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Imam `Ali Maqfal



IMAM 'ALI MAQTAL

WESTERN AUSTRALIAN IRAQI
COMMUNITY INC.



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Sub Title:

A heart-rendering account of the martyrdom of Imam 'Ali Ibn Abi Talib ('a) till his burial that also gives a glimpse of the vicissitudes that led to the assassination of the Imam ('a).

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Imam 'Ali Maqtal

Imam 'Ali Maqtal: An English translation of the story of Imam 'Ali Ibn Abi Talib ('a)'s martyrdom Western Australian Iraqi Community Inc.

Every effort has been made to translate the exact meaning of the story of the Imam's martyrdom from Arabic to English, but the accuracy of the translation is not guaranteed. The Author(s) is not held liable for any misinterpretation of the actual events.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

It is narrated that the Prophet (S)¹ gave a sermon on the last Friday of the month of Sha'ban and he spoke to the people about the month of Ramadan and its distinction and the reward of obedience in it, then Amir Al-Mu'minin ('a)² stood and said: "O Prophet of Allah, what are the best actions in this month?"

So, he answered: "O Aba Al-Hasan the best action in this month is the fear of what Allah has made unlawful (Haram), then he cried (peace be upon him and his family)".

Then Amir Al-Mu'minin ('a) asked him: "What makes you cry"?

He (S) said: "O 'Ali. I cry for what will happen to you in this month, it is as if I can see you while you are praying to your lord, and the biggest criminal, the equivalent of the killer of

Prophet Salih's She-camel will rise and strike you one strike on the scalp of your head and he will tear it into two and he will stain your beard from the blood of your head³.

نابعش شهر من جمعة رخاصاً - فخطب (هلاو عليه هلا - صل) هلا لوسر نا يور
هفرشو نا صمر شهر عن شذحتو
ما هلا لوسر يا :لاقو (ملاسله عليه) .ن ينمؤملا ريمأ هلا ما قو فيه عا طلا باوئو
؟رهشلا اذه - ف لامعلا لصفأ

لجو عز هلا مراحم عن عرولا رهشلا اذه - ف لامعلا لصفأ ،ن سحلا ابا يا :لاقو .
هلاو عليه هلا - صل) .ن ثم

كـيـ بيـ ما هلا لوسر يا :ن ينمؤملا ريمأ له لاق

دقو ،كبرل - تصلات ناو بك - كاز ،رهشلا اذه - ف منك يستحل لما - رأ - عا يا :لاق
قرفم - عا ضربة فيضربك صالح ناقة عاقر شقيق .ن يرخلأاو .ن يلولأا - قشأ ثعبنا
كسأر مد من لحيثك ب .ن ضخيو نصفين هقشيو ،كسأر

Then Amir Al-Mu'minin ('a) said to him: "O Prophet of Allah, and is that in the intactness (safety) of my faith?"

Then the Prophet (S) replied: "It is in the intactness of your faith", then the Prophet (S) said: " O 'Ali, whosoever kills you has killed me, and whosoever hates you has hated me, and whosoever curses you has cursed me, because you are from me as if you are myself, and your soul is from my soul and your character (clay) is from my character (clay), and indeed Allah has created myself and yourself and has preferred me and you, and chosen for me Prophethood and chosen for you Imamate, and whosoever denies your Imamate has denied my Prophethood.

O 'Ali you are my Vicegerent and the father of my children and the husband of my daughter and my successor over my nation in my life and after my death. Your command is my command, and your prohibition is my prohibition. I swear by the one that has delegated me

with Prophethood and made me the best of creation, you are Allah's proof upon his creation and the custodian of his secret and his successor over his servants.

And it is narrated by Amir Al-Mu'minin ('a) that he said: "I entered onto the Prophet of Allah and

Fatimah, Al-Hasan, and Al-Husayn one day and he (the Prophet) cried once he saw me, and a few of whom were present asked: "Are you not delighted by their sight O Prophet of Allah?". Then he said: "I swear by the one that delegated me as a Prophet in truth, them and I are the most distinguished of the creation of Allah, and there is not a person on the face of the Earth more cherished to me than them. As for 'Ali Ibn Abi Talib, indeed he is my brother, and my cousin and my successor, and my guardian over my family and my nation in my life and after my death. His lover is my lover, and his hater is my hater, and he is the master of every pious one, his succession is a mercy upon my nation, and I only cried over what will occur to them after me from this nation's treachery. And he will be stripped of his leadership, status and elevated position that are given to him by God until he will be struck on his head in his Musalla a strike that will stain his beard and head in a house from Allah's Houses, in the best of months, the month of Ramadan, in the last ten days of it, he will be struck by the most evil of the people and creation. Then he (the Prophet) became tearful and cried severely⁴.

؟ نريد من سلامة - فكلذو - لا لوسر يا) : ملاملا عليه (بنيمؤملا ريمأ له لاق

**من - علا يا) : هلاو عليه - لا - صلا لاق ثم ؛ كنيد سلامة - ف) : هلاو عليه - لا - صلا لاقو
ن مو ، قتلذ فقد قتلك**

**من كحورو ، كنفس - من لأنك ، نكسب فقد ككسب بن مو ، نضغبأ فقد كضغبأ
- نراةخاو ، كايإو - ناغطصاو كايإو - خلفذ لحوعر - لا نإو ، طينة من كتنيطو - حور
وبأو - يصوت نأ - علا يا ، نبوت ر نأ فقد كتمامإ ر نأ فمن ، ماملإ كراةخاو قوينلا
كيهنو ، يرمأ كرمأ ، موت دعبو - حيات - ف - تمأ - علا - تفيلاخو - تنبأ جوزو يدلو
خلقه - علا - لا لحة ك نأ يربلا خير - نلعجو قوينلا - بعث يذلاب مسقأ ، زهب
هداب - علا - تفيلاخو هرس - علا - نيمأو**

**ةمطافو - لا لوسر - علا يوم تلاخد : لاق ه نأ بنيمؤملا ريمأ عن يورو
يا مهتيؤر تسترأما : حضر من بعض لاقو ، نأر حين - ف - بنيسحلاو بنسحلاو**

• تعالاه لا • على قتل خلا مراكلاً وهو انانبي بالحق • بعثت يذلاو • لاقوه؟ لا لوسر
منهم • لا • ب • ح • ا • نسمة ضللاً • جو • على • امو

• ف • تمأو • لاهأ • على • ي • صوو • ، • تغيلخو • ، • عم • ن • باو • ، • خأ • فانه • طالب • بأ • بن • على • ا • ما •
بولايته • ، • تق • كل • مول • وهو • ، • مبعض • مضغمو • ، • محب • محبه • ، • تافو • دعبو • • حياز
لازير • ناو • ، • ملاً • ردغ • من • يدعبر • بهم • يحل • ما • • على • يت • ر • ا • ما • ناو • ، • موحرم • تمأ • تراص
• على • برضير • • حت • كذلك • لازير • لا • ثم • ، • اهيف • لا • عضو • • تلا • تتبرمو • • لحمو • مقامه • عن
لضفاً • • • لا • تويبر • من • بيت • • ف • سآرو • لحيته • تخضب • ضربة • بارحم • • فقرنه
رشعلا • • • ف • ، • ناضمر • شهر • روهندلا
اعالي اديدش • • • بو • ربعنسا • ثم • ، • قيلخلاو • قتلخلا • شر • بالسيف • يضربه • ، • هنم • رخاولاً •

And Amir Al-Mu'minin ('a) used to inform the people of his martyrdom in his last days, and he would say: "Indeed you will perform your pilgrimage this year in a single array and the sign of that is that I won't be amongst you. So, the people knew that he meant himself. And the peace be upon him used to pray and ask Allah to hasten his passing (death) and at times he used to reveal his head and raise his hands in supplication saying: "O Allah, I have made them fed up and they have made me fed up and I

have bored them and they have bored me, has it not come the time to stain this from this", and he would point to his head and beard.

He also saw the Prophet of Allah (S) and he is wiping the dust off his face and saying: " O 'Ali, Don't worry, you have accomplished what has been assigned onto you"[5](#)

And the Imam ('a) had reached the age of sixty-three years of age, and in the month of Ramadan forty years after Hijrah the Imam used to break his fast a night with his son Al-Hasan ('a), a night with his son Al-Husayn ('a), a night with his daughter Zaynab ('a), the great the wife of Abdullah son of Ja'far and a night with his daughter Zaynab, the minor, the one nicknamed Umm Kulthum.

• ه • تداهش • س • ا • ن • لا • يخبر • قريخلاً • ما • ايلاً • • • ف •) • م • لا • س • لا • عليه • (• بن • ينمؤ • ملا • ريمأ • نا • كو
س • ا • ن • لا • فعلم • • • م • • في • لست • • نا • لك • لذة • يا • و • ا • د • حا • و • صفا • ما • ع • لا • ا • و • جا • ح • م • • نا • و • لا • : • ل • و • ق • ي • ف
تعجيل • لا • من • ل • أسيو • يدعو •) • م • لا • س • لا • عليه • (• نا • كو • ، • سفز • • ين • ع • نا

سئمتهم قد - نإ مهلا - :قائلا ،اعدلا يديه جفريو هسأر عن شفو - ةراتو ةافولا
هامته - لإ ريشيو - هذه من هذه تخضب. نأ نأ أما ، - نؤلمو مهتلامو - نومئسو
هتيجلو

ههجو عن رابغلا يمسح وهو)هلاو عليه ه - لا - صلا (ه - لا لوسر ي أر ه نا كما
أثلاث رمعلا من بلغ قد ماملإ ناكو .عليك ما قضيت ،كئيلع لا - عا يا :لوقيو
عند ليلة يفطر ماملإ ناكو رجهلا نيعبرأ ماء ناظم شهر - فو ،هئسد نيتسو
عبد ةجوز كره - لا بنيز هتندبا عند ةليلو نيسحلا هذلو عند ةليلو نيسحلا هذلو
موتلك مأب تاند - ملا كيرغصلا بنيز هتندبا. عند ةليلو جعفر بن ه - لا

And on the night of the nineteenth, the Imam was at the house of his daughter Umm Kulthum and she had brought him his futoor in a plate that had in it two pieces of barley breads, a bowl with sour milk in it and grains of salt. So, he said to her: “you have brought two servings in one plate and you know that I follow what my cousin (the Prophet) used to practice, never has he been brought two servings in one plate until Allah took him while he was a noble man. Remove one of them, for truly whomsoever his food and drink is flavorful, his stance will be prolonged between the hands of Allah”. So, she removed the sour milk on his command, and he broke his fast with the bread and salt.

Umm Kulthum then said: “He then ate a little and thanked Allah greatly and began to pray and supplicate and he remained kneeling, in prostration, supplicating and pleading to Allah and he used to constantly enter and exit (the house) and look at the sky and say: “It is it. It is it indeed. By Allah, the night that my beloved Prophet of Allah has promised me”. Then he slept lightly and awoke and started to wipe his face with his clothes and then stood up on his feet saying: “O Allah, bless us with Your encounter”.

Then he (‘a) prayed until a portion of the night had past and sat to glorify Allah then his eyes shut to sleep while he was sitting, then he awoke from his sleep and said to his children: “Indeed I have seen in this night, a vision that overwhelmed me and I want to narrate it to you”. They said: “What is it?”

هروطو له فقدمت مروثك مأ هتندبا راد . ف ماملإا ناك عشر عساتلا قليللا . فو
، حلامش يرحو حامض لبن فيها عصقو ريعشلا خبز من ناصرق فيه طبق . ف
ناك ما متبع . نأ علمت دقو دحاو طبق . فن يما دإ قدمت : لها لاقو
طبق . ف نامادإ له مّدق ما (هلاو عليه هـ لا . صلا) هـ لا لوسر . عم نبا يصنع
هبرشمو مطعمه باط من نإ فامهدحأ . عفرا ، أمر . م هـ لا قبضه . حت دحاو
بالخبز . رطوأو منه بأمر ضمادلا نيللا فرفعت . هـ لا يدري بين هـ فوقو لاط
حلملاو

اعكار لزي مرو ، اعدلاو قلاصلا . ف ذخأو أريثك هـ لا دمحو . قليلا لكأ ثم : مروثك مأ قالت
، لاهتمو ادجاسو
لوقيو ، امسلا . لإ رظنيو جورخلاو لوخدلا ثري ناكو ، تعال هـ لا . لإ اعلا رصتمو
لرحو هبتنأو هنيئة دقر ثم . هـ لا لوسر . حبيب اهيندعو . تلا قليللا هـ لاو . هـ ، هـ
لقائك . ف لنا كراب مهلا : لوقيو وهو قدميه . علا قائم ضهرو بثوبه هـ وحو يمسح

، سلاج وهو هانيء نامت ثم للتعقيب سلاجو ، ليللا بعض ب هذ . حت . صلا ثم
نأ ديراو ، هالتن ايور قليللا هذ . فت يار . نإ : هدلاولا لاقو ، هتموز من فانتبه
م . علي اهصفا

؟ هـ ما : اولاق

He said: "I just saw the Prophet of Allah in my sleep saying to me: "O Aba Al-Hasan, you are coming tous soon, the greatest criminal will come to you and stain your white beard from the blood of your head, and by Allah I am anxious to see you, and indeed you will be with us in the last ten days of the month of Ramadan, so come to us for what we have for you is better for you and everlasting".

She said: "And when they heard his words they cried and wept and started to wail, then he ordered them to stop so they stopped, then he proceeded to advise them and ordered them to do good and abstain from evil".

Umm Kulthum said: "My father remained that night standing (in prayer), sitting, kneeling, and prostrating, going out time after time raising his head to the sky gazing at the stars while

saying: “By Allah I have not slandered nor have I lied, and indeed it is the night which I have been promised. Then he would return to his prayer mat and say:” O Allah give me a blessed death” and he would frequently say: “To Allah we belong and to him we shall return and there is no power and no strength except in Allah the most High the Great”, and he would send salutations upon the Prophet (peace be upon him) and repent to Allah profusely”.

