

'Abdul Rahman Ibn Muljim Al-Murady – The Renegade'

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Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Ajal Allah hey wa Fara Jaak

ra: - Razi Allah^{-azwj}

La: - Laan Allah^{-azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجَلْ فَرَجَهُمْ وَالْعَنْ أَعْدَاءَهُمْ أَجْمَعِينَ

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Summary:

‘When Usman died and the people pledged allegiances to Amir Al-Momineen^{-asws} (Ali^{-asws} Ibn Abi Talib^{-asws}) there was a man called Habeeb Bin Al-Muntajab who had ruled over some of the outskirts of Al-Yemen, from before Usman. Ali^{-asws} acknowledged him upon his office and wrote a letter to him saying in it: ‘Take the allegiances for me^{-asws} upon the ones from the Muslims in your presence. So, when the people have pledged like the allegiance of the Pleasure (without any reservations), then stay in your office and send ten of them to me^{-asws}, who are from the intellectual, and their eloquent ones, and their trustworthy ones.

They should be from the ones who are their strongest in support, being from the people of understanding and the bravery, spiritualists with Allah^{-azwj}, knowers of their religion, and what is for them, and what is against them, and who are their best of views, and upon you and them be the greetings’.

The ruler of Yemen chose a hundred from them, then seventy from the hundred, then thirty from the seventy, then ten from the thirty, among them was Abdul Rahman Bin Muljim Al-Murady^{-la}, and they went out at that time towards Madinah.

When Ibn Muljim visited Amir Al-Momineen^{-asws}, he^{-la} greet him^{-asws} as Amir Al-Momineen^{-asws}, sent Salawat on Mohammed^{-saww} and Allay Mohammed^{-saww}. When they (delegate from Yemen) got up, Ibn Muljim^{-la} stood up and paused in front of him^{-asws} and (instantly) prosed (a poem):

‘You^{-asws} are the protector and the elegant one with the munificence, and son^{-asws} of the lions in the first grandness. Allah^{-azwj} Specialised you^{-asws}, O successor^{-asws} of Muhammad^{-saww} and Gifted you^{-asws} merits in the Revealed Book and Gifted you^{-asws} Al-Zahra^{-asws} daughter^{-asws} of Muhammad^{-saww}, Hourie daughter^{-asws} of the Messenger Prophet^{-saww}’.

After pledging allegiance to Amir Al-Momineen^{-asws}, the group of ten stayed for three days as a state guest, when the time of departure came, Ibn Muljim^{-la} fell severely sick. So, they went back and left him^{-la}. When he^{-la} recovered, he^{-la} came to Amir Al-

Momineen^{-asws}, and he^{-la} would not separate from him^{-asws}, but would like to stay in Amir Al-Momineen^{-asws}'s presence, and he^{-asws} was honouring him^{-la} and inviting him^{-la} to his^{-asws} house and drawing him^{-la} near.

When the hypocrites (called Kharaji), who fought in the battle of Siffeen in the army of Amir Al-Momineen^{-asws}, rose against Amir-ul-Momieen^{-asws} at a place called ‘Nahrawan’. Amir-Al-Momineen^{-asws} addressed them but they insisted on their revolt.¹ In the Battle of Nahrawan, the Kharajis were all killed except for few- among them was Abu Rehman ibn Muljim^{-la}, who later took part in the assassination of Amir-Al-Momineen^{-asws} in the Masjid of Kufa.² See for more details <https://hubeali.com/article/battle-of-nahrawan/>

The emergence of renegades (Kharajis) was foretold by the Rasool Allah^{-saww}, e.g.,

العمدة بإسناده إلى أحمد بن حنبلٍ من مُسنّديه بإسناده إلى عليّ بن أبي طالبٍ ع أنّ رسولَ الله ص قال: إنّ قوماً يَمُرُقُونَ مِنَ الإسلامِ كما يَمُرُقُ السَّهْمُ مِنَ الرَّمِيَةِ يَقْرءُونَ القرآنَ لا يَجُوزُ تَراقِيَهُمْ طَوْى لِمَنْ قَتَلَهُمْ وَ قَتَلَهُ.

(The book) ‘Al Amdah’ – By his chain to Ahmad Bin Hanbal, from his (book) ‘Musnad’, by his chain to,

‘Ali^{-asws} Ibn Abu Talib^{-asws} narrates that ‘Rasool-Allah^{-saww} said: ‘A group of people would be deviating from Al-Islam just as the arrow deviates (shoots off) from the archer. They would be reciting the Quran, but it would not be exceeding their throats. Beatitude is for the one^{-asws} who kills them and they kill him^{-asws}’.³

In the Battle of Nahrawan against renegades (Kharajis), Ali^{-asws} said to his companion, ‘Attack upon them, for by Allah^{-azwj}, no ten from you would be killed and no ten from them would be safe’. He^{-asws} attacked upon them and crushed them with a crushing, and nine from his^{-asws} companions were killed, and eight from the Kharijites escaped’.⁴

After running away from the Battle of Nahrawan, Ibn Muljim regrouped with the enemies of Imam Ali^{-asws} and went to Makkah and swore an oath at Kabah to take a revenge of the Battle of Naharawan by assassinating Ali^{-asws} Ibn Abi Talib^{-asws}. Ibn Muljim and his accomplices also entered Al-Medina and they swore at the grave of the Prophet^{-saww} upon that. The assassination of Imam Ali^{-asws} Ibn Abi Talib^{-asws} is narrated in the following chapters.

¹ Nahjul Balagha, Sermon 36.

² <https://hubeali.com/article/battle-of-nahrawan/>

³ Bihar Al-Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 22 H 578 a

⁴ Bihar Al-Anwaar – V 33, The book of Fitna (Strife) And Ordeals, Ch 23 H 587 f

Abdul Rahman Ibn Muljim^{-la} and his accomplices:

المناقب لابن شهر آشوب فَبَضَّ صَلَوَاتُ اللَّهِ عَلَيْهِ قِتِيلاً فِي مَسْجِدِ الْكُوفَةِ وَقَتِ التَّنْوِيرِ لَيْلَةَ الْجُمُعَةِ لِتِسْعِ عَشْرَةَ لَيْلَةً مَضَيْنَ مِنْ شَهْرِ رَمَضَانَ -
عَلَى يَدَيْ عَبْدِ الرَّحْمَنِ بْنِ مُلْجِمِ الْمُرَادِيِّ لَعَنَهُ اللَّهُ وَ قَدْ عَاوَنَهُ وَزَدَانُ بْنُ مُجَالِدٍ مِنْ تَيْمِ الرِّبَابِ وَ شَيْبَةُ بْنُ بَجْرَةَ وَ الْأَشْعَثُ بْنُ قَيْسٍ وَ قَطَامُ
بِنْتُ الْأَخْضَرِ

(The book) ‘Al Manaqib’ if Ibn Shehr Ashub –

‘He^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} was killed in Masjid of Al-Kufa, at the time of illumination of the night of Friday of the nineteenth night having passed from the month of Ramazan, upon the hand of Abdul Rahman Ibn Muljim^{-la} Al-Murady^{-la}, may the Curse of Allah^{-azwj} be upon him^{-la}, and he^{-la} had been assisted by Wardan Bin Mujalid from Taym Al-Rabbab, and Shueyb Bin Bajah, and Al-Ash’as Bin Qays, and Qatam Bint Al-Akhzar.

فَضْرَبَهُ سَيْفًا عَلَى رَأْسِهِ مَسْمُومًا فَبَقِيَ يَوْمَيْنِ إِلَى نَحْوِ الثُّلُثِ مِنَ اللَّيْلِ وَ لَهُ يَوْمَئِذٍ خَمْسٌ وَ سِتُونَ سَنَةً فِي قَوْلِ الصَّادِقِ ع وَ قَالَتِ الْعَامَّةُ
ثَلَاثٌ وَ سِتُونَ سَنَةً

He^{-la} struck by a poisoned sword upon his^{-asws} head. He^{-asws} remained for two days up to approximately the third from the night, and on that day, there were sixty-five years for him^{-asws} in the words of Al-Sadiq^{-asws}. And the general Muslims said sixty-three years.

عَاشَ مَعَ النَّبِيِّ ص بِمَكَّةَ ثَلَاثَ عَشْرَةَ سَنَةً وَ بِالْمَدِينَةِ عَشْرَ سِنِينَ وَ قَدْ كَانَ هَاجِرًا وَ هُوَ ابْنُ أَرْبَعٍ وَ عِشْرِينَ سَنَةً وَ ضَرَبَ بِالسَّيْفِ بَيْنَ
يَدَيْ النَّبِيِّ ص وَ هُوَ ابْنُ سِتِّ عَشْرَةَ سَنَةً وَ قَتَلَ الْأَبْطَالَ وَ هُوَ ابْنُ تِسْعِ عَشْرَةَ سَنَةً وَ قَلَعَ بَابَ حَيْبَرَ وَ لَهُ ثَمَانٌ وَ عِشْرُونَ سَنَةً

He^{-asws} had lived at Makkah for thirteen years, and at Al-Medina for ten years, and he^{-asws} had emigrated and he^{-asws} was twenty-four years old, and he^{-asws} struck with the sword in front of the Prophet^{-saww} and he^{-asws} was sixteen years old, and he^{-asws} killed the heroes and he^{-asws} was nineteen years old, and he^{-asws} uprooted the door of Khyber and for him^{-asws} were twenty-eight years.

وَ كَانَتْ مُدَّةَ إِمَامَتِهِ ثَلَاثُونَ سَنَةً مِنْهَا أَيَّامُ أَبِي بَكْرٍ سِتَانِ وَ أَرْبَعَةُ أَشْهُرٍ وَ أَيَّامُ عُمَرَ تِسْعَ سِنِينَ وَ أَشْهُرٌ وَ أَيَّامُ عَنِ الْفِرْيَانِيِّ عَشْرَ سِنِينَ
وَ ثَمَانِيَةَ أَشْهُرٍ وَ أَيَّامُ عُثْمَانَ اثْنَتَا عَشْرَةَ سَنَةً ثُمَّ آتَاهُ اللَّهُ الْحَقَّ خَمْسَ سِنِينَ وَ أَشْهُرًا

And the period of his^{-asws} Imamate was of thirty years – from it the days of Abu Bakr were two years and four months, and the days of Umar were nine years and some months and days. And from Al Firyani, ten years and eight months. And the days of Usman were twelve years. Then Allah^{-azwj} Gave him^{-asws} the right (Caliphate) for five years and some months.

وَكَانَ عَ أَمْرٍ بِأَنْ يُخْفَى فَبَرَهُ لِمَا عَرَفَ مِنْ بَنِي أُمَيَّةَ وَ عَدَاوَتِهِمْ فِيهِ إِلَى أَنْ أَظْهَرَهُ الصَّادِقُ عَ ثُمَّ إِنَّ مُحَمَّدَ بْنَ زَيْدِ الْحَسَنِيِّ أَمَرَ بِعِمَارَةِ الْحَائِرِ بِكَرْبَلَاءَ وَ الْبِنَاءِ عَلَيْهِمَا وَ بَعْدَ ذَلِكَ زَيْدٌ فِيهِ وَ تَلَعَّ عَضُدُ الدَّوْلَةِ الْعَالِيَةَ فِي تَعْظِيمِهَا وَ الْأَوْقَافِ عَلَيْهِمَا.

And he^{-asws} instructed that his^{-asws} grave should be hidden (obscured) due to what he^{-asws} knew from the clan of Umayya and their enmity regarding him^{-asws}, until (such time as) Al-Sadiq^{-asws} revealed it. Then Muhammad Bin Zayd Al-Hasany ordered with construction of the walls at Karbala and the building upon both, and after that, he increased in it, and the force of the government had reached its peak in their reverence and the endowments upon them both (Mausoleums)”.⁵

Who was Ibn Muljim Adul Rehman Al-Murady^{-la}?

رَأَيْنَا فِي بَعْضِ الْكُتُبِ الْقَدِيمَةِ رَوَايَةً فِي كَيْفِيَّةِ شَهَادَتِهِ عَ أَوْزَدْنَا مِنْهُ شَيْئًا مِمَّا يُنَاسِبُ كِتَابَنَا هَذَا عَلَى وَجْهِ الْإِخْتِصَارِ قَالَ رَوَى أَبُو الْحَسَنِ عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ الْبَكْرِيِّ عَنْ لُوطِ بْنِ يَحْيَى عَنْ أَشْبَاحِهِ وَ أَسْلَافِهِ قَالُوا لَمَّا تُوُفِّيَ عُثْمَانُ وَ بَاتَعَ النَّاسُ أَمِيرَ الْمُؤْمِنِينَ عَ - كَانَ رَجُلٌ يُقَالُ لَهُ حَبِيبٌ بْنُ الْمُسْتَجَبِ وَالْيَا عَلَى بَعْضِ أَطْرَافِ الْيَمَنِ مِنْ قِبَلِ عُثْمَانَ فَأَقْرَهُ عَلِيٌّ عَ عَلَى عَمَلِهِ وَ كَتَبَ إِلَيْهِ كِتَابًا يَقُولُ فِيهِ

We saw in one of the ancient books, a report regarding the modality of his^{-asws} martyrdom. We are referring to some from what is appropriate to this book of ours upon an aspect of brevity. He said, ‘It is reported by Abu Al-Hassan Ali Bin Abdullah Bin Muhammad Al Nakry, from Lut Bin Yahya, from his elders and his ancestors, they said,

‘When Usman died and the people pledged allegiances to Amir Al-Momineen^{-asws}, there was a man called Habeeb Bin Al-Muntajab ruled over some of the outskirts of Al-Yemen, from before Usman. Ali^{-asws} acknowledge him upon his office and wrote a letter to him saying in it: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ عَبْدِ اللَّهِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ إِلَى حَبِيبِ بْنِ الْمُسْتَجَبِ سَلَامٌ عَلَيْكَ أَمَا بَعْدُ فَإِنِّي أَحْمَدُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَ أَصَلَّى عَلَى مُحَمَّدٍ عَبْدِهِ وَ رَسُولِهِ

‘In the Name of Allah^{-azwj} the Beneficent, the Merciful! From a servant of Allah^{-azwj} Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, to Habeeb Bin Al-Muntajab. Greetings be to you! As for after, so I^{-asws} praise Allah^{-azwj} Who, there is no god except He^{-azwj}, and I^{-asws} send Salawaat upon Muhammad^{-saww}, His^{-azwj} servant and His^{-azwj} Rasool^{-saww}.

وَ بَعْدُ فَإِنِّي وَلَيْتُكَ مَا كُنْتُ عَلَيْهِ لِمَنْ كَانَ مِنْ قَبْلُ فَأَمْسِكْ عَلَى عَمَلِكَ وَ إِنِّي أَوْصِيكَ بِالْعَدْلِ فِي رِعِيَّتِكَ وَ الْإِحْسَانِ إِلَى أَهْلِ مَمْلَكَتِكَ وَ اعْلَمْ أَنَّ مَنْ وُلِّيَ عَلَى رِقَابِ عَشْرَةٍ مِنَ الْمُسْلِمِينَ وَ لَمْ يَعْدِلْ بَيْنَهُمْ حَشَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ وَ يَدَاهُ مَعْلُوقَتَانِ إِلَى عُنُقِهِ لَا يَفُكُّهَا إِلَّا عَدْلُهُ فِي دَارِ الدُّنْيَا

And after, I^{-asws} make you^{-asws} the governor whatever you were upon to the ones who were from before, so stay upon your office. And I^{-asws} bequeath you to be with the justice among your citizens and the favouring to the people of your kingdom. And

⁵ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 127 H 1

know that the one who rules upon ten necks from the Muslims and does not do justice between them, Allah^{-azwj} would Resurrect him on the Day of Qiyamah and his hands would be shackled to his neck. Nothing would free him except his justice in the world of the world.

فَإِذَا وَرَدَ عَلَيْكَ كِتَابِي هَذَا فَأَقْرَأْهُ عَلَى مَنْ قَبْلَكَ مِنْ أَهْلِ الْيَمَنِ وَ خُذْ لِي الْبَيْعَةَ عَلَى مَنْ حَضَرَكَ مِنَ الْمُسْلِمِينَ فَإِذَا بَايَعَ الْقَوْمَ مِثْلَ بَيْعَةِ الرِّضْوَانِ فَأَمَّاكَ فِي عَمَلِكَ وَ أَنْفِذْ إِلَيَّ مِنْهُمْ عَشْرَةَ يَكُونُونَ مِنْ عَقْلَانِيهِمْ وَ فَصَحَائِهِمْ وَ تِقَاتِهِمْ

So, when this letter of mine arrives to you, then read it out to the ones from the people of Al-Yemen in front of you and take the allegiances for me^{-asws} upon the ones from the Muslims in your presence. So, when the people have pledged like the allegiance of the Pleasure, then stay in your office and sent ten of them to me^{-asws}, who are from the intellectual, and their eloquent ones, and their trustworthy ones.

بِمَنْ يَكُونُ أَشَدَّهُمْ عَوْنًا مِنْ أَهْلِ الْفَهْمِ وَ الشَّجَاعَةِ عَارِفِينَ بِاللَّهِ عَالِمِينَ بِأَدْبَانِهِمْ وَ مَا لَهُمْ وَ مَا عَلَيْهِمْ وَ أَجْوَدَهُمْ رَأْيًا وَ عَلَيْكَ وَ عَلَيْهِمُ السَّلَامُ

They should be from the ones who are their strongest in support, being from the people of understanding and the bravery, spiritualists with Allah^{-azwj}, knowers of their religion, and what is for them, and what is against them, and who are their best of views, and upon you and them be the greetings’.

وَ طَوَى الْكِتَابَ وَ حَتَمَهُ وَ أَرْسَلَهُ مَعَ أَعْرَابِيٍّ فَلَمَّا وَصَلَ إِلَيْهِ قَبْلَهُ وَ وَضَعَهُ عَلَى عَيْنَيْهِ وَ رَأْسِهِ فَلَمَّا قَرَأَهُ صَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى مُحَمَّدٍ وَ آلِهِ

And he^{-asws} folded the letter and sealed it and sent it with a Bedouin (messenger). When it arrived to him, he kissed it (the letter) and placed it upon his eyes and his head. When he read it, he ascended the pulpit, he praised Allah^{-azwj} and extolled upon Him^{-azwj} and sent Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}.

ثُمَّ قَالَ أَيُّهَا النَّاسُ اعْلَمُوا أَنَّ عُثْمَانَ قَدْ قُضِيَ نَحْبُهُ وَ قَدْ بَايَعَ النَّاسُ مِنْ بَعْدِهِ الْعَبْدَ الصَّالِحَ وَ الْإِمَامَ النَّاصِحَ أَخَا رَسُولِ اللَّهِ ص وَ خَلِيفَتَهُ وَ هُوَ أَحَقُّ بِالْخِلَافَةِ وَ هُوَ أَخُو رَسُولِ اللَّهِ ص وَ ابْنُ عَمَّتِهِ وَ كَاشِفُ الْكُرْبِ عَنْ وَجْهِهِ وَ زَوْجُ ابْنَتِهِ وَ وَصِيُّهُ وَ أَبُو سِنِّيِّهِ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَمَا تَقُولُونَ فِي بَيْعَتِهِ وَ الدُّخُولِ فِي طَاعَتِهِ

Then he said, ‘O you people! Know that Usman has been killed and the people have pledged from after him to the righteous servant and the advising Imam^{-asws}, brother^{-asws} of Rasool-Allah^{-saww}, and his^{-saww} caliph, and he^{-asws} is most rightful with the caliphate. He^{-asws} is the brother^{-asws} Rasool-Allah^{-saww}, and son^{-asws} of his^{-saww} uncle^{-as}, and remover of the worries from his^{-saww} face, and husband of his^{-saww} daughter^{-asws}, and his^{-saww} successor^{-asws}, and father^{-asws} of his^{-saww} two grandsons^{-asws} Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}. So, what are you saying regarding his^{-asws} allegiance and entering into his^{-asws} obedience?’

قَالَ فَضَحَّ النَّاسُ بِالْبُكَاءِ وَ النَّحِيبِ وَ قَالُوا سَمِعْنَا وَ طَاعَةً وَ حُبًّا وَ كِرَامَةً لِلَّهِ وَ لِرَسُولِهِ وَ لِأَخِي رَسُولِهِ

He (the narrator) said, ‘The people clamoured with the crying and the wailing, and they said, ‘We listen and obey and love and honour to Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and to the brother^{-asws} of His^{-saww} Rasool^{-saww}’.

فَأَخَذَ لَهُ الْبَيْعَةَ عَلَيْهِمْ عَامَةً فَلَمَّا بَايَعُوا قَالَ لَهُمْ أُرِيدُ مِنْكُمْ عَشْرَةَ مِنْ رُؤَسَائِكُمْ وَ شُجْعَانِكُمْ أَنْفِذُهُمْ إِلَيَّ كَمَا أَمَرَنِي بِهِ فَقَالُوا سَمِعًا وَ طَاعَةً

He took the general allegiances for him^{-asws} upon them. When they had pledged, he said to them, ‘I want ten of you from your chiefs, and your braves, sending them to him^{-asws} like what he^{-asws} has ordered me with’. They said, ‘We hear and obey!’

فَاخْتَارَ مِنْهُمْ مِائَةً ثُمَّ مِنَ الْمِائَةِ سَبْعِينَ ثُمَّ مِنَ السَّبْعِينَ ثَلَاثِينَ ثُمَّ مِنَ الثَّلَاثِينَ عَشْرَةً فِيهِمْ عَبْدُ الرَّحْمَنِ بْنُ مُلْجِمٍ الْمُرَادِيُّ لَعَنَهُ اللَّهُ وَ خَرَجُوا مِنْ سَاعَتِهِمْ

He chose a hundred from them, then seventy from the hundred, then thirty from the seventy, then ten from the thirty, among them was Abdul Rahman Bin Muljim Al-Murady^{-la}, and they went out at that time.

فَلَمَّا أَتَوْهُ عَ سَلَّمُوا عَلَيْهِ وَ هَنَّتُوهُ بِالْخِلَافَةِ فَرَدَّ عَلَيْهِمُ السَّلَامَ وَ رَحَّبَ بِهِمْ فَتَقَدَّمَ ابْنُ مُلْجِمٍ وَ قَامَ بَيْنَ يَدَيْهِ وَ قَالَ السَّلَامُ عَلَيْكَ أَيُّهَا الْإِمَامُ الْعَادِلُ وَ الْبَدْرُ التَّمَامُ وَ اللَّيْثُ الْهُمَامُ وَ الْبَطْلُ الصَّرْعَامُ وَ الْفَارِسُ الْقَمْقَامُ وَ مَنْ فَضَّلَهُ اللَّهُ عَلَى سَائِرِ الْأَنْامِ صَلَّى اللَّهُ عَلَيْكَ وَ عَلَى آلِكَ الْكَرِيمِ

When they (ten selected men from Yemen) came to him^{-asws}, they greeted unto him^{-asws} and congratulated him^{-asws} for the caliphate. He^{-asws} responded the greeting to them and was welcoming with them, Ibn Muljim^{-la} went ahead and stood up in front of him^{-asws} and said, ‘The greetings be unto you^{-asws}, O you the just Imam^{-asws}, and the full complete moon, and the important lion, and the lion hero, and the mighty horseman, and one Allah^{-azwj} has merited over rest of the people. May the Salawaat of Allah^{-azwj} be upon you^{-asws} and upon your^{-asws} honourable progeny^{-asws}’.

أَشْهَدُ أَنَّكَ أَمِيرُ الْمُؤْمِنِينَ صِدْقًا وَ حَقًّا وَ أَنَّكَ وَصِيُّ رَسُولِ اللَّهِ صَ وَ الْخَلِيفَةُ مِنْ بَعْدِهِ وَ وَارِثُ عِلْمِهِ لَعَنَ اللَّهُ مَنْ جَحَدَ حَقَّكَ وَ مَقَامَكَ أَصْبَحْتَ أَمِيرَهَا وَ عَمِيدَهَا

I^{-la} testify you are Emir of the Momineen^{-asws}, truthfully, and rightfully, and you^{-asws} are successor^{-asws} of Rasool-Allah^{-saww}, and caliph from after him^{-saww}, and inheritor of his^{-saww} knowledge. May Allah^{-azwj} Curse the one who rejects your^{-asws} right, and your^{-asws} position. You^{-asws} have become their Emir and their pillar.

لَقَدْ اشتهر بين البرية عدلك و هطلت شايب فضلك و سحاب رحمتك و رأيتك عليهم و لقد أخصنا الأمير إليك فسررنا بالقدوم عليك فبوركت بحذو الطلعة المرصية و هبتت بالخلافة في الرعية.

Your^{-asws} justice is famous between the citizens, and the rain of your^{-asws} grace is bestowed consecutively, and the clouds of your^{-asws} mercy are raised upon them, and the Emir has got us up to (come to) you^{-asws}, so we travelled with the coming to you^{-asws}. So, be Blessed with this emergence of pleasure, and congratulations for the caliphate among the citizens’.

فَفَتَحَ أَمِيرُ الْمُؤْمِنِينَ عَيْنَيْهِ فِي وَجْهِهِ وَ نَظَرَ إِلَى الْوَفْدِ فَفَرَّهَمَ وَ أَدْنَاهُمْ فَلَمَّا جَلَسُوا دَفَعُوا إِلَيْهِ الْكِتَابَ فَفَضَّهَ وَ قَرَأَهُ وَ سُرَّ بِمَا فِيهِ فَأَمَرَ
لِكُلِّ وَاحِدٍ مِنْهُمْ بِحُلَّةٍ بَيَاضَةٍ وَ رِدَاءٍ عَدَنِيَّةٍ وَ فَرَسٍ عَرَبِيَّةٍ وَ أَمَرَ أَنْ يُفْتَقَدُوا وَ يُكْرَمُوا

Amir Al-Momineen^{-asws} opened his^{-asws} eyes (staring) into his^{-la} face, and he^{-asws} looked at the delegation. He^{-asws} drew them near and brought them closer. When they were seated, they handed the letter to him^{-asws}. He^{-asws} opened it and read it and was happy with what was in it. He^{-asws} ordered for each one of them with Yemeni clothes, and robes of Aden, and Arabian horses, and ordered that they should be visited and honoured.

فَلَمَّا مَحَضُوا قَامَ ابْنُ مُلْجِمٍ وَ وَقَفَ بَيْنَ يَدَيْهِ وَ أَنْشَدَ

أَنْتَ الْمُهَيَّبُ وَ الْمُهْدَبُ دُو النَّدَى
اللَّهُ حَصَّكَ يَا وَصِيَّ مُحَمَّدٍ
وَ حَبَاكَ بِالزَّهْرَاءِ بِنْتِ مُحَمَّدٍ
وَ ابْنِ الصَّرَاغِمِ فِي الطَّرَارِ الْأَوَّلِ
وَ حَبَاكَ فَضْلًا فِي الْكِتَابِ الْمُنَزَّلِ
حُورِيَّةٍ بِنْتِ النَّبِيِّ الْمُرْسَلِ.

When they got up, Ibn Muljim^{-la} stood up and paused in front of him^{-asws} and prosed (a poem), ‘You^{-asws} are the protector and the elegant one with the munificence, and son^{-asws} of the lions in the first grandness. Allah^{-azwj} Specialised you^{-asws}, O successor^{-asws} of Muhammad^{-saww} and Gifted you^{-asws} merits in the Revealed Book and Gifted you^{-asws} Al-Zahra^{-asws} daughter^{-asws} of Muhammad^{-saww}, Hourie daughter^{-asws} of the Messenger Prophet^{-saww}’.

ثُمَّ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ ارْمِ بِنَا حَيْثُ شِئْتَ لِتَرَى مِنَّا مَا يَسُرُّكَ فَوَ اللَّهُ مَا فِينَا إِلَّا كَلُّ بَطَلٍ أَهْبَسَ وَ حَارِزٍ أَكْبَسَ وَ شَجَاعٍ أَشْوَسَ وَرِثْنَا ذَلِكَ
عَنِ الْآبَاءِ وَ الْأَجْدَادِ وَ كَذَلِكَ نُورُثُهُ صَالِحِ الْأَوْلَادِ

Then he^{-la} said, ‘O Amir Al-Momineen^{-asws}! Send us wherever you^{-asws} so desired to, you^{-asws} will see from us what will cheer you. By Allah^{-azwj}! There is no one among us except he is a brave hero, and resolute, smart, and courageous, bold. We have inherited that from the fathers and the grandfathers, and like that (our) righteous children shall inherit.

قَالَ فَاسْتَحْسَنَ أَمِيرُ الْمُؤْمِنِينَ عَ كَلَامَهُ مِنْ بَيْنِ الْوَفْدِ فَقَالَ لَهُ مَا اسْمُكَ يَا غُلَامُ قَالَ اسْمِي عَبْدُ الرَّحْمَنِ قَالَ ابْنُ مَنْ قَالَ ابْنُ مُلْجِمِ الْمُرَادِيِّ
قَالَ لَهُ أَمْرَادِي أَنْتَ قَالَ نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ عِ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

He (the narrator) said, ‘Amir Al-Momineen^{-asws} considered his^{-la} speech to be most excellent from between the delegates. He^{-asws} said to him^{-la}: ‘What is your^{-la} name, O boy?’ He^{-la} said, ‘My name is Abdul Rahman’. He^{-asws} said, ‘Son^{-la} of whom?’ He^{-la} said, ‘Son^{-la} of Muljim’. He^{-asws} said: ‘Are you Murady^{-la} (clan of Murad)?’ He^{-la} said, ‘Yes, O Amir Al-Momineen^{-asws}!’ He^{-asws} said: ‘إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ’ ‘We are for Allah^{-azwj} and we are returning to Him^{-azwj}, and there is neither any might nor strength except with Allah^{-azwj} the Magnificent!’

قَالَ وَ جَعَلَ أَمِيرُ الْمُؤْمِنِينَ عَ يُكْرِزُ النَّظَرَ إِلَيْهِ وَ يَضْرِبُ إِحْدَى يَدَيْهِ عَلَى الْأُخْرَى وَ يَسْتَرْجِعُ ثُمَّ قَالَ وَنَحْكَ أَمْرَادِي أَنْتَ قَالَ نَعَمْ

He (the narrator) said, ‘And Amir Al-Momineen^{-asws} went on repeating the looking at him^{-la} and striking one his^{-asws} hand upon the other and saying that’. Then he^{-asws} said: ‘Are you^{-la} a Murady (clan of Murad)?’ He^{-la} said, ‘Yes’.

فَعِنْدَهَا تَمَثَّلَ عَ يَقُولُ

مُكَاشَفَةٌ وَ أَنْتَ مِنَ الْأَعَادِي
عَذِيرِكَ مِنْ خَلِيلِكَ مِنْ مُرَادٍ.

أَنَا أَنْصَحُكَ مِنِّي بِالْوَدَادِ
أُرِيدُ حَيَاتَهُ وَ يُرِيدُ قَتْلِي

During it, Ali^{-asws} prosed saying: ‘I^{-asws} am advising you^{-la} with the cordiality from me, detecting, and you^{-la} are from my^{-asws} enemies. I^{-asws} want him^{-la} to live and he^{-asws} wants to kill me^{-asws}. Your^{-la} excuse is from your^{-la} friend from Murad’.

قَالَ الْأَصْبَعُ بْنُ نُبَاتَةَ لَمَّا دَخَلَ الْوَفْدُ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَ بَايَعُوهُ وَ بَايَعَهُ ابْنُ مُلْجِمٍ فَلَمَّا أُذْبِرَ عَنْهُ دَعَاهُ أَمِيرُ الْمُؤْمِنِينَ عَ ثَانِيًا فَتَوَقَّقَ مِنْهُ بِالْمُؤَدِّ وَ الْمَوَائِقِ أَنْ لَا يَغْدِرَ وَ لَا يَنْكُثَ فَفَعَلَ

Al-Asbagh Bin Nubata said, ‘When the delegation entered to see Amir Al-Momineen^{-asws}, they pledged to him^{-asws}, and Ibn Muljim^{-la} pledged to him^{-asws}. When he^{-la} turned around from him^{-asws}, Amir Al-Momineen^{-asws} called him^{-asws} secondly. He^{-asws} took agreement from him^{-la} with the pacts and the covenants, that he^{-la} will neither betray nor break (the allegiance). He^{-la} did so.

ثُمَّ سَارَ عَنْهُ ثُمَّ اسْتَدْعَاهُ ثَالِثًا ثُمَّ تَوَقَّقَ مِنْهُ فَقَالَ ابْنُ مُلْجِمٍ يَا أَمِيرَ الْمُؤْمِنِينَ مَا رَأَيْتُكَ فَعَلْتَ هَذَا بِأَخِي عَزْرِي فَقَالَ امْضِ لِشَأْنِكَ فَمَا أَرَاكَ تَقِي بِمَا بَايَعْتَ عَلَيْهِ

Then he^{-la} went away from him^{-asws}. Then he^{-asws} called him^{-la} thirdly, then took agreement from him^{-la}. Ibn Muljim^{-la} said, ‘I^{-la} have not seen you^{-asws} do this with anyone other than me^{-la}!’ He^{-asws} said: ‘Go to your occupation, as I^{-asws} do not see you^{-la} being loyal with what you^{-la} have pledged upon’.

فَقَالَ لَهُ ابْنُ مُلْجِمٍ كَأَنَّكَ تَكْرَهُ وَفُودِي عَلَيْكَ لَمَّا سَمِعْتَهُ مِنْ اسْمِي وَ إِيَّيَ وَ اللَّهُ لِأُحِبُّ الْإِقَامَةَ مَعَكَ وَ الْجِهَادَ بَيْنَ يَدَيْكَ وَ إِنْ قَلْبِي مُحِبٌّ لَكَ وَ إِيَّيَ وَ اللَّهُ أُؤَالِي وَ لِيَلَّكَ وَ أَعَادِي عَدُوُّكَ

Ibn Muljim^{-la} said to him^{-asws}, ‘It is as if you^{-asws} dislike my^{-la} being delegated to you^{-asws} when you^{-asws} heard of my^{-la} name, and by Allah^{-azwj}, I^{-la} would love to stay with you^{-asws} and fight in front of you^{-asws}, and my^{-la} heart has love for you^{-asws}, and by Allah^{-azwj}, I^{-la} shall befriend your^{-asws} friend, and be inimical to your^{-asws} enemies!’

قَالَ فَتَبَسَّمَ عَ وَ قَالَ لَهُ بِاللَّهِ يَا أَخَا مُرَادٍ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ تَصَدَّقْتَنِي فِيهِ قَالَ إِيَّيَ وَ عَيْشَتِكَ يَا أَمِيرَ الْمُؤْمِنِينَ

He (the narrator) said, ‘He^{-asws} smiled and said to him^{-la}: ‘By Allah^{-azwj}, O brother of Murad! If I^{-asws} were to ask you^{-la} about something, will you^{-la} be truthful to me^{-asws} regarding it?’ He^{-la} said, ‘Yes, by your^{-asws} life, O Amir Al-Momineen^{-asws}!’

فَقَالَ لَهُ هَلْ كَانَ لَكَ دَائِيَّةٌ يَهُودِيَّةٌ فَكَانَتْ إِذَا بَكَيتَ تَضْرِبُكَ وَ تَلْطِمُ جَبِينَكَ وَ تَقُولُ لَكَ اسْكُتْ فَإِنَّكَ أَشَقِيٌّ مِنْ عَاقِرِ نَاقَةِ صَالِحٍ وَ
إِنَّكَ سَتَجْنِي فِي كَبْرِكَ جَنَائِمَةً عَظِيمَةً يَغْضَبُ اللَّهُ بِهَا عَلَيْكَ وَ يَكُونُ مَصِيرُكَ إِلَى النَّارِ

He^{-asws} said to him^{-la}: ‘Was there a Jewish wet-nurse for you, so whenever you cried, she hit you^{-la}, and slapped your^{-la} forehead and said to you^{-la}, ‘Be quiet, for you^{-la} are more wretched than the slayer of the she-camel of Salih^{-as}, and you^{-la} will be committing a major crime in your^{-la} adulthood, Allah^{-azwj} would be Wrathful upon you^{-la} due to it, and your^{-la} destination would be to the Fire!’?’

فَقَالَ قَدْ كَانَ ذَلِكَ وَ لَكِنَّكَ وَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ أَحَبُّ إِلَيَّ مِنْ كُلِّ أَحَدٍ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَ اللَّهُ مَا كَذَبْتُ وَ لَا كُذِّبْتُ وَ لَقَدْ
نَطَقْتُ حَقًّا وَ قُلْتُ صِدْقًا وَ أَنْتَ وَ اللَّهُ قَاتِلِي لَا تَحَالَةَ وَ سَتَحْضِبُ هَذِهِ مِنْ هَذِهِ وَ أَشَارَ إِلَى لِحْيَتِهِ وَ رَأْسِهِ وَ لَقَدْ قَرَّبَ وَفُتُّكَ وَ حَانَ
زَمَانُكَ

He^{-la} said, ‘That has happened, but, by Allah^{-azwj} O Amir Al-Momineen^{-asws}, you^{-asws} are more beloved to me^{-la} than anyone!’ Amir Al-Momineen^{-asws} said: ‘By Allah^{-azwj}! Neither am I^{-asws} lying to you^{-la} nor have I^{-asws} been lied to, and I^{-asws} have spoken the right, and have said the truth, and by Allah^{-azwj}, you^{-la} are my^{-asws} killer. It is inevitable, and you^{-la} will be dying this from this’ – and he^{-asws} indicated to his^{-asws} beard and his^{-asws} head – ‘And your^{-la} time has drawn near and it is your^{-la} era’.

فَقَالَ ابْنُ مُلْجِمٍ وَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّكَ أَحَبُّ إِلَيَّ مِنْ كُلِّ مَا طَلَعَتْ عَلَيْهِ الشَّمْسُ وَ لَكِنَّ إِذَا عَرَفْتَ ذَلِكَ مِنِّي فَسَيَّرِنِي إِلَى مَكَانٍ تَكُونُ
دِيَارُكَ مِنْ دِيَارِي بَعِيدَةً فَقَالَ ع كُنْ مَعَ أَصْحَابِكَ حَتَّى آدَنَّ لَكُمْ بِالرُّجُوعِ إِلَى بِلَادِكُمْ

Ibn Muljim^{-la} said, ‘By Allah^{-azwj}, O Amir Al-Momineen^{-asws}! You^{-asws} are more beloved to me^{-asws} than all what the sun emerges upon, but when you^{-asws} have said that (that I^{-la} would be killing you^{-asws}), then send me^{-la} to a place where your^{-asws} house would be far away from my^{-la} house’. He^{-asws} said: ‘Be with your^{-la} companions until I^{-asws} permit for you all with returning to your city’.

ثُمَّ أَمَرَهُمْ بِالزُّوْلِ فِي بَنِي تَمِيمٍ فَأَقَامُوا ثَلَاثَةَ أَيَّامٍ ثُمَّ أَمَرَهُمْ بِالرُّجُوعِ إِلَى الْيَمَنِ فَلَمَّا عَزَمُوا عَلَى الْخُرُوجِ مَرَضَ ابْنُ مُلْجِمٍ مَرَضًا شَدِيدًا فَذَهَبُوا وَ
تَرَكَوهُ فَلَمَّا بَرَأَ أَمِيرَ الْمُؤْمِنِينَ ع وَ كَانَ لَا يُفَارِقُهُ لَيْلًا وَ لَا نَهَارًا وَ يُسَارِعُ فِي قَضَاءِ حَوَائِجِهِ وَ كَانَ ع يُكْرِمُهُ وَ يَدْعُوهُ إِلَى مَنْزِلِهِ وَ يُقْرِئُهُ

Then he^{-asws} instructed them with the lodging among the clan of Tameem. They stayed for three days, then he^{-asws} instructed them with the returning to Al-Yemen. When they determined upon the going, Ibn Muljim^{-la} fell severely sick. So, they went and left him^{-la}. When he^{-la} recovered, he^{-la} came to Amir Al-Momineen^{-asws}, and he^{-la} would not separate from him^{-asws}, neither at daytime nor night, and he^{-la} would be quick in fulfilling his^{-asws} needs, and he^{-asws} was honouring him^{-la} and inviting him^{-la} to his^{-asws} house and drawing him^{-la} near.

وَ كَانَ مَعَ ذَلِكَ يَقُولُ لَهُ أَنْتَ قَاتِلِي وَ يُكْرِزُ عَلَيْهِ الشَّعْرُ.

عَذِيرُكَ مِنْ خَلِيلِكَ مِنْ مُرَادٍ.

أُرِيدُ حَيَاتَهُ وَ يُرِيدُ قَتْلِي

And, along with that, he^{-asws} was saying: 'You^{-la} are my^{-asws} killer' and kept repeating the couplet to him^{-la}: 'I^{-asws} want him^{-la} to live and he^{-la} wants to kill me^{-asws}. Your^{-la} excuse is from your^{-la} friend from Murad'.

فَيَقُولُ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ إِذَا عَرَفْتَ ذَلِكَ مِنِّي فَاقْتُلْنِي فَيَقُولُ إِنَّهُ لَا يَحِلُّ ذَلِكَ أَنْ أَقْتُلَ رَجُلًا قَبْلَ أَنْ يَفْعَلَ بِي شَيْئًا

He^{-la} was saying to him^{-asws}, 'O Amir Al-Momineen^{-asws}! When you^{-asws} know that from me^{-la}, then kill me^{-la}'. He^{-asws} was saying: 'Surely it is not Permissible that I^{-asws} should kill a man before he has done something with me^{-asws}'.

وَ فِي حَبْرٍ آخَرَ قَالَ إِذَا قَتَلْتُكَ فَمَنْ يَقْتُلْنِي

And another Hadeeth, he^{-asws} said: 'If I^{-asws} were to kill you^{-la}, then who will kill me^{-asws}?'

قَالَ فَسَمِعَتِ الشَّيْعَةُ ذَلِكَ فَوَتَبَ مَالِكُ الْأَشْتَرُ وَ الْحَارِثُ بْنُ الْأَعْوَرِ وَ غَيْرُهُمَا مِنَ الشَّيْعَةِ فَجَرَدُوا سُيُوفَهُمْ وَ قَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ مَنْ هَذَا الْكَلْبُ الَّذِي تُخَاطِبُهُ بِمِثْلِ هَذَا الْخِطَابِ مِرَارًا وَ أَنْتَ إِمَامُنَا وَ وَلِيِّنَا وَ ابْنُ عَمِّ نَبِيِّنَا فَمُرْنَا بِقَتْلِهِ

He (the narrator) said, 'The Shias heard that, so Malik Al-Ashtar and Al-Haris Bin Al-Awr and others from the Shias leapt and bared their swords and said, 'O Amir Al-Momineen^{-asws}! Who is this dog whom you^{-asws} are addressing with the like of this address repeatedly, and you^{-asws} are our Imam^{-asws} and our ruler, and son^{-asws} of an uncle^{-as} of our Prophet^{-sawww}? Order us with killing him^{-la}!'

فَقَالَ لَهُمْ اعْمِدُوا سُيُوفَكُمْ بَارَكَ اللَّهُ فِيكُمْ وَ لَا تَشْفُوا عَصَا هَذِهِ الْأُمَّةِ أ تَرَوْنَ أَنِّي أَقْتُلُ رَجُلًا لَمْ يَصْنَعْ بِي شَيْئًا.

He^{-asws} said to them: 'Sheath your swords, may Allah^{-azwj} Bless you all, and do not split the staff of this community! Are you viewing that I^{-asws} should kill a man who has not done anything to me^{-asws} (yet)?'

فَلَمَّا انْصَرَفَ عَ إِلَى مَنْزِلِهِ اجْتَمَعَتِ الشَّيْعَةُ وَ أَخْبَرَ بَعْضُهُمْ بَعْضًا بِمَا سَمِعُوا وَ قَالُوا إِنَّ أَمِيرَ الْمُؤْمِنِينَ عَ يُعْلِسُ إِلَى الْجَامِعِ وَ قَدْ سَمِعْتُمْ خِطَابَهُ هَذَا الْمُرَادِيِّ وَ هُوَ مَا يَقُولُ إِلَّا حَقًّا وَ قَدْ عَلِمْتُمْ عَدْلَهُ وَ إِشْفَاقَهُ عَلَيْنَا وَ نَحَافَ أَنْ يَجْعَلَنَا هَذَا الْمُرَادِيُّ فَتَعَالَوْا تَفْتَرِعْ عَلَيَّ أَنْ تُحَوِّطَهُ كُلَّ لَيْلَةٍ مِنَّا قَبِيلَةً

When he^{-asws} left to go to his^{-asws} house, the Shias gathered and informed each other with what they had heard, and they said, 'Amir Al-Momineen^{-asws} tends to go to the central Masjid at the end of the night, and you have heard his^{-asws} addressing to this Al-Murady, and he^{-asws} does not speak except the truth, and you have known of his^{-asws} justice upon us, and his^{-asws} compassion upon us, and we fear that this Al-Murady would assassinate him^{-asws}. So, come! We should determine upon surrounding him^{-asws} (for protection), every night by a tribe from us'.

