



The Life of  
**AMIR**  
**AL-MU'MININ**



Seyed Hashim Rasuli Mahallati  
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In the Name of Allah,  
the Gracious, the Merciful

# **THE LIFE OF AMIR AL-MU'MININ**

A Summary of the book titled

“The life of Amir Al-Mu'minin”

by Seyed Hashim Rasuli Mahallati

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## His lineage

The family from which the Messenger of Allah (PBUHH<sup>1</sup>) was born was one of the best and noblest Arab families. We know that Ali ibn Abi Ṭālib was the cousin of the Messenger of Allah, and in terms of family honour, he was a partner with him, and his father, Abu Ṭālib, was the Prophet's uncle. During his lifetime, he was the head of the Bani Hashim family, and he had the honour of looking after the Messenger of Allah and supervising the beloved leader of Islam.

According to authentic Shia traditions, the authority of the Prophets was transferred to him after the death of Abd al-

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1. In this book, the abbreviation "PBUHH" stands for "Peace be upon him and his Household" and shall be used after the name of the Holy Prophet, "PBUH" stands for "Peace be upon him/her" and shall be used after the names of any of the members of the pure Prophet's Household (Ahl al-Bayt) and "PBUT" stands for "Peace be upon them" shall be used after the names of the Infallible Imams.



Muṭṭalib, and the legacy of the divine Prophets had reached him. Based on a hadith, the Commander of the Faithful said: “I swear to Allah, my father and my grandfather Abdul Muṭṭalib, Hāshim and Abdul Manaf never worshipped an idol. He was asked: Hence, what did they worship? He said: They used to pray towards the house of Ka’aba and adhere to the religion of Ibrāhim (PBUH)”.

And just as it is mentioned in the narrations that Hazrat Abu Ṭālib hid his faith from the Quraysh leaders and the Meccan infidels so that he could better fulfil his historical responsibility and his divine and important mission, that is, to defend the Messenger of Allah (PBUHH) and support the religion of Islam. In their perspective, he was doing “Taqiyyah or dissimulation” so that his words and support would be more effective.

Fāṭimah, the daughter of Asad, the mother of the Commander of the Faithful, is also from Quraysh and the Bani Hāshim family. Fāṭimah is one of the women with a pleasant record in the history of Islam and because of the love she gave to the Messenger of Allah in his childhood, she was so much loved by him, and the Prophet during his lifetime used to mention the love that this great lady of Islam had shown him when he was a child and he prayed for her. Because Fāṭimah was to him like a kind mother who raised him like his dearest child.





It has been documented concerning the faith of this respected lady in Almighty Allah and divine Prophets (PBUT), even before prophethood [of Muhammad], and the Shia and Sunnis have narrated that when the pain of childbirth put pressure on her when she wanted to give birth to Imam Ali, Fāṭimah came to a side of the Ka'aba and with these few sentences, she expressed her displeasure before Almighty Allah saying: “O Lord, I believe in You and all the Prophets and Books that came from You, and I acknowledge the words of my ancestor Ibrāhim Khalil, who built this house of the Ka'aba. O Lord, for the sake of the one who built this Holy House and for the sake of this baby in my womb, make his birth easy for me.”

According to the hadiths, it was certain that the death of Fāṭimah the daughter of Asad happened in Medina and she was buried in the same city. But its exact date is not known, and quoting the author of *Asad al-Ghābah* who said that Fāṭimah passed away after the marriage of the Commander of the Faithful, and according to this narration, the death of that noble lady happened in the third and fourth years of Hijrah.

Fāṭimah's age at the time of her death has been mentioned by some historians as sixty-five years and by others as sixty years. Based on what is narrated by the historians, Allah blessed Abu Ṭālib with six children from this blessed lady: Four sons and two daughters.



## His birth

It is known among the hadith scholars that the Commander of the Faithful was born on the 13th of Rajab, thirty years after the year of Elephant. Sheikh Ṭūsī (may Allah be pleased with him) said in his book titled *Tahdhīb*: “Ali was born in the city of Mecca and the Holy House of Ka’aba on Friday; the 13th of Rajab, thirty years after the year of the elephant.”

Allama Amīnī (may Allah have mercy on him), in the sixth volume of *Al-Ghadīr*, narrated the story of the birth of the Holy Imam in Ka’aba from more than twenty Sunni books and more than fifty Shiite books. The primary hadith was narrated by Yazid bin Qa’nab, who said: "I and Abbas ibn Abdul Mutṭālib together with a group of Bani Abdul Uzzai tribe were sitting facing the House of the Ka’aba in the Haram Mosque, when suddenly Fāṭimah the daughter of Asad, who was distressed by the childbirth pain, appeared and came to the Holy House and said: “O Lord, I believe in You and all the Prophets and Divine Books that came from You, and I acknowledge the speech of my ancestor Ibrāhim Khalīl and in him who built this Ka’aba. O Lord, for the sake of this baby in my womb, make his birth easy for me.”

Yazid ibn Qa’nab said: “Suddenly, I saw that the backside



of the Ka'aba split open and Fāṭimah went inside the Holy House and hid from our view and the wall of the House was also joined together (as before). When we saw this, we wanted to open the door, but the door could not be opened and we knew that (there is a mystery in this event and this story) it was a divine act.”

This story quickly spread in the city and people were discussing it in every mountain and village the women of the veiled women also heard about this amazing story and talked about it. Three days passed after this incident but when it was the fourth day, Fāṭimah came out of the same portion while holding Ali in her hands and saying to the people: Allah, the Exalted, gave me superiority over the women before me, because Asia the daughter of Muzāhim worshipped Almighty Allah in a place that He should not be worshipped except during an emergency and necessity, and Maryam, the daughter of Imran, moved the dry palm tree so that she ate fresh dates. But I went to the House of Allah and ate Heavenly food and fruits. And when I wanted to leave the Sacred House, a voice called out: O Fāṭimah, name this child “Ali” because Allah, the Most Mighty said: I coiled out his name from My Holy Name and taught him My manners, and I chose him to resolve the difficulty associated with My knowledge. And he is the one who will break the idols in My House, and he is the one who shall



make the call to prayer (Azān) on the roof of My House and shall sanctify Me. Woe unto the one who hates and disobeys him.”

One of the honours bestowed upon Ali was that he was brought up in the arms of the Messenger of Allah (PBUHH) and was with him since childhood. And as historians have written, due to the reason that Quraysh suffered a drought and severe hardship, and Abu Ṭālib was having many children and was in financial distress and pressure. His brother, Abbas ibn Abdul Muṭṭalib was a rich man and had a good financial standing.

Prophet Muhammad (PBUHH), who at that time was living apart from Abu Ṭālib because of his marriage to Khadijah, and her wealth was also in his possession, said to his uncle Abbas: “Your brother Abu Ṭālib is having many children, and you are a witness of this drought and hardship. Let’s go to him and lighten his expenses. In this way, I will take one of his children and you will also take one.”

Abbas accepted and they went to Abu Ṭālib and shared their intention with him and said: “We have come to you in order to lighten the heavy burden on your shoulder, and we have come to you and offered to take two of your children.” Abu Ṭālib said: “If you leave ‘Aqīl for me, do



whatever you want, and take whoever you want.”

It was here that Prophet Muhammad (PBUHH) selected Ali and took him to his house, and Abbas also took Ja'far and took him to his house. Ali spent his childhood in the house of the Messenger of Allah (PBUHH) and was brought up in its bosom until, according to the famous narration, he reached the age of ten or twelve years old when the Messenger of Allah (PBUHH) was appointed as a Messenger of Allah.

Ali was the first man to believe in the Messenger of Allah (PBUHH). He was in the house of the Messenger of Allah (PBUHH) since his childhood and he was considered a child to him, while he [the Prophet] was responsible for his affairs. He was always with the Messenger of Allah (PBUHH) on the days and nights and became a confidant of the secrets of his life. Considering the intense love that existed between the two of them, just as the Messenger of Allah (PBUHH) at the beginning of his prophecy had announced his mission to his wife Khadijah, and invited her to his religion, he had also informed Ali about the divine religion and his mission and invited him to the new religion.

The Messenger of Allah (PBUHH) also had special attention for Ali as he taught him whatever was revealed to



him and trained him as his best and most complete student for the future of Islam. The evidence of this assertion was also another narration which is mentioned in Manāqib: “And it is narrated that whenever a divine message was revealed to the Prophet at night, he would inform Ali of what was revealed to him before the morning of that night, and if it was revealed to him during the day, he would not reach the night before he would teach it to Ali.”

### **Ali during the night of the Prophet’s Migration**

We are going through thirteen adventurous years of the story of the Messenger of Allah (PBUHH) in the city of Mecca after he was appointed a Prophet of Allah. In the last years of his great mission in Mecca, that is, the tenth and eleventh years, two great and faithful supporters of the Messenger of Allah; Abu Ṭālib and Khadijah, passed away. Consequently, the continuation of the divine message for the noble Prophet of Allah in Mecca was faced with many challenges, the main cause of which was the courage and boldness of the enemies towards the Prophet.

Following this audacity and boldness by the enemies of Islam that they decided to kill the Holy Prophet (PBUHH) after a gathering and enthusiasm of the polytheists. On the night when they wanted to carry out this plot, the Messenger



of Allah left the city of Mecca for Median through the cave of Thawr by the order of his Lord.

At this time, the Messenger of Allah (PBUHH) entrusted the most dangerous and at the same time the most sensitive missions to Ali as he chose him to sleep in his bed and to wrap himself in his [the Prophet] special blanket, while the Holy Prophet (PBUHH) himself left the house after the darkness of the night and went along Thawr Cave.

