



# Supplementary Notes:

## SAYYIDUNĀ ‘ALĪ IBN ABĪ ṬĀLIB رَضِيَ اللهُ عَنْهُ



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## SAYYIDUNĀ ‘ALĪ IBN ABĪ ṬĀLIB رَضِيَ اللَّهُ عَنْهُ

He is Sayyidunā ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ, a man who persevered through various conditions and underwent many difficulties. In every field he left distinct impressions, and his stamp and influence. You will find him in battle to be a lofty hero, in dialogue to be a stupefying orator, and in judicial matters to be sturdy and just. In the mornings, he would be remembering Allah سُبْحَانَهُ وَتَعَالَى and fasting, and in the darkness of night he would be worshipping Allah سُبْحَانَهُ وَتَعَالَى. May Allah رَضِيَ اللَّهُ عَنْهُ be pleased with him and make him happy.

### Name and Lineage

He is ‘Alī ibn Abī Ṭālib ‘Abd Manāf ibn ‘Abd al-Muṭṭalib ibn Shaybah ibn Hāshim ibn ‘Amr ibn ‘Abd Manāf Mughīrah ibn Quṣayy Zayd; Abū al-Ḥasan; al-Hāshimī. He is the cousin of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his son-in-law. He is from the early Muhājirīn. He participated in Badr, Uḥud, and all the other battles. He was sworn in as khalīfah after Sayyidunā ‘Uthmān ibn ‘Affān رَضِيَ اللَّهُ عَنْهُ was martyred.<sup>1</sup>

His mother is Fāṭimah bint Asad ibn Hāshim ibn ‘Abd Manāf ibn Quṣayy.<sup>2</sup>

Sayyidunā ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ is the cousin of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his lineage meets with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in their first forefather, ‘Abd al-Muṭṭalib, and from the side of his mother, he meets with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ at his forefather Hāshim ibn ‘Abd Manāf. Abū Ṭālib and Fāṭimah, his wife, are paternal first cousins. Hāshim ibn ‘Abd Manāf is the grandfather of both of them. This illustrates the strong family connection between Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ and Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

### Birth

Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ is the first Hāshimī to assume khilāfah.<sup>3</sup> He was born on the 13th of Rajab 23 years before hijrah. It appears in *al-Iṣābah* that he was born 10 years before nubuwwah, according to the correct report.<sup>4</sup>

### Agnomen

Sayyidunā ‘Alī ibn Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ is known with a few agnomens, the most famous of them:

Abū al-Ḥasan: attributed to his eldest son Sayyidah Ḥasan ibn ‘Alī رَضِيَ اللَّهُ عَنْهُ from Sayyidah Fāṭimah al-Zahrā’ رَضِيَ اللَّهُ عَنْهَا.<sup>5</sup>

Abū al-Sibṭayn: the purport of *al-sibṭayn* (grandsons) is Ḥasan and Ḥusayn رَضِيَ اللَّهُ عَنْهُمَا.<sup>6</sup>

He is also known as Abū Turāb. This is an agnomen Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ coined for him. Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ loved it and loved being called by it.

The origin of this agnomen as reported by al-Bukhārī through his chain from Sahl ibn Sa’d رَضِيَ اللَّهُ عَنْهُ is as follows:

1 *Tārīkh Madīnat Dimashq*, vol. 42 pg. 3.

2 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 19.

3 *Usd al-Ghābah*, vol. 4 pg. 16.

4 *Al-Iṣābah*, vol. 4 pg. 464.

5 *Usd al-Ghābah*, vol. 4 pg. 16.

6 *Usd al-Ghābah*, vol. 4 pg. 16.

جاء رسول الله صلى الله عليه وسلم بيت فاطمة فلم يجد عليا في البيت فقال أين ابن عمك قالت كان بيني وبينه شيء فغاضبني فخرج فلم يقل عندي فقال رسول الله صلى الله عليه وسلم لإنسان انظر أين هو فجاء فقال يا رسول الله هو في المسجد راقد فجاء رسول الله صلى الله عليه وسلم وهو مضطجع قد سقط رداؤه عن شقه وأصابه تراب فجعل رسول الله صلى الله عليه وسلم يمسحه عنه ويقول قم أبا تراب قم أبا تراب

Rasūlullāh ﷺ came to Fāṭimah's house and did not find 'Alī at home so he asked, "Where is your cousin?"

She replied, "We had an argument and he got angry with me. So he did not rest here."

Rasūlullāh ﷺ told someone, "Find out where he is." The person returned and said, "O Messenger of Allah, he is sleeping in the Masjid."

Rasūlullāh ﷺ came to him. He was lying down; his shawl had fallen off his side and dust had covered it. Rasūlullāh ﷺ started to wipe the dust off him and said, "Stand up, Abū Turāb! Stand up, *Abū Turāb* (one covered in sand)."

This agnomen was beloved to his heart and he loved being addressed by it. Sahl ibn Sa'd's narration reported by Muslim is evidence to this:

ما كان لعلي اسم أحب إليه من أبي التراب وإن كان ليفرح إذا دعي بها

'Alī did not have a name more beloved to him than Abū al-Turāb. He would become elated when being addressed by it.<sup>2</sup>

## Title

Sayyidunā 'Alī ibn Abī Ṭālib رَضِيَ اللهُ عَنْهُ is recognised by a few titles, the most famous of which are: Amīr al-Mu'minīn and the Fourth of the Rightly Guided Khulafā'.<sup>3</sup>

## Physical Appearance

Ibn Sa'd reports in *al-Ṭabaqāt* through his chain from Razām ibn Sa'd al-Ḍabbī who says:

سمعت أبي ينعت عليا قال كان رجلا فوق الربعة ضخم المنكبين طويل اللحية وإن شئت قلت إذا نظرت إليه هو آدم وإن تبيتته من قريب قلت أن يكون أسمر أدنى من أن يكون آدم

I heard my father describing 'Alī. He said, "He was a man of average height. He had large shoulders with a long beard. If you looked at him, you could say that he was brown. However, at a closer look, you would say that he was wheat-coloured, far from being brown."<sup>4</sup>

Ibn Sa'd also reports via his chain from Iṣḥāq ibn 'Abd Allāh ibn Abī Farwah who says:

سألت أبا جعفر محمد بن علي قلت ما كانت صفة علي قال رجل آدم شديد الأدمة ثقيل العينين عظيمهما ذو بطن أصلع إلى القصر أقرب

I asked Abū Ja'far Muḥammad ibn 'Alī saying, "What was 'Alī's physical description?"

He explained, "He was a man with a brown complexion. Large eyed. With a large belly. Bald. Medium in height, closer to short."<sup>5</sup>

1 *Ṣaḥīḥ al-Bukhārī*, chapters on the Masājid, chapter on men sleeping in the masjid, Ḥadīth: 430.

2 *Ṣaḥīḥ Muslim*, book on the virtues of the Companions, chapter on the merits of 'Alī, Ḥadīth: 6382.

3 *Al-Bidāyah wa Al-Nihāyah*, vol. 7 pg. 223.

4 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 26 – 27; *Tārīkh Dimashq*, vol. 42, pg. 24.

5 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 27.

## Glance at his Household (Wives and Children)

Sayyidunā ‘Alī ibn Abī Ṭālib رضي الله عنه got married more than once. However, he did not have a second wife while being married to Rasūlullāh’s صلى الله عليه وسلم daughter. Meaning that Sayyidunā ‘Alī رضي الله عنه did not marry another woman while married to Sayyidah Fāṭimah رضي الله عنها until she passed on six months after Rasūlullāh’s صلى الله عليه وسلم demise. He remained with Sayyidah Fāṭimah رضي الله عنها and nursed her and cared for her until she passed away. The upcoming lines will give a brief glance at his wives, and children from each wife.

1. Fāṭimah bint al-Rasūl رضي الله عنها. The Queen of the Women of the world. She gave birth to Ḥasan, Ḥusayn. It is said: Muḥassin. It is also said that he died in infancy. She gave birth to his daughters Zaynab al-Kubrā and Umm Kulthūm al-Kubrā whom Sayyidunā ‘Umar رضي الله عنه married.
2. Umm al-Banīn bint al-Ḥarām: She mothered ‘Abbās, Ja‘far, ‘Abd Allāh, and ‘Uthmān. These were martyred along with their brother Ḥusayn at Karbalā’. None of them left issue besides ‘Abbās.
3. Laylā bint Ma‘ūd ibn Khālid ibn Mālik from the Banū Tamīm: She mothered ‘Ubayd Allāh and Abū Bakr. Hishām ibn al-Kalbī says that they were martyred at Karbalā’.
4. Asmā’ bint ‘Umays al-Khath‘amiyyah: She mothered Yaḥyā and Muḥammad al-Aṣghar. This is al-Kalbī’s view. Al-Wāqīdī on the other hand says that she mothered Yaḥyā and ‘Awn. Al-Wāqīdī believes that Muḥammad al-Aṣghar was from an Umm Walad.
5. Umm Ḥabībah bint Zam‘ah ibn Baḥr ibn al-‘Abd ibn ‘Alqamah: She was an Umm Walad from the captives that Khālid had captured from the Banū Taghlib when he attacked ‘Ayn al-Tamr. She gave birth to ‘Umar and Ruqayyah. ‘Umar lived to the age of 85.
6. Umm Sa‘īd bint ‘Urwah ibn Ma‘ūd ibn Mughīth ibn Mālik al-Thaqafi: She mothered Umm al-Ḥasan and Ramlah al-Kubrā.
7. The daughter of Imra’ al-Qays ibn ‘Adī ibn Aws al-Kalbiyyah: She gave birth to a girl who would go with ‘Alī to the Masjid when she was little. She was asked, “Who are your maternal uncles?” “Woof woof!” would be her reply, with reference to the Banū Kalb. Kalb means dog in Arabic.
8. Umāmah bint Abī al-‘Āṣ ibn al-Rabī ibn ‘Abd Shams ibn ‘Abd Manāf ibn Quṣayy. Her mother is Sayyidah Zaynab bint Rasūlullāh صلى الله عليه وسلم. She is the very girl Rasūlullāh صلى الله عليه وسلم would carry while performing ṣalāh. He would carry her in the standing posture and place her down when prostrating. She gave birth to Muḥammad al-Awsaṭ.
9. Khawlah bint Ja‘far ibn Qays from the Banū Ḥanīfah. Khālid رضي الله عنه took her captive in the days of al-Ṣiddīq رضي الله عنه, in the war of apostasy against the Banū Ḥanīfah. She fell into the hands of ‘Alī ibn Abī Ṭālib رضي الله عنه. She gave birth to Muḥammad, known as Ibn al-Ḥanafiyyah. There are some who claim Imāmah and infallibility for him. He was among the leaders of the Muslims. However, he is not infallible.

Sayyidunā ‘Alī رضي الله عنه had a number of other offspring from various Ummahāt Awlād. He passed away leaving behind 4 wives and 19 concubines.

Among his children whose mother’s names are unknown are: Umm Hāni’, Maymūnah, Zaynab al-Ṣughrā, Ramlah al-Kubrā, Umm Kulthūm al-Ṣughrā, Fāṭimah, Umāmah, Khadījah, Umm al-Kirām, Umm Ja‘far, Umm Salamah, and Jamānah.<sup>1</sup>

<sup>1</sup> Al-Ṭabaqāt al-Kubrā, vol. 3 pg. 20 and onwards.

We will attempt, with the will of Allah ﷻ, to throw some light in these pages on the personality of Sayyidunā ‘Alī ibn Abī Ṭālib ﷺ so we may glimpse into the greatness, heroism, and characteristics of righteousness that he possessed. Those aspects which earned him a position in the Ten Promised Jannah. May Allah be pleased with them all.

### Sayyidunā ‘Alī in the home of Nubūwwah

If we claim that Sayyidunā ‘Alī ﷺ was fostered in the home of nubūwwah, we will not be diverting from the truth, nor will we be missing reality. This is due to the fact that Sayyidunā ‘Alī ﷺ was fostered in the home of the Nabī ﷺ and he learnt brilliant virtues and praiseworthy characteristics from him.

In the shadow of the master of the former and later generations, Muḥammad ﷺ, he took his first breaths. There he found, in Muḥammad ﷺ, the compassion of fatherhood, the character of Nubūwwah, and the features of the righteous. He sensed that his destiny had led him to ample goodness, a fate not destined for every individual, which led him to spread it in all directions.<sup>1</sup>

Ibn Ishāq says:

كان أول ذكر آمن برسول الله صلى الله عليه وسلم و صلى معه و صدقه بما جاءه من عند الله علي بن أبي طالب وهو يومئذ ابن عشر سنين و كان مما أنعم الله به على علي بن أبي طالب عليه السلام أنه كان في حجر رسول الله صلى الله عليه وسلم و سلم قبل الإسلام

The first male to believe in Rasūlullāh ﷺ and pray with him, and attest to what he brought from Allah was ‘Alī ibn Abī Ṭālib. He was 10 years old at the time. One of the favours Allah ﷻ had favoured ‘Alī ibn Abī Ṭālib ﷺ with was that he was nurtured in the care of Rasūlullāh ﷺ before Islam.<sup>2</sup>

The incident behind this in short is that Abū Ṭālib had a large family and he was not well off. Add to this that Makkah was afflicted with severe deprivation which negatively impacted them especially the needy class, who Abū Ṭālib was part of. Thus, he was afflicted with ruggedness of life and shortage of sustenance.

