

Imam 'Ali Maqtal

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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.

روي أن رسول الله (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) خطب في آخر جمعة من شهر شعبان وتحدث عن شهر رمضان وشرفه وثواب الطاعة فيه فقام إليه أمير المؤمنين (عليه السلام) وقال: يا رسول الله ما أفضل الأعمال في هذا الشهر؟

(فقال: يا أبا الحسن، أفضل الأعمال في هذا الشهر الورع عن محارم الله عز وجل، ثم بكى (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ).

قال له أمير المؤمنين: يا رسول الله ما يبكيك؟

قال: يا علي أبكي لما يستحل منك في هذا الشهر، كأني بك وأنت تصلي لربك، وقد انبعث أشقي الأولين والآخرين شقيق عاقر ناقه صالح فيضر بك ضربة على مفرق رأسك، ويشقه نصفين ويختضب لحيتك من دم رأسك.

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.

قال له أمير المؤمنين (عليه السلام): يا رسول الله وذلك في سلامة من ديني؟

قال (صلى الله عليه وآله): في سلامة دينك؛ ثم قال (صلى الله عليه وآله): يا علي من قتلك فقد قتلني، ومن أبغضك فقد أبغضني، ومن سبّك فقد سبّني، لأنك مني كنفسي، وروحك من روحي وطينتك من طينتي، وإن الله عز وجل خلقني وإياك وأسطفاني وإياك، واختارني للنبوة واختارك للإمامية، فمن أنكر إمامتك فقد أنكر نبوتي، يا علي أنت وصيبي وأبو ولدي فزوج ابنتي وخليفي على أمتي في حياتي وبعد موتي، أمرك أمري، ونبيك نهبي، أقسم بالذي بعثني بالنبوة وجعلني خير البرية إنك لحجة الله على خلقه وأمينه على سره وخليفته على عباده.

وروي عن أمير المؤمنين انه قال: دخلت يوماً على رسول الله وفاطمة والحسن والحسين فبكى حين رأنا، وقال بعض من حضر: أما تستر برأيهم يا رسول الله؟ فقال: والذي يبعثني بالحق نبياً أنا وهم لأكرم الخلق على الله تعالى وما على وجه الأرض نسمة أحب إليّ منهم.

أما علي بن أبي طالب فانه أخي، وأبن عمي، وخليفي، ووصيي على أهلي وأمتي في حياتي وبعد وفاتي، محبه محببي، ومبغضه مبغضي، وهو مولى كل تقي، بولايته صارت أمتي مرحومة، وإنما بكيت على ما يحل بهم بعدي من غدر الأمة، وأنه يزال عن مقامه ومحله ومرتبته التي وضعه الله فيها، ثم لا يزال كذلك حتى يضرب على قرنه في محرابه ضربة تخضب لحيته ورأسه في بيت من بيوت الله، في أفضل الشهور شهر رمضان، في العشر الأواخر منه، يضربه بالسيف شر الخلق والخلية، ثم استعبر وبكي بكاءً شديداً عالياً.

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.

وكان أمير المؤمنين (عليه السلام) في الأيام الأخيرة يخبر الناس بشهادته فيقول: ألا وأنكم حاجوا العام صفا واحداً وآية ذلك أني لست فيكم. فعلم الناس أنه ينعي نفسه، وكان (عليه السلام) يدعو ويسأل من الله تعزيل الوفاة وتارة يكشف عن رأسه ويرفع يديه للدعاء قائلاً: اللهم إني قد سئمتهم وسئموني ولملتهم ولملوني، أما آن أن تخصب هذه من هذه – ويشير إلى هامته ولحيته.

كما أنه رأى رسول الله (صلى الله عليه وآله) وهو يمسح الغبار عن وجهه ويقول: يا علي لا عليك، قضيت ما عليك. وكان الإمام قد بلغ من العمر ثلاثاً وستين سنة، وفي شهر رمضان عام أربعين للهجرة كان الإمام يفطر ليلة عند ولده الحسن وليلة عند ولده الحسين وليلة عند ابنته زينب الكبرى زوجة عبد الله بن جعفر وليلة عند ابنته زينب الصغرى المكنات بأم كلثوم.

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?”

وفي الليلة التاسعة عشر كان الإمام في دار ابنته أم كلثوم فقدمت له فطوره في طبق فيه قرصان من خبز الشعير وقصعة فيها لبن حامض وجريش ملح، فقال لها: قدمت إدامين في طبق واحد وقد علمت أنني متبع ما كان يصنع ابن عمي رسول الله (صلى الله عليه وآلها) ما قدم له إدامان في طبق واحد حتى قبضه الله إليه مكرماً، أرفعي أحدهما فإن من طاب مطعمه ومشربه طال وقوفه بين يدي الله. فرفعت اللبن الحامض بأمر منه وأفطر بالخبز والملح.

قالت أم كلثوم: ثم أكل قليلاً وحمد الله كثيراً وأخذ في الصلاة والدعاء ولم يزل راكعاً وساجداً ومبتهلاً ومتضرعاً إلى الله تعالى، وكان يكثر الدخول والخروج وينظر إلى السماء ويقول: هي، هي والله الليلة التي وعدنها حبيبي رسول الله. ثم رقد هنيئة وأنتبه وجعل يمسح وجهه بثوبه ونهض قائماً على قدميه وهو يقول: اللهم بارك لنا في لفائك.

ثم صلى حتى ذهب بعض الليل، وجلس للتعليق ثم نامت عيناه وهو جالس، فانتبه من نومته، فقال لأولاده: إني رأيت في هذه الليلة رؤيا هالتني، وأريد أن أقصها عليكم.

قالوا: ما هي؟

He said: "I just saw the Prophet of Allah in my sleep saying to me: "O Aba Al-Hasan, you are coming to us 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:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

"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.

قال: إني رأيت الساعة رسول الله (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) في منامي وهو يقول لي: يا أبا الحسن إنك قادم إلينا عن قريب، يجيء إليك أشقاها فيخضب شيبتك من دم رأسك، وأنا والله مشتاق إليك، وإنك عندنا في العشر الأواخر من شهر رمضان، فهلم إلينا فما عندنا خير لك وأبقى

قالت: فلما سمعوا كلامه ضجوا بالبكاء والتحبيب وأبدوا العويل، فأقسم عليهم بالسكتوت فسكتوا، ثم أقبل عليهم يوصيهم ويأمرهم بالخير وينههم عن الشر.

قالت أم كلثوم: لم يزل أبي تلك الليلة قائماً وقاعدًا وراكعاً وساجداً، يخرج ساعة بعد ساعة يقلب طرفه في السماء وينظر في الكواكب وهو يقول: والله ما كذبت ولا كذبت، وإنها الليلة التي وعدت بها. ثم يعود إلى مصلاه ويقول: اللهم بارك لي في الموت ويكثر من قول: إنا لله وإنا إليه راجعون ولا حول ولا قوة إلا بالله العلي العظيم، ويصلّي على النبي (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) ويستغفر الله كثيراً.

قالت أم كلثوم: فلما رأيته في تلك الليلة قلقاً متلمللاً كثير الذكر والاستغفار، أرقت معه ليلتي وقلت: يا أباها مالي أراك هذه الليلة لا تذوق طعم الرقاد؟

قال: يا بنية إن أباك قتل الأبطال وخاض الأهوال وما دخل الخوف له جوفاً وما دخل في قلبي رعب أكثر مما دخل في هذه الليلة ثم قال: إنا لله وإنا إليه راجعون

!فقلت: يا أبا: مالك تنعى نفسك منذ الليلة؟

قال: بنية، قد قرب الأجل وانقطع الأمل. فبكى.

قال لي: يا بنية لا تبكي، فإني لم أقل ذلك إلا بما عهد إلي النبي (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). ثم إنه نعش وطوى ساعة ثم استيقظ من نومه وقال: يا بنية إذا قرب الأذان فأعلميني، ثم رجع إلى ما كان عليه أول الليل من الصلاة والدعاء والتضرع إلى الله سبحانه وتعالى.

