on the Conquest of Makkah.” When 'Uthmān رَضِيَ اللهُ عَنْهُ left he met Abān ibn Sa'īd and this caused him to delay slightly. 'Uthmān رَضِيَ اللهُ عَنْهُ armed himself and found them involved in a scuffle. Suhayl ibn 'Amr was seated next to Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and 'Uthmān رَضِيَ اللهُ عَنْهُ was near the barracks of the mushrikīn. The Muslims pledged their allegiance to Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ placed one of his (own) hands on top the other to indicate 'Uthmān's رَضِيَ اللهُ عَنْهُ pledge as well. The Muslims rejoiced: “Congratulations to 'Uthmān! He made ṭawāf around the Ka'bah, completed sa'ī of Şafā and Marwah and (successfully) completed his 'umrah. Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: “He could not have done so.” When 'Uthmān رَضِيَ اللهُ عَنْهُ (eventually) arrived, Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked him: “Did you make ṭawāf?” 'Uthmān رَضِيَ اللهُ عَنْهُ answered: “How could I make ṭawāf and Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has yet to do so?” 'Uthmān رَضِيَ اللهُ عَنْهُ then went on and mentioned the entire story (to Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).<sup>1</sup>

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1 Muḥammad ibn Ya'qūb al-Kulaynī: *Rowḍat al-Kāfī* 8/325, 326

## Examples From the Khulafā' of Love and Veneration for the Ahl al-Bayt

Maḥmūd Sa'īd Mamdūh writes in *Ghāyat al-Tabjīl wa Tark al-Qaṭ' bī al-Tafḍīl* in the chapter concerning Abū Bakr رضي الله عنه:

He was an ardent-admirer of the Ahl al-Bayt and would hold them in high-esteem. It is narrated in the *Ṣaḥīḥ* of Imām al-Bukhārī that once 'Alī رضي الله عنه completed his prayer and said to Abū Bakr رضي الله عنه (who was seated in close proximity to him): "O Abū Bakr, we fully acknowledge your virtue," thereafter 'Alī رضي الله عنه began mentioning their (the Ahl al-Bayt's) due-rights and connection with Nabī صلى الله عليه وسلم. Abū Bakr رضي الله عنه responded by saying: "By Him whose hand holds my soul, upholding a relationship with the Nabī's صلى الله عليه وسلم family is dearer to me than upholding relations with my own family."<sup>1</sup>

In another narration (also in al-Bukhārī's *Ṣaḥīḥ*) on the authority of ibn 'Umar, رضي الله عنهما, Abū Bakr رضي الله عنه is reported to have said:

"Take care of Muḥammad صلى الله عليه وسلم by looking after his family."<sup>2</sup>

Sharīf Muḥammad ibn al-Ḥasan ibn 'Abd Allāh al-Ḥusaynī al-Wāsiṭī writes in his abridged version of *Ḥilyat al-Awliyā'*, *Majma' al-Aḥbāb wa Tadhkirat Ulu al-Albāb*, on the authority of al-Sha' رضي الله عنه:

When Fāṭimah became ill, Abū Bakr came to visit her. Upon arrival, he sought permission to enter her house. 'Alī (who was also in the house) told Fāṭimah: "Abū Bakr is at the door; he is requesting to come in and visit you." Fāṭimah responded: "Is it ok if I grant him permission (to enter)?" 'Alī said: "Of course!" And so, after Fāṭimah permitted him to enter, Abū

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1 *Ṣaḥīḥ al-Bukhārī*

2 Ibid

3 Maḥmūd Sa'īd Mamdūh: *Ghāyat al-Tabjīl wa Tark al-Qaṭ' bī al-Tafḍīl* p. 271

Bakr began conciliating<sup>1</sup> with her, saying: “By Allah, I did not sacrifice my home, wealth, family, and relatives except for the pleasure of Allah ﷺ, His Rasūl ﷺ, and his family.” He continued until she became pleased.<sup>2</sup>

The relationship between the Ahl al-Bayt and the khulafā’ was a closely-knit one. In fact, even their extended families were close to each other. Abū Bakr’s wife, Asmā’ bint ‘Umays attended to the Nabī’s daughter, Fāṭimah, during her sickness that eventually led to her demise. Asmā’ was with her until she breathed her last. Even the books of the Shī’ah affirm this fact. We find, for example, Abū Ja’far al-Ṭūsī narrates:

‘Alī himself used to tend to her (i.e. Fāṭimah) and Asmā’ bint ‘Umays would assist him.<sup>3</sup>

In *Jilā’ al-‘Uyūn* the following narrations are to be found:

1. Fāṭimah directed Asmā bin ‘Umays with regards to the procedure of her (eventual) burial and shrouding. Once the funeral took place, Asmā’ performed the burial and shrouding as per her directions.”<sup>4</sup>
2. She (referring to Asmā’ bint ‘Umays) was with Fāṭimah until her final breath. In fact, she informed ‘Alī when she passed away.<sup>5</sup>

It is mentioned in *Kashf al-Ghummah* — another Shī’ source — that “Asmā’ bint ‘Umays was (also) involved in washing her body.”<sup>6</sup>

In the book *Rashfat al-Şādī min Baḥr Faḍā’il Banī al-Nabī al-Hādī*, Abū Bakr Shihāb al-Dīn al-‘Alawī al-Ḥaḍramī narrates on the authority of Yaḥyā ibn Sa’īd; who

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1 For an explanation of this incident, see footnote 44.

2 *Majma’ al-Aḥbāb wa Tadhkirat Ulu al-Albāb – Mukhtaşar Ḥilyat al-Awliyā’* 1/265

3 Al-Ṭūsī: *Al-Amālī* 1/107

4 *Jilā’ al-‘Uyūn* p. 235, 242

5 Op. cit. p. 237

6 *Kashf al-Ghummah* 1/503

narrates from ‘Ubayd ibn Ḥusayn:

(One day) Ḥusayn ibn ‘Alī sought permission to enter the house of ‘Umar رضي الله عنه. Permission was not granted and so he waited for him (outside). Sometime later, ‘Umar’s son, ‘Abd Allāh came and also sought permission to enter (his father’s house), but permission was also not granted to him. ‘Abd Allāh decided to leave (and not wait like Ḥusayn). Ḥusayn remarked: “If ibn ‘Umar was not given permission (to enter) I surely will not be granted permission.” And so he also left. Sometime later, ‘Umar came out and said: “I need to see Ḥusayn!” He was called in the presence of ‘Umar رضي الله عنه and said: “O Amīr al-Mu’minīn! I sought permission to enter (your house) and permission was not granted; and so I sat down, waiting. Soon thereafter, your son, ‘Abd Allāh also sought permission to enter (your house) and permission was not granted to him as well. But he left immediately thereafter I said to myself: ‘If ibn ‘Umar was not given permission (to enter) I surely will not be granted permission,’ and so I left.” ‘Umar said: “You have more of a right to enter than he does! After Allah سبحانه وتعالى, who else causes peoples hair to stand except for you (referring to the Ahl al-Bayt). Whenever you come (to visit), do not take permission to enter!”<sup>1</sup>