Al-Ṭabarī speaks of the inception of Rasūlullāh’s ﷺ fostering of Sayyidunā ‘Alī ibn Abī Ṭālib ﷺ. He reports via his sanad from Mujāhid ibn Jabr Abū al-Ḥajjāj:

كان من نعمة الله على علي بن أبي طالب و ما صنع الله له و أراد به من الخير أن قريشا أصابهم أزمة شديدة و كان أبو طالب ذا عيال كثير فقال رسول الله صلى الله عليه وسلم للعباس عمه و كان من أيسر بني هاشم يا عباس إن أخاك أبا طالب كثير العيال و قد أصاب الناس ما ترى من هذه الأزمة فانطلق بنا فلنخفف عنه من عياله أخذ من بنيه رجلا و تأخذ من بنيه رجلا فنكفهما عنه قال العباس نعم فانطلقا حتى أتيا أبا طالب فقالا إنا نريد أن نخفف عنك من عيالك حتى ينكشف عن الناس ما هم فيه فقال لهما أبو طالب إذا تركتما لي عقيلًا فاصنعا ما شئتما فأخذ رسول الله صلى الله عليه وسلم عليا فضمه إليه و أخذ العباس جعفرًا فضمه إليه فلم يزل علي بن أبي طالب مع رسول الله صلى الله عليه وسلم حتى بعثه الله نبيًا فاتبعه علي فأمن به و صدقه و لم يزل جعفر عند العباس حتى أسلم و استغنى عنه

One of the many favours of Allah ﷻ upon ‘Alī ibn Abī Ṭālib and what Allah ﷻ arranged for him and the goodness Allah intended for him, is that the Quraysh were afflicted with a severe famine. At the same time, Abū Ṭālib had many dependents. Rasūlullāh ﷺ thus told ‘Abbās, his uncle, who was one of the most prosperous of the Banū Hāshim, “O ‘Abbās, your brother Abū Ṭālib has a large family and you are aware of the famine that people have been afflicted with. Let us go to him and lessen his burden. I will take one of his sons and you will take one of his sons, and we will care for them on his behalf.” ‘Abbās agreed.

They approached Abū Ṭālib and proposed, “We intend relieving you of some of your dependants until people are relieved of their predicament.”

1 ‘Abd al-Ḥalīm ‘Uways: ‘Alī ibn Abī Ṭālib al-Khalīfah al-Muftarā ‘alayh, pg. 10.

2 Al-Mustadrak, recognition of Ṣaḥābah, Ḥadīth: 6463; Tārīkh al-Ṭabarī; al-Bidāyah wa Al-Nihāyah, vol. 3 pg. 34.

Abū Ṭālib said to them, “If you leave ‘Aqīl for me, then you may do as you please.”

Subsequently, Rasūlullāh ﷺ took ‘Alī and ‘Abbās took Ja‘far into their respective families. ‘Alī ibn Abī Ṭālib remained with Rasūlullāh ﷺ until Allah ﷻ appointed him a Nabī. ‘Alī followed him, believed in him, and attested to his truthfulness. Ja‘far, on the other hand, remained by ‘Abbās until he embraced Islam and became independent of him.<sup>1</sup>

## Islam

Sayyidunā ‘Alī رضي الله عنه recognised Islam early on. Probably what urged him to this is being nurtured in the house of Rasūlullāh ﷺ.

Ibn Ishāq says:

ثم إن علي بن أبي طالب رضي الله عنه جاء بعد ذلك بيوم و هما يصليان فقال علي يا محمد ما هذا قال دين الله الذي اصطفى لنفسه و بعث به رسله فأدعوك إلى الله وحده لا شريك له و إلى عبادته و أن تكفر باللات و العزى فقال علي هذا أمر لم أسمع به قبل اليوم فلست بقاض أمرا حتى أحدث به أبا طالب فكره رسول الله صلى الله عليه و سلم أن يفشي عليه سره قبل أن يستعلن أمره فقال له يا علي إذا لم تسلم فإتكم فمكث علي تلك الليلة ثم إن الله أوقع في قلب علي الإسلام فأصبح غاديا إلى رسول الله صلى الله عليه و سلم حتى جاءه فقال ماذا عرضت علي يا محمد فقال له رسول الله صلى الله عليه و سلم تشهد أن لا إله إلا الله وحده لا شريك له و تكفر باللات و العزى و تبرأ من الأنداد ففعل علي و أسلم و مكث يأتيه على خوف من أبي طالب و كتم علي إسلامه و لم يظهره و أسلم ابن حارثة يعني زيدا فمكثا قريبا من شهر يختلف علي إلى رسول الله صلى الله عليه و سلم و كان مما أنعم الله به على علي أنه كان في حجر رسول الله صلى الله عليه و سلم قبل الإسلام

‘Alī ibn Abī Ṭālib رضي الله عنه then came in one day after this, while they (Rasūlullāh ﷺ and Khadījah) were performing ṣalāh. ‘Alī said, “O Muḥammad, what is this?”

Rasūlullāh ﷺ explained, “This is the dīn of Allah which Allah selected for Himself and sent His Messengers with. I thus invite you to Allah, He is alone with no partner and, to His worship; and to belie Lāt and ‘Uzzā.”

‘Alī said, “This is a colossal matter which I never heard of before today. Hence, I am not going to reach a decision until I speak to Abū Ṭālib about it.”

Rasūlullāh ﷺ disliked his secret being exposed before openly announcing his mission, so he said to him, “O ‘Alī, if you do not embrace Islam, then conceal the matter.”

‘Alī spent that night contemplating. Thereafter, Allah placed the truth of Islam in his heart. Next morning, he walked to Rasūlullāh ﷺ. He reached him and said, “What did you present to me, O Muḥammad?”

Rasūlullāh ﷺ expounded, “You should testify that there is no deity besides Allah. He is alone with no partner. And you should reject Lāt and ‘Uzzā and dissociate from idols.”

‘Alī complied and embraced Islam. He stopped coming to him out of fear for Abū Ṭālib. He concealed his Islam and did not publicise it.

Ibn Hārithah, i.e. Zayd, embraced Islam. They stayed like this for approximately a month. ‘Alī would visit Rasūlullāh ﷺ often. One of the favours Allah ﷻ bestowed upon ‘Alī was that he was in the care of Rasūlullāh ﷺ before Islam.<sup>2</sup>

The scholars have differed in pinpointing the first man to embrace Islam. Was it ‘Alī or Abū Bakr رضي الله عنه? We discussed this point when speaking on the life of Sayyidunā Abū Bakr al-Ṣiddīq رضي الله عنه and we said: Some scholars have steered clear from

1 *Tārīkh al-Ṭabarī*, vol. 2 pg. 57 – 58.

2 *Al-Bidāyah wa Al-Nihāyah*, vol. 3 pg. 34.

this difference by reconciling as follows: Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ is the first man to embrace Islam, Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ is the first child, and Sayyidunā Khadijah رَضِيَ اللهُ عَنْهَا is the first woman.

Ibn ‘Abd al-Barr reconciles in a different manner, besides the two opinions above. He says that Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ was the first to embrace Islam with the Nabī صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ while Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ was the first to announce his Islam.<sup>1</sup>

Whichever way you look at it, what matters is that Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ was among the first Muslims who believed and attested to [the truthfulness and Nubuwwah] of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

### ‘Alī ibn Abī Ṭālib: Rank and Status

Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ assumed a lofty status. As Abū Nu‘aym mentions:

محب المشهود و محبوب المعبود و رأس المخاطبات و مستنبط الإشارات راية المهتدين و نور المطيعين و ولي المتقين و إمام العادلين أقدمهم إجابة و إيمانا و أقدمهم قضية و إيقانا و أعظمهم حلما و أوفرهم علما قدوة المتقين زينة العارفين المنبئ عن حقائق التوحيد المشير إلى لوازم علم التفريد صاحب القلب العقول و اللسان السؤول و الأذن الواعي و العهد الوافي فقاء عيون الفتن و وقى من فنون المحن فدفع الناكثين و وضع القاسطين و دمع العارقين الأبخيشن في دين الله الممسوس في ذات الله

Lover of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, beloved to the Worshipped, head of the addresses, referred to by the indications, flag of the guided, light of the obedient, friend of the *muttaqīn* [God-fearing], leader of the just. The one who enjoys precedence in answering [the call] and believing, the first of them in judgement and conviction, the greatest of them in tolerance, the most knowledgeable. Chief of the *muttaqīn*, beauty of those who recognise Allah. Informer of the realities of *tawhīd*, indicator to the subtleties of psychology. A man of a sensible heart, an inquisitive tongue, a receptive ear, and a fulfilled covenant. Gouging out the eyes of turmoil, and saved from the various difficulties. He thus repelled the breachers, humbled the arrogant and branded the rebellious. The most fearful in the *dīn* of Allah, palpable in the Being of Allah.<sup>2</sup>

No one will deny Sayyidunā ‘Alī’s رَضِيَ اللهُ عَنْهُ high rank in Islam except a person who turns his back to the truth and denies reality and opposes emphatic authentic texts.

Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ is a man of high status and lofty rank in Islam. All the Muslims of former and latter times, over the passing of ages and generations, have attested to this. No one strayed from this except one whose statement is not considered, and consensus is not broken by his like.

This lofty rank and status is restricted to the authentic texts. No consideration is given to extremist quotations of which the scholars have criticised the chain of narration, the text, or the inference.

Sayyidunā ‘Alī ibn Abī Ṭālib رَضِيَ اللهُ عَنْهُ has many specialities. He is the son-in-law of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the father of the two grandsons, the first *khalīfah* from the Banū Hāshim, one of the Ten Promised Jannah, one of the six whom Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was pleased with when he passed away, one of the Rightly Guided *Khulafā’*, one of the few devout scholars, renowned courageous men, acclaimed ascetics, and one of the forerunners to Islam. He never ever prostrated to an idol. He slept the night on Rasūlullāh’s صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ bed, protecting him with his own life. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ left him behind in Makkah to return the trusts which were by him. He would carry the flag of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ during the wars and advance with it into the enemy lines. He participated in all the major battles and acted outstandingly. He was present at the Battle of Uḥud and he pledged allegiance upon death. He was one of the most daring men. He never duelled a person without defeating him. He followed the pattern of Abū Bakr and ‘Umar رَضِيَ اللهُ عَنْهُمَا when he took hold of the reigns of *khalīfah*

1 *Al-Istī‘āb*, vol. 3 pg. 1092.

2 *Ḥilyat al-Awliyā’*, vol. 1 pg. 61, 62.

in distribution and treating all equally. When wealth would come to him, he would leave some of it and distribute it [at a later stage]. He would sweep the Bayt al-Māl and pray therein. He would say, “O world, deceive someone other than me.” He never gave authority to anyone besides men of trust.<sup>1</sup>

Ibn ‘Abbās رضي الله عنه says:

لعلي أربع خصال ليست لأحد غيره هو أول عربي و عجمي صلى مع رسول الله صلى الله عليه و سلم و هو الذي كان لواؤه معه في كل زحف و هو الذي صبر معه يوم فر عنه غيره و هو الذي غسله و أدخله قبره

‘Alī has four characteristics which no one else has.

1. He is the first of the Arabs and non-Arabs to pray with Rasūlullāh صلى الله عليه وسلم.
2. He held Rasūlullāh’s صلى الله عليه وسلم flag in every battle.
3. He remained resolute alongside Rasūlullāh صلى الله عليه وسلم the day many fled from him.
4. He washed him and lowered him into his grave.<sup>2</sup>

Sufficient virtue in Sayyidunā ‘Alī’s رضي الله عنه favour is Rasūlullāh صلى الله عليه وسلم statement on the Day of Ghadīr Khumm, which came after some people complained about him to Rasūlullāh صلى الله عليه وسلم and rebuked him for some matters which transpired in the land of Yemen after Rasūlullāh صلى الله عليه وسلم sent him there to invite towards Islam. And his opinion was the correct opinion.