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: لا إله إلا الله 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:

أشدد حيازيمك للموت فإن الموت لا يكرا

ولا تجزع من الموت إذ أحل بنا يكرا

كما أضحكك الدهر كذلك الدهر يبكيك

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:”

خَلُوا سَبِيلَ الْمُؤْمِنِ الْمُجَاهِدِ فِي اللَّهِ ذِي الْكِتَبِ وَذِي الْمَشَاهِدِ

فِي اللَّهِ لَا يَعْبُدُ غَيْرَ الْوَاحِدِ وَيَوْقَظُ النَّاسَ إِلَى الْمَسَاجِدِ

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

قالت أم كلثوم: فجعلت أرقب الأذان، فلما لاح الوقت أتيته ومعي إناء فيه ماء، ثم أيقظته فأسبغ الوضوء وقام ولبس ثيابه وفتح بابه ثم نزل إلى الدار وكان في الدار إوز قد أهدي إلى أخي الحسين (عليه السلام)، فلما نزل خرجن وراءه ورفرفن وصحن في وجهه وكن قبل تلك الليلة لم يصحن فقال (عليه السلام): لا إله إلا الله، صوائح تتبعها نوایح، وفي غداة قد يظهر القضاء فلما وصل إلى الباب فعالجه ليفتحه فتعلق الباب بمئزره فانحل حتى سقط فأخذه وشده وهو يقول:

أشدّ حيازيمك للموت فإن الموت لا يكفا

ولا تجزع من الموت إذ أحلّ بنا ديكما

كما أضحكك الدهر كذلك الدهر يبكيكما

ثم قال: اللهم بارك لنا في الموت، اللهم بارك لنا في لقاءك

قالت أم كلثوم: و كنت أمشي خلفه فلما سمعته يقول ذلك قلت: وغوثاه يا أبناه أراك تتعني نفسك منذ الليلة

قال: يا بنية ما هو بناء ولكنها دلالات وعلامات للموت يتبع بعضها بعضا، ثم فتح الباب وخرج إلى المسجد وهو ينشأ ويقول:

خُلُوا سُبُّيلَ الْمُؤْمِنِ الْمُجَاهِدِ فِي اللَّهِ ذِي الْكِتَبِ وَذِي الْمَشَاهِدِ

فِي اللَّهِ لَا يَعْبُدُ غَيْرَ الْوَاحِدِ وَيُوقَظُ النَّاسُ إِلَى الْمَسَاجِدِ

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)⁷ 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;

إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

"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 وَبِاللَّهِ وَعَلَى مَلَةِ رَسُولِ اللَّهِ

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

Then the Imam shouted:

فَرَزْتُ وَرَبَّ الْكَعْبَةِ

I swear by the god of the Ka'ba that I have succeeded".

قالت أم كلثوم: فجئت إلى أخي الحسن (عليه السلام) فقلت: يا أخي قد كان أمر أبيك الليلة كذا وكذا، وهو قد خرج في هذا الليل الغلس فألحقه.

فقام الحسن بن علي (عليه السلام) وتبعه فلحق به قبل أن يدخل المسجد فأمره بالرجوع فرجع

وكان عدو الله ابن ملجم متخفيا في بيوت الخوارج بالكوفة يتربص الغفلة وينتهز الفرصة بأمير المؤمنين (عليه السلام) وابنرى لمساعدة ابن ملجم شخصان آخرين من الخوارج هما شبيب بن بحره ووردان بن مجالد، وسار الإمام إلى المسجد فصلى النافلة في المسجد ثم علا المئذنة فأذن، فلم يبق في الكوفة بيت إلا اخترقه صوت أمير المؤمنين (عليه السلام)، ثم نزل عن المئذنة وهو يسبح الله ويقدسه ويكبره ويكثر من الصلاة على النبي (صلى الله عليه وآله) وكان يتفقد النائمين في المسجد ويقول للنائم: الصلاة، الصلاة يرحمك الله، قم إلى الصلاة المكتوبة، ثم يتلو (إِنَّ الصَّلَاةَ تَنْهِيَ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ)

لم يزل الإمام يفعل ذلك حتى وصل إلى ابن ملجم وهو نائم على وجهه وقد أخفى سيفه تحت إزاره، فقال له الإمام: يا هذا قم من نومتك هذه فإنها نومة يمقتها الله، وهي نومة الشيطان ونومة أهل النار، بل نم على يمينك فإنها نومة العلماء، أو على يسارك فإنها نومة الحكماء، أو نم على ظهرك فإنها نومة الأنبياء.

ثم قال له الإمام: لقد هممت بشيء تكاد السماوات أن ينفطرن منه وتنشق الأرض وتخر الجبال هدا، ولو شئت لأنباتك بما تحت ثيابك. ثم تركه، واتجه إلى المحراب وببدأ يصلی وكان (عليه السلام) يطيل الركوع والسجود في صلاته، فقام الشقي ابن ملجم وأقبل مسرعاً يمشي حتى وقف ببازاء الأسطوانة التي كان الإمام يصلی عندها، فأمهله حتى صلى الركعة الأولى وسجد السجدة الأولى ورفع رأسه منها وشد عليه اللعنين ابن ملجم فضرب الإمام على رأسه فشقه نصفين، فوقع يخور في دمه وهو يقول: بسم الله وبالله وعلى ملة رسول الله؛ ثم صاح الإمام فرث ورب الكعبة.

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:

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى

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

And:

هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ

“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:

تهدمت والله أركان الهدى، وانطممت والله نجوم السماء وأعلام التقى، وانفصمت والله العروة الوثقى، قتل "ابن عم المصطفى، قتل الوصي المحبتي، قتل علي المرتضى، قتل سيد الأوصياء، قتل أشقي الأشقياء"

"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 evilest 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 head split 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 Khadijah 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".

وقد وقعت الضربة على مكان الضربة التي ضربه عمرو بن عبد ود العامري في واقعة الخندق، ثم اتم صلاته من جلوس؛ فجعل يشد الضربة ويضع التراب على رأسه وهو يقول: (مِنْهَا حَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى)، (هَذَا مَا وَعَدْنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ).

فاصطفقت أبواب الجامع، وضجت الملائكة في السماء وهبت ريح عاصفة سوداء مظلمة، ونادي جبرائيل بين السماء والأرض: تهدمت والله أركان الهدى، وانطممت والله نجوم السماء وأعلام التقى، وانفصمت والله العروة الوثقى، قتل ابن عم المصطفى، قتل الوصي المحبى، قتل علي المرتضى، قتل سيد الأوصياء، قتل أشقي الأشقياء.

ونعاه جبريل ونادى بالسماء وعليه كادت بالندا تقطع

اليوم أركان الهدى قد هدمت اليوم شمل المسلمين موزع

اليوم قد قتل ابن عم المصطفى اليوم قد قتل الوصي الأنزع

فلما سمعت أم كلثوم نعي جبرائيل لطمت على وجهها وصاحت: وا أبتابه وا علياه

فخرج الحسنان إلى المسجد وهم يناديان: وا أبتابه وا علياه ليت الموت أعدمنا الحياة حتى وصلا المسجد وإذا بالإمام في محرابه والدماء تسيل على وجهه وشيبته ووجوده مشقوق الرأس وقد علت الصفرة من انبعاث الدم وشدة السم، فتقديم الحسن (عليه السلام) وصلى بالناس وصلى أمير المؤمنين (عليه السلام) إيماء من جلوس وهو يمسح الدم عن وجهه وكريمته يميل تارة ويسكن أخرى، والحسن ينادي: وا انقطاع ظهراه يعز علي أن أراك

هذا.

ففتح الإمام (عليه السلام) عينه وقال: يابني لا جزع على أبيك بعد اليوم، هذا جدك محمد المصطفى وجدتك خديجة الكبرى وأمك فاطمة الزهراء والحور العين محفوظون ينتظرون قدوة أبيك، فطب نفساً وقر عيناً وقف عن البكاء فإن الملائكة قد ارتفعت أصواتهم إلى السماء.

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'.