فَوَقَعَتِ الرُّعْةُ فِي اللَّيْلَةِ الْأُولَى وَ الثَّانِيَةِ وَ الثَّلَاثَةِ عَلَى أَهْلِ الْكِنَاسِ فَتَقَلَّدُوا سُيُوفَهُمْ وَ أَقْبَلُوا فِي لَيْلَتِهِمْ إِلَى الْجَامِعِ فَلَمَّا خَرَجَ عَ زَاهَمَ عَلَى بَلَدِكَ الْحَالَةَ فَقَالَ مَا شَأْنُكُمْ فَأَحْبِرُوهُ فَدَعَا لَهُمْ وَ تَبَسَّمَ ضَاحِكًا وَ قَالَ جِئْتُمْ تَحْفَظُونِي مِنْ أَهْلِ السَّمَاءِ أَمْ مِنْ أَهْلِ الْأَرْضِ قَالُوا مِنْ أَهْلِ الْأَرْضِ

The voting occurred regarding the first night, and the second, and the third, upon the people of rubbish collection. They collared their swords and came during their night to the central Masjid. When he^{-asws} came out, he^{-asws} saw them being upon that state. He^{-asws} said: ‘What is your concern?’ They informed him^{-asws}. He^{-asws} supplicated for them and smiled chuckling, and said: ‘You have come to protect me^{-asws} from the people of the sky or from people of the earth?’ They said, ‘From people of the earth’.

قَالَ مَا يَكُونُ شَيْءٌ فِي السَّمَاءِ إِلَّا هُوَ فِي الْأَرْضِ وَ مَا يَكُونُ شَيْءٌ فِي الْأَرْضِ إِلَّا هُوَ فِي السَّمَاءِ ثُمَّ تَلَا قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا ثُمَّ أَمَرَهُمْ أَنْ يَأْتُوا مَنَارِهِمْ وَلَا يَعُودُوا لِمِثْلِهَا

He^{-asws} said: ‘Nothing happens in the sky except and He^{-azwj} is in the earth, and nothing happens in the earth except and He^{-azwj} (Commands it) in the sky’. Then he^{-asws} recited: **Say: ‘It will never befall us except what Allah Ordains for us. [9:51].** Then he^{-asws} instructed to go back to their houses and not to repeat to its like.

ثُمَّ إِنَّهُ صَعِدَ الْمِأَذَنَةَ وَ كَانَ إِذَا تَنَحَّجَ يَقُولُ السَّامِعُ مَا أَشْبَهَهُ بِصَوْتِ رَسُولِ اللَّهِ ص فَتَأْتَهُ النَّاسُ لِصَلَاةِ الْفَجْرِ وَ كَانَ إِذَا أَدَّنَ يَصِلُ صَوْتُهُ إِلَى نَوَاحِي الْكُوفَةِ كُلِّهَا ثُمَّ نَزَلَ فَصَلَّى وَ كَانَتْ هَذِهِ عَادَتُهُ.

Then he^{-asws} ascended the minaret, and when he^{-asws} cleared his^{-asws} throat, the listener said, ‘How resembling is his^{-asws} voice with Rasool-Allah^{-sawww}!’ The people prepared for the Salat Al-Fajr; and it was so that whenever he^{-asws} proclaimed the Azaan, his^{-asws} voice would arrive to the areas of Al-Kufa, all of them. Then he^{-asws} would descend and pray Salat, and this happened to be his^{-asws} norm (an extract).⁶

The Hadith continues and is lengthy and is appended at the end of the article (Appendix II).

In another Hadith:

بصائر الدرجات أبو مُحَمَّدٍ عَنْ عِمْرَانَ بْنِ مُوسَى عَنْ إِبْرَاهِيمَ بْنِ مَهْرَبَارٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْوَهَّابِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: دَخَلَ عَبْدُ الرَّحْمَنِ بْنُ مُلْجَمٍ لَعَنَهُ اللَّهُ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع - فِي وَفْدِ مِصْرَ الَّذِي أَوْفَدَهُمْ مُحَمَّدُ بْنُ أَبِي بَكْرٍ وَ مَعَهُ كِتَابُ الْوَفْدِ

(The book) ‘Basaair Al Darajaat’ - Abu Muhammad, from Imran Bin Musa, from Ibrahim Bin Mahziyar, from Muhammad Bin Abdul Wahhab, from Ibrahim Bin Abu Al Bilad, from his father,

‘From one of the companions of Amir Al-Momineen^{-asws} who said, ‘Abdul Rahman Bin Muljim^{-la}, may Allah^{-azwj} Curse him^{-la}, entered to see Amir Al-Momineen^{-asws} among a delegation of Egypt whom Muhammad Bin Abu Bakr had delegated, and with him was a letter of the delegation.

⁶ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 127 H 58 b

قَالَ فَلَمَّا مَرَّ بِاسْمِ عَبْدِ الرَّحْمَنِ بْنِ مُلْجِمٍ لَعَنَهُ اللَّهُ قَالَ أَنْتَ عَبْدُ الرَّحْمَنِ لَعَنَ اللَّهُ عَبْدَ الرَّحْمَنِ قَالَ نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ - أَمَا وَاللَّهِ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي لِأُحِبُّكَ قَالَ كَذَّبْتَ وَاللَّهِ مَا تُحِبُّنِي ثَلَاثًا

He (the narrator) said, ‘When he passed by the name of Abdul Rahman Bin Muljim^{-la}, he^{-asws} said: ‘You^{-la} are Abdul Rahman^{-la}? May Allah^{-azwj} Curse Abdul Rahman^{-la}’. He^{-la} said, ‘Yes, O Amir Al-Momineen^{-asws}. By Allah^{-azwj}, O Amir Al-Momineen^{-asws}, I love you^{-asws}!’ He^{-asws} said: ‘You^{-la} are lying, by Allah^{-azwj}, you^{-la} do not love me^{-asws}’ – three times.

قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْلِفْتُ ثَلَاثَةَ أَيْمَانٍ أَنِّي أُحِبُّكَ وَتَخْلِفُ ثَلَاثَةَ أَيْمَانٍ أَنِّي لَا أُحِبُّكَ

He^{-la} said, ‘O Amir Al-Momineen^{-asws}! I^{-la} am swearing three oaths, I^{-la} love you^{-asws}, and you^{-asws} are swearing three oaths that I^{-la} do not love you^{-asws}’.

قَالَ وَبِئْسَ مَا تَفْعَلُ إِنَّ اللَّهَ خَلَقَ الْأَرْوَاحَ قَبْلَ الْأَجْسَادِ بِالْقِيَامِ فَأَسْكَنَهَا الْهَوَاءَ فَمَا تَعَارَفَ مِنْهَا هُنَالِكَ ائْتَلَفَ فِي الدُّنْيَا وَمَا تَتَاكَرَّ مِنْهَا هُنَاكَ ائْتَلَفَ فِي الدُّنْيَا وَإِنَّ رُوحِي لَا تَعْرِفُ رُوحَكَ

He^{-asws} said: ‘Woe be unto you!’ Or ‘Alas! Allah^{-azwj} Created the souls before the bodies by two thousand years and Settled them in the air. So, whichever recognised over there get together over here in the world, and whichever of these denied get together in the world, and my^{-asws} soul does not recognise your soul’.

قَالَ فَلَمَّا وَتَى قَالَ إِذَا سَرَّكُمْ أَنْ تَنْظُرُوا إِلَى قَاتِلِي فَانظُرُوا إِلَى هَذَا قَالَ بَعْضُ الْقَوْمِ أَوْ لَا تَقْتُلُهُ أَوْ قَالَ نَقْتُلُهُ فَقَالَ مَا أَعْجَبُ مِنْ هَذَا تَأْمُرُونِي أَنْ أَقْتُلَ قَاتِلِي لَعَنَهُ اللَّهُ.

He (the narrator) said, ‘When he^{-asws} became ruler, he^{-asws} said: ‘When it cheers you to look at my^{-asws} killer, then look at this one’. One of the people said, ‘Or will you^{-asws} not kill him?’ Or said, ‘Kill him!’ He^{-asws} said: ‘Who is more astounding than this one is instructing me^{-asws} to kill my^{-asws} killer, may Allah^{-azwj} Curse him^{-la}’⁷.

Crying and Clamour of from the House of Amir Al-Momineen^{-asws}:

المجالس للمفيد ما، الأمايلي للشيخ الطوسي المفيد عن محمد بن عمر الجعابي عن ابن عفة عن موسى بن يوسف القطان عن محمد بن سليمان المقرئ عن عبد الصمد بن علي النوفلي عن أبي إسحاق السبيعي عن الأصمعي بن نباتة قال: لما ضرب ابن ملجم لعنه الله أمير المؤمنين علي بن أبي طالب ع- عدونا نقر من أصحابنا أنا والحارث و سويد بن علفة و جماعة معنا ففقدنا على الباب فسمعنا البكاء فبكينا فخرج إلينا الحسن بن علي ع- فقال يقول لكم أمير المؤمنين ع- انصرفوا إلى منازلكم فانصرف القوم غيبي

(The book) ‘Al Majaalis’ of Al Mufeed, (and) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Muhammad Bin Umar Al Jiany, from Ibn Uqdah, from Musa Bin Yusuf Al Qattan, from Muhammad Bin

⁷ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 126 H 14

Suleyman Al Muqry, from Abdul Samad Bin Ali Al Nowfaly, from Abu Is’haq Al Sabie, from Al Asbagh Bin Nubata who said,

‘When Ibn Muljim^{-la}, may Allah^{-azwj} Curse him^{-la}, struck Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, a number of our companions went to him, I, and Al-Haris, and Suweyd Bin Gafila, and there was a group with us. We sat at the door. We heard the crying, so we cried. Al-Hassan^{-asws} Bin Ali^{-asws} came out to us. He^{-asws} said: ‘Amir Al-Momineen^{-asws} is telling you all to leave’. So, the people disperse, apart from me.

فَاشْتَدَّ الْبُكَاءُ مِنْ مَنْزِلِهِ فَبَكَيتُ وَ خَرَجَ الْحَسَنُ عَ وَ قَالَ أَلَمْ أَقُلْ لَكُمْ أَنْصَرِفُوا فَقُلْتُ لَا وَ اللَّهُ يَا ابْنَ رَسُولِ اللَّهِ ص لَا يُتَابِعُنِي نَفْسِي وَ لَا يَحْمِلُنِي رِجْلِي أَنْصَرِفُ حَتَّى أَرَى أَمِيرَ الْمُؤْمِنِينَ ع-

The crying from his^{-asws} house intensified. So, I cried, and Al-Hassan^{-asws} came out and said: ‘Did I^{-asws} not tell you all to leave?’ I said, ‘No, by Allah^{-azwj}, O son^{-asws} of Rasool-Allah^{-saww}! Neither can my soul follow me nor can my legs carry me to leave, until I see Amir Al-Momineen^{-asws}’.

قَالَ فَبَكَيتُ وَ دَخَلَ فَلَمْ يَلْبَثْ أَنْ خَرَجَ فَقَالَ لِي ادْخُلْ فَدَخَلْتُ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع- فَإِذَا هُوَ مُسْتَنِدٌ مَعْصُوبُ الرَّأْسِ بِعِمَامَةٍ صَفْرَاءَ قَدْ نُرِفَ وَ اصْفَرَّ وَجْهُهُ مَا أَدْرِي وَجْهُهُ أَصْفَرُ أَوْ الْعِمَامَةُ

He (Asbagh) said, ‘I cried, and he^{-asws} entered. It was not long before he^{-asws} came out. He^{-asws} said to me: ‘Enter!’ So, I entered to see Amir Al-Momineen^{-asws}, and there he^{-asws} was, resting, bandaged in the head with a yellow turban. His^{-asws} head had haemorrhaged and his^{-asws} face had paled. I do not know whether his^{-asws} was yellower or the turban.

فَأَكْبَبْتُ عَلَيْهِ فَقَبَّلْتُهُ وَ بَكَيتُ فَقَالَ لِي لَا تَبْكُ يَا أَصْبَغُ فَإِنَّمَا وَ اللَّهُ الْجَنَّةُ فَقُلْتُ لَهُ جَعَلْتُ فِدَاكَ إِنِّي أَعْلَمُ وَ اللَّهُ أَنَّكَ تَصِيرُ إِلَى الْجَنَّةِ وَ إِنَّمَا أَبْكِي لِفَقْدَانِي إِيَّاكَ يَا أَمِيرَ الْمُؤْمِنِينَ جَعَلْتُ فِدَاكَ حَدَّثَنِي بِحَدِيثٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ص فَإِنِّي أَرَاكَ لَا أَسْمَعُ مِنْكَ حَدِيثًا بَعْدَ يَوْمِي هَذَا أَبَدًا

I devoted to him^{-asws}. I kissed him^{-asws} (between the two eyes) and cried. He^{-asws} said to me ‘Do not cry, O Asbagh, for by Allah^{-azwj}, it is the Paradise’. I said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! By Allah^{-azwj}, I know well that you^{-asws} are travelling to the Paradise, and rather I am crying for my losing you^{-asws}, O Amir Al-Momineen^{-asws}. May I be sacrificed for you^{-asws}! Narrate a Hadeeth to me you^{-asws} had heard from Rasool-Allah^{-saww}, for I can see that I will not be hearing any Hadeeth from you^{-asws} after this day of mine, ever!’ (an extract).⁸

⁸ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 127 H 8

Why did Ibn Muljim^{-la} Strike Ali^{-as} with the Poisonous Sword?

وَمِنْ مَنَاقِبِ الْخَوَارِزْمِيِّ قَالَ: لَمَّا ضُرِبَ عَلِيٌّ عَ تَحَامَلٍ عَ صَلَّى بِالنَّاسِ الْعِدَاةَ وَ قَالَ عَلِيٌّ بِالرَّجُلِ فَأُدْخِلَ عَلَيْهِ فَقَالَ أَيُّ عَدُوِّ اللَّهِ أَنَا أَمْ أُحْسِنُ إِلَيْكَ قَالَ بَلَى

And from (the book) ‘Al Manaqib’ of Khwarizmi who said,

‘When Ali^{-asws} was struck, he^{-asws} endured and prayed the next morning (leading) Salat with the people, and he^{-asws} said: ‘To me^{-asws} with the man (Ibn Muljim^{-la})’. He^{-la} was brought to him. He^{-asws} said: ‘Yes, enemy of Allah^{-azwj}! Wasn’t I^{-asws} good to you?’ He^{-la} said, ‘Yes’.

قَالَ فَمَا حَمَلَكَ عَلَى هَذَا قَالَ شَحَذْتُهُ أَرْبَعِينَ صَبَاحاً وَ سَأَلْتُ اللَّهَ أَنْ يَقْتُلَ بِهِ شَرَّ خَلْقِهِ قَالَ عَلِيٌّ عَ فَلَا أَرَاكَ إِلَّا مُفْتُولاً بِهِ وَ مَا أَرَاكَ إِلَّا مِنْ شَرِّ خَلْقِ اللَّهِ عَزَّ وَ جَلَّ

He^{-asws} said: ‘So what carried you^{-la} upon (doing) this?’ He^{-la} said, ‘I^{-la} have been sharpening it for forty mornings, and I^{-la} asked Allah^{-azwj} to kill the vilest of His^{-azwj} creatures with it’. Ali^{-asws} said, ‘I^{-asws} do not seek you^{-la} except as one killed with it, and I^{-asws} do not see you^{-la} except being from the vilest creatures of Allah^{-azwj} Mighty and Majestic’.

قَالَ وَ دَعَا عَلِيٌّ حَسَنًا وَ حُسَيْنًا فَقَالَ أُوصِيكُمَا بِتَقْوَى اللَّهِ وَ لَا تَبْغِيَا الدُّنْيَا وَ إِنْ بَغْتُمَا وَ لَا تَبْكِيَا عَلَى شَيْءٍ رُؤِيَ عَنْكُمَا قَوْلًا بِالْحَقِّ وَ ارْحَمَا الْيَتِيمَ وَ أَعِينَا الضَّالِّعَ وَ اصْنَعَا لِلْأُخْرَى وَ كُونَا لِلظَّالِمِ حَصْماً وَ لِلْمَظْلُومِ نَاصِراً اَعْمَلَا بِمَا فِي الْكِتَابِ وَ لَا تَأْخُذْكُمَا فِي اللَّهِ لَوْمَةً لَأَنَّهُمْ

He (the narrator) said, ‘And Ali^{-asws} called Hassan^{-asws} and Husayn^{-asws}. He^{-asws} said: ‘I^{-asws} bequeath you^{-asws} both with fearing Allah^{-azwj} and not to seek the world and even if it seeks you^{-asws}, and do not cry upon anything impeded from you^{-asws}. Speak with the truth, and be merciful to the orphan, and assist the lost, and work for the Hereafter, and be contenders to the oppressor, and helpers to the oppressed. Work with whatever is in the Book and do not be taking any blame of a blamer for the Sake of Allah^{-azwj}’.

تُمْ نَظَرَ إِلَى مُحَمَّدِ بْنِ الْحَنَفِيَّةِ فَقَالَ هَلْ حَفِظْتَ مَا أُوصَيْتَ بِهِ أَخَوَيْكَ قَالَ نَعَمْ قَالَ فَإِنِّي أُوصِيكَ بِمِثْلِهِ وَ أُوصِيكَ بِتَوْفِيرِ أَخَوَيْكَ لِعَظِيمِ حَقِّهِمَا عَلَيْكَ فَلَا تُوثِقْ أَمْرًا دُونَهُمَا

Then he^{-asws} looked at Muhammad Bin Al-Hanafiyya. He^{-asws} said: ‘Have you memorised what I^{-asws} have bequeathed with to your brothers^{-asws}?’ He said, ‘Yes’. He^{-asws} said: ‘So, I^{-asws} am bequeathing to you with the like of it, and I^{-asws} advise you with honouring your two brothers^{-asws} due to their^{-asws} mighty rights upon you, so do not prefer any person besides them^{-asws} both’.

تُمْ قَالَ أُوصِيكُمَا بِهِ فَإِنَّهُ شَقِيكُمَا وَ ابْنُ أَبِيكُمَا وَ قَدْ عَلِمْتُمَا أَنَّ أَبَاكُمَا كَانَ يُحِبُّهُ

Then he^{-asws} said: ‘I^{-asws} bequeath to both of you^{-asws} with him, for he is your^{-asws} full brother, and son of your^{-asws} father^{-asws}, and you^{-asws} have known that your^{-asws} father^{-asws} was loving him’.

وَقَالَ لِلْحَسَنِ أَوْصِيكَ يَا بَنِي بَنِي تَمُوتَى اللَّهُ وَ إِقَامِ الصَّلَاةَ لَوْفَتَهَا وَ إِتَاءِ الزَّكَاةَ عِنْدَ مَحَلِّهَا فَإِنَّهُ لَا صَلَاةَ إِلَّا بِطَهُورٍ وَ لَا يُقْبَلُ الصَّلَاةُ مِمَّنْ مَنَعَ الزَّكَاةَ

And he^{-asws} said to Al-Hassan^{-asws} and Al-Husayn^{-asws}: ‘O my^{-asws} sons^{-asws}! Be with fear of Allah^{-azwj} and establish the Salat at its timings, and give the Zakat at its place, for there is no Salat except with purification, nor will the Salat be Accepted from the one who refuses to give the Zakat.

وَ أَوْصِيكَ بِعَفْوِ الذَّنْبِ وَ كَظْمِ الْعَيْظِ وَ صِلَةِ الرَّحِمِ وَ الْحِلْمِ عَنِ الْجَاهِلِ وَ التَّقْوَى فِي الدِّينِ وَ التَّثَبُّتِ فِي الْأَمْرِ وَ التَّعَاهُدِ لِلْقُرْآنِ وَ حُسْنِ الْجَوَارِ وَ الْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ وَ اجْتِنَابِ الْفَوَاحِشِ

And I^{-asws} bequeath you with forgiving the sin (wrong done by someone), and swallowing the anger, and connecting with the relatives, and the leniency from the ignoramus, and the Taqueeya (dissimulation) in the religion, and steadfastness in the matters, and enjoining with the good and forbidding from the evil and shunning the immoralities’.

فَلَمَّا حَضَرَتْهُ الْوَفَاةُ أَوْصَى وَ كَانَتْ وَصِيَّتُهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا مَا أَوْصَى عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

When the death presented, he^{-asws} bequeathed, and his^{-asws} bequest was: ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful! This is what is bequeathed by Ali^{-asws} Bin Abu Talib^{-asws}’.⁹

Pleading of Ibn Muljim^{-la} for Forgiveness:

- ب، قرب الإسناد أبو البختري عن جعفر عن أبيه ع قال أخبرني أبي أن الحسن ع قدم ابن ملجم فأراد أن يضرب عنقه بيده

(The book) ‘Qurb Al Asnaad’ – Abu Al Bakhtari,

‘From Ja’far^{-asws}, from his^{-asws} father^{-asws} having said: ‘My^{-asws} father^{-asws} informed me^{-asws} that Al-Hassan^{-asws} brought Ibn Muljim^{-la} forward and wanted to strike off his^{-la} neck by his^{-asws} hands.

فَقَالَ قَدْ عَهَدْتُ اللَّهُ عَهْدًا أَنْ أَقْتُلَ أَبَاكَ فَقَدْ وَفَيْتُ فَإِنْ شِئْتَ فَأَقْتُلْ وَ إِنْ شِئْتَ فَاعْفُ فَإِنْ عَفَوْتَ دَهَبْتُ إِلَى مُعَاوِيَةَ فَتَمَلَّنُهُ وَ أَرَحْتُكَ مِنْهُ ثُمَّ جِئْتُكَ

He^{-la} said, ‘I^{-la} had made a pact to Allah^{-azwj} that I^{-la} shall kill your^{-asws} father^{-asws}, so I^{-la} have been loyal to my^{-la} pact. So, if you^{-asws} so desire, then kill (me^{-la}), and if you^{-asws} so desire, then forgive. If you^{-asws} forgive, then I^{-la} shall go to Muawiya and kill him, and give you^{-asws} rest from him, then I^{-asws} shall come back to you^{-asws}’.

فَقَالَ لَا حَتَّى أُعْجَلَكَ إِلَى النَّارِ فَقَدَّمَهُ فَضْرَبَ عُنُقَهُ.

⁹ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 127 H 46 / 2

He^{-asws} said: ‘No, until I^{-asws} hasten you^{-la} to the Fire!’ He^{-asws} forwarded him^{-la} and struck off his^{-la} neck”.¹⁰

Killing of Ibn Muljim:

أَقُولُ وَ سَاقَ الْحَدِيثِ إِلَى آخِرِ مَا سَبَّأَنِي فِي رِوَايَةِ الْكَلْبِيِّ ثُمَّ قَالَ: وَ لَمْ يَنْطِقْ إِلَّا بِإِلَهٍ إِلَّا اللَّهُ حَتَّى قُبِضَ عَ فِي شَهْرِ رَمَضَانَ سَنَةِ أَرْبَعِينَ وَ عَسَلَهُ الْحَسَنُ وَ الْحُسَيْنُ وَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ وَ كُفَّيْنِ فِي ثَلَاثَةِ أَثْوَابٍ لَيْسَ فِيهَا قَمِيصٌ وَ كَبَّرَ عَلَيْهِ الْحَسَنُ تِسْعَ تَكْبِيرَاتٍ وَ كَانَ عَ هَيَّ عَنِ الْمَثَلَةِ

I (Majlisi) am saying, ‘And he continued up to the end of what I shall be coming with, in the report of Al-Kulayni. Then he said, ‘And he^{-asws} did not speak except with: ‘There is no god except Allah^{-azwj} until he^{-asws} passed away in the month of Ramazan of the year forty, and he^{-asws} was washed by Al-Hassan^{-asws} and Al-Husayn^{-asws} and Abdullah son of Ja’far^{-asws}, and was enshrouded in three shrouds, there wasn’t any pocket in it; and Al-Hassan^{-asws} exclaimed nine Takbeers upon him^{-asws}, and he^{-asws} forbade from trampling (dead body of Ibn Muljim^{-la}).

فَقَالَ يَا بَنِي عَبْدِ الْمُطَّلِبِ لَا أَلْفَيْتَكُمْ تَخَوْضُونَ دِمَاءَ الْمُسْلِمِينَ تَقُولُونَ قُتِلَ أَمِيرُ الْمُؤْمِنِينَ أَلَا لَا يُقْتَلُ بِي إِلَّا قَاتِلِي أَنْظِرْ يَا حَسَنُ إِنَّ أَنَا مِثُّ مِنْ صَرْبَتِي هَذِهِ فَاضْرِبْهُ صَرْبَةً وَ لَا تَمْتَلِ بِالرَّجُلِ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِيَّاكُمْ وَ الْمَثَلَةَ وَ لَوْ بِالْكَلْبِ الْعَقُورِ

He^{-asws} said: ‘O sons of Abdul Muttalib^{-as}: ‘I^{-asws} anticipate you will be wading in the blood of Muslims. You will be saying, ‘Amir Al-Momineen^{-asws} had been killed!’ Indeed! Do not kill (anyone other than) my^{-asws} killer due to me^{-asws}. Look (await), O Hassan^{-asws}! If I^{-asws} were to die from this strike of mine, the strike him^{-la} with a strike, and do not trample the man (Ibn Muljim^{-la}), for I^{-asws} heard Rasool-Allah^{-azwj} saying: ‘Beware of the trampling, and even if it is with the mordacious dog!’”

فَلَمَّا قُبِضَ عَ بَعَثَ الْحَسَنُ عَ إِلَى ابْنِ مُلْجِمٍ فَقَتَلَهُ وَ لَقَّهَ النَّاسُ فِي الْبَوَارِي وَ أَحْرَقُوهُ

When he^{-asws} passed away, Al-Hassan^{-asws} sent for Ibn Muljim^{-la}. He^{-asws} killed him^{-la} and the people wrapped him^{-la} in the sticks and burnt him^{-la}.

وَ كَانَ أَنْقَدَ إِلَى الْحَسَنِ عَ يَقُولُ إِنِّي وَ اللَّهُ مَا أَعْطَيْتَ اللَّهُ عَهْدًا إِلَّا وَفَيْتَ بِهِ إِنِّي عَاهَدْتُ اللَّهُ أَنْ أَقْتُلَ عَلِيًّا وَ مُعَاوِيَةَ أَوْ أَمُوتَ دُوهُمَا فَإِنِ شِئْتَ خَلَيْتَ بَيْنِي وَ بَيْنَهُ وَ لَكَ اللَّهُ عَلَى أَنْ أَقْتُلَهُ وَ إِنِ قَتَلْتَهُ وَ بَقَيْتَ لَا تَيْتَنِكَ حَتَّى أَضَعَ يَدِي فِي يَدِكَ

And he^{-la} had concluded to Al-Hassan^{-asws} saying, ‘By Allah^{-azwj}! I^{-la} had not given any oath to Allah^{-azwj} except I^{-la} have been loyal with it. I^{-la} made a pact to Allah^{-azwj} that I^{-la} shall kill Ali^{-asws} and Muawiya or I^{-asws} will die (trying) with them. So, if you^{-asws} do desire, free between me^{-la} and him (Muawiya), and Allah^{-azwj} is for you^{-asws} based upon that I^{-la} kill him. And if I^{-la} do kill him and live, I^{-la} shall come to you^{-asws} until I^{-la} place my^{-la} hand in your^{-asws} hand (pledging allegiance)’.

¹⁰ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 128 H 1

فَقَالَ لَا وَاللَّهِ حَتَّى تُعَايِنَ النَّارَ ثُمَّ قَدَّمَهُ فَقَتَلَهُ.

He^{-asws} said: 'No, by Allah^{-azwj}, until you^{-la} witness the Fire!' Then he^{-asws} had him^{-la} brought forward and killed him^{-la}".¹¹

Why Did Ali^{-asws} Led Salat in Masjid while Knowing his^{-asws} assassination?

الكافي علي بن محمد عن سهل بن محمد بن عبد الحميد عن الحسن بن الجهم قال: قلت للرضا ع إن أمير المؤمنين ع قد عرف قاتله و الليلة التي يقتل فيها و الموضوع الذي يقتل فيه و قوله لما سمع صباح الإوز في الدار صوايح تنبؤها نوايح و قول أم كلثوم لو صليت الليلة داخل الدار و أمرت غيرك يصلي بالناس فأبى عليها و كثر دُخولها و خروجه تلك الليلة بلا سلاح و قد عرف ع أن ابن ملجم قاتله بالسيف كان هذا مما لم يجز تعرضه

(The book) - Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Abdul Hameed, from Al-Hassan Bin Al Jahm who said,

'I said to Al-Reza^{-asws}, 'Amir Al-Momineen^{-asws} had recognised his^{-asws} murderer and the night in which he^{-asws} would be murdered, and the place in which he^{-asws} would be murdered, and his^{-asws} words to what he^{-asws} heard the shrieking of the geese in the house: 'Their shrieking would be followed by their wailing', and the words of Umm Kulsoom^{-asws}: 'If you^{-asws} could pray the night inside the house and order someone else to pray *Salat* with the people', but he^{-asws} refused upon it, and used to frequently enter it and exit from it during that night without any weapon, and he^{-asws} had recognised that Ibn Muljim^{-la}, may Allah^{-azwj} Curse him^{-la}, would kill him^{-asws} with the sword. This was from what it is not allowed to be exposed to'.

فَقَالَ ذَلِكَ كَانَ وَ لَكِنَّهُ خَيْرٌ تِلْكَ اللَّيْلَةَ لِنَمُضِي مَقَادِيرُ اللَّهِ عَزَّ وَ جَلَّ.

He^{-asws} said: 'That was so, but it was better during that night for the accomplishment of the Pre-determinations of Allah^{-azwj} Mighty and Majestic''.¹²

Imam Ali^{-asws} supplicates for meeting his^{-asws} Lord^{-azwj}:

قَالَ قُلْتُ مَنْ هُوَ يَرْحَمُكَ اللَّهُ قَالَ وَصِيُّ مُحَمَّدٍ ص مِنْ بَعْدِهِ فَخَرَجْتُ مُتَوَجِّهًا إِلَى الْكُوفَةِ فَأَمْسَيْتُ دُونَهَا فَبِتُّ قَرِيبًا مِنَ الْحَيْرَةِ فَلَمَّا جُنَّ لِي اللَّيْلُ إِذْ أَنَا بِرَجُلٍ قَدْ أَقْبَلَ حَتَّى اسْتَتَرَ بِرَأْيِي ثُمَّ صَفَّ قَدَمَيْهِ فَأَطَالَ الْمُنَاجَاةَ

(In a lengthy Hadith): He (the narrator) said, 'I said, 'Who is he? May Allah^{-azwj} have Mercy on you!' He said, 'Successor^{-asws} of Muhammad^{-saww} from after him^{-saww}!' So, I went out heading to Al-Kufa. In the evening, I was besides it, so I spent the night nearby from Al-Hira. When the night shielded me, there I was with a man who had

¹¹ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 127 H 46 / 3

¹² Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 127 H 47

come until he concealed with an elevated ground. Then he evened his feet and prolonged the whispering (to Allah^{-azwj}).

فَكَانَ فِيمَا قَالَ اللَّهُمَّ إِنِّي سِرْتُ فِيهِمْ بِمَا أَمَرَنِي رَسُولُكَ وَ صَفِيَّتُكَ فَظَلَمْتَنِي وَ قَتَلْتَ الْمُنَافِقِينَ كَمَا أَمَرْتَنِي فَجَهَلُونِي وَ قَدْ مَلَأْتَهُمْ وَ مَلُونِي وَ أَبْغَضْتَهُمْ وَ أَبْغَضُونِي وَ لَمْ تَبَقِ خَلَّةٌ أَنْتَظِرْهَا إِلَّا الْمُرَادِيَّ

It was among what he said, ‘O Allah^{-azwj}! I^{-asws} have dealt among them with what Your^{-azwj} Rasool^{-saww} and Your^{-azwj} Elite had commanded me^{-asws}, but they have oppressed me. And I^{-asws} killed the hypocrites like what he^{-saww} had commanded me^{-asws} to, but they ignored me^{-asws}, and I^{-asws} am fed up with them and they are fed up with me^{-asws}, and I^{-asws} hate them and they hate me^{-asws}, and there does not remain any need I^{-asws} am awaiting except for Al-Murady^{-la} (Ibn Muljim^{-la})!

اللَّهُمَّ فَعَجِّلْ لَهُ الشَّقَاءَ وَ تَعَمَّدِنِي بِالسَّعَادَةِ اللَّهُمَّ قَدْ وَعَدْتَنِي نَبِيِّكَ أَنْ تَتَوَقَّأَنِي إِلَيْكَ إِذَا سَأَلْتُكَ اللَّهُمَّ وَ قَدْ رَغِبْتُ إِلَيْكَ فِي ذَلِكَ

O Allah^{-azwj}! Hasten the wretchedness to him^{-la} and cover me^{-asws} with the happiness. O Allah^{-azwj}! Your^{-azwj} Prophet^{-saww} had promised me^{-asws} that You^{-azwj} would be Calling me^{-asws} to You^{-azwj} when I^{-asws} ask You^{-azwj}! O Allah^{-azwj}! And I^{-asws} am desirous to You^{-azwj} regarding that!’

ثُمَّ مَضَى فَتَبِعْتُهُ فَدَخَلَ مَنْزِلَهُ فَإِذَا هُوَ عَلِيٌّ بِنُ أَبِي طَالِبٍ ع

Then he^{-asws} went away, so I followed him^{-asws}. He^{-asws} entered his^{-asws} house, and there, it was Ali^{-asws} Bin Abu Talib^{-asws}’.

قَالَ فَلَمَّ أَلْبَسْتُ إِذْ نَادَى الْمُنَادِي بِالصَّلَاةِ فَخَرَجَ وَ تَبِعْتُهُ حَتَّى دَخَلَ الْمَسْجِدَ فَعَمَّهُ ابْنُ مُلْجِمٍ لَعَنَهُ اللَّهُ بِالسَّيْفِ.

He (the narrator) said, ‘It was not long before the caller called out for the Salat. So, he^{-asws} came out until he^{-asws} entered the Masjid, and Ibn Muljim^{-la}, may Allah^{-azwj} Curse him^{-la}, struck him^{-asws} with the sword’’ (an extract).¹³

The Will of Imam Ali^{-asws} with Instructions about Ibn Muljim:

نَحْج، نَحْجِ الْبَلَاغَةَ مِنْ وَصِيَّتِهِ لِلْحَسَنِ وَ الْحُسَيْنِ ع لَمَّا صَرَفَهُ ابْنُ مُلْجِمٍ لَعَنَهُ اللَّهُ وَ أَحْزَاهُ أَوْصِيكُمْ بِتَقْوَى اللَّهِ وَ أَنْ لَا تَبْغِيَا الدُّنْيَا وَ إِنْ بَغْتُمْهَا وَ لَا تَأْسَفَا عَلَى شَيْءٍ مِنْهَا زُوِيَ عَنْكُمَا

(The book) ‘Nahj Al Balagah’ -

‘From his^{-asws} bequest to Al-Hassan^{-asws} and Al-Husayn^{-asws} when Ibn Muljim^{-la}, may Allah^{-azwj} Curse him^{-la} and he^{-asws} was seized: ‘I^{-asws} bequeath to you^{-asws} both with fearing Allah^{-azwj}, and you^{-asws} will not seek the world and even if it seeks you^{-asws}, and you^{-asws} will not express regret upon anything from it impeded from you^{-asws}.’

¹³ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 127 H 54

وَقُولَا بِالْحَقِّ وَاعْمَلَا لِآخِرَةٍ وَكُونَا لِلظَّالِمِ حَصْمًا وَ لِلْمَظْلُومِ عَوْنًا أَوْصِيكُمْ مَا وَجَّعَ وُلْدِي وَ أَهْلِي وَ مَنْ بَلَغَهُ كِتَابِي بِتَمَوَى اللَّهِ وَ نَظَمَ
أَمْرَكُمْ وَ صَلَاحَ ذَاتِ بَيْنِكُمْ فَإِنِّي سَمِعْتُ جَدَّكُمْ ص يَقُولُ صَلَاحُ ذَاتِ الْبَيْنِ أَفْضَلُ مِنْ عَامَّةِ الصَّلَاةِ وَ الصِّيَامِ

And speak the truth and work for the Hereafter and be disputants to the oppressor and supporters to the oppressed. I^{-asws} bequeath to you^{-asws} two and entirety of my^{-asws} sons, and my family, the to the one my^{-asws} letter reached, to be with fear of Allah^{-azwj} systemise your affairs, and reconcile what is between yourselves, for I^{-asws} have heard your^{-saww} grandfather^{-asws} saying: 'Reconcile between yourselves is superior to the general Salat and the Fasts'.

اللَّهُ اللَّهُ فِي الْإِيْتَامِ فَلَا تُعْيُوا أَفْوَاهَهُمْ وَ لَا يَضِيعُوا بِحَضْرَتِكُمْ

Allah^{-azwj}! Allah^{-azwj} regarding the orphans! Do not be heedless of their mouths nor let them be dropped in your presence.

وَ اللَّهُ اللَّهُ فِي جِيرَانِكُمْ فَإِنَّهُ وَصِيَّةُ نَبِيِّكُمْ مَا زَالَ يُوصِي بِهِمْ حَتَّى ظَنَنَّا أَنَّهُ سَيُورِثُهُمْ

And Allah^{-azwj}! Allah^{-azwj} regarding your neighbours, for it is a bequest of your Prophet^{-saww}. He^{-saww} did not cease to bequeath with them until we thought he^{-saww} would make them inherit.

وَ اللَّهُ اللَّهُ فِي الْقُرْآنِ لَا يَسْبِقُكُمْ بِالْعَمَلِ بِهِ غَيْرُكُمْ

And Allah^{-azwj}! Allah^{-azwj} regarding the Quran! Do not let others precede you all with the working with it.

وَ اللَّهُ اللَّهُ فِي الصَّلَاةِ فَإِنَّهَا عَمُودُ دِينِكُمْ

And Allah^{-azwj}! Allah^{-azwj} regarding the Salat, for it is a pillar of your religion!

وَ اللَّهُ اللَّهُ فِي بَيْتِ رَبِّكُمْ لَا تَخْلُوهُ مَا بَقِيْتُمْ فَإِنَّهُ إِنْ تَرَكْتُمْ لَمْ تُنَاطَرُوا

And Allah^{-azwj}! Allah^{-azwj} regarding the House of your Lord^{-azwj}! Do not keep it empty for as long as you live, for if it is neglected, you will not be spared.

وَ اللَّهُ اللَّهُ فِي الْجِهَادِ بِأَمْوَالِكُمْ وَ أَنْفُسِكُمْ وَ أَلْسِنَتِكُمْ فِي سَبِيلِ اللَّهِ وَ عَلَيْكُمْ بِالتَّوَّاصِلِ وَ التَّبَادُلِ وَ الْإِيَّامِ وَ التَّدَابُرِ وَ التَّقَاتِعِ

And Allah^{-azwj}! Allah^{-azwj} regarding the Jihad with your wealth and yourselves and your tongues in the Way of Allah^{-azwj}, and upon you is to be with the connecting (the relatives) and the spending. And beware of the turning away (from each other) and the cutting off (the relationships).

لَا تَتْرَكُوا الْأَمْرَ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ فَيُؤْتَى عَلَيْكُمْ أَشْرَازِكُمْ ثُمَّ تَدْعُونَ فَلَا يُسْتَجَابُ لَكُمْ

Do not neglect enjoining with the good and forbidding from the evil, or your evil ones will rule over you, then you would be supplicating, but it will not be Answered for you all’.

ثُمَّ قَالَ يَا بَنِي عَبْدِ الْمُطَّلِبِ لَا أَلْفَيْتُكُمْ تَحُوضُونَ دِمَاءَ الْمُسْلِمِينَ حَوْضًا تَقُولُونَ قُتِلَ أَمِيرُ الْمُؤْمِنِينَ أَلَا لَا يُعْتَلَنَ بِي إِلَّا قَاتِلِي انظُرُوا إِذَا أَنَا مِثُّ مَنْ صَرَبْتَهُ هَذِهِ فَاصْرُبُوهُ صَرَبَةً بِضَرَبَةٍ وَلَا يُمْتَلَنُ بِالرَّجُلِ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِيَّاكُمْ وَالْمَثَلَةَ وَالْوَالِكَلْبَ الْعَفُورَ.

Then he^{-asws} said: ‘O sons of Abdul Muttalib^{-as}! I^{-asws} anticipate you will be wading in the blood of the Muslims with a wading. You will be saying, ‘Amir Al-Momineen^{-asws} has been killed!’ Indeed! Do not kill except my^{-asws} killer due to me^{-asws}. Await, when I^{-asws} am dead from this strike of his^{-la}, then strike him^{-la} with (one) strike, and do not trample the man, for I^{-asws} have heard Rasool-Allah^{-saww} saying: ‘Beware of the trampling (the dead bodies), and even if it is a mordacious dog!’¹⁴

See, Additional Ahadith in Appendix I.

Appendix I: Additional Ahadith on Abdul Rahman Ibn Muljim

يج، الخرائج و الجرائح من معجزاته ع ما روي عن حنان بن سدير عن رجل من مزيقة قال: كنت جالسا عند علي ع فأقبل إليه قوم من مراد و معهم ابن ملجم قالوا يا أمير المؤمنين طرأ علينا و لا و الله ما جاءنا زائرا و لا منتجعا و إنا لتخافه علينا فاشدد يدك به

(The book) ‘Al Kharajj Wa Al Jaraih’ – From his^{-asws} miracles is what is reported from Hanan Bin Sadeyr, from a man from Muzeyna who said,

‘I was seated in the presence of Ali^{-asws}, and a group from Murad came to him^{-asws}, and Ibn Muljim^{-la} was with them. They said, ‘O Amir Al-Momineen^{-asws}! He (Ibn Muljim^{-la}) has come to us, and no, by Allah^{-azwj}, we have not come as visitors nor to seek a favour, and we are fearing him^{-la} upon you, so strengthen your^{-asws} hand by him^{-la} (taking his^{-la} allegiance)’.

فَقَالَ لَهُ عَلِيٌّ ع اجْلِسْ فَتَنَظَّرَ بِي وَجْهَهُ طَوِيلًا ثُمَّ قَالَ أَرَأَيْتَكَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ وَ عِنْدَكَ مِنْهُ عِلْمٌ هَلْ أَنْتَ مُخْبِرِي عَنْهُ قَالَ نَعَمْ وَ خَلَفَهُ عَلَيْهِ

Ali^{-asws} said to him^{-la}: ‘Be seated!’ He^{-asws} looked into his^{-la} face for a long time, then said: ‘What is your^{-la} view if I^{-asws} were to ask you^{-la} about a thing, and there is knowledge of it with you^{-la}, will you^{-la} inform me^{-asws} about it?’ He^{-la} said: ‘Yes’. And he^{-asws} made him^{-la} swear upon it.

فَقَالَ أَكُنْتُ تُرَاضِعُ الْغِلْمَانَ وَ تَقُومُ عَلَيْهِمْ فَكُنْتُ إِذَا جِئْتُ فَرَأَوْتُكَ مِنْ بَعِيدٍ قَالُوا قَدْ جَاءَنَا ابْنُ رَاعِيَةِ الْكِلَابِ قَالَ اللَّهُمَّ نَعَمْ

¹⁴ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 127 H 58

He^{-asws} said: ‘Weren’t you^{-la} in agreement with the people and standing upon them, so whenever you came, they saw you^{-la} from afar, they said, ‘The son of the shepherd of the dogs is coming towards us?’ He^{-la} said, ‘O Allah^{-azwj}, yes!’

فَقَالَ لَهُ مَرَّتَ بِرَجُلٍ وَ قَدْ أَيَفَعَتَ فَتَنَظَرَ إِلَيْكَ وَ أَحَدَ النَّظَرَ فَقَالَ أَشَقَى مِنْ عَاقِرٍ نَاقَةٍ مُؤَدَّ قَالَ نَعَمْ

He^{-asws} said to him^{-la}: ‘You^{-la} had passed by a man and he was paralysed. He looked at you^{-la} and stared the look. He said, ‘More wretched than than slayer of the she-camel of Samood?’ He^{-la} said: ‘Yes’.

قَالَ قَدْ أَخْبَرْتِكَ أُمُّكَ أَنَّهَا حَمَلَتْ بِكَ فِي بَعْضِ حَيْضِهَا فَتَعَنَّعَ هُنَيْهَةً ثُمَّ قَالَ نَعَمْ قَدْ حَدَّثْتَنِي بِذَلِكَ وَ لَوْ كُنْتُ كَاتِمًا شَيْئًا لَكَتَمْتُكَ هَذِهِ الْمَنْزِلَةَ

He^{-asws} said: ‘Your^{-la} mother had informed you^{-la} that she had conceived you during one of her menstruations?’ He^{-la} lowered his^{-la} head for a while, then said, ‘She had narrated to me^{-la} with that, and if you^{-asws} had (wanted to) concealed anything, you^{-asws} would have concealed this status’.

فَقَالَ لَهُ عَلِيُّ عَ فَمَ فَقَامَ ثُمَّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ قَاتِلَكَ شِبْهُ الْيَهُودِيِّ بَلْ هُوَ يَهُودِيٌّ.

