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Edition 2012, version 1

The Fifth Issue

Ali Ibn Abi Talib

(May Allah be pleased with him)

The Series of: Men and Women Around Muhammad

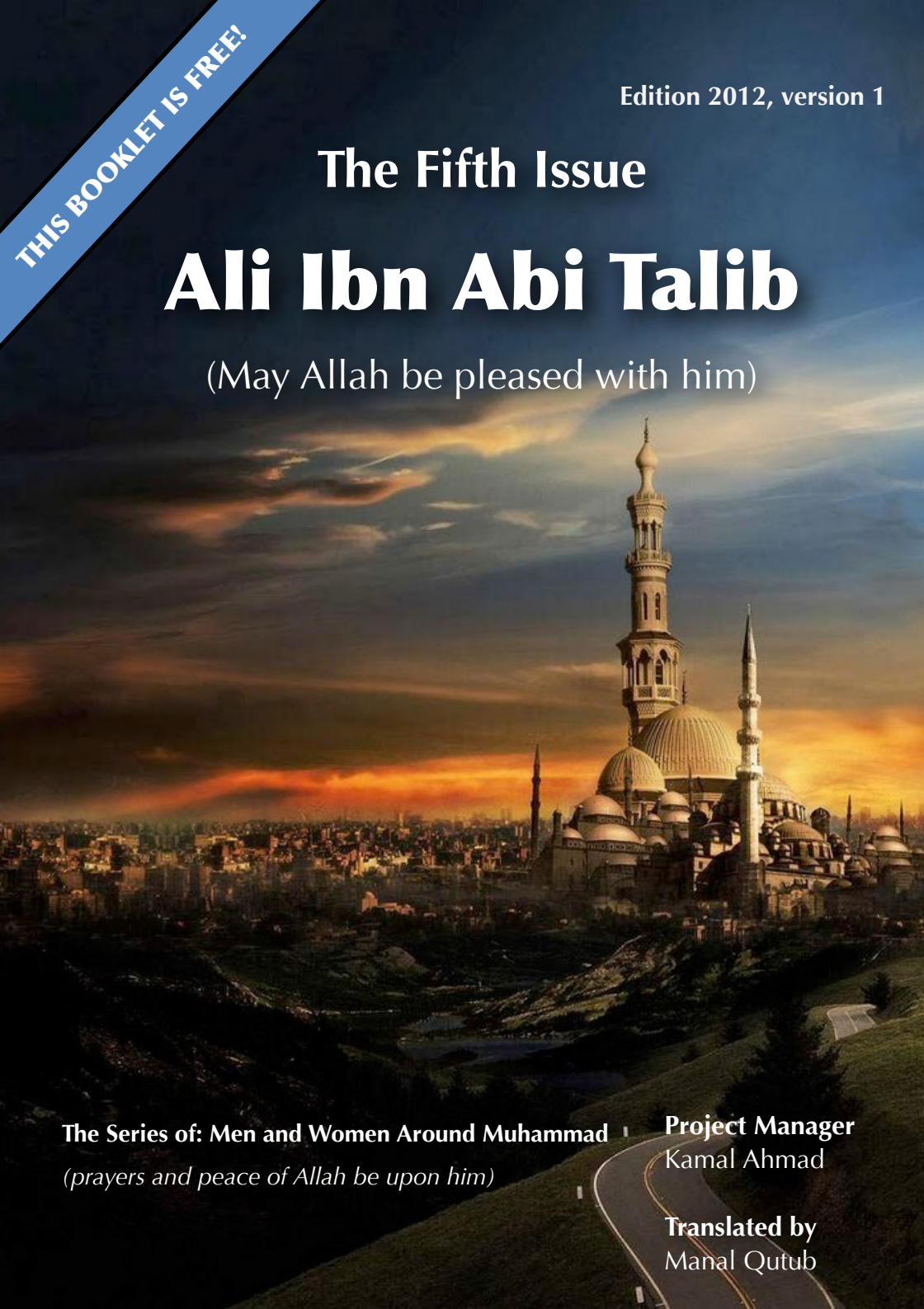
(prayers and peace of Allah be upon him)