ثم شاع الخبر في الكوفة فهرع الناس رجالاً ونساءً حتى المخدرات خرجن من خدورهن إلى الجامع وهم ينادون: يا إماماه، قتل والله إمام عابد مجاهد، لم يسجد لصنم، كان أشبه الناس برسول الله (صلى الله عليه وآله) وقد روى أسيد بن صفوان صاحب رسول الله قال: لما كان اليوم الذي قبض فيه أمير المؤمنين (عليه السلام) ارتج الموضع بالبكاء، ودهش الناس كيوم قبض النبي (صلى الله عليه وآله).

فدخل الناس إلى المسجد فوجدوا الحسن ورأس أبيه في حجره وقد شد الضربة وهي لم تزل تُشَخَّب دمًا، ووجهه قد زاد بياضاً بصفة، وهو يرمي السماء بطرفه ولسانه يسبح الله ويوجهه، فأخذ الحسن (عليه السلام) رأسه في حجره فوجده مفشيًّا عليه، فعندها بكى بكاء شديداً وجعل يقبل وجهه أبيه وما بين عينيه وموضع سجوده، فسقطت من دموعه قطرات على وجه أمير المؤمنين (عليه السلام) ففتح عينيه فرأه باكيًا.

فقال له الإمام أمير المؤمنين (عليه السلام): يابني يا حسن، ما هذا البكاء؟ يابني لا روع على أبيك بعد اليوم، يابني أتجزع على أبيك وغداً تقتل بعدي مسموماً مظلوماً ويقتل أخوك بالسيف هكذا، وتلحقان بجدكما وأبيكما وأمكما.

فقال له الحسن (عليه السلام): أبه من الذي فعل بك هذا؟

قال (عليه السلام): يابني قتلني ابن اليهودية عبد الرحمن بن ملجم المرادي.

فقال: يا أبه من أي طريق مضى؟

قال: لا يمضي أحد في طلبه فإنه سيطلع عليكم من هذا الباب. وأشار بيده الشريفة إلى باب كندة.

And the poison remained flowing through his sacred head and body until he became unconscious for a while, 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’mnin (‘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’mnin, so who is able to kill Amir Al-Mu’mnin? 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’mnin 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 this time?” He replied: “to the town of Hira”. Then I said: “And why don’t you wait until you pray with Amir Al-Mu’mnin 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’mnin 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’mnin 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 gushed 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’mnin”.

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 who is in the fire?".

Then he (alayhi as-salam) turned to his son Al-Hasan (alayhi as-salam) and said to him: "Be kind, o my son, 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 kind to 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.

ولم يزل السم يسري في رأسه ويدنه الشريفين حتى أغمي عليه ساعة، والناس ينتظرون قدوم ابن ملجم من باب
كندة، فاشتغل الناس بالنظر إلى الباب، وقد غص المسجد بالناس ما بين ياك ومحزون، فما كانت إلا ساعة وإذا
بالصيحة قد ارتفعت من الناس، وقد جاؤوا بعده الله ابن ملجم مكتوفاً.

فوقع الناس بعضهم على بعض ينظرون إليه، فأقبلوا به وهم يقولون له يا عدو الله ما فعلت؟ أهلكت أمة محمد

بقتل خير الناس. وهو صامت لا ينطق وبين يديه رجل يقال له حذيفة النخعي بيده سيف مشهور وهو يرد الناس عن قتله يقول: هذا قاتل الإمام علي (عليه السلام) حتى أدخلوه المسجد

وكانت عيناه قد طارت في أم رأسه كأنهما قطعتا علق، وقد وقعت في وجهه ضربة قد هشمت وجهه وأنفه والدم يسيل على لحيته وصدره، ينظر يمينا وشمالا. فلما جاؤوا به أوقفوه بين يدي أمير المؤمنين (عليه السلام)، فلما نظر إليه الحسن (عليه السلام) قال له: يا عدو الله أنت قاتل أمير المؤمنين ومثلكنا بإمام المسلمين؛ هذا جزاؤه منك حيث آواك وقربك وأدناك وأثرك على غيرك؛ هل كان بئس الإمام لك حتى جازيته هذا الجزاء يا شقي؟

فلم يتكلم بل دمعت عيناه، ثم قال له ابن ملجم: يا أبا محمد أفأنت تنقد من في النار؟ فعند ذلك ضج الناس بالبكاء والنحيب، فأمر الحسن (عليه السلام) بالسكت. ثم التفت الحسن (عليه السلام) إلى حذيفة وقال له: كيف ظفرت بعده الله وأين لقيته؟

فقال: يا مولاي كنت نائما في داري إذ سمعت زوجتي صوت جبرائيل ينادي أمير المؤمنين (عليه السلام) وهو يقول: تهدمت والله أركان الهوى وانطممت والله أعلام التقى قتل ابن عم المصطفى قتل علي المرتضى قتله أشقي الأشقياء، فأيقظتني وقالت لي: أنت نائم؟ وقد قتل إمامك علي بن أبي طالب! فانتبهت من كلامها فزعا مروعها، وقلت لها: يا ويلك ما هذا الكلام؟ رض الله فاك، لعل الشيطان قد ألقى في سمعك هذا، إن أمير المؤمنين ليس لأحد من خلق الله تعالى قبله تبعة ولا ظلامة، فمن ذا الذي يقدر على قتل أمير المؤمنين؟ وهو الأسد الضراغم والبطل الهمام والفارس القمقام. فأكثرت علي وقالت: إني سمعت ما لم تسمع، وعلمت ما لم تعلم. فقلت لها: وما سمعت؟ فأخبرتني بالصوت. ثم قالت: ما أظن بيتي في الكوفة إلا وقد دخله هذا الصوت.

قال: وبينما أنا وهي في مراجعة الكلام وإذا بصيحة عظيمة وجبلة وقائل يقول: قتل أمير المؤمنين (عليه السلام). فحس قلبي بالشر فمددت يدي إلى سيفي وسللت من غمده، وأخذته ونزلت مسرعا وفتحت باب داري وخرجت، فلما صرت في وسط الجادة نظرت يمينا وشمالا وإذا بعده الله يجول فيها، يطلب مهربا فلم يجد، وقد انسدت الطرقات في وجهه، فلما نظرت إليه وهو كذلك رابني أمره فناديه: من أنت وما تريدين؟ فتسنمى بغير اسمه، وانتمى إلى غير كنيته.

فقلت له: من أين أقبلت؟ قال: من منزلي. قلت: وإلى أين تريدين أن تمضي في هذا الوقت؟ قال: إلى الحيرة. فقلت: ولم لا تقدح حتى تصلي مع أمير المؤمنين (عليه السلام) صلاة الغداة وتمضي في حاجتك؟ فقال: أخشى أن أقعد للصلاة فتفوتي حاجتي. فقلت: يا ويلك إني سمعت صيحة وقائلا يقول: قتل أمير المؤمنين (عليه السلام)، فهل عندك من ذلك خبر؟ قال: لا علم لي بذلك. فقلت له: ولم لا تمضي معي حتى نحقق الخبر وتمضي في حاجتك؟ فقال: أنا ماض في حاجتي وهي أهم من ذلك.

فلما قال لي مثل ذلك القول، قلت: يا لع الرجال حاجتك أحب إليك من السؤال عن أمير المؤمنين وإمام

ال المسلمين؟ إذا والله ما لك عند الله من خلاق. وحملت عليه بسيفي وهممت أن أعلو به، فراغ عني فبینما أنا أخاطبه وهو يخاطبني إذ هبت ريح فكشفت إزاره وإذا بسيفه يلمع تحت الإزار وكأنه مرآة مصقوله، فلما رأيت بريقه تحت ثيابه قلت: يا وليك ما هذا السيف المشهور تحت ثيابك؟ لعلك أنت قاتل أمير المؤمنين.

فأراد أن يقول لا، فأنطق الله لسانه فقال: نعم. فرفعت سيفي وضربته فرفع سيفه وهم أن يعلوني به فانحرفت عنه فضربته على ساقيه فأوقفته ووقع لحيته، ووقيعت عليه وصرخت صرخة شديدة وأردت أخذ سيفه فمانعني عنه، فخرج أهل الحيرة فأعانوني عليه حتى أوثقته وجئت به، فهو بين يديك جعلني الله فاك فاصنع به ما شئت.