Ali^{-asws} said to him^{-la}: ‘Stand!’ He^{-la} stood up. Then he^{-asws} said: ‘I^{-asws} heard Rasool-Allah^{-saww} saying: ‘Your^{-asws} killer resembles the Jew. But he^{-la} is a Jew!’¹⁵

الإرشاد علي بن المُنذر الطَّرِيقِي عَنْ أَبِي الْقُصَلِ الْعُبْدِيِّ عَنْ مَطَرٍ عَنْ أَبِي الطُّغْبَلِ عَامِرِ بْنِ وَائِلَةَ قَالَ: جَمَعَ أَمِيرُ الْمُؤْمِنِينَ ع النَّاسَ لِلْبَيْعَةِ فَجَاءَ عَبْدُ الرَّحْمَنِ بْنُ مُلْجِمٍ الْمُرَادِيُّ لَعْنَهُ اللَّهُ فَرَدَّهُ مَرَّتَيْنِ أَوْ ثَلَاثًا ثُمَّ بَايَعَهُ

(The book) ‘Al Irshad’ – Ali Bin Al Munzir Al Tareyqi, from Abu Al Fazl Al Abdy, from Matar, from Abu Al Tufeyl Aamir Bin Wasilah who said,

‘Amir Al-Momineen^{-asws} gathered the people for the allegiance, so Abdul Rahman Bin Muljim^{-la} Al-Murady^{-la}, may Allah^{-azwj} Curse him^{-la}, came. He^{-asws} returned him^{-la} twice or thrice. Then he^{-asws} (eventually) took his^{-la} allegiance.

فَقَالَ عِنْدَ بَيْعَتِهِ لَهُ مَا يَحْسِبُ أَشَقَّهَا فَوَ الَّذِي نَفْسِي بِيَدِهِ لَتُحْضَبَنَّ هَذِهِ مِنْ هَذِهِ وَ وَضَعَ يَدَهُ عَلَى لِحْيَتِهِ وَ رَأْسَهُ فَلَمَّا أَدْبَرَ ابْنُ مُلْجِمٍ مُنْصَرَفًا عَنْهُ قَالَ ع مُتَمِّئًا

وَ لَا تَجْزِعْ مِنَ الْمَوْتِ إِذَا حَلَّ بِوَادِيكَ

أَشَدُّ حَيَاتِكَ لِلْمَوْتِ فَإِنَّ الْمَوْتَ لَا يَكِيكَ

كَمَا أَصْحَكَكَ الدَّهْرُ كَذَلِكَ الدَّهْرُ يُبْكِيكَ

¹⁵ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 126 H 17 a

He^{-asws} said during his^{-la} allegiance: ‘What is withholding their most wretched one! By the One^{-azwj} in Whose Hand is my^{-asws} soul! This would be dyed from this!’ – and he^{-asws} placed his^{-asws} hand upon his^{-asws} beard and his^{-asws} head. When Ibn Muljim^{-la} turned around leaving from him^{-asws}, he^{-asws} said prosing: *‘Strengthen your determination, for the death will meet you, and do not panic from the death when it is released in your valley. Just like the time makes you laugh, like that it would make you cry’*.¹⁶

الإرشاد ابن محبوبٍ عَنِ الثَّمَالِيِّ عَنِ أَبِي إِسْحَاقَ السَّبْعِيِّ عَنِ ابْنِ نُبَاتَةَ قَالَ: أَتَى ابْنَ مُلْجِمٍ أَمِيرَ الْمُؤْمِنِينَ عَ فَبَايَعَهُ فِيمَنْ يَابِعَ ثُمَّ أَدْبَرَ عَنْهُ فَدَعَاهُ أَمِيرُ الْمُؤْمِنِينَ عَ فَتَوَثَّقَ مِنْهُ وَ تَوَكَّدَ عَلَيْهِ أَنْ لَا يَغْدِرَ وَ لَا يَنْكُثَ فَفَعَلَ ثُمَّ أَدْبَرَ عَنْهُ

(The book) ‘Al Irshad’ – Ibn Mahboub, from Al Sumali, from Abu Is’haq Al Sabie, from Ibn Nubata who said,

‘Ibn Muljim^{-la} came to Amir Al-Momineen^{-asws} and pledge allegiance to him^{-asws} among the ones who pledged. Then he^{-la} turned around from him^{-asws}. Amir Al-Momineen^{-asws} called him^{-la} and took a covenant from him^{-la} and emphasised upon him^{-la} that he^{-la} would neither betray nor break (the allegiance). He^{-la} did so, then turned around from him^{-asws}.

فَدَعَاهُ الثَّانِيَةَ فَتَوَثَّقَ مِنْهُ وَ تَوَكَّدَ عَلَيْهِ أَنْ لَا يَغْدِرَ وَ لَا يَنْكُثَ فَفَعَلَ ثُمَّ أَدْبَرَ عَنْهُ

He^{-asws} called him^{-la} the second time. He^{-asws} took a covenant from him^{-la} and emphasised upon him^{-la} that he^{-la} would neither betray nor break (the allegiance). He^{-la} did so. Then he^{-la} turned around from him^{-asws}.

فَدَعَاهُ أَمِيرُ الْمُؤْمِنِينَ الثَّلَاثَةَ فَتَوَثَّقَ مِنْهُ وَ تَوَكَّدَ عَلَيْهِ أَنْ لَا يَغْدِرَ وَ لَا يَنْكُثَ فَقَالَ ابْنُ مُلْجِمٍ لَعْنَةُ اللَّهِ وَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ - مَا رَأَيْتُكَ فَعَلْتَ هَذَا بِأَحَدٍ غَيْرِي

Amir Al-Momineen^{-asws} called him^{-la} the third time. He^{-asws} took a covenant from him^{-la} and emphasised upon him^{-la} that he^{-la} would neither betray nor break (the allegiance). Ibn Muljim^{-la}, may Allah^{-azwj} Curse him^{-la}, said, ‘O Amir Al-Momineen^{-asws}! I^{-la} have not seen you^{-asws} doing this with anyone other than me^{-la}!’

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع-

عَذِيرِكَ مِنْ حَلِيلِكَ مِنْ مُرَادٍ

أُرِيدُ جَبَاهُ وَ يُرِيدُ قَتْلِي

انضِ يَا ابْنَ مُلْجِمٍ فَوَ اللَّهُ مَا أَرَى أَنْ تَقِي بِمَا قُلْتَ.

¹⁶ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 126 H 6

Amir Al-Momineen^{-asws} said (a couplet): ‘I^{-asws} want his^{-la} beloved-ness and he^{-la} wants to kill me^{-asws}. Your excuse from your friend from Murad. Go, O Ibn Muljim^{-la}! By Allah^{-azwj}, I^{-asws} do not see you^{-la} fulfilling what you^{-la} said’¹⁷.

Appendix II: Detailed Hadith on Shahadat of Amir Al-Momineen^{-asws}

قَالَ وَ أَقَامَ ابْنُ مُلْجِمٍ بِالْكُوفَةِ إِلَى أَنْ خَرَجَ أَمِيرُ الْمُؤْمِنِينَ عَ إِلَى غَزَاةِ النَّهْرَوَانَ فَمَخَّرَ ابْنُ مُلْجِمٍ مَعَهُ وَ قَاتَلَ بَيْنَ يَدَيْهِ فَتَالًا شَدِيدًا فَلَمَّا رَجَعَ إِلَى الْكُوفَةِ وَ قَدْ فَتَحَ اللَّهُ عَلَى يَدَيْهِ قَالَ ابْنُ مُلْجِمٍ لَعَنَهُ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ أ تَأْذُنُ لِي أَنْ أَتَقَدَّمَكَ إِلَى الْمِصْرِ لِأُبَشِّرَ أَهْلَهُ بِمَا فَتَحَ اللَّهُ عَلَيْكَ مِنَ النَّصْرِ

He (the narrator) said, ‘And Ibn Muljim^{-la} stayed at Al-Kufa until Amir Al-Momineen^{-asws} went out to the battle of Al-Nahrwan (Siffeen – recording error). So, Ibn Muljim^{-la} went with him^{-asws} and fought in front of him^{-asws}, a severe battle. When he^{-asws} was returning to Al-Kufa, and Allah^{-azwj} had Granted victory upon his^{-asws} hands, Ibn Muljim^{-la}, may Allah^{-azwj} Curse him^{-la} said, ‘O Amir Al-Momineen^{-asws}! Will you^{-asws} permit me^{-la} to proceed ahead of you^{-asws} to the city to give glad tidings to its people with the victory which Allah^{-azwj} has Granted upon you^{-asws}?’

فَقَالَ لَهُ مَا تَرْجُو بِذَلِكَ قَالَ الثَّوَابَ مِنَ اللَّهِ وَ الشُّكْرَ مِنَ النَّاسِ وَ أَفْرَحَ الْأَوْلِيَاءَ وَ أَكْمِدُ الْأَعْدَاءَ فَقَالَ لَهُ شَأْنُكَ

He^{-asws} said to him^{-la}: ‘What are you^{-la} wishing for with (doing) that?’ He^{-asws} said: ‘The Reward from Allah^{-azwj}, and the thanking from the people, and make the friends happy, and cause the enemies to grieve’. He^{-asws} said: ‘Up to you’.

ثُمَّ أَمَرَ لَهُ بِخَلْعَةِ سَنِيَّةٍ وَ عِمَامَتَيْنِ وَ فَرَسَيْنِ وَ سَيْفَيْنِ وَ رُحَيْنِ فَسَارَ ابْنُ مُلْجِمٍ وَ دَخَلَ الْكُوفَةَ وَ جَعَلَ يَخْتَرِقُ أَرْقَتَهَا وَ شَوَارِعَهَا وَ هُوَ يُبَشِّرُ النَّاسَ بِمَا فَتَحَ اللَّهُ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَ وَ قَدْ دَخَلَهُ الْعُجْبُ فِي نَفْسِهِ

Then he^{-asws} ordered for a robe of honour for him^{-la}, and two turbans, and two horses, and two swords, and two spears. Ibn Muljim^{-la} travelled and entered Al-Kufa and went on to push into its alleyways and its streets and he^{-la} was giving glad tidings to the people of the victory Allah^{-azwj} had Granted to Amir Al-Momineen^{-asws}, and the self-conceit entered him^{-la} regarding himself^{-la}.

فَانْتَهَى بِهِ الطَّرِيقُ إِلَى مَحَلَّةِ بَنِي تَمِيمٍ فَمَرَّ عَلَى دَارٍ تُعْرَفُ بِالْقَبِيلَةِ وَ هِيَ أَعْلَى دَارٍ بِهَا وَ كَانَتْ لِقَطَامِ بِنْتِ سُخَيْبَةَ بِنْتِ عَوْفِ بْنِ تَيْمِ اللَّاتِ وَ كَانَتْ مَوْصُوفَةً بِالْحُسْنِ وَ الْجَمَالِ وَ الْبَهَاءِ وَ الْكَمَالِ

He^{-la} ended up to a neighbourhood of the clan of Tameem. He^{-la} passed by a house well-known with the tribe, and it was the topmost house at it, and it was of Qatam Bint Sukheyra Bin Awf Bin Taym Al-Laat, and she was described as being with the attraction, and the beauty, and the splendour, and the perfection.

¹⁷ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 126 H 7

فَلَمَّا سَمِعَتْ كَلَامَهُ بَعَثَتْ إِلَيْهِ وَ سَأَلَتْهُ التُّرُولَ عِنْدَهَا سَاعَةً لِنَسْأَلَهُ عَنْ أَهْلِهَا فَلَمَّا قَرُبَ مِنْ مَنْزِلِهَا وَ أَرَادَ التُّرُولَ عَنْ فَرَسِهِ حَرَجَتْ إِلَيْهِ ثُمَّ كَشَفَتْ لَهُ عَنْ وَجْهِهَا وَ أَظْهَرَتْ لَهُ مَحَاسِنَهَا

When she heard his^{la} speech, she sent a message to him^{la} and asked him^{la} for the descending with her for a while, so she could ask him^{la} about her people. When he^{la} went near to her house and wanted to descend from his^{la} horse, she came out to him^{la}. Then she uncovered from her face for him^{la} and revealed her beauty to him^{la}.

فَلَمَّا رَأَاهَا أَعْجَبَتْهُ وَ هَوَّاهَا مِنْ وَفَيْهِ فَتَزَلَّ عَنْ فَرَسِهِ وَ دَخَلَ إِلَيْهَا وَ جَلَسَ فِي دِهْلِيلِ الدَّارِ وَ قَدْ أَحَدَتْ بِمَجَامِعِ قَلْبِهِ فَبَسَطَتْ لَهُ بِسَاطًا وَ وَضَعَتْ لَهُ مِثْكَأً وَ أَمَرَتْ خَادِمَهَا أَنْ تَنْزِعَ أَحْفَافَهُ وَ أَمَرَتْ لَهُ بِمَاءٍ فَعَسَلَ وَجْهَهُ وَ يَدَيْهِ وَ قَدَمَتْ إِلَيْهِ طَعَامًا

When he^{la} saw her, she fascinated him^{la} and he^{la} desired her from its time. He^{la} descended from his^{la} horse and entered to see her, and sat down in the corridor of the house, and he^{la} had been seized by the entirety of his^{la} heart. She spread out a rug for him and placed a pillow for him^{asws} and ordered her servant to remove his^{la} shoes and ordered with the water for him^{la}. He^{la} washed his^{la} face and hands, and she forwarded a meal.

فَأَكَلَ وَ شَرِبَ وَ أَقْبَلَتْ عَلَيْهِ تُرْوِخُهُ مِنَ الْحَرِّ فَجَعَلَ لَا يَمَلُّ مِنَ النَّظْرِ إِلَيْهَا وَ هِيَ مَعَ ذَلِكَ مُتَبَسِّمَةٌ فِي وَجْهِهِ سَافِرَةٌ لَهُ عَنْ بَقَائِهَا بَارِزَةٌ لَهُ عَنْ جَمِيعِ مَحَاسِنِهَا مَا ظَهَرَ مِنْهُ وَ مَا بَطَّنَ

He^{la} ate and drank and she went on to fan him^{la} from the heat, and he^{la} went on not being filled from looking at her, and along with that, she kept smiling in his^{la} face and removed her veil away for him^{la} to notice the entirety of her beauty, whatever was apparent from it and what was hidden.

فَقَالَ لَهَا أَيُّهَا الْكَرِيمَةُ لَقَدْ فَعَلْتِ الْيَوْمَ بِي مَا وَجِبَ بِهِ بَلٍ بِبَعْضِهِ عَلَى مَدْحِكَ وَ شُكْرِكَ ذَهْرِي كُلُّهُ فَهَلْ مِنْ حَاجَةٍ أَتَشْرَفُ بِهَا وَ أَسْعَى فِي قَضَائِهَا

He^{la} said to her, 'O you honourable woman! You have dealt with me^{la} today what obligated with it, but (even) for a part of it, to praise you and thank you for a lifetime. Is there any need I^{la} can be ennobled with and strive in fulfilling it?'

قَالَ فَسَأَلَتْهُ عَنِ الْحَرْبِ وَ مَنْ قُتِلَ فِيهِ فَجَعَلَ يُخْبِرُهَا وَ يَقُولُ فُلَانٌ قُتِلَ الْحَسَنُ وَ فُلَانٌ قُتِلَ الْحُسَيْنُ إِلَى أَنْ بَلَغَ قَوْمَهَا وَ عَشِيرَتَهَا

He (the narrator) said, 'She asked him^{asws} about the battle and the ones killed in it. He^{la} went on to inform her and saying, 'So and so was killed by Al-Hassan^{asws}, and so and so was killed by Al-Husayn', until he^{la} reached her people and her clan.

وَ كَانَتْ فَطَامٌ لَعَنَهَا اللَّهُ عَلَى رَأْيِ الْخَوَارِجِ وَ قَدْ قَتَلَ أَمِيرُ الْمُؤْمِنِينَ ع فِي هَذَا الْحَرْبِ مِنْ قَوْمِهَا جَمَاعَةً كَثِيرَةً مِنْهُمْ أَبُوهَا وَ أَخُوهَا وَ عَمُّهَا فَلَمَّا سَمِعَتْ مِنْهُ ذَلِكَ صَرَخَتْ بَاكِئَةً ثُمَّ لَطَمَتْ خَدَّهَا وَ قَامَتْ مِنْ عِنْدِهِ وَ دَخَلَتِ الْبَيْتَ وَ هِيَ تَنْدُبُهُمْ طَوِيلًا

And Qatam, may Allah^{azwj} Curse her, was upon the view of the Kharijites, and Amir Al-Momineen^{asws} had killed during this battle, a large community from her people, from them being her father, and her brother, and her uncle. When she heard that

from him^{-la}, she shrieked crying. Then she slapped her face and stood up from his^{-la} presence and entered the house, and she was lamenting them for a long time.

قَالَ فَنَدِمَ ابْنُ مُلْجِمٍ فَلَمَّا خَرَجَتْ إِلَيْهِ قَالَتْ يَعْزُّ عَلَيَّ فِرَاقُهُمْ مَنْ لِي بَعْدَهُمْ أَ فَلَا نَاصِرَ يَنْصُرُنِي وَ يَأْخُذُ لِي بِثَأْرِي وَ يَكْشِفُ عَنِّي عَارِي
فَكُنْتُ أَهْبُ لَهُ نَفْسِي وَ أَمَكْنُهُ مِنْهَا وَ مِنْ مَالِي وَ جَمَالِي

He (the narrator) said, ‘Ibn Muljim^{-la} regretted. When she came out to him^{-la}, she said, ‘Their separation is intense upon me, so who is there for me after them? Is there no helper who will help me, and take my retaliation for me, and remove my shame from me? I would be loving to him myself and enable him from it, and from my wealth and my beauty’.

فَرَقَّ لَهَا ابْنُ مُلْجِمٍ وَ قَالَ لَهَا عَضِّي صَوْتِكَ وَ ازْفِي بِنَفْسِكَ فَإِنَّكَ تُعْطِينَ مُرَادِي

Ibn Muljim^{-la} softened to her and said to her, ‘Lower your voice and attach yourself with me^{-la}, and you will attain your purpose’.

قَالَ فَسَكَتَتْ مِنْ بُكَائِهَا وَ طَمَعَتْ فِي قَوْلِهِ ثُمَّ أَقْبَلَتْ عَلَيْهِ بِكَلَامِهَا وَ هِيَ كَاشِفَةٌ عَن صَدْرِهَا وَ مُسْبِلَةٌ شَعْرَهَا فَلَمَّا تَمَكَّنَ هَوَاهَا مِنْ قَلْبِهِ
مَالَ إِلَيْهَا بِكَلِمَتِهِ ثُمَّ جَذَبَهَا إِلَيْهِ وَ قَالَ لَهَا كَانَ أَبُوكَ صَدِيقًا لِي وَ قَدْ حُطْبْتُكَ مِنْهُ فَأَنْعَمَ لِي بِذَلِكَ فَسَبَقَ إِلَيْهِ الْمَوْتُ فَزَوَّجَنِي نَفْسِكَ لِأَخْذِ
لَكَ بِثَأْرِكَ

He (the narrator) said, ‘She calmed down from her crying and coveted regarding his^{-la} words. Then she faced towards him^{-la} with her speech, and she had uncovered from scarf and let down her hair. When his^{-la} passion overcame upon his^{-la} heart, he^{-la} inclined to her with his entirety. Then he^{-la} pulled her to him^{-la} and said to her, ‘Your father was a friend to me^{-la}, and I^{-la} had proposed for you from him, and he had said yes to me for that, but the death preceded to him, so marry me^{-la} yourself, I^{-la} shall take your retaliation for you’.

قَالَ فَفَرِحَتْ بِكَلَامِهِ وَ قَالَتْ قَدْ حَظَبَنِي الْأَشْرَافُ مِنْ قَوْمِي وَ سَادَاتُ عَشِيرَتِي فَمَا أَنْعَمْتَ إِلَّا لِمَنْ يَأْخُذُ لِي بِثَأْرِي وَ لَمَّا سَمِعَتْ عَنْكَ
أَنَّكَ تُقَاوِمُ الْأَقْرَانَ وَ تَقْتُلُ الشُّجْعَانَ فَأَحْبَبْتُ أَنْ تَكُونَ لِي بَعْلًا وَ أَكُونَ لَكَ أَهْلًا

He (the narrator) said, ‘She rejoiced with his^{-la} talk and said, ‘The nobles of my people had proposed to me, and so did the chiefs of my clan, but I will not say yes until he takes my retaliation for me. And when I heard from you^{-la}, that you^{-la} will be combating the peers and kill the braves, I would love it if you would be a husband to me, and I would be a wife to you^{-la}’.

فَقَالَ لَهَا فَأَنَا وَ اللَّهُ كُفُوٌ كَرِيمٌ فَأَقْتَرِحِي عَلَيَّ مَا شِئْتِ مِنْ مَالٍ وَ فِعَالٍ فَقَالَتْ لَهُ إِنَّ قَدَمْتَ عَلَيَّ الْعَطِيَّةَ وَ الشَّرْطَ فَهِيَ أَنَا بَيْنَ يَدَيْكَ فَتَحَكَّمْ
كَيْفَ شِئْتِ

He^{-la} said to her, ‘By Allah^{-azwj}! An honourable match, so choose upon me^{-la} whatever you so desire, from the wealth and deeds’. She said to him^{-la}, ‘Forward a gift to me and the stipulated condition, and here I am in front of you^{-la}, so judge however you so desire to’.

فَقَالَ لَهَا وَ مَا الْعَطِيَّةُ وَ الشَّرْطُ فَقَالَتْ لَهُ أَمَّا الْعَطِيَّةُ فَثَلَاثَةُ آلَافِ دِينَارٍ وَ عَبْدٌ وَ قَيْنَةٌ فَقَالَ هَذَا أَنَا مَلِيٌّ بِهِ فَمَا الشَّرْطُ الْمَذْكُورُ قَالَتْ نَمَّ عَلَى فِرَاشِكَ حَتَّى أَعُودَ إِلَيْكَ.

He^{-la} said to her, 'And what gift and condition?' She said to him^{-la}, 'As for the gift, it is three thousand Dinars, and a slave and a maid'. He^{-la} said to her, 'This I^{-la} can fulfil with it, so what is the mentioned condition?' She said, 'Lie down upon your^{-la} bed until I return to you^{-la}'.

ثُمَّ إِذَا دَخَلَتْ جِدْرَهَا فَلَبِسَتْ أَفْحَرَ ثِيَابًا وَ لَبِسَتْ قَمِيصًا رَقِيقًا يُرَى صَدْرُهَا وَ حُلِيِّهَا وَ زَادَتْ فِي الْخُلِيِّ وَ الطَّيِّبِ وَ خَرَجَتْ فِي مُعْصَفَرِهَا فَجَعَلَتْ تُبَاشِرُهُ بِمَخَاسِينِهَا لِيَرَى حُسْنَهَا وَ جَمَالَهَا وَ أَرَحَتْ عَشْرَةَ ذَوَائِبٍ مِنْ شَعْرِهَا مَنْطُومَةٍ بِالذَّرِّ وَ الْجَوْهَرِ

Then she entered her room and wore pride-worthy clothes, and she wore a thin shirt, her beauty and her ornaments could be seen through it, and she increased in the ornaments and the perfume, and she came out in her attire. She went on to attract his^{-la} attention with her attire for him^{-la} to see her attractions and her beauty, and she loosened ten locks from her hair having been inter-twined with the gems and jewels.

فَلَمَّا وَصَلَتْ إِلَيْهِ أَرَحَتْ لِثَامَهَا عَنْ وَجْهِهَا وَ رَفَعَتْ مُعْصَفَرَهَا وَ كَشَفَتْ عَنْ صَدْرِهَا وَ أَعْكَانِهَا وَ قَالَتْ إِنْ قَدَّمْتَ عَلَيَّ الشَّرْطَ الْمَشْرُوطَ ظَفَرْتُ بِهَا جَمِيعًا وَ أَنْتَ مَسْرُورٌ مَغْبُوطٌ

When she reached him, she lowered her veil from her face, raised her scarf, and raised her shirt and uncovered her ankles, and said, 'If you^{-la} forward the stipulated condition to me, you^{-la} will win with the entirety of it, and you will be joyful and in exultation'.

قَالَ فَمَدَّ ابْنُ مُلْجَمٍ عَيْنَيْهِ إِلَيْهَا فَحَارَ عَقْلُهُ وَ هَوَى لِحَبِيهِ مَعْشِيًّا عَلَيْهِ سَاعَةً فَلَمَّا أَفَاقَ قَالَ يَا مُنِيَّةَ النَّفْسِ مَا شَرَطْتَ فَاذْكُرِيهِ لِي فَإِنِّي سَأَفْعَلُهُ وَ لَوْ كَانَ دُونَهُ قَطْعُ الْقِفَارِ وَ خَوْضُ الْبَحَارِ وَ قَطْعُ الرُّهُوسِ وَ اخْتِلَاسُ النَّفُوسِ

He (the narrator) said, 'Ibn Muljim^{-la} extended his^{-la} eyes to her and his^{-la} intellect was perplexed and he^{-la} was startled and lost consciousness for a while. When he^{-la} came around, he^{-la} said, 'O desire of the soul! What is your condition? Mention it to me^{-la}, for I^{-la} shall do it, and even if for it I^{-la} have to cut across the desert and dive into the sea and cut off the heads and embezzle the souls!'

قَالَتْ لَهُ الْمَلْعُونَةُ شَرَطِي عَلَيْكَ أَنْ تَقْتُلَ عَلِيَّ بْنَ أَبِي طَالِبٍ عَ بَضْرِيَّةٍ وَاجِدَةٍ بِهَذَا السَّيْفِ فِي مَفْرَقِ رَأْسِهِ يَأْخُذُ مِنْهُ مَا يَأْخُذُ وَ يَبْقَى مَا يَبْقَى

The accursed woman said to him^{-la}, 'My condition upon you^{-la}, is that you^{-la} kill Ali^{-asws} Bin Abu Talib^{-asws} with one strike of this sword, in the top of his^{-asws} head, taking from him^{-asws} what is taken and remains what would remain'.

فَلَمَّا سَمِعَ ابْنُ مُلْجَمٍ كَلَامَهَا اسْتَرْجَعَ وَ رَجَعَ إِلَى عَقْلِهِ وَ أَعَاظَهُ وَ أَقْلَقَهُ ثُمَّ صَاحَ بِأَعْلَى صَوْتِهِ وَحُكِّ مَا هَذَا الَّذِي وَاجَهْتَنِي بِهِ بِئْسَ مَا حَدَّثْتَنِي بِهِ نَفْسِكَ مِنَ الْمُحَالِ

When Ibn Muljim^{-la} hear her talk, said, ‘We are for Allah^{-azwj} and are returning to Him^{-azwj}’, and return to his^{-la} intellect, it irritated him^{-la} and worried him^{-la}. Then he^{-la} shouted at the top of his^{-la} voice, ‘What is this which you are heading me^{-la} towards? Evil is what you have narrated yourself with, (it is) from the impossible’.

ثُمَّ طَاطَأَ رَأْسَهُ سَيْبِلَ عَرَقًا وَ هُوَ مُتَّفَكِّرٌ فِي أَمْرِهِ ثُمَّ رَفَعَ رَأْسَهُ إِلَيْهَا وَقَالَ لَهَا وَيْلَكَ مَنْ يَقْدِرُ عَلَى قَتْلِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ
الْمُجَابِ الدُّعَاءِ الْمُنْصُورِ مِنَ السَّمَاءِ وَالْأَرْضِ تُرْجَفُ مِنْ هَيْبَتِهِ وَالْمَلَائِكَةُ تُسْرِعُ إِلَى خِدْمَتِهِ

Then he^{-la} lowered his^{-la} head dripping sweat and he^{-la} was thoughtful regarding his^{-la} matter. Then he^{-la} raised his^{-la} head towards her and said to her, ‘Woe be unto you! Who is able upon killing Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, the one of Answered supplication, the one helped from the sky and the earth, the one (people) tremble from his^{-asws} awe, and the Angels are quick to his^{-asws} service?’

يَا وَيْلَكَ وَمَنْ يَقْدِرُ عَلَى قَتْلِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ هُوَ مُؤَيَّدٌ مِنَ السَّمَاءِ وَالْمَلَائِكَةُ تَحُوطُهُ بُكْرَةً وَعَشِيَّةً وَ لَقَدْ كَانَ فِي أَيَّامِ رَسُولِ اللَّهِ
ص إِذَا قَاتَلَ يَكُونُ جَبْرَائِيلُ عَنْ يَمِينِهِ وَ مِيكَائِيلُ عَنْ يَسَارِهِ وَ مَلَكُ الْمَوْتِ بَيْنَ يَدَيْهِ

O woe be unto you! And who is able upon killing Ali^{-asws} Bin Abu Talib^{-asws} and he^{-asws} aided from the sky, and the Angels are surrounding him^{-asws} morning and evening? And it had so happened during the days of Rasool-Allah^{-azwj}, whenever he^{-asws} fought, Jibraeel^{-as} had been on his^{-asws} right, and Mikaeel^{-as} on his^{-asws} left, and the Angel of death was in front of him^{-asws}.

فَمَنْ هُوَ هَكَذَا لَا طَاقَةَ لِأَحَدٍ بِقَتْلِهِ وَ لَا سَبِيلَ لِمَخْلُوقٍ عَلَى اغْتِيَابِهِ وَ مَعَ ذَلِكَ أَنَّهُ قَدْ أَعَزَّنِي وَ أَكْرَمَنِي وَ أَحَبَّنِي وَ رَفَعَنِي وَ آثَرَنِي عَلَى
عَبْرِي فَلَا يَكُونُ ذَلِكَ جَزَائُهُ مِنِّي أَبَدًا فَإِنْ كَانَ غَيْرُهُ فَتَلْتُهُ لَكَ شَرٌّ فِتْنَةٍ وَ لَوْ كَانَ أَهْرَسَ أَهْلَ زَمَانِهِ وَ أَمَّا أَمِيرُ الْمُؤْمِنِينَ فَلَا سَبِيلَ لِي عَلَيْهِ.

The one who was like this, there is no strength for anyone with killing him^{-asws}, nor is there any way for a Created being upon assassinating him^{-asws}, and along with that, he^{-asws} has endeared me^{-la} and honoured me^{-la}, and raised me^{-la}, and preferred me^{-la} over others. So, that cannot happen to me his^{-asws} recompense from me^{-la}, ever! If it was someone else, I^{-la} would kill him for you with an evil killing, and even if he was the best horseman of his time. And as for Amir Al-Momineen^{-asws}, there is no way for me^{-la} upon him^{-asws}.

قَالَ فَصَبِرْتُ عَنْهُ حَتَّى سَكَنَ غَيْظُهُ وَ دَخَلْتُ مَعَهُ فِي الْمَلَاعِبَةِ وَ الْمَلَاطِقَةِ وَ عَلِمْتُ أَنَّهُ قَدْ نَسِيَ ذَلِكَ الْقَوْلَ ثُمَّ قَالَتْ يَا هَذَا مَا بَمَنْعِكَ مِنْ
قَتْلِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ تَرْغَبُ فِي هَذَا الْمَالِ وَ تَتَنَعَّمُ بِهَذَا الْجَمَالِ وَ مَا أَنْتَ بِأَعْفُفَ وَ أَزْهَدَ مِنَ الَّذِينَ قَاتَلُوهُ وَ قَتَلْتَهُمْ وَ كَانُوا مِنَ
الصَّوَامِرِ وَ الْقَوَامِرِ

He (the narrator) said, ‘She was patient from him^{-la} until his^{-la} rage had subsided, and she entered with him^{-la} into the playfulness and flirtation, and she knew that he^{-la} had already forgotten that word. Then she said, ‘O you! What is preventing you^{-la} from killing Ali^{-asws} Bin Abu Talib^{-asws}, and turn away from this wealth and be in bliss with this beauty, and you^{-la} aren’t with chastity and ascetism from the world?’

فَلَمَّا نَظَرُوا إِلَيْهِ وَ قَدْ قَتَلَ الْمُسْلِمِينَ ظُلْمًا وَ عُدْوَانًا اعْتَزَلُوهُ وَ حَارَبُوهُ وَ مَعَ ذَلِكَ فَإِنَّهُ قَدْ قَتَلَ الْمُسْلِمِينَ وَ حَكَمَ بِغَيْرِ حُكْمِ اللَّهِ وَ خَلَعَ نَفْسَهُ مِنَ الْخِلَافَةِ وَ إِمْرَةِ الْمُؤْمِنِينَ فَلَمَّا رَأَوْهُ قَوْمِي عَلَى ذَلِكَ اعْتَزَلُوهُ فَقَتَلْتَهُمْ بِغَيْرِ حُجَّةٍ لَهُ عَلَيْهِمْ

Kill him^{-asws}, and he^{-asws} has killed the ones who were fasting and standing (for Salat). When they (Kharijites) looked at him^{-asws}, and he^{-asws} had killed the Muslims unjustly and aggressively, they isolated from him^{-asws} and fled from him^{-asws}, and along with that, he^{-asws} had killed the Muslims and judged without a Judgment of Allah^{-azwj} and had been vacated from the caliphate and from being Emir of the Momineen. When my people saw him being upon that, they isolated him^{-asws}, so he^{-asws} killed them without there being any argument for him^{-asws} against them'.

فَقَالَ لَهَا ابْنُ مُلْجِمٍ يَا هَذِهِ كُفْيِي عَنِّي فَقَدْ أَفْسَدْتَ عَلَيَّ دِينِي وَ أَدَخَلْتَ الشَّكَّ فِي قَلْبِي وَ مَا أَدْرِي مَا أَقُولُ لَكَ وَ قَدْ عَزَمْتُ عَلَى رَأْيِي

Ibn Muljim^{-la} said to her, 'O you! Refrain from me^{-la}, for you have spoilt my religion upon me^{-la} and entered the doubt into my heart, and I^{-la} no longer know what to say to you, and I^{-la} had resolved upon my^{-la} opinion'.

ثُمَّ أَنْشَدَ

ثَلَاثَةُ آلَافٍ وَ عَبْدٌ وَ قَيْنَةٌ	وَ ضَرَبْتُ عَلَيَّ بِالْحُسَامِ الْمُصْتَمِ
فَلَا مَهْرَ أَعْلَى مِنْ عَلَيٍّ وَ إِنْ غَلَا	وَ لَا فُتْنًا إِلَّا دُونَ فُتْنِكَ ابْنَ مُلْجِمِ
فَأَفْسَمْتُ بِالْبَيْتِ الْحَرَامِ وَ مَنْ أَتَى	إِلَيْهِ جِهَارًا مِنْ مُحِلٍّ وَ مُحْرِمِ
لَقَدْ أَفْسَدْتَ عَقْلِي قَطَامٌ وَ إِنِّي	لَمِنْهَا عَلَى شَكٍّ عَظِيمٍ مُدَمِّمِ
لِقَتْلِ عَلَيٍّ خَيْرٌ مِنْ وَطِئِ النَّرَى	أَخِي الْعِلْمِ الْهَادِي النَّبِيِّ الْمَكْرَمِ.

Then he^{-la} prosed, 'Three thousand (Dinars), and a slave and a maid, and strike Ali^{-asws} with the poisoned sword. Thus, there is no dower more expensive upon me, and even if it is high, nor is there any annihilation than the annihilation of Ibn Muljim^{-la}. I^{-la} swear by the Sacred House and the ones coming to it, from the ones in normal clothes and in Ihraam. Qatam spoilt my intellect and (now) from her, I^{-la} am upon a mighty doubt, blame-worthy for killing Ali^{-asws}, best of the ones treading the soil, brother^{-asws} of the knowledge of guidance, the honourable Prophet^{-saww}'.

ثُمَّ أَمْسَكَ سَاعَةً وَ قَالَ

فَلَمْ أَرَ مَهْرًا سَاقَهُ دُو سَمَاحَةٍ	كَمَهْرٍ قَطَامٍ مِنْ فَصِيحٍ وَ أَعْجَمِ
ثَلَاثَةُ آلَافٍ وَ عَبْدٌ وَ قَيْنَةٌ	وَ ضَرَبْتُ عَلَيَّ بِالْحُسَامِ الْمُصْتَمِ
فَلَا مَهْرَ أَعْلَى مِنْ عَلَيٍّ وَ إِنْ غَلَا	وَ لَا فُتْنًا إِلَّا دُونَ فُتْنِكَ ابْنَ مُلْجِمِ
فَأَفْسَمْتُ بِالْبَيْتِ الْحَرَامِ وَ مَنْ أَتَى	إِلَيْهِ جِهَارًا مِنْ مُحِلٍّ وَ مُحْرِمِ
لَقَدْ خَابَ مَنْ يَسْعَى بِقَتْلِ إِيْمَامِهِ	وَ وَيْلٌ لَهُ مِنْ حَرِّ نَارِ جَهَنَّمَ.

إِلَى آخِرِ مَا أَنْشَدَ مِنَ الْأُبْيَاتِ

Then he^{-la} withheld for a while and said, ‘I^{-la} have not seen any dowry sent with leniency like the dower of Qatam, from an eloquent one (Arabs) and dumb (non-Arabs), three thousand (Dinars), and a slave and a maid, and to strike Ali^{-asws} with the poisoned sword. Thus, there is no dower more expensive upon me, and even if it is high, nor any annihilation except it is below the annihilation of Ibn Muljim^{-la}. I^{-la} swear by the Sacred House and the ones coming to it opening, from the ones in normal clothes and in Ihraam. He will be disappointed, the one who strives in killing his Imam^{-asws}, and doom would be for him from the heat of the fire of Hell’ – up to the end of what he^{-la} had prosed from the couplets.

كُفِّ قَال لَهَا أَجْلِبِي لَيْلِي هَذِهِ حَتَّى أَنْظُرَ فِي أَمْرِي وَ آتِيكِ غَدًا بِمَا يَفُوقُ عَلَيْهِ عَزْمِي

Then he^{-la} said to her, ‘Respite me for this night of mine^{-la} until I^{-la} look into my^{-la} affair, and I^{-la} shall come to you tomorrow with what my^{-la} determination could be strengthened upon’.

فَلَمَّا هَمَّ بِالخُرُوجِ أَقْبَلَتْ عَلَيْهِ وَ صَمَّتْهُ إِلَى صَدْرِهَا وَ قَبَّلَتْ مَا بَيْنَ عَيْنَيْهِ وَ أَمَرَتْهُ بِالاسْتِعْجَالِ فِي أَمْرِهَا وَ سَايَرَتْهُ إِلَى بَابِ الدَّارِ وَ هِيَ تُشَجِّعُهُ وَ أَنْشَدَتْ لَهُ أَيْبَاتًا

When he^{-la} thought of going out, she came back to him^{-la} and drew him^{-la} to her and kissed what is between his^{-la} eyes and instructed him^{-la} with being quick regarding her matter, and she took him^{-la} to the door of the house, and she kept encouraging him^{-la} and prosing couplets to him^{-la}.

فَخَرَجَ الْمَلْعُونُ مِنْ عِنْدِهَا وَ قَدْ سَلَبَتْ فُؤَادَهُ وَ أَذْهَبَتْ رُقَادَهُ وَ رَشَادَهُ فَبَاتَ لَيْلَتَهُ قَلَقًا مُتَفَكِّرًا فَمَرَّةً يُعَابِتُ نَفْسَهُ وَ مَرَّةً يُفَكِّرُ فِي دُنْيَاهُ وَ آخِرَتِهِ

The accursed went out from her presence, and his^{-la} heart had been robbed, and his^{-la} sleep had gone, so he^{-la} spent his^{-la} night anxiously, thoughtful. At times he^{-la} was faulting himself^{-la} and at times thinking regarding his^{-la} world and his^{-la} Hereafter.

فَلَمَّا كَانَ وَقْتُ السَّحْرِ أَنَاهُ طَارِقٌ فَطَرَقَ الْبَابَ فَلَمَّا فَتَحَهُ إِذَا بِرَجُلٍ مِنْ بَنِي عَدِيٍّ عَلَى نَجِيبٍ وَ إِذَا هُوَ رَسُولٌ مِنْ إِخْوَتِهِ إِلَيْهِ يُعْرُونَهُ فِي أَبِيهِ وَ عَمِّهِ وَ يُعْرُونَهُ أَنَّهُ خَلَفَ مَالًا جَزِيلاً وَ أَنَّهُمْ دَعَوْهُ سَرِيعاً لِيُخَوِّزَ ذَلِكَ الْمَالَ

When it was time the time of pre-dawn, a night-comer came to him^{-la} and knocked the door. He^{-la} opened it, there was a man from the clan of his^{-la} uncle upon a camel, and he was a messenger from his^{-la} brothers to him^{-la}, consoling him^{-la} of his^{-la} father, and his^{-la} uncle, and let him^{-la} know that he^{-la} had left him^{-la} plenty of wealth, and they were calling him^{-la} quickly in order to take possession of that wealth.

فَلَمَّا سَمِعَ ذَلِكَ بَقِيَ مُتَحَيِّرًا فِي أَمْرِهِ إِذْ جَاءَهُ مَا يَشْعَلُهُ عَمَّا عَظُمَ عَلَيْهِ مِنْ أَمْرِ قَطَامٍ فَلَمْ يَزَلْ مُفَكِّرًا فِي أَمْرِهِ حَتَّى عَزَمَ عَلَى الخُرُوجِ

When he^{-la} heard that, he^{-la} remained confused regarding his^{-la} matter, for there had come to him^{-la} (a matter which) had pre-occupied him^{-la} from what was greater upon him^{-la}, the matter of Qatam. He^{-la} did not cease to be thoughtful regarding his^{-la} matter until he^{-la} determined upon going out.

وكان له أخوان لأبيه و أمه و أمه كانت من زبيد يقال لها عدنية و هي ابنة أبي علي بن ماشوج و كان أبوه مراديا و كانوا يسكنون عجران صنعاء فلما وصل إلى النجف ذكر قطام و منزلتها في قلبه و رجع إليها فلما طرق الباب اطلعت عليه و قالت من الطارق فعرفته على حالة السفر

And there were brothers of his^{-la} father, and his mother was from (clan of) Zubayd, called Adniyah, and she was a daughter of Abu Ali Bin Mashouj, and his^{-la} father was a (clan of) Murad, and they were living in Ajran, at Sana’a. When he^{-la} arrived to Al-Najaf, he^{-la} remembered Qatam and her position in his^{-la} heart and returned to her. When he^{-la} knocked the door, she emerged to him^{-la} and said, ‘Who is the night-comer?’ He^{-la} let her know as being upon a state of travelling.

فنزلت إليه و سلمت عليه و سألته عن حاله فأخبرها بخبره و وعددها بقضاء حاجتها إذا رجع من سفره و تملكها جميع ما يجيء به من المال فعدلت عنه مغضبة فدنا منها و قبلها و ودعها و حلف لها أنه يبلغها مأمولها في جميع ما سألته

She came down to him^{-la} and greeted unto him^{-la} and asked him^{-la} about his^{-la} situation. He^{-la} informed her and promised her with fulfilling her need when he^{-la} returns from his^{-la} journey and give her the possession of entirety of the wealth he^{-la} would be coming back with. She turned away angrily. He^{-la} went near with affection and bade her farewell, and he^{-la} swore to her that he^{-la} will reach her hopes regarding the entirety of what she had asked him^{-la} for.

فخرج و جاء إلى أمير المؤمنين ع و أخبره بما جاءوا إليه لأجله و سأله أن يكتب إلى ابن المنتجب كتابا ليعينه على استخلاص حقه فأمر كاتبه فكتب له ما أراد ثم أعطاه فرسا من جياد خيله فخرج و سار سيرا حثيثا حتى وصل إلى بعض أودية اليمن

He^{-la} went out and came to Amir Al-Momineen^{-asws} and informed him^{-asws} with what had come to him^{-la} of its reason and asked him^{-asws} to write a letter to Ibn Al-Muntajab to assist him^{-la} upon achieving his^{-la} right. He^{-asws} instructed his^{-asws} scribe to write to him^{-la} what he^{-la} wanted. Then he^{-asws} gave him a stallion from his^{-asws} horses. He^{-la} travelled a fast travel until he^{-la} reached to one of the valleys of Al-Yemen.

فأظلم عليه الليل فبات في بعضها فلما مضى من الليل نصفه و إذا هو بزقعة عظيمة من صدر الوادي و دخان يفور و نار مضرمة فانزعج لذلك و تغير لونه و نظر إلى صدر الوادي و إذا بالدخان قد أقبل كالجبل العظيم و هو واقع عليه و النار تخرج من جوانبه

The night darkened upon him^{-la}, so he^{-la} spent the night in part of it. When half of the night had passed, there was a loud scream from the midst of the valley and smoke bursting out, and fire was ablaze. He^{-la} was upset at that and his^{-la} colour changed, and he^{-la} looked at the midst of the valley and there the smoke came like the large mountain and it fell upon him^{-la}, and the fire was coming out from its sides.

فخر مغشيا عليه فلما أفاق و إذا بمئات يسمع صوته و لا يرى شخصه و هو يقول.