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Among the grandiose were men who have excelled in nothing but language arts, to which they spent their entire determination and gained high proficiency. They penetrated deeply into rhetoric, and became masters of speech. Thus, they left wonderful messages which were as pure as honey, and fascinating as permissible magic. Among them men who depleted their life and spent their time in considering evidences, and solving issues, till they became eminent jurists and prominent scholars. Among them men who were genius rulers and reformers, they constructed settled realms, and they arbitrated the law of heaven upon earth. Hence, their ruling brought goodness and blessing for nations. Among them men who were victorious leaders and the heroes of wars. They never fight for mere killing or damaging, but to sustain truth and culture. Among them men who attained greatness for the reason that they evaded greatness, they renounced worldly pleasures and led an ascetic life. They desired to gain the pleasures of the hereafter, so they devoted themselves to worshipping and amiability to the Lord. Their sides forsake their beds, to invoke their Lord in fear and hope, seeking His mercy and fearing His torment.

This is a grandiose who congregated all those traits, as he was a judicious poet, a jurist and scholar, an equitable ruler, a courageous victorious leader, and an ascetic worshiper. Above and beyond, he carried the pure blood of a noble family. It is the biography of the cousin of the Prophet Muhammad (prayers and peace be upon him), who grew up in the household of the Prophet and later married his daughter. He is the fourth Rightly Guided Caliph, the commander of the believers Ali Ibn Abi Talib (may Allah be pleased with him).

Within this issue we will present a concise glimpses from the biography of Ali Ibn Abi Talib (may Allah be pleased with him), comprising visions of his life, achievements, and bits of his speeches.

Ali Ibn Abi Talib: Ancestry and Attributes

He is Ali Ibn Abi Talib Ben Abd Al-Muttalib Bin Hashim. He came from the most respectable family of Quraish, the family of Banu Hashim, and he was the cousin of the Prophet Muhammad (prayers and peace be upon him). His mother was Fatimah from Banu Hashim. She embraced Islam early and migrated to Madinah. His father Abu Talib was a chief of Banu Hashim and an important branch of the powerful Quraish tribe, and he was the custodian of the Kaaba. Besides, he was an uncle of the Prophet Muhammad (prayers and peace be upon him). Abu Talib was a descendant of the Prophet Ishmael, the son of Abraham (prayers and peace be upon them) .

The documents indicated that Ali was born in Makkah on Friday, 13th of Rajab, thirty years after the incident of the Elephant, corresponding 17th of March, 599 AC.

Ali Ibn Abi Talib (may Allah be pleased with him) was one of the ten given the tidings of Paradise, he married the Prophet's daughter Fatimah, and he embraced Islam so early. He was a prominent scholar, a courageous soldier, a notable ascetic, and a remarkable orator. Further, he was occupied with the collection of the Holy Qur'an and revising it over with the Prophet Muhammad (prayers and peace be upon him).

His Acceptance of Islam

When Ali was at the age of five, Quraish was struck with a drought that affected the economical status in Makkah. Hence, the Prophet (prayers and peace be upon him) appealed to his uncle Al Abbas to help Abu Talib during the crisis. They offered Abu Talib to care for his children, as Al Abbas chose to care for Ja'far and the Prophet (prayers and peace be upon him) took Ali and gave him every kindness and affection in his early childhood, which influenced him for the rest of his life. He grew up in the household of the Prophet (prayers and peace be upon him), and when the Prophet received his mission Ali was the first to become Muslim from early childhood.

Once Ali Ibn Abi Talib came back home while the Prophet and his noble wife Khadijah were praying. Ali asked about the prayer, then the Prophet told him that it is the right religion from Allah, that demands worshiping no god but Allah. Ali said that he has never heard about this before, and has to tell his father Abu Talib about it, but the Prophet (prayers and peace be upon him) asked him to keep the matter in secret. The next morning Ali (may Allah be pleased with him) came to the Prophet and declared his Islam. At the beginning he kept his Islam a secret, fearing from his father, but when Abu Talib recognized him, he approved his deed and asked him to sustain to it. While Abu Talib refused to depart the religion of his late fathers till he passed away.

Migration to Madinah

The Prophet Muhammad (prayers and peace be upon him) remained in Makkah waiting for God's permission to migrate to Madinah, while his Companions migrated early. When Quraish plotted to kill the Prophet (prayers and peace be upon him), the Angel Gabriel revealed to him the details of that evil conspiracy, and asked him not to sleep in his bed that night. So, the Prophet asked Ali Ibn Abi Talib to sleep in his bed to impersonate him, while the Prophet left his house safely at night and migrated to Madinah.