As Rasūlullāh صلى الله عليه وسلم reached Ghadīr Khumm, a place between Makkah and Madīnah, he addressed the people and said among other things:

من كنت مولاه فعلي مولاه

Whoever’s friend I am, ‘Alī is his friend.<sup>3</sup>

Ibn ‘Asākir reports from Ḥārith ibn Tha‘labah who says that he heard Sayyidunā Sa‘d ibn Abī Waqqāṣ رضي الله عنه saying:

لقد كانت لعلي خصال لأن تكون لي واحدة منها أحب إلي من الدنيا و ما فيها غزا رسول الله صلى الله عليه و سلم تبوكا فقال له علي تخلفني فقال يا ابن أبي طالب أما ترضى أن تكون مني بمنزلة هارون من موسى فلأن تكون هذه لي أحب إلي من الدنيا و ما فيها و أخرج الناس من المسجد و ترك عليا فيه فقال له علي يحل له ما ما يحل<sup>4</sup> و قال له يوم غدِير خُم من كنت مولاه فعلي مولاه و أرسل أبا بكر براءة فأرسل عليا على أثره فأخذ منه براءة فقرأها على أهل مكة فلأن تكون لي واحدة منهم أحب إلى من الدنيا و ما فيها

‘Alī had many specialities, had I possessed only one of them, it would be more beloved to me that the world and what it contains. Rasūlullāh صلى الله عليه وسلم headed off to Tabūk. ‘Alī submitted, “You are leaving me behind?” Rasūlullāh صلى الله عليه وسلم said, “O son of Abū Ṭālib, are you not pleased that you hold the position to me like Hārūn to Mūsā.” If I had obtained this virtue, it would be more pleasing to me that the world and what it contains.

He sent everyone out of the Masjid and left ‘Alī inside and then said, “Permissible for him is what is permissible for me.”

1 *Usd al-Ghābah*, vol. 4 pg. 16; *Subul al-Hudā wa al-Rashād*, vol. 11 pg. 288.

2 *Al-Istī‘āb*, vol. 3 pg. 1090.

3 *Jāmi‘ al-Tirmidhī*, book on virtues, chapter on the merits of ‘Alī, Ḥadīth: 3713. Abū Ṭīsā says, “This ḥadīth is ḥasan ṣaḥīḥ.” Al-Albānī classified it ṣaḥīḥ. *Musnad Aḥmad*, ḥadīth of Buraydah al-Aslamī, Ḥadīth: 22995. Shu‘ayb al-Arnā‘ūṭ said, “Its isnād is ṣaḥīḥ according to the standards of al-Bukhārī and Muslim. Al-Nasā’ī: *al-Sunan al-Kubrā*, book on virtues, chapter on the merits of ‘Alī ibn Abī Ṭālib, Ḥadīth: 8144.

4 It appears like this in the reference.



He said to him on the Day of Ghadīr Khumm, “He whose friend I am, ‘Alī is his friend.”

He sent Abū Bakr with Sūrah al-Barā’ah. Rasūlullāh ﷺ sent ‘Alī after him and he took it to recite to the people of Makkah. Having any one of these virtues to my name is more pleasing to me than the world and what it contains.”<sup>1</sup>

Worthy of clarification here is that this remarkable position and lofty rank which Sayyidunā ‘Alī ibn Abī Ṭālib رَضِيَ اللهُ عَنْهُ acquired should not be over-exaggerated and taken out of its proper context and purport with corrupt interpretation or weak indication. He has a high rank and an amazing position, and no Muslim’s heart is devoid of his love, and their sequence in virtue is their sequence in khilāfah.

### Noble Glad Tidings from the Noble Nabī to a Noble Ṣaḥābī

Sayyidunā ‘Alī ibn Abī Ṭālib رَضِيَ اللهُ عَنْهُ is one of the ten whom Rasūlullāh ﷺ promised Jannah. Sufficient virtue in his favour is that he is the first child to embrace Islam and that he remained attached to Rasūlullāh ﷺ his entire life and that he is considered truly the first to sacrifice and ransom his life in Islam when he slept on the bed of Rasūlullāh ﷺ during the hijrah. Rasūlullāh ﷺ assuring him that no evil will befall him will not negatively affect this heroism of his. Despite this, he remains courageous. At the time, he was a young man and the enemies of Rasūlullāh ﷺ were outside waiting for a decisive opportunity to strike, with their swords ready in their hands. His mere sleeping in this time at this age is fearlessness par excellence.

Aḥmad and al-Tirmidhī report from Sayyidunā ‘Abd al-Raḥmān ibn ‘Awf رَضِيَ اللهُ عَنْهُ who reports:

قال رسول الله صلى الله عليه وسلم سلم أبو بكر في الجنة وعمر في الجنة وعثمان في الجنة وعلي في الجنة وطلحة في الجنة والزبير في الجنة وعبد الرحمن بن عوف في الجنة وسعد في الجنة وسعيد في الجنة وأبو عبيدة بن الجراح في الجنة

Rasūlullāh ﷺ stated: “Abū Bakr is in Jannah. ‘Umar is in Jannah. ‘Uthmān is in Jannah. ‘Alī is in Jannah. Ṭalḥah is in Jannah. Zubayr is in Jannah. ‘Abd al-Raḥmān ibn ‘Awf is in Jannah. Sa’d is in Jannah. Sa’īd is in Jannah. Abū ‘Ubaydah ibn al-Jarrāḥ is in Jannah.”<sup>2</sup>

### ‘Alī ibn Abī Ṭālib Loves Allah and His Messenger

We just mentioned above Rasūlullāh’s ﷺ guarantee of Jannah for Sayyidunā ‘Alī ibn Abī Ṭālib رَضِيَ اللهُ عَنْهُ. These glad tidings did not come from nowhere. It was the fruitful product and the blessings of the sincerity of Sayyidunā ‘Alī ibn Abī Ṭālib رَضِيَ اللهُ عَنْهُ, his love for his dīn and his Rasūl ﷺ.

Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ was attached to Rasūlullāh ﷺ from a young age and he loved Rasūlullāh ﷺ dearly, love that had permeated his bones and flesh and competed with the blood in his veins.

Owing to his deep love for Rasūlullāh ﷺ, he yearned to emulate him in every aspect. This was the condition of all the Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ. He would repair and stitch his sandals with an awl, out of love and emulation of Rasūlullāh ﷺ.

Ibn Abī Shaybah reports in his *Muṣannaf* through his chain from Sayyidunā Abū Sa’īd al-Khudrī رَضِيَ اللهُ عَنْهُ who says:

1 *Tārīkh Dimashq*, vol. 42 pg. 119, 120.

2 *Musnad Aḥmad*, Ḥadīth: 1675. Shu’ayb al-Arnā’ūtī comments, “Its isnād is strong on the standards of Muslim.” *Jāmi’ al-Tirmidhī*, book on virtues, the virtues of ‘Abd al-Raḥmān ibn ‘Awf, Ḥadīth: 3747. Al-Albānī classified it ṣaḥīḥ. Al-Nasa’ī: *al-Sunan al-Kubrā*, Ḥadīth: 8194; Ṣaḥīḥ Ibn Ḥibbān, book on his informing of the virtues of the Ṣaḥābah, Ḥadīth: 7002.

كنا جلوسا في المسجد فخرج رسول الله صلى الله عليه وسلم فجلس إلينا و لكأن على رءوسنا الطير لا يتكلم أحد منا فقال إن منكم رجلا يقاتل الناس على تأويل القرآن كما قوتلتم على تنزيله فقال أبو بكر فقال أنا هو يا رسول الله قال لا فقام عمر فقال أنا هو يا رسول الله قال لا ولكنه خاصف النعل في الحجر قال فخرج علينا علي و معه نعل رسول الله صلى الله عليه وسلم يصلح منها

We were seated in the Masjid. Rasūlullāh ﷺ came out and sat by us. It was as if there were birds on our heads; none of us spoke. Rasūlullāh ﷺ said, “There is a man from you who will fight people on the interpretation of the Qur’ān, as you were fought on its revelation.”

Abū Bakr stood up and asked, “Am I that person, O Messenger of Allah?”

Rasūlullāh ﷺ replied in the negative.

‘Umar stood and asked, “Am I that person, O Messenger of Allah?”

“No,” replied Rasūlullāh ﷺ, “However, he is mending the sandal in the room.”

Just then, ‘Alī came out to us holding Rasūlullāh’s ﷺ sandal, which he was fixing.<sup>1</sup>

During the wars and battles, Sayyidunā ‘Alī’s ﷺ gaze was fixed on Rasūlullāh ﷺ, protecting him and guarding him and fighting in front of him so that no one could get to Rasūlullāh ﷺ. The day that Rasūlullāh ﷺ was wounded in the Battle of Uḥud, Sayyidunā ‘Alī ﷺ leaned over him and washed his wound.

Al-Bukhārī reports through his chain from Abū Ḥāzim that he heard Sahl ibn Sa’d explaining after he was asked about Rasūlullāh’s ﷺ wound:

أما والله إني لأعرف من كان يغسل جرح رسول الله صلى الله عليه وسلم و من كان يسكب الماء و بما دووي قال كانت فاطمة عليها السلام بنت رسول الله تغسله و علي بن أبي طالب يسكب الماء بالمجن فلما رأته فاطمة أن الماء لا يزيد الدم إلا كثرة أخذت قطعة من حصير فأحرقتها و أصمتها فاستمسك الدم و كسرت رابعيته يومئذ و جرح وجهه و كسرت البيض على رأسه

Hearken, by Allah! I am aware of the person who washed Rasūlullāh’s ﷺ wound and the one who poured water and with which he was treated.

Sahl ibn Sa’d explained:

Fāṭimah ﷺ, the daughter of Rasūlullāh ﷺ, was washing the wound while ‘Alī ibn Abī Ṭālib poured water from the shield. When Fāṭimah realised that the water is only increasing the flow of blood, she took a piece of leather and burnt it and applied the ashes to the wound and this discontinued the blood flow. His premolar was broken on that day, his face was injured, and the helmet on his head broke.<sup>2</sup>

Ibn ‘Asākir and al-Bayhaqī in *al-Kubrā* report from Sayyidunā Ibn ‘Abbās ﷺ:

أصاب نبي الله صلى الله عليه وسلم خصاصة فبلغ ذلك عليا رضي الله عنه فخرج ياتمس عملا ليصيب منه شيئا يبعث به إلى نبي الله صلى الله عليه وسلم فأتى بسنانا لرجل من اليهود فاستقى له سبعة عشر دلو كل دلو بتمره فخيره اليهودي من تمره سبع عشرة تمره فجاء بها إلى نبي الله صلى الله عليه وسلم فقال من أين هذا

1 *Muṣannaf Ibn Abī Shaybah*, virtues of ‘Alī ibn Abī Ṭālib, vol. 6 pg. 367, Ḥadīth: 32082; *Musnad Aḥmad*, Musnad Abī Sa’īd al-Khudrī, vol. 3 pg. 82, Ḥadīth: 11790. Shu’ayb al-Arnā’ūṭ classified the ḥadīth as ṣaḥīḥ. Ṣaḥīḥ Ibn Ḥibbān, chapter on Rasūlullāh ﷺ informing about the virtues of the Ṣaḥābah, chapter on mention of ‘Alī ibn Abī Ṭālib fighting over the interpretation of the Qur’ān, Ḥadīth: 6937. Shu’ayb al-Arnā’ūṭ says, “His isnād is ṣaḥīḥ and meets the standards of Muslim. *Majma’ al-Zawā’id*, vol. 9 pg. 33, Ḥadīth: 14763. Al-Haythamī says, “Aḥmad narrates it and his narrators are the narrators of *al-Ṣaḥīḥ* besides Faṭr ibn Khalīfah who is reliable.”

2 *Ṣaḥīḥ al-Bukhārī*, book on expeditions, chapter on Rasūlullāh’s ﷺ wound on the Day of Uḥud, Ḥadīth: 3847.

يا أبا الحسن قال بلغني ما بك من الخصاصة يا نبي الله فخرجت ألتمس عملا لأصيب لك طعاما قال فحملك على هذا حب الله ورسوله قال علي نعم يا نبي الله فقال نبي الله صلى الله عليه وسلم ما من عبد يحب الله ورسوله إلا الفقر أسرع إليه من جرية السيل على وجهه من أحب الله ورسوله فليعد تحفا وإنا معني الصبر

The Nabī ﷺ was afflicted with hunger. ‘Alī learnt of this so he went out looking for work to earn something which he might send to the Nabī ﷺ. He came to a garden of a Jewish man and brought for him 17 buckets of water, each bucket in return for a date. The Jew gave him the choice to select 17 ‘ajwah dates from his heap. ‘Alī brought them to the Nabī ﷺ.

Rasūlullāh ﷺ asked, “Where did you get this, O Abū al-Ḥasan?”

He said, “I was afflicted with the same hunger as yourself, O Nabī of Allah, so I went out looking for work so that I may earn some food for you.”

Rasūlullāh ﷺ enquired, “So love for Allah and His Messenger made you do this.”

“Yes, O Prophet of Allah” ‘Alī replied.

The Nabī ﷺ affirmed, “There is no servant who loves Allah and His Messenger except that poverty comes faster to him than flood water flowing in its direction. Whoever loves Allah and His Messenger should prepare patience.”<sup>1</sup>

Likewise, Rasūlullāh ﷺ loved him and kept him close. Why not, when he is Rasūlullāh’s ﷺ cousin and one of the first fruits of his invitation? Rasūlullāh’s ﷺ marrying his daughter to Sayyidunā ‘Alī ﷺ is one of the fruits of this love. He is also the scribe of the treaty of Ḥudaybiyyah. Rasūlullāh ﷺ would hand him the flag in many of the battles.