إنك في أمر مهول معظم
أكرم من طاف و لبي و أحرم

اسمع و ع القول يا ابن ملجم
تضمير قتل الفارس المكرم

فارجع إلى الله لكيلا تندم.

ذاك علي ذو التقاء الأقدم

He^{-la} fell with unconsciousness upon him^{-la}. When he^{-la} woke up, there was a caller. He^{-la} heard his voice but could not see his person, and he was saying (a poem), 'Listen and retain the word, O Ibn Muljim^{-la}! You^{-la} are in a monstrous matter. You^{-la} are considering killing the honourable horseman, the most honourable to have wandered and Blessed and Sacred. That is Ali^{-asws}, with the most ancient in the battles. So, return to Allah^{-azwj}, lest you^{-la} regret'.

فلما سمع توهم أنه من طوارق الجن و إذا بالهاتف يقول يا شقي بن الشقي أما ما أضمرت من قتل الزاهد العابد العادل الراكع الساجد إمام الهدى و علم التقى و العروة الوثقى فإننا علمنا بما تريد أن تفعله بأمر المؤمنين و نحن من الجن الذين أسلمنا على يديه و نحن نازلون بهذا الوادي فإننا لا ندعك تبيت فيه فإنك ميشوم على نفسك

When he^{-la} heard, he^{-la} imagined it was from the night comers of the Jinn, and there was a caller saying, 'O wretched son of the wretched! As for what you^{-la} are thinking of killing the ascetic, the worshipper, the just, the performer of ruk'u, the performer of Sajdah, Imam^{-asws} of guidance, and flag of piety, and the firmest handhold, so we know what you^{-la} are intending to do with Amir Al-Momineen^{-asws}, and we are from the Jinn, the ones who became Muslims upon his^{-asws} hand, and we are dwelling in this valley, so we will not let you spend the night in it, for you^{-la} are an evil omen upon yourself^{-la}!'

ثم جعلوا يرمونه بقطع الجنادل فصعد فوق شاهق فبات بقية ليله فلما أصبح سار ليلا و نحارا حتى وصل اليمن و أقام عندهم شهرين و قلبه على حر الجمر من أجل قطام ثم إنه أخذ الذي أصابه من المال و المتاع و الأثاث و الجواهر و خرج

Then they went on pelting him^{-la} with pieces of rocks. So, he^{-la} ascended above the elevation and spent the remainder of his^{-la} night. When it was morning, he^{-la} travelled night and day until he^{-la} arrived at Al-Yemen, and he^{-la} stayed with them for two months, while his^{-la} heart was upon the heart of an ember due to Qatam. Then he^{-la} took that which he^{-la} attained from the wealth and the chatters and the furniture, and the jewels, and he^{-la} went out.

فبينما هو في بعض الطريق إذ خرجت عليه حرامية فسايرهم و سايروه فلما قربوا من الكوفة حاربوه و أخذوا جميع ما كان معه و نجا بنفسه و فرسه و قليل من الذهب على وسطه و ما كان تحته

While he^{-la} was in one of the roads when thieves came out to him^{-la}. He^{-la} saw them and they saw him^{-la}. When they were near from Al-Kufa, they fought him^{-la} and seized the entirety of what was with him^{-la}, and he^{-la} saved himself^{-la}, and his^{-la} horse, and a little from the gold upon his^{-la} waist, and whatever had been under it.

فهرب على وجهه حتى كاد أن يهلك عطشا و أقبل سائرا في الفلاة مهموما جائعا عطشاناً فلاح له شبح فقصدته فإذا بيوت من أبيات الحرب فقصد منها بيتا فنزل عندهم و استسقاهاهم شربة ماء فسقوه و طلب لبنا فأتوه به فنام ساعة

He^{-la} fled to his^{-la} direction until he^{-la} almost died of thirst, and he^{-la} came travelling in the wilderness, worried, hungry, thirsty. He^{-la} saw a resemblance, so he^{-la} aimed for

it, and there were houses of (clan of) Harb. He^{-la} aimed to a house from it and lodged with them and asked to be quenched some water. They quenched him, and he^{-la} requested milk, so they came to him^{-la} with it. He^{-la} slept for a while.

فلما استيقظ أناه رجلا ن و قدما إليه طعاما فأكل و أكلا معه و جعلنا يسألانه عن الطريق فأخبرهما ثم قال له ممن الرجل قال من بني مراد
قالا أين تصد قال الكوفة فقالا له كأنك من أصحاب أبي تراب قال نعم

When he^{-la} woke up, two men came to him^{-la}, and forwarded a meal to him^{-la}. He^{-la} ate, and they ate with him^{-la}, and went on to ask him^{-la} about the road. He^{-la} informed them. They said to him^{-la}, ‘Who are you^{-la} from?’ He^{-la} said, ‘From the clan of Murad’. They said, ‘Where are you aiming to?’ He^{-la} said, ‘Al-Kufa’. They said to him^{-la}, ‘As if you are a companion of Abu Turab^{-asws}!’ He^{-la} said, ‘Yes’.

فاحمرت أعينهما غيظا و عزمنا على قتله ليلا و أسرا ذلك و نحضا فتبين له ما عزمنا عليه و ندم على كلامه فبينما هو متحير إذ أقبل كليهم
و نام قريبا منهم فأقبل اللعين بمسح بيده على الكلب و يشفق عليه و يقول مرحبا بكلب قوم أكرموني

Their eyes reddened and they determined upon killing him^{-la} at night and kept that a secret, and they got up. It was clear to him^{-la} what they had both determined upon him^{-la} and he^{-la} regretted upon his^{-la} speech. While he^{-la} was confused when their dog came, and he^{-la} slept nearby them. The accursed came and caressed upon the dog with his^{-la} hand and said, ‘Welcome to the dog of a people who have honoured me^{-la}’.

فاستحسنا ذلك و سألاه ما اسمك قال عبد الرحمن بن ملجم فقالا له ما أردت بصنعك هذا في كلبنا فقال أكرمته لأجلكم حيث
أكرمتموني فوجب علي شكركم و كان هذا منه خديعة و مكرا

They consider that good and asked him^{-la}, ‘What is your^{-la} name?’ He^{-la} said, ‘Abdul Rahman Bin Muljim^{-la}’. They said to him^{-la}, ‘What do you^{-la} intend with doing this with our dog?’ He^{-la} said, ‘I^{-la} am honouring it due to you having honoured me^{-la}, so it obligates upon me^{-la} to thank you’ – and this was a deception from him^{-la} and a plot.

فقالا الله أكبر الآن و الله و جب حقك علينا و نحن نكشف لك عما في ضمائرنا نحن قوم نرى رأي الخوارج و قد قتل أعمامنا و أخواننا و
أهاليها كما علمت فلما أخبرتنا أنك من أصحابه عزمنا على قتلك في هذه الليلة

They said, ‘Allah^{-azwj} is the Greatest! Now, by Allah^{-azwj}, your^{-la} is Obligated upon us, and we shall uncover for you^{-la} from what was in our conscience. We are a people who view the view of the Kharijites, and our paternal uncles, and our maternal uncles, and our family members have been killed, as you^{-la} know. So, when we came to know that you are from his^{-asws} companions, we determined upon killing you^{-la} during this night.

فلما رأينا صنعك هذا بكلبنا صفحنا عنك و نحن الآن نطلعك على ما قد عزمنا عليه فسألها عن أسمائهما فقال أحدهما أنا البرك بن عبد
الله التميمي و هذا عبد الله بن عثمان العنبري صهري و قد نظرنا إلى ما نحن عليه في مذهبنا فرأينا أن فساد الأرض و الأمة كلها من ثلاثة
نفر أبو تراب و معاوية و عمرو بن العاص

When we saw your^{-la} doing this with our dog, we forgave you^{-la}, and now we notify you^{-la} of what we had determined upon’. He^{-la} asked them of their names. One of them said, ‘I am Al-Bark Bin Abdullah Al-Tameemi, and this is Abdullah Bin Usman Al-Anbari, my brother-in-law, and we have looked into what we are upon, regarding our doctrine. We view that the mischief of the earth and the community, all of it is from three persons – Abu Turab^{-asws}, and Muawiya, and Amro Bin Al-Aas.

فأما أبو تراب فإنه قتل رجالنا كما رأيت و افتكرنا أيضا في الرجلين معاوية و ابن العاص و قد وليا علينا هذا الظالم الغشوم بشر بن أرطاة يظرفنا في كل وقت و يأخذ أموالنا و قد عزمنا على قتل هؤلاء الثلاثة فإذا قتلناهم توطأت الأرض و أقعد الناس لهم إماما يرضونه

As for Abu Turab^{-asws}, he^{-asws} killed our men as you^{-la} have seen. And we have thought about the two men, Muawiya and Ibn Al-Aas, and they have made a governor to be upon us, the unjust, the brute Bishr Bin Artah. He is knocking us down all the time, and seizes our wealth, and we have determined upon killing these three. So, when we have killed them, we shall have a foothold in the land, and we shall sit/place an imam for the people they would be pleased with’.

فلما سمع ابن ملجم كلامهما صفق بإحدى يديه على الأخرى و قال و الذي فلق الحبة و برأ النسمة و تردى بالعظمة إني لثالثكما و إني مرافقكما على رأيكما و إني أكفيكما أمر علي بن أبي طالب

When Ibn Muljim^{-la} heard their talk, clasped by one of his^{-la} hand upon the other and said, ‘By the One^{-azwj} Who Split the seed and formed the person and responds with the Greatness! I^{-la} am your third, and I^{-la} shall separate upon your view, and I^{-la} shall suffice you both with the matter of Ali^{-asws} Bin Abu Talib^{-asws}!’

فنظرا إليه متعجبين من كلامه قال و الله ما أقول لكما إلا حقا ثم ذكر لهما قصته فلما سمعا كلامه عرفا صحته و قالوا إن قطام من قومنا و أهلها كانوا من عشيرتنا فنحن نحمد الله على اتفاقنا فهذا لا يتم إلا بالأيمان المغلظة فنركب الآن مطايانا و نأتي الكعبة و نتعاقد عندها على الوفاء

They looked at him^{-la}, astonished from his^{-la} talk. He^{-la} said, ‘I^{-la} am not saying to you except truth’. Then he^{-la} mentioned his^{-la} story to them. When they heard his^{-la} speech, they recognised his^{-la} correctness and said, ‘Qatam is from our people, and her family are from our clan, so we, by the Praise of Allah^{-azwj}, are upon our coincidence. This cannot be completed except with the strong faith. We shall ride our rides now and go to the Kabah. We shall make a pact at it upon the loyalty’.

فلما أصبحوا و ركبوا حضر عندهم بعض قومهم فأشاروا عليهم و قالوا لا تفعلوا ذلك فما منكم أحد إلا و يندم ندامة عظيمة فلم يقبلوا و ساروا جميعا حتى أتوا البيت و تعاهدوا عنده

When they woke up in the morning, they rode. Some of their people were present with them and they consulted them and said, ‘Do not do that, for there is no one from you except he will regret a mighty regret’. But they did not accept, and they travelled together until they came to the House (Kabah) and made a pact at it.

فقال البرك أنا لعمر بن العاص و قال العنبري أنا لمعاوية و قال ابن ملجم لعنه الله أنا لعلي فتحالفوا على ذلك بالأيمان المغلظة و دخلوا المدينة و حلفوا عند قبر النبي ص على ذلك ثم افترقوا و قد عينوا يوماً معلوماً يقتلون فيه الجميع ثم سار كل منهم على طريقه

Al-Bark said, 'I am for Amro Bin Al-Aas!' And Al-Anbari said, 'I am for Muawiya!' And Ibn Muljim^{-la} said, 'I^{-la} am for Ali^{-asws!}' They swore an oath upon that, the solemn oath, and they entered Al-Medina and they swore at the grave of the Prophet^{-saww} upon that. Then they separated, and they had specified a known day they would be killing all of them during it. They each of them travelled upon his road.

فأما البرك فأتى مصر و دخل الجامع و أقام فيه أياماً فخرج عمرو بن العاص ذات يوم إلى الجامع و جلس فيه بعد صلاته فجاء البرك إليه و سلم عليه ثم حدثه في فنون الأخبار و طرف الكلام و الأشعار فشعب به عمرو بن العاص و قرينه و أدناه و صار يأكل معه على مائدة واحدة

As for Al-Bark, he came to Egypt and entered the central Masjid, and stayed in it for day. Amro Bin Aas came out one day to the central Masjid and sat in it after his Salat. Al-Bark came and greeted unto him, then he narrated regarding the skill of the Ahadeeth, and the apex of speech, and the poetry. Amro Bin Al-Aas was impressed by him and drew him nearer, and closer to him, and became eating with him upon one meal.

فأقام إلى الليلة التي تواعدوا فيها فخرج إلى نيل مصر و جلس مفكراً فلما غربت الشمس أتى الجامع و جلس فيه فلما كان وقت الإفطار افتقده عمرو بن العاص فلم يره فقال لولده ما فعل صاحبنا و أين مضى فيني لا أراه فبعثه إليه يدعوه فقال قل له إن هذه الليلة ليس كالليالي و قد أحببت أن أقيم ليلتي هذه في الجامع رغبة فيما عند الله و أحب أن أشرك الأمير في ذلك

He stayed to the night which they had promised regarding it. He went to the (river) Nile of Egypt and sat thinking. When the sun set, he came to the central Masjid and sat in it. When it was the time of breaking the Fast, he missed Amro Bin Al-Aas. He could not see him. He said to his son, 'What happened to our companion, and where has he gone, for I cannot see him? So, send a message to him, calling him. Say to him, 'This night isn't like the (other) nights, and I would love it if I were to stay this night of mine in the central Masjid, desiring regarding what is in the Presence of Allah^{-azwj}, and I would love it if the Emir would participate in that''.

فلما رجع إليه و أخبره بذلك سره سروراً عظيماً و بعث إليه مائدة فأكل و بات ليلته ينتظر قدوم عمرو و كان هو الذي يصلي بهم فلما كان عند طلوع الفجر أقبل المؤذن إلى باب عمرو و أذن و قال الصلاة يرحمك الله الصلاة

When he returned to him and informed him with that, he was joyful with great joy, and sent a meal to him. He ate and spent his night awaiting the arrival of Amro, and he was the one who used to pray Salat (leading) them. When it was during the emergence of the dawn, the Muezzin came to the door of Amro and sought permission and said, 'The Salat! May Allah^{-azwj} have Mercy on you. The Salat!

فانتبه فأتي بالماء و توضأ و تطيب و ذهب ليخرج إلى الصلاة فزلق فوقه على جنبه فاعتوره عرق النساء فأشغلته عن الخروج فقال قدموا خارجة بن تميم القاضي يصلي بالناس

He woke up and was brought water, and he performed wud’u, and he applied perfume and went to go out to the Salat. His feet wavered and he fell upon his face. He sweated like the sweating of women, and it pre-occupied him from going out. He said, ‘Forward Kharjat Bin Tameem the judge to pray Salat (leading) the people!’

فأتى القاضي و دخل المحراب في غلس فجاء البرك فوقف خلفه و سيفه تحت ثيابه و هو لا يشك أنه عمرو فأملهه حتى سجد و جلس من سجوده فسل سيفه و نادى لا حكم إلا لله و لا طاعة لمن عصى الله ثم ضربه بالسيف على أم رأسه ففضى نجه لوفته

The judge came and entered the prayer Niche in semi-darkness. Al-Bark came and paused behind him, and his sword was under his clothes, and he had not doubt that it was Amro. He waited until he had performed Sajdah and had sat from this Sajdah, he unsheathed his sword and called out, ‘There is no judgment except for Allah^{-azwj}, not any obedience to the one who disobeys Allah^{-azwj}!’ Then he struck him with the sword on the top of his head, and he died in that very time.

فبادر الناس و قبضوا عليه و أخذوا سيفه من يده و أوجعوه ضربا شديدا و قالوا له يا عدو الله قتلت رجلا مسلما ساجدا في محرابه فقال يا حمير أهل مصر إنه يستحق القتل قالوا بما ذا ويلك قال لسعيه في الفتنة لأنه الداهية الدهماء الذي أثار الفتنة و نبذها و قواها و زين لمعاوية محاربة علي

The people rushed and they caught him, and seized his sword from his hand, and they pained him with severe hits and said to him, ‘O enemy of Allah^{-azwj}! You killed a Muslim man performing Sajdah in his prayer Niche!’ He said, ‘O donkeys of the people of Egypt! He was deserving of being killed!’ They said, ‘That is due to what? Woe be unto you!’ He said, ‘Due to his striving in the Fitna, because he is shrewd one of the riff-raff who preferred the Fitna and enforced it, and strengthened it, and adorned for Muawiya the war against Ali^{-asws}!’

فقالوا له يا ويلك من تعني قال الطاغى الباغى الكافر الزنديق عمرو بن العاص الذي شق عصا المسلمين و هتك حرمة الدين قالوا لقد خاب ظنك و طاش سهمك إن الذي قتلته ما هو إنما هو خارجة

They said, ‘O woe be unto you! Who do you mean?’ He said, ‘The tyrant, the Kafir, the atheist Amro Bin Al-Aas, who split the staff of the Muslims and violated the sanctity of religion!’ They said, ‘Your thinking is disappointed, and your arrow has missed! The one you killed is not him, but rather he is Kharjat’.

فقال يا قوم المعذرة إلى الله و إليكم فو الله ما أردت خارجة و إنما أردت قتل عمرو فأوثقوه كئافا و أتوا به إلى عمرو فلما رآه قال أ ليس هذا هو صاحبنا الحجازي قالوا له نعم قال ما باله قالوا إنه قد قتل خارجة

He said, ‘O people! The excuse is to Allah^{-azwj} and to you all, for by Allah^{-azwj}, I did not intend Kharjat, and rather I intended killing Amro!’ They tied him in shoulder straps and came to him to Amro. When he saw him, he said, ‘Isn’t this one our companion, the Kharijite?’ They said to him, ‘Yes’. He said, ‘What is the matter with him?’ They said, ‘He has killed Kharjat’.

فدهش عمرو لذلك و قال إنا لله و إنا إليه راجعون و لا حول و لا قوة إلا بالله العلي العظيم ثم التفت إليه و قال يا هذا لم فعلت ذلك فقال له و الله يا فاسق ما طلبت غيرك و لا أردت سواك قال و لم ذلك

Amro was startled at that and said, ‘We are for Allah^{-azwj} and are returning to Him^{-azwj}, and there is neither any might nor strength except with Allah^{-azwj}, the Exalted, the Magnificent!’ Then he turned to him and said, ‘O you! Why did you do that?’ He said to him, ‘O mischief-maker! I did not seek other than you, nor did I intend anyone besides you!’ He said, ‘And why is that so?’

قال إنا ثلاثة تعاهدنا بمكة على قتلك و قتل علي بن أبي طالب و معاوية في هذه الليلة فإن صدقا صاحباي فقد قتل علي بالكوفة و معاوية بالشام و أما أنت فقد سلمت

He said, ‘We are three. We had made a pact at Makkah upon killing you and killing Ali^{-asws} Bin Abu Talib^{-asws} and Muawiya during this night. So, if my two companions are sincere, so Ali^{-asws} has been killed at Al-Kufa and Muawiya in Syria, and as for you, so you are safe’.

فقال عمرو يا غلام احبسه حتى نكتب إلى معاوية فحبسه حتى أمره معاوية بقتله فقتله.

Amro said, ‘O slave! Detain him until we write to Muawiya!’ So, they imprisoned him until Muawiya ordered him with killing him, so he killed him”.

و أما عبد الله العنبري فقصده دمشق و استخبر عن معاوية فأرشد إليه فجعل يتردد إلى داره فلا يتمكن من الدخول إليه إلى أن أذن معاوية يوما للناس إذنا عاما فدخل إليه مع الناس و سلم عليه و حادثة ساعة و ذكر له ملوك بني قحطان و من له كلام مصيب حتى ذكر له بني عمه و هم أول ملوك قحطان و شيئا من أخبارهم

As for Abdullah Al-Anbari, he aimed for Damascus, and he asked about Muawiya. He was pointed to him. He went hesitantly to his house, but he was not able to gain entry to him until Muawiya permitted on the day of the people with a general permission. He entered to see him with the people, and greeted unto him, and discussed with him for a while and mentioned to him the kings of the clan of Qahtan and the ones having correct speech for him, until he mentioned to him the clan of Umayya, and they were the first kings of Qahtan, and things from their news.

فلما تفرقوا بقي عنده مع خواصه و كان فصيحاً خبيراً بأنساب العرب و أشعارهم فأحبه معاوية حبا شديدا فقال قد أذنت لك في كل وقت تجلس فيه أن تدخل علينا من غير مانع و لا دافع

When they (others) had dispersed, he remained with him along with his special ones, and he was eloquent, well-informed with the lineages of the Arabs and their poetry. So, Muawiya loved him with intense love. He said, ‘I give permission to you during all times we sit in, that you can enter to see us, from without being prevented nor pushed away’.

فكان يتردد إليه إلى ليلة تسع عشرة و كان قد عرف المكان الذي يصلي فيه معاوية فلما أذن المؤذن للفجر و أتى معاوية المسجد و دخل محرابه ثار إليه بالسيف و ضربه فراغ عنه فأراد ضرب عنقه فانصاع عنه فوقع السيف في أليته و كانت ضربته ضربة جبان فقال معاوية لا يفوتكم الرجل فاستخلف بعض أصحابه للصلاة و نهض إلى داره

He returned to him on the night of the nineteenth, and he had recognised the place which Muawiya used to pray Salat in. When the Muezzin proclaimed the Azaan for Al-Fajr (Salat) and Muawiya came to the Masjid and entered his prayer Niche, he went to him with the sword and struck him. He separated from him, so he wanted to strike his neck, but he failed. The sword fell in his private part, and his strike had been the strike of a coward. Muawiya said, 'Do not let the get away from you!' One of his companions replaced him for the Salat, and he got up to go to his house.

و أما العنبري فأخذه الناس و أوثقوه و أتوا به إلى معاوية و كان مغشياً عليه فلما أفاق قال له ويلك يا لكع لقد خاب ظني فيك ما الذي حملك على هذا فقال له دعني من كلامك اعلم أنا ثلاثة تحالفنا على قتلك و قتل عمرو بن العاص و علي بن أبي طالب فإن صدق صاحباي فقد قتل علي و عمرو و أما أنت فقد روغ أجلك كروغك الثعلب

And as for Al-Anbari, the people seized him and tied him up and came with him to Muawiya, and there was unconsciousness upon him. When he woke up, said to him, 'Woe be to you, O depraved! My thought about you have been disappointed. What is that which carried you upon this?' He said to him, 'Leave me from your talk! There are three of us who have vowed upon killing you, and killing Amro Bin Al-Aas, and Ali^{asws} Bin Abu Talib^{asws}. So, if my two companions have been sincere, then Ali^{asws} and Amro Bin Al-Aas have been killed. And as for you, so your death is wandering around like the death of a wolf'.

فقال له معاوية على رغم أنفك فأمر به إلى الحبس فأتاه الساعدي و كان طبيبا فلما نظر إليه قال له اختر إحدى الخصلتين إما أن أحمي حديدة فأضعها موضع السيف و إما أن أسقبك شربة تقطع منك الولد و تبرأ منها لأن ضربتك مسمومة

Muawiya said to him, 'Upon the rubbing of your nose!' He ordered with him to the prison. Al-Sa'ady came to him, and he was a physician. When he looked at him, said to him, 'Choose one of the two treatments. Either I heat up an iron and place it upon the place of the sword (strike), or I give you a drink, the (future) children would be terminated from you, and you will be cured from it, because your strike was poisoned'.

فقال معاوية أما النار فلا صبر لي عليها و أما انقطاع الولد فإن في يزيد و عبد الله ما تقر به عيني فسقاه الشربة فبرأ و لم يولد له بعدها.

Muawiya said, 'As for the fire, there is not patience for me upon it; and as for the children, so in Yazeed^{la} and Abdullah there is what my eyes can be delighted with'. So, he quenched him the drink. He was cured and there were no children for him afterwards.

وَأَمَّا ابْنُ مُلْجِمٍ لَعَنَهُ اللَّهُ فَإِنَّهُ سَارَ حَتَّى دَخَلَ الْكُوفَةَ وَ اجْتَمَعَ عَلَى الْجَمَاعِ وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ عَ جَالِساً عَلَى بَابِ كِنْدَةَ فَلَمَّ يَدْخُلُهُ وَ لَمْ يُسَلِّمْ عَلَيْهِ وَ كَانَ إِلَى جَانِبِهِ الْحَسَنُ وَ الْحُسَيْنُ عَ وَ مَعَهُ جَمَاعَةٌ مِنْ أَصْحَابِهِ

And as for Ibn Muljim^{-la}, may Allah^{-azwj} Curse him^{-la}, he^{-la} travelled until he^{-la} entered Al-Kufa and came to the central Masjid, and Amir Al-Momineen^{-asws} was seated at the door of Kinda. He^{-la} did not enter it and did not greet unto him^{-la}, and to his^{-asws} side were Al-Hassan^{-asws} and Al-Husayn^{-asws}, and with him^{-asws} was a group of his^{-asws} companions’.

فَلَمَّا نَظَرُوا إِلَى ابْنِ مُلْجِمٍ وَ عُبُورِهِ قَالُوا أَلَا تَرَى إِلَى ابْنِ مُلْجِمٍ عَبْرَ وَ لَمْ يُسَلِّمْ عَلَيْكَ قَالَ دَعُوهُ فَإِنَّ لَهُ شَأْنًا مِنَ الشَّأْنِ وَ اللَّهُ لَيُخْضِبَنَّ هَذِهِ مِنْ هَذِهِ وَ أَشَارَ إِلَى لِحْيَتِهِ وَ هَامَتِهِ

When they looked at Ibn Muljim^{-la}, they said, ‘Did you^{-asws} not see Ibn Muljim^{-la} passing across and he^{-la} did not greet unto you^{-asws}?’ He^{-asws} said: ‘Leave him^{-la}! For him^{-la} there is an occupation from the occupations. By Allah^{-azwj}! He^{-la} will be drying this from this!’ – and he^{-asws} indicated to his^{-asws} beard and his^{-asws} head.

Then he^{-asws} said (a poem): ‘For the human being, there is no rescuing from the death. Every person, it is inevitable that the annihilation comes to him. Blessed is Allah^{-azwj} and Glorious! For everything there is a term and an ending. The human being should evaluate the matter within himself, and the Decree would come to him.

ثُمَّ قَالَ

كُلُّ امْرِئٍ لَا بُدَّ يَأْتِيهِ الْفَنَاءُ	مَا مِنْ الْمَوْتِ لِإِنْسَانٍ نَجَاءٌ
لِكُلِّ شَيْءٍ مُدَّةٌ وَ انْتِهَاءٌ.	تَبَارَكَ اللَّهُ وَ سُبْحَانَهُ
أَمْرًا وَ يَأْتِيهِ عَلَيْهِ الْقَضَاءُ	يَقْدِرُ الْإِنْسَانُ فِي نَفْسِهِ
لِكُلِّ عَيْشٍ أَجْرٌ وَ انْقِضَاءُ	لَا تَأْمَنُ الدَّهْرُ فِي أَهْلِهِ
يُسِي وَ قَدْ خَلَّ عَلَيْهِ الْقَضَاءُ.	بَيْنَا تَرَى الْإِنْسَانَ فِي غِيْطَةٍ

ثُمَّ جَعَلَ يُطِيلُ النَّظَرَ إِلَيْهِ حَتَّى غَابَ عَنْ عَيْنَيْهِ وَ أَطْرَقَ إِلَى الْأَرْضِ يُقُولُ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

Then he^{-asws} went on to prolong the looking at him^{-la} until he^{-la} disappeared from his^{-asws} eyes, and he^{-asws} lowered his^{-asws} head to the ground saying: ‘We are for Allah^{-azwj} and are returning to Him^{-azwj}, and there is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent!’

قَالَ وَ سَارَ ابْنُ مُلْجِمٍ حَتَّى وَصَلَ إِلَى دَارِ قَطَامٍ وَ كَانَ قَدْ أَيْسَتْ مِنْ رُجُوعِهِ إِلَيْهَا وَ عَرَضَتْ نَفْسَهَا عَلَى بَنِي عَمِّهَا وَ عَشِيرَتِهَا وَ شَرَطَتْ عَلَيْهِمْ قَتْلَ أَمِيرِ الْمُؤْمِنِينَ عَ قَلَمٍ يُقَدِّمُ أَحَدًا عَلَى ذَلِكَ

He (the narrator) said, ‘And Ibn Muljim^{-la} travelled until he^{-la} came to the house of Qatam, and she had despaired from his^{-la} returning to her, and she had presented herself to the sons of her uncle and her clan and had stipulated upon them the killing of Amir Al-Momineen^{-asws}, but no one had come forward upon that.

فَلَمَّا طَرَقَ الْبَابَ قَالَتْ مِنَ الطَّارِقِ قَالَ أَنَا عَبْدُ الرَّحْمَنِ فَفَرِحَتْ قَطَامٌ بِهِ وَ حَرَجَتْ إِلَيْهِ وَ اعْتَنَفَتْهُ وَ أَدَخَلَتْهُ دَارَهَا وَ فَرَشَتْ لَهُ فُرْشَةَ الدِّيْبَاجِ وَ أَحْضَرَتْ لَهُ الطَّعَامَ وَ الْمُدَامَ فَأَكَلَ وَ شَرِبَ حَتَّى سَكِرَ وَ سَأَلَتْهُ عَنْ خَالِهِ

When he^{-la} knocked the door, she said, 'Who is knocking?' He^{-la} said, 'I^{-la}, Abdul Rahman!' Qatam was happy with him^{-la}, and went out to him^{-la}, and hugged him^{-la} and entered him^{-la} into her house and spread out a rug of brocade for him^{-la} and presented the meal and the fermented grape juice (wine) to him^{-la}. He^{-la} and drank until he^{-la} was intoxicated, and she asked him^{-la} about his^{-la} situation.

فَحَدَّثَهَا بِجَمِيعِ مَا جَرَى لَهُ فِي طَرِيقِهِ ثُمَّ أَمَرْتُهُ بِالْإِعْتِسَالِ وَ تَغْيِيرِ ثِيَابِهِ فَفَعَلَ ذَلِكَ وَ أَمَرْتُ جَارِيَةً لَهَا فَفَرَشَتْ الدَّارَ بِأَنْوَاعِ الْفُرْشِ وَ أَحْضَرْتُ لَهُ شَرَابًا وَ جَوَارِي فَشَرِبَ مَعَ الْجَوَارِ [الجواري] وَ هُنَّ يَلْعَنُ بِالْعِيدَانِ وَ الْمَزَامِيرِ وَ الْمَعَارِفِ وَ الدُّفُوفِ

He^{-la} narrated to her with the entirety of what had flowed for him^{-la} in his^{-la} road. Then she^{-asws} instructed him^{-la} with the washing and changing his^{-la} clothes. He^{-la} did that, and she ordered a slave girl of her, and she furnished the house with a variety of furnishings, and present a drink to him, and girls. He^{-la} drank with the girls, and they were playing the drums and the flutes and the cymbals and the tambourines.

فَلَمَّا أَحَدَ الشَّرَابِ مِنْهُ أَقْبَلَ عَلَيْهَا وَ قَالَ مَا بَأْسُكَ لَا تُجَالِسِينِي وَ لَا تُحَادِثِينِي يَا قَرَّةَ عَيْنِي وَ لَا تُمَارِجِينِي فَقَالَتْ لَهُ بَلَى سَمْعًا وَ طَاعَةً

When the drink had seized him^{-la}, he^{-la} turned to her and said, 'What is the matter you are neither sitting with me^{-la} nor discussing with me^{-la}, nor joking with me, O delight of my^{-la} eyes?' She said to him^{-la}, 'But, I hear and obey'.

ثُمَّ إِذَا تَحَضَّتْ وَ دَخَلَتْ إِلَى حُدْرَتِهَا وَ لَبَسَتْ أَفْخَرَ ثِيَابِهَا وَ تَزَيَّنَتْ وَ تَطَيَّبَتْ وَ حَرَجَتْ إِلَيْهِ وَ قَدْ كَشَفَتْ لَهُ عَنْ رَأْسِهَا وَ صَدْرِهَا وَ مُوَدَّهَا وَ أَبْرَزَتْ لَهُ عَنْ فَخَذَيْهَا وَ هِيَ فِي طَاقٍ غَلَالَةٍ رُومِيٍّ بَيْنَ لَهُ مِنْهَا جَمِيعَ جَسَدِهَا وَ هِيَ تَتَبَخَّرُ فِي مَشِيئَتِهَا وَ الْجَوَارِ [الجواري] حَوْلَهَا يَلْعَنُ

Then she got up and entered into her room and wore her pride-worthy clothes and adorned, and perfumed, and came out to him^{-la}, and she had uncovered for him^{-la} from her head, and showed affection to him^{-la} and she was in a see-through Roman outfit, and she was swaggering (boasting) in her walk, and the girls were playing around her.

فَقَامَ الْمَلْعُونُ وَ اعْتَنَفَهَا وَ تَرَشَّفَهَا وَ حَمَلَهَا حَتَّى أَجْلَسَهَا مَجْلِسَهَا وَ قَدْ هُبَّتْ وَ تَحَيَّرَ وَ اسْتَحْوَذَ عَلَيْهِ الشَّيْطَانُ فَضَرَبَتْ بِيَدِهَا عَلَى زُرِّ قَمِيصِهَا فَحَلَّتْهُ وَ كَانَ فِي حَلْفِهَا عَقْدُ جَوْهَرٍ لَيْسَتْ لَهُ قِيَمَةٌ

The accursed stood up and embraced her, and carried her until sat her in her seat, and the Satan^{-la} had dazzled, and confused, and overcame upon him^{-la}. She struck with her hand upon a button of her shirt and opened it, and there was a valuable necklace of jewels in her neck she had worn for him^{-la}.

فَلَمَّا أَرَادَ مُجَامَعَتَهَا لَمْ تُمْكِنَهُ مِنْ ذَلِكَ فَقَالَ لِمَ تُمَانِعِينِي عَنْ نَفْسِكَ وَ أَنَا وَ أَنْتِ عَلَى الْعَهْدِ الَّذِي عَاهَدْتُكَ عَلَيْهِ مِنْ قَتْلِ عَلِيِّ وَ لَوْ أَحْبَبْتِ فَلَقَنْتُ مَعَهُ شِبَالِيهِ الْحَسَنِ وَ الْحُسَيْنِ

When he wanted to touch with her, she did not let him from that. He^{-la} said, 'Why are you preventing me from yourself, and I^{-la} and you are upon the pact which I^{-la} had

made a pact upon, of killing Ali^{-asws}, and if you like I^{-la} kill his^{-asws} two sons Al-Hassan^{-asws} and Al-Husayn^{-asws} along with him^{-asws}!’

ثُمَّ ضَرَبَ يَدَهُ عَلَى هَيْبَانِهِ فَحَلَّهُ مِنْ وَسْطِهِ وَ رَمَاهُ إِلَيْهَا وَ قَالَ لِحَدِيدِهِ فَإِنَّ فِيهِ أَكْثَرَ مِنْ ثَلَاثَةِ آلَافِ دِينَارٍ وَ عَبْدٍ وَ قَبِيئَةٍ فَقَالَتْ لَهُ وَ اللَّهُ لَا أَمْكِنُكَ مِنْ نَفْسِي حَتَّى تَخْلِفَ لِي بِالْأَيْمَانِ الْمُعْلَظَةِ أَنَّكَ تَقْتُلُهُ

Then he^{-la} struck his^{-la} hand upon his^{-la} money-belt and loosened it from his^{-la} waist and threw it towards her and said, ‘Take it, for there is more than three thousand Dinars in it, and (for) a slave and a maid!’ She said to him^{-la}, ‘By Allah^{-azwj}! I will not enable you from myself until you swear an oath to me with the solemn oath you^{-la} would kill him^{-asws}’.

فَحَمَلَتْهُ الْمُسَاوَةُ عَلَى ذَلِكَ وَ بَاعَ آخِرَتَهُ بِدُنْيَاهُ وَ تَحَكَّمَ الشَّيْطَانُ فِيهِ بِالْأَيْمَانِ الْمُعْلَظَةِ أَنَّهُ يَقْتُلُهُ وَ لَوْ قَطَعُوهُ إِرْبًا إِرْبًا فَمَالَتْ إِلَيْهِ عِنْدَ ذَلِكَ وَ قَبَلَتْهُ وَ قَبَلَهَا فَأَرَادَ وَطَأَهَا فَمَانَعَتْهُ وَ بَاتَ عِنْدَهَا تِلْكَ اللَّيْلَةَ مِنْ غَيْرِ نِكَاحٍ

The hard-heartedness carried him^{-la} upon that and he^{-la} sold his^{-la} Hereafter for his^{-la} world, and the Satan^{-la} judged for him^{-la} with the solemn oath and he^{-la} would kill him^{-asws}, and even if he^{-la} were to be cut into pieces and pieces. So, she inclined to him^{-la} and they showed affection. He^{-la} wanted to copulate with her, but she prevented him^{-la}, he^{-la} slept in her presence that night from without having married.

فَلَمَّا كَانَ مِنَ الْعَدِّ تَزَوَّجَ بِهَا سِرًّا وَ طَابَ قَلْبُهُ فَلَمَّا أَفَاقَ مِنْ سَكْرَتِهِ نَدِمَ عَلَى مَا كَانَ مِنْهُ وَ عَاتَبَ نَفْسَهُ وَ لَعَنَهَا فَلَمْ تَزَلْ تُرَاوِعُهُ فِي كُلِّ لَيْلَةٍ وَ تَعُدُّهُ بِوَصَالِهَا فَلَمَّا دَنَتْ اللَّيْلَةُ الْمُوعُودَةُ مَدَّ يَدَهُ إِلَيْهَا لِضَاجِعَتِهَا وَ يُجَامِعُهَا فَأَبَتْ عَلَيْهِ وَ قَالَتْ مَا يَكُونُ ذَلِكَ إِلَّا أَنْ تَفِي بَوَعْدِكَ

When it was the next morning, he married her secretly and his^{-la} heart felt good. When he^{-la} sobered up from his^{-la} intoxication, he^{-la} regretted upon what had happened from him^{-la} and faulted his^{-la} self and cursed it. She did not cease to serve him^{-la} during every night and promising him^{-la} with getting to her. When it was the promised night, he^{-la} extended his^{-la} hand towards her to lay her and copulate with her. But she refused unto him^{-la} and said, ‘That cannot happen until you^{-la} are loyal with your^{-la} promise’.

وَ كَانَ الْمَلْعُونُ اعْتَلَّ عِلَّةً شَدِيدَةً فَبَرَأَ مِنْهَا وَ كَانَتْ الْمَلْعُونَةُ لَا تُمَكِّنُهُ مِنْ نَفْسِهَا خَافَةَ أَنْ تَبْرُدَ نَارُهُ فَيُخَلَّ بِقِصَاءِ حَاجَتِهَا فَقَالَ لَهَا يَا قَطَامُ فِي هَذِهِ اللَّيْلَةِ أَقْتُلْ لِي عَلَيَّ بِنَ أَبِي طَالِبٍ وَ أَخَذَ سَيْفَهُ وَ مَضَى بِهِ إِلَى الصَّيْقَلِ فَأَجَادَ صِقَالَهُ وَ جَاءَ بِهِ إِلَيْهَا

And the accursed man was in too severe an illness to be cured from it, and the accursed woman did not enable him from herself fearing that his^{-la} fire would cool down by fulfilling his^{-la} need. He^{-la} said to her, ‘O Qatam! I^{-la} shall be killing Ali^{-asws} Bin Abu Talib^{-asws} in this night’, and he^{-la} grabbed his^{-la} sword and went with it to the polisher. He^{-la} renewed its shine and came with it to her.

فَقَالَتْ إِنِّي أُرِيدُ أَنْ أَعْمَلَ فِيهِ سَمًّا قَالَ وَ مَا تَصْنَعُ بِالسَّمِّ لَوْ وَقَعَ عَلَى جَبَلٍ لَهَدَّاهُ فَقَالَتْ دَعْنِي أَعْمَلُ فِيهِ السَّمَّ فَإِنَّكَ لَوْ رَأَيْتَ عَلَيًّا لَطَاشَ عَقْلُكَ وَ ارْتَعَشَتْ يَدَاكَ وَ رُبَّمَا ضَرَبْتَهُ ضَرْبَةً لَا تَعْمَلُ فِيهِ شَيْئًا فَإِذَا كَانَ مَسْمُومًا فَإِنْ لَمْ تَعْمَلِ الضَّرْبَةَ عَمِلَ السَّمُّ

She said, ‘I want to apply the poison in it’. He^{-la} said, ‘And what will you do with the poison? If it were to fall upon a mountain, it would demolish it’. She said, ‘Leave me to apply the poison in it, for if you^{-la} were to see Ali^{-asws}, your intellect would sizzle, and your^{-la} hands would tremble, and perhaps you^{-la} will strike him^{-asws} with a strike, not achieving anything in it. So, when it would be poisoned, then if the strike does not work, the poison will’.

فَقَالَ لَهَا يَا وَيْلَكَ أَمْ تُخَوِّفِينِي مِنْ عَلِيِّ قَوْلِ اللَّهِ لَا أَزْهَبُ عَلِيًّا وَلَا غَيْرُهُ فَقَالَتْ لَهُ دَعْنِي مِنْ قَوْلِكَ هَذَا وَإِنَّ عَلِيًّا لَيْسَ كَمَنْ لَا قِيَّتَ مِنْ الشُّجْعَانِ

He^{-la} said to her, ‘Are you frightening me^{-la} from Ali^{-asws}? By Allah^{-azwj}! I^{-la} neither fear Ali^{-asws} nor anyone else!’ She said to him^{-la}, ‘Leave me from your^{-la} words, and surely Ali^{-asws} isn’t like the brave ones you have met’.

فَأَطْرَقَ فِي مَدْحِهِ وَذَكَرَتْ شَجَاعَتَهُ وَكَانَ غَرَضُهَا أَنْ يَجْمَلَ الْمَلْعُونَ عَلَى الْعَضْبِ وَ يُجْرِضَهُ عَلَى الْأَمْرِ فَأَخَذَتِ السَّيْفَ وَ أَنْقَذَتْهُ إِلَى الصَّبْعِ فَلَسَقَهُ السَّمَّ وَ رَدَّهُ إِلَى غَمْدِهِ

She carried on in praising him^{-asws}, and she mentioned his^{-asws} bravery, and her intent was to carry the accursed one upon the anger and make him^{-la} eager upon the matter. He^{-la} took the sword and gave it to the polisher. He^{-la} immersed it in the poison and returned it to its sheath.

وَ كَانَ ابْنُ مُلْجِمٍ قَدْ خَرَجَ فِي ذَلِكَ الْيَوْمِ يَمْشِي فِي أَرْقَةِ الْكُوفَةِ فَلَقِيَهُ صَدِيقٌ لَهُ وَ هُوَ عَبْدُ اللَّهِ بْنُ جَابِرِ الْحَارِثِيِّ فَسَلَّمَ عَلَيْهِ وَ هَنَأَهُ بِزَوَاجِ قَطَامٍ ثُمَّ تَحَادَثَا سَاعَةً فَحَدَّثَتْهُ بِحَدِيثِهِ مِنْ أَوَّلِهِ إِلَى آخِرِهِ فَسُرَّ بِذَلِكَ سُورًا عَظِيمًا فَقَالَ لَهُ أَنَا أَعَاوَنُكَ فَقَالَ ابْنُ مُلْجِمٍ دَعْنِي مِنْ هَذَا الْحَدِيثِ فَإِنَّ عَلِيًّا أَرْوَعُ مِنَ الثَّغْلَبِ وَ أَشَدُّ مِنَ الْأَسَدِ.

And Ibn Muljim^{-la} had gone out during that day walking in the alleys of Al-Kufa. A friend of his^{-la} met him^{-la}, and he is Abdullah Bin Jabir Al-Harisy. He greeted unto him^{-la} and congratulated him^{-la} for having married Qatam. Then they discussed for a while. He^{-la} narrated to him with his^{-la} narration from its beginning up to its end. He was cheered with that with great joy. He said to him^{-la}, ‘I shall assist you^{-la}’. Ibn Muljim^{-la} said, ‘Leave me from this discussion, for Ali^{-asws} is more cunning than the fox (Nouzobillah), and stronger than the lion’.

ثُمَّ مَضَى ابْنُ مُلْجِمٍ لَعَنَهُ اللَّهُ يَدُورُ فِي شَوَارِعِ الْكُوفَةِ فَاجْتَازَ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ هُوَ جَالِسٌ عِنْدَ مَيْمَنِ التَّمَارِ فَخَطَفَ عَنْهُ كَيْلًا يَرَاهُ فَفَطَنَ بِهِ فَبَعَثَ خَلْفَهُ رَسُولًا

Then Ibn Muljim^{-la}, may Allah^{-azwj} Curse him^{-la} went roaming around the streets of Al-Kufa. He^{-la} passed by Amir Al-Momineen^{-asws}, and he^{-asws} was seated with Meesam Al-Tammar. He^{-la} tried hiding from him^{-asws}, lest he^{-asws} would see him^{-la}, but he^{-asws} discerned him^{-la} and sent a messenger behind him^{-la}.