The Prophet Muhammad (prayers and peace be upon him) was well-known as the most trustworthy of men, although they did not accept his mission, the people of Makkah continued to keep their trusts of cash and gold in his safe-keeping. It was Ali whom the Prophet trusted to return the possessions to their owners when he left for Madinah, thereafter, Ali migrated to Madinah to join the Prophet. Ali (may Allah be pleased with him) has suffered immensely in his journey to Madinah, as he spent that long journey walking on his feet. As he reached Madinah, the Prophet (prayers and peace be upon him) met him gladly, sending faithful prayers to Allah seeking goodness and blessings for Ali Ibn Abi Talib.

With the migration to Madinah, the Prophet (prayers and peace be upon him) laid down the foundations of the Islamic country. He started with creating bounds of brotherhood among his Companions, built the mosque, endorsed a treaty with the Jews in Madinah, started sending detachments, and overall constituted a new society. Ali Ibn Abi Talib (may Allah be pleased with him) was extremely active in serving the Prophet (prayers and peace be upon him) , being so close to him, following his orders and learning from his guidance.

Ali (may Allah be pleased with him) married the Prophet's most beloved daughter Fatimah, one of the best women all over, her mother was Khadijah Bent Kuwailid. The blessed marriage took place in Madinah after the Battle of Ohud, as Fatimah was fifteen years old. Thus, Ali had the additional honor of being the father of the Prophet's progeny through his sons, from Fatimah, Al-Hasan, Al-Husayn, Zainab, and Umm Kulthoom.

During Prophet Muhammad's Era

Ali (may Allah be pleased with him) was so reliable and trustworthy that the Prophet (prayers and peace be upon him), designated Ali as one of the scribes who would write down the text of the Holy Qur'an, which had been revealed to the Prophet during his lifetime. As Islam began to spread throughout Arabia, Ali helped to establish the new Islamic order by carrying the messages and declaring the Islamic guidelines. Further, Ali was instructed to write down the Treaty of Hudaibiyah, the peace treaty between the Prophet Muhammad (prayers and peace be upon him) and Quraish. Ali was sent to Yemen to spread the teachings of Islam. He was also charged with settling several disputes and putting down the uprisings of various tribes.

His Bravery and Struggle to Support Islam

Before we present some of the scenes from his struggle, we would elucidate that Islam has indeed prescribed the holy war "Jihad" as a protection for the truth, rejection for any act of injustice, and suppression of aggression and to defeat the tyrant. As for the fabrications and accusation of the Orientalists, the malice toward Islam from the other religions and the claim that it was the Muslims who first used force when there was no justification for it, those are all lies and part of the scheme to efface Islam from the Earth and make the Muslims slaves of the Crusaders and the Zionists.

A time comes when fighting becomes obligatory. When Islam and its followers are threatened to extinction and the hostile forces unite to wipe out Islam and the Muslims forever, fighting becomes the only alternative for survival. Such situations and circumstances had developed in the early days of Islam, before and after the migration to Madinah. The same situation developed again in recent times when the lands of Islam fell into the possession of the rogues of the earth, and the most devilish of policies have been drawn up to extinguish them little by little. How can the call to arms, therefore, be considered strange, and those who dedicate themselves to sacrifice in Allah's way be looked upon with disdain? How can the vocation of death be disapproved in a nation upon which slaughterers are bouncing from all quarters?

Ali (may Allah be pleased with him) was well known of his bravery, he participated in almost all the battles against the unbelievers during the time of the Prophet Muhammad (prayers and peace be upon him), except for the Battle of Tabuk in the year 9H, as the Prophet (prayers and peace be upon him) has placed Ali in charge of the city.

As well as being the standard-bearer in those battles, Ali led parties of warriors on raids into enemy lands. At the Battle of Badr he defeated the Umayyad champion Walid Ibn Utba as well as twenty other polytheist soldiers. Ali was prominent at the Battle of Uhud, when the bearer of the Islamic standard was martyred, it was Ali who raised it up, but challenged by the unbeliever Talha Ibn Uthman, promptly Ali Attacked him and he fell to the ground. It was Ali too, who drew around the Prophet with other Companions, in the battle of Uhud, when the archers deserted their spots in quest of booty, and in the chaos which ensued when almost all took flight, Ali whom God had protected, stood steadfast beside the Messenger of God.