فقال الإمام الحسن (عليه السلام) لأمير المؤمنين (عليه السلام): هذا عدو الله وعدوك ابن ملجم، قد أمكن الله منه وقد حضر بين يديك. ففتح أمير المؤمنين (عليه السلام) عينه ونظر إليه وهو مكتوف وسيفه معلق في عنقه، فقال له بضعف وانكسار صوت ورقة ورحمة: يا هذا لقد جئت أمراً عظيماً، وخطباً جسيماً، أبئس الإمام كنت لك حتى جازيتني بهذا الجزاء؟

ألم أكن شفيناً عليك وآثرت على غيرك وأحسنت إليك وزدت في عطائك؟ ألم أكن يقال لي فيك كذا وكذا، فخلبت لك السبيل ومنحتك عطائي؟ وقد كنت أعلم أنك قاتلي لا محالة، ولكن رجوت بذلك الاستظهار من الله تعالى عليك يا لعنة، فغلبت عليك الشقاوة فقتلتنى يا شقي الأشقياء؟

فدمعت عيناً ابن ملجم وقال: يا أمير المؤمنين أفالنت تنقد من في النار؟

ثم التفت (عليه السلام) إلى ولده الحسن (عليه السلام) وقال له: أرفق يا ولدي بأسيرك، وارحمه وأحسن إليه وأشفق عليه، ألا ترى إلى عينيه قد طارت في أم رأسه وقلبه يرتجف خوفاً وفزع؟

فقال له الإمام الحسن (عليه السلام): يا أبه قد قتلت هذا اللعين الفاجر وأفجعنا فيك وأنت تأمننا بالرفق به؟

فقال: نعم يابني نحن أهل بيت لا نزداد على الذنب إلينا إلا كرماً وعفواً، والرحمة والشفقة من شيمتنا، بحقي عليك فأطعمنه يابني مما تأكله واسقه مما تشرب، ولا تقييد له قدماً ولا تغل له يداً، فإن أنا مت فاقتصر منه بأن تقتله وتضربه ضربة واحدة وإن أنا عشت فأنا أولى به بالعفو عنه وأنا أعلم بما أفعل به. ثم أمر أن يحملوه من ذلك المحراب إلى موضع مصلاه في منزله.

Muhammad ibn Al-Hanafiyyah 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-Hanafiyyah 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.

قال محمد بن الحنفية: فحملناه والناس حوله وهم في أمر عظيم، باكون محزونون قد أشرفوا على الهاك من شدة البكاء والنحيب، وكان الحسين (عليه السلام) يبكي ويقول: وأبناه من لنا بعده ولا يوم كيومك إلا يوم رسول الله (صلى الله عليه وآله) وكأني بزینب لما نظرت إلى أمير المؤمنين وهو محمول على الأكتاف نادت: وأبناه وعلياه.

قال محمد بن الحنفية: لما طرحته على فراشه أقبلت أم كلثوم وزينب وهما يندبانه ويقولان: من للصغير حتى يكبر، ومن للكبير بين الملا، يا أبناه حزتنا عليك طويل وعبرتنا لا تبرح ولا ترقى.

قال: فضج الناس من وراء الحجرة بالبكاء والنحيب، وفاضت دموع أمير المؤمنين على خديه وهو يقلب طرفه وينظر إلى أهل بيته.

اجتمع الأطباء والجراحون فوصفوا للإمام اللبن، لأن سيف ابن ملجم كان مسموماً، فكان اللبن طعامه وشرابه، ودعى الإمام بولديه الحسن والحسين وجعل يقبلهما ويحضنهما لأنه علم أنه سيفارقهما وكان يغمى عليه ساعة بعد ساعة، فناوله الحسن قدحا من اللبن فشرب منه قليلا، ثم نهاده عن فمه وقال: احملوه إلى أسيركم! ثم قال

الحسن: يا بني بحقى عليك إلا ما طيبتم مطعمه ومشربه وارفقوا به وتطعمه مما تأكل، وتسقيه مما تشرب حتى تكون أكرم منه!!

وكان اللعين ابن ملجم محبوسا في بيت، فحملوا إليه اللبن وأخبروه بعطف الإمام وحنانه على قاتله فشرب اللبن.

Muhammad Ibn Al-Hanafiyyah 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 Hibr Ibn Uday Al-Dhaiii 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' Hibr, 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.

قال محمد بن الحنفيه: بتنا ليلة عشرين من شهر رمضان مع أبي وقد نزل السم إلى قدميه، وكان يصلّي تلك الليلة من جلوس، ولم ينزل يوصينا بوصيائنا ويعزينا عن نفسه، ويخبرنا بأمره إلى طلوع الفجر، فلما أصبح استأذن الناس عليه فأذن لهم بالدخول، فدخلوا عليه وأقبلوا يسلمون عليه وهو يرد عليهم السلام ثم يقول: أيها الناس أسألوني قبل أن تفقدوني، وخففوا سؤالكم لمصيبة أمّاكم

فبكى الناس بكاء شديداً، وأشفقوا أن يسألوه تخفيفاً عنه فقام إليه حجر بن عدي الطائي وانشد

فَلَمَّا بَصَرَ بْنَ الْإِمَامِ وَسَمِعَ شِعْرَهُ قَالَ لَهُ: كَيْفَ بِكَ إِذَا دُعِيْتَ إِلَى الْبَرَاءَةِ مِنِي؟ فَمَا عَسَكَ أَنْ تَقُولَ؟

فَقَالَ: وَاللَّهِ يَا أَمِيرَ الْمُؤْمِنِينَ لَوْ قَطَعْتُ بِالسِّيفِ إِرْبَا إِرْبَا، وَأَضْرَمْتُ لِي النَّارَ وَأَلْقَيْتُ فِيهَا لَأْثَرَتْ ذَلِكَ عَلَى الْبَرَاءَةِ مِنِكَ.

فَقَالَ (عَلَيْهِ السَّلَامُ): وَفَقْتُ لِكُلِّ خَيْرٍ يَا حَجَرَ، جَزَاكَ اللَّهُ عَنْ أَهْلِ بَيْتِ نَبِيِّكَ.

ثُمَّ قَالَ (عَلَيْهِ السَّلَامُ): هَلْ مِنْ شَرِبَةِ لَبِنٍ؟ فَأَتَوْهُ بِلَبِنٍ فَشَرَبَهُ كُلُّهُ، فَذَكَرَ (عَلَيْهِ السَّلَامُ) ابْنَ مُلْجَمٍ وَأَنَّهُ لَمْ يَتَرَكْ لَهُ مِنَ الْلَّبِنِ شَيْئًا فَقَالَ: وَكَانَ أَمْرُ اللَّهِ قَدْرًا مَقْدُورًا، أَعْلَمُوا أَنِّي شَرِبَتُ الْجَمِيعَ، وَلَمْ أَبْقِ لَأَسِيرَكُمْ شَيْئًا مِنْ هَذَا، أَلَا وَإِنَّهُ أَخْرَ رِزْقِي مِنَ الدُّنْيَا، فَبِاللَّهِ عَلَيْكَ - يَا بْنِي - إِلَّا مَا سَقَيْتَهُ مُثْلِ مَا شَرِبْتُ. فَحَمَلَ الْإِمَامُ الْحَسَنُ (عَلَيْهِ السَّلَامُ) إِلَى ابْنِ مُلْجَمٍ الْلَّبِنَ فَشَرَبَ

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"".