Umm Kulthum said: “And when I saw him that night worried, restless, profusely remembering Allah and repenting, I slept near him for the night and said to him: “O father, why do I see you not taste any sleep during this night?”.

He said: “O my daughter, your father has killed the brave, and has embarked onto terrifying journeys without fear entering him, but no horror has entered into my heart more than what has entered during this night”. Then he said:

نَوَيْتُ بِرَبِّي وَأَنَا نَسِيْتُ نَبِيَّ
وَأَنَا نَسِيْتُ نَبِيَّ وَأَنَا نَسِيْتُ نَبِيَّ

“To Allah we belong and to him we shall return” (Surah al-Baqara, 2:156).

Then Umm Kulthum said: “O father, why do I see you announcing your death during this night?”

He said: “Daughter, the time has approached, and hope has been cut short”. So Umm Kulthum cried.

Then he said to me: “Daughter, do not cry, for I have not said that but only for what the Prophet (peace be upon him) had promised me”. And then he became sleepy and curled up for a moment, then he awoke from his sleep and said: “O daughter, if the call for prayer approaches, then let me know”. Then he went back to what he was doing during the beginning of the night praying, supplicating and pleading to Allah.

لَوْ قَرَّبَ وَهُوَ مَنَامٌ ۝ فَاَلَا عَلَيْهِ لَأَصْلًا ۝ لَا لَوْ سَرَّ عَاسِلًا تَبَارَكَ يَا لَبَاقِ
مَدَّ مِنْ شَيْبَتِكَ فَيَخْضِبُ أَهْلًا قَدْ كَانُوا يَجِدُونَ بِرِقْعِنِ انْبِيَاءَ مَدَاقِكِ يَا نَسِيْتُ أَبَا يَا
رِخَاوَلًا رَشَعَلًا ۝ فَعِنْدَنَا لَكَ نِوَاوُ، كَيْلًا قَانْتِشِمَ ۝ لَوَاوَاوُ، كَسَاوُ
۝ قَبَاوُ لَكَ خَيْرٌ عِنْدَنَا فَمَا انْبِيَاءُ فِهْلَمُ، نَاصِرٌ شَهْرٌ مِنْ.

عليهم فأقسم، بل يوعدا اودبأوب يحذلاوا، ءاـ باله اوجض كلامه اوعمس فلما: قالت
رشدا عن مهاهنيو بالخير مهرمأيو يوصيهم. عليهم لـ بقأ ثم، اوتـ فسد توـ بالسـ

ساعة جرخي، أـ جاسو ءكارو أـ عاقو ءاقائم قليللا تلكـ بأ لزي لم: موئلك مأ قالت
بتـ ذـ ك ما هـ لاو: لوقو وهو بكاوـ لاـ ءـ رظنيو ءامسلا ءـ طرفه بـ لايق ساعة بعد
هـ مصلا لاـ دوعو ثم. بها تدعو ءـ قليللا اهناو، بتـ ذـ لاو
لاو لوح لاو نوعجار هـ لاـ انا: لوق من ثـ ريو توملا ءـ لـ كراب مهلا: لوقيو
،ميطعلا ءـ لعلا هـ بال لا لوق
أريثك هـ لا ريفغنسوي) هـ لاو عليه هـ لا ءـ صلـ ءـ بنلا ءـ علـ لمصيو.

معه بتقرأ، رافغتسلاو ركذلا كثير ءـ متمملا ءلقه قليللا تلكـ ءـ هـ تيار فلما: موئلك مأ قالت
هـ تيار يا: بتـ لاقو ءـ ليلتـ
؟ داقرلا طعم قوذة لا قليللا هـ كـ ارأ ءـ مال

امو ءـ جوف له فوخذلا لـ خد امو لاوهلاً ضاخو لا طربلاً قتل كـ انا بنية يا: لاق
نوعجار هـ لاـ انا: لاق ثم قليللا هـ ءـ لـ خد. مما رثكأ بـ عـ قلبـ ءـ لـ خد

؟ قليللا منذ نفسك ءـ تنع مالك؛ هـ يا: فقلت!

بيتـ فيـ لـ ملأ عطقناو لـ جلاً برق قد، هـ ينـ لـ لاق.

عليه هـ لا ءـ صلـ ءـ بنلا لاـ عهد بما لا لك لذ لـ قأ لم ءـ فاز، ءـ لا بنية يا ءـ لـ لاقو
برق اذ بنية يا: لاقو نومه من طقيتسا ثم ساعة كوطو نعس هـ نـ ثم.) هـ لاو
قلاصلا من لـ ليللا لوأ عليه ناك ما لاـ جـ حر ثم، ءـ أعلمين ناذلاً
لـ لعتو سبحانه هـ لا لاـ عرضتلاو ءـ عدلاو.

Umm Kulthum said: "So I stayed awaiting the call for prayer, and when that time approached, I came to him carrying a container with water in it. I woke him up then he performed wudhu and

then he stood up, put on his clothes, opened the door and came down to the living area and in there were geese that had been gifted to my brother Al-Husayn, and when he came, they came out after him and started flapping their wings and screaming in his face and they had never screamed before that night, so he said (‘a) [6](#): **إِلَهَ إِلَّا اللهُ لَا إِلَهَ إِلَّا اللهُ** There is no god but Allah, Screams followed by cries, and in the morning of tomorrow the conclusion will be made apparent”, and when he reached the door and he attempted to open it, his gown got caught on the door and it became loose until it fell, so he picked it up while saying:

أَيُّ قَوْلًا تَوَمَّلَا نَأْفُ تَوَمَّلَا لَكُمْ مِزَايِدُ دَدَشَأُ

أَيُّ يَدَانِي بِرِئَابِ لِحَا ذِي تَوَمَّلَا مِنْ عَزِجَتِ لَو

أَيُّ يَجِي رَهْدَلَا كَأَذْكَ رَهْدَلَا كَأَحْضَأُ كَمَا

Strengthen your belts for death For death is

meeting you. And do not grieve death If it has

come to you.

Just how time made you laugh time will also make you cry.

Then he said: “O Allah, bless us in death and bless us in your meeting”.

Umm Kulthum said: “And I was walking behind him and when I heard him say that I said, “Is there any

saviour, O father, I see you announcing your death all nightlong.”

He said: "O daughter, it is not an announcement of death, but they are signs for death that follow one after another". Then he opened the door and proceeded towards the mosque while saying:"

دهاشملا يذو بتلا يذوه لا . فدهاجملا ن مؤملا لييس اولدخ

دجاسملا لا ساندلا ظقويو دحاولا ريغ دبغري لاوه لا . ف

Vacate the way for the striving Muslim In God's books he is and in manifestation.

In God he does not worship except the one And he calls people to prostration

ثم ، عام فيه ءانبا . عمو هتيتأ ت قولوا حلا فلما ، نادلأا بقرأ فجعلت : موثلك مأ قالت
رادلا . ف ناكو رادلا . لا لرز ثم بابه جتفو ثيابه سبلو ماقو ءوضولا فأسبغ هتظقياً
ن فرفرو هءارو خرجن لرز فلما ، (ملاسللا عليه) ن يسحلا . خأ . لا يدهأ قد زوا
لا لا لا) : ملاسللا عليه (لاقو يصحن لم قليللا تلك قبل ن كو ههجو . فن حصو
ج ن اوص ، ه . لا
ليفتحه فعالجه بايلا . لا لصو فلما ءاضقلا يظهر غد ءادغ . فو ، ج ياوز تتبعها
لوقي وهو هءشو هذخأ ف سقط : . حه فانحل هرنمير بايلا فتعلق

ا . ي قولاً توملا ن ا ف توملا كميرزايد ددشأ

ا . يدانير ٱلـ حا ذل توملا من عزجته لاول

أبي ربه ربه لا كاذك ربه لا ك - حاضاً كما

لقائك - ف لنا كراب مهلا ، توملا - ف لنا كراب مهلا : لاق ثم.

- تنع ك اراً هاتراً يا هاتوغو : قلت ك لذك لوقير سمعته فلما خلفه - شماً كنتو : موثلك مرأ قالت .
ليللا منذ نفسك

فتح ثم ، اضعر بعضها يتبع توملا تاملاعو تلالاد نها لو اعنر هو ما بنية يا : لاق
لوقير ينشأ : وهو دجسما لا - لجرخو بابلا

دهاشملا يذو بتلا يذ ه - لا - ف دهاجملا ن مؤملا ل يس اول - خ

دجاسملا - لا س انلا ظقو - يو دحاولا ريغ دبغري لا ه - لا - ف

Umm Kulthum said: "So I came to my brother Al-Hasan ('a) and said: "O brother, your father's situation during this night was such and such, and he has walked out in this dark night, so follow him".

So, Al-Hasan ('a) stood up and followed him until he reached him before he could enter into the mosque, but the Imam ordered him to go back so he returned.

And the enemy of Allah Ibn Muljim was hiding in the Khawarij's homes in Kufa awaiting the opportunity to go against Amir Al-Mu'minin ('a), and two other individuals had set out to help Ibn Muljim from the Khawarij and they were Shabib Ibn Bahra and Wardan Ibn Mujalid. The Imam made his way to the masjid and prayed a recommended prayer in the mosque then he stood up on the minaret and called the Athan, and there was not a house in Kufa that the voice of Amir Al-Mu'minin ('a) had not penetrated.

Then he came down from the minaret while he was praising, glorifying and magnifying Allah (SwT) and constantly sending Allah's blessing on the Prophet (S). And he was awakening the sleeping people in the mosque and saying: "The Prayer, the prayer, may god have mercy on you, get up for the prescribed prayer", then he recited;

رُؤْيُ الْمَلَائِكَةِ وَنُفُوسِ الْمُؤْمِنِينَ وَالْجَنَّةِ وَالْجَهَنَّمَ وَالْجِبَالِ وَالْأَنْبِيَاءِ وَالْقُرْآنِ وَالصَّلَاةِ

"Indeed, prayer keeps [one] away from indecency and evil" (Surah al- 'Ankaboot, 29:45)

The Imam ('a) kept doing that until he got to Ibn Muljim while he was sleeping on his face and he had hid his sword under his overalls, so the Imam said to him: "O you, get up from this sleep you are in, for it is indeed a sleep that Allah dislikes, and it is the sleep of the devil and the people of hell, sleep on your right side for it is indeed the sleep of the knowledgeable, or on your left side for it is indeed the sleep of the wise, or on your back for it is indeed the sleep of the Prophets".

Then the Imam ('a) said: "You have concerned yourself with something that the heavens may almost rupture from, and the Earth split apart, and the mountains collapse in devastation from, and if I had wished I would have informed you of what is under your clothing". Then he left him, and he proceeded to the place of prayer and started to pray. And he ('a) used to prolong his kneeling and prostration in his prayer, then the criminal Ibn Muljim stood up and quickly approached walking until he stopped beside the enclosure that the Imam was praying at, so he allowed him to pray the first rak'ah and prostrate the first prostration and when he had lifted his head up from it, the wicked man advanced towards him and struck the Imam on his head, splitting it into two, so he fell collapsing in his own blood while saying:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah and in Allah and on the faith of the Prophet of Allah". [8](#)

Then the Imam shouted:

عِبَادَ اللَّهِ اتَّقُوا اللَّهَ

لَا إِلَهَ إِلَّا اللَّهُ مَلَأُوا بُحْرَاءَ الْوَادِيِّ وَهُوَ مَدِينَةُ رُوحِي فَوْقَ نِيْفِصِرْ
عَبَّةَ الْبُرُوقِ مَا مَلَاحِصَ ثَمَّ

And the strike had fallen on the same spot that Amr Ibn Abd Wadd Al-Amri had struck him in the battle of the trench. Then he concluded his prayer while seated and then started to compress his wound and put sand on his head while saying:

هَاتِي رَاتِي مَعَ مَاءِ الْحَيَاةِ وَأَعِينِي عَلَى الْقِتَالِ مَعَ الْقَاتِلِينَ
يَا قَاتِلِي

“From it We created you, and into it We shall return you, and from it We will raise you a secondtime” (Surah Ta Ha, 20:55).

And:

لَوْ أَنَّ الْوَادِيَّ لَمُتْنَا بِهِ وَالْمَسْجِدَ لَمُنَا بِهِ وَالْأُمَّةَ لَمُنَّا بِهَا

“This is what Allah and his Apostle promised us, and Allah and his Apostle have spoken the truth” (Surah Al-Ahzab, 33:23).

Then the doors of the mosque were queued up, and the angels up roared in the heavens and a violent dark black wind gushed, and Jibra’il called between the heavens and Earth:

قَاتِلِي بِرَجْمِكَ يَا قَاتِلِي، قَاتِلِي بِرَجْمِكَ يَا قَاتِلِي، قَاتِلِي بِرَجْمِكَ
يَا قَاتِلِي، قَاتِلِي بِرَجْمِكَ يَا قَاتِلِي، قَاتِلِي بِرَجْمِكَ يَا قَاتِلِي، قَاتِلِي
بِرَجْمِكَ يَا قَاتِلِي، قَاتِلِي بِرَجْمِكَ يَا قَاتِلِي، قَاتِلِي بِرَجْمِكَ يَا قَاتِلِي

“By Allah, the pillars of guidance have been destroyed, and by Allah the stars and the masters of piety have been obliterated, and by Allah the firmest handle has broken, the cousin of Al-Mustafa has been killed, the chosen guardian has been killed, ‘Ali the accepted one has been killed, the master of the guardians, the vilest villain has killed him”.

And when Umm Kulthum had heard the call of Jibra'il she slapped her face and shouted, "O father, O'Ali".

Then Al-Hasan and Al-Husayn ('a) came out heading to the mosque while they were calling out: "O

father, O 'Ali, I wish death had deprived us from this life" until they arrived at the mosque and they saw the Imam in his place of prayer and the blood is flowing on his face and beard and they found his headsplit open and his face pale from the gushing of the blood and the intensity of the poison⁹. Then Al- Hasan ('a) came forward and prayed in front of the people and Amir Al-Mu'minin ('a) prayed from a seating position while he was wiping the blood off his face and his eye, slanting at times and remaining still at other times and Al-Hasan is calling: "my back has broken, I can't bear seeing you like this".