In the same book (*Rashfat al-Ṣādī min Baḥr Faḍā’il Banī al-Nabī al-Hādī*) the following incident is mentioned:

Some wealth was brought to ‘Umar رضي الله عنه that required distribution. He distributed the wealth by giving to both Ḥasan and Ḥusayn رضي الله عنه first. Surprised, ‘Abd Allāh ibn ‘Umar, ‘Umar’s son, turned to his father and said: “I deserve to be given a share (from this wealth) before anybody else because of my familial relation with you, as the khalīfah (i.e. because I am your son).” ‘Umar رضي الله عنه said: “Do you have a father similar to theirs (referring to ‘Alī رضي الله عنه), or a grandfather similar to their grandfather (referring to Nabī صلى الله عليه وسلم) so that I may give preference to you over others?”

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1 Ibn Ḥajar al-‘Asqalānī: *Al-Iṣābah fī Tamyīz al-Ṣaḥābah* 1/33, under the biography of Ḥusayn رضي الله عنه

Ibn Ḥajar al-Haythamī: *Al-Ṣawā’iq al-Muḥriqah fī al-Radd ‘alā Ahl al-Bida’ wa al-Zandaqah* p. 179

Ibn ‘Abbās رضي الله عنه is reported to have said:

‘Umar loved Ḥasan and Ḥusayn and he would give preference to them over his own son (‘Abd Allāh).<sup>1</sup>

‘Umar رضي الله عنه once said to Zubayr ibn al-‘Awwām رضي الله عنه:

Ḥasan ibn ‘Alī is ill; will you not visit him? Do you not know that to visit (the ill) from Banū Hāshim is obligatory and to visit others voluntary.<sup>2</sup>

‘Umar رضي الله عنه held in high-esteem the Ahl al-Bayt; even more than member of his own family (including himself). Whenever there was something available to be distributed, he would prefer them over his family. Historians mention that ‘Umar رضي الله عنه, whenever any gifts or earnings came to the bayt al-māl and required distribution, he would commence with the Banū Hāshim because of their close familial relationship with Nabī صلى الله عليه وسلم and because of his added respect for the Ahl al-Bayt.

The Shī‘ī historian al-Ya‘qūbī mentions the following incident in his book, *Tārīkh al-Ya‘qūbī*:

After ‘Umar established a department of registration (wherein the names of the entire populace was kept) and, in the year 20 A.H he stipulated the various allowances that people would be eligible for, he remarked: “The wealth has accumulated.” He then called ‘Aqīl ibn Abī Ṭālib, Makhramah ibn Nowfal, and Jubayr ibn Muṭ‘im ibn Nowfal ibn ‘Abd Manāf (all relatives of ‘Alī) and said to them: “Write everyone’s name according to their positions, and begin with the tribe of ‘Abd Manāf.” ‘Alī’s was the first to be written and he was allotted five thousand; thereafter his two sons, Ḥasan and Ḥusayn, they were each allotted three thousand; and he stipulated four thousand for himself..

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1 Abū Bakr Shihāb al-Dīn al-‘Alawī al-Ḥaḍramī: *Rashfat al-ṣādī min Baḥr Faḍā’il Banī al-Nabī al-Hādī* p. 155, 156 (quoting from *al-ṣawā’iq al-Muhriqah* p. 179

2 Ibn ‘Adī: *Al-Kāmil* 2/155

The first wealth that was used in this new scheme was the money Abū Hurayrah brought back from Bahrain. It totalled seven hundred thousand dirhams. Upon receiving this money, ‘Umar said: “Write everyone’s name down according to their positions, and begin with ‘Abd Manāf; thereafter Abū Bakr and his people; and thereafter ‘Umar and his people.” Eventually, when ‘Umar looked at the register he remarked: “By Allah, I only wish that my familial relationship with Nabī ﷺ was similar to the way these names on this register are written. But alas, the order cannot change; keep the order of the register according to those closest to Nabī ﷺ, then the next closest, until you eventually put ‘Umar’s name according to where Allah ﷻ has placed him.”<sup>12</sup>

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1 Al-Ya‘qūbī: *Tārīkh al-Ya‘qūbī* 2/153

2 Ibn Abī al-Ḥadīd narrates that when ‘Umar رضي الله عنه was contemplating the order in which the people should receive their respective allowances, he said: “I will begin with the immediate family of Nabī ﷺ; then those closest to him; and then those closest to him.” And so he began (distributing) with Banū Hāshim first, and then Banū ‘Abd al-Muṭṭalib, and then Banū ‘Abd Shams and Nowfal, thereafter the remaining tribes of Quraysh.

See *Nahj al-Balāghah* 3/113, 114





## The Ahl al-Bayt and the Khulafā'

Imām al-Ḥasan ibn 'Alī رضي الله عنه narrates that Nabī صلى الله عليه وسلم said:

إن أبا بكر مني بمنزلة السمع

The position of Abū Bakr to me is like the ears (on a body).<sup>1</sup>

Muḥammad ibn Ḥāṭib said:

One day, 'Uthmān's name was mentioned in the presence of Ḥasan and Ḥusayn. They replied: "Alī himself is coming (now) and he will inform you about him." Soon thereafter, 'Alī appeared and said (about 'Uthmān): "He was from those who fear Allah سبحانه وتعالى and believe and do righteous deeds, and then fear Allah سبحانه وتعالى and believe, and then fear Allah سبحانه وتعالى and do good; and Allah سبحانه وتعالى loves the doers of good."

