

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.

Bequest of Ali Ibn Abi Talib-asws

Some Ahadith containing of Bequest (Will) of Ali^{-asws} Ibn Abi Talib^{-asws} are presented below:

الكافي أبو عليّ الأشعري عن محمد بن عبد الجبار و محمد بن إسحاق عن الفضل عن صفوان عن عبد الرحمن بن الحجاج قال: بعث إليّ أبو الحسن موسى ع بوصية أمير المؤمنين ع-

(The book) 'Al Kafi' - Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan Bin Yahya, from Abdul Rahman Bin Al Hajjaj who said,

'Abu Al-Hassan Musa^{-asws} sent to me the bequest of Amir Al-Momineen^{-asws}: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا مَا أَوْصَى بِهِ عَلِيُّ بْنُ أَبِي طَالِبٍ - أَوْصَى أَنَّهُ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ أَرْسَلَهُ بِالْحَقِّ وَ دِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ

In the Name of Allah^{-azwj} the Beneficent, the Merciful. This is what is bequeathed by Ali^{-asws} Bin Abu Talib^{-asws}, bequeathing that he^{-asws} testifies that there is no god except for Allah^{-azwj}, One, not having an associated for Him^{-azwj}, and that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}, **He is the One Who Sent His Rasool with the Guidance and the Religion of Truth in order to prevail it upon all the Religions, and even if the Polytheists dislike it [9:33].** Blessings be upon him^{-saww} and his^{-saww} Progeny^{-asws}.

ثُمَّ إِنَّ صَلَاتِي وَ نُسُكِي وَ مَخْيَايَ وَ مَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَ بِذَلِكَ أُمِرْتُ وَ أَنَا مِنَ الْمُسْلِمِينَ

Then **'Surely my Salat, and my sacrifice, and my life, and my death are for Allah Lord of the worlds [6:162] There is no associate for Him; and with that I am Commanded, [6:163],** and I^{-asws} am from the submitters.

ثُمَّ إِنِّي أَوْصِيكَ يَا حَسَنُ - وَ جَمِيعَ أَهْلِ بَيْتِي وَ وُلْدِي وَ مَنْ بَلَغَهُ كِتَابِي بِتَقْوَى اللَّهِ رَبِّكُمْ وَ لَا تَمُوتُنَّ إِلَّا وَ أَنْتُمْ مُسْلِمُونَ وَ اغْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَ لَا تَفَرَّقُوا فَايُنِي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ صَلَاحُ ذَاتِ الْبَيْتِ أَفْضَلُ مِنْ عَامَّةِ الصَّلَاةِ وَ الصِّيَامِ وَ إِنَّ الْمُبِيرَةَ الْحَالِقَةَ لِلدِّينِ فَمَسَاذُ ذَاتِ الْبَيْتِ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Then, I^{-asws} hereby bequeath to you^{-asws}, O Hassan^{-asws}, and the entirety of the people of my^{-asws} household, and my^{-asws} children, and to the one to whom reaches my^{-asws} letter, to fear Allah^{-azwj}, your Lord^{-azwj} **and do not be dying except and you are submitters [3:102] And hold firmly with the Rope of Allah altogether and do not be disunited, [3:103],** for I^{-asws} heard Rasool-Allah^{-saww} saying: 'Reconciling between the two is superior than the generality of the

Salats and the Fasts, and that the denouncer is destructive for the Religion, (creating) discord between the two'; and there is no Strength except with Allah^{-azwj}, the Exalted, the Magnificent.

انظروا ذوي أرحامكم فصلوهم يهون الله عليكم الحساب

Look into your people with relationships, so maintain relationships with them, Allah^{-azwj} would Make the Reckoning easier upon you.

الله في الأيتام فلا تغيروا أفواههم ولا تضيعوا [بضيعوا] يحضرتم فقد سمعت رسول الله ص يقول من عال يتيماً حتى يستغني أوجب الله عز وجل له بذلك الجنة كما أوجب الله لإكيل مال اليتيم النار

Allah^{-azwj}! Allah^{-azwj}! With regards to the orphans! Do not change their mouths (feeding others), and do not let them be wasted in your presence, for I^{-asws} have heard Rasool-Allah^{-saww} saying: 'The one who looks after an orphan until he is needless, Allah^{-azwj} would Obligated upon him the Paradise, due to that, just as He^{-azwj} Obligates the Fire upon the devourer of the wealth of the orphans.

الله في القرآن فلا يسبقكم إلى العمل به أحد غيركم

Allah^{-azwj}! Allah^{-azwj}! With regards to the Quran! Do not let anyone from the other precede you to the acting by it.

الله في جيرانكم فإن النبي ص أوصى بهم وما زال رسول الله ص يوصي بهم حتى ظننا أنه سيورثهم

Allah^{-azwj}! Allah^{-azwj}, with regards to your neighbours, for the Prophet^{-saww} bequeathed with them, and Rasool-Allah^{-saww} did not cease to bequeath with them to the extent that we thought that he^{-saww} would make them our inheritors.

الله في بيت ربكم فلا يخلو منكم ما بقيتم فإنه إن ترك لم تناظروا و أدنى ما يرجع به من أمه أن يعقر له ما سلف

Allah^{-azwj}! Allah^{-azwj}! With regards to the House of your Lord^{-azwj} (Kabah)! Do not let it be empty from you for as long as you remain, for if you were to neglect it, you would not see it, and the lowest of what (rewards) one comes back with from his own mother, that is he is Forgiven for him whatever is past.

الله في الصلاة فإنها خير العمل وإها عمود دينكم

Allah^{-azwj}! Allah^{-azwj}! With regards to the Salat, for it is the best of the deeds, and it is a pillar of your Religion.

الله في الزكاة فإنها تطفي غضب ربكم

Allah^{-azwj}! Allah^{-azwj}! With regards to the Zakat, for it is an extinguisher of the Wrath of your Lord^{-azwj}.

اللّٰهُ فِي شَهْرِ رَمَضَانَ فَإِنَّ صِيَامَهُ جُنَّةٌ مِنَ النَّارِ

Allah^{-azwj}! Allah^{-azwj}! With regards to the Month of Ramazan, of its Fasts are a shield form the Fire.

اللّٰهُ فِي الْفُقَرَاءِ وَالْمَسَاكِينِ فَشَارِكُوهُمْ فِي مَعَايِشِكُمْ

Allah^{-azwj}! Allah^{-azwj}! With regards to the poor and the needy, so participate them in your livelihoods.