Then the Imam opened his eye and said: "O my son, there is no grief over your father after this day, this is your grandfather Al-Mustafa and your grandmother Khadijat ul-Kubra and your mother Fatimat uz- Zahra' and the Hoor Al-A'in encircled waiting for the arrival of your father, so don't trouble yourself and bring joy to your eye and stop crying for the voices of the angels has reached the heavens".

عقوا و فرماوا دو عبد بن ورمء ضربه . تلا ة برضلا نا . م . علا ة برضلا تعقو دقو
من صلاته مرتا ثم ، قدنخدا
م . اكنغلا ايند م (: لوعير وهو ه سار . علا بار تلا عضيوة برضلا يشد فجعل ؛ س و اج
م . جرخنا ا ه م . و م . كدي عزا ا ه م . و
م . لا ا ق د ص . و م . لو س م . و م . لا ا ناد ع . و ا م ا ذ ه (، ي ا ذ ا ة رات)
م . لو س م . و م . لو س م . و

ء ادوس عاصفة حير تبهو ء امسلا . فة . نلاملا ت جضو ، ع ما جلا با ورا فاصطفت
، يد هلا نا كرا . لا و تهدمت : ضر لا و ء امسلا بين ل ي ناريد ي دانو ، م لظم
م . لا و ت مصفناو ، قذلا ملاء ء امسلا م و ج م . لا و ت س م ط ناو
قتل ، ص ترملا . علا قتل ، بتجملا . صولا قتل ، غطصلا عم ن با قتل ، قثولا ة و رعلا
ء ايقشلا . قشأ قتل ، ء ايصولا سيد

ع طقت اذنا ل ت د ا ك ه ي ل ع و امسلا ل ي د ا ن و ل ي ر ي ج ه ا ع ن و

عزوم نيملسملا لـمشد مويلا هدمت دق يدولا نا—كراً مويلا

عزلاً • صولاً لـتق دق مويلا • فطصملا عم نبا لـتق دق مويلا

هليلء او هاتبأ او :تـحاصو اهجو • عل لطمت لـيئاريج • نع موثلك مأ سمعت فلما.

انمدعأ توملا ليت هعليا او هاتبأ او :نايداني اهو دجسملا • لـ نانسحلا جرخو
هجو • عل تسيل ءامدلاو هبارجم • ف ماملاب اذاو دجسملا لاصو • حت قايدلا
مسللا ؤدشو مدلا شاعينا من ؤرفصلا علته دقو سـأرلا قوقشم هودجوو هتبيشو
(ملاسللا عليه) نـينمؤملا ريمأ • لاصو سـانلاب • لاصو) ملاسللا عليه) نـسحلا مـدقتف
، كرخأ نـسيو ؤرات يميل هتميركو جهه و عن مدلا يمسح وهو سـولجـ من ءاميا
كارأ نأ •• عل يعز هارهبظ عاطقنا او :يـداني نـسحلاو

اذ•هـ

اذه ، مويلا بعد كـيبرأ • عل عزجـ لا • بنـيا :لـاقو عينه) ملاسللا عليه) ماملابا ففتح
نـيعلا روجللاو ءارهللا فاطمة كـمأو كـريـبـلا خديجة كـندجو • فطصملا محمد كـندجـ
نـإف ءـابـلا. عن فكوا عينـرقو انفس فطب ، كـيبرأ مودق نورظنـي نوقدجم
ءامسللا • لـ مهتاوصأ تـعفترا قـدة • نلاملا

Then the news spread through Kufa, so the people rushed, men and women even the veiled women that no one has seen came out to the mosque while calling out: "O Imam, By Allah the striving worshipping Imam has been killed. He has never prostrated to an idol; he was the most resembling to the Prophet of Allah". And it has been narrated by Aseed Ibn Safwan, the companion of the Prophet of Allah (S): "When it was the day that Amir Al-Mu'minin was murdered, the scene was shaken with crying, and the people were shocked as if it was the day that the Prophet had died.[10](#)

Then the people entered the mosque and found Al-Hasan ('a) with his father's head in his lap, and he had wrapped the injury, but it was still oozing out with blood, and his face had increased in whiteness and yellowness, and he was glancing at the heavens while his tongue is glorifying Allah alone. Then Al-Hasan ('a) raised his father's head and found him unconscious, at that point he cried intensely and started kissing his father's face, between his eyes and in the spot, he prostrates on, then some of his tears fell on Amir Al-Mu'minin ('a)'s face so he opened his eyes and saw him crying.

Then the Imam Amir Al-Mu'minin ('a) said to him: "O my son, O Hasan, what is this crying, my son there is no dismay for your father after this day. My son, do you grieve your father and one day (tomorrow) you will be killed after me poisoned and persecuted? And your brother will be killed with the sword like this, and you will catch up with your grandfather, your father, and your mother".

Then Al-Hasan ('a) said to him: "father, who has done this to you?"

He ('a) replied: "My son, the son of the Jewish women killed me, Abdul Rahman Ibn Muljim Al-Murady". Then he ('a) said: "Father, in which direction did he flee?"

He ('a) replied: "None of you chase after him for he will come out at you from this door", and he pointed to the door of 'Kindah'.

خرجن تارديخما - حتى استنوا لاجر ساندلا عرهم وفاة - فربخا عاش ثم
دهاجم عابد ماما - لاو قتل، هماما او: نوداني مهو عماجلا - لن هرودخ من
يور دقو (هلاو عليه - لا - صلا) - لا لوسر ساندلا هيشأ ناك، منصل يسجد لم
ريما فيه قبض يذلا مويلا ناك لما: لاق - لا لوسر صاحب ناوغص بن ديسأ
- يذلا قبض مويك ساندلا شهدو، عا - باله عوضوما. (ج ترا) ملاسلا عليه (ن ينمؤملا
هلاو عليه - لا - صلا)

- هو تبرضا شد دقو هرچ - ف هيبأ س أرو نسحلا اودجوف دجسلا - لا ساندلا فدخل
ههجوو، آمد تشخب لرت لم
، مدحويو - لا يسبح ناسلو بطرفه عامسلا يرمق وهو، قرفصه ابياض داز قد
- ر فعندها، هيلء امغشي مدجوف هرچ - ف سه أ (ملاسلا عليه) نسحلا فأخذ
من. فسقطت، هودجسد عوضومو عينيه بين امو هيبأ هجو يقبل لعجو اديشد، ا- ر
باكيا ه أرف عينيه ففتح) ملاسلا عليه (ن ينمؤملا ريما هجو - عا تارطقه عومد

• بن يا؟ يا اذها ما، بنسح يا • بن يا): ملاسلا عليه (بن مؤملا ريمأ ماملإ له لاقف
• امسموم يدعبر تغتل ادغو كيبأ • عل عزجتأ • بنيا، مويدا بعد كيبأ • عل عور لا
• ما • مأو. ما • يراو بجدكما ناقحتو، اذ • ه بالسيف كوخأ لتقيو؟ امولظم

؟ اذها بك فعل يذلا من ه بأ): ملاسلا عليه (بنسحلا له لاقف

يدارملا ملجم بن منحرلا عبدة يدوهيلا نبا • قتلن • بن يا): ملاسلا عليه (لاقف

؟ مض طريق يا من ه بأ يا: لاقف

ةفيرشلا هدير راشأو. بابلا اذها من مر • علي سيطلع فإنه طلبه • ف دحأ • يمض لا: لاقف
قدنك باب • ل

And the poison remained flowing through his sacred head and body until he became unconscious for awhile, and the people were awaiting the arrival of Ibn Muljim from the door of Kindah, and the people remained occupied in looking at the door, and the Mosque had filled up with people some of whom crying, and others saddened. And it was not a long while until the people's screams intensified as they brought in the enemy of Allah Ibn Muljim, handcuffed.

Then the people all began to watch him, and approached him while saying: "O enemy of Allah, what have you done? Have you destroyed the nation of Muhammad by killing the best of people?" While he remained silent. There was a man in front of him by the name of Huthaifa Al-Nakhaee with an exposed sword in his hand preventing the people from killing him and saying: "This is the murderer of Imam 'Ali", until they entered him into the mosque.

Ibn Muljim's eyes were gazing up, and he had been struck on his face that had broken his face and nose and blood was flowing down his beard and chest while he kept looking right and left. And when they brought him, they stood him in front of Amir Al-Mu'minin ('a), and

when Al-Hasan looked at him, he said to him: “O enemy of Allah, you are the murderer of Amir Al-Mu’minin, and bereaved us from the Imam of the Muslims? Is this his reward for accommodating you, drawing you near, making you close and favoring you over others? Was he a bad Imam to you so that you reward him like this you criminal?”

And he did not speak, but his eyes became tearful, then Ibn Muljim said to him: “O Abu Muhammad (Imam Al-Hasan), are you the savior of who is in the fire?” At that point the people started to cry and weep, so Imam Al-Hasan (‘a) ordered them to stay quiet. Then Al-Hasan turned to Huthafay and asked him: “How did you capture the enemy of Allah and where did you find him?”

He said: “My master, I was asleep in my house when my wife heard the call of Jibra’il mourning Amir Al-Mu’minin (‘a), so she woke me up and said to me: “you are asleep, and your Imam ‘Ali Ibn Abi Talib had been killed”. Then I woke up terrified and scared from what she had said and said to her: “Woe onto you, what is this you are saying, may God seal your mouth, Shaytan may have hurled this into your ear, there is no one of the creation of Allah like Amir Al-Mu’minin, so who is able to kill Amir Al-Mu’minin?”

And he is the courageous lion, the brave champion, and the ultimate knight. Then she overcame me and said: “I heard what you didn’t hear, and I know what you don’t know”. So, I asked her: “what did you hear?” So, she told me about the voice and then she said: “I don’t think there is a house in Kufa that this voice did not enter”.

Then he said: “and while we were conversing, we heard a shout and an uproar and someone saying: “Amir Al-Mu’minin has been killed. And then my heart felt adversity so I reached to my sword and pulled it out of its sheath and got down quickly and opened the door of my house, and when I was in the middle of the street I looked right and left and there was the enemy of Allah circulating in it, looking for a place to flee and not finding it, and the paths had been blocked in his face. And then when I looked at him and he looked back I became suspicious of him, so I called out to him: “Who are you and what do you want?” So, he with a said a name other than his and he associated himself with a different surname.

Then I asked him: “Where have you come from?” He said: “from my house”. So, I said: “And where do you want to go at his time?” He replied: “to the town of Hira”. Then I said: “And why don’t you wait until you pray with Amir Al-Mu’minin the noon prayer and go to your task?” He said: “I am worried that I might wait for the prayer, and I will miss out on my

need". So, I said: "Woe onto you, I have heard a shout and someone saying, Amir Al-Mu'minin has been killed, have you not any news of that?" He replied: "I do not have any knowledge of this". Then I said to him: "So why don't you come with me until we confirm the news, and you can go on your mission?" He said: "I am going on my mission, and it is more important than that."

And when he said that to me, I told him: "You despicable man, your need is more important to you than the inquiry about Amir Al-Mu'minin and the leader of Muslims? Then by Allah you have no morality with Allah". So, I approached him with my sword and tried to apprehend him, so he turned away from me and while we were conversing, a wind gusted passed and exposed his garment and there was his sword shining beneath his clothes like a polished mirror, and when I saw the shine under his clothes I said: "Woe onto you, what is this exposed sword under your clothes? Maybe you are the murderer of Amir Al-Mu'minin".

So, he tried to say 'No' but Allah altered his tongue and he said: "Yes", So I raised my sword and struck

him, then he raised his sword and tried to overcome me with it but I dodged it and struck him on his leg and dropped him so he fell and he lost his balance, so I jumped on him and screamed an intense scream and wanted to seize his sword but he prevented me from it. Then the people of the town came out and helped me overcome him until I secured him and brought him to you, and now he is between your hands may God sacrifice me for your sake, so do as you please with him.

So, Imam Al-Hasan ('a) said to Amir Al-Mu'minin ('a): "This is the enemy of Allah and your enemy Ibn Muljim, God has empowered you over him and he has arrived between your hands". So, Amir Al-Mu'minin ('a) opened his eyes and looked at him while he was handcuffed with his sword hanging off his neck and he said with a weak broken voice and with sympathy and mercy: "O you, you have caused a great incident, and an atrocious event. Have I been a bad leader for you so that you punish me with this punishment?"

Was I not affectionate towards you and favored you over others and done good towards you and gave you excessively? Was it not said 'such and such' to me about you, then I eased for you the means and bestowed onto you, my bounties? And I used to know that you were my killer inevitably, but I wanted assurance from God onto you with that, and so evil overcame you and you killed me you most evil of the evil ones.

Then Ibn Muljim's eyes became tearful, and he said: "O Amir Al-Mu'minin ('a), are you the savior of whois in the fire?".

Then he (alayhi as-salam) turned to his son Al-Hasan (alayhi as-salam) and said to him: "Be kind, o myson, to your captive, and be merciful and good to him and give him affection, can you not see his eyes gazing up and his heart is shivering from fear and shock?" Then Imam Al-Hasan ('a) replied to him: "O father, this damned indecent man has killed you and has bereaved us of you and you order us to be kindto him?"

So, he replied: "Yes, my son, we are the Ahl ul-Bayt, a crime against us only increases us in generosity and forgiveness, and mercy and affection are a part of our attributes. I swear by my right onto you, so feed him my son from what you eat and give him from what you drink, and do not shackle a foot of his and do not handcuff him, and if I die then take revenge from him by killing him through one strike, and if I live then I am entitled to forgive him and I know what I will do with him. Then he ordered them to carry him from the place of prayer he was in, to his home.