Ḥasan رضي الله عنه used to hold both Abū Bakr and 'Umar رضي الله عنهما in the highest regard; to such an extent that when he abdicated his khilāfah and pledged allegiance to Mu'āwiyah رضي الله عنه, one of the conditions he imposed upon Mu'āwiyah رضي الله عنه was that he should deal and judge both according to the tenets of the Qur'ān, Sunnah, and the normative practices of the previous rightly-guided and pious khulafā'.<sup>2</sup>

In *al-Ṣawā'iq al-Muḥriqah fī al-Radd 'alā Ahl al-Bida' wa al-Zandaqah* of ibn Ḥajar al-Haythamī the following incident is narrated by Ḥasan ibn 'Alī ibn Abī Ṭālib رضي الله عنه:

When Abū Bakr رضي الله عنه was on his last, he called for his daughter 'Ā'ishah رضي الله عنها and said: "O 'Ā'ishah! Please have a look at all of the things we used since we were put in charge of the Muslims' affairs: the clothes we used to wear, the camels we used to drink from, the cooking utensils, etc. These were things that we used to take benefit from; be sure to return them all to 'Umar."

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1 Ibn Bābūwayh al-Qummī: *Uyūn al-Akhbār* 1/313

2 'Abbās al-Qummī: *Muntahā al-Āmāl* 2/212

When Abū Bakr رضي الله عنه passed away, ‘Ā’ishah رضي الله عنها carried out her father’s bequest and returned all of the goods they used to use to ‘Umar رضي الله عنه. Immediately upon receiving the goods ‘Umar رضي الله عنه exclaimed: “May Allah have mercy on you Abū Bakr! You left an indelible legacy behind you!”<sup>1</sup>

Imām al-Dāraquṭnī رحمته الله narrates from Imām Ja’far al-Ṣādiq رحمته الله, from his father Muḥammad al-Bāqir رحمته الله that one day; a man came to his father (i.e. Zayn al-‘Ābidīn رحمته الله) and asked him: “What do you think about Abū Bakr?” Zayn al-‘Ābidīn replied: “Are you asking about *al-Ṣiddīq* (the truthful one)?” Astonished, the man remarked: “Do you (also) refer to him as *al-Ṣiddīq*?” Zayn al-‘Ābidīn replied: “Woe unto you! The Rasūl of Allah صلى الله عليه وسلم, the Muhājirīn, and the Anṣār all referred to him as *al-Ṣiddīq*! Whosoever does not consider Abū Bakr to be *al-Ṣiddīq* then Allah will attach no credibility to him in this world and the next.” The man said: “After that, I left and there remained no more rancour and hatred in my heart for both Abū Bakr and ‘Umar.”<sup>2</sup>

Ḥāfiẓ ‘Umar ibn Shabbah narrates from Kathīr:

One day I (Kathīr) asked Abū Ja’far Muḥammad ibn ‘Alī: “Did Abū Bakr and ‘Umar ever usurp any of your rights?” Astonished, he replied: “Of course not! Not even the amount equal to a mustard seed!” I then asked: “May Allah sacrifice me for your sake! Should I then entrust them (i.e. with my affairs)?” He replied: “Entrust them with your affairs of this world and the next.”<sup>3</sup>

In another narration (also with the same chain of transmission from al-Dāraquṭnī رحمته الله) Zayn al-‘Ābidīn رحمته الله is reported to have reprimanded a group of people who were speaking ill of Abū Bakr, ‘Umar, and ‘Uthmān رضي الله عنه. He asked them:

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1 *Al-Ṣawā’iq al-Muḥriqah fī al-Radd ‘Alā Ahl al-Bid’ah wa al-Zandaqah* p. 248; also see *al-Ṭabaqāt, al-Mu’jam al-Kabīr, Tārīkh al-Khulafā’*.

2 *Tārīkh Dimashq, Siyar ‘Alām al-Nubalā’, al-Hujjah*

3 *Ṭabaqāt ibn Sa’d* 5/321, *Mīzān al-‘Itidāl* 4/161

Are you of those Muhājirīn described by the verse:

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ  
اللَّهَ وَرَسُولَهُ ۗ أُولَئِكَ هُمُ الصَّادِقُونَ

“For the poor emigrants who were expelled from their homes and their properties, seeking bounty from Allah and (His) approval and supporting Allah and His Rasūl. Those are the truthful.”<sup>1</sup>

They replied: “No, we are not.” Then are you perhaps from those Anṣār who were described by the verse:

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ  
حَاجَةً مِمَّا أُوتُوا وَيُؤْتُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۗ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ  
هُمُ الْمُفْلِحُونَ

“And those who were settled in al-Madīnah and (adopted) the faith before them. They love those who emigrated to them and find not any want in their breasts of what the emigrants were given but give (them) preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul - it is those who will be the successful.”<sup>2</sup>

You disassociated yourselves from being one of these two groups and I bear witness that you are not those (of the third group) mentioned in the verse:

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي  
قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ

“Our Rabb, forgive us, and our brethren who came before us into the faith, and leave not, in our hearts, rancour against those who have believed. Our Rabb, Thou art indeed Most Kind, Most Merciful.”<sup>34</sup>

1 Sūrah al-Ḥaṣhr: 8

2 Sūrah al-Ḥaṣhr: 9

3 Sūrah al-Ḥaṣhr: 10

4 *Kashf al-Ghummah fī Ma'rifat al-A'immah* p. 78

Imām al-Daraqūṭnī رَحِمَهُ اللهُ also reports with his chain of transmission from Abū Ja‘far Muḥammad al-Bāqir رَحِمَهُ اللهُ:

Someone narrated to me (Muḥammad al-Bāqir) that Zayn al-‘Ābidīn (his father) said that the verse:

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ

And We will remove whatever is in their breasts of resentment, (so they will be) brothers, on thrones facing each other.<sup>1</sup>

referred to Abū Bakr, ‘Umar and ‘Alī (enquiring whether this interpretation is correct or not).

Al-Bāqir replied:

By Allah, it refers to them!

The questioner enquired:

What ‘malice’ was within their breast?

He answered:

The malice of Jāhiliyyah; before Islam, Banū Tamīm, Banū ‘Adī, and Banū Hāshim<sup>2</sup> held certain sectarian differences between each other. Once they embraced Islam, all ill-will and malice disappeared and they had nothing but love and affection for one-another.<sup>3</sup>

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1 Sūrah al-Ḥijr: 47

2 These were three of the most notable Makkan tribes in Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ time.

3 *Tārīkh al-Khulafā’*, *al-Durr al-Manthūr*, the same narration also gives an example of the type of love and affection they held with one-another. For example, one day, Abū Bakr رَضِيَ اللهُ عَنْهُ was holding his hip in agony (due to some pain). Seeing this, ‘Alī رَضِيَ اللهُ عَنْهُ began rubbing his hands together and placing them on Abū Bakr’s رَضِيَ اللهُ عَنْهُ hip, trying to relieve him of his pain.