Rasūlullāh ﷺ himself testified to this love and he publicised and revealed this to the Ṣaḥābah ﷺ when he said, as reported by al-Bukhārī through his chain from Sahl ibn Sa’d ﷺ who reports:

أن رسول الله صلى الله عليه وآله وسلم قال يوم خيبر لأعطين الراية غدا رجلا يفتح على يديه يحب الله ورسوله ويحبه الله ورسوله فبات الناس ليلتهم أيهم يعطى فغدوا كلهم يرجوه فقال أين علي فقبل يشكي عينيه فبصق في عينيه ودعا له فبرأ كأن لم يكن به وجع فأعطاه فقال أقاتلهم حتى يكونوا مثلنا فقال انفذ على رسلك حتى تنزل بساحتهم ثم ادعهم إلى الإسلام وأخبرهم ما يجب عليهم فوالله لأن يهدي الله بك رجلا خيرا لك من أن يكون لك حمر النعم

Rasūlullāh ﷺ said on the Day of Khaybar, “I will most certainly hand over the flag tomorrow to a man upon whose hands triumph will be given. He loves Allah and His Messenger and is loved by Allah and His Messenger.”

People spent their night wondering which of them would get it. They woke the next morning, all of them desiring it.

Rasūlullāh ﷺ asked, “Where is ‘Alī?”

It was said to him, “His eyes are sore.” Rasūlullāh ﷺ applied saliva to his eyes and prayed for him owing to which he was cured in such a way as if he had no pain in the first place.

Rasūlullāh ﷺ then handed it over to him. ‘Alī asked, “Should I fight them until they become like us?”

Rasūlullāh ﷺ said, “Proceed stealthily until you reach their fort yard. Thereafter invite them to Islam and inform them of what is binding upon them. By Allah, if Allah guides one man through you, it is better for you than having red camels.”<sup>2</sup>

1 *Al-Sunan al-Kubrā*, book on service, chapter on the permissibility of providing a service, Ḥadīth: 11429.

2 *Ṣaḥīḥ al-Bukhārī*, book on Jihād, chapter on the virtue upon whose hands someone accepts Islam, Ḥadīth: 3009.

## ‘Alī sacrifices himself from the first Squadron of Troops

Courage was entrenched in the heart of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ from his earliest youth. He was familiar with it and it was comfortable with him. He held its reins and it bowed to him. Hence, you will find him valiant, daring, relentless, and persistent.

Undoubtedly, the first glimpses of his bravery was his sleeping on the bed of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ knowing fully well that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was the target of the Mushrikīn. In fact, he was convinced that they were at the door and had sharpened their swords and were after his blood.

His bravery is not diminished by the fact that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ reassured and comforted him that no harm will befall him and they will not kill him. His sleep alone at this early time of his life and in this situation when the Mushrikīn are surrounding the house of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, waiting for an opportunity to strike... this is the definition of bravery.

Let us ask, who in the world today has the capability of remaining resolute in this situation at that tender age? This is courage, sacrifice, and putting life at risk; nothing less.

The Mushrikīn of Quraysh decided their matter and reached unanimity that they will kill Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. They then split up with this consensus in mind.

Jibrīl came to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said to him:

لا تبت هذه الليلة على فراشك الذي كنت تبيت عليه قال فما كانت عتمة من الليل اجتمعوا على بابه يردونه حتى ينام فيثبون عليه فلما رأى رسول الله صلى الله عليه وسلم مكانهم قال لعلي بن أبي طالب نم على فراشي و تسج ببردي هذا الحضرمي الأخضر فتم فيه فإنه لن يخلص إليك شيء تكرهه منهم وكان رسول الله صلى الله عليه وسلم ينام في برده ذلك إذا نام

“Do not sleep tonight on the bed you are accustomed to sleeping on.”

In the darkness of night, they (the Quraysh villains) gathered by his door waiting for him to sleep so they may pounce on him. When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saw them, he said to ‘Alī ibn Abī Ṭālib, “Sleep on my bed and wrap this green Ḥaḍramī shawl around yourself. Sleep in my bed and be rest assured that nothing horrible will happen to you.” Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would sleep in this garment every night.<sup>1</sup>

Al-Bayhaqī reports in *al-Dalā’il*:

و مكث رسول الله صلى الله عليه وسلم بعد الحج بقية ذي الحجة والمحرم وصفر ثم إن مشركي قريش اجتمعوا أن يقتلوه أو يخرجوه حين ظنوا أنه خارج و علموا أن الله عز و جل قد جعل له مأوى و متعة و لأصحابه وبلغهم إسلام من أسلم و رأوا من يخرج إليهم من المهاجرين فأجمعوا أن يقتلوا رسول الله صلى الله عليه وسلم أو يشبهوه فقال الله عز و جل واذ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ و بلغه صلى الله عليه وسلم في ذلك اليوم الذي أتى فيه أبا بكر أنهم مبيتوه إذا أمسى على فراشه فخرج رسول الله صلى الله عليه وسلم و أبو بكر في جوف الليل قبل الغار غار ثور وهو الغار الذي ذكر الله عز و جل في الكتاب و عمد علي بن أبي طالب فرقد على فراش رسول الله صلى الله عليه وسلم و سلم يوارى عنه و باتت قريش يختلفون و يأترون أيهم يجثم على صاحب الفراش فيوثقه فكان ذلك أمرهم حتى أصبحوا فإذا هم بعلي بن أبي طالب فسألوه عن النبي صلى الله عليه وسلم فأخبرهم أن لا علم له به فعملوا عند ذلك أنه قد خرج فارا منهم فركبوا في كل وجه يطلبونه

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ stayed after the Ḥajj season for the remainder of Dhū al-Ḥijjah, Muḥarram and Ṣafar. Thereafter, the Mushrikīn of Quraysh united to either kill him or exile him when they thought that he is going to leave, and had learnt that Allah سُبْحَانَهُ وَتَعَالَى had prepared a sanctuary and power for him and his Companions. Moreover, the Islam of those who embraced the faith reached them, and they saw the Muḥājirīn leaving towards the people of Madīnah. They thus reached consensus to kill Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ or jail him. Allah سُبْحَانَهُ وَتَعَالَى says: *And [remember, O Muḥammad], when those who*

1 Ibn Kathīr: *al-Sīrah al-Nabawīyyah*, vol. 2 pg. 229.

disbelieved plotted against you to restrain you or kill you or evict you [from Makkah]. But they plan, and Allah plans. And Allah is the best of planners.<sup>1</sup>

On that day on which he went to Abū Bakr, he received intelligence that they are going to attack him at night when he sleeps on his bed. Rasūlullāh ﷺ thus fled with Abū Bakr in the darkness of night towards the Cave of Thawr. It is the same cave mentioned by Allah ﷻ in the Book. ‘Alī ibn Abī Ṭālib with determination slept on the bed of Rasūlullāh ﷺ, covering for him. The Quraysh spent their night arguing and debating as to which of them will pounce on the man sleeping on the bed and tie him up. They remained in this predicament until morning, only to find ‘Alī ibn Abī Ṭālib on the bed. They questioned him about the whereabouts of Rasūlullāh ﷺ. He told them that he has no knowledge of Rasūlullāh ﷺ. It was at that time they realised that he escaped, bolting away from them. Men on horses went in every direction in search of him.<sup>2</sup>

Aḥmad mentions the ḥadīth of Sayyidunā Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا with a ḥasan isnād regarding this statement of Allah ﷻ:

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا قَالَ تَشَاوَرْتُمْ قَرِيشَ لَيْلَةَ بَمَكَةَ فَقَالَ بَعْضُهُمْ إِذَا أَصْبَحَ فَأَتَيْتُوهُ بِالوَثَاقِ يَرِيدُونَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ بَعْضُهُمْ بَلْ أَقْتَلُوهُ وَقَالَ بَعْضُهُمْ بَلْ أَخْرَجُوهُ فَأُطْلِعَ اللَّهُ نَبِيَّهُ عَلَى ذَلِكَ فَبَاتَ عَلِيٌّ عَلَى فِرَاشِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسَلِمَ تِلْكَ اللَّيْلَةَ وَخَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى لَحِقَ بِالْغَارِ وَبَاتَ الْمُشْرِكُونَ يَحْرَسُونَ عَلِيًّا يَحْسِبُونَهُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسَلِمَ يَعْنِي يَنْتَظِرُونَهُ حَتَّى يَقُومَ فَيَفْعَلُونَ بِهِ مَا اتَّفَقُوا عَلَيْهِ فَلَمَّا أَصْبَحُوا وَرَأَوْا عَلِيًّا رَدَّ اللَّهُ مَكْرَهُمْ فَقَالُوا أَيْنَ صَاحِبُكَ هَذَا قَالَ لَا أَدْرِي فَاقْتَصَوْا أَثَرَهُ فَلَمَّا بَلَّغُوا الْجَبَلَ اخْتَلَطَ عَلَيْهِمْ فَصَعَدُوا الْجَبَلَ فَمَرُّوا بِالْغَارِ فَأَرَوْا عَلِيًّا عَلَيْهِ نَسِجُ الْعَنْكَبُوتِ فَقَالُوا لَوْ دَخَلَ هَهُنَا لَمْ يَكُنْ نَسِجُ الْعَنْكَبُوتِ عَلَيْهِ بَلْ هُوَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَابْتَدَأَ يَنْتَظِرُهُمْ فِيهِ ثَلَاثَ لَيَالٍ

And [remember, O Muḥammad], when those who disbelieved plotted against you.<sup>3</sup>

He explains: The Quraysh consulted one night in Makkah. Some said, “Tomorrow morning, lock him up in chains, i.e. referring to the Nabī ﷺ.” Other said, “Rather kill him.” Other said, “Exile him instead.”

Allah made His Messenger aware of this, so ‘Alī slept on Rasūlullāh’s ﷺ bed on that night. Meanwhile, Rasūlullāh ﷺ left and reached the cave. The Mushrikīn spent the night checking on ‘Alī, thinking him to be the Nabī ﷺ. They waited in ambush so that when he wakes up, they will carry out their nasty agenda which they agreed upon. Next morning when they saw ‘Alī—Allah had vanquished their plans—they asked, “Where is your companion?”

“I do not know,” replied ‘Alī.

They quickly followed his footsteps. When they reached the mountain, they were confused. Nonetheless, they climbed the mountain and passed by the cave and saw a spider’s web on the mouth of the cave. They said, “Had someone entered here, the spider’s web would not be spun over the mouth.” Rasūlullāh ﷺ remained there for 3 nights.<sup>4</sup>

Al-Ḥākim reports in *al-Mustadrak* through his chain from ‘Amr ibn Maymūn from Sayyidunā Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا:

1 Sūrah al-Anfāl: 30.

2 *Dalā’il al-Nubuwwah*, chapter on the mushrikīn scheming against Rasūlullāh ﷺ, vol. 2 pg. 332, Ḥadīth: 725; *Majma’ al-Zawā’id*, chapter on the hijrah to Madīnah, vol. 6 pg. 17, Ḥadīth: 9902. Al-Haythamī says, “Al-Ṭabarānī narrates it mursal. Ibn Lahī’ah is present in the sanad and he has been critiqued but his ḥadīth is ḥasan. *Faḥ al-Bārī*, vol. 7 pg. 184.

3 Sūrah al-Anfāl: 30.

4 *Faḥ al-Bārī*, vol. 7 pg. 184, 185. *Majma’ al-Zawā’id*, vol. 6 pg. 392, Ḥadīth: 11028. Ḥāfiẓ al-Haythamī said, “Aḥmad and al-Ṭabarānī narrated it. ‘Uthmān ibn ‘Amr al-Jazarī appears in the isnād and has been labelled reliable by Ibn Ḥibbān while others regard him as ḍā’if. The remaining narrators are the narrators of *al-Ṣaḥīḥ*.” *Musnad Aḥmad*, Musnad ‘Abd Allah ibn al-‘Abbās, vol. 1 pg. 348, Ḥadīth: 3251. Shu’ayb al-Arnā’ūṭ says, “His isnād is ḍā’if. ‘Uthmān al-Jazarī – Aḥmad says that he narrates munkar aḥādīth. They think that his book got lost. Ibn Abī Ḥātim says: I asked my father about him and he replied, ‘I do not know who narrated from him besides Ma’mar and al-Nu’mān. Al-Haythamī made an error and Aḥmad Shākir and Ḥabīb al-Raḥmān followed and thought him to be ‘Uthmān ibn ‘Amr al-Sāj al-Jazarī whose biography appears in *al-Tahdhīb*. Ibn Kathīr says in his *Tārīkh*, ‘This isnād is ḥasan and it is one of the best reports on the incident of the spider’s web over the mouth of the cave.’”