اللّٰهُ فِي الْجِهَادِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ وَأَلْسِنَتِكُمْ فَإِنَّمَا يُجَاهِدُ رَجُلَانِ إِمَامٌ هُدَىٰ أَوْ مُطِيعٌ لَهُ مُقْتَدٍ بِحُدَاهُ

Allah^{-azwj}! Allah^{-azwj}! With regards to the Jihad with your wealth and yourselves, and your tongues. But rather two men perform Jihad, one who fights against an Imam^{-asws} of Guidance, or the one who is obedient to him^{-asws}, being guided by his^{-asws} Guidance.

اللّٰهُ فِي ذُرِّيَّةِ نَبِيِّكَ فَلَا يُظْلَمَنَّ بِحَضْرَتِكَ وَبَيْنَ ظَهْرَانِيكُمْ وَأَنْتُمْ تَقْدِرُونَ عَلَى الدَّفْعِ عَنْهُمْ

Allah^{-azwj}! Allah^{-azwj}! With regards to the offspring of your Prophet^{-sawww}, so do not let them be oppressed in your presence or in your midst, and you have the ability to defend them.

اللّٰهُ فِي أَصْحَابِ نَبِيِّكَ الَّذِينَ لَمْ يُجِدُوا حَدِيثًا وَ لَمْ يُؤْوُوا مُحَدِّثًا فَإِنَّ رَسُولَ اللَّهِ ص أَوْصَىٰ بِهِمْ وَ لَعَنَ الْمُحَدِّثَ مِنْهُمْ وَ مِنْ غَيْرِهِمْ وَ الْمُؤْوِيَ لِلْمُحَدِّثِ

Allah^{-azwj}! Allah^{-azwj}! With regards to the companions of your Prophet^{-sawww} who did not innovate anything new, and did not harbour the innovators, for Rasool-Allah^{-sawww} bequeathed (donated) with them and cursed the innovator from them, and from the other, as well as the protector of the innovator.

اللّٰهُ فِي النِّسَاءِ وَ فِيمَا مَا مَلَكَتْ أَيْمَانُكُمْ فَإِنَّ آخِرَ مَا تَكَلَّمُ بِهِ نَبِيُّكُمْ ص أَنْ قَالَ أَوْصِيكُمْ بِالضَّعِيفِينَ النِّسَاءِ وَ مَا مَلَكَتْ أَيْمَانُكُمْ

Allah^{-azwj}! Allah^{-azwj}! With regards to the women, and with regards to what your right hand possesses, for the last of what your Prophet^{-sawww} spoke with was that he^{-sawww} said: 'I^{-sawww} bequeath you with the two weak ones, the women and what is owned by your right hands.

الصَّلَاةُ الصَّلَاةُ الصَّلَاةُ لَا تَخَافُوا فِي اللَّهِ لَوْمَةً لَّائِمَةً يَكْفِيكُمْ اللَّهُ مِنْ آذَانِكُمْ وَ مَنْ بَعَى عَلَيْكُمْ

The Salat! The Salat! The Salat! Do not fear with regards to Allah^{-azwj}, the accusation of an accuser. Allah^{-azwj} would Suffice for you from their harming you, and their rebelling against you.

قُولُوا لِلنَّاسِ حُسْنًا كَمَا أَمَرَكُمُ اللَّهُ عَزَّ وَ جَلَّ وَ لَا تَتَّبِعُوا الْأَمْرَ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ النُّكْرِ فَيُؤَيِّلَ اللَّهُ أَمْرَكُمْ شِرَارَكُمْ ثُمَّ تَدْعُونَ فَلَا يُسْتَجَابُ لَكُمْ عَلَيْهِمْ

Speak good to the people just as Allah^{-azwj} Mighty and Majestic has Commanded you, and do not neglect the enjoining of the good and the prevention from the evil for Allah^{-azwj} would Make rulers in your affairs, the evilest ones of you, would be supplicating, but yours (the supplications) would not be Answered against them (the rulers).

وَعَلَيْكُمْ يَا بَنِيَّ بِالتَّوَّاسِلِ وَ التَّبَادُلِ وَ التَّبَارِ وَ إِيَاكُمْ وَ التَّقَاتِعِ وَ التَّدَابُرِ وَ التَّفَرُّقِ وَ تَعَاوُنُوا عَلَى الْبِرِّ وَ التَّقْوَى وَ لَا تَعَاوُنُوا عَلَى الْإِثْمِ وَ الْعُدْوَانِ وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

And it is upon you^{-asws}, O my^{-asws} son^{-asws}, with the maintenance of good relationships, and the generosity, and the virtuousness. And beware of the cutting-off (of the relationships), and the aversions (from each other) and the separations **and assist each other upon the righteousness and the piety; and do not assist each other upon the sin and the aggression, and fear Allah; surely Allah is severe of the Punishment [5:2].**

حَفِظَكُمْ اللَّهُ مِنْ أَهْلِ بَيْتٍ وَ حَفِظَ فِيكُمْ نَبِيَّكُمْ أَسْتَوْدِعُكُمْ اللَّهُ وَ أَفْرَأَ عَلَيْكُمْ السَّلَامَ وَ رَحْمَةَ اللَّهِ

May Allah^{-azwj} Protect you, from the family, (just as He^{-azwj}) Protected your Prophet^{-saww} among you. I^{-asws} entrust you all to Allah^{-azwj}, and convey the greetings upon you, and the Mercy of Allah^{-azwj}.

ثُمَّ لَمْ يَزَلْ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ حَتَّى فُيْضَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ رَحْمَتُهُ فِي ثَلَاثِ لَيَالٍ مِنَ الْعَشْرِ الْأَوَاخِرِ لَيْلَةَ ثَلَاثٍ وَ عَشْرِينَ مِنْ شَهْرِ رَمَضَانَ لَيْلَةَ الْجُمُعَةِ سَنَةَ أَرْبَعِينَ مِنَ الْهَجْرَةِ وَ كَانَ ضَرْبَ لَيْلَةَ إِحْدَى وَ عَشْرِينَ مِنْ شَهْرِ رَمَضَانَ.

Then he^{-asws} did not stop saying ‘There is no god except for Allah^{-azwj}, there is no god except for Allah^{-azwj}’, until he^{-asws} passed away, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, and His^{-azwj} Mercy, during the third night from the last ten nights of the twenty third from the Month of Ramazan, the night of Friday, the year forty from the Hijra. And he^{-asws} was struck on the night of the twenty first of the Month of Ramazan’’¹.