Ibn Ḥajar al-Haythamī رَحِمَهُ اللهُ writes in *al-Ṣawā'iq al-Muḥriqah fī al-Radd 'alā Ahl al-Bida' wa al-Zandaqah*:

Imām al-Daraqutnī رَحِمَهُ اللهُ narrates (with his chain of transmission) from Sālim ibn Abī Ḥafṣah who said: “I asked Abū Ja‘far Muḥammad ibn ‘Alī and Ja‘far ibn Muḥammad about Abū Bakr and ‘Umar. He said: ‘Entrust them with your affairs and rid yourself of any ill-will or enmity towards them; for they are true epitomes of guidance.’”<sup>1</sup>

Abū ‘Abd Allāh al-Ju‘fī narrates from ‘Urwah ibn ‘Abd Allāh:

Imām Muḥammad al-Bāqir was once asked whether it was permissible to ornament a sword with jewellery (i.e. gold, silver, etc.). He replied: “There is no problem in doing so. In fact, Abū Bakr al-Ṣiddīq used to also decorate his sword with jewellery.” The questioner asked: “Do you (too) call him al-Ṣiddīq?” Astonished by the question, Muḥammad al-Bāqir shot up, faced the qiblah and proclaimed: “Yes of course, he is al-Ṣiddīq! Whosoever does not refer to him with the title al-Ṣiddīq then Allah ﷻ will offer no credibility to such a person; not in this world, nor the next.”<sup>2</sup>

The reason why he referred to Abū Bakr رَحِمَهُ اللهُ as “al-Ṣiddīq” is quite clear; his grandfather, the Rasūl of Allah ﷺ also used to refer to him as “al-Ṣiddīq”. And, it goes without saying that Nabī ﷺ used to only speak with waḥī (divine revelation). In actual fact, Imām al-Baḥrānī, the famous Shī‘ī commentator on the Qur’ān, narrates in his *al-Burhān*, on the authority of ‘Alī ibn Ibrāhīm; who reported that Imām Ja‘far said:

لما كان رسول الله صلى الله عليه وآله وسلم في الغار قال لأبي بكر: كأي أنظر إلى سفينة جعفر وأصحابه  
تعويم في البحر، وأنظر إلى الأنصار محبتين (محببتين خ) في أفئدتهم، فقال أبو بكر: وتراهم يا رسول الله  
؟ قال: نعم! قال: فأرنيهم، فمسح على عينيه فرأهم، فقال له رسول الله صلى الله عليه وآله وسلم: أنت  
الصاديق

1 *Al-Ṣawā'iq al-Muḥriqah fī al-Radd 'alā Ahl al-Bid'ah wa al-Zandaqah* p. 158

2 86 *Kashf al-Ghummah* 2/148; *Hilyat al-Awliyā'*; *Al-Hujjah*

When Nabī ﷺ was in the cave (of Thowr), he said to Abū Bakr: “It is as if I can see Ja‘far and his Ṣaḥābah sailing in the sea; and it is as if the Anṣār are waiting in their homes.” Abū Bakr said: “Can you really see them, O Nabī of Allah?” He replied: “Yes!” Abū Bakr said: “Show me!” Thereafter, Nabī ﷺ (gently) wiped over his eyes; and, as a result, he was also able to see them. Nabī ﷺ remarked: “You (truly) are al-Ṣiddīq!”<sup>1</sup>

Al-Ṭabarsī narrates that Imām al-Bāqir ﷺ once said:

Neither do I deny the virtue of Abū Bakr nor ‘Umar, but what I do say is that Abū Bakr is more virtuous than ‘Umar.<sup>2</sup>

Zayd ibn ‘Ālī was once asked about Abū Bakr and ‘Umar رضي الله عنهما. He replied:

I have nothing but good to say about them, just as the members of my family — the Ahl al-Bayt — had nothing but good to say about them. Neither did they oppress us nor anybody else. They acted according to the (teachings) of the Qur‘ān and the Sunnah of Nabī ﷺ.

When the Shī‘ah heard this, they completely rejected and discarded it. On hearing about this, Zayd ibn ‘Ālī رضي الله عنه proclaimed:

They have indeed rejected us today.

and it is for this reason that they are known as the *Rāfiḍah* (the Defectors).<sup>3</sup>

Zayd ibn ‘Ālī رضي الله عنه is also reported to have said:

Disavowing Abū Bakr, ‘Umar and ‘Uthmān is disavowing ‘Ālī, and disavowing ‘Ālī is disavowing Abū Bakr, ‘Umar and ‘Uthmān.<sup>4</sup>

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1 Al-Baḥrānī: *Al-Burhān* 2/125

2 *Al-Iḥtijāj* p. 230

3 Mirzā Muḥammad Taqiy Siphri: *Nāsikh al-Tawārīkh* 2/590

4 See al-Asbahānī’s *al-Ḥujjah*

Al-Imām Ja‘far al-Ṣādiq رَحِمَهُ اللهُ was once asked:

O son, (i.e. family) of Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! What is your opinion about Abū Bakr and ‘Umar?

He replied:

They were just and righteous leaders who lived and died following the truth. Allah’s سُبْحَانَكَ رَبَّنَا mercy will embrace them on the Day of Judgement.<sup>1</sup>

Imām al-Daraqūṭnī رَحِمَهُ اللهُ narrates that Ja‘far al-Ṣādiq رَحِمَهُ اللهُ said:

In as much as I have hope in the intercession of ‘Alī (on the Day of Judgement) I have just as much hope in the intercession of Abū Bakr. My relationship with him (i.e. Abū Bakr رَحِمَهُ اللهُ) is twofold.<sup>2</sup>

Imām al-Daraqūṭnī رَحِمَهُ اللهُ also narrates that Ja‘far al-Ṣādiq رَحِمَهُ اللهُ said:

Some of the envious zealots of Iraq claim that we speak ill of both Abū Bakr and ‘Umar. How can that ever be, they are my fathers!<sup>3</sup>

Sayyid al-Murtaḍā narrates in his book, *al-Shāfi*, that Ja‘far al-Ṣādiq رَحِمَهُ اللهُ would associate himself with both Abū Bakr and ‘Umar رَحِمَهُ اللهُ. He would visit the grave (of Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and with his greetings to Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, he would also greet the two of them. In another narration it is mentioned that he would encourage others to do the same as well.<sup>4</sup>

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1 Al-Shostarī: *Iḥqāq al-Ḥaqq* 1/16

2 Ja‘far al-Ṣādiq’s رَحِمَهُ اللهُ mother was Farwah bint al-Qāsim ibn Muḥammad ibn Abī Bakr and Farwah’s mother was Asmā’ bint ‘Abd al-Raḥmān. In other words, Ja‘far al-Ṣādiq is related to Abū Bakr رَحِمَهُ اللهُ through both his mother and maternal grandmother.

