

علي بن أبي طالب رابع الخلفاء الراشدين

**^Aliyy Ibn Abi Talib the Forth Rightly Guided Caliph
Died (40H) at 60 years of age**

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَالِكِ يَوْمِ الدِّينِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ وَلَا
عدوان إلا على الظالمين، والصلاة والسلام على سيدنا محمد، سيد الأولين والآخرين
وحبيب رب العالمين من أرسله ربه رحمة للعالمين ومن هو شفيع المذنبين يوم الدين،
وعلى آله وصحبه الطيبين الطاهرين. وبعد فيقول الله عز وجل:
(مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ
وَمَا بَدَّلُوا تَبْدِيلًا) الأحزاب / ٢٣.

وأما بعد فهذا ذكر سيرة عطرة من سيرة أحد الخلفاء الراشدين والأئمة المهديين
وأمرء المؤمنين ورثة خير المرسلين، سيرة سيدنا علي بن أبي طالب رضي الله عنه، الذي
كانت مدة خلافته أربع سنين وتسعة أشهر، من سنة خمس وثلاثين، من يوم وفاة عثمان
رضي الله عنه.

Praise be to Allah, and may Allah increase the honor and raise
the rank of our Master Muhammad sallallahu ^alayhi wa sallam.

Allah the Exalted said in the Qur'an:

(مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ
وَمَا بَدَّلُوا تَبْدِيلًا)

Verse 23 of Surat-ul-Ahzab means: “*There are men among the
believers, who were honest in the oath they made to Allah, some
have died and some are still waiting to follow the same path,
and they never changed their oath.*”

Thereafter, this is an aromatized life story of one of the: Pious
and just caliphs, the guided imams, the Amirs of the Believers,

heirs of the knowledge of the best Messenger; it is the life story of our Master ^Aliyy Ibn Abi Talib may Allah raise his rank. His Caliphate lasted four years and nine months from 35 AH from the day when ^Uthman may Allah raise his rank had died.

نسبه وكنيته:

هو سيدنا أبو الحسن علي بن أبي طالب بن عبد المطلب بن هاشم بن عبد مناف، ابن عم رسول الله صلى الله عليه وسلم وصهره، وأبو السبطين الحسن والحسين سيدي شباب أهل الجنة، وأول من أسلم من الصبيان علم من أعلام الدين ومن أبرز المجاهدين والشجعان وقدوة للزاهدين، ومن أشهر الخطباء والمفوهين، والعلماء العاملين، أمه فاطمة بنت أسد بن هاشم. وُلد قبل البعثة بعشر سنين، وتربى في حجر النبي محمد صلى الله عليه وسلم وفي بيته، وكان يُلقبُ بحيدرة تشبيهاً له بالأسد وقيل إن أمه هي التي سمته حيدرة.

He is our Master Abu al-Hasan ^Aliyy Ibn Abi Talib, the son of Hashim, the son of ^Abdu Manaf, the cousin of the Messenger of Allah sallallahu ^alayhi wa sallam, and the father of the grandsons al-Hasan and al-Husayn; the masters of the youth of Paradise.

He was the first boy to embrace Islam, among the most prominent figures of the Religion; and among the most distinguished mujahidin and courageous people. He was a good example of those who are detached from the worldly interests, and among the famous speakers and pious scholars.

His mother is Fatimah Bint Asad, the son of Hashim. He was born ten years before Prophet Muhammad sallallahu ^alayhi wa sallam received Revelation, and was raised at the house of the Prophet. The name that he was known by was Haydarah, likening him to a lion and it was said that his mother gave him this name.

وأما تسميته بأبي تراب، فإن رسول الله صلى الله عليه وسلم هو الذي سمّاه أبا تراب ولهذا التسمية قصة وهي أنّ الرسول صلى الله عليه وسلم دخل على فاطمة فسألها عن علي: *أين ابن عمك*، قالت: هو ذاك مضطجع في المسجد، فجاءه رسول الله فوجده قد سقط رداؤه عن ظهره، فجعل يمسح التراب عن ظهره ويقول: *اجلس أبا تراب*، فوالله ما سمّاه به إلا رسول الله، ووالله ما كان له اسم أحبّ إليه منه.