غط، الغيبة للشيوخ الطوسي أحمد بن عبيد بن عمير عن علي بن محمد بن الربيع عن علي بن الحسين بن فضال عن محمد بن عبيد الله بن زرارَةَ عَمَّنْ رَوَاهُ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: هَذِهِ وَصِيَّةُ أَمِيرِ الْمُؤْمِنِينَ ع إِلَى الْحَسَنِ ع وَ هِيَ نُسخَةُ كِتَابِ سُلَيْمِ بْنِ قَيْسِ الْهَلَالِيِّ دَفَعَهَا إِلَى أَبَانَ وَ قَرَأَهَا عَلَيْهِ قَالَ أَبَانَ وَ قَرَأْتُهَا عَلَى عَلِيِّ بْنِ الْحُسَيْنِ ع - فَعَالَ صَدَقَ سُلَيْمٌ رَحِمَهُ اللَّهُ

(The book) ‘Al Ghayba’ of the sheykh Al Tusi – Ahmad Bin Abdoun, form Ali Bin Muhammad Bin Al Zubeyr, from Ali Bin Al-Hassan Bin Fazzal, from Muhammad Bin Ubeydullah Bin Zurara, from the one who saw him, from Amro Bin Shimr,

‘From Abu Ja’far^{-asws} having said: ‘This is a bequest of Amir Al-Momineen^{-asws} to Al-Hassan^{-asws}’ – and it is a copy of Kitab Suleym Bin Qays Al-Hilali, handed over to Aban, and having been read to him^{-asws}. Aban said, ‘And I read it to Ali^{-asws} Bin Al-Husayn^{-asws}. He^{-asws} said: ‘Suleym spoke the truth, may Allah^{-azwj} have Mercy on him’.

قَالَ سُلَيْمٌ فَشَهِدْتُ وَصِيَّةَ أَمِيرِ الْمُؤْمِنِينَ ع - حِينَ أَوْصَى إِلَى ابْنِهِ الْحُسَيْنِ ع - وَ أَشْهَدَ عَلَى وَصِيَّتِهِ الْحُسَيْنِ وَ مُحَمَّدًا وَ جَمِيعَ وُلْدِهِ وَ رُؤَسَاءَ شَيْعَتِهِ وَ أَهْلَ بَيْتِهِ

Suleym said, ‘I witnessed the bequest of Amir Al-Momineen^{-asws} when he^{-asws} bequeathed to his^{-asws} son^{-asws} Al-Hassan^{-asws}, and there had witnessed upon his^{-asws} bequest, Al-Husayn^{-asws},

¹ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 127 H 51

and Muhammad, and entirety of his^{-asws} children, and chiefs of his^{-asws} Shias, and his^{-asws} family members.

وَقَالَ يَا بَنِيَّ أَمْرِي رَسُولُ اللَّهِ ص أَنْ أُوصِيَ بِإِيْتِكَ وَ أَنْ أُدْفَعُ إِلَيْكَ كُتُبِي وَ سِلَاحِي

And he^{-asws} said: ‘O my^{-asws} son^{-asws}! Rasool-Allah^{-saww} had instructed me^{-asws} to bequeath to you^{-asws}, and to hand over to you^{-asws} my^{-asws} books and my^{-asws} weapons’.

ثُمَّ أَقْبَلَ عَلَيْهِ فَقَالَ يَا بَنِيَّ أَنْتَ وَ لِي الْأَمْرُ وَ لِي الدَّمُ فَإِنْ عَفَوْتَ فَلَكَ وَ إِنْ قَتَلْتَ فَضَرْبَةٌ مَكَانَ ضَرْبَةٍ وَ لَا تَأْتُمْ

Then he^{-asws} turned towards him^{-asws} and said: ‘O my^{-asws} son^{-asws}! You^{-asws} are the Master^{-asws} of the Command (Imam^{-asws}), and in charge of my^{-asws} blood. If you^{-asws} were to forgive (Ibn Muljim^{-la}), it would be for you^{-asws}, and if you^{-asws} were to kill (him^{-la}), then one strike in place of one strike, and do not sin (by being excessive)’.

ثُمَّ ذَكَرَ الْوَصِيَّةَ إِلَى آخِرِهَا فَلَمَّا فَرَغَ مِنْ وَصِيَّتِهِ قَالَ حَفِظْكُمْ اللَّهُ وَ حَفِظَ فِيكُمْ نَبِيَّكُمْ أَسْتَوْدِعُكُمْ اللَّهُ وَ أَقْرَأُ عَلَيْكُمْ السَّلَامَ وَ رَحْمَةَ اللَّهِ

Then he^{-asws} mentioned the bequest up to its end. When he^{-asws} was free from his^{-asws} bequeathing, he^{-asws} said: ‘May Allah^{-azwj} Protect you all and Preserve your Prophet^{-saww}! I^{-asws} entrust you to Allah^{-azwj}, and I^{-asws} convey the greetings to you all, and the Mercy of Allah^{-azwj}!’

ثُمَّ لَمْ يَزَلْ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ حَتَّى قُبِضَ لَيْلَةَ ثَلَاثِ وَ عَشْرِينَ مِنْ شَهْرِ رَمَضَانَ لَيْلَةَ الْجُمُعَةِ سَنَةِ أَرْبَعِينَ مِنَ الْهِجْرَةِ - وَ كَانَ ضَرْبَ لَيْلَةٍ إِحْدَى وَ عِشْرِينَ مِنْ شَهْرِ رَمَضَانَ.

Then he^{-asws} did not cease saying: ‘There is no god except Allah^{-azwj}’, until he^{-asws} passed away on the night of the twenty-third of the month of Ramazan, Friday night, the year forty from the emigration. And he^{-asws} was struck on the night of the twenty-first of the month of Ramazan’’.²

كَأَنَّ الْكَافِي الْحُسَيْنِيَّ بْنَ الْحَسَنِ الْحُسَيْنِيَّ رَفَعَهُ وَ مُحَمَّدُ بْنُ الْحَسَنِ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْأَحْمَرِيِّ رَفَعَهُ قَالَ: لَمَّا ضُرِبَ أَمِيرُ الْمُؤْمِنِينَ ع حَفَّ بِهِ الْعَوَاذُ وَ قِيلَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ أَوْصِ فَقَالَ ائْتُوا لِي وَ سَادَةٌ ثُمَّ قَالَ الْحَمْدُ لِلَّهِ حَقَّ قَدْرِهِ مُتَّبِعِينَ أَمْرُهُ أَحْمَدُهُ كَمَا أَحَبَّ وَ لَا إِلَهَ إِلَّا اللَّهُ الْوَاحِدُ الْأَحَدُ الصَّمَدُ كَمَا انْتَسَبَ

(The book) ‘Al Kafi’ - Al-Husayn Bin Al-Hassan, raising it, and Muhammad Bin Al-Hassan, from Ibrahim Bin Is’haq Al Ahmary, raising it, said,

‘When Amir Al-Momineen^{-asws} was struck, the visitors encircled him^{-asws} and it was said to him^{-asws}, ‘O Amir Al-Momineen^{-asws}! Bequeath!’ He^{-asws} said: ‘Double the pillow for me^{-asws}’. Then he^{-asws} said: ‘The Praise is for Allah^{-azwj} as He^{-azwj} is rightful of. I^{-asws} was obedient to His^{-azwj} Commands, and I^{-asws} Praise Him^{-azwj} just as He^{-azwj} Loves, and there is no god except for Allah^{-azwj}, the One, the First, the Samad, just as He^{-azwj} has Attributed Himself^{-azwj}’.

² Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 127 H 12

أَيُّهَا النَّاسُ كُلُّ امْرِئٍ لَاقِيَ فِي فِرَارِهِ مَا مِنْهُ يَفِرُّ وَ الْأَجَلَ مَسَاقِي النَّفْسِ إِلَيْهِ وَ الْهَرْبُ مِنْهُ مُوَافَاتُهُ كَمَا أُطْرِدْتُ الْأَيَّامَ أُجْتَنُّهَا عَنْ مَكُونِ هَذَا الْأَمْرِ فَأَبَى اللَّهُ عَزَّ دَعْوَتَهُ إِلَّا إِخْفَاءَهُ هَيْهَاتَ عِلْمٌ مَكُونٌ

O you people! Every person would meet during his fleeing, what he is fleeing from (i.e., death). The death is an usher of the soul towards it, and the escaping from it is to (actually) find it. How many days have come and gone in researching about the hidden of this matter, but Allah^{-azwj}, Mighty is His^{-azwj} Mention, Refused, except to Keep it hidden. Far be it, for the hidden to be known!

أَمَّا وَصِيَّتِي فَأَنْ لَا تُشْرِكُوا بِاللَّهِ جَلَّ ثَنَاؤُهُ شَيْئاً وَ مُحَمَّدًا صَ فَلَا تُضَيِّعُوا سُنَّتَهُ أَقِيمُوا هَدْيَيْنِ الْعُمُودَيْنِ وَ أَوْقِدُوا هَدْيَيْنِ الْمِصْبَاحَيْنِ وَ خَلَاكُمْ ذَمٌّ مَا لَمْ تَشْرُدُوا حُجْلُ كُلِّ امْرِئٍ مِنْكُمْ مَجْهُودُهُ وَ خُفِيَ عَنِ الْجَهْلَةِ رَبُّ رَجِيمٍ وَ إِمَامٌ عَلِيمٌ وَ دِينٌ قَوِيمٌ

As for my^{-asws} bequest, so it is that you shall not associate anything with Allah^{-azwj}, Majestic is His^{-azwj} Laudation. And Muhammad^{-saww}, so you must not waste his^{-saww} Sunnah. Establish these two pillars and inflame these two lanterns, and you will be free of blame for as long as you are not displaced. Every person would bear his effort, and it is lightened from the ignorant ones. The Lord^{-azwj} is Merciful, and the Imam^{-asws} is the most knowledgeable, and the Religion is straight.

أَنَا بِالْأَمْسِ صَاحِبُكُمْ وَ الْيَوْمَ عِبْرَةٌ لَكُمْ وَ عَدَاً مُفَارِقُكُمْ إِنْ تَثَبَّتِ الْوُطَاءُ فِي هَذِهِ الْمَرْزَلَةِ فَذَاكَ الْمُرَادُ وَ إِنْ تَدَحَضِ الْقَدَمُ فَإِنَّا كُنَّا فِي أَفْيَاءِ أَعْصَانٍ وَ دَرَى رِيَّاحٍ وَ تَحْتَ ظِلِّ عِمَامَةٍ اِضْمَحَلَّ فِي الْجَوِّ مُتَلَفُّهَا وَ عَقَا فِي الْأَرْضِ مَحْطُهَا

Yesterday I^{-asws} was your companion, and today I^{-asws} am a lesson for you all, and tomorrow I^{-asws} shall part from you. If the treading is steadfast during these stumbles, so that is the objective, and if the feet waver, so we are living in the shade of the branches and shelter of the winds, and beneath the shade of the clouds dissipating in the atmosphere and the disappearing resources in the central ground.

وَ إِذَا كُنْتُ جَاراً جَاوَرَكُمْ بَدِينِ أَيَّاماً وَ سَتَعْقَبُونَ مِنِّي جُنَّةً خَلَاءَ سَاكِنَةً بَعْدَ حَرَكَةٍ وَ كَاطِمَةً بَعْدَ نُطْقٍ لِيَعْظَكُمْ هُدُويَ وَ حُفُوتِ إِطْرَاقِي وَ سُكُونِ أَطْرَاقِي فَإِنَّهُ أَوْعَظُ لَكُمْ مِنَ النَّاطِقِ الْبَلِيغِ وَ دَعَاكُمْ مُرْصِدٍ لِلتَّلَاقِي

And rather, I^{-asws} was a neighbour. My^{-asws} body was your neighbour for (some) days, and as a consequence from me^{-asws} it would be an empty body, motionless after its movement, and silent after speaking. Let it be an admonishment, my^{-asws} silence, and the dimming of my^{-asws} eyes, and the stillness of my^{-asws} limbs. So it is more of a preacher for you all than the eloquent speaker. And my^{-asws} bidding farewell to you all is a farewell of one expecting the reunion.

عَدَاً تَرَوْنَ أَيَّامِي وَ يَكْشِفُ اللَّهُ عَزَّ وَ جَلَّ عَنْ سَرَائِرِي وَ تَعْرِفُونِي بَعْدَ خُلُوعِ مَكَانِي وَ قِيَامِ غَيْبِي مَقَامِي

Tomorrow you shall be seeing (the reality of) my^{-asws} days, and Allah^{-azwj} Mighty and Majestic will Uncover my^{-asws} secrets from me^{-asws}, and you will be recognising me^{-asws} after the emptiness of my^{-asws} place, and the standing of someone else in my^{-asws} place.