3 Al-Lālikā’ī: *Sharḥ al-Sunnah*

4 Sayyid al-Murtaḍā: *Al-Shāfi* p. 238

Al-Dāraquṭnī رحمه الله narrates from ‘Abd Allāh al-Maḥḍ<sup>1</sup> who was once asked: “Do you make *mash* (wipe) on your *Khuffayn* (leather socks, for wuḍū’)?” He replied: “Yes. (Because) ‘Umar would make *mash*.” The questioner reiterated his question and said: “I am asking whether you make *mash* (not ‘Umar).” He responded to the questioner by saying: “I am telling you ‘Umar would do it and you still have the audacity to ask about my personal practice! ‘Umar is not only better than me, he is better than a whole world full of the likes of me!” The man asked: “Is this *Taqiyyah*?” ‘Abd Allāh al-Maḥḍ exclaimed: “We are currently sitting between the grave and *mimbar* (of Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). O Allah! This is what I believe in secrecy and in open. Do not listen to anyone (wrongfully) attributing anything to me after my demise. Who has the audacity to claim that ‘Alī was coerced into something he did not want to do (i.e. pledge allegiance to the other *khulafā*) and that Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ordered him to do something which he did not execute?! That, in actual fact, only shows his weakness and nothing else.”<sup>3</sup>

The hijrah is described in the following way in *Tafsīr al-‘Askarī*:

After Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ appointed ‘Alī to sleep in his place on his bed, he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to Abū Bakr:

أرضيت أن تكون معي يا أبا بكر تطلب كما أطلب ، وتعرف بأنك أنت الذي تحملني على ما أدعيه فتحمل  
عني أنواع العذاب ؟

Are you pleased (with the fact) that you will be sought after and wanted like me? After all, it was you who believed in me and carried me through;

1 He is ‘Abd Allāh (al-Kāmil) ibn Ḥasan (al-Muthannā) ibn Ḥasan ibn ‘Alī, the grandson of Imām Ḥasan رضي الله عنه.

2 The term *Taqiyyah* among the Shī‘ah refers to the practice of dissimulation in which the individual intentionally avoids answering a question posed to him or he answers the question in such a manner that pleases the questioner, but he himself does not actually believe it to be true. The rationale behind *Taqiyyah* — according to the Shī‘ah — is to make inroads with any non-Shī‘ī in the most covert and unassuming way possible. [translator’s note]

3 *Tārīkh Dimashq*



therefore, will you not be prepared to face the consequences and help defend me?

Abū Bakr exclaimed: “O Nabī of Allah! If I lived an entire life having to undergo constant punishment and suffering, and experiencing no pleasure, all for your sake, this would be more beloved to me than possessing the entire world and disobeying you (in that)! My life, wealth, and possessions; are they not but for you?!” Upon hearing this, Nabī ﷺ said:

لا جرم إن اطلع الله على قلبك ، ووجد موافقا لما جرى على لسانك جعلك مني بمنزلة السمع والبصر ،  
والرأس من الجسد ، والروح من البدن

Allah ﷻ certainly knows that whatever is on your tongue is in accordance to what is in your heart! He has made your position (with me) like the ears, eyes, head, and soul of a body.<sup>1</sup>

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1 *Tafsīr al-Ḥasan al-‘Askarī* p. 164, 165



## Members of the Ahl al-Bayt Who Held Identical Names as the Ṣahābah

### Those Who Kept the Name Abū Bakr

- » Abū Bakr ibn ‘Alī ibn Abī Ṭālib

He was martyred alongside Ḥusayn عليه السلام at Karbalā’. His mother’s name was Laylā bint Mas‘ūd al-Nahshaliyyah.<sup>1</sup>

- » Abū Bakr ibn al-Ḥasan ibn ‘Alī ibn Abī Ṭālib

He too, was martyred alongside his uncle, Ḥusayn عليه السلام at Karbalā’.<sup>2</sup>

- » Abū Bakr ‘Alī Zayn al-‘Ābidīn

Abū Bakr was also the *kunyah* (agnomen) of Zayn al-‘Ābidīn.<sup>3</sup>

- » Abū Bakr ‘Alī ibn Mūsā al-Kāẓim ibn Ja‘far al-Ṣādiq

The kunyah of ‘Alī al-Riḍā was Abū Bakr. Al-Nūrī al-Ṭabarsī says: “Abū Bakr was one of the kunyahs of ‘Alī al-Riḍā, as mentioned by Abū al-Faraj al-Isfahānī in *Maqātil al-Ṭālibīn*.”<sup>4</sup>

- » Abū Bakr Muḥammad al-Mahdī al-Muntaẓar ibn al-Ḥasan al-‘Askarī

One of the names of the alleged al-Mahdī al-Muntaẓar — whom the Shī‘ah believe was born over eleven hundred years go — is Abū Bakr.<sup>5</sup>

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1 Shaykh al-Mufīd: *Kitāb al-Irshād* p. 186, 248, *Muntahā al-Āmāl* 1/261, the author mentions that his name was actually Muḥammad and his kunyah was Abū Bakr.

2 *Kitāb al-Irshād* p. 248, *Muntahā al-Āmāl* 1/541

3 See al-Jazā’irī’s *al-Anwār al-N’umāniyyah* for a list of Shī‘ah Imāmiyyah scholars that have mentioned this.

4 Al-Nūrī al-Ṭabarsī: *Al-Najm al-Thāqib fi Alqāb wa Asmā’ al-Ḥujjah al-Ghā’i*, no. 14

5 *Ibid*

- » Abū Bakr ibn ‘Abd Allāh ibn Ja‘far ibn Abī Ṭālib

Abū Bakr was martyred with Ḥusayn رضي الله عنه. His mother was Khawṣā’ (from the tribe Rabī‘ah).<sup>1</sup>

## Those Who Kept the Name ‘Umar

- » ‘Umar al-Aṭraf ibn ‘Alī ibn Abī Ṭālib

His mother was Umm Ḥabīb al-Ṣahbā’ al-Taghlabiyyah. She was captured during the wars of apostasy.<sup>2</sup>

- » ‘Umar ibn al-Ḥasan ibn ‘Alī ibn Abī Ṭālib

He was martyred alongside his uncle, Ḥusayn, at Karbalā’.<sup>3</sup> Al-Ya‘qūbī writes in his *al-Tārīkh*: “Ḥasan had eight sons: Zayd, Qāsim, Abū Bakr, ‘Abd al-Raḥmān, Ṭalḥah, ‘Abd Allāh, and ‘Umar (from various wives).”