فَلَمَّا أَنَاهُ وَقَفَ بَيْنَ يَدَيْهِ وَ سَلَّمَ عَلَيْهِ وَ تَضَرَّعَ لَدَيْهِ فَقَالَ ع لَهُ مَا تَعْمَلُ هَاهُنَا قَالَ أَطُوفُ فِي أَسْوَاقِ الْكُوفَةِ وَ أَنْظُرُ إِلَيْهَا فَقَالَ ع عَلَيْكَ بِالْمَسَاجِدِ فَإِنَّهَا خَيْرٌ لَكَ مِنَ الْبِقَاعِ كُلِّهَا وَ شَرُّهَا الْأَسْوَاقُ مَا لَمْ يُذَكَّرِ اسْمُ اللَّهِ فِيهَا

When he^{-la} came to him^{-asws}, he^{-la} paused in front of him^{-asws} and greeted unto him^{-asws}. He^{-asws} said: ‘What are you doing over here?’ He^{-la} said, ‘I^{-la} am going around in the markets of Al-Kufa and looking around in these’. He^{-asws} said: ‘Upon you^{-la} is to be with the Masjids, for these are better for you than all of the (other) spots, and the evilest of these (spots) are the markets. The Name of Allah^{-azwj} is not being mentioned in these’.

ثُمَّ خَادَتْهُ سَاعَةٌ وَ انْصَرَفَ فَلَمَّا وَى جَعَلَ أَمِيرُ الْمُؤْمِنِينَ ع يُطِيلُ النَّظَرَ إِلَيْهِ وَ يَقُولُ يَا لَكَ مِنْ عَدُوٍّ لِي مِنْ مُرَادٍ ثُمَّ قَالَ ع

أُرِيدُ حَيَاتَهُ وَ يُرِيدُ قَتْلِي
وَ يَا أَيُّ اللَّهِ إِلَّا أَنْ يَشَاءَ.

Then he^{-la} discussed with him^{-asws} for a while, then left. When he^{-la} had turned around, Amir Al-Momineen^{-asws} went on to prolong the looking at him^{-la} and saying: ‘O for you from an enemy to me^{-asws} from (clan of) Murad!’ Then he^{-asws} said (a couplet): ‘I^{-asws} want him^{-la} to live and he^{-la} wants to kill me^{-asws}, and Allah^{-azwj} has Refused except what He^{-azwj} so Desires’.

ثُمَّ قَالَ ع يَا مَيْتَمٌ هَذَا وَ اللَّهُ قَاتِلِي لَا مَحَالَةَ أَخْبَرَنِي بِهِ حَبِيبِي رَسُولُ اللَّهِ ص فَقَالَ مَيْتَمٌ يَا أَمِيرَ الْمُؤْمِنِينَ فَلِمَ لَا تَقْتُلُهُ أَنْتَ قَبْلَ ذَلِكَ فَقَالَ يَا مَيْتَمٌ لَا يَحِلُّ الْقِصَاصُ قَبْلَ الْفِعْلِ

Then he^{-asws} said: ‘O Meesam! By Allah^{-azwj}, this is my^{-asws} killer, inevitably! My^{-asws} beloved Rasool-Allah^{-saww} informed me^{-asws} with it’. Meesam said, ‘O Amir Al-Momineen^{-asws}! Why don’t you kill him^{-la} before that?’ He^{-asws} said: ‘O Meesam! The retaliation is not Permissible before the deed’.

فَقَالَ مَيْتَمٌ يَا مَوْلَايَ إِذَا لَمْ تَقْتُلْهُ فَاطْرُدْهُ فَقَالَ يَا مَيْتَمٌ لَوْ لَا آيَةٌ فِي كِتَابِ اللَّهِ يَمْحُوا اللَّهُ مَا يَشَاءُ وَ يُثْبِتُ وَ عِنْدَهُ أُمُّ الْكِتَابِ وَ أَيْضاً أَنَّهُ بَعْدَ مَا حَتَّى جَنَائِيَّ فَيُؤْخَذُ بِهَا وَ لَا يُجُوزُ أَنْ يُعَاقَبَ قَبْلَ الْفِعْلِ

Meesam said, ‘O my Master^{-asws}! When you^{-asws} are not killing him^{-la}, then expel him^{-la}!’ He^{-asws} said: ‘O Meesam! Had it not been for a Verse in the Book of Allah^{-azwj}: **Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39]**, and as well, it would be after a crime has been committed, so he^{-la} could be seized due to it, and it is not allowed that he^{-la} be punished before the deed’.

فَقَالَ مَيْتَمٌ جَعَلَ اللَّهُ يَوْمَنَا قَبْلَ يَوْمِكَ وَ لَا أَرَانَا اللَّهُ فِيكَ سُوءاً أَبَدًا وَ مَتَى يَكُونُ ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ

Meesam said, ‘May Allah^{-azwj} Make our day to be before your^{-asws} day and may Allah^{-azwj} not Show us any evil regarding you^{-asws}! And when would that happen, O Amir Al-Momineen^{-asws}?’

فَقَالَ ع إِنَّ اللَّهَ تَفَرَّدَ بِخَمْسَةِ أَشْيَاءَ لَا يَطَّلِعُ عَلَيْهَا نَبِيٌّ مُرْسَلٌ وَ لَا مَلَكٌ مُفْرَبٌ فَقَالَ عَزَّ مِنْ قَاتِلِ إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ الْآيَةِ

He^{-asws} said: ‘Allah^{-azwj} is Alone with five things, not notifying anyone upon it, neither a Messenger Prophet^{-as} nor an Angel of Proximity. Allah^{-azwj} Mighty and Majestic Said

from a speaker: **‘Surely Allah, with Him is the Knowledge of the Hour, [31:34]’** – the Verse.

يَا مِيسَمُ هَذِهِ خَمْسَةٌ لَا يَطَّلِعُ عَلَيْهَا إِلَّا اللَّهُ تَعَالَى وَ مَا أَطَّلَعَ عَلَيْهَا نَبِيٌّ وَلَا وَصِيٌّ وَلَا مَلَكٌ مُقَرَّبٌ

O Meesam! These five (things), not one is notified upon these except Allah^{-azwj} the Exalted, and He^{-azwj} has neither Notified any Prophet^{-as}, nor a successor^{-as} nor an Angel of Proximity upon it.

يَا مِيسَمُ لَا حَذَرَ مِنْ قَدَرٍ يَا مِيسَمُ إِذَا جَاءَ الْقَضَاءُ فَلَا مَفْرَءَ

O Meesam! There is no guarding from pre-determination. O Meesam! When the Decree comes, then there is no fleeing (from it)‘.

فَرَجَعَ ابْنُ مُلْجَمٍ وَ دَخَلَ عَلَى قَطَامٍ لَعْنُهُمَا اللَّهُ وَ كَانَتْ تِلْكَ اللَّيْلَةُ لَيْلَةُ تِسْعِ عَشْرَةَ مِنْ شَهْرِ رَمَضَانَ.

Ibn Muljim^{-la} returned and entered to see Qatam, may Allah^{-azwj} Curse her, and that night, was the night of the nineteenth of the month of Ramazan.

قَالَتْ أُمُّ كَلثُومٍ بِنْتُ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ لَمَّا كَانَتْ لَيْلَةُ تِسْعِ عَشْرَةَ مِنْ شَهْرِ رَمَضَانَ قَدَّمَتْ إِلَيْهِ عِنْدَ إِفْطَارِهِ طَبَقاً فِيهِ قُرْصَانِ مِنْ خُبْزِ الشَّعِيرِ وَ قَصْعَةً فِيهَا لَبَنٌ وَ مِلْحٌ جَرِيشٌ

Umm Kulsoom Bint Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said, ‘When it was the night of the nineteenth of the month of Ramazan, I^{-asws} forwarded to him^{-asws}, during his^{-asws} breaking the Fast, a tray wherein were two discs of barley bread, and as jug wherein was milk, and coarse salt.

فَلَمَّا فَرَعَتْ مِنْ صَلَاتِهِ أَقْبَلَ عَلَى فَطُورِهِ فَلَمَّا نَظَرَ إِلَيْهِ وَ تَأَمَّلَهُ حَزَّكَ رَأْسُهُ وَ بَكَى بُكَاءً شَدِيداً عَالِياً وَ قَالَ يَا بُنَيَّةُ مَا ظَنَنْتُ أَنَّ بِنْتاً تَسُوءُ أَبَاهَا كَمَا قَدْ أَسَاتِ أَنْتِ إِلَيَّ قَالَتْ وَ مَا ذَا يَا أَبَاهُ

When he^{-asws} was free from his^{-asws} Salat, he^{-asws} came to break his^{-asws} Fast. When he^{-asws} looked at it and thought of it, shook his^{-asws} head and cried an intense crying, loud, and said: ‘O daughter^{-asws}! What are your^{-asws} thoughts of a daughter doing wrong to her father, like what you^{-asws} have been wrong to me^{-asws}?’ She^{-asws} said, ‘And what is that O father^{-asws}?’

قَالَ يَا بُنَيَّةُ أ تَقْدِمِينَ إِلَى أَبِيكَ إِذَا مَنِينِ فِي فَرْدِ طَبَقِي وَاحِدٍ أَنْ تُرِيدِينَ أَنْ يَطُولَ وَقُوفِي غَدًا بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ يَوْمَ الْقِيَامَةِ أَنَا أُرِيدُ أَنْ أَتْبِعَ أَخِي وَ ابْنَ عَمِّي رَسُولَ اللَّهِ ص مَا قُدِّمَ إِلَيْهِ إِذَا مَنَانِ فِي طَبَقِي وَاحِدٍ إِلَى أَنْ قَبَضَهُ اللَّهُ

He^{-asws} said: ‘O daughter^{-asws}! Are you^{-asws} forward to your^{-asws} father, two dips in one tray (meal)! Are you^{-asws} wanting that my^{-asws} pausing be prolonged tomorrow in front of Allah^{-azwj} Mighty and Majestic on the Day of Qiyamah? I^{-asws} want to follow my^{-asws} brother^{-saww} and son^{-saww} of my^{-asws} uncle^{-as} Rasool-Allah^{-saww}. No two dips were forwarded to him^{-saww} in one meal until Allah^{-azwj} Recalled him^{-saww}.

يَا بِنْتِي مَا مِنْ رَجُلٍ طَابَ مَطْعَمُهُ وَ مَشْرَبُهُ وَ مَلْبَسُهُ إِلَّا طَالَ وُقُوفُهُ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ يَوْمَ الْقِيَامَةِ

O daughter^{-asws}! No man whose food is good, and his drink, and his clothes, except his pausing in front of Allah^{-azwj} Mighty and Majestic would be prolonged on the Day of Qiyamah.

يَا بِنْتِي إِنَّ الدُّنْيَا فِي خَلْقِهَا حِسَابٌ وَ فِي حَرَامِهَا عِقَابٌ وَ قَدْ أَخْبَرَنِي حَبِيبِي رَسُولُ اللَّهِ ص أَنَّ جِبْرَائِيلَ ع نَزَلَ إِلَيْهِ وَ مَعَهُ مَفَاتِيحُ كُنُوزِ الْأَرْضِ وَ قَالَ يَا مُحَمَّدُ السَّلَامُ يُفْرِّئُكَ السَّلَامُ وَ يَقُولُ لَكَ إِنَّ شِئْتَ صَيَّرْتُ مَعَكَ جِبَالَ تِهَامَةَ ذَهَباً وَ فِضَّةً وَ خُذْ هَذِهِ مَفَاتِيحُ كُنُوزِ الْأَرْضِ وَ لَا يَنْقُصُ ذَلِكَ مِنْ حَظِّكَ يَوْمَ الْقِيَامَةِ

O daughter^{-asws}! The world, in its Permissible(s), there is Reckoning, and in its Prohibitions, there is Punishment, and my^{-asws} beloved Rasool-Allah^{-saww} has informed me^{-asws} that Jibraeel^{-as} had descended unto him^{-saww} and with him^{-as} were treasures of the earth, and he^{-as} said: ‘O Muhammad^{-saww}! The ‘Salaam’ (Grantor of security) Conveys the Greetings (Salaam) to you^{-saww} and Says to you^{-saww}: “If you^{-saww} so desired, I^{-azwj} can Transform the mount Tihama into gold and silver for you^{-saww}, and take these keys to the treasures of the earth, and that would not reduce anything from your^{-saww} share on the Day of Qiyamah!”

قَالَ يَا جِبْرَائِيلُ وَ مَا يَكُونُ بَعْدَ ذَلِكَ قَالَ الْمَوْتُ فَقَالَ إِذَا لَا حَاجَةَ لِي فِي الدُّنْيَا دَعْنِي أَجُوعُ يَوْمًا وَ أَشْبَعُ يَوْمًا فَالْيَوْمَ الَّذِي أَجُوعُ فِيهِ أَتَضَرِّعُ إِلَى رَبِّي وَ أَسْأَلُهُ وَ الْيَوْمَ الَّذِي أَشْبَعُ فِيهِ أَشْكُرُ رَبِّي وَ أَحْمَدُهُ فَقَالَ لَهُ جِبْرَائِيلُ وَ قَمْتُ لِكُلِّ خَيْرٍ يَا مُحَمَّدُ.

He^{-saww} said: ‘O Jibraeel^{-as}! And what will happen after that?’ He^{-as} said: ‘The death’. He^{-saww} said: ‘Then there is no need for me^{-saww} regarding the world. Leave me^{-saww} to be hungry one day and be satiated one day. So, on the day in which I^{-saww} will be hungry, I^{-saww} shall beseech to my^{-saww} Lord^{-azwj} and ask Him^{-azwj}. And the day in which I^{-saww} would be satiated, I^{-saww} shall thank my^{-saww} Lord^{-azwj} and praise Him^{-azwj}’. Jibraeel^{-as} said to him^{-saww}: ‘You^{-asws} have harmonised to all goodness, O Muhammad^{-saww}!’

ثُمَّ قَالَ ع يَا بِنْتِي الدُّنْيَا دَارٌ غُرُورٍ وَ دَارٌ هَوَانٍ فَمَنْ قَدَّمَ شَيْئاً وَجَدَهُ

Then he^{-asws} said: ‘O daughter^{-asws}! The world is a house of deceit, and a house of disgrace. So, the one who sends forwards a thing, he would find it (in the Hereafter).

يَا بِنْتِي وَ اللَّهُ لَا أَكُلُ شَيْئاً حَتَّى تَرْفَعِينَ أَحَدَ الْإِدَامَيْنِ فَلَمَّا رَفَعْتَهُ تَقَدَّمُ إِلَى الطَّعَامِ فَأَكَلَ قُرْصاً وَاحِداً بِالْمِلْحِ الْجَرِيشِ ثُمَّ حَمَدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَامَ إِلَى صَلَاتِهِ

O daughter^{-asws}! By Allah^{-azwj}! I^{-asws} will not eat anything unto you^{-asws} lift one of the two dips’. When she^{-asws} had raised it, he^{-asws} went forward to the meal and ate a disc (of bread) with the coarse salt. Then he^{-asws} praise Allah^{-azwj} and extolled upon Him^{-azwj}, then stood up to go to his^{-asws} Salat.

فَصَلَّى وَ لَمْ يَزَلْ رَاكِعاً وَ سَاجِداً وَ مُتَضَرِّعاً إِلَى اللَّهِ سُبْحَانَهُ وَ يُكْبِرُ الدُّخُولَ وَ الخُرُوجَ وَ هُوَ يُنْظَرُ إِلَى السَّمَاءِ وَ هُوَ قَلَقٌ يَتَمَلَّمُ ثُمَّ قَرَأَ سُورَةَ يَسَ حَتَّى خَتَمَهَا

He^{-asws} prayed Salat and did not cease to perform ruk’u and Sajdah and did not cease invoking and beseeching to Allah^{-azwj} the Glorious, and frequently entering and exiting, and he^{-asws} was looking towards the sky, and he^{-asws} was anxiously fidgeting. Then he^{-asws} recited Surah Yaseen until he^{-asws} finished it.

ثُمَّ رَفَدَ هُنَيْهَةً وَ انْتَبَهَ مَرْغُوبًا وَ جَعَلَ يَمْسُحُ وَجْهَهُ بِثَوْبِهِ وَ تَحَضُّ قَائِمًا عَلَى قَدَمَيْهِ وَ هُوَ يَقُولُ اللَّهُمَّ بَارِكْ لَنَا فِي لِقَائِكَ وَ يُكَيِّرُ مِنْ قَوْلٍ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Then he^{-asws} lied down for a while and woke up awed (overwhelmed), and he^{-asws} went on to wipe his^{-asws} face with his^{-asws} cloth and got up standing upon his^{-asws} feet, and he^{-asws} was saying: ‘O Allah^{-azwj}! Bless for us in meeting You^{-azwj}’, frequented from the words: ‘There is neither might nor strength except Allah^{-azwj} the Exalted, the Magnificent’.

ثُمَّ صَلَّى حَتَّى ذَهَبَ بَعْضُ اللَّيْلِ ثُمَّ جَلَسَ لِلتَّعْتِيبِ ثُمَّ نَامَتْ عَيْنَاهُ وَ هُوَ جَالِسٌ ثُمَّ انْتَبَهَ مِنْ نَوْمِهِ مَرْغُوبًا.

Then he^{-asws} prayed Salat until part of the night had gone. Then he^{-asws} sat down for the follow-up (acts of worship). Then his^{-asws} eyes slept while he^{-asws} was standing. Then he^{-asws} woke up from his^{-asws} sleep awed.

قَالَتْ أُمُّ كَلْتُومٍ كَأَنِّي بِهِ وَ قَدْ جَمَعَ أَوْلَادَهُ وَ أَهْلَهُ وَ قَالَ هُمْ فِي هَذَا الشَّهْرِ تَفْقِدُونِي إِنِّي رَأَيْتُ فِي هَذِهِ اللَّيْلَةِ رُؤْيَا هَالِكِي وَ أُرِيدُ أَنْ أَقْصَهَا عَلَيْكُمْ فَأَلَوْا وَ مَا هِيَ

Umm Kulsoom^{-asws} said, ‘It is as if I^{-asws} am with him^{-asws} and he^{-asws} has gathered his^{-asws} children and his^{-asws} family members and said to them: ‘You^{-asws} will be losing me^{-asws} in this month. I^{-asws} have seen a dream in this night which has terrified me^{-asws}, and I^{-asws} want to narrate it to you all’. They said, ‘What is it?’

قَالَ إِنِّي رَأَيْتُ السَّاعَةَ رَسُولَ اللَّهِ ص فِي مَنَامِي وَ هُوَ يَقُولُ لِي يَا أَبَا الْحَسَنِ إِنَّكَ قَادِمٌ إِلَيْنَا عَنْ قَرِيبٍ يَجِيءُ إِلَيْكَ أَشْفَاهَا فَيُخَضِّبُ شَيْبَتَكَ مِنْ دَمِ رَأْسِكَ وَ أَنَا وَ اللَّهُ مُشْتَاقٌ إِلَيْكَ وَ إِنَّكَ عِنْدَنَا فِي الْعَشْرِ الْآخِرِ مِنْ شَهْرِ رَمَضَانَ فَهَلُمَّ إِلَيْنَا فَمَا عِنْدَنَا خَيْرٌ لَكَ وَ أَبْنَى

He^{-asws} said: ‘I^{-asws} saw Rasool-Allah^{-saww} in my^{-asws} dream just now, and he^{-saww} was saying to me^{-asws}: ‘O Abu Al-Hassan^{-asws}! You^{-asws} will be arriving to us^{-asws} very soon. Their most wretched one will be coming to you^{-asws} and dye your^{-asws} beard from the blood of your^{-asws} head, and by Allah^{-azwj}, I^{-saww} am desirous to see you^{-asws}, and you^{-asws} will be with us^{-asws} during the last ten (days) from the month of Ramazan. So, come to us^{-asws}, for whatever is with us^{-asws} is better for you^{-asws} and more lasting!’

قَالَ فَلَمَّا سَمِعُوا كَلَامَهُ ضَجُّوا بِالْبُكَاءِ وَ النَّجِيبِ وَ أَبَدُوا الْعَوِيلَ فَأَقْسَمَ عَلَيْهِمْ بِالسُّكُوتِ فَسَكَتُوا ثُمَّ أَقْبَلَ يُوصِيهِمْ وَ يَأْمُرُهُمْ بِالْخَيْرِ وَ يَنْهَاهُمْ عَنِ الشَّرِّ

He (She^{-asws}) said, ‘When they heard his^{-asws} speech, the clamoured with the crying and wailing, and began mourning. He^{-asws} vowed upon them with the silence. Then he^{-asws} went on to bequeath to them and instructing them with the good and forbidding them from the evil’.

قَالَتْ أُمُّ كُثُومٍ وَ لَمْ يَزَلْ تِلْكَ اللَّيْلَةَ قَائِمًا وَ قَاعِدًا وَ رَاكِعًا وَ سَاجِدًا ثُمَّ يَخْرُجُ سَاعَةً بَعْدَ سَاعَةٍ يَقْلِبُ طَرْفَهُ فِي السَّمَاءِ وَ يَنْظُرُ فِي الْكَوَاكِبِ وَ هُوَ يَقُولُ وَ اللَّهُ مَا كَذَبْتُ وَ لَا كُذِّبْتُ وَ إِنَّمَا اللَّيْلَةُ الَّتِي وُعِدْتُ بِهَا

Umm Kulsoom^{-asws} said, ‘And he^{-asws} did not cease to be standing that night, and sitting, and performing ruk’u and Sajdah. Then he^{-asws} would go out after a while, glancing towards the sky and looking into the stars, and he^{-asws} was saying ‘By Allah^{-azwj}! Neither am I^{-asws} lying nor have I^{-asws} been lied to, and it is the night which I^{-asws} have been promised with!’

ثُمَّ يَعُودُ إِلَى مُصَلَّاهُ وَ يَقُولُ اللَّهُمَّ بَارِكْ لِي فِي الْمَوْتِ وَ يُكْثِرُ مِنْ قَوْلِ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَ يُصَلِّي عَلَى النَّبِيِّ وَ آلِهِ وَ يَسْتَغْفِرُ اللَّهَ كَثِيرًا.

Then he^{-asws} returned to his^{-asws} prayer mat and said: ‘O Allah^{-azwj}! Bless for me^{-asws} in the death’. And he^{-asws} frequented from His^{-azwj} Words: ‘**We are for Allah and we are returning to Him [2:156]**’, and: ‘There is neither any might nor strength except with Allah^{-azwj} the Exalted, the Magnificent’, and sending Salawaat upon the Prophet^{-saww} and his^{-saww} Progeny^{-asws}, and seeking Forgiveness of Allah^{-azwj}, a Lot’.

قَالَتْ أُمُّ كُثُومٍ فَلَمَّا رَأَيْتُهُ فِي تِلْكَ اللَّيْلَةِ فَلَقَا مُتَمَلِّمًا كَثِيرَ الذِّكْرِ وَ الْإِسْتِغْفَارِ أَرِثْتُ مَعَهُ لَيْلِي وَ قُلْتُ يَا أَبَتَاهُ مَا لِي أَرَاكَ هَذِهِ اللَّيْلَةَ لَا تَدُوقُ طَعْمَ الرُّقَادِ

Umm Kulsoom^{-asws} said, ‘When I^{-asws} saw him^{-asws} in that night anxiously fidgeting, frequenting the Zikr and seeking the Forgiveness, I^{-asws} was (also) sleepless with him^{-asws} in my^{-asws} night, and I^{-asws} said, ‘O father^{-asws}! What is the matter I^{-asws} see you^{-asws} in this night, you^{-asws} are not tasting the food of sleep?’

قَالَ يَا بِنْتِي إِنَّ أَبَاكَ قَتَلَ الْأَبْطَالَ وَ خَاضَ الْأَهْوَالَ وَ مَا دَخَلَ الْخَوْفُ لَهُ جَوْفًا [جَوْفًا] وَ مَا دَخَلَ فِي قَلْبِي رُعبٌ أَكْثَرَ مِمَّا دَخَلَ فِي هَذِهِ اللَّيْلَةِ

He^{-asws} said: ‘O daughter^{-asws}! Your^{-asws} father^{-asws} killed the heroes and waded into horrors, and no fear entered inside him^{-asws}, and no awe entered into my^{-asws} heart, any more than has entered during this night’.

ثُمَّ قَالَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ فَقُلْتُ يَا أَبَاهُ مَا لَكَ تَنْعَى نَفْسَكَ مِنْذُ اللَّيْلَةِ قَالَ يَا بِنْتِي قَدْ قَرُبَ الْأَجَلُ وَ انْقَطَعَ الْأَمَلُ

Then he^{-asws} said: ‘**We are for Allah and we are returning to Him [2:156]**’. I^{-asws} said, ‘O father^{-asws}! What is the matter you^{-asws} having been giving news of your^{-asws} own death since tonight?’ He^{-asws} said: ‘O daughter^{-asws}! The death has drawn near, and the hopes are cut off’.

(Syeda) Umm Kulsoom^{-asws} said, ‘I^{-asws} cried. He^{-asws} said to me^{-asws}: ‘O daughter^{-asws}! Do not cry, for I^{-asws} am not saying to you^{-asws} except what the Prophet^{-saww} had covenanted to me^{-asws}’.

قَالَتْ أُمُّ كَلْبُومٍ فَبَكَيْتُ فَقَالَ لِي يَا بُنَيَّةُ لَا تَبْكِينَ فَإِنِّي لَمْ أَقُلْ ذَلِكَ إِلَّا بِمَا عَاهَدَ إِلَيَّ النَّبِيُّ صَ ثُمَّ إِنَّهُ نَعَسَ وَ طَوَى سَاعَةً ثُمَّ اسْتَيْقَظَ مِنْ نَوْمِهِ
وَ قَالَ يَا بُنَيَّةُ إِذَا قُرِبَ وَقْتُ الْأَذَانِ فَأَعْلِمِينِي ثُمَّ رَجَعَ إِلَى مَا كَانَ عَلَيْهِ أَوَّلَ اللَّيْلِ مِنَ الصَّلَاةِ وَ الدُّعَاءِ وَ التَّضَرُّعِ إِلَى اللَّهِ سُبْحَانَهُ وَ تَعَالَى

Then he^{-asws} fell asleep and folded for a while. Then he^{-asws} woke up from his^{-asws} sleep and said: ‘O daughter^{-asws}! When the time of Azaan draws near, then let me^{-asws} know’. Then he^{-asws} returned to what he^{-asws} had been upon in the beginning of the night, from the Salat and the supplicating, and the beseeching to Allah^{-azwj}, the Glorious and Exalted.

قَالَتْ أُمُّ كَلْبُومٍ فَجَعَلْتُ أَرْقُبُ وَقْتُ الْأَذَانِ فَلَمَّا لَاحَ الْوَقْتُ أَتَيْتُهُ وَ مَعِيَ إِنَاءٌ فِيهِ مَاءٌ ثُمَّ أَبْغَضْتُهُ فَأَسْبَغَ الْوُضُوءَ وَ قَامَ وَ لَبَسَ ثِيَابَهُ وَ فَتَحَ
بَابَهُ ثُمَّ نَزَلَ إِلَى الدَّارِ وَ كَانَ فِي الدَّارِ إِبْرُؤُ قَدْ أَهْدَيْتِي إِلَى أُخِي الْحُسَيْنِ ع

(Syeda) Umm Kulsoom^{-asws} said, ‘I^{-asws} went on to watch out for the time of Azaan. When the time came, I^{-asws} went to him^{-asws}, and there was a container with me^{-asws} wherein was water. Then I^{-asws} awakened him^{-asws}. He^{-asws} perfected the wud’u and stood up and wore his^{-asws} clothes and opened his^{-asws} door. Then he^{-asws} descended to the house; and there were some geese in the house which had been gifted to my^{-asws} brother^{-asws} Al-Husayn^{-asws}.

فَلَمَّا نَزَلَ خَرَجْنَ وَرَاءَهُ وَ رَفْرَفْنَ وَ صَحْنَ فِي وَجْهِهِ وَ كَانَ قَبْلَ تِلْكَ اللَّيْلَةِ لَمْ يَصْحَنَّ فَقَالَ ع لَا إِلَهَ إِلَّا اللَّهُ صَوَارِحُ تَتَّبِعُهَا نَوَائِحُ وَ فِي عَدَاةٍ
عَدٍ يَظْهَرُ الْقَضَاءُ

When he^{-asws} descended, they came out and flapped (their wings) and honked in his^{-asws} face, and before that night they had not honked. He^{-asws} said: ‘There is no god except Allah^{-azwj}! The shouting will be followed by lamentation, and in the morning, the Decree would be revealed’.

فَقُلْتُ لَهُ يَا أَبَاهُ هَكَذَا تَتَطَيَّرُ فَقَالَ يَا بُنَيَّةُ مَا مِنَّا أَهْلُ الْبَيْتِ مَنْ يَتَطَيَّرُ وَ لَا يُتَطَيَّرُ بِهِ وَ لَكِنْ قَوْلُ جَرِي عَلَى لِسَانِي

I^{-asws} said to him^{-asws}, ‘O father^{-asws}! You^{-asws} are being superstitious like this?’ He^{-asws} said: ‘O daughter^{-asws}! There is none from us^{-asws}, People^{-asws} of the Household, anyone who is superstitious, nor one can be superstitious with him^{-asws}, but words just flowed upon my^{-asws} tongue’.

ثُمَّ قَالَ يَا بُنَيَّةُ بَحْفِي عَلَيْكَ إِلَّا مَا أَطْلَقْتِيهِ فَقَدْ حَبَسْتِ مَا لَيْسَ لَهُ لِسَانٌ وَ لَا يُقَدِّرُ عَلَى الْكَلَامِ إِذَا جَاعَ أَوْ عَطِشَ فَأَطْعِمِيهِ وَ اسْقِيهِ وَ إِلَّا
حَلِي سَبِيلَهُ يَأْكُلُ مِنْ حَشَائِشِ الْأَرْضِ

Then he^{-asws} said: ‘O my^{-asws} daughter^{-asws}! By my^{-asws} right upon you^{-asws}, free them, so you^{-asws} have withheld what hasn’t a tongue for it, nor is it able upon the talking when it is hungry or thirsty. So, feed it and quench it, or else free its way to eat from the grass of the earth’.

فَلَمَّا وَصَلَ إِلَى الْبَابِ فَعَالَجَهُ لِيُفْتَحَهُ فَتَعَلَّقَ الْبَابُ بِمِزْرِهِ فَأُخِلَّ مِزْرُهُ حَتَّى سَقَطَ فَأَخَذَهُ وَ شَدَّهُ وَ هُوَ يَقُولُ

وَ لَا تُجْرِعْ مِنَ الْمَوْتِ إِذَا حَلَّ بِبَادِيَا

اشْدُدْ حَبَائِمَكَ لِلْمَوْتِ فَإِنَّ الْمَوْتَ لَا يَبِيكَا

كَمَا أَضْحَكَكَ الدَّهْرُ كَذَلِكَ الدَّهْرُ يُنْكِيكَ.

وَ لَا تَغْتَرَّ بِالدَّهْرِ وَ إِنْ كَانَ يُؤَاتِيكَ

When he^{-asws} arrived to the door, he^{-asws} unlocked it to open it, but the door caught his^{-asws} apron. He^{-asws} loosened his^{-asws} apron until it fell. He^{-asws} took it and tied it, and he^{-asws} was saying (a couplet): ‘Tie your apron for the death, for the death will meet you, and do not panic from the death when it is released with calling you, and do not be deceived with the times, and even if it brings you (something). Like what the times have made you laugh, like that the times would make you cry’.

ثُمَّ قَالَ اللَّهُمَّ بَارِكْ لَنَا فِي الْمَوْتِ اللَّهُمَّ بَارِكْ لِي فِي لِقَائِكَ قَالَتْ أُمُّ كَلثُومٍ وَ كُنْتُ أَمْشِي حَلْفَهُ فَلَمَّا سَمِعْتُهُ يُقُولُ ذَلِكَ قُلْتُ وَ أَا عَوْنَاهُ يَا أَبْنَاهُ أَرَأَيْكَ تَنْعَى نَفْسَكَ مِنْذُ اللَّيْلَةِ

Then he^{-asws} said: ‘O Allah^{-azwj}! Bless for us^{-asws} in the death. O Allah^{-azwj}! Bless for us^{-asws} in meeting You^{-azwj}’. Umm Kulsoom^{-asws} said, ‘And I^{-asws} was walking behind him^{-asws}. When I^{-asws} heard him^{-asws} saying that I^{-asws} said, ‘O cry for help! O father^{-asws}! I^{-asws} have seen you^{-asws} giving the news of death to yourself^{-asws} since the night!’

قَالَ يَا بِنْتِي مَا هُوَ بِنَعَاءٍ وَ لَكِنَّهَا دَلَالَاتٌ وَ عَلَامَاتٌ لِلْمَوْتِ تَتَّبِعُ بَعْضُهَا بَعْضًا فَأَمْسِكِي عَنِ الْجَوَابِ ثُمَّ فَتَحَ الْبَابَ وَ خَرَجَ.

He^{-asws} said: ‘O daughter^{-asws}! It is not the news of death, but it is evidence and the signs of the death, following each other’. So, I^{-asws} withheld from the answering. Then he^{-asws} opened the door and went out.

قَالَتْ أُمُّ كَلثُومٍ فَجِئْتُ إِلَى أَخِي الْحَسَنِ ع فَعُلْتُ يَا أَخِي قَدْ كَانَ مِنْ أَمْرِ أَبِيكَ اللَّيْلَةَ كَذَا وَ كَذَا وَ هُوَ قَدْ خَرَجَ فِي هَذَا اللَّيْلِ الْعَلَسَ فَالْحَقُّهُ فَقَامَ الْحَسَنُ بْنُ عَلِيٍّ ع وَ تَبِعَهُ فَلَحِقَ بِهِ قَبْلَ أَنْ يَدْخُلَ الْجَامِعَ

(Syeda) Umm Kulsoom^{-asws} said, ‘I^{-asws} went to my^{-asws} brother^{-asws} Al-Hassan^{-asws} and I^{-asws} said, ‘Such and such has happened from the affair of your^{-asws} father^{-asws} tonight, and he^{-asws} has gone out in this dark night, so join with him^{-asws}!’ Al-Hassan^{-asws} Bin Ali^{-asws} got up and followed him^{-asws} and caught up with him^{-asws} before he^{-asws} had entered the central Masjid.

فَقَالَ يَا أَبَاهُ مَا أَخْرَجَكَ فِي هَذِهِ السَّاعَةِ وَ قَدْ بَقِيَ مِنَ اللَّيْلِ ثُلُثُهُ فَقَالَ يَا حَبِيبِي وَ يَا قُرَّةَ عَيْنِي خَرَجْتُ لِرُؤْيَا رَأَيْتُهَا فِي هَذِهِ اللَّيْلَةِ أَهَأَلْتَنِي وَ أُرْعَجْتَنِي وَ أَقْلَعْتَنِي فَقَالَ لَهُ خَيْرٌ رَأَيْتَ وَ خَيْرٌ يَكُونُ

He^{-asws} said: ‘O father^{-asws}! What made you^{-asws} come out in this time, and a third of the night still remains?’ He^{-asws} said: ‘O my^{-asws} beloved, and O delight of my^{-asws} eyes! I^{-asws} came out due to a dream I^{-asws} have seen during this thing which terrified me^{-asws} and troubled me^{-asws} and disturbed me^{-asws}’. He^{-asws} said: ‘You^{-asws} have seen good, and good shall happen’.

فَقَصَّهَا عَلَيَّ فَقَالَ ع يَا بُنَيَّ رَأَيْتُ كَأَنَّ جَبْرَيْلَ ع قَدْ نَزَلَ عَنِ السَّمَاءِ عَلَى جَبَلٍ أَبِي فُبَيْسٍ فَتَنَاوَلَ مِنْهُ حَجْرَيْنِ وَ مَضَى بِهِمَا إِلَى الْكَعْبَةِ وَ تَرَكَهُمَا عَلَى ظَهْرِيهَا وَ ضَرَبَ أَحَدَهُمَا عَلَى الْأُخْرَى فَصَارَتْ كَالرَّمِيمِ ثُمَّ دَرَّهُمَا فِي الرِّيحِ فَمَا بَقِيَ بِمَكَّةَ وَ لَا بِالْمَدِينَةِ بِنْتٌ إِلَّا وَ دَخَلَهُ مِنْ ذَلِكَ الرَّمَادِ

Ali^{-asws} narrated it. He^{-asws} said: ‘O my^{-asws} son^{-asws}! I^{-asws} saw as if Jibraeel^{-as} had descended from the sky upon mount Abu Qubeys. He^{-as} grabbed two stones from it and went with these to the Kabah and left them upon its back and struck one of them upon the other, so they became like the shreds. Then he^{-as} scattered them in the wind. So, there did not remain any house, neither at Makkah nor at Al-Medina, except and there entered into it from that dust’.

فَقَالَ لَهُ يَا أَبَتِ وَمَا تَأْوِيلُهَا

He^{-asws} said to him^{-asws}: ‘O father^{-asws}! And what is its interpretation?’

فَقَالَ يَا بُيَّيْ إِنَّ صَدَقْتَ رُؤْيَايَ فَإِنَّ أَبَاكَ مَقْتُولٌ وَلَا يَبْقَى بِمَكَّةَ حَيْئَتِي وَلَا بِالْمَدِينَةِ نَيْتٌ إِلَّا وَ يَدْخُلُهُ مِنْ ذَلِكَ عَمٌّ وَ مُصِيبَةٌ مِنْ أَجْلِي

He^{-asws} said: ‘O my^{-asws} son^{-asws}! If my^{-asws} dream is true, then your^{-asws} father^{-asws} would be killed and there will not remain any house a Makkah at that time nor at Al-Medina except and there shall enter it from that, sorrow, and calamity from my^{-asws} reason’.

فَقَالَ الْحَسَنُ ع وَ هَلْ تَدْرِي مَتَى يَكُونُ ذَلِكَ يَا أَبَتِ

Al-Hassan^{-asws} said: ‘And do you^{-asws} know when that would happen, O father^{-asws}?’

قَالَ يَا بُيَّيْ إِنَّ اللَّهَ يَقُولُ وَ مَا تَدْرِي نَفْسٌ مَاذَا تَكْسِبُ عَدَاً وَ مَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ وَ لَكِنَّ عَهْدِي إِلَيْ حَبِيبِي رَسُولِ اللَّهِ ص أَنَّهُ يَكُونُ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ شَهْرِ رَمَضَانَ يَقْتُلُنِي ابْنُ مُلْجِمِ الْمُرَادِيِّ

He^{-asws} said: ‘O my^{-asws} son^{-asws}! Allah^{-azwj} is Saying: **and no soul knows what it would be earning the next day; and no soul knows in which land it shall die. Surely Allah is Knowing, Aware [31:34]**. But my^{-asws} beloved Rasool-Allah^{-saww} had covenanted to me^{-asws} that it would be happening in the last ten (days) from a month of Ramazan. Ibn Muljim Al-Murady^{-la} would be killing me^{-asws}’.

فَقُلْتُ لَهُ يَا أَبَتَاهُ إِذَا عَلِمْتَ مِنْهُ ذَلِكَ فَاقْتُلْهُ

I^{-asws} said to him^{-asws}: ‘O father^{-asws}! Since you^{-asws} know that, then kill him^{-la}!’

قَالَ يَا بُيَّيْ لَا يَجُوزُ الْقِصَاصُ إِلَّا بَعْدَ الْجِنَايَةِ وَ الْجِنَايَةُ مِمَّنْ تَحْصُلُ مِنْهُ يَا بُيَّيْ لَوْ اجْتَمَعَ الثَّقَلَانِ الْإِنْسُ وَ الْجِنُّ عَلَى أَنْ يَدْفَعُوا ذَلِكَ لَمَا قَدَرُوا يَا بُيَّيْ ازْجِعْ إِلَى فِرَاشِكَ

He^{-asws} said: ‘O my^{-asws} son^{-asws}! The retaliation is not allowed except after the crime, and the crime has not yet ensued from him^{-la}. O my^{-asws} son^{-asws}! Even if the two forces of the human beings and the Jinn were to unite upon repelling that, they would not be able to. O my^{-asws} son^{-asws}! Return to your^{-asws} bed’.

فَقَالَ الْحَسَنُ ع يَا أَبَتَاهُ أَرِيدُ أَمْضِي مَعَكَ إِلَى مَوْضِعِ صَلَاتِكَ

Al-Hassan^{-asws} said: ‘O father^{-asws}! I^{-asws} want to go with you^{-asws} to the place of your^{-asws} Salat’.

فَقَالَ لَهُ أَقْسَمْتُ بِحَقِّي عَلَيْكَ إِلَّا مَا رَجَعْتَ إِلَى فِرَاشِكَ لِأَنَّ يَتَنَعَّصَ عَلَيْكَ نَوْمُكَ وَ لَا تَعْصِيَنِي فِي ذَلِكَ

He^{-asws} said to him: ‘I^{-saww} swear by my^{-asws} right upon you^{-asws}! Return to your^{-asws} bed, lest your^{-asws} sleep be spoilt upon you^{-asws}, and do not disobey me^{-asws} in that’.

قَالَ فَرَجَعَ الْحَسَنُ عَ فَوَجَدَ أُخْتَهُ أُمَّ كَلْتُومٍ قَائِمَةً خَلْفَ الْبَابِ تَنْتَظِرُهُ فَدَخَلَ فَأَحْبَرَهَا بِذَلِكَ وَ جَلَسَا يَتَحَادَثَانِ وَ هُمَا مَخْزُونَانِ حَتَّى غَلَبَ عَلَيْهِمَا التُّعَاسُ فَقَامَا وَ دَخَلَا إِلَى فِرَاشِهِمَا وَ نَامَا.

He (the narrator) said, ‘Al-Hassan^{-asws} returned, and found his^{-asws} sister^{-asws} standing behind the door awaiting him^{-asws}. He^{-asws} entered and informed her^{-asws} with that, and they sat down discussing, and they were saddened until the slumber overcame upon them^{-asws}. So, they stood up and entered to their beds, and slept.

قَالَ أَبُو مِحْنَفٍ وَ غَيْرُهُ وَ سَارَ أَمِيرُ الْمُؤْمِنِينَ عَ حَتَّى دَخَلَ الْمَسْجِدَ وَ الْقِنَادِيلُ قَدْ حَمَدَ صَوْرُوهَا فَصَلَّى فِي الْمَسْجِدِ وَرَدَهُ وَ عَقَبَ سَاعَةً ثُمَّ إِنَّهُ قَامَ وَ صَلَّى رَكَعَتَيْنِ ثُمَّ عَلَا الْمِئْدَنَةَ وَ وَضَعَ سَبَابَتَيْهِ فِي أُذُنَيْهِ وَ تَنَحَّحَ ثُمَّ أَدَّنَ

Abu Mikhnaf and others said, ‘And Amir Al-Momineen^{-asws} went until he^{-asws} entered the Masjid, and the lamps had dimmed their lights. He^{-asws} prayed Salat in the Masjid alone and follow-up (acts of worship) for a while. Then he^{-asws} stood up and prayed two Cycles Salat. Then he^{-asws} went on top of the minaret and placed his^{-asws} two forefingers in his^{-asws} ears and cleared his^{-asws} throat, then proclaimed Azaan.

وَ كَانَ عَ إِذَا أَدَّنَ لَمْ يَبْقَ فِي بَلَدَةِ الْكُوفَةِ بَيْتٌ إِلَّا اخْتَرَفَهُ صَوْتُهُ.

And it was so that whenever he^{-asws} proclaimed Azaan, there did not remain any house in the city of Al-Kufa except his^{-asws} voice penetrated it.

قَالَ الرَّوَايِ وَ أَمَّا ابْنُ مُلْجِمٍ فَبَاتَ فِي تِلْكَ اللَّيْلَةِ يُفَكِّرُ فِي نَفْسِهِ وَ لَا يَدْرِي مَا يَصْنَعُ فَتَارَةً يُعَاتِبُ نَفْسَهُ وَ يُؤَيِّدُهَا وَ يَخَافُ مِنْ عُثْقِي فَعَلِهِ فِيهِمْ أَنْ يَرْجِعَ عَنْ ذَلِكَ وَ تَارَةً يَذْكُرُ قَطَامَ لَعْنَتِهَا اللَّهُ وَ حُسْنَهَا وَ جَمَالَهَا وَ كَثْرَةَ مَالِهَا فَتَمِيلُ نَفْسُهُ إِلَيْهَا

The reporter said, ‘And as for Ibn Al Muljim^{-la}, he^{-la} spent the night thinking within himself^{-la} what he^{-asws} should be doing. At times he^{-la} was faulting himself^{-la} and rebuking it and fearing from the consequences of his^{-la} deed among them and retracting from that, and at time he^{-la} was remembering Qatam, may Allah^{-azwj} Curse her, and her attraction, and her beauty, and the abundance of her wealth. He^{-la} inclined himself^{-la} towards her.