سائلاو ،عاسد عليه .مغأ .حتن بغيرشلا نديو سار . ف يرسد برسلا لزي مرلو
دقو ،بايلا .لا بالنظر سائلا فاشتغل ،قدنك بار من ملجم ن با مودق نورظندي
قد بالصيحة. اذو ساعة لا كانت فما ،نوزحمو كابر بين ما سائلا دجسملا غص
توفا .م ملجم ن با .لا ودعب اوفا دقو ،سائلا من ت عفتر

ما .لا ودع يا له نولوقي مرهو به اولبقاف ،هيل نورظندي بعض .عل بعضهم سائلا فوقع
محمد ة مات .لاها ؟تلعف

عذلا حذيفة له لاقيل لجر يديه نديو ينطق لا صامت وهو .سائلا خير بقتلك
عليه) .عل مامللا قاتل اذه :لوقي قتله عن .سائلا دري وهو روهشم سيف هدير
دجسملا هولخدا .حت) ملاسلا

مهجو .ف تعلقو دقو ،قلع قطعنا امهناك سار مأ .ف اتراط قد هانيه ت ناكو
يمينا ينظر ،هردصو لحيته .عل يسيل مدلاو هغناو مهجو هشمت قد ضربة
نظر فلما ،) ملاسلا عليه (نينمؤملا ريمأ يدي بين هوقوا به اوفا فلما .لامشو

بنينمؤملا ريمأ قاتل تزا ةلا وءء يا :له لاق (ملاسللا عليه) بنسحلا ةيلا
هؤازء اءه ؟ بنيملسملا ماماب لنا ءمو
هءيزابء ءه لك ماملإا بنس ناك هل ؟ لكريف ءل كرنأو كاندأو كبرقو كاوأ حيث منك
؟ شق يا ءزجلا اءه

ف من تنقذ تافأ محمد اربا يا :ملجم بن با له لاق ثم ءانبء تعمء بل لم ءه فلم
(ملاسللا عليه) بنسحلا فامر ءببحدلاو ءابالب ساندلا ضج لكاذ فعند ؟ راندلا
كيف :له لاقو حذيفة ءا (ملاسللا عليه) بنسحلا تغتلا ثم ءو بالء
؟ هءيقلا بن باو ءلا وءعب ترغظ

ريمأ بنعل بنارءءء ءوص ءءوز سمعت ذل ءراد ءو نائما كنت ءلاوم يا :للاقو
ءسملظناو ءءهلا ناكرا ءلاو ءهءمء :لوقيوهو (ملاسللا عليه) بنينمؤملا
ءقشأ قءله ءءرملا ءل قءل ءفصملا عم بن با قءل ءءلا ملاءا ءلاو
ءطالب ءا بن ءلكمامل قءل ءقو ؟ نائم تزا :ءل لاقو ءأيقظءء ءايقشلاءا
ضر ؟ ملاءا ءا اءه ما لكليو يا :لها ءلاقو ءابوعرم فزعا كلامها من فانبهء
ليس بنينمؤملا ريمأ نل ءا اءه سمعك ءو ءقلا ءل ناظيشلا لعل ءلا ءلاو
قءل ءل رءقء ءذلا اء فمء ءملاء لاو ءبءة قبله ءعال ءلا ءلق من لأءء
وهو ؟ بنينمؤملا ريمأ
سمعت ءا :ءل لاقو ءل ءرءكأف ءمءمءلا سراءلاو مامءلا لءطبلاو ماعرضلا ءسلأا
ثم ءو صلاب ءفأءبرءه ؟ ءعمسا مو :لها فقءل ءعلم لم ما ءمءعو ءعمسء لم ما
ءو صلاب اءه ءل ءءء ءقو لا ءفة ءلا ءو ببنا نطأ ما :قالت

:للقو للاقو ءبلءو عظمءة بصيءة اءل ملاءا ءءءارم ءو ءهو اءا امءببو :للاق
ءسيف ءل ءءرء ءءءمء بالشر ءلبه فءس) ملاسللا عليه (بنينمؤملا ريمأ قءل
ءراد بابء ءءءفو مسرعا ءلزنو ءءءأو ءءمء من ءءلاسو
ءهءف لوءء ءلا وءعب اءل لاامشو ءمبنا ءرظء ءءءلا طسو ءو ءرص فلما ءءءرءو
ءقو ءءءر فلما مءرء ءطلب
ءزا من :هءبءاءف هءمأ ءءار كءلك هوو ءيلا ءرظء فلما ءهءو ءو ءاقرظلا ءءسءنا
كنبءه ءبر ءل ءمءناو ءمسا بءبر ءءسم ؟ ءءرءامو

فـ • تمض نأ تريد نياً • لاؤ • قلت • منزل من : لاق ؟ تلبأ نياً نـ م : له فقلت
نـ ينمؤملا ريمأ مع • تصل • حت تفعد لا ملو : فقلت • قريحلا • لا : لاق ؟ بقولا اذه
قلاصلا دعقأ نأ • شدأ : لاقو ؟ كـ حـ • فـ • ضمـتو ةادعلا قلاص (ملاسللا عليه)
نـ ينمؤملا ريمأ قتل : لوقـ لاناـقو صيحه سمعت • نـ لـ لـ يو يا : فقلت • حاجـ • فتفوتـ
فهل •) ملاسللا عليه)

• حت • مع • تمض لا ملو : له فقلت • بذلك • ل علم لا : لاق ؟ ريـ كـ لـ من كـ دـعـ
كـ لـ من مـهـأ • هو • حاجـ • فـ ضـامـ انـأ : لـ اقـ • ؟ كـ حـ • فـ • ضمـتو ريـحـلا نحقـ

ريمأ عن لاؤسللا من كـ لـ بـ حـأ حاجـكـ لـ اجرلا عـ لـ يا : قلت • لوقلا كـ لـ مـثـ لـ لـ اقـ فلما
ماماؤ نـ ينمؤملا

تـ مـمـهو • بسيفـ عليه تـلمـحو • قـلاـ من • لـا عند لك ما • لـاو اذ ؟ نـ يـمـلسـمـلا
شفت • فـ حـير هـبـت ذـا • يـخـاطـبـنـ وهو • يـطـاخـأ انـأ فـيـنـما • عـنـ غـارـفـ • هـر ولعأ نأ
تحت بريقه • تيار فلما • لوقصم ةأرم • نأكو رازلا تحت يلمع بسيفه اذو • رازا
ريمأ قاتل نأ لعلك ؟ كـ بايـتـ تحت روهشملا فيسللا اذه ما كـ لـ يو يا : قلت ثيابه
نـ ينمؤملا

سيفه فرقع • تبرصو • سيف فرفعت • نعم : لاقو لسانه • لـا فأنطق • لا لوقـ نأ دارأؤ
عنه فانحرفت به • يعلوز نأ مـهو
ةديشـ صرخـة تـخرصـو عليه تـعقـوو • هـنـيـحـلـ عـقـوو قـعـتـه و أـف ساقـيه • عـلـ فـضـرـبـتـه
هـتـقـنـوأ • حت عليه • فأعانوز قريحلا لـها جـرخـفـ • هـنـع • فـمـانـعـنـ سيفه ذـخـأ تـدرأؤ
شنت ما به فاصنع كـ لـ دـو • لـا • جـعـلـنـ يـديـكـ بـيـن فـهو • هـر كـ تـتـجـو

• لـا و دـعـ اذه •) ملاسللا عليه (نـ ينمؤملا لأمير) ملاسللا عليه (نـ سـحـلا مـامـلا لـاقـو
• لـا نـ • مـأ قـد • مـجـلـمـ نـ يا كـ و دـعـو

هـيـلا رظـنو عـينـه (ملاسللا عليه) نـ ينمؤملا ريمأ ففتح • يديك بين حضر دقو منه
ةفأرو نوص راسـ ناو بضعف له لاقو • هـنـع • فـ مـعـلـقـ هـفـيسـو فـوتـمـ وهو
لك كنت ماملا سـئبأ • اميسـجـ ابطـخو • اميـطـعـ ارمأ جنت لقد اذه يا : هـمـحـرو
؟ اـزـجـلا اذهـر • نـتـرـجـا • حت

من كأمراً؟ كناطع - ف تدرؤ كىلإ تئسحأؤ كرىغ - علك ترثأؤ علك أشقىة ن كأمراً
كنأ ملاء كئ دقؤ ؟ - عطاء كئ تحنمؤ لىبسلأ لك فخلئ ، اذكؤ اذك فىك - ل لاقىر
علك - تعال - لآ من راهظئسلأ بذك توجرن - لو ، ةلاجم لا - قائل
؟ ءاىقشلاً - شقأ - فقتلئ ةواقئشلاً علك فغلئ ، ع - لآ

؟ رائلأ - ف من تنفذ تئأؤأ نىنمؤملاً رىمأ آ : لاقؤ ملجم ن با عىنا فدمعت

ىدلؤ آ قفرا : له لاقؤ) ملاءسلأ عله (نسلأ هدلو - لآ) ملاءسلأ عله (تفتلأ ثم
ءىلآ نسلأؤ مءحراؤ ، كرىسأؤ
؟ اعزفؤ ءوفا ىرئف ءىلقؤ مءسأر مأ - ف ائراط قد عىنه - لآ كىرؤ لآ ، ءىلء قفشأؤ

فىك انءجؤأؤ رجاعلأ نىعللأ اذك قئلك قد ءبأ آ) : ملاءسلأ عله (نسلأ ماملأ له لاقؤ
؟ ءب بالرفق ئامرنأ تئأؤ

مءحراؤ ، اوفعؤ كرما لآ انىلآ بئذلا - عل داءرن لا بئئ لآ نءن - بئ آ نعم : لاقؤ
، بربئئ مءا مءساؤ ئاكله مءا - بئ آ فأطعمه علك - بءق ، انئمىئئ من ءقفشلاؤ
ءبرئئؤ ئقتله نأب منه فاقئص مئ ائأ نأؤ ، اءىر له ئعل لآؤ قءما له ئقىء لآؤ
ثم . به لءؤفأ بما ملاء ائأؤ عئ بالءفو به - لؤأ فأنا عئئ ائأ نأؤ ةءءاؤ ضربؤ
منزله - ف هلاءم موءع - لآ بارءملاً كئ لء. من هولمءىر نأ رماً

Muhammad ibn Al-Hanafiyah said: "So we carried him with the people surrounding him and they were in a severe state, crying and depressed, they had neared annihilation from the intensity of the crying and wailing. And Al-Husayn ('a) was crying and saying: "O father, who will be here for us after you will be

gone and there is no day like yours other than Rasul Allah's day." And it is as if I am seeing Zaynab looking at Amir Al-Mu'minin while he was carried on the people's shoulders calling out: "O my father, O'Ali".

Muhammad Ibn Al-Hanafiyah said: "When we laid him down on his bed, Umm Kulthum and Zaynab came grieving over him and saying: "Who is there for the young until they age, and

who is there for the elderly from the people, O father our grief over you is long and our tears will never go away or be followed by any greater grief". He said: "Then the people on the other side of the room started to cry and wail, and then Amir Al-Mu'minin's tears flooded on his cheeks while he was raising his chin up to look at his household".¹¹

The doctors and surgeons gathered, and they prescribed milk for Amir Al-Mu'minin ('a) because Ibn Muljim's sword was poisonous, and milk was his food and drink. Then the Imam ('a) called upon his sons Al-Hasan and Al-Husayn ('a) and started to kiss and hug them because he knew he will leave them, and he was becoming unconscious time after time. Then Al-Hasan ('a) handed him a cup of milk so he drank a bit from it, then he removed it away from his mouth and said: "take it to your prisoner!" then he said to Al-Hasan ('a): "I swear by my right unto you, make his food and drink good and be gentle towards him and feed him from what you eat, and give him from what you drink until you become more honorable than him".

And the damned Ibn Muljim was detained in a house, so they brought the milk to him and told him about the Imam's sympathy and compassion for him and then he drank the milk.

نوڪا، مريضاً، فرما، فر هو حوله سانڌاوانا ملحدو: ٻيڻڌا بن محمد لاق
عليه (نيسڌا ناكو، بيڻڌاوانا، ٻيلا ٻڌشمن ڪلاها، اء او فرشا قد نونوزحم
موي لا ڪيومك موي لاقو ڪعب لانا من هاترا او: لوقيو ٻيلا) ملاسلا
وهو نينمؤملا ريماء، لاق ترظز لما بزيب (ناكو) هلاو عليه ه، لاق صلا) ه لاق لوسر
هايلعو هاتراو: تداز فاتڪلاا، اء لومحم

يندبانه امهو بنيزو موٽاڪ ما تليقا هشارف، اء هانحرط لما: ٻيڻڌا بن محمد لاق
حء للصغير من: نلاقيو
ترق لاق حريء لا عبرتناو طويل عليك حزنا هاترا يا، لاملما بين بير، لاق ن مو، ربي

نينمؤملا ريماء عومد تضاو، بيڻڌاوانا، باله ٻرچڌا اءو من سانڌا فضح: لاق
بيته لها، لاق رظنيو. طرفه بلاق وهو خديه، اء

ناك ملجم بن با سيف نلاً ،نبلا ماملإ اوغصوف نو حارجلاو ،ابطلا عمجا
نبسحلاو نبسحلا بولديه ماملإا ،عدو، بارشو طعامه نبلا نا ،امومسم
بعد ساعة عليه ،يغم ناكو امه قراغيس زنا علم لأنه امهنضديو يقبلهما ل عجو
فمه عن حاجز ثم ،لايلق منه برشوف نبلا من قدحا نبسحلا ،لوانف ،عاس
لاق ثم !مكريسا ،ل هولمحا :لاقو

معطو به اوغفراو ،برشمو مطعمه طيتم ما لا عليك ،بحق ،بذ يا :للحسن
منه مركأ نو!! ،حت برشوف مما ،يقستو ،ل كأت مما

بعطف هوربخأو نبلا ،يلإ اولمحف ،تير ،ف محبوسا ملجم بن با نبلا ناكو
نبلا ،برشوف قاتله ،علا ،ناحو ماملإا

Muhammad Ibn Al-Hanafiyah said: “We slept the night of the 20th of the month of Ramadan with my father and the poison had reached his feet, and he prayed on that night while seated, and he remained giving advice to us and comforting us and telling us of his situation until the dawn broke, and when it was the morning he permitted people to enter, so they entered and they proceeded to greet him and he would greet them back then he would say: “O people, ask me before you lose me, and lighten your question for the sake of your Imam’s tragedy.