Prophet Muḥammad ṣallallahu ^alayhi wa sallam gave him the title of Abu Turab.

The story behind this name is notable. The Messenger of Allah ṣallallahu ^alayhi wa sallam came to Fatimah (^Aliyy's wife) asking for ^Aliyy. She told him that he was lying down in the mosque. The Prophet went to him and found that his dress had dropped off his back revealing the earth soil on ^Aliyy's back. As the Prophet started to brush the earth soil (turab) off ^Aliyy's back he said to him: *"Sit up Abu Turab."* Fatimah said: *"I swear by Allah that no had called him by this name except for the Messenger of Allah, and I swear by Allah that it was the most beloved name to him."*

وصفه:

كان رضي الله عنه رجلاً ربعةً، آدم اللون، أصلع الرأس، ضخم البطن، ضخم مُشاشة المنكب، ضخم عضلة الذراع دقيق مستدقه، حسن الوجه ضخم عضلة الساق دقيق مستدقها عظيم العينين أدعجهما ورؤي على عينيه أثر الكحل شثن الكفين كثير الشعر ضحوك السن من أشجع الصحابة وأعلمهم في القضاء ومن أزهدهم في الدنيا لم يسجد لصنم قط، ما صارع أحداً إلا صرعه شجاعاً منصوراً على من لاقاه.

^Aliyy is described as being almost average in height. He was bald with a few fine hairs and fair complexion. He had black wide eyes with traces of kuhl and always had a smile on his face. He had a sizable belly and had broad shoulders and body. He had bulky biceps and triceps on both his upper arms and thighs, with thinner forearms and shins. He had thick palms and a hairy body. ^Aliyy was one of the bravest Companions, deeply rooted in the

knowledge of the Religion and deducing judgment and was one of the most disinterested in this life. He never prostrated to an idol and won every challenge and was victorious in all his confrontations.

وقد روي أن معاوية قال لضرار الصدائي: صف لي علياً، فقال: أعفني، قال: لتصفنّه. قال: إذ لا بد من وصفه، كان والله بعيد المدى، شديد القوى، يقول فصلاً، ويحكم عدلاً، يتفجّر العلم من جوانبه، وتنطق الحكمة من نواحيه، يستوحش من الدنيا وزهرتها، ويأنس إلى الليل ووحشته، وكان غزير العبرة، طويل الفكرة، كان فينا كأحدنا، يجيبنا إذا سألناه، ونحن من تقريبه إيانا وقربه منا لا نكاد نكلمه هيبة له. يعظّم أهل الدّين، ويقربّ المساكين، ولا يطمع القوي في باطله، ولا ييأس الضعيف من عدله، وأشهد لقد رأيت في بعض مواقفه، وقد أرخى الليل سدوله وغارت نجومه، قابضاً على لحيته ويتململ تلمل السقيم، ويبكي بكاء الحزين، ويقول يا دنيا غري غيري، إليّ تعرضت، أم إليّ تشوفت؟ هيهات قد طلقتك ثلاثاً لا رجعة فيها، فعمرك قصير، وخطرك قليل. ءاه ءاه من قلة الزاد وبعد السفر ووحشة الطريق، فبكي معاوية وقال: رحم الله أبا حسن، كان والله كذلك، فكيف حزنك عليه يا ضرار؟ قال: حزن من ذبح واحدها في حجرها.