فَبَقِيَ عَامَةً لَيْلِهِ يَتَقَلَّبُ عَلَى فِرَاشِهِ وَ هُوَ يَتَرْتَمٍ بِشِعْرِهِ ذَلِكَ إِذَا أَتَتْهُ الْمَلْعُونَةُ وَ نَامَتْ مَعَهُ فِي فِرَاشِهِ وَ قَالَتْ لَهُ يَا هَذَا مَنْ يَكُونُ عَلَى هَذَا الْعَزْمِ يَرْتُدُّ فَقَالَ هَا وَ اللَّهُ إِلَيَّ أَقْتُلُهُ لِكَ السَّاعَةِ

He^{-la} remained most of the night (tossing and) turning upon him^{-la} and chanting with that poetry of his^{-la}, when the accursed woman came to him^{-la} and she slept with

him^{-la} in his^{-la} bed, and said to him^{-la}, ‘O you^{-la}! Can one who is upon this determination, sleep?’ He^{-la} said to her, ‘By Allah^{-azwj}! I^{-la} shall kill him^{-asws} for you right now!’

فَقَالَتْ أَقْتُلْهُ وَارْجِعْ إِلَيَّ قَرِيرَ الْعَيْنِ مَسْرُوراً وَافْعَلْ مَا تُرِيدُ فَإِنِّي مُنْتَظِرَةٌ لَكَ فَقَالَ لَهَا بِنِ افْتُلَّهُ وَارْجِعْ إِلَيْكَ سَخِينِ الْعَيْنِ حُزُوناً مَنْحُوساً
مَحْسُوراً فَقَالَتْ أَعُوذُ بِاللَّهِ مِنْ تَطْيِيرِكَ الْوَحْشِ

She said, ‘Kill him^{-asws} and return to me, delighted of eyes, joyful, and you^{-la} can do whatever you^{-la} want with me, for I shall be waiting for you^{-la}’. He^{-la} said to her, ‘But, I^{-la} shall kill him^{-asws} and return to you with painful eyes, saddened, inauspicious, remorseful’. She said, ‘I seek Refuge with Allah^{-azwj} from your^{-la} wild superstitions’.

قَالَ فَوَثَبَ الْمَلْعُونُ كَأَنَّهُ الْفُحْلُ مِنَ الْإِبِلِ قَالَ هَلُمِّي إِلَيَّ بِالسَّيْفِ ثُمَّ إِنَّهُ انْتَزَرَ بِمِزْرٍ وَاتَّسَحَ بِإِزَارٍ وَجَعَلَ السَّيْفَ تَحْتَ الْإِزَارِ مَعَ بَطْنِهِ وَ
قَالَ افْتَحِي لِي الْبَابَ فَفِي هَذِهِ السَّاعَةِ أَقْتُلُ لَكَ عَلِيّاً

He (the narrator) said, ‘The accursed leapt as if he was the stallion from the camels. He^{-la} said, ‘Bring to me^{-la} my^{-la} sword!’ Then he^{-la} donned an apron and wore a belt, and made the sword to be beneath the apron, with his^{-la} belly, and said, ‘Open the door for me^{-asws}, for I^{-la} shall be killing Ali^{-asws} for you in this time’.

فَقَامَتْ فَرِحَةً مَسْرُوراً وَقَبَّلَتْ صَدْرَهُ وَبَقِي بُعْبُلُهَا وَبِئْرَشْمُهَا سَاعَةً ثُمَّ رَاوَدَهَا عَنْ نَفْسِهَا فَقَالَتْ لَهُ هَذَا عَلِيٌّ أَقْبَلَ إِلَى الْجَامِعِ وَ أَدَّنَ فَتُمَّ
إِلَيْهِ فَأَقْتُلْهُ ثُمَّ عُدْ إِلَيَّ فَهِيَ أَنَا مُنْتَظِرَةٌ رُجُوعَكَ

She stood up joyfully and caressed his^{-la} chest, and he^{-la} remained adoring her and embracing her for a while, then he^{-la} moved her away. She said to him^{-la}, ‘This is Ali^{-asws} going to the central Masjid and proclaiming Azaan. Arise to him^{-asws} and kill him^{-asws}, then return to me, so here I am awaiting your^{-asws} return’.

فَخَرَجَ مِنَ الْبَابِ وَ هِيَ حُلْفَةُ مُحْرَضُهُ بِهَذِهِ الْأَبْيَاتِ أَقُولُ

وَكَانَ دُعَاؤُ الْمَوْتِ مِنْهُ شَرَابُهَا رَسَسْنَا إِلَيْهَا فِي الظَّلَامِ
ابْنَ مُلْجِمٍ هُمَامٌ إِذَا مَا الْمَرْبُ شَبَّ لَهَا بِهَا
بِكَفِّ سَعِيدٍ سَوْفَ يَلْقَى ثَوَابَهَا.

إِذَا مَا حَيَّةٌ أَعْيَبَ الرَّقَا
فَحُدَّهَا عَلَيَّ فَوْقَ رَأْسِكَ ضَرْبَةً

He^{-la} went out from the door and she was behind him^{-la}, urging him^{-la} on with these couplets, ‘I am saying, then I shall not live as I am tired of the slavery, and the lethal poison of death was its drink. We send Ibn Muljim^{-la} to it in the darkness, the important, when there is no resemblance for it in war. So, take it, O Ali^{-asws}, a strike upon your^{-asws} head, by a fortunate wrist, soon he^{-la} will meet its Rewards’.

قَالَ الرَّوِيُّ فَانْتَمَتَ إِلَيْهَا وَ قَالَ لَهَا أَفْسَدَتْ وَ اللَّهُ الشَّعْرُ فِي هَذَا الْبَيْتِ الْآخِرِ قَالَتْ وَ لِمِ ذَاكَ قَالَ لَهَا هَلَّا قُلْتُ

بِكَفِّ سَقِيٍّ سَوْفَ يَلْقَى عِقَابَهَا.

The reporter said, ‘He^{-la} turned towards her and said to her, ‘By Allah^{-azwj}! You have spoilt the poem in this last couplet’ She said, ‘And why is that so?’ He^{-la} said to her: ‘You should have said, *‘By an unfortunate wrist, soon he^{-la} will meet its Punishment’*’.

قَالَ مُصَيِّفٌ هَذَا الْكِتَابِ قَدَسَ رُوحَهُ هَذَا الْحَبِيرُ عَبْرَ صَاحِبِ بَنِ إِذَا كَتَبْنَا كَمَا وَجَدْنَا وَ الرَّوَايَةُ الصَّحِيحَةُ أَنَّهُ بَاتَ فِي الْمَسْجِدِ وَمَعَهُ رَجُلَانِ أَحَدُهُمَا شَيْبُ بْنُ بَحْرَةَ [بِحِرَّة] وَالْآخَرُ وَرْدَانُ بْنُ مُجَالِدٍ يُسَاعِدَانِهِ عَلَى قَتْلِ عَلِيِّ ع

The compiler of this book, may Allah^{-azwj} Sanctify his soul, said, ‘This Hadeeth is not correct. But we have written it like what we had found it, and the correct report is that he^{-la} spend the night in the Masjid, and with him^{-la} were two men, one of them was Shabeeb Bin Bajra, and the other was Wardan Bin Mujalid, assisting him^{-la} upon killing Ali^{-asws}.

فَلَمَّا أَدَّانَ ع وَ نَزَلَ مِنَ الْمُنْدَنْةِ وَ جَعَلَ يُسَبِّحُ اللَّهَ وَ يُقَدِّسُهُ وَ يُكَبِّرُهُ وَ يُكْتَبِرُ مِنَ الصَّلَاةِ عَلَى النَّبِيِّ ص

When he^{-asws} (Amir Al-Momineen^{-asws}) had proclaimed Azaan and descended from the minaret, he^{-asws} went on to glorify Allah^{-azwj}, and extolling His^{-azwj} Holiness, and exclaiming His^{-azwj} Greatness, and frequenting from sending the Salawaat upon the Prophet^{-saww}’.

قَالَ الرَّوَايِ وَ كَانَ مِنْ كَرَمِ أَخْلَاقِهِ ع أَنَّهُ يَتَفَقَّدُ النَّائِمِينَ فِي الْمَسْجِدِ وَ يَقُولُ لِلنَّائِمِ الصَّلَاةَ يَرْحَمُكَ اللَّهُ الصَّلَاةَ فَمِنْ إِلَى الصَّلَاةِ الْمَكْتُوبَةِ عَلَيْكَ ثُمَّ يَتْلُو ع إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَ الْمُنْكَرِ

The reporter said, ‘And it was from his^{-asws} honourable etiquettes that he^{-asws} would awaken the ones sleeping in the Masjid and would say to the sleeping one: ‘The Salat! May Allah^{-azwj} have Mercy on you! Arise to the Salat Prescribed upon you!’ Then he^{-asws} would recite: ***Surely, the Salat prevents from the immoralities and the evil, [29:45].***

فَعَلَّ ذَلِكَ كَمَا كَانَ يُفَعِّلُهُ عَلَى مَجَارِي عَادَتِهِ مَعَ النَّائِمِينَ فِي الْمَسْجِدِ حَتَّى إِذَا بَلَغَ إِلَى الْمَلْعُونِ فَرَأَهُ نَائِمًا عَلَى وَجْهِهِ قَالَ لَهُ يَا هَذَا فَمِنْ مَنْ نَوْمِكَ هَذَا فَإِنَّهَا نَوْمَةٌ يَفْتُنُّهَا اللَّهُ وَ هِيَ نَوْمَةُ الشَّيْطَانِ وَ نَوْمَةُ أَهْلِ النَّارِ بَلِ نَمَّ عَلَى يَمِينِكَ فَإِنَّهَا نَوْمَةُ الْعُلَمَاءِ أَوْ عَلَى يَسَارِكَ فَإِنَّهَا نَوْمَةُ الْحُكَمَاءِ وَ لَا تَنَمَّ عَلَى ظَهْرِكَ فَإِنَّهَا نَوْمَةُ الْأَنْبِيَاءِ.

So, he^{-asws} did that like what he^{-asws} used to upon the flow of his^{-asws} habit, with the ones sleeping in the Masjid, until when he^{-asws} reached to the accursed one. He^{-asws} saw him^{-la} sleeping upon his^{-la} face (face down - sleeping on his stomach). He^{-asws} said to him^{-la}: ‘O you! Arise from this sleep of yours^{-la}, for it is a sleep Allah^{-azwj} Abhors, and it is sleeping of Satan^{-la}, and sleeping of the people of the Fire! But sleep upon your^{-la} right (side), for it is sleeping of the scholars, or upon your^{-la} left, for it is sleeping of the wise ones, and do not sleep upon your^{-asws} back, for it is sleeping of the Prophets^{-as}!’

قَالَ فَتَحَرَّكَ الْمَلْعُونُ كَأَنَّهُ يُرِيدُ أَنْ يَقُومَ وَ هُوَ مِنْ مَكَانِهِ لَا يُبْرَحُ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع لَقَدْ هَمَمْتُ بِشَيْءٍ نَكَدُ السَّمَاوَاتِ يَنْفَطِرُنَّ مِنْهُ وَ تَنْشَقُّ الْأَرْضُ وَ تَخْرُجُ الْجِبَالُ هَدًّا وَ لَوْ شِئْتُ لَأَنْبَأْتُكَ بِمَا تَحْتِ ثِيَابِكَ ثُمَّ تَرَكَهُ وَ عَدَلَ عَنْهُ إِلَى حُجْرَتِهِ

He (the narrator) said, ‘The accursed moved, as if he^{-la} wanted to stand, and he^{-la} was not leaving from his^{-la} place. Amir Al-Momineen^{-asws} said to him^{-la}: ‘You^{-la} have thought of (doing) something, **The skies may almost be torn apart from it, and the earth be rent asunder, and the mountains fall down crumbling [19:90]**, and if you^{-la} like I^{-asws} can inform you with what is under your clothes’. Then he^{-asws} left him^{-la} and turned away from him^{-la} to go to his^{-asws} prayer Niche.

وَقَامَ قَائِمًا يُصَلِّي وَكَانَ عَاطِلًا الرُّكُوعَ وَ السُّجُودَ فِي الصَّلَاةِ كَعَادَتِهِ فِي الْفَرَائِضِ وَ التَّوَافِلِ حَاضِرًا قَلْبُهُ فَلَمَّا أَحْسَسَ بِهِ فَتَهَضَّ الْمَلْعُونُ مُسْرِعًا وَ أَقْبَلَ بِمَشْيِهِ حَتَّى وَقَفَ بِإِزَاءِ الْأُسْطُوَانَةِ الَّتِي كَانَ الْإِمَامُ عَاطِلًا عَلَيْهَا فَأَمَهَلَهُ حَتَّى صَلَّى الرَّكْعَةَ الْأُولَى وَ رَكَعَ وَ سَجَدَ السَّجْدَةَ الْأُولَى مِنْهَا وَ رَفَعَ رَأْسَهُ

And he^{-la} stood up straight, and he^{-asws} was prolonging the ruk’u and the Sajdah during the Salat, as per his^{-asws} norm during the Obligatory and the Optional Salats, with the presence of his^{-asws} heart. When he^{-la} sensed it, the accursed one got up quickly and came walking until he^{-la} paused by the pillar which the Imam^{-asws} was praying Salat at. He^{-la} respited him^{-asws} until he^{-asws} had prayed the first Cycle and had performed the first ruk’u and Sajdah from it and raised his^{-asws} head.

فَعِنْدَ ذَلِكَ أَخَذَ السَّيْفَ وَ هَزَّهُ ثُمَّ ضَرَبَهُ عَلَى رَأْسِهِ الْمُكْرَمِ الشَّرِيفِ فَوَقَعَتِ الضَّرْبَةُ عَلَى الضَّرْبَةِ الَّتِي ضَرَبَهُ عُمَرُو بْنُ عَبْدِ وَدِّ الْعَامِرِيُّ ثُمَّ أَخَذَتِ الضَّرْبَةُ إِلَى مَفْرَقِ رَأْسِهِ إِلَى مَوْضِعِ السُّجُودِ

During that, he^{-la} grabbed the sword and shook it, then he^{-la} struck him^{-asws} upon his^{-asws} head, the honourable, the noble. The strike fell upon the strike which Amro Bin Abd Wudd Al-Aamiry had hit him^{-asws}. Then the strike took the parting of his^{-asws} head to the place of the Sajdah.

فَلَمَّا أَحْسَسَ الْإِمَامُ بِالضَّرْبِ لَمْ يَتَأَوَّهُ وَ صَبَرَ وَ احْتَسَبَ وَ وَقَعَ عَلَى وَجْهِهِ وَ لَبَسَ عِنْدَهُ أَحَدًا قَائِلًا بِسْمِ اللَّهِ وَ بِاللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ ثُمَّ صَاحَ وَ قَالَ قَتَلَنِي ابْنُ مُلْجِمٍ قَتَلَنِي اللَّعِينُ ابْنُ الْيَهُودِيَّةِ وَ رَبِّ الْكُفْبَةِ أَيُّهَا النَّاسُ لَا يُعُوتُنَّكُمْ ابْنُ مُلْجِمٍ

When the Imam^{-asws} felt the strike, he^{-asws} did not groan and was patient, and anticipated, and fell upon his^{-asws} face, and there wasn’t anyone with him^{-asws}, saying: ‘In the Name of Allah^{-azwj}, and by Allah^{-azwj} and upon the religion of Rasool-Allah^{-saww}!’ Then he^{-asws} shouted and said: ‘Ibn Muljim^{-la} has killed me^{-asws}! The accursed son^{-la} of the Jewess, by the Lord^{-azwj} of the Kabah! O you people! Do not let Ibn Muljim^{-la} escape you all!’

وَ سَارَ السَّمُّ فِي رَأْسِهِ وَ بَدَنِهِ وَ نَارَ جَمِيعِ مَنْ فِي الْمَسْجِدِ فِي طَلَبِ الْمَلْعُونِ وَ مَا جَاوَا بِالسَّلَاحِ فَمَا كُنْتُ أَرَى إِلَّا صَفْقَ الْأَيْدِي عَلَى الْهَامَاتِ وَ غُلُوقَ الصَّرْحَاتِ وَ كَانَ ابْنُ مُلْجِمٍ ضَرَبَهُ ضَرْبَةً خَائِفًا مَرْعُوبًا ثُمَّ وَلَّى هَارِبًا وَ خَرَجَ مِنَ الْمَسْجِدِ

And the poison came into his^{-asws} head and his^{-asws} body, and the entirety of the ones in the Masjid went in search of the accursed, and they came with the weapons. I could not see except the slapping of the hands upon the heads and loud noise, and Ibn Muljim^{-la} has struck him^{-asws} with a frightened and terrified strike, then he^{-la} had turned around fleeing, and went out from the Masjid.

وَأَخَاطَ النَّاسَ بِأَمِيرِ الْمُؤْمِنِينَ ع وَهُوَ فِي حُجْرَاهِ يَشُدُّ الصَّرِيَّةَ وَيَأْخُذُ التُّرَابَ وَيَضَعُهُ عَلَيْهَا ثُمَّ تَلَا قَوْلَهُ تَعَالَى مِنْهَا خَلْفَنَاكُمْ وَ فِيهَا نُعِيدُكُمْ
وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى

And the people surrounded Amir Al-Momineen^{-asws}, and he^{-asws} was in his^{-asws} prayer Niche, holding the struck place tightly and he^{-asws} took the soil and poured it upon his^{-asws} head. Then he^{-asws} recited the Words of the Exalted: **From it We Created you and into it We will Return you, and from it We will Extract you once again [20:55].**

ثُمَّ قَالَ ع جَاءَ أَمْرُ اللَّهِ وَ صَدَقَ رَسُولُ اللَّهِ ص ثُمَّ إِنَّهُ لَمَّا ضَرَبَهُ الْمَلْعُونُ ارْتَجَّتِ الْأَرْضُ وَ مَا جَتِ الْبِحَارُ وَ السَّمَاوَاتُ وَ اصْطَلَقَتْ أَبْوَابُ
الْجَامِعِ

Then he^{-asws} said: ‘The Command of Allah^{-azwj} and the truthfulness of Rasool-Allah^{-saww} has come!’ Then, when the accursed one had struck him^{-asws}, the earth shuddered, and the seas and the skies were turbulent, and the doors of the central Masjid flapped’.

قَالَ وَ ضَرَبَهُ اللَّعِينُ شَيْبِ بْنِ بُجْرَةَ فَأَخْطَأَهُ وَ وَقَعَتِ الصَّرِيَّةُ فِي الطَّاقِ.

He (the narrator) said, ‘And the accursed Shabeeb Bin Bujara (also) struck him^{-asws}, but he missed, and the strike fell in the arch’.

قَالَ الرَّوَايِ فَلَمَّا سَمِعَ النَّاسُ الصَّجَّةَ نَارَ إِلَيْهِ كُلُّ مَنْ كَانَ فِي الْمَسْجِدِ وَ صَارُوا يَدُورُونَ وَ لَا يَدْرُونَ أَيْنَ يَذْهَبُونَ مِنْ شِدَّةِ الصَّدْمَةِ وَ الدَّهْشَةِ
ثُمَّ أَحَاطُوا بِأَمِيرِ الْمُؤْمِنِينَ ع وَ هُوَ يَشُدُّ رَأْسَهُ بِمِزْرِهِ وَ الدَّمُ يَجْرِي عَلَى وَجْهِهِ وَ لِحْيَتِهِ وَ قَدْ حُضِبَتْ بِدِمَائِهِ وَ هُوَ يَقُولُ هَذَا مَا وَعَدَ اللَّهُ وَ
رَسُولُهُ وَ صَدَقَ اللَّهُ وَ رَسُولُهُ

The reporter said, ‘When the people heard the noise, all the ones in the Masjid came to him^{-asws}, and they went on circling, nor knowing where they were going, from the severity of the shock and the astonishment. Then they surrounded Amir Al-Momineen^{-asws}, and he^{-asws} had tied his^{-asws} head with his^{-asws} apron, and the blood was flowing upon his^{-asws} face and his^{-asws} beard, and it had been dyed with his^{-asws} blood, and he^{-asws} was saying: ‘This is what Allah^{-azwj} and His^{-azwj} Rasool^{-saww} had promised, and Allah^{-azwj} and His^{-azwj} Rasool^{-saww} spoke the truth’.

قَالَ الرَّوَايِ فَاصْطَلَقَتْ أَبْوَابُ الْجَامِعِ وَ صَجَّتِ الْمَلَائِكَةُ فِي السَّمَاءِ بِالْدُعَاءِ وَ هَبَّتْ رِيحٌ عَاصِفٌ سَوْدَاءُ مُظْلِمَةٌ وَ نَادَى جِبْرَائِيلُ ع بَيْنَ
السَّمَاءِ وَ الْأَرْضِ بِصَوْتٍ يَسْمَعُهُ كُلُّ مُسْتَنبِقٍ مَهْدَمْتٍ وَ اللَّهُ أَرْكَانُ الْهَدَى وَ انْطَمَسَتْ وَ اللَّهُ نُجُومُ السَّمَاءِ وَ أَعْلَامُ التُّنَى وَ انْفَصَمَتْ وَ اللَّهُ
الْعُرْوَةُ الْوُثْقَى قُتِلَ ابْنُ عَمِّ مُحَمَّدٍ الْمُصْطَفَى قُتِلَ الْوَصِيُّ الْمُجْتَبَى قُتِلَ عَلِيُّ الْمُرْتَضَى قُتِلَ وَ اللَّهُ سَيِّدُ الْأَوْصِيَاءِ قَتَلَهُ أَشَقَى الْأَشْقِيَاءِ

The reporter said, ‘The doors of the central Masjid flapped, and the Angels clamoured in the sky with the supplications, and there descended a stormy wind, black, dark, and Jibraeel^{-as} called out between the sky and the earth with a voice, all the ones awake heard it: ‘By Allah^{-azwj}! The pillars of guidance have been demolished, and effaced! By Allah^{-azwj}! The stars in the sky and the flags of piety are blurred! By Allah^{-azwj}! The firmest handhold, son^{-asws} of an uncle^{-as} of Al-Mustafa^{-saww} has been killed! The Selected successor^{-asws} has been killed! Ali^{-asws} Al-Murtaza^{-asws} has been

killed! By Allah^{-azwj!} Chief of the successors^{-as} has been killed. The most wretched of the wretched ones has killed him^{-asws!}’

قَالَ فَلَمَّا سَمِعَتْ أُمُّ كَلْثُومٍ نَعْيَ جِبْرِئِيلَ فَلَطَمَتْ عَلَى وَجْهِهَا وَخَدَّهَا وَ شَقَّتْ جَيْبَهَا وَ صَاحَتْ وَ ابْتَاءَ وَ عَلِيَّاهُ وَ مُحَمَّدَاهُ وَ سَيِّدَاهُ

He^{-asws} said: ‘When Umm Kulsoom^{-asws} heard the news of death by Jibraeel^{-as}, she^{-asws} slapped upon her^{-asws} face, and tore her^{-asws} pocket, and shouted, ‘Oh father^{-asws!} Oh Ali^{-asws!} Oh Muhammad^{-saww!} Oh to chiefs (of Ahl Al-Bayt^{-asws!})!’

ثُمَّ أَقْبَلَتْ إِلَى أُخُوَيْهَا الْحُسَيْنِ وَ الْحُسَيْنِ فَأَيْقَظَتْهُمَا وَ قَالَتْ لَهْمَا لَقَدْ قُتِلَ أَبُوْكُمَا فَكَمَا بَيْنَكِيَانِ فَقَالَ لَهَا الْحُسَيْنُ ع يَا أُخْتَاهُ كُفِّي عَنِ الْبُكَاءِ حَتَّى نَعْرِفَ صِحَّةَ الْخَبْرِ كَيْلَا تُشْمِتَ الْأَعْدَاءُ

Then she^{-asws} came to her^{-asws} two brothers^{-asws}, Al-Hassan^{-asws} and Al-Husayn^{-asws}. She^{-asws} woke them^{-asws} up and said to them^{-asws}, ‘Your^{-asws} father^{-asws} has been killed’. They^{-asws} stood up crying. Al-Hassan^{-asws} said to her: ‘O sister^{-asws!} Refrain from the crying until we^{-asws} recognise the correctness of the news, lest the enemies gloat.’

فَمَجْرَجًا فَإِذَا النَّاسُ يُبْخَعُونَ وَ يُنَادُونَ وَ إِمَامَاهُ وَ أَمِيرُ الْمُؤْمِنِينَاهُ قُتِلَ وَ اللَّهُ إِمَامٌ عَابِدٌ مُجَاهِدٌ لَمْ يَسْجُدْ لِصَنَمٍ كَانَ أَشْبَهَ النَّاسِ بِرَسُولِ اللَّهِ ص

They^{-asws} went out, and there, the people were lamenting and calling out, ‘Oh Imam^{-asws!} Oh Amir Al-Momineen^{-asws!} By Allah^{-azwj!} The just Imam^{-asws} has been killed! A worshipper, a fighter. He^{-asws} did not prostrate to an idol!’ The people were resembling him^{-asws} with Rasool-Allah^{-saww’.}

فَلَمَّا سَمِعَ الْحُسَيْنُ وَ الْحُسَيْنُ ع صَرَخَاتِ النَّاسِ نَادِيًا وَ ابْتَاءَهُ لَيْتَ الْمَوْتَ أَعَدَمَنَا الْحَيَاةَ

When Al-Hassan^{-asws} and Al-Husayn^{-asws} heard the shrieking of the people, they^{-asws} called out: ‘O father^{-asws!} Oh Ali^{-asws!} Would that death had rendered us^{-asws} to be without life!’

فَلَمَّا وَصَلَا الْجَامِعَ وَ دَخَلَا وَجَدَا أَبَا جَعْدَةَ بِنَ هُبَيْرَةَ وَ مَعَهُ جَمَاعَةٌ مِنَ النَّاسِ وَ هُمْ يَجْتَهُدُونَ أَنْ يُقِيمُوا الْإِمَامَ فِي الْمِحْرَابِ لِيُصَلِّيَ بِالنَّاسِ فَلَمْ يُطِيقْ عَلَى النَّهْوِ وَ تَأَخَّرَ عَنِ الصَّفِّ وَ تَقَدَّمَ الْحُسَيْنُ ع فَصَلَّى بِالنَّاسِ وَ أَمِيرُ الْمُؤْمِنِينَ ع يُصَلِّي إِيمَاءً مِنْ جُلُوسٍ وَ هُوَ يَمْسُخُ الدَّمَ عَن وَجْهِهِ وَ كَرِيمَةُ الشَّرِيفِ يَمِيلُ تَارَةً وَ يَسْكُنُ أُخْرَى

When they^{-asws} arrived to the central Masjid and entered, they^{-asws} found Abu Ja’da Bin Hubeyra, and with him was a group of people, and they were struggling to make the Imam^{-asws} to stand in the prayer Niche to pray Salat (leading) the people. But he^{-asws} could not endure the getting up, and went behind the row, and Al-Hassan^{-asws} went ahead and prayed Salat (leading) the people, while Amir Al-Momineen^{-asws} prayed Salat by gestures from a sitting posture, and he^{-asws} was wiping off the blood away from his^{-asws} face, and his^{-asws} honourable face would incline at times and settle at another time.

وَ الْحُسَيْنُ ع يُنَادِي وَ انْقِطَاعَ ظَهْرَاهُ يَعِزُّ وَ اللَّهُ عَلَيَّ أَنْ أَرَكَ هَكَذَا

And Al-Hassan^{-asws} called out: ‘Oh the breaking of the back upon me^{-asws}, by Allah^{-azwj} that I^{-asws} see you^{-asws} like this!’

فَفَتَحَ عَيْنَهُ وَقَالَ يَا بُنَيَّ لَا جَزَعَ عَلَى أَبِيكَ بَعْدَ الْيَوْمِ هَذَا جَدُّكَ مُحَمَّدُ الْمُصْطَفَى وَ جَدَّتُكَ خَدِيجَةُ الْكُبْرَى وَأُمَّكَ فَاطِمَةُ الزَّهْرَاءُ وَالْحَوْرُ الْعَيْنُ مُخْدِفُونَ مُنْتَظِرُونَ قُدُومَ أَبِيكَ فَطَبَّ نَفْسًا وَقَرَّ عَيْنًا وَكُفَّ عَنِ الْبُكَاءِ فَإِنَّ الْمَلَائِكَةَ قَدِ ارْتَفَعَتْ أَصْوَاهُهُمْ إِلَى السَّمَاءِ.

He^{-asws} opened his^{-asws} eyes and said: ‘O my^{-asws} son^{-asws}! Do not panic upon your^{-asws} father^{-asws} after today. This here is your^{-asws} grandfather^{-sawww} Muhammad Al-Mustafa^{-sawww}, and your^{-asws} grandmother^{-asws} (Syeda) Khadeeja^{-asws} the eldest, and your^{-asws} mother^{-asws} (Syeda) Fatima^{-asws} Al-Zahra and the Maiden Houries, are drawing closer, awaiting the arrival of your^{-asws} father^{-asws}. So, make your^{-asws} self to feel good, and delight the eyes, and refrain from the crying, for the Angels have raised their voices to the sky!’

قَالَ ثُمَّ إِنَّ الْحَبِيرَ شَاعَ فِي جَوَانِبِ الْكُوفَةِ وَ انْحَشَرَ النَّاسُ حَتَّى الْمُخَدَّرَاتُ خَرَجْنَ مِنْ خُدْرِهِنَّ إِلَى الْجَامِعِ يَنْظُرْنَ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع

He (the narrator) said, ‘The news spread in the sides of Al-Kufa, and the people thronged, to the extent of the ones in the veils came out from their rooms to the central Masjid, to look at Ali^{-asws} Bin Abu Talib^{-asws}.

فَدَخَلَ النَّاسُ الْجَامِعَ فَوَجَدُوا الْحَسَنَ وَرَأْسُ أَبِيهِ فِي حَجْرِهِ وَقَدْ عَسَلَ الدَّمُ عَنْهُ وَ شَدَّ الضَّرْبَةَ وَ هِيَ بَعْدَهَا تَشْحُبُ دَمًا وَ وَجْهُهُ قَدْ زَادَ بَيَاضًا بِصُفْرَةٍ وَ هُوَ يَرْمُقُ السَّمَاءَ بِطَرْفِهِ وَ لِسَانُهُ يُسَبِّحُ اللَّهَ وَ يُؤَجِّدُهُ وَ هُوَ يَقُولُ أَسْأَلُكَ يَا رَبِّ الرَّفِيعِ الْأَعْلَى

The people entered the central Masjid, and they found Al-Hassan^{-asws}, and the head of his^{-asws} father^{-asws} was in his^{-asws} lap, and the blood had been washed away from him^{-asws}, and the (place of the) strike had been bandaged, and even after it, it was dripping blood, and his^{-asws} face had increased in whiteness with paleness, and he^{-asws} was glancing at the sky with his eyes and his^{-asws} tongue was glorifying Allah^{-azwj} and His^{-azwj} Oneness, and he^{-asws} was saying: ‘O Lord^{-azwj}! I^{-asws} ask You^{-azwj} for the lofty rising!’

فَأَخَذَ الْحَسَنُ عَ رَأْسَهُ فِي حَجْرِهِ فَوَجَدَهُ مَغْشِيًّا عَلَيْهِ فَعِنْدَهَا بَكَى بُكَاءً شَدِيدًا وَ جَعَلَ يُقَبِّلُ وَجْهَ أَبِيهِ وَ مَا بَيْنَ عَيْنَيْهِ وَ مَوْضِعِ سُجُودِهِ

Al-Hassan^{-asws} had taken his^{-asws} head to be in his^{-asws} lap and found him^{-asws} to have unconsciousness upon him^{-asws}. During that, he^{-asws} cried with intense crying and went on kissing the face of his^{-asws} father^{-asws}, and what was between his^{-asws} eyes, and the place of his^{-asws} Sajdah.

فَسَقَطَ مِنْ دُمُوعِهِ فَطَرَاتٌ عَلَى وَجْهِهِ أَمِيرِ الْمُؤْمِنِينَ ع فَفَتَحَ عَيْنَيْهِ فَرَأَهُ بَاكِيًا فَقَالَ لَهُ يَا بُنَيَّ يَا حَسَنُ مَا هَذَا الْبُكَاءِ يَا بُنَيَّ لَا رَوْعَ عَلَى أَبِيكَ بَعْدَ الْيَوْمِ هَذَا جَدُّكَ مُحَمَّدُ الْمُصْطَفَى وَ خَدِيجَةُ وَ فَاطِمَةُ وَ الْحَوْرُ الْعَيْنُ مُخْدِفُونَ مُنْتَظِرُونَ قُدُومَ أَبِيكَ فَطَبَّ نَفْسًا وَقَرَّ عَيْنًا وَ اكْتَفَفَ عَنِ الْبُكَاءِ فَإِنَّ الْمَلَائِكَةَ قَدِ ارْتَفَعَتْ أَصْوَاهُهُمْ إِلَى السَّمَاءِ

His^{-asws} tear drops fell upon the face of Amir Al-Momineen^{-asws}. He^{-asws} opened his^{-asws} eyes and saw him^{-asws} crying. He^{-asws} said to him^{-asws}: ‘O my^{-asws} son^{-asws}! O Hassan^{-asws}! What is this crying? O my^{-asws} son^{-asws}! Do not be terrified upon your^{-asws} father^{-asws} after this day. Your^{-asws} grandfather Al-Mustafa^{-sawww}, and (Syeda) Khadeeja^{-asws}, and

(Syeda) Fatima^{-asws}, and the Maiden Houries are drawing closer, awaiting the arrival of your^{-asws} father^{-asws}. So, make your^{-asws} self to feel good and delight the eyes, and refrain from the crying, for the Angels have raised their voices to the sky.

يَا بُيِّئُ أَتَجْرَعُ عَلَى أَبِيكَ وَ عَدَا تُقْتَلُ بَعْدِي مَسْمُومًا مَظْلُومًا وَ يُقْتَلُ أَحْوَكُ بِالسَّيْفِ هَكَذَا وَ تَلْحَقَانِ بِجَدِّكُمَا وَ أَبِيكُمَا وَ أُمَّكُمَا

O my^{-asws} son^{-asws}! Are you^{-asws} being alarmed upon your^{-asws} father^{-asws}, and tomorrow you^{-asws} will be killed by poisoning, oppressed, and your^{-asws} brother^{-asws} will be killed by the sword like this? And you^{-asws} will both be joining with your^{-asws} grandfather^{-saww}, and your^{-asws} father^{-asws}, and your^{-asws} mother^{-asws}.

فَقَالَ لَهُ الْحَسَنُ ع يَا أَبَتَاهُ مَا تُعْرِفُنَا مَنْ قَتَلَكَ وَ مَنْ فَعَلَ بِكَ هَذَا قَالَ قَتَلَنِي ابْنُ الْيَهُودِيَّةِ عَبْدُ الرَّحْمَنِ بْنِ مُلْجِمِ الْمُرَادِيِّ

Al-Hassan^{-asws} said to him^{-asws}: ‘O father^{-asws}! You^{-asws} have not let us^{-asws} know, the one who killed you^{-asws}, and the one who did this with you^{-asws}’. He^{-asws} said: ‘The son of the Jewess killed me^{-asws}, Abdul Rahman Bin Muljim Al-Murady’.

فَقَالَ يَا أَبَاهُ مِنْ أَيِّ طَرِيقٍ مَضَى قَالَ لَا يَمْنَعِي أَحَدٌ فِي طَلْبِهِ فَإِنَّهُ سَيَطْلُعُ عَلَيْكُمْ مِنْ هَذَا الْبَابِ وَ أَشَارَ بِيَدِهِ الشَّرِيفَةِ إِلَى بَابِ كِنْدَةَ

He^{-asws} said: ‘O father^{-asws}! From which road did he^{-la} go?’ He^{-asws} said: ‘No one needs to go in seeking him^{-la} for he^{-la} will be emerging to you all from this door’ – and he^{-asws} indicated with his^{-asws} noble hand to the Kinda door.

قَالَ وَ لَمْ يَزَلِ السَّمُّ يَسْرِي فِي رَأْسِهِ وَ بَدَنِهِ ثُمَّ أَعْمِيَ عَلَيْهِ سَاعَةً وَ النَّاسُ يَنْتَظِرُونَ قُدُومَ الْمَلْعُونِ مِنْ بَابِ كِنْدَةَ فَاشْتَغَلَ النَّاسُ بِالنَّظَرِ إِلَى الْبَابِ وَ يَتَرْتَبُونَ قُدُومَ الْمَلْعُونِ وَ قَدْ غَصَّ الْمَسْجِدُ بِالْعَالِمِ مَا بَيْنَ بَاكٍ وَ مَحْزُونٍ

He (the narrator) said, ‘And the poison did not cease to flow into his^{-asws} head and his^{-asws} body. Then there was fainting upon him^{-asws} for a while, and the people were awaiting the arrival of the accursed from the Kinda door. The people were pre-occupied with looking at the door and watching out for the arrival of the accursed, and the Masjid had filled with the people between the criers and the mourners.

فَمَا كَانَ إِلَّا سَاعَةً وَ إِذَا بِالصَّبِيحَةِ قَدْ ارْتَفَعَتْ وَ زُمْرَةٌ مِنَ النَّاسِ وَ قَدْ جَاءُوا بِعَدُوِّ اللَّهِ ابْنِ مُلْجِمٍ مَكْتُوفًا وَ هَذَا يَلْعَنُهُ وَ هَذَا يَضْرِبُهُ

It wasn’t except a while, and there, shouts had arisen from a group of the people, and they had come with Ibn Muljim^{-la}, bound, and this one was cursing him^{-la}, and this one was hitting him^{-la}.

قَالَ فَوَقَعَ النَّاسُ بَعْضُهُمْ عَلَى بَعْضٍ يَنْظُرُونَ إِلَيْهِ فَأَقْبَلُوا بِاللَّعِينِ مَكْتُوفًا وَ هَذَا يَلْعَنُهُ وَ هَذَا يَضْرِبُهُ وَ هُمْ يَنْهَشُونَ لَحْمَهُ بِأَسْنَانِهِمْ وَ يَقُولُونَ لَهُ يَا عَدُوَّ اللَّهِ مَا فَعَلْتَ أَهْلَكْتَ أُمَّةَ مُحَمَّدٍ وَ قَتَلْتَ خَيْرَ النَّاسِ

He (the narrator) said, ‘The people fell upon each other looking at him^{-la}, and they came with the accursed having been bound, and this one was cursing him^{-la}, and this one was hitting him^{-la}, and they were tearing his^{-la} flesh with their teeth, and they were saying to him^{-la}, ‘O enemy of Allah^{-azwj}! What have you^{-la} done? You^{-la} have destroyed the community of Muhammad^{-saww} and have killed best of the people!’

وَ إِنَّهُ لَصَامِتٌ وَ بَيْنَ يَدَيْهِ رَجُلٌ يُقَالُ لَهُ حَدِيثُهُ النَّخَعِيُّ بِيَدِهِ سَيْفٌ مَشْهُورٌ وَ هُوَ يُرَدُّ النَّاسَ عَنْ قَتْلِهِ وَ هُوَ يَقُولُ هَذَا قَاتِلُ الْإِمَامِ عَلِيِّ ع حَتَّى أَدْخَلُوهُ الْمَسْجِدَ.

And he^{-la} was silent, and in front of him^{-la} there was a man called Huzeyfa Al-Nakhaie having an unsheathed sword in his hand, and he was repelling the people away from killing him^{-la}, and he was saying, ‘This is the killer of the Imam Ali^{-asws}’, until they entered him^{-la} into the Masjid’.

قَالَ الشَّعْبِيُّ كَأَنِّي أَنْظُرُ إِلَيْهِ وَ عَيْنَاهُ قَدْ طَارَتَا فِي أَمِّ رَأْسِهِ كَأَنَّهَا قِطْعَتَا عَلَقِي وَ قَدْ وَقَعَتْ فِي وَجْهِهِ صَرْبَةٌ قَدْ هُشِمَتْ وَجْهَهُ وَ أَنْفَهُ وَ الدَّمُ يَسِيلُ عَلَى لِحْيَتِهِ وَ عَلَى صَدْرِهِ وَ هُوَ يَنْظُرُ يَمِينًا وَ شِمَالًا وَ عَيْنَاهُ قَدْ طَارَتَا فِي أَمِّ رَأْسِهِ وَ هُوَ اسْتَمَرَ اللَّوْنِ حَسَنُ الْوَجْهِ وَ فِي وَجْهِهِ أَثَرُ السُّجُودِ وَ كَانَ عَلَى رَأْسِهِ شَعْرٌ أَسْوَدٌ مَنْشُورًا عَلَى وَجْهِهِ كَأَنَّهُ الشَّيْطَانُ الرَّجِيمُ

Al-Shaby said, ‘It is as if I am looking at him (Ibn Muljim^{-la}) and his^{-la} eyes had risen to the top of his^{-la} head, as if these were two pieces of clots, and a strike had fallen in his^{-la} face which had shattered his^{-la} face and his^{-la} nose, and the blood was sailing upon his^{-la} beard and upon his^{-asws} chest, and he^{-la} was looking right and left, and his^{-la} eyes had risen to the top of his^{-la} head, and he^{-la} was brown of colour, and of good face, and in his^{-la} face were the impacts of the Sajdahs, and there was black hair upon his^{-la} head spreading upon his^{-la} face, as he^{-la} was the Pelted Satan^{-la}.

فَلَمَّا جَاءُوا بِهِ أَوْقَفُوهُ بَيْنَ يَدَيْهِ أَمِيرِ الْمُؤْمِنِينَ ع فَلَمَّا نَظَرَ إِلَيْهِ الْحَسَنُ ع قَالَ لَهُ يَا وَيْلَكَ يَا لِعَيْنِ يَا عَدُوَّ اللَّهِ أَنْتَ قَاتِلُ أَمِيرِ الْمُؤْمِنِينَ وَ مُتَكَلِّمُنَا إِمَامِ الْمُسْلِمِينَ هَذَا جَزَاؤُهُ مِنْكَ حَيْثُ آوَاكَ وَ قَرَّبَكَ وَ أَدْنَاكَ وَ أَثْرَكَ عَلَى غَيْرِكَ وَ هَلْ كَانَ بِمَنْ الْإِمَامُ لَكَ حَتَّى جَارَيْتَهُ هَذَا الْجَزَاءَ يَا شَقِيًّا

When they came with him^{-la}, they paused him^{-la} in front of Amir Al-Momineen^{-asws}. When Al-Hassan^{-asws} looked at him^{-la}, he^{-asws} said to him^{-la}: ‘O woe be unto you^{-la}! O Accursed! O enemy of Allah^{-azwj}! You^{-la} are the killer of Amir Al-Momineen^{-asws} and have bereaved us of an Imam^{-asws} of the Muslims. Is this his^{-asws} recompense from you^{-la}, when he^{-asws} had sheltered you^{-la}, and drew you^{-la} near and closer, and preferred you^{-la} over others? And was the Imam^{-asws} evil to you^{-la} until you^{-la} recompensed him^{-asws} with this recompense, O wretch?’

قَالَ فَلَمْ يَتَكَلَّمْ بِإِلَّا دَمَعَتْ عَيْنَاهُ فَانْكَبَ الْحَسَنُ ع عَلَى أَبِيهِ يُقْبِلُهُ وَ قَالَ لَهُ هَذَا قَاتِلُكَ يَا أَبَاهُ قَدْ أَمَكَّنَ اللَّهُ مِنْهُ فَلَمْ يُجِبْهُ وَ كَانَ نَائِمًا فَكَّرَهُ أَنْ يُوقِظَهُ مِنْ نَوْمِهِ

He (the narrator) said, ‘He^{-la} did not speak, but his^{-la} eyes shed tears. Al-Hassan^{-asws} devoted to his^{-asws} father^{-asws}, kissing him^{-asws}, and he^{-asws} said to him^{-asws}: ‘He^{-la} killed you^{-asws}, O father^{-asws}! Allah^{-azwj} has Enabled (us) from him^{-la}’. But he^{-asws} did not answer him^{-asws}, and he^{-asws} was sleeping. He^{-asws} repeated, to awaken him^{-asws} from his^{-asws} sleep.

ثُمَّ التَّمَّتْ إِلَى ابْنِ مُلْجَمٍ وَ قَالَ لَهُ يَا عَدُوَّ اللَّهِ هَذَا سَمَانَ جَزَاؤُهُ مِنْكَ بَوَّأَكَ وَ أَدْنَاكَ وَ قَرَّبَكَ وَ حَبَاكَ وَ فَصَّلَكَ عَلَى غَيْرِكَ هَلْ كَانَ بِمَنْ الْإِمَامُ لَكَ حَتَّى جَارَيْتَهُ هَذَا الْجَزَاءَ يَا شَقِيًّا الْأَشَقِيَاءَ

Then he^{-asws} turned towards Ibn Muljim and said to him^{-la}: ‘O enemy of Allah^{-azwj}! Was this his^{-asws} recompense from you^{-la}, O enemy of Allah^{-azwj}? He^{-asws} had lodged you^{-la}, and drew you^{-la} near and closer, and loved you^{-la}, and preferred you^{-la} over others! Was the Imam^{-asws} evil to you^{-la} until you^{-la} recompensed him^{-asws} with this recompense, O most wretched of the wretched ones?’