The assignment of Ali that night was to sleep on the bed of the Messenger of Allah until morning. Even though he was afraid every moment that those fifteen strong men would attack him and cut him to pieces, he still slept firmly and steadfastly in the place of the Prophet until the cloud became clear and dawn appeared, they intruded into the house once, and at this time, Ali, whose thoughts had been relieved by the Messenger of Allah, suddenly got up and they discovered that it was Ali that was sleeping in the bed. He was the one they had been planning against from night to morning, while the one they came after and wanted to kill had escaped from their hands.

At this time, Ali shouted at them: “What’s going on here?”

The polytheists, who were very upset, said: “Where is Muhammad?”



Ali said: “Did you appoint me to guard him? Didn’t you threaten to expel him from this city? He also left your city by himself!

According to the order of the Messenger of Allah (PBUHH), Ali remained in Mecca for a few days after the Prophet’s emigration, which, according to famous historians, was not more than three days in order to pay the Prophet’s debts and return the trusts that were kept with him to their rightful owners. Then he took three Fāṭimahs, namely Fāṭimah Zahra (PBUH), Fāṭimah the daughter of Asad and Fāṭimah the daughter of Zubair ibn ‘Awwām, and they left for Medina to join the Messenger of Allah. According to some historians, some other men and women joined them and a small caravan was formed and they set off.

Ali suffered a lot on this journey and even had an encounter with the enemies of Islam and was forced to fight. According to the famous saying, the day the Messenger of Allah (PBUHH) moved from Thawr Cave to Medina was the first day of Rabi al-Awwal and the day he entered Quba district; the first district of Medina was the twelfth day of that month. That is, he travelled the distance between Mecca and Medina for twelve days and thereafter stopped in the Quba district.





It has been narrated from Abi Rāfi' that Ali travelled the distance from Mecca to Medina on foot, and because of this, his blessed feet were swollen and sore. When the Messenger of Allah (PBUHH) was informed of his arrival, he said: "Bring him to me."

The Prophet was informed: "He could not walk"

The Messenger of Allah (PBUHH) got up and came to Ali, and when he saw him, he embraced him, and when he noticed that his legs were swollen and bleeding, he wept and poured his saliva between his hands and rubbed Ali's legs and he prayed for its healing. From that moment, Ali did not complain about leg pain as long as he was alive.

### **Ali during the brotherhood bond**

The first thing that the Messenger of Allah (PBUHH) embarked on after entering Medina was the building of the Medina Mosque, and on the order of the Holy Prophet, they bought the land and started building the mosque. The Messenger of Allah, like other Muslims, participated in the construction of the mosque and moved stones and sand here and there, and the Muslims recited poems for their entertainment.

Finally, when the work on the mosque was finished, the Messenger of Allah (PBUHH) and a group of emigrants



built some rooms for themselves around the mosque and were connected to it, and each of them opened a door from their rooms to the mosque, which they could use to enter the mosque during prayer and at other times they wanted. Whenever they wanted to go to the mosque, they used to enter and exit through the same doors, until after some time, the Messenger of Allah (PBUHH) ordered thus: “Close all the houses’ doors except that of Ali.”

And when the Companions started protesting, how come you closed the doors of our houses and left that of Ali opened? In response, he (PBUHH) said: “The closing of your doors and the opening of Ali’s door was not done personally by myself, but it was Almighty Allah Who opened Ali’s door and closed the doors of your houses.”

It was not a few months after the arrival of the Messenger of Allah (PBUHH) in Medina that he made a brotherhood bond during a ceremony among his Companions from the emigrants and the Ansar and made them brothers with each other while the Messenger of Allah (PBUHH) himself also made brotherhood bond with Ali ibn Abi Ṭālib and he said to him: “You are my brother and I am also your brother.”

### **Ali in the Battle of Badr**

In the second year of Hijrah, the polytheists came to Mecca initially to save the caravan and then to fight with the



Muslims. The Messenger of Allah (PBUHH) came to Badr with his companions before the arrival of the Quraysh army. According to a famous quote from historians, it was the seventeenth day of the month of Ramadan when the two parties lined up against each other. There were 313 people in the Muslim army and 1000 people in the Quraysh army, and according to some, 950 armies. There were only six armours and eight swords in the Islamic army.

First, from among the Quraysh army, Utba, Shayba and Walīd, the son of Utba, who were among the Quraysh brave men and their elders (with Utba as the commander), came to the field and called for fighters from the Muslim army. On the part of the Muslim army, three Ansar of Medina named Awf, Ma'udh and Abdullah ibn Rawāha went to fight them, but when they introduced themselves, Utba arrogantly and disparagingly said: “We do not need you, the people who should come to fight with us should be of our equal.”

The Messenger of Allah (PBUHH) said: “O Ubaydah ibn Harith, O Hamza, and O Ali, get up.” When they came to the battlefield, Utba recognized them and he said with pride and arrogance: “Yes, you are our equal” and thereafter, they attacked each other.



Ubaydah ibn Harith fought with Utba, Hamza with Shayba and Ali with Walīd, and Hamza and Ali killed Shayba and Walīd respectively and came to the aid of Ubaydah ibn Harith who was fighting with Utba and killed Utba as well. After the killing of these three, a hand-to-hand war and a general attack began, and Almighty Allah also helped [the Muslim army], while the polytheists, although they were more and adequately-equipped to the Muslims in every way, were badly defeated, leaving seventy dead and seventy captives on the battlefield. They left and quickly fled to Mecca and the greatest victory was for the Muslims.

‘Ās ibn Sa’īd, Ṭa’imah ibn Adi, who were among the leaders of the polytheists, and Nūfal ibn Khuwaylid, who was considered the fiercest enemy of the Messenger of Allah (PBUHH), and the Quraysh constantly put him ahead, obeyed and followed him in their affairs were all killed by Ali. Ibn Nūfal was the one who, when the Messenger of Allah (PBUHH) heard that he had come to the battlefield, cursed him and asked Allah to destroy him, said: “O Allah, relieve me from the evil of Nūfal.” And when he heard at the end of the battle that Nūfal was killed by Ali, he gloried and thanked Allah saying: “Praise be to Allah for answering my curse about him.”



## His Marriage

When Fāṭimah reached the age of maturity, the great companions from the emigrants and Ansar came to the Messenger of Allah (PBUHH) to propose Fāṭimah in marriage. The response the Prophet of Allah used to give to all of them was that he was waiting for Allah's commandment regarding Fāṭimah's marriage, but the one who had not gone to the Prophet (PBUHH) in this regard until that day was Ali.

One day, Umar and Abu Bakr, each of whom had gone for the marriage proposal and got the same response, said to themselves: "It seems that the Messenger of Allah (PBUHH) has kept Fāṭimah for Ali. It is good to visit Ali and send him to the Prophet for the marriage proposal."

On the other hand, Gabriel had also come down and delivered the message to the Prophet of the divine order to marry Fāṭimah to Ali.

Umar and Abu Bakr went in search of Ali and found him watering date trees in the grove. The suggestion to meet the Holy Prophet to seek his daughter's hands was given to him. Ali, who was willing to do this, stopped working based on the suggestion of these two and after performing ablution and observing two units (rak'ats) of prayer, went to the Messenger of Allah's house but his shyness and



modesty prevented him from expressing his intention. The Messenger of Allah (PBUHH) understood Ali's intention from the way he entered and by looking at his face. He (PBUHH) said to him: "Have you come to propose Fāṭimah in marriage?"

And when he [The Messenger of Allah] heard a positive response, he asked him: "What do you have from the worldly wealth to do this?" Ali said: "A sword, a horse, my armour, and a water-fetching camel."

The Prophet (PBUHH) said: "But you can't use the water-fetching camel, swords, and horses for this purpose, as you need all of them, but you can sell your armour and use it for this." Ali went to the market and sold his armour for 480 dirhams and brought the money and put it into the Prophet's hand, and he (PBUHH) gave some of it to Miqdād ibn Aswad to get marriage necessities for Lady Fāṭimah. Miqdād went to the market and bought a millstone, a water container and a leather mattress, and brought it to the Messenger of Allah (PBUHH). In addition, the Prophet (PBUHH) got other marriage and wedding necessities for Lady Zahra with the help of one of the women. After the Battle of Badr, the wedding ceremony took place.



## Ali in the Battle of Uhud

The battle of Uhud -with the problems and troubles that followed for the Muslims and also the martyrdom of seventy of the faithful companions of the Messenger of Allah and the beloved ones of Islam due to the disobedience of the Muslim army to the Holy Prophet's directive- was also a great test for the Muslims, as the believers and the hypocrites would be able to identify each other. This reality has been stated by Almighty Allah in several verses of Surah Al-'Imrān (i.e., Chapter 3). According to the reports of all historians, the Commander of the Faithful was more outstanding and steadfast than all other Muslims in this great trial. What can be deduced from the narrations was that all fled from the battlefield except Ali and one or two other companions such as Abu Dajāna and Sahl ibn Ḥanīf. And among those few people that remained [with the Prophet], the sacrifice and courage displayed by Ali were not seen in others. It is mentioned in some hadiths that only Ali remained and all the others fled. In this battle, just like the Battle of Badr, the number of people who were killed from among the enemies of Islam by the sword of Ali alone was more than those who were killed by other Muslims.