It was mentioned that one day Mu^{aw}iyah asked Darrar as-Sada'iyy to describe [^]Aliyy for him, to which Darrar replied, "pardon me from this". Mu^{aw}iyah insisted saying, "you shall describe him to me". Darrar said, "if I can not escape this then, by All^{ah} he had a distant vision of things, he was very strong and his speech was determent. He was fair and just. His knowledge was extensive and his wisdom was great. He was indifferent to this world but found restitution in the loneliness caused by nightfall. His speech was full of morals and good example and he was a ponderous. He answered us when we inquired and made us feel close to him. Despite this closeness our high regard of him left us in gravity of chatting with him. He used to honor the men and women of Religion and stay close to the needy. [^]Aliyy never enticed the powerful oppressor by lending his support and never discouraged the powerless

oppressed by holding back his aid. Allah is my witness, I once saw ^Aliyy in one of his exceptional moments when after nightfall ^Aliyy was standing under the pitch black sky freckled with the glitter of stars, with a grip on his beard; he was swaying to the rhythm of the ailing. He was weeping the tears of the mourning and was crying out: “You life, lure other than me. To me, you dispose yourself? Or to me, you expose your temptations? Not a chance, for I have divorced you three times cutting off my return to you. Your existence is short and your virtues are few. I am ailing for not having more good deeds and for my long distance from Paradise and for the loneliness of the journey to it.” To this Mu^awiyah wept and he said, “May Allah have mercy upon Aba Hasan (meaning ^Aliyy), by Allah he was truly as you described. How much did you mourn his death, oh Darrar?” He replied “As extreme as the mourning of a mother who witnessed in her own home the murder of her only son.”

لباسه:

عن خالد بن أمية قال: رأيت علياً وقد لحق إزاره بركبتيه وعن عبد الله بن أبي الهذيل قال: رأيت علياً عليه قميص رازي، إذا مدّ كفه بلغ الظفر، فإذا أرخاه بلغ نصف ساعده.

Khalid Ibn Ummayah said: I saw ^Aliyy and his izar (loincloth, a dress rapped around the bottom part of the body) had reached his knees.

^Abdullah Ibn al-Hudhayl said: I saw ^Aliyy wearing an extremely loose-fitting shirt. If he extended the full sleeve it would reach his finger nail, and if he raised his arm, it would reach the middle of his forearm.

وكان يلبس إزاراً مرفوعاً، فقيل له، فقال: يُخشع القلب ويقتدي به المؤمن، ورؤي رضي الله عنه وعليه إزار إلى نصف الساق، ورداء مشمّر قريب منه ومعه

دَّرّة له يمشي بها في الأسواق ويأمرهم بتقوى الله وحسن البيع ويقول: أوفوا الكيل والميزان، ويقول: لا تنفخوا اللحم.

He used to dress a lifted loincloth (izar) <it was showing some of his legs>, they spoke about that to him, he said: “*This makes the heart fear Allah and this is what the believer should take heed of.*”

Also, he was seen with a loincloth (izar) which was up to the middle of his legs, and a dress which was lifted to that level too. He had with him a staff to help him in walking in the markets, he was ordering them to be God-fearing and to sell things lawfully, he was saying to them: “*Measure and weigh justly.*” He was also saying to them: “*Do not inflate the meat.*”

وكان يتعصب بعصابة سوداء. ويلبس عمامة سوداء، وقبله حبيبا محمد عليه الصلاة والسلام لبس يوم فتح مكة عمامة سوداء أرخى عذبتها بين كتفيه الشريفين. وكان سيدنا علي يتختم في يساره، وكان نقش خاتمه "مُحَمَّدٌ رَسُولُ اللَّهِ" ونقش على خاتمه أيضاً "لِلَّهِ الْمُلْكُ".

He used to wear a black head-band and a black turban, before him our Prophet Muhammad sallallahu ^alayhi wa sallam wore a black turban on his head on the day when Makkah was opened; he loosened its two ends on his honored shoulders.

Master ^Aliyy used to wear the ring in his left hand, it was engraved with “Muhammadur-Rasulullah” it means: “*Muhammad is the Messenger of Allah.*”

His ring was engraved also with “Lillahi-l-Mulk” it means: “*The Dominion belongs to Allah.*”

زهده وتشفه وورعه:

روي عن عمار بن ياسر رضي الله عنه قال: قال: رسول الله لعلي: "إِنَّ اللَّهَ قَدْ زَيَّنَكَ بزينة لم يزين العباد بزينة أحبَّ منها، هي زينة الأبرار عند الله، الزهد في الدنيا. فجعلك

لا ترزأ من الدنيا (أي لا يصيب من الدنيا) ولا ترزأ الدنيا منك شيئاً، ووصب لك
المساكين (أي أدام لك المساكين) فجعلك ترضى بهم أتباعاً ويرضون بك إماماً."