In the Battle of the Trench, Ali bravely defeated a prominent leader of the unbelievers called Amr Ibn Wudd. In the Battle of Khaybar Ali defeated the great Jewish commander Marhab. When the Muslim army failed to conquer the Jewish fortress twice, the Prophet (prayers and peace be upon him), offered the command and the standard to Ali (may Allah be pleased with him). The fortress fell to the onslaught of the Muslims and victory attained. Additionally, Ali was one the Companions who stood unwavering beside the Prophet Muhammad (prayers and peace be upon him) in the Battle of Hunain.

Ali Ibn Abi Talib During Caliphs' Era

The position of Ali (may Allah be pleased with him) and his relation to the Companions (may Allah be pleased with them all) were a matter of historical and doctrinal conflict between Islamic groups, specifically Sunnah and Shi'ah. As Shi'ah assumed that Allah Has chosen Ali Ibn Abi Talib to be a guardian, a leader, and a Caliph. Moreover, they suppose that the Prophet Muhammad (prayers and peace be upon him) has appointed Ali as his successor in Al Ghadeer oration. Thus, Shi'ah considered the selection of Abu Bakr Al-Siddiq (may Allah be pleased with him) was against the Prophet's direction. Furthermore, Shi'ah alleged that Ali has unstable relation with some of the Companions. While Sunnah believed that the Prophet did not appointed Ali as his successor, and the relation between Ali and the Companions was all right. This doctrinal conflict regarding Ali Ibn Abi Talib (may Allah be pleased with him) was the main reason of disagreement among Sunnah and Shi'ah for ages.

Ali With Abu Bakr Al-Siddiq

After the death of the Prophet (prayers and peace be upon him) all the Companions pledged their allegiance to Abu Bakr, except Ali, who did so later due to the fact that he was engaged in arranging the Prophet's funeral. Besides, he had taken an oath upon the Prophet's death that he would not engage in anything except prayer until he completed compiling the Qur'an. Ali gave his pledge of loyalty to Abu Bakr and assisted him throughout his Caliphate.

After terminating the expedition of Usamah, Abu Bakr sent Ali Ibn Abi Talib with a group of the Companions to protect the borders of the city in that critical time. In addition, Abu Bakr consulted Ali before fighting apostasy and the Romans. Narrations revealed that judgeship was delegated to Ali during the time of Abu Bakr (may Allah be pleased with them).

Ali With Umar Ibn Al-Khattab

Umar Ibn Al-Khattab (may Allah be pleased with him) was elected as the second Caliph after Abu Bakr's death. Ali pledged his allegiance to Umar and helped him as a trusted advisor. During the caliphate of Umar the Islamic army conquered the Roman Emperor in Syria, Egypt, and north Africa. Additionally, the Islamic army conquered the Persian Emperor in Iraq, Persia, Khurasan, extending to the borders of Turkey and India. All the way through, Umar used to consult the wise Companions of the Prophet (prayers and peace be upon him) such as Ali, and seek their suggestions in political issues.

It was narrated that Ali (may Allah be pleased with him) was the one who advised Umar to set Hijra as the beginning of the Islamic calendar. It was Ali who gave advice to Umar to go to Jerusalem in order to receive the Holy Mosque from the Romans, while Umar placed Ali in charge of Madinah. Ali was one of the electoral council to choose the third caliph which was appointed by Umar. Uthman and Ali were the two major candidates.

Ali With Uthman Ibn Affan

Uthman Ibn Affan (may Allah be pleased with him) was elected as the third Caliph, Ali pledged his allegiance to Uthman and remained in Madinah supporting him. Ali (may Allah be pleased with him) represented a considerable role during the incitement to rebellion against Uthman. Ali supported Uthman and defended him by offering advice and facing the provincial opposition coming from Egypt and Iraq. They aimed at displacing Uthman with Ali, but the latter resolutely rejected their demands. Thus, they pretended to be retreating, but after three days they came back to Madinah to besiege Uthman and his family. Ali and his sons defended Uthman ardently and they were intended to fight the rebellious, but Uthman refused killing people for his sake. It was an intricate tribulation in Islamic history, marked by the murder of Uthman (may Allah be pleased with him).