شرى علي نفسه و لبس ثوب النبي صلى الله عليه و سلم ثم نام مكانه و كان المشركون يرمون رسول الله صلى الله عليه و سلم و قد كان رسول الله صلى الله عليه و سلم ألبسه بردة و كانت قريش تريد أن تقتل النبي صلى الله عليه و سلم فجعلوا يرمون عليا و يرونه النبي صلى الله عليه و سلم و قد لبس بردة و جعل علي رضي الله عنه يتضور فإذا هو علي فقالوا إنك للثيم إنك لتتضور و كان صاحبك لا يتضور و لقد استنكرنا منك هذا

‘Alī sold his life and wore the garment of Rasūlullāh ﷺ and then slept in his place. The Mushrikīn identified Rasūlullāh ﷺ as their target. Rasūlullāh ﷺ had made ‘Alī wear his shawl. The Quraysh wanted to kill the Nabī ﷺ. They fixed their gazes on ‘Alī, thinking him to be Rasūlullāh ﷺ for he wore the latter’s garment. ‘Alī ﷺ began to writhe, and they realised it was him. They said, “You are ignoble. You writhe, your companion would not writhe. We found this action of yours odd.”<sup>1</sup>

Why should he not be on this honourable pedestal of sacrifice and ransom when he was nurtured in the lap of Nubuwwah, in his infancy, childhood, and teens and he obtained from Rasūlullāh ﷺ something that very few obtained from him. Owing to this, his virtues are plenty to the extent that the author of *al-Istī‘āb* declared:

و فضائله لا يحيط بها كتاب

His virtues cannot be contained in a book.<sup>2</sup>

### ‘Alī in the Fields of Uproar and the Arenas of Defying Death

Sayyidunā ‘Alī ﷺ is renowned for his skill with the sword, his lofty courage, and his daring on the battlefield. This is a fact which everyone attested to, the far and near, the distant and close, and the foe and friend. Every time, his sword served a support and backing for the Muslims in challenging and troubling times. When the battles became severe, and the bodies collided, and hands and necks spread out high, when blood mixed with blood, voices exploded, perseverance boosted, and sighs ascended; at such a time, you would find Sayyidunā ‘Alī ibn Abī Ṭālib ﷺ moving right and left, advancing and receding, fighting and withholding until Allah سبحانه وتعالى sent down divine assistance.

This quality is the key to the personality of Sayyidunā ‘Alī ibn Abī Ṭālib ﷺ. Bravery and heroism were a natural instinct of his with which he was created. It was one of the etiquettes of the Hāshimī family in which he was nurtured and nourished. It is not reported about him ever behaving cowardly or fleeing from a challenging battle except to deceive and hoodwink the enemy.

Have a look at him in the Battle of Badr carrying the banner of Rasūlullāh ﷺ.<sup>3</sup> We see him on this day attacking and assaulting. He fulfils the command of Rasūlullāh ﷺ and participates in the duel. He faced Walīd ibn ‘Utbah, and never gave him a chance until he left him slain.<sup>4</sup> The Muslims shouted the takbīr which resounded in the horizons of the sky and sent shivers through the hearts of the Mushrikīn.

Pay attention to him on the Day of Uḥūd. We witness him plunging into adversities and difficulties without hesitation or fear. He uprooted the roots of the Mushrikīn with his sword. No one could deter him and no one could stand in his way.

Ibn Kathīr says:

1 *Al-Mustadrak*, book on hijrah, Ḥadīth: 4263. Al-Ḥākim says, “The ḥadīth has a ṣaḥīḥ isnād but they have not documented it. Abū Dāwūd al-Ṭayālīsī and others narrated it from Abū ‘Awānah with some additional words.” Al-Dhahabī adds a footnote to it in *al-Talkhīṣ* labelling it ṣaḥīḥ.

2 *Al-Istī‘āb*, vol. 3 pg. 1113.

3 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 23.

4 Ibn Ḥibbān: *al-Thiqāt*, vol. 1 pg. 167; *Usd al-Ghābah*, vol. 3 pg. 357.

و شهد علي أحدا و كان على الميمنة و معه الراية بعده مصعب بن عمير و على الميسرة المنذر بن عمرو و الأنصاري و حمزة بن عبد المطلب على القلب و على الرجالة الزبير بن العوام و قتل المقداد بن الأسود و قد قاتل علي يوم أحد قتالا شديدا و قتل خلقا كثيرا من المشركين و غسل عن وجه النبي صلى الله عليه و سلم الدم الذي كان أصابه من الجراح حين شج في وجهه و كسرت ربايته

‘Alī participated in Uḥud. He was in charge of the right flank and he had the flag. Behind him was Muṣ‘ab ibn ‘Umayr. Mundhir ibn ‘Amr al-Anṣārī was in charge of the left flank. Ḥanzah ibn ‘Abd al-Muṭṭalib was in charge of the heart of the army. Zubayr ibn al-‘Awwām or Miqdād ibn al-Aswad was chief of the infantry. ‘Alī had fought ferociously on the Day of Uḥud and killed a large number of Mushrikīn. He washed the blood off the face of Rasūlullāh ﷺ which had flowed from his injuries after his face was cut and his premolar tooth was broken.<sup>1</sup>

On the Day of the Trench in the Battle of *al-Aḥzāb* (Confederates), the day on which the Mushrikīn joined forces with all their might and fury and all their weapons and armour, intending to uproot the call to the oneness of Allah ﷻ; *سُبْحَانَكَ وَبِحَمْدِكَ*; Sayyidunā ‘Alī ﷺ along with the Companions of Rasūlullāh ﷺ came out and stood as a barrier between them and accomplishing their corrupt intentions, with the help of Allah ﷻ.

Ibn Kathīr says:

و شهد أي علي يوم الخندق فقتل يومئذ فارس العرب و أحد شجعانهم المشاهير عمرو بن عبد ود العامري

‘Alī participated in the Battle of Khandaq and killed the knight of the Arabs and one of their acclaimed heroes, ‘Amr ibn ‘Abd Wudd al-‘Āmirī on that day.<sup>2</sup>

The incident behind this is as follows:

أن فوارس من قريش فيهم عمرو بن عبد ود و عكرمة بن أبي جهل و ضرار بن الخطاب و هبيرة بن أبي وهب تلبسوا للقتال و خرجوا على خيولهم حتى مروا بمنازل بني كنانة فقالوا تهيبوا للحرب يا بني كنانة فستعلمون من الفرسان اليوم ثم أقبلوا تعنت بهم خيلهم حتى وقفوا على الخندق فقالوا والله إن هذه لمكيدة ما كانت العرتلب تكيدها ثم تيمموا مكانا من الخندق ضيقا فضربوا خيولهم فاقتحمت فجالت في سبخة بين الخندق و سلع و خرج علي في نفر من المسلمين حتى أخذ عليهم الثغرة التي منها اقتحموا فأقبلت الفوارس تعنت نحوهم و كان عمرو بن عبد ود فارس قريش و كان قد قاتل يوم بدر حتى ارتث و أثبتته الجراحة فلم يشهد أحدا فلما كان يوم الخندق خرج معلما ليرى مشهده فلما وقف هو و خيله قال له علي يا عمرو قد كنت تعاهد الله لقريش ألا يدعوك رجل إلى خلتين إلا قبلت منه إحداهما فقال عمرو أجل فقال له علي فإني أدعوك إلى الله و إلى رسوله و إلى الإسلام قال لا حاجة لي في ذلك فقال فإني أدعوك إلى النزال فقال له يا ابن أخي لم فوالله ما أحب أن أقتلك قال علي و لكني والله أحب أن أقتلك فحمي عمرو فاقتحم عن فرسه فعقره ثم أقبل فجاء إلى علي فتنازلا و تجاولا فقتله علي

Some cavalry of the Quraysh among whom were ‘Amr ibn ‘Abd Wudd, ‘Ikrimah ibn Abī Jahl, Ḍirār ibn al-Khaṭṭāb, and Hubayrah ibn Abī Wahb dressed up to fight. They proceeded on their horses until they passed the houses of the Banū Kinānah and said, “Prepare for war, O Banū Kinānah. You will come to know soon who the warriors of today are.” They then advanced with their horses sprinting until they reached the edge of the trench. They said, “By Allah, this is a scheme unknown to the Arabs.” They then pinpointed a part of the trench that was narrow. Thereafter they raced their horses and the horses leaped and landed into a salt marsh between the trench and Sila’.

Sayyidunā ‘Alī ﷺ left with few Muslims and faced them at the gap they had jumped over. The warriors raced in their direction. ‘Amr ibn ‘Abd Wudd was the knight of the Quraysh. He had fought on the Day of Badr until he was debilitated and the wounds had incapacitated him. He thus never participated in Uḥud. On the Day of Khandaq, he left as an instructor to show his station.

As he paused with his horse, ‘Alī said to him, “O ‘Amr, you had taken a covenant with Allah for Quraysh that no person will present you with two proposals except that you accept one of them.”

1 *Al-Bidāyah wa Al-Nihāyah*, vol. 7 pg. 251.

2 *Al-Bidāyah wa Al-Nihāyah*, vol. 7 pg. 251.

“Yes,” ‘Amr replied.

‘Alī said to him, “I invite you to Allah and His Messenger and to Islam.”

‘Amr replied, “I do not have any need for that.”

‘Alī said, “So then I invite you to dismount.”

‘Amr said, “O my nephew! Why? By Allah, I do not want to kill you.”

“But, by Allah, I wish to kill you,” shouted ‘Alī.

‘Amr became furious and leaped off his horse and hamstrung it. He then charged at ‘Alī. They had a good challenge and fight, and at the end, ‘Alī killed him.<sup>1</sup>

In the Battle of Khaybar, Sayyidunā ‘Alī رضي الله عنه had formidable tasks and forceful encounters. One of them is narrated by al-Bukhārī via his chain from Sayyidunā Sahl ibn Sa’d رضي الله عنه that Rasūlullāh صلى الله عليه وسلم announced:

لأعطين الراية غدا رجلا يفتح الله على يديه قال فبات الناس يدوكون ليلتهم أيهم يعطاها فلما أصبح الناس غدوا على رسول الله كلهم يرجون أن يعطاها فقال أين علي ابن أبي طالب فقالوا يشتكي من عينيه يا رسول الله قال فأرسلوا إليه فأتوني به فلما جاء بصق في عينيه و دعا له فبرأ حتى كأن لم يكن به وجع فأعطاها الراية فقال علي يا رسول الله أقاتلهم حتى يكونوا مثلنا فقال انفذ على رسلك حتى تنزل بساحتهم ثم ادعهم إلى الإسلام و أخبرهم ما يجب عليهم من حق الله فيه فوالله لأن يهدي الله بك رجلا واحدا خير لك من أن يكون لك حمر النعم

“I will most certainly hand over the flag tomorrow to a man upon whose hands victory will be given by Allah.”

People spent their night chatting which of them would receive it. When the people woke up the next morning, they went to Rasūlullāh صلى الله عليه وسلم and all desired receiving it.

Rasūlullāh صلى الله عليه وسلم asked, “Where is ‘Alī ibn Abī Ṭālib?”

It was said to him, “His eyes are sore, O Messenger of Allah.”

Rasūlullāh صلى الله عليه وسلم said, “Send him a message and bring him to me.”

As he arrived, Rasūlullāh صلى الله عليه وسلم applied saliva to his eyes and prayed for him owing to which he was cured in such a way as if he had no pain in the first place. Rasūlullāh صلى الله عليه وسلم then handed the flag over to him. ‘Alī asked, “O Messenger of Allah, should I fight them until they become like us?”

Rasūlullāh صلى الله عليه وسلم said, “Proceed stealthily until you reach their fort yard. Thereafter invite them to Islam and inform them of the rights of Allah binding upon them. By Allah, if Allah guides one man through you, it is better for you than having red camels.”<sup>2</sup>

In this battle, Sayyidunā ‘Alī ibn Abī Ṭālib رضي الله عنه killed Marḥab, the hero and knight of the Jews. Muslim narrates in his *Ṣaḥīḥ* via his sanad:

و خرج مرحب فقال قد علمت خبير أني مرحب شاكي السلاح بطل مجرب إذ الحروب أقبلت تلهب فقال علي أنا الذي سمتني أمي حيدرة كلبت غابات كرية المنطرة أوفيهم بالصاع كيل السندرة قال فضرب رأس مرحب فقتله ثم كان الفتح على يديه

1 *Tārīkh Dimashq*, vol. 42 pg. 78.

2 *Ṣaḥīḥ al-Bukhārī*, book on the virtues of the Ṣaḥābah, chapter on the merits of ‘Alī, Ḥadīth: 3498.



Marḥab came out and shouted, “Khaybar knows that I am Marḥab. A fully armed, experienced, hero. When war spurts its flames.”

‘Alī answered, “I am the one who my mother named Lion. Like a lion of the forests with a terror striking countenance. I give my opponents the measure of sandarah in exchange for a ṣā’ (I counter their attack with one much more fierce).”

