

Chapter 5: On Musa Ibn Ja'far's Will

5-1 Al-Husayn ibn Ahmad ibn Idris – may God be pleased with him – narrated that his father quoted on the authority of Muhammad ibn Abis-Subhan, on the authority of Abdullah ibn Muhammad al-Hajjal, on the authority of Ibrahim ibn Abdullah al-Ja'fari, on the authority of some of his relatives that, “Aba Ibrahim Musa ibn Ja'far (a.s.) had Ishaq ibn Ja'far ibn Muhammad¹, Ibrahim ibn Muhammad al-Ja'fari, Ja'far ibn Salih, Mo'awiya bin al-Ja'farayn², Yahya ibn Al-Husayn ibn Zayd, Sa'd ibn Imran Al-Ansari, Yazid ibn Saleet Al-Ansari and Muhammad ibn Ja'far Al-Aslamy³ be witnesses to his will, after they had witnessed that *There is no god but God; He is One and there are no partners for Him; Muhammad is His Servant and His Messenger*; the Hour (the Day of Resurrection) will undoubtedly come and God will resurrect the people from their graves; there is resurrection after death; there is Reckoning and just retaliation; there will be a stop in front of the Almighty God the Truth; what Muhammad – may God's Blessings be upon him and his Household – has brought is the Truth, the Truth, and the Truth⁴; and what the Trusted Spirit (Gabriel) has sent down is the Truth. I live with these beliefs. I will die with these beliefs. God willing, I will be resurrected with these beliefs.” He had them bear witness that the following was his will written in his own handwriting. ‘Firstly, I wrote the will of my grandfather – the Commander of the Faithful (a.s.), the wills of Al-Hassan (a.s.) and Al-Husayn (a.s.) and Ali ibn Al-Husayn (a.s.), the will of Muhammad ibn Ali Al-Baqir (a.s.), and the will of Ja'far ibn Muhammad (a.s.) letter by letter. And I will appoint my son Ali as my Trustee – along with his other brothers, God willing. If he recognizes that they have grown

السلام. أَمَا إِنَّكَ فِي شَيْعَتِنَا أَيْبِنُ مِنَ الْبَرَقِ فِي اللَّيْلَةِ الظُّلْمَاءِ ثُمَّ قَالَ: يَا مُحَمَّدُ، إِنَّ الْمُفَضَّلَ كَانَ أَنْسِي وَمُسْتَرَا حِي
وَأَنْتَ أَنْسُهُمَا وَمُسْتَرَا حُهُمَا، حَرَامٌ عَلَى النَّارِ أَنْ تَمْسَكَ أَبَدًا