إِنْ أَبْقَى قَانَا وَلِيٌّ دَمِي وَ إِنْ أَقْبَنَ فَالْفَنَاءُ مِبْعَادِي وَ إِنْ أَعْفُفَ فَالْعَفْوُ لِي فُرْبَةٌ وَ لَكُمْ حَسَنَةٌ فَاعْفُوا وَ اصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ فَبَا لَهَا حَسْرَةً عَلَى كُلِّ ذِي عَقْلَةٍ أَنْ يَكُونَ عُمُرُهُ عَلَيْهِ حُجَّةً أَوْ يُؤَدِّبَهُ أَيَّامُهُ إِلَى شِفْوَةٍ

If I^{-asws} were to remain (alive), I^{-asws} would be the Guardian of my^{-asws} own blood, and if I^{-asws} perish, so the perishing is my^{-asws} destiny, and if I^{-asws} were to forgive, so the forgiving, for me^{-asws} it is a nearness (to Allah^{-azwj}), and for you it is a good deed, therefore be forgiving and overlooking. Would you not like it Allah^{-azwj} should be Forgiving you all? What a regret it would be upon every neglectful one! His own life-time would become an argument against him, or his days would lead him to misery.

جَعَلْنَا اللَّهَ وَ إِيَّاكُمْ مِمَّنْ لَا يَفْضُرُ بِهِ عَنْ طَاعَةِ اللَّهِ رَغْبَةً أَوْ تَخَلُّ بِهِ بَعْدَ الْمَوْتِ نِعْمَةً فَإِنَّمَا نَحْنُ لَهُ وَ بِهِ

May Allah^{-azwj} Make us^{-asws} and you all from the ones who are not deficient with it from obeying Allah^{-azwj} out of desire or being terrified of the Punishment after the death. So rather, we are for Him^{-azwj} and with Him^{-azwj}.

ثُمَّ أَقْبَلَ عَلَى الْحَسَنِ ع فَقَالَ يَا بُيِّىَّ صَرَبَةً مَكَانَ صَرَبَةٍ وَ لَا تَأْتُمْ.

Then he^{-asws} turned towards Al-Hassan^{-asws}, and he^{-asws} said: ‘O my^{-asws} son^{-asws}! A strike in place of a strike, and you^{-asws} will not be overdoing it’.³

جا، المجالس للمفيد ما، الأماي للشيخ الطوسي الموفيد عن عمر بن محمد بن علي الصيرفي عن محمد بن همام الإسكافي عن جعفر بن محمد بن مالك عن أحمد بن سلامة الغنوي عن محمد بن الحسن العامري عن معمر بن أبي بكر بن عياش عن الفجيع الغفيلي قال حدثني الحسن بن علي بن أبي طالب ع قال: لما حضرت والدي الوفاة أقبل يوصي فقال هذا ما أوصى به علي بن أبي طالب - أخو محمد رسول الله ص و ابن عمه و صاحبه

(The books) ‘Al Majaalis’ of Al Mufeed, (and) ‘Al Amaali’ of the sheykh Al Tusi – Al Mufeed, from Umar Bin Muhammad Bin Ali Al Sayrafi, from Muhammad Bin Hammam Al Iskafy, from Ja’far Bin Muhammad Bin Malik, from Ahmad Bin Salama Al Ghanawy, from Muhammad Bin Al-Hassan Al Aamiry, from Ma’mar, from Abu Bakr Bin Ayyash, from Al Fujie Al Uqeyli who said,

‘It is narrated to me by Al-Hassan^{-asws} Bin Ali Bin Abu Talib^{-asws} having said: ‘When the expiry presented to my^{-asws} father^{-asws}, he^{-asws} went on to bequeath. He^{-asws} said: ‘This is what is being bequeathed with by Ali^{-asws} Bin Abu Talib^{-asws}, brother^{-asws} of Muhammad^{-saww} Rasool-Allah^{-saww}, and son^{-asws} of his^{-saww} uncle^{-as}, and his^{-saww} companion.

أَوَّلَ وَصِيَّتِي أَنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُهُ وَ خَيْرُهُ اخْتَارَهُ بَعْلَمِهِ وَ ارْتَضَاهُ لِحَبْرَتِهِ وَ إِنَّ اللَّهَ بَاعِثُ مَنْ فِي الْقُبُورِ وَ سَائِلُ النَّاسِ عَنْ أَعْمَالِهِمْ عَالِمٌ بِمَا فِي الصُّدُورِ

The first of my^{-asws} bequest is, I^{-asws} testify that there is no god except Allah^{-azwj}, and that Muhammad^{-saww} is His^{-azwj} Rasool^{-saww}, and His^{-azwj} Choice. He^{-azwj} Chose him^{-saww} by His^{-azwj} Knowledge and Selected him^{-saww} for His^{-azwj} Choice, and that Allah^{-azwj} will be Resurrecting the ones in the graves, and Question the people about their deeds, being a Knower of what is in the chests.

ثُمَّ إِنِّي أَوْصِيكَ يَا حَسَنُ وَ كَفَى بِكَ وَصِيًّا بِمَا أَوْصَانِي بِهِ رَسُولُ اللَّهِ ص فَإِذَا كَانَ ذَلِكَ يَا بُيِّىَّ الزَّمِ بَيْنَكَ وَ ابْنِكَ عَلَى حَطِيئَتِكَ وَ لَا تَكُنِ الدُّنْيَا أَكْبَرَ هَمِّكَ

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

Then I^{-asws} bequeath to you^{-asws}, O Hassan^{-asws}, and it suffices you^{-asws} as a bequest with what Rasool-Allah^{-saww} had bequeathed me^{-asws} with. So, when that happens, O my^{-asws} son^{-asws}, stay in your^{-asws} house and cry upon your^{-asws} mistakes, and do not let the world be the greatest of your concerns.

وَأَوْصِيكَ يَا بُنَيَّ بِالصَّلَاةِ عِنْدَ وَقْتِهَا وَ الرُّكَاةِ فِي أَهْلِهَا عِنْدَ مَحَلِّهَا وَ الصَّمْتِ عِنْدَ الشُّبْهَةِ وَ الْإِقْتِصَادِ وَ الْعَدْلِ فِي الرِّضَا وَ الْعُضْبِ وَ حُسْنِ الْجَوَارِ وَ إِكْرَامِ الضَّيْفِ وَ رَحْمَةِ الْمَجْهُودِ وَ أَصْحَابِ الْبَلَاءِ وَ صِلَةِ الرَّحِمِ وَ حُبِّ الْمَسَاكِينِ وَ مُجَالَسَتِهِمْ وَ التَّوَاضُّعِ فَإِنَّهُ مِنْ أَفْضَلِ الْعِبَادَةِ

And I^{-asws} bequeath to you^{-asws}, O my^{-asws} son^{-asws}, with (praying) the Salat during its timings, and (giving) the Zakat among its rightful ones in their places, and (be with) the silence during the doubtful matters, and the moderation and the justice during the happiness and the anger, and goodly neighbourliness, and honouring the guests, and be merciful to the fatigued and the companions of afflictions, and connecting with the relatives, and loving the poor and sitting with them, and the humility, for it is from the superior (acts of) worship.