He then struck the head of Marḥab and killed him. Thereafter, victory was attained upon his hands.<sup>1</sup>

Sayyidunā ‘Alī رضي الله عنه participated in other battles besides these. He never stayed behind any battle except the Battle of Tabūk by the command of Rasūlullāh صلى الله عليه وسلم, who placed him in charge of Madīnah.

Muslim narrated in his *Ṣaḥīḥ* through his sanad from Sayyidunā Sa’d ibn Abī Waqqāṣ رضي الله عنه:

خلف رسول الله صلى الله عليه وسلم علي بن أبي طالب في غزوة تبوك فقال يا رسول الله تخلفني في النساء والصبيان فقال أما ترضى أن تكون مني بمنزلة هارون من موسى غير أنه لا نبي بعدي

Rasūlullāh صلى الله عليه وسلم left ‘Alī ibn Abī Ṭālib behind in the Battle of Tabūk. He submitted, “O Messenger of Allah, are you leaving me with the women and children?”

Rasūlullāh صلى الله عليه وسلم comforted him, “Are you not pleased that you are to me, like the position of Hārūn to Mūsā, save that there is no nabī after me?”<sup>2</sup>

Here we are not attempting to present glimpses into all the battles of Sayyidunā ‘Alī رضي الله عنه. That is something which this small treatise cannot encompass. What has been mentioned above serves as sufficient proof and the best evidence for Sayyidunā ‘Alī’s رضي الله عنه bravery and courage in battle. This is considered truly a magnificent sign of the signs of the personality of Sayyidunā ‘Alī ibn Abī Ṭālib رضي الله عنه. The man was a warrior, courageous, advancing, an expert in warfare. Very seldom will you find an equal to him. He would say about himself in front of his companions and no one would reject his statement:

ما بارزني أحد إلا أنصفت منه

No one duelled me, except that I defeated him.<sup>3</sup>

May Allah be pleased with him and make him happy.

### Honourable Marriage and Noble in Laws

Yes, the most significant and noble stop we can make while discussing Sayyidunā ‘Alī ibn Abī Ṭālib رضي الله عنه is his marriage to Sayyidah Fāṭimah bint Rasūlillāh صلى الله عليه وسلم. This is an important intermission for it deals with Rasūlullāh’s صلى الله عليه وسلم daughter, Fāṭimah رضي الله عنها, who is a piece of Rasūlullāh’s صلى الله عليه وسلم heart, regarding whom Sayyidah ‘Ā’ishah رضي الله عنها attested:

ما رأيت أحدا أشبه سمتا ودلا وهديا برسول الله صلى الله عليه وسلم في قيامها وقعودها من فاطمة بنت رسول الله صلى الله عليه وسلم و كانت إذا دخلت على النبي صلى الله عليه وسلم و سلم قام إليها فقبلها وأجلسها في مجلسه وكان النبي صلى الله عليه وسلم إذا دخل عليها قامت من مجلسها فقبلته وأجلسته في مجلسها

I have not seen anyone who resembled Rasūlullāh صلى الله عليه وسلم more in his ways, mannerisms and etiquettes—the way he

1 *Ṣaḥīḥ Muslim*, book on jihād and expeditions, chapter on battle of Dhū Qarad, Ḥadīth: 4779

2 *Ṣaḥīḥ Muslim*, book on the virtues of the Ṣaḥābah, chapter on the merits of ‘Alī, Ḥadīth: 31.

3 *Fath al-Bārī*, vol. 7 pg. 129.

stood and sat—than Fāṭimah the daughter of Rasūlullāh ﷺ.”

She continues, “When she would visit Rasūlullāh ﷺ, he would stand up, kiss her, and seat her in his seat. And when Rasūlullāh ﷺ would visit her, she would stand up from her seat, kiss him, and seat him in her seat.<sup>1</sup>

When this is the rank of Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا, then who from the senior Ṣaḥābah رَضِيَ اللهُ عَنْهُمْ and influential Muslims would not love to have the nobility of marrying her and the success of being linked to her father. Owing to this, the eyes of some went in this direction and they thought to themselves of presenting themselves to her father and proposing for her hand in marriage. As al-Ṭabarānī narrates, Sayyidunā Abū Bakr and Sayyidunā ‘Umar ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُمَا took the bold step, each of them proposing for her hand in marriage. However, Rasūlullāh ﷺ excused himself from answering by remaining silent to their request. They realised that Rasūlullāh ﷺ was awaiting Allah’s سُبْحَانَكَ وَعَالِ command regarding her.

فقال أبو بكر لعمر انطلق بنا إلى علي حتى نأمره أن يطلب مثل الذي طلبنا قال علي فأتياني و أنا في سبيل فقلا بنت عمك تخطب فنيهاني لأمر فقمتم أجز ردائي طرف على عاتقي و طرف آخر في الأرض حتى أتيت النبي صلى الله عليه

Abū Bakr thus said to ‘Umar, “Let us go to ‘Alī and instruct him to propose what we proposed.”

‘Alī says: They approached me while I was on a road and said, “Your cousin is receiving proposals.”

They made me aware of something. I thus stood up, dragging my shawl, with one end on my shoulder and one end on the floor until I resorted to the presence of Rasūlullāh ﷺ.<sup>2</sup>

Sayyidunā ‘Alī’s رَضِيَ اللهُ عَنْهُ footsteps led him to his cousin Rasūlullāh ﷺ to inform him of something in his heart, which he had been concealing all this while; his inclination to marry Sayyidah Fāṭimah رَضِيَ اللهُ عَنْهَا.

Al-Bayhaqī reports via his sanad from Mujāhid that Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ describes:

لقد خطبت فاطمة بنت النبي صلى الله عليه وسلم فقالت لي مولاة لي هل علمت أن فاطمة تخطب قلت لا أو نعم قالت فاخطبها إليه قال قلت و هل عندي شيء أخطبها عليه قال فوالله ما زالت ترجيني حتى دخلت عليه و كنا نجله و نعظمه فلما جلست بين يديه ألجمت حتى ما استطعت الكلام قال هل لك من حاجة فسكت فقالها ثلاث مرات قال لعلك جئت تخطب فاطمة قلت نعم يا رسول الله قال هل عندك من شيء تستحلها به قال قلت لا والله يا رسول الله قال فما فعلت بالدرع التي كنت سلحتكها قال علي والله إنها لدرع حطمية ما ثمنها إلا أربعمائة درهم قال اذهب فقد زوجتكها و ابعت بها إليها فاستحلها به

Fāṭimah bint Rasūlullāh ﷺ was proposed to. My slave girl said to me, “Do you know that Fāṭimah is receiving proposals?”

I replied, “No or yes.”

She suggested, “Send a proposal for her.”

I said, “Do I possess anything upon which I may propose to her?”

He then continues: By Allah, She continued persuading me with hope until I entered his presence. We would revere him and honour him. As I sat before him, I was dumbstruck and could not utter a word.

Rasūlullāh ﷺ asked, “Do you need something?”

1 *Sunan al-Tirmidhī*, book on virtues, chapter on the virtue of Fāṭimah bint Muḥammad ﷺ, Ḥadīth: 3872. Shaykh al-Albānī declared it ṣaḥīḥ. *Sunan Abī Dāwūd*, chapter on the reports on standing, Ḥadīth: 5219. Shaykh al-Albānī declared it ṣaḥīḥ.

2 *Al-Mu’jam al-Kabīr*, speaking on the marriage of Fāṭimah, Ḥadīth: 1021.

I kept quiet.

Rasūlullāh ﷺ repeated his question thrice. Rasūlullāh ﷺ said, “Probably you came to propose for Fāṭimah.”

“Yes, O Messenger of Allah,” I replied.

He asked, “Do you own anything with which you may make her permissible for you [referring to dowry]?”

“No by Allah, O Messenger of Allah,” I replied.

He asked, “What did you do with the armour I gifted you?”

‘Alī said, “By Allah, it is a ḥaṭmiyyah<sup>1</sup> armour which is only worth 400 silver coins.”

Rasūlullāh ﷺ said, “Go, for I have married her to you. Send the armour to her (as dowry) making her permissible for you.”<sup>2</sup>

Aḥmad narrates via his sanad from Sayyidunā ‘Alī ﷺ:

أن رسول الله صلى الله عليه وسلم لما تزوجه فاطمة بعث معه بخميلة ووسادة من آدم حشوها ليف ورحيين وسقاء و جرتين

When Rasūlullāh ﷺ got him married to Fāṭimah, he sent with him a velvet garment, a leather pillow stuffed with palm fibres, two grinders, a water skin, and two jars.<sup>3</sup>

It is obvious that Rasūlullāh ﷺ would not marry his daughter except to a man he loves and has status in his eyes. This does not mean that Sayyidunā Abū Bakr al-Ṣiddīq and Sayyidunā ‘Umar al-Fārūq ﷺ did not have a high rank and virtue. However, marriage is subject to many special prerequisites. One of them is age and in this Sayyidunā ‘Alī ﷺ was closer to Fāṭimah ﷺ than them. Sayyidunā Abū Bakr al-Ṣiddīq and Sayyidunā ‘Umar al-Fārūq ﷺ enjoyed the nobility of being linked to Rasūlullāh ﷺ through Sayyidah ‘Ā’ishah ﷺ and Sayyidah Ḥafṣah ﷺ.

The author of *Biḥār al-Anwār* narrates to us a report which highlights the extent of love the Ṣaḥābah cherished for the Ahl al-Bayt of Rasūlullāh ﷺ and the degree of their happiness and celebration over Sayyidunā ‘Alī’s marriage to Sayyidah Fāṭimah ﷺ. Al-Majlisī reports:

أن عليا لما خطب فاطمة أقبل عليه رسول الله صلى الله عليه وسلم وقال له يا أبا الحسن انطلق الآن فيع درعك وأتني بثمنه حتى أهيئ لك و لابنتي فاطمة ما يصلحكما قال علي فانطلقت فبعته بأربعمائة درهم سود هجرية من عثمان بن عفان فلما قبضت الدراهم منه و قبض الدرع مني قال يا أبا الحسن ألتست أولى بالدرع منك و أنت أولى بالدراهم مني فقلت بلى قال فإن الدرع هدية مني إليك فأخذت الدرع و الدراهم و أقبلت إلى رسول الله صلى الله عليه وسلم فطرح الدرع و الدراهم بين يديه و أخبرته بما كان من أمر عثمان فدعا له بخير و قبض رسول الله قبضة من الدراهم و دعا بأبي بكر فدفعها إليه و قال يا أبا بكر اشتر بهذه الدراهم لابنتي ما يصلح لها في بيتها و بعث معه سلمان و بلال ليعيناه على حمل ما يشتريه قال أبو بكر و كانت الدراهم التي أعطانيها ثلاثة و ستين درهما فانطلقت و اشترت فراشا من خيش مصر محشوا بالصوف و نطعا من آدم و وسادة من آدم حشوها من ليف النخل و عباءة خيبرية و قربة للماء و كيزانا و جرارا و مطهرة للماء و ستر صوف رقيقا و حملناه جميعا حتى وضعناه بين يدي رسول الله فما نظر إليه بكى و جرت دموعه ثم رفع رأسه إلى السماء و قال اللهم بارك لقوم جل آنتهم الخرف قال علي و دفع رسول الله صلى الله عليه وسلم باقي ثمن الدرع إلى أم سلمة فقالت اتركي هذه الدراهم عندك و مكثت بعد ذلك شهرا لا أعاود رسول الله في أمر فاطمة بشيء استحياء من رسول الله غير أنني كنت إذا خلوت برسول الله يقول لي يا أبا الحسن ما أحسن زوجتك و أجملها و أبشر يا أبا الحسن فقد زوجتك سيدة نساء العالمين

1 Al-dir' al-ḥaṭmiyyah: attribution to its weaver or maker. Al-Ḥātim is the name of a place. (Al-Rāghib al-Aṣfahānī: *Mufradāt Gharīb al-Qur’ān*, pg. 123.)

2 Al-Bayhaqī: *al-Sunan al-Kubrā*, book on dowry, chapter on moderation in dowry being preferred, Ḥadīth: 14740.

3 *Musnad Aḥmad*, Musnad ‘Alī ibn Abī Ṭālib, Ḥadīth: 819. Shu’ayb al-Arnā’ūtī comments, “Its isnād is strong.”

When ‘Alī proposed to Fāṭimah, Rasūlullāh ﷺ approached him and said, “O Abū al-Ḥasan. Go now and sell your armour and bring me the money so that I may prepare for you and for my daughter Fāṭimah what is appropriate for you.”

‘Alī continues: So I went and sold it for 400 black dirhams to ‘Uthmān ibn ‘Affān. After I took possession of the dirhams and he took possession of the armour from me, he said, “O Abū al-Ḥasan! Am I not more worthy of the armour than you and are you not more worthy of the dirhams than me?”

I replied in the affirmative.