حَدَّثَنَا الْحُسَيْنُ بْنُ أَحْمَدَ بْنِ إِدْرِيسَ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي الصُّهْبَانَ، عَنْ عَبْدِ - 1
اللَّهِ بْنِ مُحَمَّدِ الْحَجَّالِ، أَنَّ إِبْرَاهِيمَ بْنَ عَبْدِ اللَّهِ الْجَعْفَرِيَّ حَدَّثَهُ، عَنْ عِدَّةٍ مِنْ أَهْلِ بَيْتِهِ أَنَّ أَبَا إِبْرَاهِيمَ مُوسَى بْنَ
جَعْفَرٍ عَلَيْهِمَا السَّلَامُ أَشْهَدَ عَلَيَّ وَصِيَّتِهِ إِسْحَاقَ بْنَ جَعْفَرِ بْنِ مُحَمَّدٍ؛ وَإِبْرَاهِيمَ بْنَ مُحَمَّدِ الْجَعْفَرِيِّ، وَجَعْفَرَ بْنَ صَالِحٍ؛
وَمُعَاوِيَةَ بْنَ الْجَعْفَرِيِّينَ؛ وَيَحْيَى بْنَ الْحُسَيْنِ بْنِ زَيْدٍ؛ وَسَعْدَ بْنَ عَمْرَانَ الْأَنْصَارِيِّ، وَمُحَمَّدَ بْنَ الْحَارِثِ الْأَنْصَارِيِّ؛
وَيَزِيدَ بْنَ سَلِيطِ الْأَنْصَارِيِّ؛ وَمُحَمَّدَ بْنَ جَعْفَرِ الْأَسْلَمِيِّ، بَعْدَ أَنْ أَشْهَدَهُمْ أَنَّهُ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ،
وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ، وَأَنَّ الْبَعْثَ بَعْدَ الْمَوْتِ حَقٌّ
وَأَنَّ الْحِسَابَ وَالْقِصَاصَ حَقٌّ، وَأَنَّ الْوُقُوفَ بَيْنَ يَدَيْ اللَّهِ عَزَّ وَجَلَّ حَقٌّ، وَأَنَّمَا جَاءَ بِهِ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
حَقٌّ حَقٌّ حَقٌّ، وَأَنَّ مَا نَزَلَ بِهِ الرُّوحُ الْأَمِينُ حَقٌّ، عَلَى ذَلِكَ أَحْيَى وَعَلَيْهِ أَمْوَاتٌ وَعَلَيْهِ أُبْعِثُ إِنْ شَاءَ اللَّهُ، أَشْهَدُهُمْ أَنَّ
هَذِهِ وَصِيَّتِي بِخَطِّي وَقَدْ نَسَخْتُ وَصِيَّةَ جَدِّي أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَوَصَايَا الْحَسَنِ وَالْحُسَيْنِ وَعَلَى بْنِ
الْحُسَيْنِ وَوَصِيَّةَ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ وَوَصِيَّةَ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ قَبْلَ ذَلِكَ حَرْفًا بِحَرْفٍ، وَأَوْصَيْتُ بِهَا إِلَى عَلِيِّ
ابْنِي وَبَنِي بَعْدَهُ مَعَهُ إِنْ شَاءَ [اللَّهُ] فَإِنَّ أَنَسَ مِنْهُمْ رُشْدًا وَأَحَبَّ

up enough and he likes to keep them as my Trustees – he can. If he is not pleased with them and wants them not to be my Trustees, he can. They have no authority over him. I entrust my affairs regarding charity, property, and my children to him and to Ibrahim, Abbas, Isma'il, Ahmad, Umm Ahmad.⁵ I entrust the affairs of my wives to Ali alone. He can spend one-third of the charity of my father and my household in any way he likes – as anyone would deal with his own property. He can carry out what I said regarding my wives and household – if he pleases. He can also not do what I said if he pleases. He can sell, donate or give in charity in a way other than what I have stated. According to this will, he can act just like me myself regarding my property, my family and my children. If he pleases, he can keep his brothers as Trustees – whom I named in the beginning of this document. If he likes, he can also keep them from being Trustees. No one is allowed to object to his decision. If anyone of them wants to marry off his sister, he is not authorized to do so without his permission and order. Whatever power tries to take away the authorities which I have written down for him has deviated from God the Almighty and His Messenger (a.s.). God and His Messenger will also have nothing to do with them. God's Curse, all those who curse, the curse of the nearby-stationed angels, the curse of the Prophets and the curse of (all) the Messengers and the believers be on such a person. None of the kings nor any of my children are allowed to take away his authority over the property I have entrusted him with. Whatever he says about its amount is acceptable to me – whether it be a small amount or large sum. The reason I mentioned the names of my other children here is that I wanted their names and the names of my other small children to be respectfully mentioned here. Those of my slave-wives who are *Umm Walad*⁶ and do not leave will have the same rights and privileges that they had had during my life-time, if Ali Al-Ridha' (a.s.) pleases. But if they should get married, they can no longer return and receive payments unless Ali Al-Ridha' (a.s.) deems it proper to do so. The same holds true for my daughters. The marriage of none of my daughters is entrusted to their maternal brothers (uncles) or the King. My daughters should not do anything unless they seek Ali Al-Ridha''s (a.s.) counsel and opinion (advice). If my daughters' maternal brothers take any steps regarding the marriage of my daughters⁷ they have disobeyed God the Almighty and His Prophet – may God's Blessings be upon him and his Household, and have interfered in his authority. He knows best about the marriage of his