Then the people cried intensely, and they were hesitant to ask him so as to ease upon him, then Hijr Ibn Udai Al-Dhaili stood up and said some poetry praising the imam.

And when the Imam looked at him and heard his poetry, he (‘a) said to him: “How will you be if you were offered to be disloyal to me? What would you say then?”

He replied: “By Allah! O Amir Al-Mu’minin, if I was to be cut with the sword into pieces, and fire was lit up and me thrown in it I would prefer that over your disloyalty”.

So, he (‘a) said: “You have been granted all the goodness O’ Hijr, may God reward you on behalf of the family of your Prophet”.

The he (‘a) said: “Is there a drink of milk?” So, they brought milk and he (‘a) drank it all, then he remembered Ibn Muljim and that he did not leave him any of the milk so he (‘a) said: “And the command of Allah is a decree that is made absolute, know that I drank the whole lot, and

did not leave any of it for your prisoner, it is indeed my last blessing from this world, so I swear by God unto you my son, that you give him the same as what I drank”. So, Imam Al-Hasan (‘a) took milk to Ibn Muljim, and he drank it.

مرسلا لزندقو . بأ مع ناضمر شهر من عشرين ليلة بنتنا : فيفتحلا بن محمد لاق
عن انيزعيو هاياصوب يوصينا لزي مرلو ، سولج من قايلا تلك . يصا ناكو ، يمدق . لا
لهم نذاف عليه ساندلا نذاتسا حبصاً فلما ، رجفلا عوط . لا هرما انريخيو ، مسفر
: لوقر ثم ملاسلا عليهم دري وهو عليه نوملسر اوليقاو عليه اولخدف ، لوخدلا
م . ماما لمصيبة م . لاوس اوغفخو ، نودقفة نأ قبل . نولاسا . ساندلا اهيا

يدع بن حجر هيل ماقد عنه تخفيفا هولاسر نأ اوغفشاو ، اديشءا . ساندلا . في
دشناو . ناطلا

كاسء فما ؟ منةءاردا . لا تيعد اذ بك كيف : له لاق هرعد جمسو ماملإا به بصر فلما
؟ لوقر نأ

تبقلاو راندلا . ل مرضاؤ ، ابرا ابرا بالسيف قطعت لو نينمؤملا ريمأ يا . لاقو
منك . ةءاردا . علك لذ ترثلا فيها

نيك بيت لها عن . لا كازج ، رجد يا خير ل . لتقو) : ملاسلا عليه (لاقو .

فذكر ، ملك فشربه بلبن هوتاف ؟ نبل شربة من هل) : ملاسلا عليه (لاقو ثم
ه . لا رما ناكو : لاقو شيئا نبللا من له كرتي لم ه نأو ملجم ن با (ملاسلا عليه)
ه نأو لا ، اذه من شيئا لأسيركم ق بأ مرلو ، عيمجلا شربت . نأ اوملعا ، اودقم اردق
فحمل . شربت ما مثل سقيته ما لا . . بند يا . عليك ه . فبال ، ايندلا من . قزر رخأ
برشفن بللا ملجم ن با . لا .) ملاسلا عليه (نسحلا ماملإا

And the people were gathered outside the door of the house of the Imam (‘a), then Imam Al-Hasan (‘a) went out to them and told them of their father’s order to leave, so the people left, and Al-Asbagh Ibn Nabata was sitting and did not leave, so Imam Al-Hasan (‘a) went out again and said: “O Asbagh did you need here what I said on behalf of Amir Al-Mu’minin?”

Then he said: "Yes, but I saw his condition, and I loved to look at him and hear a narration from him, so ask permission for me may God have mercy on you". So, Al-Hasan ('a) went inside, and it was not long until he came out and said to him: "Come in".

Al-Asbagh said: "So I entered onto Amir Al-Mu'minin and he was leaning with his head bandages with a yellow turban and I could not tell whether his face was more yellow than the turban or the turban was yellower than him, and the blood had surfaced, and his face became yellow, so I cried for him then hugged him and cried so he said to me: "Don't cry O Asbagh, because it is by Allah indeed paradise".

So I said to him: "May I be sacrificed for your sake, By Allah I know that you are going to paradise, but I cry for your loss"¹², then he ('a) called his sons Al-Hasan and Al-Husayn ('a) and he opened his hand and put it on his chest while his eyes were filled with tears, then he ('a) became unconscious for a long while and regained consciousness and started to raise a limb and rest another from the intensity of the strike and the abundance of the poison. Then he ('a) said to me: "O Asbagh, did you not hear what Al-Hasan said on my behalf?"

He said: "Yes O Amir Al-Mu'minin, but I wanted I see your condition and I wanted to look at you and to listen to a narration from you". Then he said to me: "Sit down, for I do not see you hearing a narration from me after this day of yours, know O Asbagh that I came to Rasul Allah, as a visitor as you came now then he said to me: "O Aba Al-Hasan, go out and announce to the people: prayer unites, and then go up

on the pulpit and stand in front of my spot on the steps and say to the people: "Indeed whoever disobeys his parents then God's curse is on him, indeed whoever flees from his masters then God's curse is on him, indeed whoever is unjust with his employee's wage then God's curse is on him".

"O Asbagh: So, I have done what my dear Rasul Allah commanded me to do, and a man from the end of the masjid got up and said: "O Aba Al-Hasan, you spoke using three words that you summarized and are not clear". I said, "I will convey your message to the Prophet". So, I returned and informed the Prophet. He said, "go back to my mosque, climb by pulpit, praise, and glorify Allah and invoke his blessings upon me and then say, "O people, we do not come to you with anything unless we have its explanation. So be it known, we are the

fathers, and we are your masters, and we are the ones employed by Allah for you” [Referring to himself and Imam ‘Ali (‘a)].

Al-Asbagh said: “Then the Imam became unconscious then later awoke and said to me: “Are you sitting here O Asbagh?” I said: “Yes my master”.

He said: “Do you want me to give you another narration?” I said: “Yes, may Allah increase you in goodness.”

He said: “O Asbagh, Rasul Allah found me in the streets of Al-Madinah and I was sad, the sadness was evident on my face, he said to me: “O Aba Al-Hasan, I can see you are sad, should I narrate a narration to you shall never become sad after?” I said: “yes”. He said: “When the day of judgement occurs, Allah will erect a pulpit that will surpass the pulpits of the Prophets and martyrs, then Allah will command me to rise on top of it, then Allah will command you to rise in front of me on a step, then Allah will command two angels who will sit in front of you on a step, and when we have embarked on the pulpit there will be not one from the first and the last that will not be present and the angel that is in front of you on the step will call out.

“O crowds of people whoever knows me knows me and whoever doesn’t know me then I will introduce myself to him, I am Ridwaan the keeper of paradise, indeed God through his blessings, kindness, courtesy and eminence has commanded me to give the keys to paradise to Muhammad, and Muhammad has commanded me to give them to ‘Ali Ibn Abi Talib, so be my witness onto him”.

Then the Angel below that angel on a step will call out, with the people present hearing him: “O crowds of people whoever knows me knows me and whoever doesn’t know me then I will introduce myself to him, I am Malik the keeper of hell, indeed God through his blessings, kindness, courtesy and eminence has commanded me to give the keys to hell to Muhammad, and Muhammad has commanded me to give them to ‘Ali Ibn Abi Talib, so be my witness onto him”. Then I will take the keys to paradise and hell, O ‘Ali then you will cling to me, and your household will cling to you, and your followers will cling to your household. Then the Imam said: “So I clapped my hands in surprise and said: “And to paradise O Rasul Allah”? he said: “Yes, by the lord of the Ka’ba””.

عن مهران بن سحر ماملاً مهيلاً جردف ماملاً بيت باب - عل نوعمتجم سانلاو
، فرصني فلم جالساً نباتة بن غبصلاً ناكو ، سانلا فرصناو ، فارصنلاو هيبأ لوق
سمعت اما غبصاً يا : لاقو ثانية قرم بن سحر ماملاً جردف
؟ بنيمؤملا ريمأ عن - قول

- نذاتساو ، ائيد > منه فأسمع هيل رظناً نأ فأحبت ، هلا > تيار - ذ - لو ، - بل : لاقو .
- لا لك محر

ل خدأ : له لاقو جردف نأ يلبث مرلو بن سحر فدخل .

بوضع مستند هو اذاف) ملاملا عليه (بنيمؤملا ريمأ - عل فدخلت : غبصلاً لاق
ة مامعلا وأ مامعلا من قرص دشا هجو نأ رعشاً فلم ، ارغص بعمامة س أرا
يت - بو فقبلته . عليه فأكبت .. هجو رغصاو .. مدلا فرز دقو .. منه قرص دشا
ة نجللا - لاو فإنها .. غبصاً يا تبك لا - : لاقو

ريمأ يا كدقفل - بأ نماو ، نجللا - لا تصير لكنا - لاو ملاء - نأ كادف جعلت : له فقلت
بابنيه - عد ثم بنيمؤملا

عليه - معاً ثم ، اعومد نلامهت هانيعو هرصد - لا امهمضو هدي جتفو بن سحر او بن سحر
هو اذاف ، قافاو طويلة ساعة

لوق سمعت اما غبصاً يا - : لاقو . مرسلا قرنكو قرصلا قدش من كرخأ عضيو اذخو يرفع
؟ قول عن بن سحر

همسأ نأو ، كيل رظنلا فأحبت حالة - فكتيار - ذ - لو ، بنيمؤملا ريمأ يا - بل : فقلت
يا ملاء ، اذ ه يومك بعداً حديث - مند تسمع كإرا فما ، دعوا - : لاقو . حديثا منك
كما ادناء) هلاو عليه - لا - صلا) - لا لوسر تيتأ - نأ غبصاً
دعصاو ، عماد قلاصلا : سانلا - ف دانف جرخا بن سحر ابا يا : لاقو عاسلا جنت
، هيل - لا فلعة هيدلاو عق من لا : سانلا لوق ، واقربم - مقام نود مرقوق لمنبرا
- لا فلعة . ترجأ أريجأ ظلم من لا ، هيل - لا فلعة هيل او من لاق با من لا
عليه

لجر دجسلا . صفاً من مرقف ، لاوسر . حيبب به . نرمأ ما ففعلت ، غبصأ يا : لاق
لمت . ن سحلا ابا يا : لاقف

ما فقلت (هلاو عليه . لا . صلا) لاوسر تينا . حتا اباو رأ فلم . ن هتزوجأ تاملك ثلاثر
؟ لجرلا من ناك

من اعبصا لوانتف ، يدري فبسطت ، كدي طسرا غبصأ يا : لاقو يدري ذخأ ثم : غبصلاً لاق
غبصأ يا لاقو يدري غبصاً

غبصاً من اعبصا لوانتف كما ، يدري غبصاً من اعبصا لاوسر لوانتف اذك
لا فلعة عقنا فمن ، عملاً هذه اوبأ تناو . ناو لاأ ن سحلا ابا يا : لاق ثم ، كدي
ناو . لاأ ، هيلء لا لعة عنا عناق با من ، عملاً هذه موليا تناو . ناو لاأ ، هيلء
ن . نيمأ : لاق ثم ، هيلء لا لعة انرجأ ظلمنا فمن ، عملاً هذه اريحا تناو
ن . نيمأ : فقلت

يلاوم يا نعم : قلت ؟ غبصأ يا تنا دعاقأ . ل لاقو قافاف ماملأ . عل . معأ ثم : غبصلاً لاق

ريخلا تاديزم من لا كدار ، معز : قلت ؟ رخأ حديثا كديزأ : لاق

تاقرب بعض . ف) هلاو عليه لا . صلا) لاوسر . لغيد غبصأ يا : لاق
، امومغم ك ارا ن سحلا ابا يا : لاق . هجو . ف مغلأ تبين قد ، مومغم اناو عميدملا
موي ناك اذ : لاق نعم : قلت ؟ ادبا مدعب تغتم لا بحديث حدثكأ لاأ
دعصأ نا . لا . يامر ثم ، ادھشلاو نيبينلا منابر يعلو اربنم لا نصب عميقلا
ك نود ناسلجيف ين . مل لا يامر ثم قاقرب . نود تصعد نا . لا كرمأ ثم فوقه
لا لآخرين او نيلولأ من دحأ . بيغ لا رينملا . عل انلقتسا اذاف ، قاقرب
، عرفد فقد . عرفد من سانلا معاشر قاقرب ك نود يذلا كملما يدانيف حضر
بمنه لا ن لاأ ، نانجلا نزاخ ناوضر انا ، بنفس هفرعأ فنا . يعرفد لم ن مو
ناو ، دمحم . لا عمجلا مفاتيح عفدأ نا . نرمأ هلاجو هلمضو همركو
يذلا موقر ثم ، عليه . ل اودھشاف ، بلاط . با بن . عل . لا اھعفدأ نا . نرمأ ادمحم
ف قوملا ل هأ يسمعه : ايدانم قاقرب كملما ك لذ تحت

نزاخ مالك انا ، بنفس هفرعأ فنا . يعرفد لم ن مو . عرفد فقد . عرفد من سانلا معاشر
بمنه لا ن لاأ ، نانجلا

نأ • نرمأ ادمحم نأو ،دمحم • لا راندلا مفاتيح عفدأ نأ • نرمأ قد هلالحو هلمضفو همركو
• بأ بن • عل • لا اهدفدا

• بحجزة فتأخذ • عل يا ، ناريندلاو نانجلا مفاتيح فأخذ . عليه • ل اودمشاف ، بلاط
:ماملا لاق . بيتك ل ها ةزجدب نودخاير كتعيشو ،ك تزجدب نودخاير بيتك ل هاو
عبه • لا برو . ي : لاق ؟ • لا لوسر يا ةنجلا • لاو : تلاقو يدب لتا • ب فصفت

Then the Imam (‘a) looked at his sons and saw them as if their souls were about to be ejected from the weeping and crying, then his tears came down his cheeks mixed with his blood, and he (‘a) said: “Do you cry for me? Cry a lot and laugh a little. As for you O Aba Muhammad (Imam Al-Hasan) you will be murdered unjustly, poisoned, and persecuted.