He then said, “The armour is a gift to you from me.”

So I took the dirhams and the armour and went straight to Rasūlullāh ﷺ. I placed them in front of him and informed him of ‘Uthmān’s conduct. He supplicated in his favour.

Rasūlullāh ﷺ took a handful of dirhams and called Abū Bakr and handed them over to him saying, “O Abū Bakr, purchase with these dirhams for my daughter what is suitable for her in her home.” He sent Salmān and Bilāl with him to help him carry what he bought.

Abū Bakr says, “The dirhams which he gave me were 63 in total. I went and bought an Egyptian canvas bedspread stuffed with wool, a leather cushion, a leather pillow stuffed with palm fibres, a sheet from Khaybar, a leather bag for water, few small bowls, clay pots, a utensil to store water used for cleaning, and a fine garment of wool. We carried these and placed them before Rasūlullāh ﷺ. As soon as he set eyes on it, he cried and his tears flowed. He then lifted his head to the sky and prayed, ‘O Allah, bless the nation whose sum total of utensils are earthenware.’”

‘Alī says: Rasūlullāh ﷺ gave the rest of the money acquired from the armour to Umm Salamah saying, “Keep these dirhams with you.”

I remained for one month after this, without going to Rasūlullāh ﷺ regarding anything of Fāṭimah, out of shyness for Rasūlullāh ﷺ. Yes, when I would be alone with Rasūlullāh ﷺ, he would say to me, “O Abū al-Ḥasan, what a magnificent and beautiful wife you have! Rejoice O Abū al-Ḥasan, for I married to you the Queen of the Women of the universe.”<sup>1</sup>

Al-Nasā’ī narrated from Ibn Buraydah from his father:

أن نفرا من الأنصار قالوا لعلي عندك فاطمة فدخل على النبي صلى الله عليه وسلم فسلم عليه فقال ما حاجة ابن أبي طالب قال ذكرت فاطمة بنت رسول الله صلى الله عليه وسلم قال مرحبا وأهلا لم يزد عليه فخرج إلى الرهط من الأنصار ينتظرونه فقالوا ما وراءك قال ما أدري غير أنه قال لي مرحبا وأهلا قالوا يكفيناك من رسول الله صلى الله عليه وسلم إحداهما قد أعطاك الأهل وأعطاك الرحب فلما كان بعد ذلك بعدما زوجه قال يا علي إنه لا بد للعرس من وليمة قال سعد عندي كبش وجمع له رهط من الأنصار أصعا من ذرة فلما كان ليلة البناء قال يا علي لا تحدث شيئا حتى تلقاني فدعا النبي صلى الله عليه وسلم بماء فتوضأ منه ثم أفرغه على علي فقال اللهم بارك فيهما وبارك عليهما وبارك لهما في شبليهما

A group of Anṣār said to ‘Alī, “You should marry Fāṭimah.”

He went to Rasūlullāh ﷺ and greeted him. Rasūlullāh ﷺ asked, “What is the need of the son of Abū Ṭālib?”

‘Alī said, “I thought of Fāṭimah bint Rasūlullāh ﷺ.”

Rasūlullāh ﷺ said, “Welcome, feel at home,” nothing else.

1 *Bihār al-Anwār*, vol. 43 pg. 130; Abū al-Ḥasan al-Marandī: *Majma‘ al-Nūrayn*, pg. 56 – 58.

‘Alī went out to the group of Anṣār who were waiting for him. They asked him, “What is behind you?”

“I do not know besides that he told me *marḥaban wa ahlān*,” ‘Alī answered.

They said, “Adequate for you from Rasūlullāh ﷺ is one of the two. He gave you his family and he gave you room.”

Sometime after this, after Rasūlullāh ﷺ wed him to his daughter, he said, “O ‘Alī, a marriage needs to have a walīmāh.”

Sa’d said, “I have a ram.” And some members of the Anṣār collected a few ṣā‘ of grain.

On the first night of marriage, Rasūlullāh ﷺ said, “O ‘Alī, do not say anything until you meet me.” The Nabī ﷺ called for water. He performed ablution with some of it and poured the rest on ‘Alī and prayed, “O Allah blessed them, surround them with blessings, and bless them in their progeny.”<sup>1</sup>

In this manner, this blessed marriage was solemnised. Senior Ṣaḥābah ﷺ participated in it, either by attending, by their joy, or by contributing financially out of love for Rasūlullāh ﷺ and the Ahl al-Bayt. This is a piece of magnificent evidence of the love between the Ṣaḥābah and Ahl al-Bayt ﷺ and the pure souls elated in their bodies. You will only find them to be mutual fans, enjoying proximity, related through kinship or marriage. May Allah ﷻ have mercy on them all.

### ‘Alī: Asceticism despite Prosperity

He who studies the biography of Sayyidunā ‘Alī ibn Abī Ṭālib ﷺ and witnesses all the phases and successive occurrences will be overwhelmed with surprise and astonishment when he sees an excellent example of asceticism from the world and self-restraint for its possessions and glamour. Examples of asceticism in the life of Sayyidunā ‘Alī ﷺ are plenty to the extent that if we claim that all the stances and situations of his life are worthy of being examples of asceticism, we will not be far from the truth.

If we take a casual look at the life of Sayyidunā ‘Alī ﷺ with Sayyidah Fāṭimah al-Zahrā’ ﷺ, we will observe a simple humble life, overwhelmed by the difficulties and sacrifice. The total sum of their wealth included a velvet garment, a leather pillow stuffed with palm fibres, two grinders, a water skin, and two jars. Sayyidunā ‘Alī ﷺ would carry water on his back. His wife Sayyidah Fāṭimah ﷺ would grind flour with her own hands. Their life was a life of exertion, labour, and struggle.

Sayyidunā ‘Alī ﷺ narrates to us one of the snippets of his life with Sayyidah Fāṭimah ﷺ and says, as reported by Aḥmad through his sanad:

إن رسول الله صلى الله عليه وسلم لما تزوجه فاطمة بعث معه بخميلة ووسادة من آدم حشوها ليف ورحاءين و سقاء و جرتين فقال علي لفاطمة ذات يوم والله لقد سنوت حتى لقد اشتكيت صدري قال و قد جاء الله أبك بسبي فاذهبي فاستخدميه فقالت وأنا والله قد طحنت حتى مجلت يداي فأتت النبي صلى الله عليه وسلم فقال ما جاء بك أي بنية قالت جئت لأسلم عليك و استحييت أن تسأله و رجعت فقال ما فعلت قالت استحييت أن أسأله فأتيناه جميعا فقال علي رضي الله عنه يا رسول الله والله لقد سنوت حتى اشتكيت صدري و قال فاطمة رضي الله عنها قد طحنت حتى مجلت يداي و قد جاءك الله بسبي و سعة فأخدمنا فقال رسول الله صلى الله عليه وسلم والله لا أعطيكمما و أدع أهل الصفة تطوى بطونهم لا أجد ما أنفق عليهم و لكني أبيعهم و أنفق عليهم أثمانهم فرجعا فأتاهما النبي صلى الله عليه وسلم و قد دخلا في قظيفتهما إذا غطت رؤوسهما تكشف أقدامهما و إذا غطيا أقدامهما تكشف رؤوسهما فثارا فقال مكانكما ثم قال ألا أخبركما بخير مما سألتماني قالوا بلى فقال كلمات علمنيهن جبريل عليه السلام فقال تسبحان في دبر كل صلاة عشرة و تحمدان عشرة و تكبران عشرة و إذا أويتما إلى فراشكما فسبحا ثلاثا و ثلاثين و احمدا ثلاثا و ثلاثين و كبرا أربعا و ثلاثين قال فوالله ما تركتهن منذ علمنيهن رسول الله صلى الله عليه وسلم

1 Al-Nasa’ī: *al-Sunan al-Kubrā*, book on marriage, chapter on what the boy should say when proposing for a girl and how he should be answered, Ḥadīth: 10088.

After Rasūlullāh ﷺ wed Fāṭimah to him, he sent a velvet garment, a leather pillow stuffed with palm fibres, two grinders, a waterskin, and two jars. ‘Alī said to Fāṭimah one day, “By Allah, I have drawn so much water that my chest is paining.”

He continued, “Allah has sent captives to your father. So go and ask him for a servant.”

She said, “I am also struggling, by Allah. I have ground [wheat] to the extent that my hands have developed calluses.”

She thus approached the Nabī ﷺ. He asked, “What brings you here, O my daughter?”

She replied, “I came to greet you.” She was ashamed to ask him and so she went back.

‘Alī asked, “What did you do?”

She replied, “I felt shy to ask him.”

Thus, we both went to him. ‘Alī ﷺ said, “O Messenger of Allah, by Allah, I have drawn water until my chest pains.”

Fāṭimah ﷺ said, “I have grinded until my hands have developed calluses. Allah has brought captives to you and given you prosperity so kindly give us a servant.”

Rasūlullāh ﷺ said, “By Allah, I will not give you and leave the people of Şuffah with their bellies folding [out of hunger] without having anything I may spend on them. I will sell the captives, however, and spend the money on the people of Şuffah.”

Thus they returned. The Nabī ﷺ came to them after they had entered under their velvet covering, which if their heads were covered, their feet would be exposed and if they covered their feet, their heads would be uncovered. They jumped up but Rasūlullāh ﷺ told them to stay at their places. He then said, “Should I not inform you of something better than what you asked of me?”

“Definitely,” they replied.

He elucidated, “Words which Jibrīl عليه السلام taught me. He said, ‘glorify Allah 10 times after every ṣalāh, praise him ten times, and announce His greatness ten times. When you go to bed, then recite *Subḥān Allah* 33 times, *Alḥamdu lillāh* 33 times, and *Allāhu Akbar* 34 times.”

‘Alī comments, “By Allah, I never missed them since Rasūlullāh ﷺ taught them to me.”<sup>1</sup>

This aspect of asceticism remained attached to Sayyidunā ‘Alī رضي الله عنه even after he became khalīfah. It is not reported about him that he changed from his habit.

Yahyā ibn Ma‘īn said from ‘Alī ibn al-Ja‘d from Ḥasan ibn Šāliḥ who said:

تذاکروا الزهاد عند عمر بن عبد العزيز فقال قائلون فلان و قال قائلون فلان فقال عمر بن عبد العزيز أزهدهم الناس في الدنيا علي بن أبي طالب

They spoke about ascetics in the presence of ‘Umar ibn ‘Abd al-‘Azīz. Some mentioned the name of this person while others mentioned the name of that person. ‘Umar ibn ‘Abd al-‘Azīz remarked, “The most ascetic person in the world is ‘Alī ibn Abī Ṭālib.”<sup>2</sup>

1 *Musnad Aḥmad*, Musnad ‘Alī ibn Abī Ṭālib, vol. 1 pg. 106, Ḥadīth: 838. Shu‘ayb al-Arnā‘ūtī labelled the isnād ḥasan.

2 *Al-Bidāyah wa Al-Nihāyah*, vol. 8 pg. 6.

Abū Nu‘aym reports in *al-Ḥilyah* through his chain from Sayyidunā ‘Alī ibn Abī Ṭālib رضي الله عنه:

جاء ابن النباغ فقال يا أمير المؤمنين امتلأ بيت مال المسلمين من صفراء و بيضاء فقال الله أكبر فقام متوكئا على ابن النباغ حتى قام على بيت مال المسلمين فقال هذا جنائي خياره فيه و كل جان يده إلى فيه يا ابن النباغ علي بأشياء الكوفة قال فتودي في الناس فأعطى جميع ما في بيت مال المسلمين و هو يقول يا صفراء يا بيضاء غري غيري ها و ها حتى ما بقي منه دينار و لا درهم ثم أمره بنضحه و صلى فيه ركعتين

Ibn al-Nabbāj came to him and said, “O Amīr al-Mu‘minīn, the treasury of the Muslims is filled with gold and silver.”

He shouted, “Allah is the Greatest!”

He stood up with support from Ibn al-Nabbāj until he stood at the treasury of the Muslims. He then remarked, “This is my harvest and it is His choice. Every harvester has his hands to his mouth. O Ibn al-Nabbāj, bring me the people of Kūfah.”