وَ قَصِّرِ الْأَمَلَ وَ اذْكُرِ الْمَوْتَ وَ ازْهَدْ فِي الدُّنْيَا فَإِنَّكَ رَهِيْنُ مَوْتٍ وَ غَرَضُ بَلَاءٍ وَ طَرِيْحُ سُقْمٍ

And shorten the hopes, and remember the death, and be ascetic in the world, for you^{-asws} are pledged to the death and exposed to the afflictions and quick to the illness.

وَأَوْصِيكَ بِخُشْيَةِ اللَّهِ فِي سِرِّ أَمْرِكَ وَ عَلَانِيَتِكَ وَ أَتْمَاكَ عَنِ التَّسْرُحِ بِالْقَوْلِ وَ الْفِعْلِ وَ إِذَا عَرَضَ شَيْءٌ مِنْ أَمْرِ الْآخِرَةِ فَأَبْدَأْ بِهِ وَ إِذَا عَرَضَ شَيْءٌ مِنْ أَمْرِ الدُّنْيَا فَتَأَنَّنْ حَتَّى تُصِيبَ رُشْدَكَ فِيهِ

And I bequeath you^{-asws} to be with fear of Allah^{-azwj} in your^{-asws} secretive matters and your^{-asws} announced (matters), and I^{-asws} forbid you^{-asws} from being quick with the words and the deeds. And when something from the matters of the Hereafter presents, then begin with it, and when something from the matters or the world presents, be patient until you^{-asws} attain righteous guidance regarding it.

وَ إِيَّاكَ وَ مَوَاطِنَ التُّهْمَةِ وَ الْمَجْلِسَ الْمَظْنُونِ بِهِ السُّوءِ فَإِنَّ السُّوءَ قَرِيْنُ السُّوءِ يُعْرُ جَلِيْسُهُ وَ كُنْ لِلَّهِ يَا بُنَيَّ عَامِلًا وَ عَنِ الْحَتَى زَجُورًا وَ بِالْمَعْرُوفِ أَمْرًا وَ عَنِ الْمُنْكَرِ نَاهِيًا وَ وَاخِ الْإِخْوَانَ فِي اللَّهِ وَ أَحْبِّ الصَّالِحِ لِصَلَاحِهِ وَ دَارِ الْفَاسِقِ عَنِ دِينِكَ وَ أَبْغِضْهُ بِقَلْبِكَ وَ زَالِمْهُ بِأَعْمَالِكَ لَيْلًا تَكُونُ مِثْلَهُ

And beware of the places of accusations, and the gathering which the evil is thought with it, for a pair of the evil would deceive his gatherers. And O my^{-asws} son^{-asws}, be a worker, and a rebuker from the treachery, and an instructor with the acts of kindness, and a forbiddener from the evil. And establish brotherhood with the brethren for the Sake of Allah^{-azwj}, and love the righteous for his righteousness, and turn the mischief-maker away from your^{-asws} religion and hate him with your^{-asws} heart, and remove him by your^{-asws} deeds, lest you^{-asws} end up becoming like him.

وَ إِيَّاكَ وَ الْجُلُوسَ فِي الطَّرَافَاتِ وَ دَعِ الْمُمَارَاةَ وَ مُجَارَاةَ مَنْ لَا عَقْلَ لَهُ وَ لَا عِلْمَ وَ اقْتَصِدْ يَا بُنَيَّ فِي مَعِيْسَتِكَ وَ اقْتَصِدْ فِي عِبَادَتِكَ وَ عَلَيْنِكَ فِيهَا بِالْأَمْرِ الدَّائِمِ الَّذِي تُطِيقُهُ وَ الزِّمِ الصَّمْتَ تَسْلَمَ وَ قَدِّمْ لِنَفْسِكَ تَعْنَمَ

And beware of the sitting in the roads and leave the arguments and the rivalries with the one who has no intellect for him nor any knowledge. And O my^{-asws} son^{-asws}, be moderate in your^{-asws} lifestyle, and be moderate in your^{-asws} acts of worship, and upon you regarding these is to

be constant with that which you^{-asws} can tolerate, and adhere to the silence, you^{-asws} will be safe, and send ahead (good deeds) for yourself^{-asws}, you will have advantages.

وَتَعَلَّمَ الْحَيِّرَ تَعَلَّمَ وَكُنْ لِلَّهِ ذَاكِرًا عَلَى كُلِّ حَالٍ وَارْحَمِ مِنْ أَهْلِكَ الصَّغِيرَ وَوَقِّرْ مِنْهُمْ الْكَبِيرَ وَلَا تَأْكُلْ طَعَامًا حَتَّى تَصَدَّقَ مِنْهُ قَبْلَ أَكْلِهِ وَعَلَيْكَ بِالصَّوْمِ فَإِنَّهُ زَكَاةُ الْبَدَنِ وَجُنَّةٌ لِأَهْلِهِ

And learn the good, you^{-asws} will know, and be a mentioner (Zakir) of Allah^{-azwj} upon all states and be merciful to the young ones from your family, and accord dignity to the elders from them, and do not eat a meal until you^{-asws} give in charity from it before eating it. And upon you^{-asws} is to be with the Fasting, for it is a Zakat (purification) of the body and a shield for its performer.

وَجَاهِدْ نَفْسَكَ وَاحْذَرْ جَلِيسَكَ وَاجْتَنِبْ عَدُوَّكَ وَعَلَيْكَ بِمَجَالِسِ الذِّكْرِ وَأَكْثِرْ مِنَ الدُّعَاءِ فَإِنَّي لَمْ أَلِكْ يَا بُنَيُّ نُصْحًا

And fight against your own self, and be careful of your^{-asws} gatherers, and keep aside from your^{-asws} enemies, and upon you^{-asws} is to be with the gathering of Zikr, and frequent from the supplications, and I^{-asws} over-advise you^{-asws}, O my^{-asws} son^{-asws}!

وَهَذَا فِرَاقُ بَنِي وَبَيْنِكَ وَأَوْصِيكَ بِأَخِيكَ مُحَمَّدٍ خَيْرًا فَإِنَّهُ شَقِيقُكَ وَابْنُ أَبِيكَ وَقَدْ تَعَلَّمَ حُبِّي لَهُ وَأَمَّا أَخُوكَ الْحُسَيْنُ فَهُوَ ابْنُ أُمِّكَ وَلَا أُرِيدُ الْوَصَاةَ بِذَلِكَ

And this is a separation between me^{-asws} and you^{-asws}, and I^{-asws} bequeath you with being good to your^{-asws} brother Muhammad (Al-Hanafiyya), for he is your full brother, and you^{-asws} have known of my^{-asws} love for him^{-asws}. And as for your^{-asws} brother^{-asws} Al-Husayn^{-asws}, he^{-asws} is a son^{-asws} of your^{-asws} mother^{-asws}, and I^{-asws} do not want the executor with that.