- » ‘Umar al-Ashraf ibn ‘Alī Zayn al-‘Ābidīn ibn al-Ḥusayn

His mother was an Umm walad (a slave woman, who bore the child of her master).<sup>4</sup>

- » ‘Umar ibn Yaḥyā ibn al-Ḥusayn ibn Zayd al-Shahīd ibn ‘Alī ibn al-Ḥusayn ibn ‘Alī ibn Abī Ṭālib

Muḥammad al-A‘lamī al-Ḥā’irī mentions his name in *Tarājim A‘lām al-Nisā’* under the biography of Bint al-Ḥasan ibn ‘Ubayd Allāh ibn Ja‘far al-Ṭayyār.

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1 Aḥmad ibn Yaḥyā al-Balādhurī: *Ansāb al-Ashraf* p. 68

2 Under the lineage of ‘Umar al-Aṭraf, see: *Sirr al-Silsilah al-‘Alawiyyah* of Abū Naḍr al-Bukhārī p. 123; *Muntahā al-Āmāl* 1/261; and *Bihār al-Anwār* 42/120

3 *‘Umdat al-Ṭālib* of ibn ‘Anbah p. 116; and *Tārīkh al-Ya‘qūbī* p. 228

4 *Kitāb al-Irshād* p. 261; and *‘Umdat al-Ṭālib* p. 223

- » ‘Umar ibn Mūsā al-Kāẓim ibn Ja‘far al-Şādiq

Ibn al-Khasshāb writes: “He (ref. to Mūsā al-Kāẓim) had twenty sons, including: ‘Aqīl and ‘Umar and eighteen daughters.<sup>1</sup>”

## Those Who Kept the Name ‘Uthmān

- » ‘Uthmān ibn ‘Alī ibn Abī Ṭālib

He was martyred alongside Ḥusayn عليه السلام at Karbalā’. His mother’s name was Umm al-Banīn bint Ḥizām al-Waḥīdīyyah, then al-Kilābiyyah.<sup>2</sup>

- » ‘Uthmān ibn ‘Aqīl ibn Abī Ṭālib

Al-Balādhurī mentions in al-Ansāb: “‘Aqīl had the following sons: Muslim... and ‘Uthmān.”<sup>3</sup>

## Those Who Kept the Name ‘Ā’ishah

- » ‘Ā’ishah bint Mūsā al-Kāẓim ibn Ja‘far al-Şādiq

One of daughters of the seventh Imām, Mūsā al-Kāẓim, as mentioned by the Shī‘ī scholars, including: Shaykh al-Mufīd in al-Irshād; ibn ‘Anbah in ‘Umdat al-Ṭālib; and Ni‘mat Allāh al-Jazā’irī in *al-Anwār al-Nu‘māniyyah*.

Mūsā al-Kāẓim had thirty seven or thirty eight children. A clear sign of the Ahl al-Bayt’s love for Umm al-Mu‘minīn is that from all of these children, he only had one daughter (the rest were sons) and he named her ‘Ā’ishah.<sup>4</sup>

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1 Muḥammad Taqī al-Tastarī: *Tawārīkh al-Nabī wa al-Āl*

2 Muḥammad Riḍā al-Ḥakīmī: *A’yān al-Nisā’* p. 51, *Kitāb al-Irshād* p. 186, 428; *Tārīkh al-Ya‘qūbī*; *Muntahā al-Āmāl*, 1/544; *Tawārīkh al-Nabī wa al-Āl* p. 115

3 *Ansāb al-Ashraf* p. 70

4 This is the view of some of the scholars. There is a difference of opinion as to how many children Mūsā al-Kāẓim actually had; some say thirty seven, some say thirty eight, and some say forty. Abū Naḍr al-Bukhārī once said: “Mūsā al-Kāẓim had eighteen sons and twenty two daughters.” There is no difference of opinion with regards to one fact: he (Mūsā al-Kāẓim) named one of his daughters ‘Ā’ishah. *Sirr al-Silsilah al-‘Alawiyyah* of Abū Naḍr al-Bukhārī p. 53.

Ni‘mat Allāh al-Jazā‘irī writes in *al-Anwār al-Nu‘māniyyah*:

With regards to the number of children he had (ref. to Mūsā al-Kāzīm), it was thirty seven (both sons and daughters). From them was: ‘Alī al-Riḍā (the eighth Imām)... and ‘Ā‘ishah.

Al-Tastarī mentions Mūsā al-Kāzīm in *Tawarikh al-Nabī wa al-Āl* as having seventeen daughters:

Fāṭimah al-Kubrā, Fāṭimah al-Ṣughrā, Ruqayyah, Ruqayyah al-Sughrā, Ḥakīmah, Umm Abī Ḥakimah, Umm Kulthūm, Umm Salamah, Umm Ja‘far, Lubānah, ‘Aliyyah, Āminah, Ḥasanah, Barīhah, Zaynab, Khadījah, and ‘Ā‘ishah.

» ‘Ā‘ishah bint Ja‘far ibn Mūsā al-Kāzīm ibn Ja‘far al-Ṣādiq

Al-‘Umarī mentions in *al-Majdī*:

Ja‘far ibn Mūsā al-Kāzīm ibn Ja‘far al-Ṣādiq, also known as al-Khawārī, had eight daughters: Husnah, ‘Abbāsah, ‘Ā‘ishah, Fāṭimah al-Kubrā, Fāṭimah al-Ṣughrā, Asmā’, Zaynab and Umm Ja‘far.<sup>1</sup>

» ‘Ā‘ishah bint ‘Alī al-Riḍā ibn Mūsā al-Kāzīm

Ibn al-Khasshāb mentions in his book *Mawālid Ahl al-Bayt*:

‘Alī al-Riḍā had five sons: Muḥammad, al-Qānī, al-Ḥasan, Ja‘far, Ibrāhīm and Ḥusayn, and one daughter: ‘Ā‘ishah.<sup>2</sup>

» ‘Ā‘ishah bint ‘Alī al-Hādī ibn Muḥammad al-Jawwād ibn ‘Alī al-Riḍā.