Ali Ibn Abi Talib: The Fourth Caliph

After the killing of Uthman (may Allah be pleased with him), Prophet's Companions approached Ali (may Allah be pleased with him) asking him to be Caliph, he has declined the responsibility of this great office first, suggesting to be a counselor instead of a chief. But finally, he decided to put the matter before the Muslim public in the Prophet's Mosque, as a result, the overwhelming majority of the Companions in Madinah considered Ali to be the most suitable person to be Caliph after Uthman. Thus, he agreed to take the responsibility. On 25th of Dhul-Hijjah in the year 35 H. corresponding 24th of June 656 AC. pledges of loyalty were sworn to Ali.

Several problems faced the new Caliph when he took power. Firstly, he has to establish peace in the state and to ameliorate the deteriorating political situation. Secondly, he needed to take action against the assassins of Uthman.

The political state of Madinah was disturbed by the presence of Abdullah Ibn Saba' and his illegal party, supported by slaves – fled from their bosses- and village dwellers. Ali asked all the followers of Ibn Saba' to leave Madinah and return to their regions. The illegal party headed by Abdullah Ibn Saba' did not obey the Caliph's order and pretended to be staying there as his friends. Their purpose in staying was to create mischief and troubles among Muslims. When the orders of the Caliph was disobeyed, Ali offered entire freedom to the Companions, including Talha and Al-Zubair, who requested to avenge the death of Uthman. Soon they believed that it is impossible to detect the killers in such critical circumstances.

The reign of Ali was notably marked by the occurrence of ordeals and troubles among Muslims. A careful reading in Islamic history revealed that the main cause of those troubles were the Sabites party, supported by fled slaves and village dwellers. Their leader Abdullah Ibn Saba' was a Jew but pretended conversion to Islam during the reign of Uthman Ibn Affan. The main goal of Ibn Saba' was to split the Muslims, and spread anarchy in the Islamic society. He provoked Muslims to kill Uthman since he assumed that Uthman had occupied the seat of Ali. He was the main source of mischief and revolution during the reign of Ali. He was also responsible for all the false ideas of the Shi'ah forward, as considerable Islamic writers approved that Abdullah Ibn Saba' is the origin of Shi'ah.

Ali was an extremely straightforward man and he regarded the office of Caliph as an enormous trust. His aim was to establish peace in the State and to resolve the causes of discord. Notable Islamic Jurists agreed that it is permissible for a Muslim ruler to delay a case of murder in order to first establish peace in an Islamic State. Ali (may Allah be pleased with him) was therefore quite correct in his opinion to defer the question of the assassins until he has restored normality to the State. However, the stream of revolution was seriously unyielding, and the troubles have got more complex views. Although Ali (may Allah be pleased with him) did all his efforts to restore peace and regain stability to the Islamic society.

The reign of Ali (may Allah be pleased with him) did not comprise new conquer, but characterized with civil and cultural accomplishments such as; police organization, constructing the court of arbitration, and building jails. Besides, Ali transferred the capital of Caliphate from Madinah to Kufah in Iraq, due to its strategic position in the mid of the Islamic country at that time. Kufah thrived as the schools of jurisprudence and grammar were established. In addition, Ali gave his orders to furnish the letters of the Holy Qur'an with vowel signs for the first time.

From His Deep Expression and Subtle Enlightenment

- **Do** realize that a genuine scholar is the one who does not make people despair of the mercy of Allah. He does not make them feel secured against His punishment. He does not grant them the license to offend Allah and he does not abandon the Qur'an for something other than it.

- **Be** fountainheads of knowledge, treasure troves of wisdom, glitters of the night (due to your earnest prayers), those who wear their shabby dresses, renewal of souls, and you will be recognized among the inhabitants of the heavens, but concealed on Earth, and you will be mentioned in the presence of your Lord.

- **Goodness** is not contained in the multiplication of your wealth and children, but goodness lies in increasing your knowledge and your gentle nature. Vie with the people with the worship of your Lord. If you are able to do any good, thank Allah for it, and when you commit any sin seek the forgiveness of Allah.

There is no goodness in the world except for one of two types of men: A man who commits sins and he keeps meeting it with repentance, and the other is the one who is quick at doing good and his actions are in grades. A deed is not small when it is accompanied by piety. How could it be small when it is accepted !?