It is not bad to know that the enemy's army in this battle was about 3000 people and the Muslim army was 700



people. The place where the battle took place was the foothills of Mount Uhud - one mile from the city, where the graves of the martyrs of Uhud are now located. Seventy Muslims were martyred in this battle. At the beginning of the battle, twenty-two and twenty-eight polytheists were killed because of the persistence and courage displayed by the Muslims, particularly the Commander of the Faithful. According to Ibn Abi al-Hadīd, twelve of them [i.e., the polytheists] were killed by Ali's sword.

In this battle, just like the Battle of Badr, the victory was initially on the part of the Muslims. But the disobedience of a group of Muslims created a disaster and the enemy attacked them from behind and caused calamities for them. Mufaḍḍil ibn Abdullah narrated a hadith from Ibn Abbas who said: "There are four virtues for Ali ibn Abi Ṭālib that no one else has:

He was the first man among the Arab race and other races to pray with the Holy Prophet (PBUHH).

He was the standard bearer of the Holy Prophet (PBUHH) during all the battles.

He was the one who remained with the Holy Prophet (PBUHH) on the day of the Battle of Uhud and fought courageously until the end of the battle, while other people fled.

He was the only one who went to the grave of the





Prophet (PBUHH) and placed his sacred body in the grave.

In the Battle of Uhud, sixteen strikes were inflicted on the body of Ali and each of those strikes brought him to the ground, but no one except Gabriel (PBUH) could lift him from the ground.

### **Ali in the Battle of the Khandaq**

In Shawwal of the fifth year of Hijrah, the Meccan polytheists with the help of the remaining Jews in Medina and the support of various parties and tribes went to Medina with more than ten thousand fighting men, to finish off the activities of the Prophet (PBUHH) and the Muslims so that they could be relieved of the Muslim forever.

The day they reached Medina, at the instigation of Hay bin Akhṭab; the Jewish tribe of Banu Qurayza had also made a non-aggression pact with the Messenger of Allah (PBUHH), broke their pact and prepared to fight with the Muslims. Thus, the worries of the Muslims and the people of Madinah increased even more. The city of Medina and the Muslims were threatened from all sides by internal and external enemies.

Due to the closure and siege of the entrance and exit roads



to the city of Medina and engagement in the digging of the trench by people as suggested by Salman the Persian, they wanted to dig the trenches around a part of the entrance to the city in order to stop the enemy's attack. In terms of a food reserve, they [the Muslims] were in dire straits of food supplies and were in distress and under pressure. Every day that this siege and hardships increased, the worries and difficulties of Muslims and the tendency of the hypocrites to flee from the battlefield increased.

This worry and fear reached its highest limit when 'Amr ibn 'Abd Wudd and some of the noblest and bravest of the Quraysh army, found a narrowness of the trench and by bucking their horses, they were able to jump over it and got to the location in which the Muslims were.

In the meantime, 'Amr ibn 'Abd Wudd, who was considered the bravest Arab man and equal to a thousand men, put himself in front of the ranks of the Muslims and challenged them to a duel. When he noticed that no one responded to him, he started mocking and taunting the Muslims. And no one except Ali stood up every time he put forward the challenge but the Messenger of Allah (PBUHH) told him to sit, as no other person responded to him and dared to challenge him. Not only did they not have the courage to challenge 'Amr, but they also scared others from fighting with him and made everyone's hearts empty.



It is stated in a Marfu' hadith that when Ali faced 'Amr, the Messenger of Allah (PBUHH) said: "The embodiment of all Faith is going to face the embodiment of all Unbelief."

Abu Bakr ibn 'Ayyās said: "Truly, Ali ibn Abi Ṭālib struck a blow that, there is no blow more blessed than it in Islam, and that was a blow he made at the Battle of the Trench (Battle of Khandaq). Similarly, he was also being struck a blow that there is no blow more sinister than it in Islam, and that was the blow Ibn Muljam (may the curse of Allah upon him) struck him."

The hadith with successive chains of narration in both the Shia and Sunni sources is that the Messenger of Allah (PBUHH) said about the strike with which Ali killed 'Amr ibn 'Abd Wudd in that battle: "Indeed, Ali's strike on the day of the Battle of the trench is superior to the worship of jinn and human."

### **Ali in the Battle of Khaybar**

In the seventh year of Hijrah, after the departure of the Jews around the Medina and their annihilation by the Muslims, the Messenger of Allah (PBUHH) thought of the Jews of Khaybar, which became a base for other Jews and the enemies of Islam.

The Messenger of Allah (PBUHH) prepared to go to



Khaybar and take over the control of that city from the hands of these spiteful enemies. He gave the flag of the battle to Ali and at night, they reached the foot of Khaybar castles.

In the first days, some of the seven forts were conquered with the sacrifice and courage of the Muslims, but to conquer the fort of (Nā'im) or (Qumūṣ), the Muslims besieged it for many days and every day, a group went to conquer it. However, because it got dark upon reaching there, they returned without any victory.

Historians have narrated that Ali held the flag that was given to him by the Messenger of Allah (PBUHH), and came to the foot of the castle. In line with the record, the Jews had against Abu Bakr and Umar and their entourages making them flee in the previous days, they came out as usual. According to many historians, it was in this place that Marḥab - a Jewish warrior - came to the field full of weapons.

Ali knocked Marḥab to the ground with two blows, and the other Jews, who saw this, fled to the castle and quickly closed the castle door so that the Muslims could not enter. At this time, Ali came to the foot of the castle and put his problem-solving hand on the gate and made an intense movement, then he pulled it off its hinges and held it in the



form of a shield and then threw it away. Consequently, the Muslim army entered the fort and conquered it. Several other hadith narrators have quoted Ali with a slight variation thus: “I swear to Allah that I did not remove the gate of the castle with physical force, but it was removed by the merciful and divine force.”

### **Ali during the Conquest of Mecca**

The story about the destruction of the idols [by Ali] during the conquest of Mecca was narrated by Ibn Maghāzalī Shāfi’ī in the Book of Manāqib, whereby Abu Hurayrah narrated as follows: On the day of the conquest of Mecca, the Messenger of Allah (PBUHH) said to Ali ibn Abi Tālib: “Do you see this idol that is on top of the Ka’aba?” Ali replied: “Yes, O Messenger of Allah.”

He (PBUHH) said: “Thus, I will lift you and you remove it.” Ali said: “O Messenger of Allah, I will lift you.” The Messenger of Allah (PBUHH) said: “If the tribes of Rabi and Mudir all try to take a part of my body, they will not be able to do so as long as I am alive.”

Thus, the Messenger of Allah (PBUHH) took Ali’s legs with his hand and raised him high so much that the Prophet’s armpit was displayed, then he said to Ali: “O Ali, what do you see?” Ali said: “Almighty Allah has endowed me with such dignity that if I wish to touch the



sky, I can do it.”

The Messenger of Allah said: “O Ali, remove that idol.” Ali ibn Abi Ṭālib removed the idol and threw it on the ground. Then the Messenger of Allah (PBUHH) pulled himself to a side from under Ali’s feet and released his feet, Ali fell to the ground and laughed. The Messenger of Allah (PBUHH) said to him: “Why did you laugh, O Ali?”

He replied: “I fell from the top of Ka’aba and no harm happened to me?”

The Messenger of Allah (PBUHH) said to him: “How can you be inflicted with harm when Muhammad picked you up and Gabriel brought you down?”

### **Ali in the Battle of Hunayn**

In this battle, the victory of the Muslims had been previously predicted due to a large number of Muslim troops. The Messenger of Allah (PBUHH) moved towards the enemy with ten thousand Muslim troops. Most of the Muslims thought that they would not be defeated. When they encountered the polytheists, they did not take much time and they all fled. No one remained with the Holy Prophet (PBUHH) except ten people, nine of whom were from the tribe of Bani Hāshim, and they persisted until the time when the fugitive troops returned to the Messenger of



Allah (PBUHH) and attacked the polytheists until they killed them. About the amazement expressed by Abu Bakr on the crowd of the Muslim army, Almighty Allah revealed these verses: “And on the day of Hunayn, when your great number impressed you, but it did not avail you in any way, and the earth became narrow for you in spite of its expanse, whereupon you turned your backs [to flee]. Then Allah sent down His composure upon His Apostle and upon the faithful.” (Qur’an 9: 25-26)

It is said that a man from the Hawāzin tribe (that is, from the army of the enemy and polytheists) rode on a red camel ahead of the enemy army, and he did not give up despite the victory the Muslim troops had over them. Thus, the Commander of the Faithful went straight to him and struck the camel from behind with his sword and killed it. Then he attacked the man and killed him with just a strike. It didn’t take long for the enemies to turn and fled.

The prisoners of war were brought to the Prophet (PBUHH) with their hands tied. The Commander of the Faithful killed Aba Jarul and the power of the enemy was broken by killing him. The Muslim army that was led by Imam Ali was moving ahead, putting their swords among the enemies until Ali alone killed forty of them.



## Ali during the Battle of Tabuk

The ninth year of Hijrah was one of the most difficult trials and expeditions for Muslims. The day the Holy Prophet (PBUHH) left Medina, he had thirty thousand soldiers - ten thousand cavalries and twenty thousand infantry - with him.

The Messenger of Allah (PBUHH) moved towards Tabuk. In contrast to all the expeditions in which he took Ali ibn Abi Ṭālib with him, he did not take him with him on this trip. The Holy Prophet (PBUHH) ordered him to remain in Medina as his vicegerent and take care of the people of the city and his family.

Because of the recency of this matter, it was an opportunity for the hypocrites to engage in blasphemy, and everyone gave different kinds of explanations and interpretations and put forward excuses to the Prophet (PBUHH) or Ali ibn Abi Ṭālib.