فَقَالَ لَهُ الْمَلْعُونُ يَا أَبَا مُحَمَّدٍ أَفَأَنْتَ تُنْقِذُ مَنْ فِي النَّارِ فَعِنْدَ ذَلِكَ ضَحَّتِ النَّاسُ بِالْبُكَاءِ وَ النَّحِيبِ فَأَمَرَهُمُ الْحَسَنُ ع بِالسُّكُوتِ

The Accursed said to him^{-asws}, ‘O Abu Muhammad^{-asws}! **can you save the one in the Fire? [39:19]?**’ During that, the people clamoured with the crying and the lamenting, so Al-Hassan^{-asws} instructed them with being silent.

ثُمَّ التَّفَتَّ الْحَسَنُ ع إِلَى الَّذِي جَاءَ بِهِ حَدِيثُهُ رَضِيَ اللَّهُ عَنْهُ فَقَالَ لَهُ كَيْفَ ظَفِرْتَ بِعَدُوِّ اللَّهِ وَ أَيْنَ لَقِيْتَهُ

Then Al-Hassan^{-asws} turned to the one who had come with him^{-la}, Huzeyfa (Al-Nakhaie), may Allah^{-azwj} be Pleased with him, and said to him: ‘How did you win against the enemy of Allah^{-azwj}, and where did you meet him^{-la}?’

فَقَالَ يَا مَوْلَايَ إِنَّ حَدِيثِي مَعَهُ لَعَجِيبٌ وَ ذَلِكَ أَنِّي كُنْتُ الْبَارِحَةَ نَائِمًا فِي دَارِي وَ زَوْجَتِي إِلَى جَانِبِي وَ هِيَ مِنْ غَطَفَانَ وَ أَنَا رَاقِدٌ وَ هِيَ مُسْتَبْطِئَةٌ إِذْ سَمِعَتْ هِيَ الرَّعْمَةَ وَ نَاعِيًا يَنْعَى أَمِيرَ الْمُؤْمِنِينَ ع وَ هُوَ يَقُولُ تَحَدَّمْتُ وَ اللَّهُ أَتَكَانَ الْهُدَى وَ انْطَمَسَتْ وَ اللَّهُ أَغْلَامُ النَّعَى فُقِلَ ابْنُ عَمِّ مُحَمَّدٍ الْمُصْطَفَى فُقِلَ عَلَيَّ الْمُرْتَضَى فَتَلَّهُ أَشَقِيَاءَ

He said, ‘O my Master^{-asws}! My narration with him^{-la} is strange, and that is, I was sleeping yesterday in my house, and my wife was to my side, and she is from Ghatafan, and I was sleeping, and she was awake, when she heard a loud shrill giving the news of death of Amir Al-Momineen^{-asws}, and he was saying: ‘By Allah^{-azwj}! The pillars of guidance have been demolished, and by Allah^{-azwj}, the flags of piety are effaced (obliterated). The son^{-asws} of an uncle^{-as} of Muhammad Al-Mustafa^{-saww} has been killed! Ali Al-Murtaza^{-asws} has been killed! The most wretched of the wretches has killed him^{-asws}!’

فَأَيْظَنَّتِي وَ قَالَتْ لِي أَنْتَ نَائِمٌ وَ قَدْ قُتِلَ إِمَامُكَ عَلِيُّ بْنُ أَبِي طَالِبٍ فَانْتَبَهْتُ مِنْ كَلَامِهَا فَرِعَا مَرْغُوبًا وَ قُلْتُ لَهَا يَا وَيْلَكَ مَا هَذَا الْكَلَامُ رَضِيَ اللَّهُ فَإِنَّكَ لَعَلَّ الشَّيْطَانَ قَدْ أَلْقَى فِي سَمْعِكَ هَذَا أَوْ حُلْمٌ أَلْقَى عَلَيْكَ

She awakened me and said to me, ‘You are sleeping and your Imam Ali^{-asws} Bin Abu Talib^{-asws} has been killed?’ I woke up from her speech alarmed, scared, and I said to her, ‘O woe be unto you! What is this talk? May Allah^{-azwj} Break your mouth! Perhaps the Satan^{-la} has cast this into your ears, or a dream has been cast to you.

يَا وَيْلَكَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ لَيْسَ لِأَحَدٍ مِنْ خَلْقِ اللَّهِ تَعَالَى قِبَلَهُ تَبِعَةٌ وَ لَا ظَلَامَةٌ وَ إِنَّهُ لَلْيَتِيمِ كَالْأَبِ الرَّحِيمِ وَ لِلْأَرْمَلَةِ كَالزَّوْجِ الْعَطُوفِ وَ بَعْدَ ذَلِكَ فَمَنْ ذَا الَّذِي يَقْدِرُ عَلَيَّ قَتَلَ أَمِيرَ الْمُؤْمِنِينَ وَ هُوَ الْأَسَدُ الضَّرْعَامُ وَ الْبَطْلُ الْهُمَامُ وَ الْفَارِسُ الْقَمَمَامُ

Oh woe be unto you! Amir Al-Momineen^{-asws}, it isn’t for anyone from the creatures of Allah^{-azwj} the Exalted faced any grievance or injustice from him^{-asws}, and he^{-asws} was towards the orphans like the merciful father, and to the widows like the kind

guardian, and after that, who is the one is able upon killing Amir Al-Momineen^{-asws}, and he^{-asws} is the ferocious lion, and the important hero, and the daring horseman?’

فَأَكْثَرْتُ عَلَيَّ وَ قَالَتْ إِنِّي سَمِعْتُ مَا لَمْ تَسْمَعْ وَ عَلِمْتُ مَا لَمْ تَعْلَمْ فَعُلْتُ لَهَا وَ مَا سَمِعْتُ فَأَخْبَرْتَنِي بِالصَّوْتِ فَقَالَتْ لِي سَمِعْتُ نَاعِيًا يُنَادِي بِأَعْلَى صَوْتِهِ تَحَمَّمتُ وَ اللهُ أَرْكَانُ الْهُدَى وَ أَنْطَمَسَتْ وَ اللهُ أَعْلَامُ التَّقَى قُتِلَ ابْنُ عَمِّ مُحَمَّدٍ الْمُصْطَفَى قُتِلَ عَلَيُّ الْمُرْتَضَى قَتَلَهُ أَشْقَى الْأَشْقِيَاءِ

She frequented upon me and said, ‘I heard what you did not hear, and I know what you do not know’. I said to her, ‘And what did you hear? Inform me about the voice’. She said to me, ‘I heard a called calling out at the top of his voice: ‘By Allah^{-azwj}! The pillars of guidance have been demolished, and by Allah^{-azwj}, the flags of piety are effaced. The son^{-asws} of an uncle^{-as} of Muhammad Al-Mustafa^{-saww} has been killed! Ali Al-Murtaza^{-asws} has been killed! The most wretched of the wretches has killed him^{-asws}!’

ثُمَّ قَالَتْ مَا أَظُنُّ بَيْنًا فِي الْكُوفَةِ إِلَّا وَ قَدْ دَخَلَهُ هَذَا الصَّوْتُ

Then she said, ‘I do not think there is any house in Al-Kufa except that this voice would have entered it’.

قَالَ فَبَيْنَمَا أَنَا وَ هِيَ فِي مُرَاجَعَةِ الْكَلَامِ وَ إِذَا بِصَيْحَةٍ عَظِيمَةٍ وَ جَلْبَةٍ وَ صَجَّةٍ عَظِيمَةٍ وَ قَائِلٌ يَقُولُ قُتِلَ أَمِيرُ الْمُؤْمِنِينَ فَحَسَّ قَلْبِي بِالشَّرِّ فَمَدَدْتُ يَدِي إِلَى سَيْفِي وَ سَلَلْتُهُ مِنْ غِمْدِهِ وَ أَخَذْتُهُ وَ نَزَلْتُ مُسْرِعًا وَ فَتَحْتُ بَابَ دَارِي وَ خَرَجْتُ

He (the narrator) said, ‘While I and she were in the responding talk, there was a mighty scream and sound, and loud noise, and a speaker said, ‘Amir Al-Momineen^{-asws} has been killed!’ My heart felt the evil, so I extended my hand to the sword and unsheathed it and held it, and I descended quickly, and opened a door of my house and came out.

فَلَمَّا صِرْتُ فِي وَسْطِ الْجَادَةِ فَتَنَظَّرْتُ بَيْنًا وَ بَيْنًا وَ إِذَا بِعَدُوِّ اللهِ يَجُولُ فِيهَا يَطْلُبُ مَهْرَبًا فَلَمْ يَجِدْ وَ إِذَا قَدْ انْسَدَّتِ الطَّرِيقَاتُ فِي وَجْهِهِ فَلَمَّا نَظَّرْتُ إِلَيْهِ وَ هُوَ كَذَلِكَ رَابِي أَمْرُهُ فَنَادَيْتُهُ يَا وَيْلَكَ مَنْ أَنْتَ وَ مَا تُرِيدُ لَا أَمَّ لَكَ فِي وَسْطِ هَذَا الدَّرْبِ تَمْرٌ وَ تَبْجِيءُ

When I came to be in the middle of the road, I looked right and left, and there was the enemy of Allah^{-azwj} roaming in it seeking as escape. But he^{-la} could not find any, and the roads had been blocked in his^{-la} face. When I looked at him^{-la}, and he^{-la} as well looked at me, I found his^{-la} matter suspicious, so I called out to him, ‘O woe be unto you^{-la}! Who are you^{-la}, and what do you^{-la} want? May there be no mother for you^{-la}! You^{-la} are coming and going in this pathway?’

فَتَسَمَّى بِغَيْرِ اسْمِهِ وَ انْتَمَى إِلَى غَيْرِ كُنْيَتِهِ فَعُلْتُ لَهُ مِنْ أَيْنَ أَقْبَلْتَ قَالَ مِنْ مَنْزِلِي فَعُلْتُ وَ إِلَى أَيْنَ تُرِيدُ تَمْضِي فِي هَذَا الْوَقْتِ قَالَ إِلَى الْحِيرَةِ

He^{-la} named himself^{-la} with other than his^{-la} name, and teknonymed to other than his^{-la} teknonym’. I said to him^{-la}, ‘Where are you^{-la} coming from?’ He^{-la} said, ‘From my^{-la} house’. I said, ‘And where are you^{-la} intending to go at this time?’ He^{-la} said, ‘To Al-Hira’.

فَقُلْتُ وَ لَمْ لَا تَفْعُدْ حَتَّى تُصَلِّيَ مَعَ أَمِيرِ الْمُؤْمِنِينَ ع صَلَاةَ الْعَدَاةِ وَ تَمْضِي فِي حَاجَتِكَ فَقَالَ أَحْسَى أَنْ أَفْعُدَ لِلصَّلَاةِ فَتَفُوتَنِي حَاجَتِي

I said, ‘And why didn’t you^{-la} sit until you^{-la} had prayed with Amir Al-Momineen^{-asws}, the morning Salat, then go regarding your^{-la} need?’ He^{-la} said, ‘I^{-la} fear that if I^{-la} had sat for the Salat, my^{-la} need would be lost to me^{-la}’.

فَقُلْتُ يَا وَبَلِّكَ إِنِّي سَمِعْتُ صَيْحَةً وَ قَاتِلًا يَقُولُ قُتِلَ أَمِيرُ الْمُؤْمِنِينَ ع فَهَلْ عِنْدَكَ مِنْ ذَلِكَ خَيْرٌ قَالَ لَا عِلْمَ لِي بِدَلِّكَ فَقُلْتُ لَهُ وَ لَمْ لَا تَمْضِي مَعِي حَتَّى تُحْفِقَ الْخَبَرَ وَ تَمْضِي فِي حَاجَتِكَ فَقَالَ أَنَا مَاضٍ فِي حَاجَتِي وَ هِيَ أَهْمٌ مِنْ ذَلِكَ

I said, ‘O woe be unto you! I heard a scream and a speaker saying that Amir Al-Momineen^{-asws} had been killed, so is there any news with you about that?’ He^{-la} said, ‘There is no knowledge for me with that’. So, why don’t you^{-la} come with me until you^{-la} investigate the news and (then) go regarding your^{-la} need?’ He^{-la} said, ‘I^{-la} shall go regarding my^{-la} need, and it is more important to me^{-la} than that’.

فَلَمَّا قَالَ لِي مِثْلَ ذَلِكَ الْقَوْلِ قُلْتُ يَا لُكَعَ الرِّجَالِ حَاجَتُكَ أَحَبُّ إِلَيْكَ مِنَ التَّجَسُّسِ لِأَمِيرِ الْمُؤْمِنِينَ ع وَ إِمَامِ الْمُسْلِمِينَ وَ إِذَا وَ اللَّهُ يَا لُكُعُ مَا لَكَ عِنْدَ اللَّهِ مِنْ خَلَاةٍ وَ حَمَلْتُ عَلَيْهِ بِسَيْفِي وَ هَمَمْتُ أَنْ أَعْلُو بِهِ فِرَاعَ عَيْي

When he^{-la} said to me a word like that, I said, ‘O depraved of the men! Is your^{-la} need more beloved to you^{-la} than investigating for Amir Al-Momineen^{-asws}, and Imam^{-asws} of the Muslims, and then, by Allah^{-azwj}, O depraved, there is no share for you^{-la} in the Presence of Allah^{-azwj}!’ And I approached him^{-la} with my sword and thought that if I gain the upper hand with him^{-la}, he^{-la} would flee away from me.

فَبَيْنَمَا أَنَا أَحَاطُهُ وَ هُوَ يُحَاطِبُنِي إِذْ هَبَّتْ رِيحٌ فَكَشَفَتْ إِزَارَهُ وَ إِذَا بِسَيْفِهِ يَلْمَعُ تَحْتَ الْإِزَارِ كَأَنَّهُ مِرَاةٌ مَصْفُوعَةٌ فَلَمَّا رَأَيْتُ بَرِيقَهُ تَحْتَ ثِيَابِهِ قُلْتُ يَا وَبَلِّكَ مَا هَذَا السَّيْفُ الْمَشْهُورُ تَحْتَ ثِيَابِكَ لَعَلَّكَ أَنْتَ قَاتِلُ أَمِيرِ الْمُؤْمِنِينَ

While I was addressing him^{-la} and he^{-la} was addressing me, when a wind blew and uncovered from his apron, and there, his^{-la} sword shone from beneath the apron, as if it was a polished mirror. When I saw its lustre beneath his^{-la} clothes, I said, ‘O woe be unto you^{-la}! What is this bare sword under your^{-la} clothes? Perhaps you^{-la} are the killer of Amir Al-Momineen^{-asws}!’

فَأَرَادَ أَنْ يَقُولَ لَا فَأَنْطَقَ اللَّهُ لِسَانَهُ بِالْحَقِّ فَقَالَ نَعَمْ فَرَفَعْتُ سَيْفِي وَ ضَرَبْتُهُ فَرَفَعَهُ هُوَ سَيْفَهُ وَ هَمَّ أَنْ يَعْطُونَ بِهِ فَأَحْرَفْتُ عَنْهُ فَضَرَبْتُهُ عَلَى سَاقَيْهِ فَأَوْقَفْتُهُ وَ وَقَعَ لِحْيَتِهِ وَ وَقَعْتُ عَلَيْهِ وَ صَرَخْتُ صَرْخَةً شَدِيدَةً وَ أَرَدْتُ أَخْذُ سَيْفَهُ فَمَانَعَنِي عَنْهُ

He^{-la} wanted to say, ‘No’, but Allah^{-azwj} Caused his^{-la} tongue to speak the truth, so he^{-la} said, ‘Yes’. So, I raised my sword and struck him^{-la}, so he^{-la} raised his^{-la} sword and thought of coming on top of me with it, but I swerved away from him^{-la}, and I struck him^{-la} upon his^{-la} leg. So, I stopped him^{-la} and his^{-la} sword fell, and I fell upon him^{-la}, and he^{-la} shouted a loud scream, and I wanted to take his^{-la} sword, but he^{-la} prevented me.

فَخَرَجَ أَهْلُ الْحَيْرَةِ فَأَعَانُونِي عَلَيْهِ حَتَّى أَوْثَعْتُهُ كِتَافًا وَ جِئْتُكَ بِهِ فَهِيَ هُوَ بَيْنَ يَدَيْكَ جَعَلَنِي اللَّهُ فِدَاكَ فَاصْغَعْ مَا شِئْتَ.

The people of Al-Hira came out and assisted me against him^{-la}, until I tied his^{-la} shoulders and came with him^{-la} to you^{-asws}. So, here he^{-la} is in front of you^{-asws}. May Allah^{-azwj} Make me to be sacrificed for you^{-asws}. Do whatever you^{-asws} so desire to!’

فَقَالَ الْحَسَنُ ع الْحَمْدُ لِلَّهِ الَّذِي نَصَرَ وَايَّاهُ وَ حَدَلَ عَدُوَّهُ ثُمَّ انْكَبَّ الْحَسَنُ ع عَلَى أَبِيهِ يُقْبِلُهُ وَ قَالَ لَهُ يَا أَبَاهُ هَذَا عَدُوُّ اللَّهِ وَ عَدُوُّكَ قَدْ
أَمَكَنَ اللَّهُ مِنْهُ فَلَمْ يُجِبْهُ وَ كَانَ نَائِمًا فَكَّرَهُ أَنْ يُوقِظَهُ مِنْ نَوْمِهِ

Al-Hassan^{-asws} said: ‘The Praise is for Allah^{-azwj} Who Helped His^{-azwj} friend and Forsook His^{-azwj} enemy’. Then Al-Hassan^{-asws} devoted to his^{-asws} father^{-asws} kissing him^{-asws} (between two eyes) and said to him^{-asws}: ‘O father^{-asws}! This is an enemy of Allah^{-azwj} and your^{-asws} enemy. Allah^{-azwj} has Enabled (us) from him^{-la}’. But he^{-asws} did not answer him^{-asws}, and he^{-asws} was sleeping. He^{-asws} disliked awakening him^{-asws} from his^{-asws} sleep.

فَرَقَدَ سَاعَةً ثُمَّ فَتَحَ ع عَيْنَيْهِ وَ هُوَ يَقُولُ ارْفُتُوا بِي يَا مَلَائِكَةَ رَبِّي فَقَالَ لَهُ الْحَسَنُ ع هَذَا عَدُوُّ اللَّهِ وَ عَدُوُّكَ ابْنُ مُلْجِمٍ قَدْ أَمَكَنَ اللَّهُ مِنْهُ وَ
قَدْ حَضَرَ بَيْنَ يَدَيْكَ

He^{-asws} slept for a while, then opened his^{-asws} eyes and he^{-asws} said: ‘Be kind with me^{-asws}, O Angels of my^{-asws} Lord^{-azwj}!’ Al-Hassan^{-asws} said to him^{-asws}: ‘This is an enemy of Allah^{-azwj} and your^{-asws} enemy, Ibn Muljim^{-la}. Allah^{-azwj} has Enabled (us) from him, and he^{-la} has been presented in front of you^{-asws}’.

قَالَ فَفَتَحَ أَمِيرُ الْمُؤْمِنِينَ ع عَيْنَيْهِ وَ نَظَرَ إِلَيْهِ وَ هُوَ مَكْتُوفٌ وَ سَيْفُهُ مُعَلَّقٌ فِي عُنُقِهِ فَقَالَ لَهُ بَضْعُفٍ وَ انْكِسَارِ صَوْتٍ وَ رَأْفَةٍ وَ رَحْمَةٍ يَا هَذَا
لَقَدْ جِئْتَ عَظِيمًا وَ ارْتَكَبْتَ أَمْرًا عَظِيمًا وَ حَظَبًا جَسِيمًا أَيْ بِئْسَ الْإِمَامَ كُنْتُ لَكَ حَتَّى جَاؤَ بِنْتِي بِهَذَا الْمَجْرَاءِ

He (the narrator) said, ‘Amir Al-Momineen^{-asws} opened his^{-asws} eyes and looked at him^{-la}, and he^{-la} was strapped and his^{-la} sword had been hung in his^{-la} neck. He^{-asws} said to him^{-la} with weakness and broken voice, and kindness and mercy: ‘O you^{-la}! You^{-la} have come with a grievous matter and have perpetrated a mighty matter, and a serious crime. Was I^{-asws} an evil Imam^{-asws} to you^{-la} until you^{-la} recompensed me^{-asws} with this recompense?’

أَمْ لَمْ أَكُنْ شَفِيفًا عَلَيْكَ وَ أَنْزَلْتُكَ عَلَى غَيْرِكَ وَ أَحْسَنْتُ إِلَيْكَ وَ رَزَيْتُ فِي إِعْطَائِكَ أَمْ لَمْ يَكُنْ يُقَالُ لِي فِيكَ كَذَا وَ كَذَا فَحَلَّيْتُ لَكَ السَّبِيلَ وَ
مَنْحْتُكَ عَطَائِي وَ قَدْ كُنْتُ أَعْلَمُ أَنَّكَ قَاتِلِي لَا تَحَالَةَ وَ لَكِنْ رَجَوْتُ بِذَلِكَ الْإِسْطِظْهَارَ مِنَ اللَّهِ تَعَالَى عَلَيْكَ

Did I^{-asws} not happen to be compassionate to you^{-la} and preferred you^{-la} over others, and was good to you^{-la}, and increased in your stipend? Did it not happen that it was said to me^{-asws} regarding you^{-la}, such and such, so I^{-asws} freed the way for you^{-la}, and gave you^{-la} my^{-asws} stipend, and although I^{-asws} had known that you^{-la} are my^{-asws} killer, inevitably, but I^{-asws} hoped by that, the prevailing from Allah^{-azwj} the Exalted upon you^{-la}?

يَا لَكُمُ وَ عَلَّ أَنْ تَرْجِعَ عَنْ غَيْبِكَ فَعَلَبْتَ عَلَيْكَ الشَّقَاوَةَ فَفَتَلْتَنِي يَا شَفِيءَ الْأَشْقِيَاءِ

O depraved! Perhaps you^{-la} would wish to retract from your^{-la} error. But the wretchedness overcame upon you^{-la} and you^{-la} killed me^{-asws}, O wretched of all wretches!

قَالَ قَدَمَعَتْ عَيْنَا ابْنِ مُلْجِمٍ لَعْنَهُ اللَّهُ تَعَالَى وَ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَ فَأَنْتَ تُنْقِذُ مَنْ فِي النَّارِ قَالَ لَهُ صَدَقْتَ

He (the narrator) said, 'The eyes of Ibn Muljim^{-la}, may Allah^{-azwj} the Exalted Curse him^{-la}, shed tears, and he^{-la} said, 'O Amir Al-Momineen^{-asws}! **can you save the one in the Fire? [39:19]?**' He^{-asws} said: 'You^{-la} speak the truth'.

ثُمَّ انْتَفَت عَ إِلَى وَوَلَدِهِ الْحَسَنِ عَ وَ قَالَ لَهُ اِرْزُقْ يَا وَوَلَدِي بِأَسِيرِكَ وَ اِرْحَمْهُ وَ أَحْسِنْ إِلَيْهِ وَ أَشْفِقْ عَلَيْهِ أَلَا تَرَى إِلَى عَيْنَيْهِ قَدْ طَارَتَا فِي أَمِّ رَأْسِهِ وَ قَلْبُهُ يَرْجُفُ خَوْفًا وَ رُعبًا وَ فَرَعًا

Then he^{-asws} turned to his^{-asws} son^{-asws} Al-Hassan^{-asws} and said to him^{-asws}: 'Be kind, O my^{-asws} son^{-asws}, with your^{-asws} prisoner, and be merciful to him^{-la}, and be good to him^{-la}, and compassionate to him^{-la}. Don't you see his^{-la} eyes have risen to the top of his^{-la} head, and his^{-la} heart is trembling out of fear and awe and panic?'

فَقَالَ لَهُ الْحَسَنُ عَ يَا أَبَاهُ قَدْ قَتَلْتَ هَذَا اللَّعِينُ الْفَاجِرُ وَ أَفَجَعْنَا فِيكَ وَ أَنْتَ تَأْمُرُنَا بِالرِّفْقِ بِهِ

Al-Hassan^{-asws} said to him^{-asws}: 'O father^{-asws}! This accursed one, the mischief-maker has killed you^{-asws} and has agonised us regarding you^{-asws}, and you^{-asws} are instructing us to be kind with him^{-la}?'

فَقَالَ لَهُ نَعَمْ يَا بَنِي نَحْنُ أَهْلُ بَيْتٍ لَا نَزْدَادُ عَلَى الْمُدْزِبِ إِلَيْنَا إِلَّا كَرَمًا وَ عَفْوًا وَ الرَّحْمَةَ وَ الشَّمَقَةَ مِنْ شِيمَتِنَا لَا مِنْ شِيمَتِهِ يَحْفِي عَلَيْكَ فَأَطِعْمَهُ يَا بَنِي مِمَّا تَأْكُلُهُ وَ اسْقِهِ مِمَّا تَشْرَبُ وَ لَا تُقَيِّدْ لَهُ قَدَمًا وَ لَا تَعْلَلْ لَهُ يَدًا

He^{-asws} said to him^{-asws}: 'Yes, O my^{-asws} son^{-asws}! We^{-asws} are People^{-asws} of the Household! We^{-asws} do not increased upon the sinner to us^{-asws} except in benevolence, and pardon, and the mercy, and the compassion is from our^{-asws} mark, not from his^{-la} mark. By my^{-asws} right upon you^{-asws}, O my^{-asws} son^{-asws}, feed him^{-la} from what you^{-asws} eat and quench him^{-la} from what you^{-asws} drink, and neither shackle any feet of his^{-la} nor cuff any hand of his^{-la}.

فَإِنْ أَنَا مِثٌ فَاقْتَصَّ مِنْهُ بِأَنْ تَقْتُلَهُ وَ تَضْرِبَهُ ضَرْبَةً وَاحِدَةً وَ تُحْرِقَهُ بِالنَّارِ وَ لَا تَمْتَلِ بِالرَّجُلِ فَإِنِّي سَمِعْتُ جَدَّكَ رَسُولَ اللَّهِ صَ يَقُولُ إِيَّاكُمْ وَ الْمُثَلَّةَ وَ لَوْ بِالْكَلْبِ الْعَقُورِ

So, if I^{-asws} were to die, then I^{-asws} shall retaliate from him^{-la} by, you^{-asws} killing him^{-la}, and strike him^{-la} with one strike, and burn him^{-la} with the fire, and do not trample the man, for I^{-asws} have heard your^{-asws} grandfather^{-saww} Rasool-Allah^{-saww} saying: 'Beware of the trampling, and even if it is the mordacious dog'.

وَ إِنْ أَنَا عَشْتُ فَأَنَا أَوْلَى بِالْعَفْوِ عَنَّهُ وَ أَنَا أَعْلَمُ بِمَا أَفْعَلُ بِهِ فَإِنْ عَفَوْتُ فَتَحْنُ أَهْلُ بَيْتٍ لَا نَزْدَادُ عَلَى الْمُدْزِبِ إِلَيْنَا إِلَّا عَفْوًا وَ كَرَمًا.

And if I^{-asws} were to live, then I^{-asws} would be foremost with the pardoning him^{-la}, and I^{-asws} am more knowing with what I^{-asws} shall be doing with him^{-la}. So, if I^{-asws} were to

pardon, then we^{-asws}, People^{-asws} of the Household do not increase upon the sinner to us^{-asws} except in pardoning and benevolence”.

قال مخنف بن حنيف إني و الله ليلة تسع عشرة في الجامع في رجال نصلي قريبا من السدة التي يدخل منها أمير المؤمنين ع فبينما نحن نصلي إذ دخل أمير المؤمنين ع من السدة و هو ينادي الصلاة

Mikhnaf Bin Haneef said, ‘By Allah^{-azwj}! On the night of the nineteenth, I was in the central Masjid among men. We were praying Salat nearby the door which Amir Al-Momineen^{-asws} entered from. While we were praying Salat when Amir Al-Momineen^{-asws} entered from the door, and he^{-asws} was calling out: ‘The Salat!’

ثم صعد المئذنة فأذن ثم نزل فعبر على قوم نيام في المسجد فناداهم الصلاة ثم قصد الخراب فما أدري دخل في الصلاة أم لا إذ سمعت قائلا يقول الحكم لله لا لك يا علي

Then he^{-asws} ascended the minaret and proclaimed Azaan, then descended and went across to the people sleeping in the Masjid. He^{-asws} called out to them: ‘Al-Salat!’ Then he^{-asws} aimed to go to the prayer Niche. I do not know whether he^{-asws} entered into the Salat or not, when I heard a speaker saying, ‘The judgment is for Allah^{-azwj}, not for you^{-asws}, O Ali^{-asws}!’

قال فسمعت عند ذلك أمير المؤمنين ع يقول لا يفوتنكم الرجل

He (the narrator) said, ‘During that, I heard Amir Al-Momineen^{-asws} saying: ‘The man should not get away from you all!’

قال فشد الناس عليه و أنا معهم و إذا هو وردان بن مجالد و أما ابن ملجم لعنه الله فإنه هرب من ساعته و دخل الكوفة و رأينا أمير المؤمنين ع مجروحا في رأسه.

He (the narrator) said, ‘The people severe upon him, and I was with them, and there, it was Wardan Bin Mujalid. And as for Ibn Muljim^{-la}, may Allah^{-azwj} Curse him^{-la}, he^{-la} fled immediately and entered Al-Kufa, and we saw Amir Al-Momineen^{-asws} having been injured in his^{-asws} head’.

قال محمد ابن الحنفية ثم إن أبي ع قال احمولوني إلى موضع مصلاي في منزلي قال فحملناه إليه و هو مدنف و الناس حوله و هم في أمر عظيم باكين محزونين قد أشرفوا على الهلاك من شدة البكاء و النحيب

Muhammad Ibn Hanafiya said, ‘Then Ali^{-asws} said: ‘Carry me^{-asws} to the place of my^{-asws} prayer mat in my^{-asws} house’. We carried him^{-asws} to it, and he^{-asws} was seriously injured, and the people were around him^{-asws}, and they were in a grievous matter, crying, and mourning. They were overlooking upon the destruction (death) from the intensity of the crying and the lamenting.

ثم التفت إليه الحسين ع و هو يبكي فقال له يا أبتاه من لنا بعدك لا كيومك إلا يوم رسول الله ص من أجلك تعلمت البكاء يعز و الله علي أن أراك هكذا

Then Al-Husayn^{-asws} turned to him^{-asws}, and he^{-asws} was crying. He^{-asws} said to him^{-asws}: ‘O father^{-asws}! Who is for us^{-asws} after you^{-asws}? There is none like your^{-asws} day except for the day of Rasool-Allah^{-saww}. By Allah^{-azwj}! It is from your^{-asws} reason I^{-asws} have learnt the crying when I^{-asws} see you^{-asws} like this!’

فناداه ع فقال يا حسين يا أبا عبد الله ادن مني فدنا منه و قد قرحت أجفان عينيه من البكاء فمسح الدموع من عينيه و وضع يده على قلبه و قال له يا بني ربط الله قلبك بالصبر و أجزل لك و لإخوتك عظيم الأجر فسكن روعتك و اهدأ من بكائك فإن الله قد أجرك على عظيم مصابك ثم أدخل ع إلى حجرته و جلس في محرابه.

He^{-asws} called out to him^{-asws}: ‘O Husayn^{-asws}! O Abu Abdullah^{-asws}! Come near me^{-asws}’. He^{-asws} went near him^{-asws}, and the lids of his^{-asws} eyes had soared from the crying. He^{-asws} wiped the tears from his^{-asws} eyes and placed his^{-asws} hand upon his^{-asws} heart and said to him^{-asws}: ‘O my^{-asws} son^{-asws}! May Allah^{-azwj} link your^{-asws} heart with the patience, and Award plentiful mighty Rewards for you^{-asws} and your^{-asws} brothers, so calm your^{-asws} anxiety and cool down from your^{-asws} crying, for Allah^{-azwj} will Recompense you^{-asws} upon your^{-asws} mighty calamity’. Then he^{-asws} entered into his^{-asws} room and sat in his^{-asws} prayer Niche’.

قال الراوي و أقبلت زينب و أم كلثوم حتى جلستا معه على فراشه و أقبلتا تندبانه و تقولان يا أبتاه من للصغير حتى يكبر و من للكبير بين الملأ يا أبتاه حزننا عليك طويل و عبرتنا لا ترقأ

The reporter said, ‘And Umm Kulsoom^{-asws} and Zainab^{-asws} came and sat with him^{-asws} and lamented him^{-asws} and said: ‘O father^{-asws}! Who is for the young ones until they get older, and who is for the older ones between the public? O father^{-asws}! Our^{-asws} grief upon you^{-asws} is long, and our^{-asws} tears will not dry up’.

قال فضح الناس من وراء الحجرة بالبكاء و النحيب و فاضت دموع أمير المؤمنين ع عند ذلك و جعل يقلب طرفه و ينظر إلى أهل بيته و أولاده ثم دعا الحسن و الحسين ع و جعل يحضنهما و يقبلهما

He (the reporter) said, ‘The people clamoured from behind the room with crying and the lamenting, and the tears of Amir Al-Momineen overflowed during that, and he^{-asws} went on to turn his^{-asws} eyes to the People^{-asws} of his^{-asws} Household and his^{-asws} children. Then he^{-asws} called Al-Hassan^{-asws} and Al-Husayn^{-asws} and went on hugging them^{-asws} and kissing them^{-asws} (between their^{-asws} eyes).

ثم أغمي عليه ساعة طويلة و أفاق و كذلك كان رسول الله ص يغمى عليه ساعة طويلة و يفيق أخرى لأنه ع كان مسموما فلما أفاق ناوله الحسن ع قعبا من لبن فشرب منه قليلا ثم نحاه عن فيه و قال احملاه إلى أسيركم

Then there was unconsciousness upon him^{-asws} for a long time, and he^{-asws} woke up, and like that was Rasool-Allah^{-saww}. There was unconsciousness upon him^{-saww} for a long time, and he^{-saww} was waking up at other time, because he^{-asws} was poisoned. When he^{-asws} woke up, Al-Hassan^{-asws} gave him^{-asws} a cup of milk. He^{-asws} drank a little from it, then moved it away from his^{-asws} mouth and said: ‘Carry it to your prisoner (Ibn Muljim^{-la})!’

ثم قال للحسن ع بحقي عليك يا بني إلا ما طيبتم مطعمه و مشربه و ارفقوا به إلى حين موتي و تطعمه مما تأكل و تسقيه مما تشرب حتى تكون أكرم منه

Then he^{-asws} said to Al-Hassan^{-asws}: ‘By my^{-asws} right upon you^{-asws}, O my^{-asws} son^{-asws}! Make his^{-la} food and drink to be good and be kind with him^{-la} up to the time of my^{-asws} death and feed him^{-la} from what you^{-asws} eat and quench him^{-la} from what you^{-asws} drink, until you^{-asws} become more benevolent than him^{-la}’.

ثم قال للحسن ع بحقي عليك يا بني إلا ما طيبتم مطعمه و مشربه و ارفقوا به إلى حين موتي و تطعمه مما تأكل و تسقيه مما تشرب حتى تكون أكرم منه

During that, they carried the milk to him^{-la} and informed him^{-la} with what Amir Al-Momineen^{-asws} had said regarding his^{-la} right. He^{-la} took the milk and drank it.

قال و لما حمل أمير المؤمنين ع إلى منزله جاءوا باللعين مكتوفاً إلى بيت من بيوت القصر فحبسوه فيه

He (the narrator) said, ‘And when Amir Al-Momineen^{-asws} was carried to his^{-asws} house, they came with the accursed one, bound, to a house from the houses of the government building. They imprisoned him^{-la} in it.

فقال له أم كلثوم و هي تبكي يا ويلك أما أبي فإنه لا بأس عليه و إن الله مخزيك في الدنيا و الآخرة و إن مصيرك إلى النار خالدا فيها

Umm Kulsoom^{-asws} said to him^{-la}, and she^{-asws} was crying: ‘O woe be unto you^{-la}! As for my^{-asws} father^{-asws}, there is no problem upon him^{-asws}, and Allah^{-azwj} will Disgrace you^{-la} in the world and the Hereafter, and your^{-la} destination is to the Fire, being eternally in it’.

فقال لها ابن ملجم لعنه الله ابكي إن كنت باكية فو الله لقد اشتريت سيفي هذا بألف و سمته بألف و لو كانت ضربتي هذه لجميع أهل الكوفة ما نجا منهم أحد

Ibn Muljim^{-la}, may Allah^{-azwj} Curse him^{-la} said to her^{-asws}: ‘Cry if you^{-asws} want to cry! By Allah^{-azwj}! I^{-la} bought this sword of mine^{-asws} for a thousand (Dirhams) and had it poisoned for a thousand (Dirhams), and if this strike of mine^{-la} had been upon entirety of the people of Al-Kufa, no one of them would have been saved!’

قال محمد ابن الحنفية رضي الله عنه و بتنا ليلة عشرين من شهر رمضان مع أبي و قد نزل السم إلى قدميه و كان يصلي تلك الليلة من جلوس و لم يزل يوصينا بوصاياهم و يعزينا عن نفسه و يخبرنا بأمره و تبيانه إلى حين طلوع الفجر

Muhammad Ibn Al-Hanafiya said, ‘And we spent the night of twentieth of the month of Ramazan with my father^{-asws}, and the poison had descended to his^{-asws} feet, and he^{-asws} prayed Salat on that night in a sitting posture, and he^{-asws} did not cease to bequeath to us with his^{-asws} bequest, and preaching us from himself^{-asws}, and informing us of his^{-asws} matter, and its explanation, until the time of emergence of dawn.

فلما أصبح استأذن الناس عليه فأذن لهم بالدخول فدخلوا عليه و أقبلوا يسلمون عليه و هو يرد عليهم السلام ثم قال أيها الناس اسألوني قبل أن تفقدوني و خففوا سؤالكم لمصيبة إمامكم

When it was morning, the people sought permission to see him^{-asws}, so he^{-asws} permitted them for the entry. They entered to see him^{-asws} and went on to greet unto him^{-asws}, and he^{-asws} was responding the greetings to them. Then he^{-asws} said: ‘O you people! Ask me^{-asws} before you lose me^{-asws} and reduce your questioning due to the calamity of your Imam^{-asws}’.

قال فبكى الناس عند ذلك بكاء شديدا و أشفقوا أن يسألوه تخفيفا عنه

He (the narrator) said, ‘The people cried during that with intense crying, and they pitied from asking him^{-asws}, as a lightening from him^{-asws}’.

فقام إليه حجر بن عدي الطائي و قال

<p>أبو الأطهار حيدرة الزكي لعين فاسق نغل شقي فيلعن ربنا من حاد عنكم لأنكم بيوم الحشر ذخري</p>	<p>فيا أسفي على المولى التقي قتله كافر حنث زميم و يبرأ منكم لعنا وبي و أنتم عترة الهادي النبي.</p>
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Hujr Bin Aday stood up to him^{-asws} and said (a poem), ‘Oh the regret upon the pious Master^{-asws}, father^{-asws} of the clean ones, the pure Haider^{-asws}. A Kafir killed him^{-asws}, a betrayer, an ignoble, accursed, mischief-maker, corrupt, wretch. May our Lord^{-azwj} Curse the one turning away from you^{-asws} all, and he^{-la} the accursed is disavowed from you^{-asws} and me, because you^{-asws} all are my treasure on the Day of Resurrection, and you^{-asws} are the family^{-asws}, of the guide, the Prophet^{-sawww}’.

فلما بصر به و سمع شعره قال له كيف لي بك إذا دعيت إلى البراءة مني فما عماسك أن تقول

When he^{-asws} sighted him and heard his poem, said to him: ‘How would it be for me^{-asws} with you, when you are called to the disavowing from me^{-asws}? So, what would you be saying?’

فقال و الله يا أمير المؤمنين لو قطعت بالسيف إربا إربا و أضرم لي النار و ألقيت فيها لأثرت ذلك على البراءة منك

He said, ‘By Allah^{-azwj}! O Amir Al-Momineen^{-asws}! Even if I were to be cut into pieces and pieces by the sword, and the fire is ignited for me and I am thrown in it, I would still prefer that over the disavowing from you^{-asws}!’

فقال وفقت لكل خير يا حجر جزاك الله خيرا عن أهل بيت نبيك

He^{-asws} said: ‘You have harmonised to all goodness, O Hujr! May Allah^{-azwj} Recompense you goodly on behalf of the People^{-asws} of the Household of your Prophet^{-sawww}’.

ثم قال هل من شربة من لبن فأتوه بلبن في قعب فأخذه و شربه كله فذكر الملعون ابن ملجم و أنه لم يخلف له شيئا فقال ع وَ كَانَ أَمْرُ اللَّهِ قَدْرًا مَقْدُورًا اعلّموا أُنِي شربت الجميع و لم أبق لأسيركم شيئا من هذا ألا و إنه آخر رزقي من الدنيا فبالله عليك يا بني إلا ما أسقيته مثل ما شربت فحمل إليه ذلك فشربه.

Then he^{-asws} said: ‘Is there any drink of milk?’ They brought him^{-asws} milk in a cup. He^{-asws} took it and drank all of it. He^{-asws} remembered the accursed Ibn Muljim^{-la}, and that nothing had been left for him^{-la}. He^{-asws} said: **‘and the Command of Allah was a Decree Ordained [33:38]**. Know that I^{-asws} have drunk it all and there does not remain anything from this for your prisoner, and it is the last of my^{-asws} sustenance from the world. So, by Allah^{-azwj}, O my^{-asws} son^{-asws}! Quench him^{-la} similar to what I^{-asws} have drunk’. So, that was carried to him^{-la}, and he^{-la} drank it’.

قال محمد بن الحنفية رضي الله عنه لما كانت ليلة إحدى و عشرين و أظلم الليل و هي الليلة الثانية من الكائنة جمع أبي أولاده و أهل بيته و ودعهم ثم قال لهم الله خليفتي عليكم و هو حسي وَ نِعْمَ الْوَكِيلُ

Muhammad Bin Al-Hanafiya said, ‘When it was the night of the twenty first, and the night darkened, and it was the second night from the event, he^{-asws} gathered his^{-asws} children and his^{-asws} family members, and bade them farewell, then said to them: ‘Allah^{-azwj} is my^{-asws} Caliph (replacement) upon you all, and He^{-azwj} Suffices me^{-asws} and is the best Protector!’

و أوصاهم الجميع منهم بلزوم الإيمان و الأديان و الأحكام التي أوصاه بها رسول الله ص فمن ذلك ما نقل عنه ع أنه أوصى به الحسن و الحسين ع لما ضربه الملعون ابن ملجم و هي هذه

And he^{-asws} bequeathed to all of them with adhering with the Eman, and the religion, and the Ordinances which Rasool-Allah^{-saww} had bequeathed with. From that is what is transmitted from him^{-asws} what he^{-asws} had bequeathed to Al-Hassan^{-asws} and Al-Husayn^{-asws} with, when the accursed Ibn Muljim^{-la} had struck him^{-asws}, and it is this: -

أوصيكما بتقوى الله و ساقها إلى آخر ما مر برواية السيد الرضي قال ثم تزايد ولوج السم في جسده الشريف حتى نظرنا إلى قدميه و قد احمرتا جميعا فكبر ذلك علينا و أيسنا منه

‘I^{-asws} bequeath to you^{-asws} both with fearing Allah^{-azwj}’ – and continued it up to the end of what has passed in the report of Seyyid Al-Razy. He said, ‘Then the penetration of the poison increased into his^{-asws} noble body, to the extent that we looked at his^{-asws} feet, and they had reddened, wholly. That was grievous upon us and we despaired from him^{-asws} (lost hope of recovery).

ثم أصبح ثقبلا فدخل الناس عليه فأمرهم و نأهم و أوصاهم ثم عرضنا عليه المأكول و المشروب فأبى أن يشرب فنظرنا إلى شفثيه و هما يحتلجان بذكر الله تعالى و جعل جبينه يرشح عرقا و هو يمسحه بيده

Then in the morning he^{-asws} felt heavy, and the people entered to see him^{-asws}. He^{-asws} instructed them, and forbade them, and bequeathed them. Then we presented the food and the drink to him^{-asws}, but he^{-asws} refused to drink. We looked at his^{-asws} lips,

and they were both trembling with the Zikr of Allah^{-azwj} the Exalted, and his^{-asws} forehead went on to sweat, and he^{-asws} was wiping it by his^{-asws} hand.

قلت يا أبت أراك تمسح جبينك فقال يا بني إني سمعت جدك رسول الله ص يقول إن المؤمن إذا نزل به الموت و دنت وفاته عرق جبينه و صار كاللؤلؤ الرطب و سكن أنينه

I said, 'O father^{-asws}! I see you^{-asws} wiping your^{-asws} forehead'. He^{-asws} said: 'O my^{-asws} son! I^{-asws} heard your grandfather^{-saww} Rasool-Allah^{-saww} saying: 'The Momin, when the death befalls with him, and his expiry draws near, his forehead sweats becomes like the wet pearls (upon it), and his sighing settles'.