وَاللَّهُ الْحَلِيفَةُ عَلَيْكُمْ وَإِيَّاهُ أَسْأَلُ أَنْ يُصَلِّحَكُمْ وَأَنْ يَكْفِيَ الطُّغَاةَ الْبُغَاةَ عَنْكُمْ وَالصَّبْرَ الصَّبْرَ حَتَّى يُنَزِلَ اللَّهُ الْأَمْرَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

And Allah^{-azwj} is the Caliph (Replacement) upon you all and him^{-asws}. I^{-asws} ask Him^{-azwj} to Keep you all well and Restrain the tyrants, the rebels from you all. And the patience! The patience until Allah^{-azwj} Sends down the Command. And there is no strength except with Allah^{-azwj}, the Exalted, the Magnificent".⁴

يه، من لا يحضر الفقيه روي عن سليم بن قيس الهلالي قال: شهدت وصية علي بن أبي طالب ع- حين أوصى إلى ابنه الحسن ع وأشهد علي وصيته الحسين ع ومحمداً وجميع ولده وجميع رؤساء أهل بيته وشيعته ع

(The book) 'Man La Yahzar Al Faqeeh' – It is reported from Suleym Bin Qays Al Hilali who said,

'I witnessed the will of Ali^{-asws} Bin Abu Talib^{-asws} when he^{-asws} bequeathed to his^{-asws} son Al-Hassan^{-asws}, and his^{-asws} will was witnessed by Al-Husayn^{-asws}, and Muhammad, and all of his^{-asws} sons and the People of his^{-asws} Household, and the leaders of his^{-asws} Shias.

⁴ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 127 H 7

ثُمَّ دَفَعَ إِلَيْهِ الْكِتَابَ وَ السِّلَاحَ ثُمَّ قَالَ ع يَا بَنِيَّ أَمَرَنِي رَسُولُ اللَّهِ ص أَنْ أُوصِيَ إِيَّاكَ وَ أَنْ أُدْفَعَ إِلَيْكَ كُتُبِي وَ سِلَاحِي كَمَا أَوْصَى إِلَيَّ رَسُولُ اللَّهِ ص وَ دَفَعَ إِلَيَّ كُتُبَهُ وَ سِلَاحَهُ وَ أَمَرَنِي أَنْ أَمْرَكَ إِذَا حَضَرَكَ الْمَوْتُ أَنْ تَدْفَعَهُ إِلَى أَخِيكَ الْحُسَيْنِ ع-

Then he^{-asws} (Ali^{-asws}) handed over the Book and the Weapons to him^{-asws} (Al-Hassan^{-asws}), then said: ‘O my^{-asws} son^{-asws}, Rasool-Allah^{-saww} ordered me^{-asws} that I^{-asws} should bequeath to you^{-asws} and hand over my^{-asws} Book and my^{-asws} weapons to you^{-asws}, just as Rasool-Allah^{-saww} bequeathed to me^{-asws} his^{-saww} Book and his^{-saww} weapons to me^{-asws}, and ordered me^{-asws} that I^{-asws} should order you^{-asws}, when death presents itself, that you^{-asws} should hand these over to your^{-asws} brother Al-Husayn^{-asws}.

ثُمَّ أَقْبَلَ عَلَى ابْنِهِ الْحُسَيْنِ ع فَقَالَ وَ أَمَرَكَ رَسُولُ اللَّهِ ص أَنْ تَدْفَعَهُ إِلَى ابْنِكَ عَلِيِّ بْنِ الْحُسَيْنِ ثُمَّ أَقْبَلَ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ ع فَقَالَ وَ أَمَرَكَ رَسُولُ اللَّهِ ص أَنْ تَدْفَعَ وَصِيَّتِكَ إِلَى ابْنِكَ مُحَمَّدِ بْنِ عَلِيٍّ - فَأَقْرَبْتُهُ مِنْ رَسُولِ اللَّهِ ص وَ مِنِّي السَّلَامَ

Then he^{-asws} turned towards Al-Husayn^{-asws}, so he^{-asws} said to him^{-asws}: ‘And the Messenger^{-saww} of Allah^{-azwj} ordered you^{-asws} to hand these over to this son^{-asws} of yours^{-asws} – and grabbed the hand of the son^{-asws} of his^{-asws} son^{-asws} Ali^{-asws} Bin Al-Husayn^{-asws}, and he^{-asws} was little – so he^{-asws} held him close to himself^{-asws} and said to him^{-asws}: ‘And Rasool-Allah^{-saww} ordered you^{-asws} to hand these over to your^{-asws} son^{-asws} Muhammad^{-asws}, so convey to him^{-asws} greetings from the Rasool-Allah^{-saww} and from me^{-asws}’.

ثُمَّ أَقْبَلَ عَلَى ابْنِهِ الْحُسَيْنِ ع فَقَالَ يَا بَنِيَّ أَنْتَ وَ لِي الْأَمْرُ بَعْدِي وَ لِي الدَّمُ فَإِنْ عَقَوْتَ فَلَكَ وَ إِنْ قَتَلْتَ فَصَرْبَةً مَكَانَ صَرْبَةٍ وَ لَا تَأْتُمْ ثُمَّ قَالَ أَكْتُبْ

Then he^{-asws} turned towards Al-Hassan^{-asws}, so he^{-asws} said: ‘O my^{-asws} son^{-asws}, you^{-asws} are the Master of the Command (Wali Al-Amr) and the Master of my^{-asws} blood after me^{-asws}. So, if you^{-asws} were to forgive, it is up to you^{-asws}, and if you^{-asws} were to kill, so strike by one strike and do not repeat it’. Then he^{-asws} said: Write!’

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا مَا أَوْصَى بِهِ عَلِيُّ بْنُ أَبِي طَالِبٍ ع- ثُمَّ سَأَقَ الْحَدِيثَ إِلَى آخِرِ مَا رَوَاهُ الْكَلْبِيُّ.

‘In the Name of Allah^{-azwj} the Beneficent, the Merciful. This is what Ali^{-asws} Bin Abu Talib^{-asws} is bequeathing’ – Then he continued the Hadeeth up the end of what Kulayni has reported.

وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ حَفِظْكُمْ اللَّهُ مِنْ أَهْلِ بَيْتٍ وَ حَفِظَ فِيكُمْ نَبِيِّكُمْ أَسْتَوْدِعُكُمْ اللَّهَ وَ أَقْرَأُ عَلَيْكُمْ السَّلَامَ وَ رَحْمَةَ اللَّهِ

And fear Allah; surely Allah is severe of the Punishment [5:2]. May Allah^{-azwj} Protect you, from the family, (just as He^{-azwj}) Protected your Prophet^{-saww} among you. I^{-asws} entrust you all to Allah^{-azwj}, and convey the greetings upon you, and the Mercy of Allah^{-azwj}’.

ثُمَّ لَمْ يَزَلْ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ حَتَّى قُبِضَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ رَحْمَتُهُ فِي ثَلَاثِ لَيَالٍ مِنَ الْعَشْرِ الْأَوَاخِرِ لَيْلَةَ ثَلَاثٍ وَ عَشْرِينَ مِنْ شَهْرِ رَمَضَانَ لَيْلَةَ الْجُمُعَةِ سَنَةَ أَرْبَعِينَ مِنَ الْهِجْرَةِ وَ كَانَ ضَرْبَ لَيْلَةِ إِحْدَى وَ عَشْرِينَ مِنْ شَهْرِ رَمَضَانَ.

Then he^{-asws} did not stop saying ‘There is no god except for Allah^{-azwj}, there is no god except for Allah^{-azwj}’, until he^{-asws} passed away, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, and His^{-azwj} Mercy, during the third night from the last ten nights of the twenty third from the

Month of Ramazan, the night of Friday, the year forty from the Hijra. And he^{-asws} was struck on the night of the twenty first of the Month of Ramazan”⁵.

نه، تنبيه الخاطر لَمَّا اخْتَضِرَ أَمِيرُ الْمُؤْمِنِينَ عِ جَمَعَ نَبِيَّهُ حَسَنًا وَ حُسَيْنًا وَ مُحَمَّدَ ابْنَ الْحَنَفِيَّةِ وَ الْأَصَاغِرَ مِنْ وُلْدِهِ فَوَصَّاهُمْ وَ كَانَ فِي آخِرِ وَصِيَّتِهِ يَا بَنِي عَاشِرُوا النَّاسَ عَشْرَةَ إِنْ غَبْتُمْ خُنُوا إِلَيْكُمْ وَ إِنْ قُودْتُمْ بَكَوْا عَلَيْكُمْ

(The book) ‘Tanbeeh Al Khatir’ –

‘When death approached Amir Al-Momineen^{-asws}, he^{-asws} gathered his^{-asws} son, Hassan^{-asws}, and Husayn^{-asws}, and Muhammad Bin Al-Hanafiya, and the young ones from his^{-asws} sons. He^{-asws} bequeathed to them, and it was in the end of the bequest: ‘O my^{-asws} son! Socialise with the people with a socialising! If you are absent, they would have feeling for you, and if they lose you, they will cry upon you.

يَا بَنِي إِنْ الْفُلُوبُ جُنُدٌ مُجَنَّدَةٌ تَتْلَاحِظُ بِالْمَوَدَّةِ وَ تَتَنَاجَى بِهَا وَ كَذَلِكَ هِيَ فِي الْبُغْضِ فَإِذَا أَحْسَسْتُمْ مِنْ أَحَدٍ فِي قَلْبِكُمْ شَيْئًا فَاحْذَرُوهُ.

O my^{-asws} sons! The hearts are recruited soldiers, who notice the cordiality and whimper with it, and like that these are in the hatred. So, when you love the man from without there being any good having preceded from him to you, then wish (good from) him, and when you hate the man from without any evil having preceded from to you, then be careful of him”⁶.

نَهَج، نهج البلاغة مِنْ وَصِيَّتِهِ لِلْحَسَنِ وَ الْحُسَيْنِ عِ لَمَّا ضَرَبَهُ ابْنُ مُلْجِمٍ لَعَنَهُ اللَّهُ وَ أَخْرَاهُ أَوْصِيكُمَا بِتَقْوَى اللَّهِ وَ أَنَّ لَا تَبْغِيَا الدُّنْيَا وَ إِنْ بَعَثْتُمَا 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}.

وَ قَوْلًا بِالْحَقِّ وَ اعْمَلَا لِآخِرَةِ وَ كُونَا لِلظَّالِمِ حُصْمًا وَ لِلْمَظْلُومِ عَوْنًا أَوْصِيكُمَا وَ جَمِيعَ وُلْدِي وَ أَهْلِي وَ مَنْ بَلَغَهُ كِتَابِي بِتَقْوَى اللَّهِ وَ نَظْمَ أَمْرِكُمْ وَ صَلَاحِ دَابِّ نَبِيِّكُمْ فَإِنِّي سَمِعْتُ جَدَّكُمْ ص يَقُولُ صَلَاحُ دَابِّ 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’.

⁵ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 127 H 52

⁶ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 127 H 55

اللَّهُ فِي الْأَيْتَامِ 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 فِي جِيرَانِكُمْ فَإِنَّهُ وَصِيَّتُهُ 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 فِي الْقُرْآنِ لَا يَسْبِقُكُمْ بِالْعَمَلِ بِهِ عَذَابِكُمْ

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

وَ اللَّهُ فِي الصَّلَاةِ فَإِنَّهَا عَمُودُ دِينِكُمْ

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

وَ 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 فِي الْجِهَادِ بِأَمْوَالِكُمْ وَ أَنْفُسِكُمْ وَ أَلْسِنَتِكُمْ فِي سَبِيلِ اللَّهِ وَ عَلَيْكُمْ بِالتَّوَاصُلِ وَ التَّبَادُلِ وَ إِيَّاكُمْ وَ التَّدَابُرِ وَ التَّقَاطُعِ

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 تَنْهَكُوا الْأَمْرَ بِالْمَعْرُوفِ وَ النَّهْيَ عَنِ الْمُنْكَرِ فَيُؤَيَّ 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 أَلْفَيْنَكُمْ تَخُوضُونَ دِمَاءَ الْمُسْلِمِينَ حَوْضاً تَقُولُونَ قَتَلَ أَمِيرُ الْمُؤْمِنِينَ أَلَا لَا يُفْتَلَنُ بِي إِلَّا قَاتِلِي أَنْظَرُوا إِذَا أَنَا مِتُّ مِنْ ضَرْبِيهِ هَذِهِ فَاضْرِبُوهُ ضَرْبَةً بِضَرْبَةٍ وَ لَا يُمْتَلَأُ بِالرَّجُلِ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِيَّاكُمْ وَ الْمُثَلَّةَ وَ لَوْ بِالْكَلْبِ الْعَقُورِ.

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!’⁷

⁷ Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen^{-asws}, Ch 127 H 58