However, the response that the Prophet of Allah later gave to Ali in explaining the reason for his act, in the form of ironic code, removed the curtain from their evil goals and corrupt intentions [to topple the newly established Islamic Government in his absence], and in those same expressions, the status of Ali was raised to the level of an immediate Caliph and the genuine successor. With this statement that





all Sunni historians and hadith scholars have mentioned, he also blocked the way for all the critics.

There are some quotations that Ali himself said about this incident in the form of seeking an explanation from the Prophet: “O Prophet! Did you also place me together with those who could not participate in the battle?” In response to this, the Prophet (PBUHH) said: “None is more suited to preserve the dignity and position of Medina than myself and you.”

The statement that has been quoted by all of them [Sunni and Shia hadith narrators] was that he (PBUHH) said: “Are you not satisfied that your position and status to me is the same as Hārūn’s position to Moses? Except that there will be no Prophet after me.” Ali who heard these statements and understood the purpose of the Prophet from this order, returned to Medina and started his duty.

### **Ali in Ghadir Khumm**

In the tenth year of Hijrah, the Messenger of Allah (PBUHH) left for the holy pilgrimage (Hajj) to Mecca. Because this was the last pilgrimage (Hajj) of the Messenger of Allah as he did not perform after it any other pilgrimage Hajj until he passed away, the people referred to it as Hajj al-Wida (a farewell pilgrimage); Hajj al-Islam (the Islamic pilgrimage); Hajj al-Balāgh (i.e., the



pilgrimage for the deliverance of divine message); Hajj al-Kamāl (i.e., Hajj for the perfection of religion) and Hajj al-Tamām (the Hajj of completion of divine favour). A large group of people prepared to go and perform Hajj along with the Holy Prophet (PBUHH).

On the way back from Mecca, when they reached a place called Ghadir Khumm, it was Thursday, the 18th of Dhu al-Hijjah, Gabriel descended and revealed this verse to him from the Almighty Allah: "O Apostle! Communicate that which has been sent down to you from your Lord." (Qur'an 5: 67) After completion of the ritual prayer (Salat), the Messenger of Allah (PBUHH) stood in the middle of the crowds on the camels' saddles and said in a loud and clear voice that reached the ears of everyone: "Praise belongs to Allah and we seek help from Him and we believe in Him and put our trust in Him. And we seek refuge in Allah from the evils of our souls and our actions. If He leads someone astray, he has no other guide and guidance, but If He guides someone aright, no one can mislead him. I testify that there is no deity [worthy of worship] but Allah, the One and Muhammad is His servant and Messenger."

Then, O people, the merciful and all-seeing Lord informed me that the life of every Prophet is half of the life of the Prophet before him, and I will soon answer the call of the



Lord, and you and I will both be questioned, so what will you say? The people said: We testify that you have communicated your mission well and did good deeds and put in efforts. May Allah reward you well.

He said: Don't you testify that there is no deity [worthy of worship] except Allah alone? And that Muhammad is His servant and Messenger. And that His heaven is a reality, His Hell is a reality, and that death is also a reality, and the Day of Resurrection is imminent, and there is no doubt about it. And indeed, the one and only Allah would raise everyone who is in the graves?

They said: We testified? The Messenger of Allah (PBUHH) said: O Lord, be a witness. Then he (PBUHH) said: Do you hear me? They said: Yes.

He (PBUHH) said: Know that [On the Day of Resurrection], I will get to the pool of Kawthar and you will also be brought next to me at the pool, that pool whose width is between the width of Sana'a and Basri (a city in Damascus). There are silver cups in that pool in proportion to the number of Heavenly stars. Then reflect on how you will behave after me about the two precious things (two very exquisite and valuable things) and will you observe my right in relation to them?

One of those present shouted: O Messenger of Allah, what



are the two precious things? He (PBUHH) said: The greater one of them is the Book of Allah in which one side of it is in the Hand of Almighty Allah and the other side is in your hand, so hold on to it firmly so that you do not go astray. And the least of them is my progeny, and as the Merciful and All-Knowing Allah has informed me that these two will not be separated from each other until they meet me at the pool (of Kawthar) and I have requested that from my Lord. Thus, do not precede them [in action], otherwise, you will be destroyed, and do not abandon them, otherwise, you will be destroyed.

At this moment, he (PBUHH) took Ali's hand and raised it in such a way that the armpits of both of them were displayed, and all the people saw it. Thereafter he (PBUHH) said: "O people, who is more deserving to the affairs of the believers than themselves?" They replied: Allah and His Messenger know best. Then he (PBUHH) said: Verily, Allah is my master and I am also the master of the believers and I am more deserving [to their affairs] than themselves.

Here he said: "Therefore, whoever I am his master, then Ali is his master" and he repeated this statement three times.

And in the hadith documented by Ahmad Ibn Hanbal, it is



stated that the Holy Prophet (PBUHH) said this statement four times and thereafter, he said: “O Allah, love whoever loves him, and make him an enemy whoever hates him, and help whoever helps him and humiliate whoever humiliates him, and return the truth to him wherever he goes. Alas! Therefore, everyone who is present here should convey this message to those who are absent.”

And they had not yet left the place [i.e., Ghadir Khumm] when the Archangel (Gabriel) descended and revealed this verse: “Today I have perfected your religion for you, and I have completed My blessing upon you.” (Qur’an 5: 3)

### **Ali’s farewell to the Messenger of Allah (PBUHH)**

Finally, during the eleventh year of Hijrah, when the departure of the Messenger of Allah (PBUHH) from this world was approaching, he made some wills, of which one was the appointment of Ali to be in charge of his bath, shroud, and burial as he (PBUHH) said to him: “No one but you should bathe me. It is not permissible and allowed for any man except Ali ibn Abi Ṭālib to see my naked body.”

When Ali said: “O Messenger of Allah, I am afraid that I may not be able to do this task alone” He (PBUHH) replied: “You will be assisted”



Anyway, according to the Prophet's will, Ali was the one who performed the ritual washing (ghusl) and the shrouding of the noble Prophet (PBUHH).

### **The event of Saqifah**

When the Holy Prophet (PBUHH) passed away, the Ansar gathered in Saqifah of Bani Sā'idah and discussed the death of the Messenger of Allah (PBUHH). Sa'ad ibn 'Ibādah, the leader of Ansar in Medina said: "O group of Ansar, none of the tribes have such a history and virtue that you have in the religion of Islam. Therefore, be aware that the caliphate of the Messenger of Allah is your indisputable right and you should take over the affairs of the Muslims."

At this moment, the news reached Umar and he immediately came to the house of the Messenger of Allah (PBUHH) where he met Abu Bakr in the house while Imam Ali was busy attending to the Prophet's body.

When Umar told him about the event at Saqifah, he became very anxious and hurried there and saw some noble men from the Ansar, among whom was Sa'ad ibn 'Ibādah who was sick then.

Umar wanted to talk and prepare the ground for Abu Bakr, but Abu Bakr grabbed him and said: "Let me speak first



and you can say whatever you want after me. Abu Bakr started to talk and after testifying to the unity of Allah, he said: “Allah sent Muhammad with guidance and the right religion and he invited people to Islam. And now I invite you to Abu Ubaidah and Umar (choose one of them for the caliphate), both of whom I am satisfied with for the position of caliphate and leadership, as both of them are worthy of it.”

Abu Ubaidah and Umar spoke and said: “By Allah, we will not overtake you.” As soon as Abu Bakr raised his hand, Umar and Abu Ubaidah wanted to pledge allegiance to him, and Bashir ibn Sa’ad came forward and pledged allegiance to Abu Bakr before them. Following this incident, many people pledged allegiance to Abu Bakr and most Muslims pledged allegiance to him that day.

Then Umar came to Fāṭimah’s house with a group of people, including Usayd ibn Hudayr and Salma, and said to them (that is, Ali and Bani Hāshim): “Stand up and pledge allegiance!”

They refused to leave Fāṭimah’s house and Zubair came out to them with his sword. Umar said: “You are greedy (or crazy).” And at this time, Salma ibn Aslam jumped on him and took the sword from Zubair’s hand and hit it on the wall. Thereafter, they dragged Zubair, Ali and other



people who had gathered there from among Bani Hāshim with them until they got to Abu Bakr and Umar said to them: “Pledge allegiance!”

Ali said: “I am more worthy to the caliphate than you, I will not pledge allegiance to you, rather you deserve to pledge allegiance to me.”

Umar said: “We will not release you until you pledge allegiance!” Ali (PBUH) said: “O Umar, milk the milk so that half of it shall be for you. Today, you strengthen his work so that he will return it to you tomorrow! No, I swear by Allah, I will not accept your words and I will not pledge allegiance to him!”

Abu Bakr intervened and said: “If you do not pledge allegiance, I will not force you.” When Ali saw this, he returned home and stayed indoors until Fāṭimah passed away and thereafter, he pledged allegiance.

#### NOTES:

The first reflection of this hasty, unprecedented and usurping pledge of allegiance [to Abu Bakr] was the regret of most of those who paid the oath of allegiance. Ibn Abi al-Hadid narrated that when they pledged allegiance to Abu Bakr and he was in the caliphate, many of the Ansar regretted their allegiance and blamed each other, and the





emigrants also became distraught, and there was a lot of talk among them, especially a few of them were impatient about this more than others.

Gradually, sedition arose and Imam Ali felt this great danger that threatened the foundation of Islam and the dangerous prospect of destroying all the efforts of the Messenger of Allah (PBUHH), he gave up his indisputable right and kept quiet.