والناس مجتمعون على باب بيت الإمام فخرج إليهم الإمام الحسن وأمرهم عن قول أبيه بالانصراف، فانصرف الناس، وكان الأصبع بن نباتة جالسا فلم ينصرف، فخرج الإمام الحسن مرة ثانية وقال: يا أصبع أما سمعت قولي عن أمير المؤمنين؟

قال: بلى، ولكنني رأيت حاله، فأحببت أن أنظر إليه فأسمع منه حديثا، فاستأذن لي رحمك الله

فدخل الحسن ولم يلبث أن خرج فقال له: أدخل

قال الأصبع: فدخلت على أمير المؤمنين (عليه السلام) فإذا هو مستند معصوب الرأس بعمامة صفراء فلم أشعر أن وجهه أشد صفرة من العمامة أو العمامة أشد صفرة منه.. وقد نزف الدم.. وأصفر وجهه.. فأكبت عليه فقبلته وبكيت. فقال لي: لا تبك يا أصبع.. فإنها والله الجنة

فقلت له: جعلت فداك إني أعلم والله إنك تصير إلى الجنة، وإنما أبكي لفقدك يا أمير المؤمنين ثم دعى بابني الحسن والحسين وفتح يده وضمهمما إلى صدره وعيناه تهملان دموعا، ثم أغمي عليه ساعة طويلة وأفاق، وإذا هو يرفع فخدا ويضع أخرى من شدة الضربة وكثرة السم. فقال لي: يا أصبع أما سمعت قول الحسن عن قولي؟

قلت: بلى يا أمير المؤمنين، ولكنني رأيتك في حالة فأحببت النظر إليك، وأن أسمع منك حديثا. فقال لي: أقعد، فما أراك تسمع مني حديثاً بعد يومك هذا، أعلم يا أصبع أنني أتيت رسول الله (صلى الله عليه وآله) عائدا كما جئت الساعة فقال: يا أبا الحسن أخرج فناد في الناس: الصلاة جامعة، واصعد المنبر وقم دون مقامي بمرقاة، وقل للناس: ألا من عق والديه فلعنة الله عليه، ألا من أبى من مواليه فلعنة الله عليه، ألا من ظلم أجيراً أجرته فلعنة الله عليه.

قال: يا أصبع، ففعلت ما أمرني به حبببي رسول الله، فقام من أقصى المسجد رجل فقال: يا أبا الحسن تكلمت بثلاث كلمات أوجزتها. فلم أر جوابا حتى أتيت رسول الله (صلى الله عليه وآله) فقلت ما كان من الرجل؟

قال الأصبع: ثم أخذ بيدي وقال: يا أصبع ابسط يدك، فبسطت يدي، فتناول إصبعا من أصابع يدي وقال يا أصبع كذا تناول رسول الله إصبعا من أصابع يدي، كما تناولت إصبعا من أصابع يدك، ثم قال: يا أبا الحسن ألا وإنني وأنت أبوا هذه الأمة، فمن عقنا فلعنة الله عليه، ألا وإنني وأنت موليا هذه الأمة، من أبى عن لعنة الله عليه، ألا وإنني وأنت أجيرا هذه الأمة، فمن ظلمنا أجرا فلعلنا فلعلنا أجرا عليه، ثم قال: آمين. فقلت: آمين

قال الأصبع: ثم أغمي على الإمام فأفاق وقال لي: أقاعد أنت يا أصبع؟ قلت: نعم يا مولاي

قال: أزيـدك حـديثاً آخـر؟ قـلت: نـعم، زـادك اللـه مـن مـزيدات الـخير.

قال: يا أصـبع لـقـينـي رـسـول اللـه (صـلـى اللـه عـلـيـه وـآلـه) فـي بـعـض طـرـقـات الـمـدـيـنـة وـأـنـا مـفـمـومـ، قـد تـبـيـن الـغـمـ فـي وـجـهـي قـالـ لـي: يا أـبـا الـحـسـن أـرـاكـ مـفـمـومـ، أـلـا أـحـدـكـ بـحـدـيـثـ لا تـقـتـمـ بـعـدـ أـبـدـا؟ قـلتـ: نـعـمـ قـالـ: إـذـا كـانـ يـوـمـ الـقـيـامـة نـصـبـ اللـه مـنـبـرـا يـعـلـوـ مـنـابـرـ النـبـيـنـ وـالـشـهـدـاءـ ثـمـ يـأـمـرـنـيـ اللـهـ أـنـ أـصـعـدـ فـوـقـهـ ثـمـ يـأـمـرـكـ اللـهـ أـنـ تـصـعـدـ دـوـنـيـ بـمـرـقـةـ ثـمـ يـأـمـرـ اللـهـ مـلـكـيـنـ فـيـجـلـسـانـ دـوـنـكـ بـمـرـقـةـ، فـإـذـا اـسـتـقـلـلـنـاـ عـلـىـ الـمـنـبـرـ لـاـ يـبـقـيـ أـحـدـ مـنـ الـأـوـلـيـنـ وـالـآخـرـيـنـ إـلـاـ حـضـرـ فـيـنـادـيـ الـمـلـكـ الـذـيـ دـوـنـكـ بـمـرـقـةـ مـعـاـشـ النـاسـ مـنـ عـرـفـيـ فـقـدـ عـرـفـيـ، وـمـنـ لـمـ يـعـرـفـنـيـ فـأـنـاـ أـعـرـفـهـ بـنـفـسـيـ، أـنـاـ رـضـوـانـ خـازـنـ الـجـنـانـ، أـلـاـ إـنـ اللـهـ بـمـنـهـ وـكـرـمـهـ وـفـضـلـهـ وـجـلـالـهـ أـمـرـنـيـ أـنـ أـدـفـعـ مـفـاتـيـحـ الـجـنـةـ إـلـىـ مـحـمـدـ، وـأـنـ مـحـمـداـ أـمـرـنـيـ أـنـ أـدـفـعـهـ إـلـىـ عـلـيـ بـنـ أـبـيـ طـالـبـ، فـاـشـهـدـوـاـ لـيـ عـلـيـهـ. ثـمـ يـقـومـ الـذـيـ تـحـتـ ذـلـكـ الـمـلـكـ بـمـرـقـةـ مـنـادـيـاـ: يـسـمـعـهـ أـهـلـ الـمـوـقـفـ.

مـعاـشـ النـاسـ مـنـ عـرـفـيـ فـقـدـ عـرـفـيـ وـمـنـ لـمـ يـعـرـفـنـيـ فـأـنـاـ أـعـرـفـهـ بـنـفـسـيـ، أـنـاـ مـالـكـ خـازـنـ الـنـيـرـانـ، أـلـاـ إـنـ اللـهـ بـمـنـهـ وـكـرـمـهـ وـفـضـلـهـ وـجـلـالـهـ قـدـ أـمـرـنـيـ أـنـ أـدـفـعـ مـفـاتـيـحـ النـارـ إـلـىـ مـحـمـدـ، وـأـنـ مـحـمـداـ أـمـرـنـيـ أـنـ أـدـفـعـهـ إـلـىـ عـلـيـ بـنـ أـبـيـ طـالـبـ، فـاـشـهـدـوـاـ لـيـ عـلـيـهـ. فـآـخـذـ مـفـاتـيـحـ الـجـنـانـ وـالـنـيـرـانـ، يـاـ عـلـيـ فـتـأـخـذـ بـحـجـزـتـيـ، وـأـهـلـ بـيـتـكـ يـأـخـذـونـ بـحـجـزـتـكـ، وـشـيـعـتـكـ يـأـخـذـونـ بـحـجـزـةـ أـهـلـ بـيـتـكـ. قـالـ الـإـمـامـ: فـصـفـقـتـ بـكـلـتـاـ يـدـيـ وـقـلـتـ: إـلـىـ الـجـنـةـ يـاـ رـسـولـ اللـهـ؟ قـالـ: إـيـ وـرـبـ الـكـعـبـةـ.

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 Umayah, 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](#).