- Ali (may Allah be pleased with him) also said: Memorize from me, five things:

A servant of God should not have hope in anything except Allah; he should not fear anything except his sins; the ignorant should not feel shy to ask about what he knows not; a scholar should not be shy to say 'Allah knows best' when he is asked about what he does not know. Patience in relation to faith is like the head to the entire body, as he has no faith who does not have patience.

From His Sermons

The First Sermon

A man from the tribe of Shayban reported that Ali (may Allah be pleased with him) delivered a sermon. He said: Praise be to Allah, I praise and I seek his aid. I believe in Him and I rely upon Him. I bear witness that there is none worthy of worship except Allah, He is Alone without any associate. I also bear witness that Muhammad is His slave and Messenger, he was sent with the guidance and the religion of truth to remove your maladies and beat back your heedlessness. Know that you are going to die and will be resurrected after death. You are going to stand by your actions and you shall be recompensed over them. Do not be deceived by the life of this world for it is a home surrounded by trials; it becoming extinct is well-known, and its treachery is describable. Everything in it proceeds to extinction and between its people, it alternates and it recedes. Its conditions are not permanent. No one is safe from its evil and its misfortunes. Sometime its people may be in ease and happiness, and soon after they may suffer affliction and delusion. Situations in it vary and sometimes they change. Living in it is blameworthy and the ease therein is not permanent. The people in it are targets and are susceptible to hit of its arrows. Its death that shatters them. Everyone's death is something decreed while his portion therein is perfectly intact.

Do realize, O servants of Allah, that you and what you have attained in the world of its beauties are upon the path of those who have gone by, among those who had the longest span of life, who had the strongest of power, whose homes flourished the longest and whose impact was felt the widest. Their wealth eventually faded after it had carried them for so long. Their bodies disintegrated, their homes became desolate, and their traces have been obliterated. Thus their imposing places and well-arranged cushions have turned into boulders and rocks in the graves built upon the ruin of its courtyard constructed high with soil. Its location is close by but its inhabitants are no longer

there. Between the inhabitants of edifices that have become desolate and busy quarter, they do not familiarize with the building, they do not establish the relationship of neighborhood nor of brotherhood in spite of the proximity of their neighborhood and the closeness of their house. How can they establish any connection when decadence has already grinded them with its chest; stone and soil cast shadow on their person. They died after they had lived. They became corpses after a flourishing life. They were wrenched from lovers and they chose the soil for home. They departed on a journey from which they have no return. How impossible! How impossible!

Allah said in the Holy Qur'an:

((No! It is but a word that he speaks, and behind them is a barrier until the Day when they will be resurrected)) [Al-Mu'minūn: 100].

You have also proceeded to what they have gone to meet of deterioration, loneliness in the place of abode and you are mortgaged on that bed and you will eventually be gathered in that place. How would it be if everything comes to an end this way and the graves are opened and everything in the hearts are extracted and you stand to give account in the presence of the Magnificent King? The hearts inundated for the fright -of the consequence- of sins of the past. All veils and secrets are exposed. All your faults and secrets become evident. This is the time when: *((Every person shall be recompensed for what he earned. No injustice (shall be done to anybody). Truly, Allah is Swift in reckoning))* [Ghafir: 17].

Allah says:

((That He may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good, with what is best (i.e. Paradise)) [Al-Najm: 31].

Allah also says:

((And the Book (one's Record) will be placed (in the right hand for a believer in the Oneness of Allah, and in the left hand for a disbeliever in the Oneness of Allah), and you will see the (criminals, polytheists, sinners, etc.) fearful of that which is recorded therein. They will say: 'Woe to us! What sort of a Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!' And they will find all that they did, placed before them, and your Lord treats no one with injustice)) [Al-Kahf: 49].

May Allah make us and you implementers of His Book, followers of righteous individuals until, by His favor, the eternal home (of Paradise) becomes permissible for us. Verily, Allah is All-Praiseworthy, All-Glorious.

The Second Sermon

It is reported that Ali (may Allah be pleased with him) once followed a funeral procession. When the dead was placed in his grave, his people wailed loudly weeping over him. Ali said to them: What are they crying? By Allah, were they to see what their dead are seeing, they will forget their concern for their dead. Nevertheless, they should not forget that death will return to their midst repeatedly until no one remains among them.