إِقْرَارَهُمْ، فَذَكَ لَهُ، وَإِنْ كَرِهَهُمْ وَأَحَبَّ أَنْ يُخْرِجَهُمْ فَذَكَ لَهُ وَلَا أَمْرَ لَهُمْ مَعَهُ، وَأَوْصَيْتُ إِلَيْهِ بِصَدَقَاتِي وَأَمْوَالِي وَصِبْيَانِي الَّذِينَ خَلَّفْتُ، وَوُلْدِي وَإِلَى إِبْرَاهِيمَ وَالْعَبَّاسَ وَإِسْمَاعِيلَ وَأَحْمَدَ وَأُمِّ أَحْمَدَ؛ وَإِلَى عَلِيِّ أَمْرٍ نِسَائِي دُونَهُمْ وَتُلْتُ صَدَقَةَ أَبِي وَأَهْلِ بَيْتِي يَضَعُهُ حَيْثُ يَرَى وَيَجْعَلُ مِنْهُ مَا يَجْعَلُ مِنْهُ نُوَ الْمَالِ فِي مَالِهِ إِنْ أَحَبَّ أَنْ يُجِيزَ مَا ذَكَرْتُ فِي عِيَالِي فَذَكَ إِلَيْهِ وَإِنْ كَرِهَ فَذَكَ إِلَيْهِ، وَإِنْ أَحَبَّ أَنْ يَبِيعَ أَوْ يَهَبَ أَوْ يَنْحَلَ أَوْ يَتَّصِقَ عَلَى غَيْرِ مَا وَصَيْتَهُ فَذَكَ إِلَيْهِ وَهُوَ أَنَا فِي وَصِيَّتِي فِي مَالِي وَفِي أَهْلِي وَوُلْدِي، وَإِنْ رَأَى أَنْ يَفِرَّ إِخْوَتَهُ الَّذِينَ سَمَّيْتُهُمْ فِي صَدْرِ كِتَابِي هَذَا أَقْرَهُمْ، وَإِنْ كَرِهَ فَلَهُ أَنْ يُخْرِجَهُمْ غَيْرَ مَرْدُودٍ عَلَيْهِ، وَإِنْ أَرَادَ رَجُلٌ مِنْهُمْ أَنْ يُزَوِّجَ أُخْتَهُ فَلَيْسَ لَهُ أَنْ يُزَوِّجَهَا إِلَّا بِإِذْنِهِ وَأَمْرِهِ، وَأَيُّ سُلْطَانٍ كَشَفَهُ عَنْ شَيْءٍ أَوْ حَالَ بَيْنَهُ وَبَيْنَ شَيْءٍ مِمَّا ذَكَرْتُ فِي كِتَابِي، فَقَدْ بَرِيءَ مِنَ اللَّهِ تَعَالَى وَمِنْ رَسُولِهِ، وَاللَّهُ وَرَسُولُهُ مِنْهُ بَرِيئَانِ وَعَلَيْهِ لَعْنَةُ اللَّهِ وَلَعْنَةُ اللَّاعِنِينَ وَالْمَلَائِكَةِ الْمُقَرَّبِينَ وَالنَّبِيِّينَ وَالْمُرْسَلِينَ [أَجْمَعِينَ] وَجَمَاعَةَ الْمُؤْمِنِينَ وَلَيْسَ لِأَحَدٍ مِنَ السَّلَاطِينِ أَنْ يَكْشِفَهُ عَنْ شَيْءٍ لِي عِنْدَهُ مِنْ بَضَاعَةٍ، وَلَا لِأَحَدٍ مِنْ وُلْدِي وَلِي عِنْدَهُ مَالٌ وَهُوَ مُصَدَّقٌ فِيمَا ذَكَرَ مِنْ مَبْلَغِهِ إِنْ أَقَلَّ أَوْ أَكْثَرَ فَهُوَ الصَّادِقُ، وَإِنَّمَا أَرَدْتُ بِإِدْخَالِ الَّذِينَ أَدْخَلْتُ مَعَهُ مِنْ وُلْدِي التَّنْوِيهِ بِأَسْمَائِهِمْ، وَأَوْلَادِي الْأَصَاغِرِ وَأُمَّهَاتِ أَوْلَادِي مَنْ أَقَامَ مِنْهُنَّ فِي مَنْزِلِهَا وَفِي حِجَابِهِ فَلَهُ مَا كَانَ يَجْرِي عَلَيْهَا فِي حَيَاتِي إِنْ أَرَادَ ذَلِكَ، وَمَنْ خَرَجَ مِنْهُنَّ إِلَى زَوْجٍ فَلَيْسَ لَهَا أَنْ تَرْجِعَ إِلَى جَرَائِي إِلَّا أَنْ يَرَى عَلَيَّ ذَلِكَ، وَبِنَاتِي مِثْلَ ذَلِكَ وَزُجُجَ بِنَاتِي أَحَدٌ مِنْ أُخَوَاتِهِنَّ مِنْ أُمَّهَاتِهِنَّ، وَلَا سُلْطَانَ وَلَا عَمَلَ لَهُنَّ إِلَّا بِرَأْيِهِ وَمَشُورَتِهِ، فَإِنْ فَعَلُوا ذَلِكَ فَقَدْ خَالَفُوا اللَّهَ تَعَالَى وَرَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَحَادُوهُ فِي مُلْكِهِ، وَهُوَ أَعْرَفُ بِمَنَاجِحِ قَوْمِهِ، إِنْ أَرَادَ أَنْ يُزَوِّجَ زَوْجًا وَإِنْ أَرَادَ أَنْ يَتْرَكَ تَرَكَ، وَقَدْ أَوْصَيْتُهُمْ بِمِثْلِ مَا