ثـمـ نـظـرـ الـإـمـامـ إـلـىـ أـوـلـادـهـ فـرـآـهـمـ تـكـادـ أـنـفـسـهـمـ تـزـهـقـ مـنـ النـوـحـ وـالـبـكـاءـ، فـجـرـتـ دـمـوعـهـ عـلـىـ خـدـيـهـ مـمـزـوجـةـ بـدـمـهـ قـالـ (عـلـيـهـ السـلـامـ): أـتـبـكـيـاـ عـلـيـ؟ أـبـكـيـاـ كـثـيرـاـ وـاضـحـكـاـ قـلـيلـاـ، أـمـاـ أـنـتـ يـاـ أـبـاـ مـحـمـدـ سـتـقـتـلـ مـظـلـومـاـ مـسـمـوـاـ مـضـطـهـداـ، وـأـمـاـ أـنـتـ يـاـ أـبـاـ عـبـدـ اللـهـ فـشـهـيـدـ هـذـهـ الـأـمـةـ وـسـوـفـ تـذـبـحـ ذـبـحـ الشـاـةـ مـنـ قـفـاـكـ وـتـرـضـ أـعـضـاـقـكـ بـحـوـافـرـ الـخـيـلـ وـيـطـافـ بـرـأـسـكـ مـمـالـيـكـ بـنـيـ أـمـيـةـ وـحـرـيـمـ رـسـولـ اللـهـ (صـلـىـ اللـهـ عـلـيـهـ وـآلـهـ) تـسـبـيـ وـأـنـ لـيـ وـلـهـ مـوـقـفـاـ يـوـمـ الـقـيـامـةـ.

وأقبلت إلية أم كلثوم وزينب وهما ينديانه ويقولان من للصغير حتى يكبر؟ ومن للكبير بين الملا يا أبتاه؟ حزنا عليك طويل وعبرتنا لا تبرح ولا ترقا. فضج من كان حاضرا بالبكاء ففاقت دموع أمير المؤمنين على خديه وهو يقلب طرفه وينظر إلى أهل بيته.

وفي مثل هذه الليلة أحضر عند الإمام (عليه السلام) عروة السلوبي وكان أعرف أهل زمانه بالطب فذبح شاة وأخرج منها عرقاً فأخذله في جراحة الإمام ثم أخرجه وإذا عليه بياض الدماغ فقال الطبيب بعد أن استعبر وبكي: إعهد عهدي يا أمير المؤمنين، فإن الضربة وصلت إلى الدماغ.

Muhammad Ibn Al-Hanafiyyah 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 so sufficient 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'min ('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 the humiliation 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 my bier, 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.

قال محمد بن الحنفية: لما كانت ليلة إحدى وعشرين، جمع أبي أولاده وأهل بيته وودعهم، ثم قال لهم: الله خليفتي عليكم، وهو حسيبي ونعم الوكيل. وتزايد ولوح السم في جسده حتى نظرنا إلى قدميه وقد احمرتا جميعا، فكبر ذلك علينا وأيسنا منه. ثم عرضنا عليه المأكول والمشرب فأبى أن يشرب، فنظرنا إلى شفتيه يختلجان بذكر الله، ثم نادى أولاده كلهم بأسمائهم واحداً بعد واحداً، وجعل يودعهم وهم يبكون

قال الحسن: ما دعاك إلى هذا؟ فقال أمير المؤمنين: يا بني إني رأيت جدك رسول الله (صلى الله عليه وآله) في منامي قبل هذه الكائنة بليلة، فشكوت إليه ما أنا فيه من التذلل والأذى من هذه الأمة، فقال لي: ادع عليهم. فقلت: اللهم أبدلهم بي شرًّا مني، وأبدلني بهم خيراً منهم.

قال لي رسول الله: قد استجاب الله دعاك، سينقلك إلينا بعد ثلاثة. وقد مضت الثلاث، يا أبا محمد أوصيك ويا أبا عبد الله خيراً، فأنتما مني وأنا منكما. ثم التفت إلى أولاده الذين من غير فاطمة (عليها السلام) وأوصاهم أن لا يخالفوا أولاد فاطمة يعني الحسن والحسين (عليه السلام) ثم قال: احسن الله لكم العزاء، ألا وإنني منصرف عنكم وراحل في ليلتي هذه، ولآخر بحبيبي محمد (صلى الله عليه وآله) كما وعدني.

فإذا أنا مت فغسلني وكفني وحنطني ببقية حنوط جدك رسول الله، فإنه من كافور الجنة، جاء به جبرائيل إليه، ثم ضعني على سريري، ولا يتقدم أحد منكم مقدم السرير، وأحملوا مؤخره واتبعوا مقدمه، فأي موضع وضع المقدم فضعوا المؤخر، فحيث قام سريري فهو قبري.

ثم تقدم يا أبا محمد وصل على وكبر على سبعاً، واعلم أنه لا يحل ذلك على أحد غيري إلا على رجل يخرج من آخر الزمان اسمه القائم المهدي من ولد أخيك الحسين يقيم أوجاج الحق. فإذا أنت صليت على فتح السرير عن موضعه ثم اكشف التراب عنه، فترى قبراً محفوراً، ولحداً مثقباً وساجة منقوية، فأضجعني فيها.

فإذا أردت الخروج من قبري، فتفقدني فإنك لا تجدني وإنني لاحق بجدك رسول الله (صلى الله عليه وآله) واعلم يا بنى ما مننبي يموت وإن كان مدفوناً بالشرق ويموت وصيه بالغرب إلا ويجمع الله عز وجل بين روحيهما وجسديهما، ثم يفترقان فيرجع كل واحد منهما إلى موضع قبره وإلى موضعه الذي حط فيه، ثم أشرج اللحد باللبن وأهيل التراب على ثم غيب قبري.

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-Hanafiyyah 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 advised [14](#), 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-Mu'talib: 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](#)

ولإمام أمير المؤمنين وصية أخرى أوصى بها أولاده فقد روى الشيخ الصدوق في (من لا يحضره الفقيه) عن سليم بن قيس الهلالي قال: شهدت وصية علي بن أبي طالب (عليه السلام) حين أوصى إلى ابنه الحسن، وشاهد على وصيته الحسين ومحمد بن الحنفية وجميع ولده ورؤسائه أهل بيته وشيعته ودفع إليه الكتب والسلاح ثم قال: يا بني أمرني رسول الله (صلى الله عليه وآله) أن أوصي إليك وأن أدفع إليك كتبى وسلاحى، كما أوصى إلى رسول الله ودفع إلي كتبه وسلاحه، وأمرني أن آمرك إذا حضرك الموت أن تدفعه إلى أخيك الحسين.

ثم أقبل على ابنه الحسين فقال: وأمرك رسول الله (صلى الله عليه وآله) أن تدفعه إلى ابنك علي بن الحسين. ثم أقبل إلى ابنه علي بن الحسين فقال له: وأمرك رسول الله أن تدفع وصيتك إلى ابنك محمد بن علي، فأقرأه من رسول الله (صلى الله عليه وآله) ومني السلام. ثم أقبل على ابنه الحسن فقال: يا بني أنت ولـي الأمر بعدي وولي الدم فإن عفت فلك، وإن قتلت فضربة مكان ضربة.

ثم قال أكتب: هذا ما أوصى به أمير المؤمنين علي بن أبي طالب، أوصى أنه يشهد أن لا إله إلا الله وحده لا شريك له وأن محمداً عبده ورسوله أرسله بالهدى ودين الحق ليظهره على الدين كله ولو كره المشركون.

ثم إن صلاتي ونسكي ومحبتي لله رب العالمين لا شريك له وبذلك أمرت وأنا أول المسلمين.

أوصيكم بتقوى الله وأن لا تبغوا الدنيا وإن بفتكم ولا تأسفا على شيء منها زوي عنكم، وقولا بالحق واعملوا

للأجر وكونا للظالم خصماً والمظلوم عوناً.