It was narrated that ^Ammar Ibn Yasir, may Allah raise his rank, said: The Messenger of Allah said to ^Aliyy: *"Allah has made you decorated with an ornament which the slaves were never decorated by what is more beloved than it. Allah made you free of the worldly desires, and made the worldly desires away from you; and made you a leader of the needy; and made the needy your followers."*

وجاءه ابن التياح فقال: يا أمير المؤمنين امتلأ بيت المال من صفراء وبيضاء فقال: الله أكبر، فقام متوكئاً على ابن التياح حتى قام على بيت المال وهو يقول: يا صفراء يا بيضاء، غرّي غيري، هاء وهاء، حتى ما بقي فيه دينار ولا درهم، ثم أمر بنضحه وصلى فيه ركعتين.

وروي أنه دخل مرة بيت المال فرأى فيه شيئاً، فقال: لا أرى هذه هنا وبالناس حاجة إليه، فأمر به فقسّم، وأمر بالبيت فكنس، ونضح فصلى فيه أو نام فيه.

Ibn at-Tiah came to our Master ^Aliyy and said: O Amir of the Believers Bayt al-Mal (the state trust) was filled with gold and silver. He said: Allahu akbar (means Allah is the greatest in status), He then got up leaning on Ibn at-Tiah until he reached the place where the state fund was while saying what means: *"O gold and silver lure other than me, take this and take that <while giving away the money>."*

He kept on saying that until no dirham or dinar was left, he then ordered that they sprinkle it with water and prayed two rak^ahs in it.

It was also narrated that once he entered the place of the state fund and found something in it, he said: I do not want to see this here while the people are in need of it. He then ordered that it be distributed amongst those who need it. Then he ordered the place to be swept, and they sprinkled it with water; then he

prayed in it or slept in it.

ومما جاء عن زهده تواضعه رضي الله عنه أنه اشترى مرة تمرًا بدرهم فحمله في ملحفته فقبل له: يا امير المؤمنين ألا نحمله عنك فقال: أبو العيال أحق بحمله. وعوتب في لباسه، فقال: مالكم وللباسي هذا هو ابعده من الكبر وأجدر أن يقتدي به المسلم.

Master ^Aliyy was very humble in his manner and in his dress. Once after buying some dates, some people said to him: “*O Amir of the Believers we can carry it for you.*” He said: “*The father of the kids is supposed to carry this for them.*” Also when at one time he was criticized for his modest dress his reply was: “*What is it to you? My simple attire keeps me away from arrogance and that what Muslims should take heed of.*”

كراماته:

عن الأصمغ قال: أتينا مع عليّ فمررنا على قبر الحسين فقال علي: ههنا مناخ ركائبهم وههنا موضع رحالهم، وههنا مهراق دمائهم، فتية من آل محمد صلى الله عليه وسلم.

Al-Aṣḡagh said: We came with ^Aliyy, we passed by the grave of al-Husayn (the spot were he was buried after the death of his father ^Aliyy), ^Aliyy said: *Some youth from the family of Muḥammad ṣallallahu ^alayhi wa sallam will have their ridding animals rest here. They will rest from their travel here, and their blood will be spilled right in here.*

وعن علي بن زاذان، أن علياً حَدَّثَ حَدِيثًا فَكَذَّبَهُ رَجُلٌ، فَقَالَ عَلِيٌّ: أَدْعُو عَلِيَّكَ إِنْ كُنْتَ صَادِقًا، قَالَ: نَعَمْ، فَدَعَا عَلَيْهِ فَلَمْ يَنْصُرْ حَتَّى ذَهَبَ بِصْرِهِ.

Another example of ^Aliyy’s virtues is when Allah answered his supplication against a belier. ^Aliyy Ibn Zadhan relayed that at one time someone had belied something which ^Aliyy had said. To reach the truth of the matter ^Aliyy said to him, “I will supplicate against you if I’m correct.” The liar said: Yes, so

^Aliyy supplicated against him. The liar was blinded before leaving the session.