Shaykh al-Mufīd mentions:

‘Alī al-Hādī (the tenth Imām) left the following children behind: Ḥasan, Ḥusayn, Muḥammad, Ja‘far and ‘Ā‘ishah.<sup>3</sup>

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1 *Sirr al-Silsilah al-‘Alawīyyah* p. 63 (see marginal notes from the editor).

2 *Muntahā al-Āmāl* p. 128

3 *Kitāb al-Irshād* p. 334

## ‘Alī’s Clear Prohibition Against Cursing and Maligning

The Arabic word *sabb* (cursing) is defined as:

Such strong language which asserts ideas forcefully and often contains cursing.

Both Nabī ﷺ and the Ahl al-Bayt did not have this quality; rather, they had the purest of speech, they were the most eloquent and maintained the highest level of decorum. In fact, ‘Alī رضي الله عنه narrates that Nabī ﷺ was the most generous-hearted of men, the most truthful of them in speech, the most mild-tempered of them, and the noblest of them in lineage. Whoever saw him unexpectedly was in awe of him. And whoever associated with him immediately fell in love with him.<sup>1</sup>

Ḥasan ibn ‘Alī رضي الله عنهما said:

And then I asked my father (‘Alī رضي الله عنه) about how the Nabī ﷺ conducted himself among his close associates and servants.” He (‘Alī رضي الله عنه) said: “The Rasūl of Allah ﷺ was unfailingly cheerful, easy-going by nature, and mild-mannered. He was neither crude nor obstinate. He was neither a clamorous loudmouth nor a repeater of obscenities.”<sup>2</sup>

In *Nahj al-Balāghah*, Ṣubḥī al-Ṣāliḥ relates:

Whosoever is able to meet Allah سبحانه وتعالى without having spilt the blood of a fellow believer, or traduced his honour and dignity should try and do so.<sup>3</sup>

During the Battle of Ṣiffīn, it was brought to the attention of ‘Alī رضي الله عنه that some of his companions were cursing the people of Shām. He responded to them by

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1 *Al-Tirmidhī*

2 *Al-Nabahānī: Wasā’il al-Wuṣūl ilā Shamā’il al-Rasūl*

3 *Nahj al-Balāghah* p. 254

saying:

I dislike the fact that you curse others; even though, your position (today) is more correct than the others. Instead of cursing them, you should have rather supplicated for them by saying: “O Allah! Spare our blood and theirs! Reunite us and remove their confusion with Your divine guidance so that the truth can manifest itself among all and hostilities can cease.”<sup>1</sup>

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<sup>1</sup> Op. cit. p. 323



## The Origins to the Practice of Cursing the Ṣaḥābah

Abū al-Qāsim Sa‘d ibn ‘Abd Allāh al-Qummī<sup>1</sup> writes that ‘Abd Allāh ibn Saba’<sup>2</sup> was the first person to criticise and disclaim his association with Abū Bakr, ‘Umar, and

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1 Sa‘d ibn ‘Abd Allāh al-Qummī was a famous Shī‘ī scholar from the city of Qumm, in modern-day Iran. He died in the year 301 AH.

2 Also known as Ibn al-Sowdā’, ‘Abd Allāh ibn Saba’ was a Jewish zealot from Ṣan‘ā’ — the capital city of Yemen. He claimed to have professed his Islam during ‘Uthmān’s رضي الله عنه khilāfah. He held an active presence in Iraq, Egypt, and the Levant (modern-day Syria, Palestine, Lebanon and Jordan). He would contrive and proclaim fallacies so as to turn the Muslims away from Islam. He was a mischief-maker and a charlatan; he even tried to create a state of anarchy and social-upheaval during ‘Uthmān’s khilāfah. Imām al-Ṭabarī رحمته الله (d. 320 A.H) in *Tārīkh al-Rusul*, Ibn ‘Asākir رحمته الله in *Tārīkh Dimashq* and Ibn Kathīr رحمته الله in *al-Bidāyah wa al-Nihāyah* have all written extensively about him. He is mentioned by both the Sunnī and Shī‘ī scholars in their respective books. In fact, there is a narration from the ḥadīth scholar al-Sha‘bī رحمته الله (d. 103 A.H) affirming that the first person to resort to lies and fabrications was in fact ‘Abd Allāh ibn Saba’.

Hereunder are but a few examples of what the scholars (both Sunnī and Shī‘ī) have said about him:

- Imām al-Ṭabarī in his famous history book, *Tārīkh al-Ṭabarī*, cites narrations about ‘Abd Allāh ibn Saba’ and the controversy around him.
- Ibn ‘Abd Rabbihī (d. 328 A.H) writes that ‘Abd Allāh ibn Saba’ and his followers, the Saba’iyyah, completely transgressed their limits by stating that ‘Alī رضي الله عنه is actually God-incarnate — May Allah safeguard us from such blasphemy — similar to what the Christians believe about Nabī Ṭīsā عليه السلام.
- Abū al-Ḥasan al-‘Asharī (d. 330 A.H) also mentions that ‘Abd Allāh ibn Saba’ and the Saba’iyyah are an extremist faction because one of their many claims is that ‘Alī رضي الله عنه never actually died, and, in fact, he will return to this world and fill it with equality and justice, just as it was filled with inequality, tyranny, and injustice [before his return].
- Al-Khāṭib al-Baghdādī (d. 429 A.H) mentions that the Saba’iyyah sect disclosed their heresy in the time of ‘Alī رضي الله عنه. He actually ordered for them to be burnt alive, and even sent him into exile to Asbāṭ.
- Imām al-Isfārayīnī (d. 471 A.H) writes that ‘Abd Allāh ibn Saba’ claimed that ‘Alī رضي الله عنه was, in fact, a nabī of Allah. Later on, he went on to claim that ‘Alī رضي الله عنه is God-incarnate, – May Allah safeguard us from such blasphemy.
- Ḥasan ibn Mūsā al-Nowbakhtī (d. 310 A.H) writes that when the news of the death of ‘Alī رضي الله عنه reached al-Madā’in, he (‘Abd Allāh ibn Saba’) exclaimed to the one who reported the news: “If you bring before us his brains in a hundred bags, we will still not be convinced that he has died. He cannot die until he gathers them with his staff.” ..... *continued*

‘Uthmān رضي الله عنه. He claimed that ‘Alī رضي الله عنه himself ordered him to do so.<sup>1</sup>

The motive for these deviant sects (whose beliefs are based on falsehood and superstitions) coming into existence is quite clear; that is, to try and dismantle the Muslims from within and to provoke civil strife and disunity amongst one another by spreading disinformation and myths. After failing to attack Islam openly, the enemies of Islam — especially the Jews with their rancour and hatred for Islam and Muslims — turned to these conniving tactics. ‘Abd Allāh ibn Saba’ began promulgating his false creed and even attempted to motivate the people of Egypt to revolt against ‘Uthmān رضي الله عنه, claiming that he usurped the khilāfah from ‘Alī رضي الله عنه, citing as evidence Nabī’s bequest to ‘Alī رضي الله عنه.