And as for you O Aba Abdallah, you are the martyr of this nation, and you will be slaughtered the way a lamb is slaughtered from behind, and your limbs will be crushed with the hooves of horses, and your head will be paraded through the territories of Bani Umayyah, and the women of Rasul Allah will be captured and there will be a confrontation between them and myself on the Day of Judgment”.

And on this same night, Urwa Al-Salooli showed up to the Imam and he was the most knowledgeable of his time in medicine. He slaughtered a lamb and he drew a rib out of it and inserted in the Imam’s wound and took it out and on it was the whiteness of the brain then the doctor said after he became teary and cried: “Prepare your will O Amir Al-Mu’minin, for the strike has reached the brain”¹³.

هعمد ترجف ،ءا • بلاو حونلا من تزهي مهسفنأ دا • ت مهأرف هدلاو • لا ماملا نظر ثم
لاف بدمه ةجوزمه خديه • عل

ستقتل محمد بأ يا تزا اما ، لايلقا • حصاو اريثك يا • با ؟ • عل يا • جزأ) : ماملا عليه)
فوسو ةملاأ هذف فشيد ه • لا عبد ابا يا تزا اماو ، ادهطضم مسموما مظلوما
ممالك ك سار • فاطيو ليخلا رفاو حرك ةواضعأ ضررتو كاعف من قاشلا حرد تذبج
موي موقفا مهلو • ل نأو • تسب) هلاو عليه ه • لا • صلا) ه • لا لوسر ميرحو ةيمأ • بند
ةمايقلا

ن مو ؟ ربه • حة للصغير من نلاوقيو يندبانه امهو ينبزو موثلاك مأ ه • لا تلبفأو
من فضح . ترقا لاو حربة لا انتربعو طويل عليك حزنا ؟ هاتبا يا لاملا بين بير • لا

طرفه يقلب. وهو خديه - علي بن يئموءلا ريمأ عومء ففاضء ءا - بالء ارضاء - ناك
بيءه لءا - لاء رظءيو

فرءأ ناكو - لولسلا ةورء (ملاسلا عليه) ماملإا عند رصءأ ءليللا هءه مءل - فو
ءم ماملإا ءءارء - فءءاءأ فاءءرق منها ءرءأ ءو ءاش فءء بالءب هءامز لءا
لءءهء ءهءا :.. بو. ربعءسا نأ بعء بببءلا لاءفء ءامءلا ضاببء عليه اءإو هءرءأ
ءامءلا - لاءء صوءة برصلا نأ فء، بن يئموءلا ريمأ يا

Muhammad Ibn Al-Hanafiyah said: "When it was the night of the twenty first, my father gathered his children and household and fare welled them and said: "Allah is my guardian onto you, and he is ever sosufficient for me and most excellent is the Protector". And the poison had penetrated further into his body until we saw his feet had both become red, until that was too much for us to handle and we became despaired. Then we offered him food and drink, but he refused to drink, and we looked at his lips while they were flickering uttering the remembrance of Allah, then he called all his children one by one by their name and began to farewell them while they cried.

Al-Hasan ('a) said: "What called on you to do this?" Amir Al-Mu'minin ('a) replied: "My son, I saw your grandfather the Prophet of Allah in my sleep one night before this event, so I complained to him from thehumiliation and pain I was in as a result of this nation, so he said to me: "make a dua (supplication) against them". So, I said: "O Lord, appoint for them a leader that is worse for them than me and appoint companions for me better than them".

Then the Prophet (S) said to me: "the Lord has accepted your supplication; he will transfer you to us after three". And the three has passed, O Aba Muhammad, I advise you and Aba Abdullah in goodness,you are from me and I am from you. Then he turned to his children from other than Fatimah ('a) and he advised them not to disobey the children of Fatimah meaning Al-Hasan and Al-Husayn ('a). Then he ('a) said: "May Allah help you in your relief, indeed I am departing away from you and leaving in this night and meeting my beloved Muhammad (S) as he promised me.

And if I die then wash me and shroud me and embalm me with the rest of your grandfather's embalmment, for it is indeed the embalmment of paradise, Jibra'il brought it for him. Then lay me on mybier, and none of you shall move to the front of the bier and carry the end of it

and follow the front, and wherever the front of the bier shall be placed then place the end there too, and wherever my bier will be placed then that is the location of my grave.

Then come forward O Aba Muhammad and pray on me and perform seven takbirs and know that this is not permissible for anyone other than me except for a man that will emerge at the end times named Al- Qa'im Al-Mahdi ('a) from the (grand) sons of your brother Al-Husayn that will straighten the crookedness of the truth. And when you have prayed over me then remove the bier from its position and

uncover the sand and you shall find a dug-up grave, then lay me in it.

And if you wanted to step out of my grave, and you don't see me there anymore then you will not find me, for I will be following your grandfather the Prophet of Allah (S), and know my son, there is no Prophet that dies that even if he was buried in the east and his successors dies in the west, unless Allah(SwT) unites their soul and body, then they separate and each one of them returns back to their grave and to the location that they were laid to rest in. Then cover me with the sand and conceal my grave.

بينه لهما هدلاوا بأجمع، نيريشعو كذا ليلة كانت لما: يقفنا بن محمد لاق
هـ: اللهم لاق ثم، مهعدوو
حتى هدسج - فمسدا جولو ديازتو، ليكولا معنو - حسب وهو، م- علي - خليفه
عليه عرضنا ثم. منه انسراو علينا كذا بر- ف، اعيم- اترم- حا دقو قدميه - لاق نظرنا
ثم، هـ: لاق بذكر. ناجلتخي شفقيه - لاق فنظرنا، برشيد نأ - فأب بورشمالاو لوكأمالا
نو- يه مهو مهعدوي لرحو، دحاو بعد ادحاو بأسمائهم كلهم هدلاوا كذا

هـ: لاق لوسر كذا تيار - نأ - بن يا: نينمؤملا ريمأ لاقو؟ اذ هـ: لاق كاعد ما: نسحلا لاقو
ف- (هـ: لاق عليه هـ: لاق - صل)
هذه من كذا او ل لذتلا من فيه انأ ما هـ: لاق تو- فشد، قليلاب ائنة- لاق هذه قبل - منام
اريد بهم - دلداو، - من ارش - بر مهلدا برهلا. فقلت. عليهم عدا: لاقو، هـ: لاق
منهم

مضت دقو. ثلاثا بعد انيلا سينقلك، كاعد هـ: لاق باجتسا قد: هـ: لاق لوسر - لاقو
تغتلا ثم. ما- من انأو - من فانتما، اخير هـ: لاق عبد ابأ ايوكيصوا محمد ابأ يا، ثلاثا

دلاوأ اوغلاخري لا نأ مهاصوأو (ملاسلأا عليها) فاطمة غير من نيدلا هدلاوأ .لا
،أزعلأا مـ لـ هـ لا نـ سـ حـ ا :لـ اـ فـ ثـ مـ (ملاسلأا عليه) نـ يسـ حـ لـ اـ و نـ سـ حـ لـ اـ .يعنـ فـ اـ طـ مـ ة
فـ رـ صـ نـ مـ .نـ اـ و لـ اـ ة
ـ عـ دـ نـ و كـ مـ ا (هـ لـ اـ و عـ لـ يـ هـ .صـ لـ اـ .مـ حـ مـ دـ .بـ حـ يـ بـ قـ .حـ لـ اـ و ،هـ ذـ هـ .لـ يـ لـ ة .فـ لـ حـ اـ رـ و مـ .عـ دـ .

رـ و فـ اـ كـ مـ نـ فـ اـ نـ هـ ،هـ لـ اـ لـ و سـ رـ كـ دـ جـ طـ و نـ جـ بـ يـ قـ يـ ة .نـ طـ نـ حـ و .نـ فـ كـ و .فـ غـ سـ لـ نـ مـ تـ اـ نـ ا اذـ ا فـ
مـ دـ قـ مـ .مـ نـ دـ حـ ا مـ دـ قـ تـ رـ لـ ا و ،يـ رـ يـ رـ سـ .عـ لـ .ضـ عـ نـ ثـ مـ ،هـ يـ لـ لـ لـ يـ نـ ا رـ يـ جـ بـ هـ ،ءـ ا جـ ،هـ نـ جـ لـ ا
،رـ خـ و مـ لـ ا ا و عـ صـ فـ .مـ دـ قـ مـ لـ ا عـ ضـ و مـ و ضـ عـ يـ ا فـ ،هـ مـ دـ قـ مـ ا و عـ بـ تـ a و هـ رـ خـ و مـ ا و لـ مـ حـ a و ،يـ رـ يـ Sـ لـ a
يـ رـ يـ بـ قـ فـ هـ و يـ رـ يـ Rـ Sـ مـ a فـ حـ يـ ثـ

دـ حـ ا .عـ لـ كـ لـ ذـ يـ حـ لـ لـ a هـ نـ ا مـ لـ عـ a و ،اـ عـ بـ Sـ .عـ لـ رـ يـ Kـ و .عـ لـ لـ صـ و مـ حـ Mـ ا بـ a يـ a مـ Dـ Qـ Tـ مـ
كـ يـ خـ ا دـ لـ و مـ n يـ Dـ Hـ Mـ Lـ a مـ Tـ a Qـ Lـ a هـ Mـ Sـ a نـ a مـ Zـ Lـ a Rـ Xـ a مـ n جـ Rـ Xـ Iـ Lـ Jـ Rـ .عـ لـ لـ a يـ Rـ Iـ Gـ
ثـ Mـ مـ و ضـ Eـ e عـ nـ .yـ Rـ Iـ Sـ Lـ a Fـ nـ Cـ .عـ Lـ Vـ Iـ Tـ Tـ nـ a اذـ a فـ .قـ Jـ Lـ a جـ a جـ o عـ a يـ qـ iـ mـ nـ يـ Sـ Lـ a
،مـ nـ Qـ o Bـ e جـ a Sـ o مـ nـ Qـ o Bـ a ا دـ Cـ Lـ o ،a رـ o Fـ Gـ Mـ a Rـ Iـ Bـ Qـ Kـ Rـ Tـ Fـ ،هـ nـ Eـ Bـ a Rـ Tـ Lـ a Fـ Sـ Hـ Kـ a
فـ يـ hـ a .فـ a Vـ Jـ eـ nـ

لـ و سـ Rـ Kـ Dـ Jـ Rـ Lـ a حـ qـ .نـ a و .تـ Jـ Dـ nـ لـ a فـ a nـ Kـ .فـ Tـ Fـ Qـ Dـ nـ ،yـ Rـ Iـ Bـ Qـ Mـ nـ Jـ o Rـ Xـ Lـ a Tـ Dـ Rـ a اذـ a فـ
مـ Dـ Fـ o nـ a Nـ a Kـ Nـ a Kـ Nـ a و Tـ o Mـ i .nـ bـ Mـ nـ Mـ a .bـ nـ iـ a Mـ lـ e a wـ)هـ lـ a و عـ lـ yـ hـ .صـ lـ a هـ لـ a
ا مـ hـ i Cـ o Rـ Bـ i nـ lـ Jـ o Eـ zـ hـ .lـ a عـ Mـ Jـ i o lـ a بـ Rـ e Mـ lـ a Bـ e yـ Sـ o Tـ o Mـ i o Qـ rـ Sـ mـ lـ a Bـ
مـ o Zـ e .lـ a و هـ Rـ Iـ Bـ Qـ Mـ o Zـ e .lـ a Mـ nـ hـ a Mـ a و Kـ lـ Fـ i Rـ Jـ e Nـ a Qـ rـ Tـ e Rـ i ثـ Mـ ،a Mـ hـ i Dـ Sـ Jـ o
yـ Rـ Iـ Bـ Qـ Mـ Gـ i Bـ ثـ Mـ .عـ lـ Bـ a Rـ Tـ Lـ a لـ ﷺ هـ a و Bـ a lـ lـ bـ nـ .Dـ Cـ Lـ Lـ a Jـ Rـ Sـ a ثـ Mـ ،هـ yـ Fـ Cـ Hـ Yـ Iـ Zـ Lـ a

And there is another will attributed to Amir Al-Mu'minin ('a) that he advised his sons of, and it was narrated by Al-Sheikh Al-Sadooq through Saleem Ibn Qais Al-Hilali, he said: "I witnessed the will of 'Ali Ibn Abi Talib ('a) when he informed his son Al-Hasan and Al-Husayn of it, Muhammad Ibn Al-Hanafiyah and the rest of his sons and the leaders of his household and his Shia also witnessed it. He gave him his books and weapons and he said: "My son, the Messenger of Allah commanded me to appoint you and to hand over my books and my weapons to you, just as Rasul Allah appointed me and passed on his books and weapons to me, and he commanded me to command you that when death befalls you to pass it on to your brother Al-Husayn.

Then he came to his son Al-Husayn ('a) and said: "And Rasul Allah commanded you to pass it on to your son 'Ali Ibn Al-Husayn". Then he ('a) came to his grandson 'Ali Ibn Al-Husayn and said to him: "And Rasul Allah has commanded you to pass your will to your son Muhammad Ibn 'Ali and pass the greeting of Rasul Allah and myself to him. Then he came to his son Al-Hasan and said: "My son, you are the trustee of authority and the trustee of my blood, so if you forgive then that is for you, and if you kill then a strike for a strike".

Then he said: "Write. This is what Amir Al-Mu'minin 'Ali Ibn Abi Talib had advised¹⁴, He has bequeathed that he bears witness that there is no God but Allah alone, no associate has he and that Muhammad is his servant and messenger that he sent with guidance and the religion of truth, that he may cause it to prevail over all religions, even though the polytheists may be opposed.

Also, indeed my prayer and my sacrifice and my life and my death are all for Allah, the lord of the worlds, no associate has He, and in this I am commanded, and I am the first of those who submit. My advice to you is to be conscious of Allah and do not desire the world even if it desires you. And do not resent anything you have missed in it. Proclaim the truth and work for the next world. Oppose the oppressor and support the oppressed".