أوصيكم.. وجميع ولدي وأهل بيتي، ومن بلغهم كتابي هذا من المؤمنين بتقوى الله ربكم ولا تموتن إلا وأنتم مسلمون، واعتصموا بحبل الله جمیعاً ولا تفرقوا واذکروا نعمة الله عليکم إذ کنتم أعداء فألف بين قلوبکم

أوصيکم بتقوى الله ونظم أمرکم وصلاح ذات بينکم فإني سمعت رسول الله (صلى الله عليه وآلہ) يقول: صلاح ذات البین أفضل من عامة الصلاة والصیام

الله الله في الأيتام لا تغبوا أفواههم ولا يضيعوا بحضورکم فإني سمعت رسول الله (صلى الله عليه وآلہ) يقول: من عال يتيمًا حتى يستغنى أوجب الله له الجنة كما أوجب لأكل مال اليتيم النار، الله الله في القرآن فلا يسبقکم إلى العمل به غيرکم، الله الله في جيرانکم فإنهم وصیة نبیکم، ما زال يوصینا بهم حتى ظننا أنه سيورثهم. الله الله في الصلاة فإنها خير العمل وإنها عمود دینکم

الله الله في بيت ربکم فلا يخلون منکم ما بقیتم، فإنه إن ترك لم تناظروا

وعليکم بالتوالیل والتبادل والتبار وإیاکم والتقاطع والتدابر والتفرق، وتعاونوا على البر والتقوى ولا تعانوا ... على الإثم والعدوان واتقوا الله إن الله شدید العقاب

يا بني عبد المطلب: لا أألفیکم تخوضون دماء المسلمين خوضاً تقولون قتل أمير المؤمنین ألا لا يقتلن بي إلا قاتلي انظروا إذا أنا مت من ضربته هذه فاضربوه ضربة بضربة ولا يمثل بالرجل فإني سمعت رسول الله (صلى الله عليه وآلہ) يقول: إیاکم والمثلة ولو بالكلب المفقر

Then the forehead of the Imam began to sweat so he started to wipe the sweat with his hand, then his daughter Zaynab ('a) said: "O father, I see you wiping your forehead?"

He ('a) said: "O my daughter, I heard your grandfather the Prophet of Allah say: "If the death of a believer has been prescribed on him and his passing has drawn near, his forehead will sweat and will become like a damp pearl and his moaning will quiet down.

The she ('a) stood up and threw herself on her father's chest and said: "Father, Umm Ayman has told me about the story of Karbala, and I wanted to hear it from you".

So, he ('a) replied: "O daughter the story is exactly what Umm Ayman has told you, it is as if I am seeing you and the women of your household are captives in this town, humbled, fearing that the people might

abduct you, so (have) patience, (Have) patience”.

Then the Imam ('a) turned to his sons Al-Hasan and Al-Husayn ('a) and said: “O Aba Muhammad and aba Abdullah, it is as if I am seeing you two and persecution has emerged against you after me from here and there, so be patient until Allah will judge, and He is the 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...

لِمِثْلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ

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

إِنَّ اللَّهَ مَعَ الَّذِينَ أَنْقَلَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ

“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.

رحم الله من نادى وا إماماه وا علياه وا سيداه

ثم عرق جبين الإمام فجعل يمسح العرق بيده، فقالت ابنته زينب: يا أبا أراك تمسح جبينك؟

قال: يا بنية سمعت جدك رسول الله (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) يقول: إن المؤمن إذا نزل به الموت ودنت وفاته، عرق جبينه وصار كاللؤلؤ الرطب وسكن أنينه.

فَقَامَتْ (عَلَيْهَا السَّلَامُ) وَأَلْقَتْ بِنَفْسِهَا عَلَى صَدْرِ أَبِيهَا وَقَالَتْ: يَا أَبَهُ حَدَّثْنِي أُمُّ أَيْمَنَ بِحَدِيثِ كَرْبَلَاءَ، وَقَدْ أَحَبَّتْ أَنْ أَسْمَعَهُ مِنْكَ.

فَقَالَ: يَا بَنِيَّ الْحَدِيثُ كَمَا حَدَّثْتَكَ أُمُّ أَيْمَنَ، وَكَأْنِي بِكَ وَبِنَسَاءِ أَهْلِكَ لَسْبَابَا بِهَذَا الْبَلَدِ، خَاطِعِينَ تَخَافُونَ أَنْ يَتَخَطَّفُكُمُ النَّاسُ، فَصَبَرَا صَبَرَا.

ثُمَّ التَّفَتَ الْإِمَامُ إِلَى وَلَدِيهِ الْحَسَنِ وَالْحَسِينِ (عَلَيْهِ السَّلَامُ) وَقَالَ: يَا أَبَا مُحَمَّدٍ وَيَا أَبَا عَبْدِ اللَّهِ، كَأْنِي بِكُمَا وَقَدْ خَرَجْتُ عَلَيْكُمَا مِنْ بَعْدِي الْفَتْنَةِ مِنْ هَاهُنَا وَهَاهُنَا فَأَصْبَرَا حَتَّى يَحْكُمَ اللَّهُ وَهُوَ خَيْرُ الْحَاكِمِينَ، يَا أَبَا عَبْدِ اللَّهِ أَنْتَ شَهِيدُ هَذِهِ الْأُمَّةِ، فَعَلِيكَ بِتَقْوِيَّةِ اللَّهِ وَالصَّبْرِ عَلَى بِلَائِهِ.

ثُمَّ أَغْمَى عَلَيْهِ وَأَفَاقَ وَقَالَ: هَذَا رَسُولُ اللَّهِ، وَعُمَى حَمْزَةُ وَأَخِي جَعْفَرٍ وَأَصْحَابِ رَسُولِ اللَّهِ، كُلُّهُمْ يَقُولُونَ: عَجَلْتُمْ كُمْ عَلَيْنَا فَإِنَا إِلَيْكُمْ مُشْتَاقُونَ.

ثُمَّ أَدَارَ عَيْنِيهِ فِي أَهْلِ بَيْتِهِ كُلَّهُمْ وَقَالَ: أَسْتَوْدِعُكُمُ اللَّهَ جَمِيعًا، حَفْظُكُمُ اللَّهُ، سَدِّدُكُمُ اللَّهُ جَمِيعًا، وَهُوَ خَلِيفَتِي عَلَيْكُمْ، وَكَفَى بِاللَّهِ خَلِيفَةً، ثُمَّ قَالَ: وَعَلَيْكُمُ السَّلَامُ يَا رَسُولَ رَبِّي، (مِثْلُ هَذَا فَلَيَعْمَلُ الْعَالَمُونَ)، (إِنَّ اللَّهَ مَعَ الظَّافِرِ)، (الَّذِينَ أَتَقْوَى وَالَّذِينَ هُمْ مُحَسَّنُونَ).

وَمَا زَالَ يَذْكُرُ اللَّهَ، وَيَتَشَهَّدُ الشَّهَادَتَيْنِ، ثُمَّ أَسْتَقْبِلُ الْقَبْلَةَ، وَغَمْضُ عَيْنِيهِ وَمَدِّ رِجْلِيهِ وَيَدِيهِ وَقَالَ: أَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهُدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. ثُمَّ قَضَى نَحْبَهُ وَفَاضَتْ رُوحُهُ الطَّاهِرَةُ، وَلَقِيَ رَبَّهُ شَهِيدًا مُظْلِومًا. رَحْمَ اللَّهِ مِنْ نَادِي وَإِمَامَاهُ وَأَعْلَيَاهُ وَسَيِّدَاهُ.

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-Hanafiyyah 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

embalmment 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.

وألقت بناته بأنفسهن عليه ونادين: وأبته وعلياه.

فبعد ذلك صرخت زينب بنت علي وأم كلثوم وجميع نسائه وقد شققن الجيوب ولطمnen الخدود، وارتعدت الصيحة، فعلم أهل الكوفة أن أمير المؤمنين قد فارق الحياة، فأقبل النساء والرجال يهربون أفواجا، وصاحوا صيحة عظيمة فارتجلت الكوفة بأهلها، وكثير البكاء والتحمّل والضجيج بالكوفة وقبائلها وجميع بيوتها، فكان ذلك اليوم كالليوم الذي مات فيه رسول الله (صلى الله عليه وآله) وتغير أفق السماء، وسمع الناس أصواتاً وتسبّحاً في الهواء، واشتغلوا بالنياحة على الإمام.

روى العلامة المجلسي في بحار الأنوار عن محمد بن الحنفية أنه قال: ثم أخذنا بجهازه ليلاً وكان الحسن يغسله والحسين يصب الماء عليه وكان لا يحتاج إلى من يقلبه بل كان يتقلب كما يريد الغاسل يميناً وشمالاً وكانت رائحته أطيب من رائحة المسك والعنبر.