He sat down in the corner of the house and turned to his thoughts. His companion was the Book of Allah, which he collected the scattered parts of it, lest it be lost. The Qur'an was the best way to calm his mind and he focused his attention at the same time on the collection and arrangement of the Qur'anic verses. The likes of Zubair, Abu Dhar, Miqdād and other like-minded companions never left that place [i.e., Ali's house] empty.

Just as the prophethood of the Messenger of Allah (PBUHH) was not invalidated due to abandoning Jihad in thirteen years and nineteen months, the Imamate of Ali was not invalidated in twenty-five years of staying at home, because the reason for leaving Jihad was the same in both cases.

It is narrated from Ibn Sīrīn that he said: When the Holy Prophet (PBUHH) passed away, Ali said: "I swore by



Allah that I would not wear a robe except for Friday prayers until I collected the whole Qur'an and as a result, I succeeded in collecting the Qur'an."

### **Ali during the caliphate of Abu Bakr**

Sunni scholars believe that Abu Bakr used to consult with Ali on important matters and he acted according to his (Ali's) discretion.

### **Ali during the caliphate of Umar**

Umar used to turn to Imam Ali during problems and consult with him. Sunni historians have said: "Umar did not do anything without consulting Ali, because he believed in his wisdom, accuracy and religiousness." In addition, it is known that he [Umar] had repeated [this statement] more than seventy times: "If it wasn't for [the intervention of] Ali, Umar would have perished"

Ali's opinion and thoughts were surrounded by every area and matter from all sides, and his strong and eloquent opinion was decisive and he untied the knot of every problem.

### **Ali during the caliphate of Uthman**

The events that happened during the reign of Uthman and the warnings that Ali gave to the Caliph and the



administrators of the caliphate were about the wrongdoings that were being perpetrated. Once, according to the Caliph's directive, Walīd ibn Uqbah was appointed to rule Kufa, and his hand was stained with crimes against the Muslims of this vast province, and his debauchery and depravity increased to such an extent that according to historians, one day, he came to the mosque of Kufa in a state of extreme drunkenness to pray the morning prayer, and he stood in the mihrab and prayed four units (rak'ahs) instead of two, and instead of glorification at the bowing and prostrating positions, he said: "Drink and make me drink me too"

Thereafter, he turned to the people and said: "Do you want me to pray more than four rak'ahs?"

Abdullah ibn Mas'ūd, who was present in the mosque, said: "No! May Allah devoid you and the person who nominated you of His blessings!" After that, he took his sandal and hit Walīd, and other people also threw stones at him, and in the same way, he escaped from them and entered the palace.

Ṭalha and Zubair came to Uthman and said: "We told you: Do not make Walīd the ruler of the Muslims and you did not accept it. Now that they have testified about his drinking and drunkenness, remove him from this position!"



Imam Ali also told him: “Depose Walīd and if the witnesses testified against him, punish him!”

Ali took his two-headed whip in his hand and proceeded to punish Walīd, and Uthman asked him to leave this job to someone else, but the Commander of the faithful did not accept. He went ahead and punished Walīd the punishment for drunkenness. Ali used to whip him but Walīd used to say bad words to him. But Ali was not a person who was afraid of these blames and accusations and abandoned the commandment of Almighty Allah.

Abu Bakr dealt with affairs and faced many problems and oppositions inside and outside Medina during his nearly two years of the caliphate, and with the help of some battle commanders such as Khalid ibn Walīd and the guidance and advice of some of his relatives and friends like Umar, he was able to defeat some of them and suppress his enemies.

When Umar insisted that Ali must pledge allegiance to Abu Bakr, Imam said to him: “Today you strengthen his work so that he will return it to you tomorrow.” And this statement of the Imam was implemented when Abu Bakr died and the prediction he had made became a reality. Abu Bakr consulted with his companions before giving the caliphate to Umar [as compensation]. But he did not



consult with someone whose opinion was very broad and more worthy of this.

Abu Bakr's will was written by Uthman. It did not take long before this covenant was signed and announced by Abu Bakr and the caliphate was given to Umar. When the news spread and got to Ṭalha ibn Ubaidullah, he went to the Caliph's house to protest against this will. When he entered, the Caliph was sitting in the middle of a crowd.

Ṭalha said: "What will be your response to Allah tomorrow for putting a hard-hearted and violent man over us [as a leader] ... Someone whom the people are not attracted to and the hearts are beating in fear?"

A sign of anger appeared in Abu Bakr's eyes and he shouted at his cousin: "Are you scaring me of Allah, O Ṭalha? ... If He queries me tomorrow, I will answer that I made the best of Your men [creature] a caliph over the people."

Ibn Abi al-Hadid writes in his commentary on Nahj al-Balāghah: When the dagger of Abul Lulu cut Umar's leg and he knew that his death was approaching, he consulted people for his successor. Then he said: "At the moment the Messenger of Allah (PBUHH) passed away, he was satisfied with six people from Quraysh: Ali, Uthman, Ṭalha, Zubair, Sa'ad ibn Abi Waqqas, and Abdul Rahman



ibn Auf.” I am thinking of leaving the caliphate between these few people so that they can choose one themselves.”

Based on Umar’s directive, as soon as he was buried, Abu Talha gathered those six companions in a house and fifty people who were armed with swords were standing at the door of the house while the six engaged in the discussion.

We noticed that this wounded Caliph [i.e., Umar) who was on his deathbed prepared the council in such a way that he completely mobilized the forces of ethnic nervousness against Ali. Umar’s will to this council was just like a formal agreement that the oppressed [Imam Ali] man would be defeated.

### **The killing of Uthman**

After the expiration of the task of the council and the appointment of Uthman to the caliphate, he put the Umayyads on top of other people and entrusted them with the administration of the cities and provinces and gave them gifts.

The summary is that Uthman did obvious wrongdoings that angered the people. For example, he made the Umayyad tribe, especially their miscreants dominant over the people, gave them public property, and harassments of Ammar, Abu Dharr, Abdullah ibn Mas’ūd and others at the



end of his caliphate.

The protest of the Companions of the Messenger of Allah, especially the righteous men such as Abu Dharr, Ammar ibn Yasir, Zayd, Şa'sa'a ibn Sūhān, Malik Ashtar, Udi ibn Hatim and many others, against Uthman's inappropriate actions increased. Instead of accepting useful advice and warnings, Uthman responded to them with violence, beatings and banishment to cities with the bad weather condition. On the contrary, he [Uthman] gave more and more authority to the Umayyads, particularly the wicked and irreligious ones such as Marwan ibn Hakam and Walīd ibn Uqbah, and appointed them over the lives and property of the people, to the extent that Marwan ibn Hakam - with those bad and criminal records that he had - had become the overall authority of the caliphate that he could commit any crime he wanted, and they had become so bold to the extent that one of the supporters of the caliphate; Mughira ibn Akhnas spoke dauntlessly against the sacredness of the Commander of the Faithful.

Uthman's mischiefs reached a point where the opposition voice and protest from Āisha, Ṭalha and Zubair, some of whom were die-hard supporters of Uthman, rose to oppose him and they incited the people against him and ordered them to kill him.



The patience of the people who could not bear to see that pitiful situation for Islam and Muslims was exhausted and they made their final decision. After a period of siege, which lasted for about two months according to different reports, an attack was made on Uthman's house in order to force him to step down from the caliphate or kill him.

After the clash that took place next to Uthman's house, in which a group of people from the two parties were killed, finally, one of the Uthman's neighbours, who was from Ansar of Medina, opened a way for the attackers from his house and people poured into the Uthman's house. Muhammad ibn Abu Bakr and some others, whom there was a great disparity in their names according to different reports, went into the room where Uthman was and after an exchange of words between them, they killed him. His body was buried behind the wall in a place called "Hush Kaukab" where the Jews used to bury their dead.

It is documented in the book titled "Ansāb" of Balādhārī that Imam Ali said in this regard: "I neither liked nor disliked his killing nor did I order it nor did I prevent it."

### **The caliphate of Ali**

After the killing of Uthman, the mass of the Islamic nation at that time concluded that it was only Ali ibn Abi Ṭālib that can save this ship caught in a whirlwind and stop its





deviations and bring it to the shore. However, there were thousands of regrets that they came to this conclusion lately. The perversions and deviations have left their bad impacts on the people, and no one could return many of them to the humane and Islamic character of the time of the Messenger of Allah (PBUHH), and even the time of Abu Bakr. As we know that when Ali wanted to stop them from those perversions, deviations and illegitimate desires, they stood against and fought him and created all those crimes and finally did not let Islam return to its original path.

Since the Imam himself had predicted this situation and knew the environment that the people had become accustomed to better than anyone, he gave them a warning and told them that they do not have the patience for his rule and they are not ready to accept the truth and justice.

This continuous movement and insistence of the people increased and their last statements were that they said: “We do not know anyone more worthy for leadership and imamate than you, no one has more experience in Islam than you, and in terms of kinship and proximity to the Messenger of Allah, no one is closer to him than you!”

Ali said: “Don’t do that, because it is better for me to be your minister and assistant; rather than your leader and



ruler.” Ali who had understood the dangerous situation of the Muslim and noticed that the people would not leave him alone, said: “Now that this is the case, then the appointment should be done in the mosque because my allegiance should not be hidden! And it should not be done except in the mosque!”

At that moment, Ali got up and came to the mosque while putting on a robe and trousers on his body, a fur turban on his head, and holding the pairs of sandals in his hand, and he leaned on his bow, while the people pledged allegiance to him.