وعن أبي ذر رضي الله عنه قال: بعثني رسول الله أدعو عليًّا، فأتيت بيته فناديته فلم يجيني فعدت فاخبرت رسول الله صلى الله عليه وسلم، فقال لي: عد إليه ادعه. قال: فعدت أناديه فسمعت صوت رحى تطحن، فشارفت فإذا الرحى تطحن وليس معها أحد، فناديته فخرج إلي منشرحًا، فقلت له: إن رسول الله يدعوك. فجاء ثم لم أزل أنظر إلى رسول الله وينظر إليّ. ثم قال: يا أبا ذر ما شأنك، فقلت: يا رسول الله عجيب من العجب، رأيت رحى تطحن في بيت عليّ، وليس معها أحد يرحى.

Abi Dhar may Allah raise his rank said: The Messenger of Allah sent me to call ^Aliyy to come to him, I went to his house, I called him; he did not answer me. So I went back and told the Messenger of Allah sallallahu alayhi wa sallam. He said to me: Go back and call him. Abu Dhar said: I went back calling him, and I heard the sound of a hand mill grinding, I proceeded to see who was there, I saw that the hand mill was grinding by itself, nobody was there. I called ^Aliyy, he came out delighted and pleased; I said to him: The Messenger of Allah wants to see you. He came with me and I kept looking at the Messenger of Allah and he was looking at me; then he said: O Aba Dhar, what is the matter? I said: A wondrous matter, I saw a hand mill grinding at the house of ^Aliyy by itself with nobody doing the grinding.

ومرة عرض لعلي رجلان في الخصومة فجلس في أصل جدار، فقال رجل: يا أمير المؤمنين، الجُدُرُ تقع فقال علي: امض كفى بالله حارسًا. فقضى بين الرجلين وقام فسقط الجدار.

One day two adversaries came to him asking for his judgment between them. ^Aliyy sat leaning against a falling wall listening to their case. One of them said: “O Amir of the Believers the wall is about to collapse.” ^Aliyy said: “Allah is the Protector.” ^Aliyy passed his judgment and satisfied the inquirers and only after he left them did the wall come to a crumble.

الأحاديث الواردة في فضله:

ورد عن النبي صلى الله عليه وسلم أنه قال: *أقضى أمتي علي*، وعن عمر بن الخطاب رضي الله عنه قال: *أقضانا علي بن أبي طالب*، وعن ابن مسعود رضي الله عنه قال: *كنا نتحدث أن أقضى أهل المدينة علي بن أبي طالب*.

It was said that the Messenger of Allah *sallallahu ^alayhi wa sallam* said: *“^Aliyy is the most knowledgeable one in deducing judgment in my nation.”*

^Umar Ibn al-Khattab may Allah raise his rank said: *The most knowledgeable one amongst us in deducing judgments is ^Aliyy Ibn Abi Talib*. *Ibn Mas^ud* may Allah raise his rank said: *We used to say that the most knowledgeable one in deducing judgments is Madinah was ^Aliyy Ibn Abi Talib*.

روى أحمد والحاكم وغيرهما أن رسول الله صلى الله عليه وسلم قال: *“من سب علياً فقد سبني، ومن سبني فقد سب الله”* فالذي يسب علياً ويغضه ولا يجبه يكون فاسقاً وهذا تحذير من سب علي. و معنى (فقد سبني): كأنه سبني.

Ahmad, *al-Hakim*, and other than them related that the Messenger of Allah *sallallahu ^alayhi wa sallam* said what means: *“He who cusses ^Aliyy has cussed me, and he who cusses me has cussed Allah.”* It means that he who cusses ^Aliyy has committed a big sin. The Prophet assimilated the cussing of ^Aliyy to that of himself to illustrate its abhorrence. This is a warning about cussing ^Aliyy.