"I advise you, and all my children, my relatives, and whosoever receives this message, to be conscious of Allah your lord and not to die unless you are Muslims and hold together by the covenant of Allah and do not be disunited and remember the favour of Allah on you when you were enemies, then He united your hearts".

I advise you to be conscious of Allah to remove your differences, and to strengthen your ties for I heard Rasul Allah, peace be upon him, say: "Reconciliation of your differences is more worthy than all prayers and fasts".

Fear God when the question of helpless orphans arises. You should not let them be full at times and hungry at others. So long as you are there to guard and protect them, they should not be ruined or lost. Fear God with respect to your neighbors, for your Prophet constantly enjoined us to be good to the neighbor, so much so that we thought that he may even decree that they had the right to inherit from us. Fear God in respect of the Holy Qur'an, lest others should excel and surpass you in following its

principles and in acting according to its orders. Fear God so far as prayers are concerned because prayers are the pillars of your religion.

Fear God in the matter of His House (Ka'bah). Let it not be deserted because if it is deserted, you (the Muslims) will be troubled with chastisement. Fear God in the matter of struggle in the path of Allah with your properties, lives, and tongues.

Develop mutual liking, friendship and love and help one another. Take care that you do not spurn and treat one another badly and unsympathetically. Exhort people to do good and abstain them from evil, otherwise the vicious and the wicked will rule over you and if you willingly allow such persons to be your rulers then your prayers will not be heard by God.

O sons of 'Abd al-Muṭṭalib: Let there be no retaliation for the act of my murder, except against the individual who committed the act. Do not seek vengeance against the community of Muslims under the slogan "The Commander of the Faithful has been murdered" nor inflict any harm on anyone, save my murderer. If I should die because of his strike against me, then strike him with a sword a single time, as he did to me. Do not mutilate or torture the man, for I have heard the Prophet of God say: "Never mutilate or torture any living being, even if it be a vicious dog."¹⁵

• ف و قد صلا جيشدا يور فقد هدلاوأ بها • صوا ى رخأ ةيصو بن بنمؤملا ريمأ ماملإلو
• بن • علا ةيصو تدهدش : لاق • للاهلا قيس بن سليم عن) ةيقفلا هرضحلا لا من)
• دهشاو ، بن سحلا ءنبا • لآ • صوا حين) ملامسلا عليه) طالب • بأ
• عفدو ءتعيشو بيته لها ءاسؤرو هدلو عيمجو ءيفنحلا بن دمحمو بن سحلا ءتيصو • علا
• لاق ثم حلامسلاو تب • لا ءيلآ
• كتبه لكيلآ عفدأ نأو لكيلآ • صوا نأ) ءلاو عليه ء • لا • صلا) • لا لوسر • نرمأ • بد يا
• اذ لكرمأ نأ • نرمأ ، ءحلاسو كتبه • لا عفدو • لا لوسر • لآ • صوا كما ، • حلاسو
• بن سحلا لكيدأ • لآ تدفعه نأ توملا كرضح

• نأ) ءلاو عليه ء • لا • صلا) • لا لوسر كرمأو : لاقو لحسينا ءنبا • علا لبقأ ثم
• له لاقو بن سحلا بن • علا ءنبا • لآ لبقأ ثم • بن سحلا بن • علا لكنبا • لآ تدفعه
• من ءأرقأف ، • علا بن محمد لكنبا • لآ لك تيصو تدفع نأ • لا لوسر كرمأو

لإيقاف بن سحلا هذبا • عل لبقأ ثم • ملاسلا • نمو • هلاو عليه • ه • لا • صل • ه • لا • لوسر
نا • م • فضربة قتلت نإو ، كلف توفع نإف مدلا • لوو يدعب رملاً • لو بت نأ • بن يا
ضربة

نأ يشهد نأ • صوا ، بلاط • بأ بن • عل بن يؤملا ريمأ به • صوا ما اذه • بتكا لاق ثم
بن يدو يدهلاب هلسرا ه لوسرو هديع ادمحم نأو له شريك • لا ه دحو • ه • لا • لا • ه • لا • لا
نوكرشما هكر ولو كله بن يدلا • عل هرهظيل قيحلا

انأو ترمأ لك لذبو له شريك لا بن يملعلا بر • ه • ل • تاممو يايحمو • • سنو • صلأ نإ ثم •
بن يملسملا لوأ

يوز منها • • شد • عل تأسفا لاو • ما • بعث نإو ايندلا تبغيا لا نأو • ه • لا • يوقت • ما • ي صوا
لامعاو بالحق لاوقو ، ام • عند

عونا مولظمالو خصما للظالم انوكو للأجر •

يوقت • بن يؤملا من اذه • كتاب بلغهم بن مو ، • بيت لهأو يدلو جميعو • • ما • ي صوا
اوقرقت لاو جميعا • ه • لا • بحيل اومصتعاو ، نو ملسم • مت نأو لا • تموتن لاو م • بر • ه • لا •
م • قلوب بين فالف • ادعأ كنتم ذ • م • علي • ه • لا • نعمة اوركذاو

• صل • ه • لا • لوسر سمعت • • فاز م • بين تاذ حلاصو مكرماً مظنو • ه • لا • يوقت • م • ي صوا
م • ايصلاو قلاصلا عامة من لصفأ بن يديلا تاذ حلاص : لوقير • ه • لاو عليه • ه • لا •

سمعت • • فاز م • بحضرت اوعيصير لاو مههاوفا اوبغت لا ماترلاً • • ه • لا • ه • لا •
بجوا • يستغذ • حت بيتما لاء من : لوقير • ه • لاو عليه • ه • لا • صل • ه • لا • لوسر
فلا نأرقلا • • ه • لا • ه • لا • ، رائلا ميتيلا لام لآكل بجوا كما قنجللا له • ه • لا •
لاز ما • م • نبي • ي صو فانهم م • ناريح • • ه • لا • ه • لا • ، مكريغ به لمعلا • لا • م • يستغذ
اهناو لمعلا خير فانها قلاصلا • • ه • لا • ه • لا • ، مهثرويس • ه • نأ ظننا • حت بهم يوصينا
م • نزيد دومع

best of judges, O Aba Abdullah you are the martyr of this nation, so you should be God fearing and patient with His adversity”.

Then he became unconscious and then regained consciousness and said: “This is Rasul Allah, and my uncle Hamza, and my brother Jafar and the companions of Rasul Allah, they are all saying: “Hasten your arrival for we are eager to see you”.

Then he (‘a) turned his eyes to all his household and said: “Farewell to you all, may Allah safeguard you, may Allah make you righteous, and He is my guardian over you, and Allah is sufficient as a guardian”.

Then he said: “And peace be upon you O messengers (Angels) of my Lord...

نُؤَدِّعُكُمْ نَزْلًا لَمْ يَكُنْ لَكُمْ مِنْ قَبْلُ وَإِنَّمَا أَنْزَلْنَاهُ لِكَلِمَةٍ لَكَ نَسِيحَةٌ مِمَّا كَانَتْ تَعْمَلُ

“For the like of this then let the workers work” (Surah As-Saffat, 37:61)

نُؤَدِّعُكُمْ نَزْلًا لَمْ يَكُنْ لَكُمْ مِنْ قَبْلُ وَإِنَّمَا أَنْزَلْنَاهُ لِكَلِمَةٍ لَكَ نَسِيحَةٌ مِمَّا كَانَتْ تَعْمَلُ

“Surely Allah is with those who guard against evil and those who are good to others” (Surah An-Nahl, 16:128).

And he (‘a) remained remembering Allah (SwT), and proclaiming the two testimonies, then he (‘a) faced the Qibla, and closed his eyes and extended his legs and arms and said: “I bear witness that there is no God but Allah alone, no associate has He and that Muhammad is his servant and messenger”. Then his time came to an end and his pure soul departed and he met his Lord as an oppressed martyr.

هَدِيَسْ اَوْ هَائِلَسْ اَوْ هَامَامِ اَوْ يَدَانِ مِنْ لَوْ مَحْر

تمسح كإرأه بأيا: بنيزه تنبها فقالت ، هدير قرعلا يمسح فجعل ماملاً حين قرء ثم
؟كئيبه

من مؤملاً نإ : لوقير)هلاؤ عليه ءلا ءلا لوسر كدح سمعت بنية يا : لاق
هنيأ ن ءسوب طرلا كاللؤلؤ راصو جبينه. قرع ،هتافو تندو توملا به لزن اذإ

مأ ءحدثنه بأ يا :تلاقو اهيبأ رذص ءعل بنفسها تغلاؤ)ملاسللا عليها) فقامت
منك سمعها نأ.تبيدأ دقو ،ءلابرك بحديث ن.مياً

ءدليلا اذهب لسبايا كلاًها ءاسنبو بك ءنأكو ،ن.مياً مأ حدثتك كما تبديحلا بنية يا : لاقؤ
نأ نوافخه خاشعين
أربص أربصؤ ،سائلا م. يتخطف.

ابأ يا : لاقو)ملاسللا عليه.)نيسحللاو نيسحللا هيدلو ءلا ماملإا تغتلا ثم
من تغلا يدعب من ما ءعلي خرجت دقو ما ءر ءأز ،ءلا عبد اربو محمد
ءلا عبد اربأ يا ،نيمكاحلا ريخ وءهو ءلا م.يح ءحت اربصأ انهاهو هاهنا
بلائه ءعل ربصللاو ءلا ءىوقتبه فعليك ،ءملاً هذه شهيدت نأ.

بأحصأؤ جعفر ءخأؤ ءزم ءمعو ،ءلا لوسر اذه : لاقو قافأؤ عليه ءمغأ ثم
نوقتشم ليك إ فنا علينا كمودق. عجل :نولوقي كلهم ،ءلا لوسر

م.حفظ ،ءعيم ءلا م.ءدوتسا : لاقو كلهم بيته لهاؤ ءف عينيه رادأ ثم
لاقو ثم ،ءغيلأ ءبال ءفكو ،م.علي ءخليفة وهو ،ءعيم ءلا مكدس ،ءلا
مع ءلا نإ) ،)نولماعلا فليعمل اذه لمثل)، بر لـسر يا ملاسللا م.يلعو
نونسحم مـه نيدلاو اوغتأ نيدلا.

ءدمو عينيه ضمغو ،ءليقلا لبيقتسا ثم ،نيتءاهشلا دهشتيو ،ءلا يذكرا لزامو
ادمحم نأ دهشأؤ له شريك لا هءحو ءلا لا إ لا نأ دهشأؤ : لاقو هيديو هيلجر
مظلوما. اديهش ءبر ءقرو ،ءرهاطلا ءحورت صافو نجه ءقض ثم .ه لوسرو هءبع
هائيس او هائلء او همام إ او ءداز من ءلا م.حر

Then his daughters threw themselves on him and called out: "O father, O 'Ali".

And at that point Zaynab Bint 'Ali, Umm Kulthum and all the women screamed out, and the people of Kufa found out that Amir Al-Mu'minin ('a) had passed away. Then the men and women came rushing in groups, and started to scream loudly and Kufa was shaken by the event, and that day was like the day that the Prophet had passed away on. The sky's horizon had changed, and the people were hearing voices and the praising of Allah in the air while they were wept over the Imam ('a).

Al-Allamah Al-Majlisi narrated in Bihar Al-Anwar through Muhammad Ibn Al-Hanafiyah that he said: "Then we took his body during the night and Al-Hasan was washing it and Al-Husayn was pouring the water and he wasn't in need of anyone to turn the body for it was turning by itself just as the washer desired, to the right and to the left, and his scent was more pleasant than the scent of musk and amber.

Then Imam Al-Husayn ('a) called his sister Zaynab and said (to her): "O sister, go and get the Prophet's

embalment then they wrapped the Imam with three garments as he ordered, then they placed him on the bier and Al-Hasan and Al-Husayn proceeded to the rear of the bier, and then its front rose up without anyone being able to see who was carrying it, and its carriers from the front were Jibra'il and Mika'il. Then they walked following its' front.

هليلء او هاتبرا او :ن يدانو عليه بأنفسهن بناته تقرأو.

بويجلا شققن دقو نسانه عيمحو موثلاك مرأو - علا بنت بديز صرخت لك لذ فعند
قراو قد نينمؤملا ريمأ نأ وفة - لا لها فعلم ،ة حيصلا تعفتراو ،دودخلا ن مطلو
تجنراف عظمة صيحة او حاصو ،اجا و فؤا نوعرهي لاجرلاو ،اسنلا فأقبل ،ة ايحلا
،اهتوير عيمحو اهلتايقو وفة - بال جيجضلاو بيحلاو ،ا - بلا رثكو ،اهلها ب وفة - لا
ريغتو)هلاو عليه ه - لا - صلا (ه - لا لوسر فيه تام يذلا مكاليو مويلا لك لذ نا - ف
- علا بالنياحة اولغتشاو ،ءاو هلا - ف احييستو اتاوصأ ساندلا عمسو ،ءامسلا ق فأ
ماملا

انذخاً ثم : لاقهنا يفندلا بن محمد عن راوئلاً راجد . ف . سلجمللا ةملاعلا سور
لا جاتحدي لا ناكو عليه ءاملا يصب نيسحللاو يغسله نيسحللا ناكو . ليلا هزاهجر
من بيطاءه تحنار . بت ناكو لامشو يمينا ل ساغلا يريد كما يتقلب ناك بل يقبله من
ربنعلاو لكسمللا ةحنار

صل) ه . لا لوسر يدج طونجر . هلم هاتخأ يا : لاقو بنيز هتخأ نيسحللا مامللا يداز ثم
اوغلا ثم (هلاو عليه ه . لا
مدقتو ريرسلا . عل هوعضو ثم ، رماً كما باونأ بخمسة) ملامسلا عليه (مامللا
عفترا قد مقدمه اذإو ، هرخؤم من ريرسلا . لا) ملامسلا عليه (نيسحللاو نيسحللا
نايقعتي اراسو ائيل . يمو ل يناريدج مقدمه من حامله ناكو ، هلاما > كيري لاو
مقدمه

Muhammad Ibn Al-Hanafiyah said: "I had looked at the bier and there wasn't anything on the face of the Earth that the bier had passed, and that thing wouldn't bow to it. And they had left with him to Najaf to the location of his grave now, and Kufa was shaken by the crying and weeping, and the ladies had come out to follow him, so Al-Hasan prevented them and returned them back. And Al-Husayn was calling out:"

نوعجار هيل انإو ه . لا انإ ، ميظعلا . لعلا ه . لا لاقو لاو لود لا

O Father, my back has broken, because of you I have learnt how to cry and to Allah I complain". And when they arrived at his grave, the front of the bier was placed down and so Al-Hasan and Al-

Husayn ('a) also placed down the rear. Then Al-Hasan ('a) stood and prayed over him while the group

of people were behind him, and he made seven takbirs as his father commanded him. Then we moved his bier and exposed the sand and there it was, a dug-up grave that had been written on it 'this is what his grandfather Noah the Prophet had reserved for the noble pure purified servant (of Allah)[16](#).