Talha was the first person who pledged allegiance to Imam Ali. After him, Zubair pledged his own allegiance. However, four months after the murder of Uthman, both of them fled to Mecca and because they stood against Ali, they claimed that: “We pledged allegiance out of fear.”

After those two companions, other people also pledged their allegiance. However, among the emigrants, Sa’ad ibn Abi Waqqas and Abdullah ibn Umar did not pledge allegiance to Imam Ali.

The day people pledged allegiance to Imam Ali was Friday, 25th of Dhu al-Hijjah in the year thirty-five of Hijrah. The next day, which was Saturday, Ali came to the mosque and delivered a sermon. In that sermon, he outlined his policy,



which was based on public justice. The same sermon caused the admirers of the material world and lust to turn away from him and created their satanic line against that noble personality. And those people should be screened and tested according to the commandment of the Imam.

Ṭalha and Zubair were disheartened by the equal distribution [of public treasury] by Ali and they, therefore, broke their pledge of allegiance and opposed him. Meanwhile, what made the two more brave and determined in their opposition was a letter they received from Mu'awiyah in which the content written to Zubair was as follows: "... I have taken a pledge of allegiance for you from the people of Syria and they have also firmly pledged their allegiance to you. Therefore, pay attention to Kufa and Basra lest the son of Abu Ṭālib took over the control of those two cities before you."

After a few days, Ṭalha and Zubair came to Ali and asked him to appoint them as the rulers of those two cities [i.e., Kufa and Basra]. The Commander of Faithful said: "I have to think about this." Because the Imam did not have confidence in them, he did not fulfil their request. For this reason, they came to him and asked for permission to go to Umrah [Lesser Hajj], but Ali said to them: "Nay! You don't intend to perform Umrah!"



The two swore by Allah that they have no other intention except Umrah. Ali said to them: “Then renew your pledge of allegiance again.” And the two companions renewed their allegiance and made the strongest oaths and commitments in this regard. Ali allowed them to leave, but when they left the Imam’s presence, he said to those who were with him: “By Allah, you will not see those two anymore except in a sedition in which they will rise to kill [and they would be killed.]”

Aisha had gone to Mecca to perform the pilgrimage (Hajj) by the time Uthman was killed. When she was informed of Uthman’s murder, she quickly moved to Medina because she thought that the people would pledge allegiance to Ṭalha after Uthman, and she was extremely happy. On the way, he kept repeating: “At this moment, they won’t find anyone [suitable for the caliphate] like Ṭalha and ...”

However, when she got to a place known as “Sharāf”, she met Ubaid ibn Abi Salma Laithī, who was coming from Medina, and she asked thus: “What news do you have?” He replied: “Uthman has been killed!” Then, “What happened thereafter?”, she asked. He said: “After that, the situation led the people to the best position and they pledged their allegiance to Ali!” Aisha said: “If such a thing has happened, I would have liked the sky to fall on the earth.”



## **Outlines of Amir Al-Mu'minin's government policy**

1. Dismissal of governors appointed by Uthman: In an attempt to establish an Islamic just government, the first action taken by the Commander of the Faithful was to dismiss the governors and rulers that Uthman had appointed. On the very first day when the people pledged allegiance to him, Ali deposed Mu'awiyah as well as other governors.

2. Returning the embezzled property to the public treasury: Another action taken by Imam Ali to restore the rule of truth and justice was to return the property that was shared among Uthman's relatives based on a whim and against justice and those that had been embezzled from the public treasury. Imam Ali therefore collected and returned them to the treasury.

3. The Imam's equal distribution and financial policy: Ibn Abi al-Hadid quoted from Mada'inī who said: "The most important reason why the people left Ali and gathered around Mu'awiyah was the issue of wealth because Ali did not favour anyone over the others in the distribution of wealth, but Mu'awiyah was not like that." Imam Ali used to say: "O people of Kufa if I came to you and had more riding animals, saddlebags and slaves than what I had (i.e., when I arrived) and took more than I had with me, I would



be [considered] a traitor.”

4. Equality and freedom: Equality and freedom were the basic principles of the Imam’s policy. Ali wrote to one of his governors: “Be humble in front of your subjects, make yourself accessible to them, and deal with them gently, and treat them equally concerning your looking at them (and look at everyone with the same eye. It shouldn’t be that you look at one more and the other less and make no difference between them to this extent) and treat them equally in terms of pointing to them and greeting (and even in terms of ordinary compliments too). Deal with them equally so that the leaders don not have hope in you for oppressing others while the subordinates do not despair of your judgment and justice...”

5. Strict supervision and strictness in the activities of the governors: This was one of the prominent characteristics of the Imam who chose righteous and faithful men such as Mālik Ashtar, Muhammad ibn Abu Bakr and Sahl ibn Hanīf for the leadership and governorship position. In addition to this, Imam Ali used to supervise very carefully the actions and behaviour of his leaders and governors, and upon hearing and establishing any slightest injustice from them, he would depose or reprimand them.

Ali is the same person who wrote to his judge - Rifā’a ibn



Shaddād - “O Rifā’a! Be aware that this government is a trust (in our hands) and whoever betrays it, Allah’s curse will be upon him until the Day of Judgment and whoever uses treachery, Prophet Muhammad (PBUHH) hates him in this world and the Hereafter.

6. Outspokenness and decisiveness: Another prominent feature of this noble personality was his frankness in politics, honesty and decisiveness in his decisions, and there was no deception, compromise, or hypocrisy in his work. Imam Ali said: “By Allah, Mu’awiyah is not smarter (political player) than me, but he is treacherous and traitor, and if the trickery and deception had not been prohibited, I would have been the smartest (and the best political player) among the people.”

### **The Pledge breakers in Basra**

After breaking their allegiance to Ali, Ṭalha and Zubair went to Basra with Aisha until they reached the well of Abu Musa near Basra, where they stopped and sent a letter to Uthman ibn Hanīf, the appointed governor of Basra by Ali. They sent a letter, in which it was written, “Leave the government house and the government of Basra to us!”

Uthman ibn Hanīf asked for Abu al-Aswad Du’alī and sent him along with a man named Imrān ibn Haṣīn Khazā’ī to have discussions with the pledge breakers. The two of



them moved and reached the camp of Ṭalha, Zubair and Aisha. Initially, they went to Aisha, warned her and reminded her of Allah and made her swear to stop this act, which will lead to nothing but sedition, chaos and bloodshed. Aisha, therefore, directed them to discuss with Ṭalha and Zubair.

They got up from Aisha and came to Zubair who said thus: “We have come to seek the [revenge] over the blood of Uthman, and we want to invite the people to vote for the caliphate, and whoever the people choose for themselves will be the Caliph.”

The two of them thereafter came to Ṭalha, but they found him more hard-hearted and determined to create sedition and start a battle. Thus, the two later returned to Uthman ibn Hanīf and informed him about the matter.

After this incident, Ṭalha and Zubair came to Basra and committed a terrible crime there. Four hundred guards were beheaded that day, and this was the first beheading that happened in Islam. The treachery of the pledge breakers with Uthman ibn Hanīf was also considered the first treachery done in Islam.

### **Ali in the Battle of Jamal**

After hearing the unfortunate news and the crimes





committed by the pledge breakers in the city of Basra, the Commander of the Faithful left Medina and came to Dhi Qar and from there, he moved towards Basra along with an army that was prepared from Kufa and some other cities of Hijaz and Iraq.

Upon hearing the news of the Commander of the Faithful's departure by Aisha, Ṭalha and Zubair, they removed their army and came out of Basra and they met each other at a place called Qasr Ubaidullah ibn Ziyad.

As the historians have documented, the two parties stayed there for three days without a battle, and these three days were for the exchange of messages that Ali sent to Zubair in particular through Ibn Abbas, he said to Zubair: "You knew me well in Hijaz but you don't know me now in Iraq? What matter has happened?" And he instructed Ibn Abbas not to meet with Ṭalha because he is like a cow whose horns are wrapped and tightened and will not submit to the truth.

He also sent Abdullah ibn Abbas and Zayd ibn Ṣūhān toward Aisha's camp and told them: "Inform Aisha that Almighty Allah ordered you to stay in your house and not to leave the house, and you know this very well. Except that a group has tricked and deceived you, and you have been tricked and left your house, and as a result, people



have fallen into trouble and difficulty because of being with you. You should return to your home and not fight. And if you do not turn back and extinguish this fire, a war will follow and many people will be killed in that war. So, O Aisha, fear Allah and repent to Him, for Almighty Allah accepts the repentance of His servants and forgives them. And avoid the fact that the love of Abdullah ibn Zubair and the proximity and relationship with Ṭalha will make you do something that will lead to the Hellfire.”

The two of them came to Aisha and told her the words of the Commander of the Faithful and she replied that I do not have any response for Ali ibn Abi Ṭālib because I am not his equal in argument and I cannot respond to his arguments.

The messengers of the Commander of the Faithful returned and told him the response of Aisha, Ṭalha, and Zubair, and he prepared to fight with those pledge-breakers who refused to accept his wise advice and useful guides.

In the historic book of Ṭabarī and others, it is stated that before the Battle of the Camel, Ali took a copy of the Qur'an in his hand and brought it in front of his companions and supporters and he said: “Who will take this Qur'an and invite these people [i.e., the pledge breakers] to what is in it? And he shall be martyred.”