Then Ali (may Allah be pleased with him) stood up and addressed the people: I advise you , O servants of Allah, to fear Allah who sets forth for you parables, and has appointed for you terms (for your death). He gave you hearing to understand what concerns you, and a sight to decipher what is unclear. He gave you a heart with which to understand subtleties.

Certainly, Allah did not create you in vain. He did not neglect you. Rather, He has ennobled you with abundant provision. He has earmarked rewards for you. So fear Allah, O servants of Allah, and be diligent in your quest. Be earnest in righteous actions before the arrival of the destroyer of pleasure (death).

Remember that the nature of the world is that its comfort is not enduring and no one is secured from its surprises. It is deceptively unstable. Take the grave as a lesson, take heed of warnings and benefit from sermons. The claws of death hang on you and the house of dust (grave) is closing on you, and you will be inundated by the most horrific of affair: the blowing of the trumpet, the opening of the graves, the congestion of the resurrection, the standing for accounting; all in complete grasp of the Power of the Omnipotent (Allah). Every soul shall come with its driver, driving it toward the place of gathering and a witness, witnessing against it.

Allah says:

((And the Earth will shine with the light of its Lord, and the Book will be placed (open) and the Prophets and the witnesses will be brought forward, and it will be judged between them with truth, and they will not be wronged)) [Al-Zumar: 69].

That day, the earth will convulse and a caller will call out, the wild beast gathered, the secrets exposed, and the souls shaken, and the Hellfire placed in full view, its blaze is kindled and its hotness is excessive.

Servants of Allah, fear Allah as someone who is scared, cautious, observant, heedful, earnest in his quest, who flees for safety and arrives at his destination. Fear Him as one who demonstrates asceticism. Know that Allah is sufficient as an Avenger and Helper. The Book is sufficient as an argument and proof. Paradise is sufficient for you as recompense and the Fire is enough as an evil consequence and penalty. I ask Allah to forgive me and you.

His Martyrdom

On the night that Ali (may Allah be pleased with him) was struck, Ibn Al-Tiyah came to him to call him for the prayer when the dawn appeared. At this time, Ali was reclining heavily. So he returned the second time while Ali was still in the same position and again he returned the third time. After the third time Ali rose and walked to the mosque. When he got to the small door, Ibn Muljam sprang out and struck him.

Ali (may Allah be pleased with him) died in 17th of Ramadan, 40H. corresponding 25th of January, 661AC. His Caliphate continued for five years.

An elder from the Quraishi reported that when Ali was struck by Ibn Muljam, Ali said: I have succeeded by the Lord of the Ka'bah. When Ali (may Allah be pleased with him) was struck, he advised his sons and then he never said any other words except: 'No God but Allah', until his soul was taken. He was washed by his sons Hasan and Husayn and Abdullah Ibn Ja'far. Al-Hasan led the funeral prayer for him.

May Allah have mercy on Ali Ibn Abi Talib and be pleased with him and assemble us among his company.

Ali Ibn Abi Talib in Brief:

He is Ali Ibn Abi Talib Ben Abd Al-Muttalib, the cousin of the Prophet Muhammad (prayers and peace be upon him). Born in Makkah in 599AC.

Ali Ibn Abi Talib (may Allah be pleased with him) was one of the ten given the tidings of Paradise, he married the Prophet's daughter Fatimah, and he embraced Islam so early. He was a prominent scholar, a courageous soldier, a notable ascetic, and a remarkable orator.

Ali (may Allah be pleased with him) was so reliable and trustworthy that the Prophet (prayers and peace be upon him) designated Ali as one of the scribes who would write down the text of the Holy Qur'an. Besides, Ali was an active ambassador and a faithful minister. He was elected as the fourth Caliph after the murder of Uthman Ibn Affan.

He spent his lifetime in supporting Islam, and participated in almost all the battles against the unbelievers. As well as being the standard-bearer in those battles, Ali led parties of warriors on raids into enemy lands. His biography is the enlightenment for righteousness and endless loyalty.

Ali (may Allah be pleased with him) died in 17th of Ramadan, 40H. corresponding 25th of January, 661AC. His Caliphate continued for five years.

May Allah have mercy on Ali Ibn Abi Talib and be pleased with him.

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