وقد روى مسلم وغيره أن سيدنا علي قال: *إنه لعهد النبي الأمي إلي أن لا يجبني إلا مؤمن ولا يبغضني إلا منافق*. فإذا كان سباب المسلم فسوقاً فكيف بمن يسب علياً عليه السلام.

Muslim, and other than him related that our Master ^Aliyy said:

“The Prophet who did not read or write committed to me, and he is truthful in his commitment, that only a Muslim would love me and only a hypocrite would hate me.”

So if cussing the Muslim is a sin, so how about the one who cusses ^Aliyy peace be upon him.

وفي يوم خيبر قال رسول الله صلى الله عليه وسلم : "لأعطين هذه الراية رجلاً يحب الله ورسوله ويحبه الله ورسوله يفتح الله على يديه". قال عمر بن الخطاب: ما أحببت الإمارة إلا يومئذ، فتساورت لها رجاء أن أدعى لها، فدعا علي بن أبي طالب فأعطاه إياها.

Among his virtues also is that the Messenger of Allah said on the day of Khaybar: *“I will give the flag to a man who loves Allah and His Messenger, and whom Allah and His Messenger love, Allah would facilitate victory for him.”* ^Umar Ibn al-Khattab said: *“Before hearing this from the Prophet leadership never appealed to me, but now I wish it upon myself.”* However, the Messenger of Allah called on ^Aliyy and gave him the flag.

وكان علي كرم الله وجهه لا يجد حرًا ولا بردًا بعد ان دعا الرسول له قائلاً: "اللَّهُمَّ اكفهِ أذى الحر والبرد". فكان رضي الله يخرج في البرد في الملائتين ويخرج في الحر في الخشن والثوب الغليظ. أخرجه النسائي في خصائص أمير المؤمنين. ويكفيه فضلاً أيضاً حديث: أنا مدينة العلم وعليّ باهما". وأيضاً شرف أنه أول من اسلم من الصبيان، وفضل أنه نزل قبر النبي صلى الله عليه وسلم لما مات ليواريه وشارك في غسله، وغير ذلك من المناقب والفضائل والصفات الحميدة، والأخلاق الحسنة، وأنه مبشر بالجنة من رسول الله صلى الله عليه وسلم.

The Messenger of Allah made a supplication for him asking Allah to protect him from the extreme hot and extreme cold weather. Allah answered his supplication. As a result ^Aliyy may Allah raise his rank used to wear heavy warm clothes in hot temperatures and very light clothes in cold temperatures and would never be affected by that. This was related by an-Nasa'iyy in "Khasa'is (characteristics) of the Amir of the Believers

(^Aliyy).

The Prophet sallallahu ^alayhi wa sallam said about ^Aliyy to show his high rank and virtue: “*I am the city of knowledge and ^Aliyy is its door.*”

He got also the honor of being the first boy to embrace Islam, and that he was one of those who went down in the grave of the Prophet to bury him and he took part in washing him, sallallahu ^alayhi wa sallam. Beside many other merits and virtues, and praised traits, and that he was one of those whom the Prophet sallallahu ^alayhi wa sallam passed them the good news that they will be in Paradise.

شجاعته في الجهاد:

شهد رضي الله عنه الغزوات مع رسول الله صلى الله عليه وسلم، فكان له فيها شأن عظيم، وأظهر شجاعة عجيبة، وأعطاه الرسول اللواء في مواطن كثيرة، فلما غزا رسول الله كرز بن جابر الفهري (غزوة بدر الأولى)، أعطاه لواءه الأبيض، وفي غزوة بدر الكبرى، كان أمام رسول الله رايتان سوداوان، إحداهما مع علي يقال لها العقاب، والأخرى مع بعض الأنصار، وأمره رسول الله أن يبارز في هذه الغزوة الوليد بن عتبة، فبارزه عليّ وقتله.

He participated in the battles with the Messenger of Allah sallallahu ^alayhi wa sallam, he showed a notable and distinguished bravery in them. The Prophet gave him the flag in many events, when the Messenger of Allah invaded Kazaz the son of Jabir al-Fihriyy (the First Battle of Badr), he gave his white flag to ^Aliyy.