An announcement was made among the people [and they came]. He gave away all the wealth of the Muslim treasury while saying, “O gold and silver, deceive someone else.” He gave until not a single gold coin or silver coin remained. He ordered it be sprinkled with water. He then performed two rak‘āt therein.<sup>1</sup>

Al-Balādhurī reports through his chain:

أنه لما فرغ علي بن أبي طالب من أهل الجمل أتى الكوفة فدخل بيت مالها فأضرب به كناية عن عدم اعتناؤه بما كان فيه ثم قال يا مال غري غيري ثم قسمه بيننا ثم جاءت ابنة للحسن أو للحسين فتناولت منه شيئا فسعى وراءها ففك يدها و نزع منها قال فقلنا يا أمير المؤمنين إن لها فيه حقا قال إذا أخذ أبوها حقه فليعطها ما شاء فلما فرغ من قسمته قسم بيننا حبالا جاءت من البحرين فأبينا قبضها فأكرهنا عليها فخرجت كنانا جيدا فتنافسنا فيها فبلغت دراهم ثم عمد إلى بيت المال فكسحه و نضحه بالماء ثم صلى فيه ركعتين ثم توسد رداءه و قال ينبغي لبيت مال المسلمين أن لا يأتي عليه يوم أو جمعة إلا كان هكذا ليس فيه شيء قد أخذ كل ذي حق حقه

After ‘Alī ibn Abī Ṭālib was complete with the participants of Jamal, he came to Kūfah and entered its treasury. He was not bothered with its contents. He then said, “O wealth, deceive someone other than me.” He then distributed it among us. A daughter of Ḥasan or Ḥusayn came and took something from it. He rushed behind her, opened her hand, and took it from her.

We said, “O Amīr al-Mu‘minīn, she has a right to it.”

He said, “When her father takes his right, he may give her how much ever he likes.”

After distribution was complete, he divided among us threads that had come from Bahrain. We did not want to take it but he forced us. It turned out to be exquisite linen so we contested over it. It was worth few dirhams. He then went to the treasury and swept it then sprinkled water over the floor. He performed two rak‘āt therein and then used his shawl as a pillow and laid down on it. He commented, “It is deserving for the Muslim treasury that no day or week passes over it except that it is in this condition, without anything in it. Everyone has taken his right.”<sup>2</sup>

It appears in *al-Ḥilyah* from Hārūn ibn ‘Antarah from his father who says:

دخلت على علي بن أبي طالب بالخورنق و هو يرعد تحت سمل قطيفة أي قطيفة بالية قديمة فقلت يا أمير المؤمنين إن الله قد جعل لك و لأهل بيتك في هذا المال و أنت تصنع بنفسك ما تصنع فقال والله ما أرزأكم من مالكم شيئا و إنها لقطيفتي التي خرجت بها من منزلي أو قال من المدينة

I entered the presence of ‘Alī ibn Abī Ṭālib in Khawranq<sup>3</sup>. He was shivering [due to extreme cold] under a worn out velvet garment. I said, “O Amīr al-Mu‘minīn, Allah has given you and your family a share from this wealth and you are treating yourself in this way.”

1 *Ḥilyat al-Awliyā’*, vol. 1 pg. 81.

2 *Ansāb al-Ashraf*, pg. 131, 132.

3 Al-Khawranq: a place in Kūfah. (*Mu‘jam al-Buldān*, vol. 2 pg. 401.)

He said, “By Allah, I have not deprived you of anything of your wealth. This is my velvet garment with which I left my house or Madīnah.”<sup>1</sup>

It appears in *al-Istī'āb* that ‘Abd al-Razzāq mentions—from al-Thawrī—from Abū Ḥayyān al-Taymī—from his father who said:

رأيت علي بن أبي طالب على المنبر يقول من يشتري مني سيفي هذا فلو كان عندي ثمن إزار ما بعته فقام إليه رجل فقال نسلفك ثمن إزار قال عبد الرزاق و كانت بيده الدنيا كلها إلا ما كان من الشام

I saw ‘Alī ibn Abī Ṭālib announcing on the pulpit, “Who will buy this sword of mines from me. Had I possessed money for a trouser, I would not have sold it.”

A person stood up and said, “We will give you money for a trouser.”

‘Abd al-Razzāq comments, “And he had the entire world besides Shām under his control.”<sup>2</sup>

Wakī reports from ‘Alī ibn Ṣāliḥ from ‘Aṭā’ who says:

رأيت علي بن أبي طالب على قميص كرايس غير غسل

I saw ‘Alī wearing a cotton<sup>3</sup> throbe, which was not washed.

Ibn Abī al-Hudhayl says:

رأيت علي بن أبي طالب رضي الله عنه قميصا رازيا إذا أرخى كفه بلغ أطراف أصابعه وإذا أطلقه صار إلى الرسغ

I saw ‘Alī ibn Abī Ṭālib عليه السلام wearing a loose throbe. When he let his sleeve loose, it reached his fingertips and when he pulled it, it reached up to his wrists.<sup>4,5</sup>

Ibn Sa’d narrates through his chain from ‘Aṭā’ Abū Muḥammad:

رأيت عليا خرج من الباب الصغير فصلى ركعتين حين ارتفعت الشمس و عليه قميص كرايس كسكري فوق الكعبين و كماه إلى الأصابع و أصل الأصابع غير مغسول

I saw ‘Alī exiting from a small door. He performed two rak‘āt when the sun rose high. He was wearing a cotton kaskarī throbe, above his ankles. His sleeves reached till his fingers. The edge of the garment was not washed.<sup>6</sup>

Al-Dhahabī reports in his *Tārīkh*—Abū Ḥayyān al-Taymī said—Majma‘ narrated to me:

أن عليا كان يكنس بيت المال ثم يصلي فيه رجاء أن يشهد له أنه لم يحبس فيه المال عن المسلمين و قال أبو عمرو و بن العلاء عن أبيه قال خطب علي فقال أيها الناس والله الذي لا إله إلا هو ما رزأت من مالكم قليلا و لا كثيرا إلا هذه القارورة و أخرج قارورة فيها طيب ثم قال أهداها إلي دهقان و قال ابن لهيعة ثنا عبد الله بن هبيرة عن عبد الله بن زبير الغافقي قال دخلت على علي يوم الأضحى فقرب إلينا خزيرة فقلت لو قربت إلينا من هذا الأوز فإن الله قد أكثر الخير قال إني سمعت رسول الله صلى الله عليه و سلم يقول لا يحل للخليفة من مال الله إلا قصعتان قصعة يأكلها هو و أهله و قصعة يضعها بين يدي الناس

1 *Ḥilyat al-Awliyā’*, vol. 1 pg. 82.

2 *Al-Istī'āb*, vol. 3 pg. 114; *Muṣannaf Ibn Abī Shaybah*, book on asceticism, chapter on the statement of ‘Alī ibn Abī Ṭālib, Ḥadīth: 34510, without the addition of ‘Abd al-Razzāq.

3 Al-karābīs: a Persian word referring to a garment made of cotton. (*Lisān al-‘Arab*, vol. 6 pg. 195.)

4 Al-rusgh: the joint between the hand and forearm (wrist). (*Al-Nihāyah*, vol. 2 pg. 227.)

5 *Al-Istī'āb*, vol. 3 pg. 114, 115.

6 *Al-Ṭabaqāt al-Kubrā*, vol. 3 pg. 30.



‘Alī would sweep the treasury and then perform ṣalāh therein hoping that it will testify for him that he never withheld money in it from the Muslims.

Abū ‘Amr ibn al-‘Alā’ relates—from his father who says: ‘Alī delivered a sermon and said, “O people, by Allah, besides whom there is no deity, I did not reserve from your wealth, neither little nor lot except this glass bottle.” He took out a glass bottle which contained perfume. He then said, “Dihqān gifted it to me.”

Ibn Lahī‘ah narrates—‘Abd Allāh ibn Hubayrah narrated to us—from ‘Abd Allāh ibn Zurayr al-Ghāfiqī who said: I went to ‘Alī on the Day of Aḏḩā. He presented broth to us. I said, “If only you would have prepared a goose for us for Allah has multiplied wealth.”

‘Alī said, “Indeed I heard Rasūlullāh ﷺ saying, ‘Only two plates from the wealth of Allah are permissible for the khalīfah, a plate from which he and his family eat and a plate which he places before people.’”<sup>1</sup>

Abū Nu‘aym reports in *al-Ḩilyah* that Sayyidunā ‘Alī ibn Abī Ṭālib ﷺ said:

الدنيا جيفة فمن أَرادها فليصبر على مخالطة الكلاب

The world is carrion. Whoever desires it, should prepare to mingle with dogs.<sup>2</sup>

All these texts attest to Sayyidunā ‘Alī ibn Abī Ṭālib’s ﷺ asceticism and self-denial over worldly possessions and adornments and his heart being devoid of desiring and having high hopes for the same. This is also one of the aspects that placed him in the ranks of the Ten Promised Jannah. It is obvious that Allah ﷻ will not give glad tidings of Jannah via revelation to His Messenger to a person whose heart and mind is filled with the world and who has been occupied by the present life over the Hereafter, and the transitory over the everlasting.

### Sayyidunā ‘Alī’s Humility in Greatness

Just as Sayyidunā ‘Alī ﷺ was renowned by his disinclination from the world and aversion for its pleasures, he is also renowned for extreme humility in front of the elderly and young.

Abū al-Qāsim al-Baghawī says—my grandfather narrated to me—‘Alī ibn Hāshim narrated to us—from Ṣāliḩ, the cloth merchant—from his grandmother who says:

رأيت عليا اشترى تمرا بدرهم فحمله في ملحفته فقال رجل يا أمير المؤمنين ألا نحمله عنك فقال أبو العيال أحق بحمله

I saw ‘Alī purchasing dates in lieu of a silver coin. He then carried it in a wrap. A man suggested, “O Amīr al-Mu‘minīn, allow me to carry it for you.”

‘Alī replied, “The father of a family is more responsible to carry it.”<sup>3</sup>

Abū Hāshim reports from Zādhān:

كان علي يمشي في الأسواق وحده وهو خليفة يرشد الضال ويعين الضعيف ويمر بالبائع والبقال فيفتح عليه القرآن وقرأ تلك الدار الآخرة نجعلها للذين لا يريدون علواً في الأرض ولا فساداً ثم يقول نزلت هذه الآية في أهل العدل والتواضع من الولاة وأهل القدرة من سائر الناس

‘Alī would walk in the market places all alone while he was khalīfah, guiding the lost and assisting the weak. He would

1 *Tārīkh al-Islām*, vol. 3 pg. 643, 644.

2 *Ḩilyat al-Awliyā’*, vol. 8 pg. 238, *Usd al-Ghābah*, vol. 4 pg. 23.

3 *Tārīkh Dimashq*, vol. 42 pg. 489.

pass by the merchants and grocers; the Qur’ān would come to his mind and he would recite: *That home of the Hereafter We assign to those who do not desire exaltedness upon the earth or corruption.*<sup>1</sup> He would then say, “This verse was revealed regarding people of justice and humility from the governors and those who hold power from all of mankind.”<sup>2</sup>

‘Ubādah ibn Ziyād reports—from Šāliḥ ibn Abī al-Aswad—from someone:

أنه رأى علياً قد ركب حماراً ودلى رجله إلى موضع واحد ثم قال أنا الذي أهنت الدنيا

He saw ‘Alī mounting a donkey and dangling his legs from one side commenting, “I am the person who despised the world.”<sup>3</sup>

Hishām ibn Ḥassān states:

بينما نحن عند الحسن البصري إذ أقبل رجل من الأزارقة فقال يا أبا سعيد ما تقول في علي بن أبي طالب قال فاحمرت وجنتا الحسن و قال رحم الله علياً إن علياً كان سهماً لله صائباً في أعدائه و كان في محلة العلم أشرفها و أقربها إلى رسول الله صلى الله عليه و سلم و كان رهباني هذه الأمة لم يكن لمال الله بالسروقة و لا في أمر الله بالنومة أعطى القرآن عزائمه و عمله و علمه فكان منه في رياض موقنة و أعلام بينة ذاك علي بن أبي طالب يا لكع

While we were in the company of Ḥasan al-Baṣrī, a person came from the Azāriqah<sup>4</sup> and asked, “O Abū Sa’īd, what do you say about ‘Alī ibn Abī Ṭālib?”

Ḥasan’s cheeks became red and he declared, “May Allah shower mercy upon ‘Alī. Certainly, ‘Alī was an arrow of Allah, hitting the mark of His enemies. He was on a station of knowledge, the most noble and close to Rasūlullāh ﷺ. He was the devout scholar of this Ummah. He never filched from the wealth of Allah, nor displayed laxity in the commands of Allah. He gave Qur’ān his determinations coupled with his practice and knowledge. He was in lush gardens and clear signs of it. That is ‘Alī ibn Abī Ṭālib, O foolish man!”<sup>5</sup>

By this humbleness Sayyidunā ‘Alī ﷺ had set a beautiful example for the leaders, governors, and men of position. Practically, he who humbles himself for Allah’s ﷻ pleasure, is raised by Allah. Sayyidunā ‘Alī ﷺ was humble, as humility demanded. The result of this is that Allah ﷻ elevated his rank and guaranteed him Jannah. Thus, may Allah be pleased with him.

1 Sūrah al-Qaṣaṣ: 83.

2 *Tārīkh Dimashq*, vol. 42 pg. 489.

3 *Tārīkh Dimashq*, vol. 42 pg. 489; *Tārīkh al-Islām*, vol. 3 pg. 645.

4 Al-Azāriqah: a sect of the Khawārij.

5 *Al-Bidāyah wa Al-Nihāyah*, vol. 8 pg. 6.