ثم قال يا أبا عبد الله و يا عون ثم نادى أولاده كلهم بأسمائهم صغيرا و كبيرا واحدا بعد واحد و جعل يودعهم و يقول الله خليفتي عليكم أستودعكم الله و هم يبكون

Then he^{-asws} said: 'O Abu Abdullah^{-asws}, and O Awn!' Then he^{-asws} called his^{-asws} children all of them by their names, young and old, one after another, and went on bidding them farewell and saying: 'Allah^{-azwj} is my Caliph (replacement) upon you all. I^{-asws} am entrusting you all to Allah^{-azwj}!' And they were crying.

فقال له الحسن ع يا أبة ما دعاك إلى هذا

Al-Hassan^{-asws} said to him^{-asws}: 'O father^{-asws}! What called you^{-asws} to this?'

فقال له يا بني إني رأيت جدك رسول الله ص في منامي قبل هذه الكائنة بليلة فشكوت إليه ما أنا فيه من التذلل و الأذى من هذه الأمة فقال لي ادع عليهم فقلت اللهم أبدلهم بي شرا مني و أبدلني بهم خيرا منهم

He^{-asws} said to him^{-asws}: 'O my^{-asws} son^{-asws}! I^{-asws} had seen your^{-asws} grandfather^{-saww} Rasool-Allah^{-saww} in my^{-asws} dream before this event, by a night. I^{-asws} had complained to him^{-saww} of what (predicament) I^{-asws} was in, from the humiliation and the harm from this community. He^{-saww} said to me^{-asws}: 'Supplicate against them!' So, I^{-asws} said: 'O Allah^{-azwj}! Replace me^{-asws} for them with one eviler than me^{-asws} and replace for me^{-asws} with ones better than them'.

فقال لي قد استجاب الله دعاك سينقلك إلينا بعد ثلاث و قد مضت الثلاث يا أبا محمد أوصيك و يا أبا عبد الله خيرا فأنتما مني و أنا منكما

He^{-saww} said to me^{-asws}: 'Allah^{-azwj} has Answered your^{-asws} supplication. He^{-azwj} will be Transferring you^{-asws} to us^{-asws} after three days', and three days have passed. O Abu Muhammad^{-asws}! And O Abu Abdullah^{-asws}! I^{-asws} bequeath you^{-asws} with good, for you^{-asws} are from me^{-asws} and I^{-asws} am from you^{-asws} both'.

ثم التفت إلى أولاده الذين من غير فاطمة ع و أوصاهم أن لا يخالفوا أولاد فاطمة يعني الحسن و الحسين ع.

Then he^{-asws} turned to his^{-asws} children, the ones who were from other than (Syeda) Fatima^{-asws} and bequeathed them that they should not oppose the children of (Syeda) Fatima^{-asws}, meaning Al-Hassan^{-asws} and Al-Husayn^{-asws}.

ثم قال أحسن الله لكم العزاء ألا و إني منصرف عنكم و راحل في ليلتي هذه و لاحق بحبيبي محمد ص كما وعدني فإذا أنا مت يا أبا محمد فغسلني و كفني و حنطني ببقية حنوط جدك رسول الله ص فإنه من كافور الجنة جاء به جبرئيل ع إليه

The he^{-asws} said: ‘May Allah^{-azwj} Console you all excellently! Indeed, and I^{-asws} am leaving from you all and will be departing during this night of mine^{-asws} and join with my^{-asws} beloved Muhammad^{-saww}, like what he^{-saww} had promised me^{-asws}. So, when I^{-asws} am dead, O Abu Muhammad^{-asws}, then wash me^{-asws}, and enshroud me^{-asws}, and embalm me^{-asws} with the embalment of your^{-asws} grandfather^{-saww} Rasool-Allah^{-saww}, for it is from the camphor of Paradise. Jibraeel^{-as} had come with it to him^{-saww}.

ثم ضعني على سريري و لا يتقدم أحد منكم مقدم السرير و احملوا مؤخره و اتبعوا مقدمه فأبي موضع وضع المقدم فضعوا المؤخر فحيث قام سريري فهو موضع قبري

Then place me^{-asws} in my^{-asws} bier, and not one of you should go ahead of the bier and carry its rear end and follow its front. So, whichever place the front is placed, then place the rear end (over there). Wherever my^{-asws} bier stops, it would be the place of my^{-asws} grave.

ثم تقدم يا أبا محمد و صل علي يا بني يا حسن و كبر علي سبعا و اعلم أنه لا يحل ذلك على أحد غيري إلا على رجل يخرج في آخر الزمان اسمه القائم المهدي و من ولد أخيك الحسين يقيم اعوجاج الحق

Then go ahead, O Abu Muhammad^{-asws}, and pray Salat upon me^{-asws}, O my^{-asws} son^{-asws}, O Hassan^{-asws}, and exclaimed seven Takbeers upon me^{-asws} and know, that is not Permissible upon anyone apart from me^{-asws}, except upon a man who will be emerging at the end of times, his^{-asws} is Al-Qaim^{-asws} Al-Mahdi^{-asws}, and from the sons^{-asws} of your^{-asws} brother^{-asws} Al-Hussain^{-asws}. He^{-asws} will straighten the crookedness of the truth.

فإذا أنت صليت علي يا حسن فنج السرير عن موضعه ثم اكشف التراب عنه فترى قبراً محفوراً و لحداً مثقوباً و ساجة منقوبة فأضعني فيها فإذا أردت الخروج من قبري فافتقدي فإنك لا تجدي و إني لاحق بجدك رسول الله ص

When you^{-asws} have prayed upon me^{-asws}, O Hassan^{-asws}, then move the bier away from its place, then uncover the soil from it, and you^{-asws} will see a pre-dug grave and a tomb hollowed out, and a transfixed tablet. Lay me^{-asws} down in it. When you^{-asws} want to exit from my^{-asws} grave, you^{-asws} will lose me^{-asws} and will not find me^{-asws} (not see me^{-asws} anymore), and I^{-asws} would have joined with your^{-asws} grandfather^{-asws} Rasool-Allah^{-saww}.

و اعلم يا بني ما من نبي يموت و إن كان مدفوناً بالشرق و يموت وصيه بالمغرب إلا و يجمع الله عز و جل بين روحيهما و جسديهما ثم يفتقان فيرجع كل واحد منهما إلى موضع قبره و إلى موضعه الذي حط فيه

And know, O my^{-asws} son^{-asws}! There is none from a Prophet^{-as} dying, and even if he^{-as} was in the east, and his^{-as} successor^{-as} dies in the west, except and Allah^{-azwj} Mighty and Majestic would Gather both their^{-as} souls and their^{-as} bodies. Then they^{-as} would return, each one^{-as} of them^{-as} to the place of his^{-as} grave, and the place which he^{-as} is positioned in.

ثم أشرح اللحد باللبن و أهل التراب علي ثم غيب قبري و كان غرضه ع بذلك لئلا يعلم بموضع قبره أحد من بني أمية فإتحم لو علموا بموضع قبره لحفروه و أخرجوه و أحرقوه كما فعلوا يزيد بن علي بن الحسين ع

Then cover the tomb with the bricks and release the soil upon me^{-asws}, then hide my^{-asws} grave’ - And that request of his^{-asws} was lest anyone from the clan of Umayya gets to know the place of his^{-asws} grave, they would dig it up and exhume him^{-asws} and burn him^{-asws}, like what they had done (later one) with Zayd, son of Ali^{-asws} Bin Al-Husayn^{-asws}.

ثم يا بني بعد ذلك إذا أصبح الصباح أخرجوا تابوتا إلى ظهر الكوفة على ناقه و أمر بمن يسيرها بما عليها كأنها تريد المدينة بحيث يخفى على العامة موضع قبري الذي تضعني فيه و كأني بكم و قد خرجت عليكم الفتن من هاهنا و هاهنا فعليكم بالصبر فهو محمود العاقبة.

Then, O my^{-asws} son^{-asws}, after that, when the morning comes, bring out a coffin to the back of Al-Kufa upon a she-camel, and order the ones who travel with whatever is upon it, as if they are intending to go to Al-Medina, so the place of my^{-asws} grave would be hidden to the general Muslims, that which you^{-asws} have placed me^{-asws} in. And it is as if I^{-asws} am with you all and the Fitna has emerged to you from over here and over there. So, upon you is to be with the patience, as it is of praise-worthy end-result’.

ثم قال يا أبا محمد و يا أبا عبد الله كأني بكما و قد خرجت عليكم من بعدي الفتن من هاهنا فاصبراً حتى يحكم الله و هو خير الحاكمين

Then he^{-asws} said: ‘O Abu Muhammad^{-asws}! And O Abu Abdullah^{-asws}! It is as if I^{-asws} am with you^{-asws} both and the Fitna has emerged upon you^{-asws} from after me^{-asws} from over here. So, be patient, **until Allah Decides, and He is the best of the deciders [10:109]**’.

ثم قال يا أبا عبد الله أنت شهيد هذه الأمة فعليكم بتقوى الله و الصبر على بلائه

Then he^{-asws} said: ‘O Abu Abdullah^{-asws}! You^{-asws} will be the martyr of this community, so upon you^{-asws} is to be with fear of Allah^{-azwj} and the patience upon His^{-azwj} Trials’.

ثم أغمي عليه ساعة و أفاق و قال هذا رسول الله ص و عمي حمزة و أخي جعفر و أصحاب رسول الله ص و كلهم يقولون عجل قدومك علينا فإننا إليك مشتاقون

Then there was unconsciousness upon him^{-asws} for a while, and he^{-asws} awoke and said: ‘This (here) is Rasool-Allah^{-saww}, and my^{-asws} uncle^{-asws} Hamza^{-asws}, and my^{-saww} brother^{-asws} Ja’far^{-asws} and his^{-asws} companions of Rasool-Allah^{-saww}, and all of them^{-asws} are saying: ‘Hasten your^{-asws} arrival to us^{-asws} for we^{-asws} are desirous to see you^{-asws}!’

ثم أدار عينيه في أهل بيته كلهم و قال أستودعكم الله جميعا سددمكم الله جميعا حفظكم الله جميعا خليفتي عليكم الله و كفى بالله خليفة

Then he^{-asws} turned his^{-asws} eyes among his^{-asws} family members, all of them, and said: 'I^{-asws} entrust you all to Allah^{-azwj}! May Allah^{-azwj} Guide you all! May Allah^{-azwj} Protect you all! My^{-asws} Caliph (replacement) upon you all is Allah^{-azwj}, and Allah^{-azwj} Suffices as a replacement'.

ثم قال و عليكم السلام يا رسل ربي

Then he^{-asws} said: 'And upon you^{-asws} all be the greetings, O Rasools^{-as} of my^{-asws} Lord^{-azwj}'

ثم قال لِمِثْلِ هَذَا فُلْيَعْمَلِ الْعَامِلُونَ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَ الَّذِينَ هُمْ مُحْسِنُونَ و عرق جبينه و هو يذكر الله كثيرا و ما زال يذكر الله كثيرا و يتشهد الشهادتين

Then he^{-asws} said: '**For the like of this, so let the workers be working [37:61] Surely Allah is with those who are pious and those who are good doers [16:128]**, and his^{-asws} forehead was sweating, and he^{-asws} was mentioning Allah^{-azwj} a lot. And he^{-asws} did not cease to mention Allah^{-azwj} a lot and testifying the two testimonies.

ثم استقبل القبلة و غمض عينيه و مد رجليه و يديه و قال أشهد أن لا إله إلا الله وحده لا شريك له و أشهد أن محمدا عبده و رسوله

Then he^{-asws} faced towards the Qiblah and closed his^{-asws} eyes and extended his^{-asws} legs and his^{-asws} hands and said: 'I^{-asws} testify that there is no god except Allah^{-azwj} Alone. There is no associate for Him^{-azwj}. And I^{-asws} testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}'.

ثم قضى نحبه ع و كانت وفاته في ليلة إحدى و عشرين من شهر رمضان و كانت ليلة الجمعة سنة أربعين من الهجرة.

Then he^{-asws} fulfilled his^{-asws} vow (expired) and his^{-asws} expiry was during the night of the twenty-first of the month of Ramazan, and it was the night of Friday of the year forty from the Emigration'.

قال فعند ذلك صرخت زينب بنت علي ع و أم كلثوم و جميع نساءه و قد شقوا الجيوب و لطموا الخدود و ارتفعت الصيحة في القصر فعلم أهل الكوفة أن أمير المؤمنين ع قد قبض

He (the narrator) said, 'During that, (Syeda) Zainab^{-asws} Bint Ali^{-asws}, and Umm Kulsoom^{-asws}, and the entirety of his^{-asws} wives shrieked, and they tore the pockets and slapped the cheeks, and the shouting was raised in the house. So, the people of Al-Kufa came to know that Amir Al-Momineen^{-asws} had passed away.

فأقبل النساء و الرجال يهرعون أفواجا أفواجا و صاحوا صيحة عظيمة فارتجت الكوفة بأهلها و كثر البكاء و النحيب و كثر الضجيج بالكوفة و قبائلها و دورها و جميع أقطارها فكان ذلك كيوم مات فيه رسول الله ص

So, the women and the men came sprinting in droves and droves and shouted loud shouts. Al-Kufa was turbulent with its inhabitants, and frequent the crying and the lamenting, and there was a lot of clamour at Al-Kufa and its tribes, and its houses, and entirety of its outskirts. That day was like the day Rasool-Allah^{-saww} had passed away.

فلما أظلم الليل تغير أفق السماء و ارتجت الأرض و جميع من عليها بكوه و كنا نسمع جلبة و تسييحا في الهواء فعلنا أنها من أصوات الملائكة فلم يزل كذلك إلى أن طلع الفجر

When the night darkened, the horizons of the sky changed, and the earth was trembling, and the entirety of the ones upon it were crying him^{-asws}, and we were hearing noises and glorification in the air. So, we knew that these were the voices of the Angels. It did not cease to be like that up to the emergence of dawn.

فالعنى عند ذلك أن السماوات و الأرض و الملائكة و الجن و الإنس قد بكت و رثته في تلك الليلة و سمعنا في الهواء جلبة عظيمة و تسييحا و تقديسا فعلنا أنها أصوات الملائكة فلم تزل كذلك حتى بدا الصباح

We knew during that, that the skies and the earth, and the Angels and the Jinn and the human beings had cried and had eulogised him^{-asws} during that night, and we heard loud noises in the air, and glorifications, and extolling of Holiness, and we knew that these were the voices of the Angels. It did not cease to be like that until the morning appeared.

قال محمد بن الحنفية ثم أخذنا في جهازه ليلا و كان الحسن ع يغسله و الحسين ع يصب الماء عليه و كان ع لا يحتاج إلى من يقلبه بل كان يتقلب كما يريد الغاسل يمينا و شمالا و كانت رائحته أطيب من رائحة المسك و العنبر

Muhammad Bin Al-Hanafiya said, ‘Then we took to his^{-asws} (funeral) preparation at night, and Al-Hassan^{-asws} was washing him^{-asws} and Al-Husayn^{-asws} was pouring the water upon him^{-asws}, and he^{-asws} was not needy for anyone to turn him^{-asws}, but he^{-asws} was turning himself^{-asws} to what the washer intended, right and left, and his^{-asws} aroma was more aromatic than the aroma of musk and ambergris.

ثم نادى الحسن ع بأخته زينب و أم كلثوم و قال يا أختاه هلمي بحنوط جدي رسول الله ص فبادرت زينب مسرعة حتى أتته به

Then Al-Hassan^{-asws} called out to his^{-asws} sisters^{-asws} (Syeda) Zainab^{-asws} and (Syeda) Umm Kulsoom^{-asws} and said: ‘O sisters^{-asws}! Bring me^{-asws} the embalment of my^{-asws} grandfather^{-saww} Rasool-Allah^{-saww}!’ (Syeda) Zainab^{-asws} rushed quickly until she^{-asws} came with it to him^{-asws}.

قال الراوي فلما فتحته فاحت الدار و جميع الكوفة و شوارعها لشدة رائحة ذلك الطيب ثم لفوه بخمسة أثواب كما أمر ع ثم وضعوه على السرير و تقدم الحسن و الحسين ع إلى السرير من مؤخره و إذا مقدمه قد ارتفع و لا يرى حامله

The reporter said, ‘When he^{-asws} opened it, the entirety of Al-Kufa and its streets felt it due to the intensity of the aroma of that perfume (embalment). Then he^{-asws} wrapped him^{-asws} in five clothes like what he^{-asws} had instructed with. Then he^{-asws} placed him^{-asws} upon the bier, and Al-Hassan^{-asws} and Al-Husayn^{-asws} proceeded to the

bier from its rear end, and there, its front had raised, and its carrier could not be seen.

وكان حاملا من مقدمه جبرئيل و ميكائيل فما مر بشيء على وجه الأرض إلا انحنى له ساجدا و خرج السرير من مايل باب كندة فحملا مؤخره و سارا يتبعان مقدمه.

And it was so, that its carriers from its front were Jibraeel^{as} and Mikaeel^{as}. It (the bier) did not pass by anything upon the surface of the earth except it bent performing Sajdah to him^{asws}. And the bier was brought out from what follows the Kinda door. They^{asws} carried its rear end and travelled following its front end.

قال ابن الحنفية رضي الله عنه و الله لقد نظرت إلى السرير و إنه ليمر بالحيطان و النخل فتحنى له خشوعا و مضى مستقيما إلى النجف إلى موضع قبره الآن

Ibn Al-Hanafiya said, ‘By Allah^{azwj}! I had looked at the bier and it was passing by the gardens and the palm tree, so they bent in humbleness, and it went straight to Al-Najaf to the place of his^{asws} grave (where it is) now.

قال و ضجت الكوفة بالبكاء و النحيب و خرجن النساء يتبعنه لاطمات حاسرات فمنعهم الحسن ع و نهاهم عن البكاء و العويل و ردهن إلى أماكنهن و الحسين ع يقول لا حول و لا قوة إلا بالله العلي العظيم إِنَّا لِلَّهِ و إِنَّا إِلَيْهِ رَاجِعُونَ يا أباه و انقطع ظهره من أجلك تعلمت البكاء إلى الله المشتكى.

He said, ‘And Al-Kufa clamoured with the crying and the lamenting, and the women came out following it with slapping (the faces) out of regret. Al-Hassan^{asws} forbade them from the crying and the ululating, and returned them to their places, and Al-Husayn^{asws} was saying ‘There is neither any might nor strength except with Allah^{azwj}, the Exalted, the Magnificent! We are for Allah^{azwj} and are returning to Him^{azwj}! O father^{asws}! Oh breaking of the back! From your^{asws} reason I^{asws} learnt to cry! To Allah^{azwj} is the complaint!’

فلما انتهيا إلى قبره و إذا مقدم السرير قد وضع فوضع الحسن ع مؤخره ثم قام الحسن ع و صلى عليه و الجماعة خلفه فكبر سبعا كما أمره به أبوه ع

When it ended to his^{asws} grave, and there, the front end of the bier had been placed down, so Al-Hassan^{asws} placed down its rear end. Then Al-Hassan^{asws} stood and prayed Salat upon him^{asws}, and the congregation was behind him^{asws}. He^{asws} exclaimed seven Takbeers like what his^{asws} father^{asws} had instructed him^{asws} to do.

ثم زحزحنا سريره و كشفنا التراب و إذا نحن بقبر محفور و لحد مشقوق و ساحة منقورة مكتوب عليها هذا ما ادخره له جده نوح النبي للعبد الصالح الطاهر المطهر

Then we moved aside his^{asws} bier and we uncovered the soil, and there, we were with a pre-dug grave and a tomb hollowed out, and a transfixed tablet. It was inscribed upon it: “This is what the Prophet Noah^{as} has treasured for the righteous servant, the clean, the purified”.

فلما أرادوا نزوله سمعوا هاتفا يقول أنزلوه إلى التربة الطاهرة فقد اشتاق الحبيب إلى الحبيب فدهش الناس عند ذلك و تحيروا و أخذ أمير المؤمنين ع قبل طلوع الفجر .

When they^{-asws} wanted to descend him^{-asws}, they heard a caller saying: ‘Descend him^{-asws} to the clean soil, for the beloved is desirous to the beloved!’ The people were aghast at that and they were confused. And Amir Al-Momineen^{-asws} was placed in the (pre-hollowed) tomb before the emergence of dawn’.

قال الراوي لما أخذ أمير المؤمنين ع وقف صعصعة بن صوحان العبدي رضي الله عنه على القبر و وضع إحدى يديه على فؤاده و الأخرى قد أخذ بها التراب و يضرب به رأسه ثم قال بأبي أنت و أمي يا أمير المؤمنين

The reporter said, ‘When Amir Al-Momineen^{-asws} was entombed, Sa’sa Bin Sowhan Al-Abdy, may Allah^{-azwj} be Pleased with him, paused at the grave and placed one of his hands upon his heart and with the other hand he had grabbed the soil, and struck his head with it, then said, ‘May my father and my mother be (sacrificed) for you^{-asws}, O Amir Al-Momineen^{-asws}!’

ثم قال هنيئا لك يا أبا الحسن فلقد طاب مولدك و قوي صبرك و عظم جهادك و ظفرت برأيك و رحمت تجارتك و قدمت على خالقك فلتلقاك الله ببشارته و حفتك ملائكته و استقررت في جوار المصطفى

Then he said, ‘Congratulations to you^{-asws}, O Abu Al-Hassan^{-asws}! Your^{-asws} birth was good, and your combat was strong, and your Jihad was mighty, and you^{-asws} won with your^{-asws} view, and profited in your^{-asws} trade, and went ahead to your^{-asws} Creator. So, Allah^{-azwj} will Meet you^{-asws} with His^{-azwj} Glad Tidings, and His^{-azwj} Angels would surround you^{-asws}, and you^{-asws} will settle in the vicinity of Al-Mustafa^{-saww}.

فأكرمك الله بجواره و لحقت بدرجة أخيك المصطفى و شربت بكأسه الأوقى فأسأل الله أن يمن علينا باقتفائنا أثرك و العمل بسيرتك و الموااة لأوليائك و المعادة لأعدائك و أن يحشرنا في زمرة أوليائك

Allah^{-azwj} has Honoured you^{-asws} with His^{-azwj} Vicinity and joined you^{-asws} with the rank of your^{-asws} brother^{-saww} Al-Mustafa^{-saww} and Made you^{-asws} drink at full cup. I ask Allah^{-azwj} to Confer upon us to Suffice us with your^{-asws} impact (Ahadeeth) and working with your^{-asws} mode and befriend your^{-asws} friends and be inimical to your^{-asws} enemies, and to Resurrect us to be in the group of your^{-asws} friends.

فقد نلت ما لم ينله أحد و أدركت ما لم يدركه أحد و جاهدت في سبيل ربك بين يدي أخيك المصطفى حق جهاده و قمت بدين الله حق القيام حتى أقمت السنن و أبرت الفتن و استقام الإسلام و انتظم الإيمان

You^{-asws} have achieved what no one (else) has achieved, and attained what no one (else) has attained, and you^{-asws} fought in the Way of your^{-asws} Lord^{-azwj}, in front of your^{-asws} brother^{-saww} Al-Mustafa^{-saww} as was the right of its Jihad, and you^{-asws} stood with the religion of Allah^{-azwj} as was the right of standing, until you^{-asws} established the Sunnah and corrected the Fitna, and straightened Al-Islam, and systemised the Eman.

فعليك مني أفضل الصلاة و السلام بك اشتد ظهر المؤمنين و اتضحت أعلام السبل و أقيمت السنن و ما جمع لأحد مناقبك و خصالك
سبقت إلى إجابة النبي ص مقدا مؤثرا و سارعت إلى نصرته و وقفته بنفسك و رميت سيفك ذا الفقار في مواطن الخوف و الحذر

So, from me, upon you^{-asws} be the superior Salawaat and the greetings. By you^{-asws}, the backs of the Momineen were strengthened, and the flags of the ways became clear, and you^{-asws} established the Sunnahs, and your^{-asws} merits and your^{-asws} qualities were not gathered for anyone. You^{-asws} preceded to answering the Prophet^{-saww} being in front, preferring, and hastened to help him^{-saww}, and save him^{-saww} by yourself^{-asws}, and you^{-asws} swung your^{-asws} sword Zulfiqar in the places of fear and caution.

قصم الله بك كل جبار عنيد و ذل بك كل ذي بأس شديد و هدم بك حصون أهل الشرك و الكفر و العدوان و الردى و قتل بك أهل الضلال من العدى فهنيئا لك يا أمير المؤمنين كنت أقرب الناس من رسول الله ص قريبا و أولهم سلما و أكثرهم علما و فهما

Allah^{-azwj} Broke every obstinate tyrant through you^{-asws}, and Humbled every one with severe prowess, and Demolished by you the fortresses of the people of Shirk, and Kufr, and aggression, and ruination, and Killed by you the people of straying from the enemies. So, congratulations to you^{-asws}, O Amir Al-Momineen^{-asws}! You^{-asws} were closest of the people from Rasool-Allah^{-saww} in kinship, and their first one to be a Muslim, and their most with knowledge and understanding.

فهنيئا لك يا أبا الحسن لقد شرف الله مقامك و كنت أقرب الناس إلى رسول الله ص نسبا و أولهم إسلاما و أوفاهم يقينا و أشدهم قلبا و أبدهم لنفسه مجاهدا و أعظمهم في الخير نصيبا

Congratulations to you^{-asws}, O Abu Al-Hassan^{-asws}! Allah^{-azwj} has Ennobled your^{-asws} position, and you^{-asws} were closest of the people to Rasool-Allah^{-saww} in lineage, and their first one to be Muslim, and their most plentiful of conviction, and their most intense of heart, and their most exerting of himself as a fighter, and their of their greatest share in the goodness.

فلا حرمننا الله أجرك و لا أدلنا بعدك فو الله لقد كانت حياتك مفاتيح للخير و مغالِق للشر و إن يومك هذا مفتاح كل شر و مغلاق كل خير و لو أن الناس قبلوا منك لأكلوا من فوقهم و من تحت أرجلهم و لكنهم آثروا الدنيا على الآخرة.

Allah^{-azwj} will not Deprive you^{-asws} of your^{-asws} Recompense, nor Let us be humiliated after you^{-asws}. By Allah^{-azwj}! Your^{-asws} lifetime had been keys of the goodness, and locks of the evil, and this day of yours^{-asws}, is a key to all evil and a lock of all good, and if the people had accepted from you^{-asws}, they would have eaten from above them, and from beneath their feet. But they preferred the world over the Hereafter’.

ثم بكى بكاء شديدا و أبكى كل من كان معه و عدلوا إلى الحسن و الحسين و محمد و جعفر و العباس و يحيى و عون و عبد الله ع فغزوه في أبيهم صلوات الله عليه

Then he cried with intense crying, and all the ones who were with him, cried, and they turned to Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and Ja’far, and Al-Abbas^{-asws}, and

Yahya, and Al-Awn, and Abdullah, and consoled them regarding their father^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}.

و انصرف الناس و رجع أولاد أمير المؤمنين ع و شيعتهم إلى الكوفة و لم يشعر بهم أحد من الناس فلما طلع الصباح و بزغت الشمس أخرجوا تابوتا من دار أمير المؤمنين ع و أتوا به إلى المصلى بظاهر الكوفة ثم تقدم الحسن ع و صلى عليه و رفعه على ناقه و سيرها مع بعض العبيد.

And the people dispersed, and the children of Amir Al-Momineen^{-asws} and their Shias returned to Al-Kufa, and no one from the people was aware of them. When the morning emerged and the sun rose, they brought out a coffin from the house of Amir Al-Momineen^{-asws}, and they came with it to the chapel at the back of Al-Kufa. Then Al-Hassan^{-asws} went ahead and prayed Salat upon him^{-asws} and raised him^{-asws} upon a she-camel and made it travel with one of the slaves.

قال الراوي فلما كان الغداة اجتمعوا لأجل قتل الملعون

The reporter said, ‘When it was the morning, they gathered for killing the accursed one’.

قال أبو مخنف فلما رجع الحسن ع دخلت عليه أم كلثوم و أقسمت عليه أن لا يترك الملعون في الحياة ساعة واحدة و كان قد عزم على تأخيره ثلاثة أيام

Abu Mikhnaf said, ‘When Al-Hassan^{-asws} returned, Umm Kulsoom^{-asws} entered to see him^{-asws} and made him^{-asws} swear that he^{-asws} will not leave the accursed one in the life for even one hour, although he^{-asws} had determined to delay it for three days.

فأجابها إلى ذلك و خرج لوقتته و ساعته و جمع أهل بيته و أهل البصائر من أصحاب أمير المؤمنين ع الذين كانوا على عهد رسول الله ص كصعصة و الأحنف و ما أشبههما رضي الله عنهم و تشاوروا في قتل ابن ملجم لعنه الله تعالى فكل أشار بقتله في ذلك اليوم و اجتمع رأيهم على قتله في المكان الذي ضرب فيه الإمام علي بن أبي طالب ع.

He^{-asws} answered her^{-asws} to that and went out at that time and moment and gathered his^{-asws} family members, and the people of insight from the companions of Amir Al-Momineen^{-asws}, the ones who had been in the era of Rasool-Allah^{-saww} – like Sa’sa Bin Sowhan, and Al-Ahnaf, and resembling them, may Allah^{-azwj} be Pleased with them, and consulted them in killing Ibn Muljim^{-la}, may Allah^{-azwj} the Exalted Curse him^{-la}. Each one consulted with killing him^{-la} during that very day, and their views were united upon killing him^{-la} in the place in which the Imam^{-asws} Ali^{-asws} Bin Abu Talib^{-asws} had been killed’.

قال الراوي ثم إنه لما رجع أولاد أمير المؤمنين ع و أصحابه إلى الكوفة و اجتمعوا لقتل اللعين عدو الله ابن ملجم فقال عبد الله بن جعفر اقطعوا يديه و رجليه و لسانه و اقتلوه بعد ذلك و قال ابن الحنفية رضي الله عنه اجعلوه غرضاً للنشاب و أحرقوه بالنار و قال آخر اصلبوه حيا حتى يموت

The reporter said, ‘Then the children of Amir Al-Momineen^{-asws} and his^{-asws} companions, when they returned to Al-Kufa, and they had gathered to kill the

accursed enemy of Allah^{-azwj} Ibn Muljim^{-la}, Abdullah son of Ja’far^{-asws} said, ‘Cut off his^{-la} hands and his^{-la} legs, and his^{-la} tongue, and kill him^{-la} after that!’ And Ibn Al Hanafiya said, ‘Make him^{-la} the target of the crossbow and burn him^{-la} in the fire’. And another one said, ‘Crucify him^{-la} alive until he^{-la} dies!’

فقال الحسن ع أنا ممتثل فيه ما أمرني به أمير المؤمنين ع أضربه ضربة بالسيف حتى يموت فيها و أحرقه بالنار بعد ذلك

Al-Hassan^{-asws} said: ‘I^{-asws} shall be compliant regarding him^{-la} with what Amir Al-Momineen^{-asws} had instructed me^{-asws}. I^{-asws} shall strike him^{-la} a strike with the sword until he^{-la} dies in it, and I^{-asws} shall burn him^{-la} with the fire after that’.

قال فأمر الحسن ع أن يأتيه به فجاءوا به مكتوفا حتى أدخلوه إلى الموضع الذي ضرب فيه الإمام علي بن أبي طالب ع و الناس يلعنونه و يوبخونه و هو ساكت لا يتكلم

He (the narrator) said, ‘Al-Hassan^{-asws} instructed that bring him^{-la}, so they came with him^{-la} bound, until they entered him^{-la} to the place in which the Imam Ali^{-asws} Bin Abu Talib^{-asws} had been struck in, and the people were cursing him^{-la} and rebuking him^{-la}, and he^{-la} was silent, not speaking.

فقال الحسن ع يا عدو الله قتلت أمير المؤمنين ع و إمام المسلمين و أعظمت الفساد في الدين فقال لهما يا حسن و يا حسين عليكما السلام ما تريدان تصنعان بي

Al-Hassan^{-asws} said: ‘O enemy of Allah^{-azwj}! You^{-la} killed Amir Al-Momineen^{-asws}, and Imam^{-asws} of the Muslims, and magnified the corruption in the religion’. He^{-la} said to them^{-asws} both, ‘O Hassan^{-asws}! O Husayn^{-asws}! The greetings be unto you^{-asws} two! What are you^{-asws} intending to do with me^{-la}?’

قالا له نريد قتلك كما قتلت سيدنا و مولانا فقال لهما اصنعا ما شئتما أن تصنعا و لا تعنفا من استرله الشيطان فصدته عن السبيل و لقد زجرت نفسي فلم تنزجر و نحيبتها فلم تنته فدعها تذوق وبال أمرها و لها عذاب شديد ثم بكى

They^{-asws} said to him^{-la}: ‘Kill you^{-la} like what you^{-la} killed our^{-asws} chief and our Master^{-asws}!’ He^{-la} said to them^{-asws}, ‘Do whatever you^{-asws} desire to do, and you^{-asws} cannot be any more violent to the one whom the Satan^{-la} has caused to a major slip and blocked him^{-la} from the way, and I^{-la} had rebuked my^{-la} soul, but it was not rebuked, and I^{-la} had forbidden it, but it was not prevented, so it was called to taste the Punishment of its affair, and for it is severe Punishment’. Then he^{-la} cried.

فقال له يا ويلك ما هذه الرقة أين كانت حين وضعت قدمك و ركبت خطيئتك

He^{-asws} said to him^{-la}: ‘Woe be unto you^{-la}! What is this tenderness? Where were you^{-la} when you^{-la} placed your^{-la} feet and indulged in your^{-la} sin?’

فقال ابن ملجم لعنه الله استحوذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنْسَاهُمْ ذِكْرَ اللَّهِ أُولَئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ و لقد انقضى التوبيخ و المعايير و إنما قتلت أباك و حصلت بين يديك فاصنع ما شئت و خذ بحقك مني كيف شئت

Ibn Muljim^{-la} said, ***‘The Satan has overcome upon them, so he made them forget the Zikr of Allah. They are the Satan’s party. Indeed! They are the party of Satan, they would be the losers [58:19], and the (time for) rebuke and faulting has expired, and rather I^{-la} killed your^{-asws} father^{-asws} and have been obtained in front of you^{-asws}. So, do whatever you^{-asws} so desire to, and take your^{-asws} right from me^{-la} however you^{-asws} so desire to’.***

ثم برك على ركبتيه و قال يا ابن رسول الله الحمد لله الذي أجرى قتلي على يديك

Then he^{-la} knelt upon his^{-la} knees and said, ‘O son^{-asws} of Rasool-Allah^{-azwj}! The Praise is for Allah^{-azwj} Who Caused my^{-la} killed to flow upon your^{-asws} hands’.

فرق له الحسن ع لأن قلبه كان رحيمًا صلى الله عليه فقام الحسن ع و أخذ السيف بيده و جرده من غمده فهز به حتى لاح الموت في حده ثم ضربه ضربة أدار بها عنقه

Al-Hassan^{-asws} had pity for him^{-la} because his^{-asws} heart was merciful, may the Salawaat of Allah^{-azwj} be upon him^{-asws}. Al-Hassan^{-asws} stood up and grabbed the sword in his^{-asws} hand and bared it from its sheath and waved it until the death loomed in its blade, then he^{-asws} struck him^{-la} a strike, his^{-la} neck turned by it.

فاشدت زحام الناس عليه و علت أصواتهم فلم يتمكن من فتح باعه فارتفع السيف إلى باعه فأبرأه فانقلب عدو الله على قفاه يجر في دمه

The crowd of the people had intensified upon it, and their voices were raised, so he^{-asws} was not able to open to the span of his^{-asws} outstretched arm. So, he^{-asws} left him^{-la}. Then enemy of Allah^{-azwj} turned upon his^{-la} back rolling in his^{-la} blood.

فقام الحسين ع إلى أخيه و قال يا أخي أليس الأب واحدا و الأم واحدة و لي نصيب في هذه الضربة و لي في قتله حق فدعني أضربه ضربة أشفي بها بعض ما أجده

Al-Husayn^{-asws} stood up to his^{-asws} brother^{-asws} and said: ‘O my^{-asws} brother^{-asws}! Isn’t the father^{-asws} one, and the mother^{-asws} one, and for me^{-asws} there is a share in this strike, and there is a right for me^{-asws} in killing him^{-la}? Leave me^{-asws} strike him^{-la} a strike, to heal my^{-asws} heart from part of what I^{-asws} am feeling’.

فناوله الحسن ع السيف فأخذه و هزه و ضربه على الضربة التي ضربه الحسن ع فبلغ إلى طرف أنفه و قطع جانبه الآخر و ابتدره الناس بعد ذلك بأسياهم فقطعوه إربا إربا و عجل الله بروحه إلى النار و بس القرار

Al-Husayn^{-asws} gave him^{-asws} the sword. He^{-asws} took it and waved it and struck him^{-la} upon the same place which Al-Hassan^{-asws} had struck him^{-la}. It reached to an end of his^{-la} nose and cut off its other side. And the people rushed after that with their swords and cut him^{-la} into pieces and pieces, and Allah^{-azwj} Hastened his^{-la} soul to the Fire, and the evil abode.

ثم جمعوا جثته و أخرجوه من المسجد و جمعوا له حطبًا و أحرقوه بالنار و قيل طرحوه في حفرة و طموه بالتراب و هو يعوي كعوي الكلاب في حفرة إلى يوم القيامة

Then they gathered his^{-la} corpse and threw it out from the Masjid and gathered the firewood for it and burnt it in the fire. And it is said they dropped him^{-la} into a pit and filled it with the soil, and he^{-la} was howling like the howling of the dogs in his^{-la} pit, up to the Day of Qiyamah.

و أقبلوا إلى قظام الملعونة الفاسقة الفاجرة فقطعوها بالسيف إربا إربا و نهبوا دارها ثم أخذوها و أخرجوها إلى ظاهر الكوفة فأحرقوها بالنار و عجل الله بروحها إلى النار و غضب الجبار

And they (people) came to Qatam the accursed woman, the mischief-maker, the immoral, and they cut her into pieces and pieces, and they plundered her house. Then they seize her and brought her to the back of Al-Kufa and burnt her with the fire, and Allah^{-azwj} Hastened her soul to the Fire and to the Wrath of the Subduer.

و أما الرجلان اللذان تحالفا معه فأحدهما قتله معاوية بن أبي سفيان بالشام و الآخر قتله عمرو بن العاص بمصر لا رضي الله عنهما

And as for the two men, the ones who have vowed with him^{-la}, one of them was killed by Muawiya Bin Abu Sufyan at Syria, and the other one was killed by Amro Bin Al-Aas at Egypt, may Allah^{-azwj} not be Pleased with them both.

و أما الرجلان اللذان كانا مع ابن ملجم بالجامع يساعده على قتل علي ع فقتلا من ليلتهما لعنهما الله و حشرهما محشر المنافقين الظالمين في جهنم خالدين مع السالفين.

And as for the two men, the ones who were with Ibn Muljim^{-la} at the central Masjid, assisting him^{-la} upon killing Ali^{-asws}, they were both killed on their night, may Allah^{-azwj} Curse them both and Resurrect them the Resurrection of the hypocrites, the oppressors in Hell, being eternally with the ancestors’.

قال فلم يبق أحد في المسجد إلا انتحب و بكى لبكائها و كل من كان حاضرا من عدو و صديق و لم أر باكية و لا باكيا أكثر من ذلك اليوم.

He (the narrator) said, ‘There did not remain anyone in the Masjid except he mourned and cried to their crying, and everyone was present, enemy and friend, and I had not seen any woman or man crying any more than on that day’.

أقول روى البرسي في مشارق الأنوار عن محدثي أهل الكوفة أن أمير المؤمنين ع لما حمله الحسن و الحسين ع على سريره إلى مكان البئر المختلف فيه إلى نجف الكوفة وجدوا فارسا يتضوع منه رائحة المسك

I (Majlisi) am saying, ‘It is reported by Al-Bursy in (the book) ‘Mashariq Al-Anwaar’, from the narrators of the people of Al-Kufa, that Amir Al-Momineen^{-asws}, when Al-Hassan^{-asws} and Al-Husayn^{-asws} carried him^{-asws} upon his^{-asws} bier to the place of a well, there is differing in it, up to Najaf Al-Kufa, they found a horseman, the aroma of musk was being emitted from him.

فسلم عليهما ثم قال للحسن ع أنت الحسن بن علي رضيع الوحي و التنزيل و فطيم العلم و الشرف الجليل خليفة أمير المؤمنين و سيد الوصيين قال نعم

He greeted unto them^{-asws} both, then said to Al-Hassan^{-asws}: ‘Are you^{-asws} Al-Hassan Bin Ali^{-asws}, nourisher of the Revelation and the Revealed (Book), and weaner of the knowledge, and the noble, the majestic caliph of Amir Al-Momineen^{-asws}, and chief^{-asws} of the successors^{-as}?’ He^{-asws} said: ‘Yes’.

قال و هذا الحسين بن أمير المؤمنين و سيد الوصيين سبط الرحمة و رضيع العصمة و ربيب الحكمة و والد الأئمة قال نعم

He said, ‘And is this Al-Husayn^{-asws} Bin Amir Al-Momineen^{-asws}, and chief^{-asws} of the successors^{-as}, the chief of mercy, and nourisher of the infallibility, and care-taker of the wisdom, and father^{-asws} of the Imams^{-asws}?’ He^{-asws} said: ‘Yes’.

قال سلماه إلي و امضيا في دعوة الله فقال له الحسن ع إنه أوصى إلينا أن لا نسلم إلا إلى أحد رجلين جبرئيل أو الخضر فمن أنت منهما فكشف النقاب فإذا هو أمير المؤمنين ع

He said, ‘Submit him^{-asws} to me and continue in the Call of Allah^{-azwj}’. Al-Hassan^{-asws} said to him: ‘He^{-asws} had bequeathed to us^{-asws} that we^{-asws} should not submit him^{-asws} except to one of the two men – Jibraeel^{-as} or Al-Khizr^{-as}. So, who are you from the two?’ He uncovered the veil, and there, it was Amir Al-Momineen^{-asws} (himself^{-asws})’.

ثم قال للحسن ع يا أبا محمد إنه لا تموت نفس إلا و يشهدا أ فما يشهد جسده.

Then he^{-asws} said to Al-Hassan^{-asws}: ‘O Abu Muhammad^{-asws}! There is no soul dying except he witnesses it, so will he (Amir Al-Momineen^{-asws}) not see his^{-asws} own body?’

قال و روي عن الحسن بن علي ع أن أمير المؤمنين قال للحسن و الحسين ع إذا وضعتما في الضريح فصليا ركعتين قبل أن تميتا علي التراب و انظرا ما يكون

He said, ‘And it is reported from Al-Hassan^{-asws} Bin Ali^{-asws} that Amir Al-Momineen^{-asws} said to Al-Hassan^{-asws} and Al-Husayn^{-asws}: ‘When you^{-asws} two place me^{-asws} in the mausoleum, they pray two Cycles Salat before you^{-asws} pour the soul upon me^{-asws} and look at what happens’.

فلما وضعاه في الضريح المقدس فعلا ما أمرا به و نظرا و إذا الضريح مغطى بثوب من سندس فكشف الحسن ع مما يلي وجه أمير المؤمنين فوجد رسول الله ص و آدم و إبراهيم يتحدثون مع أمير المؤمنين ع

When they^{-asws} had placed him^{-asws} in the Holy mausoleum, they^{-asws} died what he^{-asws} had instructed with, and they^{-asws} looked, and there, the mausoleum had been covered with a cloth of fine silk. Al-Hassan^{-asws} uncovered from what was upon the face of Amir Al-Momineen^{-asws}, and found Rasool-Allah^{-saww}, and Adam^{-as}, and Ibrahim^{-as} discussing with Amir Al-Momineen^{-asws}.

وكشف الحسين مما يلي رجليه فوجد الزهراء و حواء و مريم و آسية عليهن السلام ينحن على أمير المؤمنين ع و يندبته.

And Al-Husayn^{-asws} revealed from his^{-as} legs and found, and found (Syeda) Al-Zahra^{-asws}, and Maryam^{-as}, and Aasiya^{-as}, may the greetings be upon them^{-as}, lamenting upon Amir Al-Momineen^{-asws} and mourning him^{-asws}".¹⁸

Note from Majlisi:

بيان لم أر هذين الخبرين إلا من طريق البرسي و لا أعتمد على ما يتفرد بنقله و لا أردهما لورود الأخبار الكثيرة الدالة على ظهورهم بعد موتهم في أجسادهم المثالية و قد مرت في كتاب المعاد و كتاب الإمامة.

Explanation – I (Majlisi) have not seen these two Ahadeeth except from the way of Al-Bursy, and I cannot rely upon what is individual with its transmission, nor did I intend them due to the numerous Ahadeeth evidencing upon their^{-asws} appearance after their^{-asws} deaths in their^{-asws} resembling bodies, and it has passed in the book of the Hereafter and the book of Imamate'.

¹⁸ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 127 H 58 b