Sayyid ‘Alawī ibn Muḥammad Balfaqīh writes in *Min A’qāb al-Biḍ’ah al-Muḥammadiyyah al-Ṭāhirah*:

A certain group<sup>2</sup> has treaded a path of (pseudo) love for ‘Alī رضي الله عنه. It is a dangerous path indeed! They accuse the previous khulafā’; Abū Bakr, ‘Umar and ‘Uthmān رضي الله عنه of having usurped ‘Alī’s رضي الله عنه khilāfah. In doing

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.....continued from page 73

- Al-Kashshī narrates (with his chain of transmission up until al-Imām ‘Alī ibn al-Ḥusayn) that he (the Imām) once said: “When I think of ‘Abd Allāh ibn Saba’, every hair of my body stands on end. He propagated a most heinous belief...”
- Abū Ja’far al-Ṭūsī (d. 460) writes that Ibn Saba’, after supposedly becoming Muslim, returned to his kufr and began propagating his extreme tendencies and views.
- Ibn Bābūwayh Abū Ja’far al-Ṣadūq (d. 381 A.H), a famous ḥadīth scholar among the Shī’ah, mentions an objection that Ibn Saba’ once raised against ‘Alī رضي الله عنه with regards to raising of the hands towards the sky during supplication.
- Ibn Abī al-Ḥadīd (d. 655 A.H) writes in the commentary of *Nahj al-Balāghah*: “When ‘Alī was assassinated, Ibn Saba’ began propagating his beliefs, and thereafter his following increased.”

For a detailed synopsis of the events, see Muḥammad Amḥazūn’s, *Tahqīq Mawāqif al-Ṣaḥābah fī al-Fitnah min Riwāyāt al-Imām al-Ṭabarī*

1 Abū al-Qāsim al-Qummī: *al-Maqālāt wa l-Firaq* no: 20

2 Referring to the Shī’ah

so, they have effectively shattered the *ijmā'* of the best of generations, a consensus of paramount importance in the eyes of all. The implications of such a claim are colossal: viz. 'Alī عليه السلام employed Taqiyyah when he pledged his allegiance to the previous three khulafā'. How could this be? 'Alī عليه السلام was neither a coward nor would he ever shy away from the truth; rather, he was a bold and courageous leader. When he spoke, people listened, and when he gave a command, they obeyed.<sup>1</sup>

Speaking about the perception people have of 'Alī عليه السلام, the author of *Nahj al-Balāghah* writes:

'Alī عليه السلام said: "Two groups of people will be destroyed in my name: the first will be those who have excessive love for me, such love that will lead them astray, and the second will be those who have excessive hatred for me, such hatred that will lead them astray. Therefore, act moderately (with regards to me) and follow the *al-sawād al-'aẓam* (the vast majority). For verily, Allah's سبحانه وتعالى help is with the majority. And beware of disputation and dissention."

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1 *Tārīkh ibn 'Asākir*



## Conclusion

It goes without saying that love and veneration for all the Ṣaḥābah of Nabī ﷺ is a prerequisite for every Muslim's īmān. Every Muslim — even faintly concerned with his īmān — should therefore completely abstain from attacking or criticising the honour and dignity of the noble Ṣaḥābah ﷺ. In doing so, he prevents the door of war from being opened upon himself; for did Allah ﷻ not declare war on anyone who harms His friends?

The Ṣaḥābah ﷺ reached the pinnacle of *wilāyah* (sainthood); they read ṣalāh behind Nabī ﷺ, fought alongside him in battle, spent their days and nights in his blessed company, assisted him ﷺ in times of need, and were the first to witness and receive revelation as it descended unto Nabī ﷺ. If such people are not considered the friends of Allah ﷻ, then who will be? The verses of the Qur'ān and the ḥadīth of Nabī ﷺ that speak to the virtues of the Ṣaḥābah ﷺ are far too many; therefore, it is only appropriate that a Muslim should love them for the sake of Allah ﷻ and His Rasūl ﷺ; he should try to emulate their way of life, and work towards spreading their doyen lifestyle throughout the world.

Maḥmūd Sa'īd Mamdūḥ in his book, *Ghāyat al-Tabjīl*, writes:

It is incumbent upon every believer to show love and respect to the Ṣaḥābah ﷺ, insofar as even looking for excuses on their behalf (for whatever disagreements may have occurred between them). Wretched is the one who speaks about them in a profane manner! How many a scholars have written on the harms of cursing the Ṣaḥābah ﷺ! Among them:

1. Qāḍī 'Ayyāḍ and the commentators of his *al-Shifā'*
2. Ibn Qudāmāh
3. Taqīyy al-Dīn al-Subkī in *Ghayrat al-Īmān al-Jalī li Abī Bakr wa 'Umar wa 'Uthmān wa 'Alī*, and in *al-Sayf al-Maslūl*.

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1 This treatise is to be found among his fatāwā.

4. Imām al-Sūyūṭī in *Ilqām al-Ḥajar Lī man Zakka Sabb Abī Bakr wa ‘Umar*
5. Ibn ‘Ābidīn in *Tanbīh al-Wulāt wa al-Ḥukkām ‘Alā Shātīm Khayr al-Anām aw Aḥad Aṣḥābihī al-Kirām ‘Alayhi wa ‘Alayhim al-Ṣalāt wa al-Salām*
6. Imām al-Ālūsī (grandson of the famous commentator ‘Allāmah al-Ālūsī رحمته الله) in *Ṣabb al-‘Adhāb ‘Alā Man Sabba al-Aṣḥāb*.

It is as if the enormity of this sin (cursing the Ṣaḥābah رضي الله عنهم) is so great, that all other sins seem relatively inconsequential. Included in this is attacking (the personality of) ‘Alī رضي الله عنه. This has been established by Sa‘īd ibn Zayd رحمته الله in both the Musnad of Imām Aḥmad and Sunan of Abū Dāwūd.

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