In the Major Battle of Badr, the Prophet had two black flags, one of them was with ^Aliyy; it was called al-^Iqab; the other one was with some of the Anṣar. The Messenger of Allah sallallahu ^alayhi wa sallam ordered him to duel with al-Walid Ibn ^Utbah, ^Aliyy did and killed him.

وفي غزوة أحد قتل سيدنا علي ثلاثة من اصحاب الألوية ورءوسًا كبيرة عرفت بعدائها للإسلام وكان وقتها في عنفوان شبابه ممتلئًا قوةً ونشاطًا وإيمانًا.

In the battle of Uhud while he was still young and energetic, our Master ^Aliyy killed three of the brigades commanders and other leaders, who were renowned for their animosity to Islam.

وفي غزوة الخندق لما أقحم بعض المشركين خيلهم وأقبلت الفرسان تعنق نحوهم، ومنهم عمرو بن عبد ود، وكان من أقوياء العرب المشهورين وكان وقتئذ كبير السن، فلما وقف هو وخيله، قال له سيدنا علي: أدعوك إلى الله وإلى رسوله وإلى الإسلام. قال: لا حاجة لي بذلك، فقال: فإني أدعوك إلى النزال قال: ولم يا ابن أخي؟ فوالله ما أحب أن أقتلك. قال علي: ولكني والله أحب أن أقتلك، فحمي عمرو عند ذلك، فاقتحم عن فرسه فعقره ثم أقبل على عليّ فتنازلا وتجادلا فقتله عليّ رضي الله عنه، وخرجت خيله منهزمة وهذه شجاعة نادرة من أبي الحسن.

In the battle of al-Khandaq while the blasphemers were advancing on their horses towards the Muslims they had with them ^Amru the son of ^Abdi Wad, who was an aging non-believer and was known to be among the strong Arabs. He stopped with his horses then ^Aliyy said to him: “I invite you to believe in Allah and His Messenger and to embrace Islam.” ^Amru answered: “I have no need for such.” ^Aliyy said: “Then I invite you to a challenge of strength.” ^Amru replied: “Why? My nephew I swear by Allah that I don’t like to kill you.” ^Aliyy answered: “I swear by Allah that I do like to kill you.” ^Amru became enraged and leaped at ^Aliyy as they both became entangled in a rumble. ^Aliyy killed him fast and ^Amru’s men left defeated. Such was ^Aliyy’s bravery; a degree that is rare among other men.

وروى الطبراني عن أحد الصحابة أنه قال: "خرجنا مع علي بن ابي طالب حين بعثه رسول الله صلى الله عليه وسلم برايته، فلم دنا من الحصن خرج عليها أهله فقاتلهم فضربه رجل من اليهود

فطاح ترسه من يديه، فتناول علي باباً كان عند الحصن فتترس به عن نفسه فلم يزل في يده وهو يقاتل حتى فتح الله عليه، ثم القاه من يده حين فرغ فقد رأيتني في نفر سبعة نجهد على ان نقلب ذلك الباب فلم نستطع".

At-Tabaraniyy related that one of the Companions said: "We were with ^Aliyy Ibn Abi Talib when the Prophet sallallahu ^alayhi wa sallam sent him with the flag, as we approached the fort of Khaybar, some people came out to fight him. A Jewish man hit him with his sword, making his shield fall to the ground. ^Aliyy then pulled a door from the fort and used it as a shield. He kept on fighting with the door as his shield until Allah granted him victory. Then he put the door aside. I tried with seven of the Companions to move it, but we couldn't."

وفي غزوة حنين كان رضي الله عنه ثابتاً مع من ثبت من المسلمين مع رسول الله صلى الله عليه وسلم كما ثبت في أحد وغيرها وكلما راجعنا السير والغزوات وجدنا اسم علي رضي الله عنه لألاء مضيئاً قضى عمره مجاهداً مدافعاً عن دين الله. يفتح الحصون المستعصية ويهدم الأصنام إعلاءً لكلمة الله سبحانه وتعالى.