And when they were about to lower him, they heard a voice saying: “lower him into the purified ground for the beloved has missed his beloved”. This amazed the people, then they buried him before the dawnbroke.

لا ضراً هـ جو ءـ بشد مر فما ريرسلا ءـ لـ ترطن لعد :ةيفندلا بن محمد لاق
ءـ باله وفاة ءـ تـ جـ صو ، نلاً هـ ريق موضع ءـ لـ فـ جـ لـ لـ به اوضمو ،هـ لـ نـ حـ نـ
ءـ لـ نـ هـ درو: نـ سـ حـ لـ فـ مـ نـ هـ ن ، تـ اـ رـ سـ اـ تـ اـ مـ طـ لـ اـ يـ تـ بـ عـ نـ هـ ، اـ سـ نـ لـ اـ تـ جـ رـ خـ وـ لـ يـ وـ عـ لـ اـ وـ
يـ دـ اـ نـ يـ نـ يـ سـ حـ لـ اـ وـ اـ ذـ هـ ، نـ هـ نـ كـ اـ مـ ا

نوعجار هـ يـ لـ اـ نـ اـ وـ هـ لـ اـ نـ اـ ، مـ يـ طـ عـ لـ اـ ءـ لـ عـ لـ اـ هـ ءـ بال لـ اـ لـ ءـ وـ قـ لـ اـ وـ لـ وـ حـ لـ ا

تشملا هـ لـ اـ ءـ لـ اـ ءـ لـ اـ تـ عـ لـ مـ تـ لـ كـ لـ جـ اـ مـ نـ هـ اـ رـ هـ طـ عـ اـ طـ قـ نـ اـ وـ هـ اـ تـ بـ رـ اـ وـ .

نيسحلوا بنسحلا فوضع جضو قد ريرسلا مدقم اذو هريق ءـ لـ اـ اـ يـ هـ تـ نـ اـ فـ لـ مـ a
هوبأ هـ مـ اـ كـ مـ a سـ بـ عـ a رـ يـ كـ وـ خـ لـ فـ هـ ءـ عـ a مـ جـ لـ a وـ عـ لـ يـ هـ ءـ لـ صـ وـ نـ سـ حـ لـ a مـ a قـ تـ m ، هـ رـ خـ oـ m
دـ جـ لـ o رـ o فـ حـ m بـ قـ بـ r نـ حـ n اـ ذـ o وـ B اـ rـ Tـ lـ a اـ nـ fـ iـ sـ hـ kـ o هـ rـ iـ rـ sـ حـ zـ nـ aـ zـ tـ m) . مـ lـ aـ sـ lـ a عـ lـ yـ hـ
لـ لـ eـ bـ d ءـ nـ lـ a حـ oـ zـ hـ dـ jـ lـ e هـ rـ xـ dـ a مـ a اـ ذـ hـ : عـ lـ yـ hـ a بـ oـ tـ eـ m ، ءـ rـ o q— nـ m ءـ جـ a s— o ق— o q— i— s— t— m
ءـ Bـ r— e— t— l— a ءـ l— a هـ o— l— z— n— a : هـ a— t— f— a a— o— e— m— s— h— l— a— z— n— a ا— o— d— a— r— a فـ l— m . رـ h— e— t— m— l— a رـ h— a— t— l— a جـ l— a— v— l— a
لـ m— o— m— i— n— i— n— a ر— i— m— a a— o— d— j— l— a و— s— a— n— l— a . فـ d— e— h— i— s . بـ i— y— i— d— l— a ءـ l— a بـ i— y— i— d— l— a ق— a— t— t— a— s— h— a فـ q— d ءـ r— h— a— t— l— a
R— j— f— l— a ع— o— l— a— t— q— i— l—) مـ l— a— s— l— a عـ l— y— h—)

After the burial of the Imam Amir Al-Mu'minin ('a), Al-Hasan and Al-Husayn ('a) made their way back with a group of their relatives and their household. They then passed through a ruin in Kufa, and they heard a weeping sound, so they traced its source and found a man lying in need and yearning like a bereaved person wanting help. So Al-Hasan and Al-Husayn ('a) stopped for him and asked him about his condition so he said: “I am a stranger, I have no family, I live a life of poverty and I have arrived at this town a year ago, and every night a person comes to me after the eyes (of the people) shut after they had been nourished with

food and water, and he sits with me and he cheers me up from the distress and sadness that I am in, and I have not seen him for the last 3 days.

Then they said while they cried: "describe

him to us". He said: "I am blind, and I don't

see him".

So, they asked: "What is his name?"

He replied: "I used to ask him what his name was, but he used to say: "I only seek Allah and the hereafter with this (action)".

So, they said: "Make us hear some of what he says".

He said: "He was persistent in praising, glorifying, magnifying Allah and saying La ilaha illa Allah, and the stones and walls would respond to his response and would praise with his praises".

Then they ('a) said: "These are the traits of our master Amir Al-

Mu'minin". Then the man said: "What has Allah done with (written

for) him?"

They ('a) said, while they cried: "The worst of the villains Ibn Muljim has bereaved us of him, and here we are returning from his burial".

And when the man heard this from them, he couldn't control himself and threw himself on the ground and started hitting his head on the rocks and pouring sand over his head and screaming the screams of a person in loss. Then he made the people present cry.

Then he said to them: "By Allah, what are your names and the name of your father?"

They ('a) said: "Our father is Amir Al-Mu'minin ('a) 'Ali Ibn Abi Talib ('a), and I am Al-Hasan, and this is my brother Al-Husayn, and these are the rest of his children and relatives and a group of his companions returning back from his burial".

He said: "I ask you by Allah and by your grandfather the Prophet of Allah and your father the guardian of Allah that you lead me to his grave so I can renew my allegiance to him for my livelihood has been ruined with his murder, and my life has been made miserable after his burial".

So, Al-Hasan ('a) took him from his right hand and Al-Husayn ('a) from his left and the people followed them as they cried and wept until they arrived at his enlightened grave. Then the man kneeled and started to roll his body on it and pour sand over his head until he became unconscious, and they surrounded him crying until they were in the brink of annihilation from the amount of crying.

And when he regained consciousness, he raised his hands to the sky and said: "O Allah I ask by the right of the one who resides in this enlightened ditch that you make me follow him and that you take my soul, for I cannot handle his departure". Then Allah granted him his prayer and they found him as though a discarded piece of wood. So, they prepared his body and buried him near Amir Al-Mu'minin ('a) [17](#).

من امهعمو نانسحلا ججر (ملاسللا عليه) نينمؤملا ريمأ ماملإا ن فد بعد
اوغتقاف انينأ اوعمسد وفة لا • ف خربة • عل اورمف • ةعام • بيتهما ل هأ و امهصاو •
هدنع فوقف ةهلولا • لا • حنين يحن وهو لبنة توسد قد لجر به اذاف • هرتأ
• نتروعأ قد • ل لها لا • ب يرغ لجر • نإ : لاقف • حاله عن هلاأسو • نيسحلاو • نيسحلا
هذه • لا • تبت أو ةشيعملا
• ماعط من به تاتقا بما • نويعلا تأده اذ شخص • يأتيد ليلة لكو • ةنسد منذ ةدلبللا
• يؤنسد • معس لحيو بارشيو

مايا ثلاثة منذ فقدته دقو • نرحلاو مرهلا من فيه انا • نيلسيو.

لنا صفه : ناي • يي امهو له فقلا.

هرصبأ لا رصبلا فوغم • نإ : لاقف.

ههسا ما : فقلا

قرخلاً رادلاو ٠٠٠ لا ٠٠٠ جو بذك ٠ غتراً امنرا : لوقيف ٠٠٠ مسا عن ٠ لاسأ كنت : لاق.

حديثه من انعمسا : لاقف.

باجابته تجيب ناطيحللاو راجحلاً ن او ، ليلهللاو بير ٠ تلاو س يدقتلاو جيبستلا ٠ باد : لاق.
بتسييحه جيبستو

ملاسللا عليه (بنينمؤملا ريمأ انلاومو سيدنا تاغص هذه : فقلا).

به ٠٠٠ لا فعل ما : لرجلا لاقف.

اهو ، مجلم ن با ءايقشلاً ٠ قشأ فيه انعجفا قد : ناي ٠ ي امهو) ملاسللا عليهم) فقلا.
٠٠٠ نؤفد من نوعجار نحن

لجعو ضرلاً ٠ عل بنفسه ٠ مر نأ نود ينمالك لم منهما لك لذل جرا سمع فلما
، قد قاعلا ٠ لوعملا ٠ ارض خرصيو ، بارثلا ٠ سار ٠ عل و تحيو ، روضحلا ٠ سار ٠ برصير
ارضاد ناك من ٠٠٠ فأر

الذهو بنسحلا انأو ، بلاط ٠ با بن ٠ عل) ملاسللا عليه (بنينمؤملا ريمأ انوبأ : له فقلا
٠٠٠ نؤفد من نيعجار ٠ باحصأ من قلمجو ، نابرقاو . هدلاوا بقية ، لاؤهو بنيسحلا ٠ خأ

٠ عل ٠ بر عرحتما ما لا ٠ لا ٠ لو ما ٠ پراو ٠ لا ٠ لوسر امكدجيو ٠ بال ما ٠ سألت : لاقف
٠٠٠ نؤفد بعد ٠ حيات ترد ٠ تو ، ملتقبر ٠ عيش تنغص فقد ادھع به ددجلاً هريق

من ساندلاو كرسيدا هدير نيسحلاو - نميلا هدير (ملاسللا عليه) نيسحلا هذخاف
 لرعحو لجرلا لكذ عليه - فجت، رونملا هريق - لا اوتأ - حت، ليعولاو - باله امهئارو
 نو - يد حوله، مهو، هيلع - غشد - حت هسأر - عل بارتلا وئديو، هيلع جسمه غرمي
 بيحلاو - ا - بلا قرذك من كلالها - عل اوفرشأ دقو

ن - س من بحق كلسأ - نا مهلا : لاقو - امسلا - لا كفيه عفر غشوته من قافا فلما
 - تلحنأ نأ قرنملا قرغلا هذه

فما، هءعد - لا بالجتساف، هقارو - عل ردقأ لا - فاز، كيدا - حور ضبقتو به
 عليه (ن ينمؤملا ريمأ بجنب هونفدو هوفجهز)، (عاقلملا عيشخلا مثل لا) هودجو
 ملاسللا

- "S": abbreviation of "salla Allahu alayhi wa alihi wa sallam" peace be upon him and his family.
- "a": abbreviation of "alayhi as-salam", peace be upon him/her.
- [3](#). Al-Khatiy 'Ali Shaykh al-Mu'minin, Amir al-Imam Wafat 3. طخلا - عل للشيخ: ن ينمؤملا ريمأ جاملا قافو.
- [4](#). Al-Khatiy 'Ali Shaykh al-Mu'minin, Amir al-Imam Wafat 4. طخلا - عل للشيخ: ن ينمؤملا ريمأ جاملا قافو.
- [5](#). Al-Khatiy 'Ali Shaykh al-Mu'minin, Amir al-Imam Wafat 5. طخلا - عل للشيخ: ن ينمؤملا ريمأ جاملا قافو.
- [6](#). Al-Khatiy 'Ali Shaykh al-Mu'minin, Amir al-Imam Wafat 6. طخلا - عل للشيخ: ن ينمؤملا ريمأ جاملا قافو.
- [7](#). SwT: abbreviation of "Subhana wa Ta'ala", meaning "May He be praised and exalted".
- [8](#). Al-Khatiy 'Ali Shaykh al-Mu'minin, Amir al-Imam Wafat 8. طخلا - عل للشيخ: ن ينمؤملا ريمأ جاملا قافو.
- Majmu'at Wafayat Al-A'immati
- Usul Al-Kafi, Al-Kulayni.
- [11](#). Al-Khatiy 'Ali Shaykh al-Mu'minin, Amir al-Imam Wafat 11. طخلا - عل للشيخ: ن ينمؤملا ريمأ جاملا قافو.
- [12](#). Bihar Al-Anwar, vol. 42, p. 204.
- [13](#). Al-Khatiy 'Ali Shaykh al-Mu'minin, Amir al-Imam Wafat 13. طخلا - عل للشيخ: ن ينمؤملا ريمأ جاملا قافو.
- The will was mentioned by biographers and historians, including: Abu al-Faraj al-Isfahani in Muqatil al-Talibiyin, al-Tabari in his History, al-Majlisi in Bihar al-Anwar, al-Amini in 'Ayan Ash-Shi'a, Ibn Shu'bah in Tuhf al-Uqul, and others. We mention here after combining these books with a slight difference in wording and expressions.
- Nahj ul-Balagha, Letter 47: Will To Imam Hasan (a) and Imam Husayn (a) after he was wounded by Abd al-Rahman b. Muljam whilst offered the morning prayers in the mosque of Kufa.
- Jawahir al-Tarikh, Sheikh Ali Al-Kurani Al-Amili, part 1, page 462.
- Bihar Al-Anwar, Allama Al-Majlisi.

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