A young man from Kufa who was wearing a white robe got up and said: “I will.” And the Commander of the Faithful gave him the Qur’an and the young man took it and stood in front of Aisha’s army and invited them to act according to it. At that moment, according to Ibn A’tham Kūfī, one of Aisha’s servants came forward and cut off his hand and he held the Qur’an with his other hand, they cut off that hand too and the blood was pouring on his white robe, and he held the Qur’an with his teeth but he was martyred with another strike of the sword. It was at this moment that Ali said: “Now fighting with them has become obligatory!”

When the two parties were ready for the battle, Ali invited Zubair and told him: “Woe to you, O Zubair! What motivated you to come here?”

He said: “Uthman’s blood”

Ali said: “May Allah destroy each one of us who was having hands in the shedding of Uthman’s blood.”

Then he continued his speech and said: “O Zubair, do you remember the day when you hugged me and the Messenger of Allah (PBUHH) saw that scene and said to you: “Do you love him?” You said in response: “How can I not love someone who is my brother and cousin?” At that time, the Messenger of Allah (PBUHH) said to you: “But know that



in the future, you will be at war with him while you are oppressing him.” Zubair, who heard this, beseech Allah for forgiveness and said: “Inna Lillahi wa inna ilaehi Rā’jiun”, meaning, “From Allah, we come and unto Him, we shall return”. You have reminded me of something that I forgot. He [Zubair] said this and returned to his troops.

Despite more equipment and military and financial power possessed by the Basra army, the Battle of the Camel ended quickly with a prompt and complete victory by the troops of the Commander of the Faithful along with the killing of Ṭalha and Zubair and a large number of pledge-breakers and enemies. After the Battle of the Camel, Imam Ali remained in Basra for about a month. During this time, he worked to reorganize things and repair the destruction that the pledge breakers had caused in that city.

Thereafter, Imam appointed Abdullah ibn Abbas in his place in Basra and he returned to Kufa along with the army and a group of elders of the Basra people. The Imam entered the city of Kufa at the beginning of the month of Rajab in the thirty-sixth year of the Hijrah, and the people of Kufa also came from the city to welcome him.

### **Ali in the Battle of Siffin**

Among the things that Imam did when he was appointed as the Caliph were the letters he wrote to the governors



and rulers and invited them to pledge allegiance and obey him. From among those letters was a letter he wrote to Jarīr ibn Abdullah, who was the governor of Hamadan. Jarīr ibn Abdullah moved from Hamadan and met the Commander of the Faithful in Kufa and he paid allegiance to the Imam at a close distance.

The Commander of the Faithful sent Jarīr to Syria and Mu'awiyah and wrote a letter through Jarīr to him [Mu'awiyah] where he invited him to accept Allah's decree, pledge allegiance to him and submit to the truth. And he should inform him of the fate of Ṭalha and Zubair.

Jarīr took the Imam's letter and left for Syria. He came to Mu'awiyah and advised and encouraged him to pledge allegiance to Ali. And Mu'awiyah answered him thus: "I have to think about this, and consult with the people of Syria as well."

After a few days, Mu'awiyah invited the people of Syria to the mosque and gave a speech to them, and in that speech, he reminded them of his leadership position in Syria through the appointment by Umar and Uthman. Then he said: "The oppressed Uthman has been killed and what are you saying now?"

The people of Syria shouted: "We are pledging allegiance to you for the revenge of Uthman's blood and we will



avenge his blood and we will not spare our lives and property on this path.”

Mu'awiyah wrote a letter to Amr 'Ās and invited him to Syria. Amr 'Ās was the one who conquered Egypt and ruled there for a while and had good memories of it. He also had a strong attachment to the government of Egypt and finally, the same interest in the government seduced him and he preferred this unstable world over the stable world [i.e., Hereafter] and sold his religion for the material world.

Amr 'Ās moved to Syria and when he arrived, Mu'awiyah requested him to accompany him in a battle with Ali. According to some reports, Amr 'Ās said to him: “If I cooperated with you in this battle, what will be my reward?” Mu'awiyah said: “Whatever you want!” Amr 'Ās said: “I want the government of Egypt!” Mu'awiyah had to accept this to attract Amr 'Ās and wrote and signed an agreement on handing over the government of Egypt to him.

At the moment Mu'awiyah was trying to prepare for the battle with Ali and to organize the Syrian people and prepare the army when a letter from the Commander of the Faithful reached Jarīr thus: “When you receive this letter, force Mu'awiyah to give the last word. Either a ruinous



battle or a blessed peace... Thus, if he chooses battle, throw his treaty back to him, but if he chooses peace, then take his oath of allegiance...”

Mu’awiyah also declared his readiness to fight with Ali in the reply he wrote to the Imam through Jarīr. The Commander of the Faithful wrote letters to his governors about the incident and invited them to fight against this internal and traitorous enemy of Islam, and also gave them orders in terms of government and leadership.

It turned out that the admonishing letters and wise instructions of the Commander of the Faithful do not have any impact on the hearts of Mu’awiyah and his mercenaries. The Imam did not consider delay any longer and in order to move the people towards the battle with Mu’awiyah, gathered the elders of his companions and consulted them and said to them thus: “You are men blessed with judgment, meek and tolerant, your deeds are blessed and your words are true.” We have now decided to fight with our enemy and your enemy, so express your opinion about this.”

Because among the people of Kufa and the companions of the Commander of the Faithful, there were many hypocrites and weak-minded people who constantly defied the orders of the Imam and perhaps opened their mouths to protest and mentioned excuses for not going to the battle proposed



by the Commander of the Faithful.

That was the reason why there are many complaints about such people in the speeches of the Imam, and sometimes, he cursed them and beseech Almighty Allah for salvation and death instead of talking or relating with them.

At the suggestion of some of his companions, the Commander of the Faithful issued a directive to move the army to Nakhliyah - which was a place near Kufa - and told Hārith ibn A'war Hamdāni to convey this order to the people, and he also appointed 'Uqbah ibn 'Amr Anṣārī as his vicegerent in Kufa. The Imam left for Nakhliyah with a group of armies and stopped there to wait for the upcoming army to arrive and thereafter, they moved towards Siffin.

According to the famous report, it was on the 22nd of Muharram of the year 37 Hijrah that the Commander of the Faithful arrived in Siffin and the number of his troops was more than one hundred thousand people. And before the arrival of Imam, Mu'awiyah had reached Siffin and they had camped next to the Euphrates together with Abul-A'ur Salmī.

When the Commander of the Faithful reached Siffin, he noticed that Mu'awiyah's troops had chosen and camped in a flat ground next to the Sharia Euphrates and the Imam





also ordered his troops to camp in a place. And when they went to the Euphrates to fetch water, they realized that Mu'awiyah's troops based on his directive has blocked the waterways and prevented them from taking water.

Thus, they came to the Commander of the Faithful and informed him about the incident. Imam sent Şa'sa'a ibn Sūhān to Mu'awiyah to inform him that we have come here, we don't like to start a battle with you before the establishment of proof, but it was you who sent a section of your army and started the battle with us. And now it is you who have become a barrier between our people and the water. Stop this act and let the people take the water and then let's see where our work and yours will end...

Şa'sa'a conveyed this message and Mu'awiyah turned towards his companions and asked them for their opinion. They responded: "They killed Uthman by thirst. Now we have to starve them to death..."

Şa'sa'a got up and came to the Commander of the Faithful and narrated the incident to him. Thereafter, there was an uproar in his army, and the commanders of the army, such as Mālīk Ashtar and Ash'ath ibn Qais, decided to fight and free the Sharia Euphrates and they received the consent of the Imam for this mission.

A tough battle broke out. The Syrian forces, who did not



have the strength to resist the fierce attacks of the Iraqi forces after suffering many casualties and losing several of their commanders and war heroes - all of whom were killed by Mālik Ashtar - vacated the battlefield and withdrew their forces from the Euphrates.

Consequently, the Sharia Euphrates was liberated, and all the ways to get water fell into the hands of Iraqi forces, while the Syrian army was scattered in the surrounding deserts. However, based on the directive of the Imam, the troops of the Commander of the Faithful did not prevent them from taking the water, as they did not reciprocate this inhumane act.

The month of Muharram of the thirty-seventh year of Hijrah came to an end and the crescent of the month of Safar appeared, and the two armies prepared for a fight, while the Commander of the Faithful decorated his army.

It was the eve of Wednesday, the seventh day of the month of Safar in the year thirty-seven Hijrah when the two parties were preparing for a general attack. The Commander of the Faithful ordered his troops to pray, recite the Qur'ān and pray for victory, and he himself came out of the tent that night and started preparing the troops.

The seventh day of the month of Safar was great and difficult in the history of the Battle of Siffin, as the attacks



and escapes from both sides were very important and decisive.

It didn't take long before Ali's army was destroyed by successive attacks [by the enemy]. Suddenly, the Commander of the Faithful realized that his troops were all in disarray, many of them fled the battlefield and there was no one left except a few children and relatives, those were the ones who strongly defended the Imam.

The Commander of the Faithful told them to resist, persevere and manage them, and at this moment, he met Mālik Ashtar and called him while saying: "Go and meet these people and tell them: Where are you running to, as you cannot escape from the death that you are running away from? And from a life in which there would be nothing left for you there?"

Mālik Ashtar quickly reached in front of the fugitives and conveyed the Imam's life-giving message to them. Gradually, many of the fighters from Hamadān and other tribes returned to the battlefield and they became an iron barrier against the group of deviators with their bravery and courage. In addition, the remaining fugitives also returned, and the resistance and battle between the two parties began.

This incendiary war, of which Mu'awiyah was the main



cause and the real instigator, lasted more than a few months. How many were the great forces and great men lost in this battle? How many were the pure men with faith and loyal companions of the Messenger of Allah (PBUHH) martyred?