In the Battle of Hunayn, he was steadfast with the Muslims who remained steadfast with the Messenger of Allah sallallahu ^alayhi wa sallam, as he was steadfast in Uhud and other battles.

Every time we look in the books of the biographies and life stories, we would find the name of ^Aliyy, may Allah raise his rank, brightening. He spent his life as a mujahid, who defended Islam, opens the heavily fortified forts and destroys the idols in order to make what was revealed by Allah subhanahu wa ta^ala prevail.

من أقواله:

كان لسيدنا علي رضي الله عنه أقوال ومواعظ كثيرة منها أنه قال: "إن أخوف ما أخاف إتباع الهوى وطول الأمل، فأما إتباع الهوى فيصد عن الحق، وأما طول الأمل فينسي الآخرة". وقال أيضاً: "ارتحلت الدنيا وهي مدبرة وارتحلت الآخرة وهي مقبلة ولكل منها بنون فكونوا من أبناء الآخرة ولا تكونوا من أبناء الدنيا، اليوم العمل ولا حساب وغداً الجزاء ولا عمل".

وقال أيضاً: "ما أكثر العبر وأقل الاعتبار"، وقوله: "ما أحسن تواضع الأغنياء طلباً لما عند الله، وأحسن منه تيه الفقراء على الأغنياء تكالفاً على الله سبحانه وتعالى"، وقوله: "كفأك أدباً لنفسك إجتنب ما تكرهه من غيرك"، وقوله: "من نظر في عيوب غيره فأنكرها ثم رضيها لنفسه فذلك هو الأحمق بعينه".

وقال أيضاً رضي الله عنه: "لا تظن بكلمة خرجت من أحد سوءاً وأنت تجد لها في الخير محملاً".

Our Master ^Aliyy, may Allah raise his rank, had many great sayings and preachments among them are these:

"What I fear mostly is to adhere to the desires of the self and to have much hope in this life, for following the desires of the self is a barrier between you and the truth, and having much hope in this life makes you forget about the hereafter."

"This world is reaching closer and closer to its end, and we are getting closer and closer to the hereafter, and each dwelling place has its seekers, so be among the seekers of the hereafter and not among the seekers of this life. Today is the time for work, and tomorrow is the time for judgment."

"Things that we should pay attention to are many, but those who pay attention to those many things are few."

"How beautiful is the humbleness of the wealthy who seek

*goodness of the hereafter. Even better than this is the chastity
Of the poor who abstain from the wealth of the rich relying
on Allah subhanahu wa ta^ala.”*

*“It’s enough self discipline if you avoid doing all that you
dislike being done by others.”*

*“The foolish is he who criticizes the faults of others and then
accepts them of himself.”*

*“Do not interpret badly a word that someone said if you can
find a good interpretation to it.”*

وفاته:

وكانت وفاة سيدنا علي رضي الله عنه لإحدى وعشرين من شهر رمضان سنة أربعين
عندما خرج إلى صلاة الصبح فوثب أحد الخوارج واسمه عبد الرحمن بن ملجم المرادي
وضربه بالسيف في جبهته فتوفي شهيداً سعيداً مبشراً بالجنة ونعيمها، وعمره ستون سنة،
وكانت خلافته أربع سنوات و تسعة شهور، رضي الله عنه وكرم وجهه وغفر لنا بجاهه
وحشرنا معه ومع الشهداء والصديقين والصالحين وحسن أولئك رفيقاً.

The death of our Master ^Aliyy may Allah raise his rank
occurred on the 21st of Ramadan in 40 AH. One of the Khawarij
sect, ^Abdur-Rahman Ibn Miljim al-Muradiyy leaped and hit the
forehead of our Master ^Aliyy with the sword when he went out
to pray Subh (Dawn Paryer). He died a proud and happy martyr
at the age of sixty having got already the good news that he will
be in Paradise. His Caliphate lasted four years and nine months
may Allah raise his rank, and forgive our sins by the virtue of our
Master ^Aliyy Ibn Abi Talib; and make us assembled with the
martyrs; highly ranked righteous people, and what a great
company that would be.

والحمد لله رب العالمين.

And all praise is to Allah.