ثم نادى الإمام الحسن أخته زينب وقال: يا أختاه هلمي بحنوط جدي رسول الله (صلى الله عليه وآله) ثم لفوا الإمام (عليه السلام) بخمسة أثواب كما أمر، ثم وضعوه على السرير وتقدم الحسن والحسين (عليه السلام) إلى السرير من مؤخره، وإذا مقدمه قد ارتفع ولا يرى حامله، وكان حامله من مقدمه جبرائيل وميكائيل وسارا بتعقبان مقدمه.

Muhammad Ibn Al-Hanafiyyah 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: "

لَا حُولَّ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ، إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

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 dawn broke.

قال محمد بن الحنفية: لقد نظرت إلى السرير فما مر بشيء على وجه الأرض إلا انحنى له، ومضوا به إلى النجف إلى موضع قبره الآن، وضجت الكوفة بالبكاء والعويل وخرجت النساء يتبعنه لاطمات حاسرات، فمنعهن الحسن وردهن إلى أماكنهن، هذا والحسين ينادي:

لا حول ولا قوة إلا بالله العلي العظيم، إنا لله وإنا إليه راجعون

وا أبناه وانقطاع ظهراه من أجلك تعلم البكاء إلى الله المشتكى.

فلما انتهيا إلى قبره وإذا مقدم السرير قد وضع فوضع الحسن والحسين مؤخره، ثم قام الحسن وصلى عليه والجماعة خلفه وكبر سبعا كما أمره أبوه (عليه السلام). ثم زحزحنا سريره وكشفنا التراب وإذا نحن بقبر محفور ولحد مشقوق وساجة منقورة، مكتوب عليها: هذا ما ادخره له جده نوح النبي للعبد الصالح الطاهر المطهر. فلما أرادوا إنزاله سمعوا هاتقا: أزلواه إلى التربة الطاهرة فقد اشتاق الحبيب إلى الحبيب. فدهش الناس وألحدوا أمير المؤمنين (عليه السلام) قبل طلوع الفجر.

After the burial of the Imam Amir Al-Mu'min ('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 the 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](#).

بعد دفن الإمام أمير المؤمنين (عليه السلام) رجع الحسنان ومعهما من خواصهما وأهل بيتهما جماعة، فمروا على خربة في الكوفة فسمعوا أنيباً فاقتفوا أثره، فإذا به رجل قد توسد لبنته وهو يحن حنين الثكلى الوالهة؛ فوقف عند الحسن والحسين وسألاه عن حاله فقال: إني رجل غريب، لا أهل لي قد أعزتني المعيشة وأنيت إلى هذه البلدة منذ سنة، وكل ليلة يأتياني شخص إذا هدأ العيون، بما أقتات به من طعام وشراب ويجلس معي يؤنسني

ويسليني عما أنا فيه من الهم والحزن، وقد فقدته منذ ثلاثة أيام.

فقالا له وهما يبكيان: صفة لنا.

فقال: إني مكفوف البصر لا أبصره.

فقالا: ما اسمه؟

قال: كنت أأسأله عن اسمه فيقول: إنما أبتفى بذلك وجه الله والدار الآخرة.

فقال: أسمعوا من حديثه.

قال: **أدب التسبيح والتقديس والتکبير والتهليل، وإن الأحجار والحيطان تجيب بإجابتة وتسبح بتسبيحه.**

فقالا: هذه صفات سيدنا وموانا أمير المؤمنين (عليه السلام)

فقال الرجل: ما فعل الله به

فقالا (عليهما السلام) وهم يبكيان: قد افجعنا فيه أشقي الأشقياء ابن ملجم، وها نحن راجعون من دفنه.

فَلَمَّا سَمِعَ الرَّجُلُ ذَلِكَ مِنْهُمَا لَمْ يَتَمَالِكْ دُونَ أَنْ رَمَى بِنَفْسِهِ عَلَى الْأَرْضِ وَجَعَلَ يَضْرِبُ بِرَأْسِهِ الصَّخْرَ، وَيَحْثُو عَلَى رَأْسِهِ التَّرَابَ، وَيَصْرُخُ صَرَاحَ الْمَعْوَلَةِ الْفَاقِدَةِ، فَأَبْكَى مِنْ كَانَ حَاضِرًا

فقال له: أبونا أمير المؤمنين (عليه السلام) علي بن أبي طالب، وأنا الحسن وهذا أخي الحسين وهو لاء بقية أولاده وأقربائه، وجملة من أصحابه راجعين من دفنه.

فأخذه الحسن (عليه السلام) بيده اليمنى والحسين بيده اليسرى والناس من ورائهم بالبكاء والعويل، حتى أتوا إلى قبره المنور، فجئوا عليه ذلك الرجل وجعل يمرغ جسمه عليه، ويحثو التراب على رأسه حتى غشي عليه، وهم حوله يبكون وقد أشرفوا على الهاك من كثرة البكاء والنحيب.

فلما أفاق من غشوطه رفع كفيه إلى السماء وقال: اللهم إني أأسألك بحق من سكن هذه الحفرة المنورة أن تلتحقني به وتقبض روحـي إليك، فإني لا أقدر على فراقـه. فاستجاب الله دعـاه، فـما وجدـوه إلا مثل الخشبة الملقـاة، (فـجهـزوـه وـدفنـوه بـجنبـ أمـيرـ المؤـمنـينـ (عليـهـ السـلامـ

1. "S": abbreviation of "salla Allahu alayhi wa alihim salam" صـلـىـ اللـهـ عـلـيـهـ وـآلـهـ وـسـلـامـ peace be upon him and his family.

2. "a": abbreviation of "alayhi as-salam" عـلـيـهـ السـلامـ peace be upon him/her.

3. Wafat al-Imam Amir al-Mu'minin, Shaykh 'Ali Al-Khati'i . وفـاةـ الإـمـامـ أمـيرـ المؤـمنـينـ: للـشـيخـ عـلـيـ الـخـطـيـ .

4. Wafat al-Imam Amir al-Mu'minin, Shaykh 'Ali Al-Khati'i . وفـاةـ الإـمـامـ أمـيرـ المؤـمنـينـ: للـشـيخـ عـلـيـ الـخـطـيـ .

5. Wafat al-Imam Amir al-Mu'minin, Shaykh 'Ali Al-Khati'i . وفـاةـ الإـمـامـ أمـيرـ المؤـمنـينـ: للـشـيخـ عـلـيـ الـخـطـيـ .

6. Wafat al-Imam Amir al-Mu'minin, Shaykh 'Ali Al-Khati'i . وفـاةـ الإـمـامـ أمـيرـ المؤـمنـينـ: للـشـيخـ عـلـيـ الـخـطـيـ .

7. SwT: abbreviation of "Subhana wa Ta'ala", meaning "May He be praised and exalted".

8. Wafat al-Imam Amir al-Mu'minin, Shaykh 'Ali Al-Khati'i . وفـاةـ الإـمـامـ أمـيرـ المؤـمنـينـ: للـشـيخـ عـلـيـ الـخـطـيـ .

9. Majmu'at Wafayat Al-A'immati

10. Usul Al-Kafi, Al-Kulayni.

11. Wafat al-Imam Amir al-Mu'minin, Shaykh 'Ali Al-Khati'i . وفـاةـ الإـمـامـ أمـيرـ المؤـمنـينـ: للـشـيخـ عـلـيـ الـخـطـيـ .

12. Bihar Al-Anwar, vol. 42, p. 204.

13. Wafat al-Imam Amir al-Mu'minin, Shaykh 'Ali Al-Khati'i . وفـاةـ الإـمـامـ أمـيرـ المؤـمنـينـ: للـشـيخـ عـلـيـ الـخـطـيـ .

14. 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.

15. Nahj ul-Balaghah, 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.

16. Jawahir al-Tarikh, Sheikh Ali Al-Kurani Al-Amili, part 1, page 462.

17. Bihar Al-Anwar, Allama Al-Majlisi.

[1] [1]

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