Finally, in those last hours when the roots of disbelief and hypocrisy were about to be uprooted and the germs of corruption to be cut off from the Muslim community, they resorted to that shameful historical trick and pre-planned conspiracy as they hung copies of the Qur'an on their spears and chanted the slogan: "O people of Iraq! Let the Book of God be our arbiter!" This was a conspiracy that brought about the biggest disaster in the history of Islam.

Following this conspiracy, Ash'ath ibn Qays called for peace and reconciliation and submission to the Syrian army and the authority of the Qur'an. A large number of weak-minded people who were tired of the battle and were looking for such an opportunity agreed with him and suggested peace to the Commander of the Faithful.

In such a situation, Ash'ath appeared in front of the Commander of the faithful and said: "I see that the people have accepted their [Syrian army's] proposal and are satisfied with the ruling of the Qur'an. Now, if you wish, I will also go to Mu'awiyah and ask for his opinion on this



matter!”

The Imam said: “Go if you want!” Ash’ath came to Mu’awiyah and asked his opinion and he replied thus: “We say that we and you should return to the ruling of the Qur’an and do what Allah has enjoined in the Qur’an! Therefore, you should appoint a person and we will appoint someone to sit and we obliged them to act and give an opinion on what is in the glorious Qur’an and whatever they agreed upon, we will follow. And on our part, we have chosen Amr ‘As for this task!”

Ash’ath said: “This is correct!” Thereafter, he returned to the Commander of the Faithful and informed him about Mu’awiyah’s opinion.

Unfortunately, the conspiracy of the hypocrites has done its job this time again and Ash’ath ibn Qays and his like-minded hypocrites intervened before the Commander of the Faithful and his faithful companions expressed their opinion or thoughts about it, he came to the Imam and said: “We also chose Abu Musa Ash’ari!”

Everyone knew Abu Musa and the only preference he had was that he was from Yemen; a fellow citizen of Ash’ath ibn Qays Kandi.

Based on the knowledge of the Commander of the Faithful



about Abu Musa, he said: “I am not satisfied with Abu Musa and I do not consider him worthy of this task!”

Ash’ath, Zayd ibn Ḥaṣṣīn and Mas’ar ibn Fadaki along with a group of Qur’anic reciters shouted that they will not be satisfied with anyone other than him [i.e., Abu Musa]. The Commander of the Faithful asked to choose Abdullah ibn Abbas but they did not accept.

### **Ali and the arbitration**

As the Commander of the Faithful had informed that giving up the battle and accepting the arbitration by the army of the Commander of the Faithful would not lead to anything but humiliation, just as it would be a cause of salvation and getting rid of that terrible abyss and preventing destruction and defeat that might follow for Mu’awiyah and his army.

Amr ‘As did not speak to Ash’ari for three days, and he set a special place for him and arranged for him the best food and liquor, and when he was sure that he could play on his intelligence and make him an object of play, he started the discussion by praising him using great titles and good qualities. When he was sure that he had conquered his feelings and emotions, he said to him: “You should remove Ali ibn Abi Ṭālib from the caliphate and I also remove Mu’awiyah ibn Abi Sufyan. Thereafter, we both choose a man for this



nation who has not been involved in any sedition and whose hands have not been stained with blood...!”

Ash’ari went to the pulpit and at the place, he praised Allah and sent greetings to the Messenger of Allah, then he said: “O people, we have carefully deliberated and consulted people on the assignment given to us, we have chosen the best and closest way to safety, reform, preservation of unity, and which shall prevent bloodshed, and that is to remove Ali and Mu’awiyah from the caliphate. Thus, I removed Ali from the caliphate in the same way I removed this turban - then he stopped and took off his turban - and we chose a man for the caliphate who is one of the companions of the Messenger of Allah and whose father also accompanied the Prophet. Perhaps he is among the earlier Muslims and that is Abdullah ibn Umar...”

In any case, the ignorant Ash’ari cast his vote. And it was the turn of Amr ‘As, who reached the pulpit and after praising Allah, he said: “O people! Indeed, Abu Musa - Abdullah ibn Qays – has deposed Ali, and removed him from the caliphate he was demanding, and he is more knowledgeable than Ali! Be aware that, I also deposed Ali from the caliphate like him but appointed Mu’awiyah as the caliphate over me and over you.”

At this moment, Abu Musa, who noticed that he had been



deceived and that Amr 'As had broken his agreement, shouted at him: "What happened to you! Allah damn you! You are like a dog (described by Allah in the Qur'an) that it barks when you attack him and when you let him go!" Amr 'As also shouted back at him saying thus: "But you are like a donkey (Allah described in the Qur'an) that carried Books!"

### **Ali in the Battle of Nahrawan**

As the historians have mentioned with a slight difference, after the Commander of the Faithful entered Kufa, the Kharijites who chanted "There is no judge except Allah" and did not accept the arbitration were divided into two groups; a group that entered Kufa with the Commander of the Faithful and another group stopped in Nakhile, outside the city of Kufa. They separated from the Commander of the Faithful and formed a group of twelve thousand people from the cities of Kufa, Basra and other cities and they went to Nahrwan.

When the Commander of the Faithful was trying to prepare an army to go for a battle with Mu'awiyah, he ordered the troops to go and stop in Nakhaliyah until the trail of the army arrived. However, a group of his companions warned about the danger of Kharijites and said it is possible that they will attack Kufa in the absence of the Imam, and some





of the soldiers also said that they are not having confidence about the lives of their wives and children after their departure. Therefore, the Imam decided to attend to the Kharijites before moving towards Syria and thereafter, he went to Syria and from there, he went to Nahrawan.

The Commander of the Faithful ordered that none of his armies should start fighting the enemies until they started fighting them, and according to the narration of Rawandī (may Allah be pleased with him) in *Kharā'ij*, in the beginning, Ali took a copy of the Qur'an in his hand and turned to his companions saying: "Who will take this Qur'an and go to these people [the enemy] and invite them to the Book of Allah and the Sunnah of His Prophet, and of course they will kill him, but his reward shall be Paradise?" No one answered the Imam except a teenager from the tribe of Bani Amir ibn Ṣa'ṣa'a, but when the Imam noticed his youthful age, he said to him: "Return to your place!"

The teenager returned and the Imam repeated the statement for the second time but no one responded except this teenager. The Imam gave him the Qur'an and said thus: "Be aware that you shall be killed."

The teenager, therefore, took the Qur'an and went to the camp of the Kharijites and invited them to the teachings of



the Qur'an. They shot him with arrows and thereafter, they attacked Imam's army, and the army [of the Imam] opened the way for them to ambush them in the middle and surrounded them from both sides. And it didn't take an hour before all of them were killed except nine men who fled from that battlefield. The remaining people were killed and their dead bodies were piled on top of each other.

After the Battle of Nahrawan, Imam Ali returned to Kufa and wanted to prepare an army to go to a battle with Mu'awiyah, but he was faced with disloyalty from his companions, and every time he invited them to move towards Syria, they made different excuses. In the end, there was no respite until the news of the martyrdom of the Imam arrived.

### **Ali on the pulpit**

From the reports about the reason for the assassination of the noble Imam and how it happened, there was a report that a group of Kharijites gathered in Mecca and some of them said to others: "It is good for us to explicitly devote our souls to Allah and go to these misguided leaders and stayed with them in pretence. Let us be with them for a while and thereafter kill them suddenly, thereby relieving the people of the cities from them and at the same time, taking revenge for the blood of our martyred brothers who



were killed in Nahrawan!”

Based on this proposal, they agreed with each other to go for the Hajj and thereafter go for the assignment. Abd al-Rahman ibn Muljam (may Allah curse him) said: “I will get you relieved from Ali’s authority.” And he, therefore, took it upon himself to kill that noble Imam. The time when this crime was executed was the nineteenth night of the month of Ramadan and the place was Kufa mosque.

Abdullah ibn Muhammad Azdi says: I was with a group of people of Kufa who (according to the annual custom) in the month of Ramadan used to pray in the great Kufa mosque from the beginning of that month to its end. At the moment when Ali entered the mosque for the Morning (Subh) prayer, he raised his voice saying: It is time for prayer! It is time for prayer, and the voice of that Imam had not yet stopped when I saw the lightning of swords and heard someone saying: “O Ali, the judgement belongs only to Allah, neither to you nor to your followers, (this was the slogan of the Kharijites that they used to say in Siffin after the incident of the arbitration)” And I heard Ali saying: “This man must not escape from your grasp” and I saw that Imam being cut by a sword.

The sentence that was quoted from Imam Ali when he was struck was this sentence that he said: “I swear by the Lord



of the Kaaba that I have been prospered!” And in another narration, it is said that Ibn Muljam struck this blow while the noble Imam was praying and at prostration.

And this is the ending of the holy man, for whom the moment of his death was the pleasant moment of his life, and he knew that he has achieved salvation at that moment, and he constantly desired for a such moment to arrive, and he knew that his real comfort and ease are in the life after death!

The book is the English translation of an abridged Persian version of the book titled "The Life of Amir al-Mu'minin" written by Seyed Hashim Rasuli Mahallati which was a historian .

The booklet focuses on the unique birth, personalities, and political roles of Imam Ali during the lifetime of the Holy Prophet, Caliphs Abu Bakr, Umar and Uthman and finally, during his own caliphate. Imam Ali was the brother, son-in-law and the will-executer of the Prophet .

The booklet is a concise and interesting piece for those who are interested in the biography of Ali ibn Abi Talib.

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