family members. He can marry them off if he pleases, or not marry them off if he wills. I have advised them regarding what I have written here. I set God as a witness over them. No one is allowed to open my will, or express its contents. This will is just as I have stated to you. Whoever does wrong has wronged himself. Whoever does good has done it for himself. And your Lord will not oppress any servants. No one – whether the King or others – has the right to open this letter underneath which I have placed my seal. May God's Curse and His Wrath be upon whoever does so. And after God, the angels and the group of Muslim men and women will be my supporters.’ Then Musa ibn Ja’far (a.s.) and the witnesses affixed their seals to it.” Abdullah ibn Muhammad al-Ja’far narrated that Al-Abbas ibn Musa (Imam Ridha”a brother) (a.s.) told Imran Al-Qadhi At-Talhi, “There is a treasure and some jewels inside this letter for us, and he wants to take it all for himself and give nothing to us. He has taken everything for himself that our father has left for us; and has left us deprived.” Then Ibrahim ibn Muhammad al-Ja’far⁸ yelled and swore at him. His uncle Ishaq ibn Ja’far did the same thing. Al-Abbas told al-Qadhi, “May God make you prosperous! Unseal the letter and read it.” He said, “I will not unseal it. I will not do something to make me suffer from your father's curse.” Al-Abbas said, “I will unseal it.” Al-Qadhi said, “It is up to you.” Then al-Abbas broke the seal, and noted that his father had put them aside and established Ali (a.s.) alone (as his Trustee), and had placed all of them under the guardianship of Ali (a.s.) – whether they like it or not. Thus they had been placed under his guardianship like orphans, and had been put aside. Then Ali ibn Musa (a.s.) looked at al-Abbas and said, “O brother! I knew that your losses and debts made you say so.” Then the Imam (a.s.) said, “O Sa’d! Go and see how much debt they are under. Pay it off on their behalf. Take back their receipts, and get a receipt for paying off their debts. By God, I will not hesitate to help you, be your companion, and be sympathetic to you as long as I live on the Earth. Say whatever you wish to say.” Al-Abbas said, “You are giving these payments to us from our excess property. There is much more.” He (a.s.) said, “Say whatever you wish to say. My

honor is the same as your honor. O God! Please improve them and improve their affairs. Fend off Satan from us and from them. And assist them in obeying you. ‘...Be God a witness to what we say.’⁹ Al-Abbas said, “How well do I understand you! I have nothing left to be greedy of.” Then they all walked away.

ذَكَرْتُ فِي صَدْرِ كِتَابِي هَذَا، وَأَشْهَدُ اللَّهَ عَلَيْهِمْ، وَلَيْسَ لِأَحَدٍ أَنْ يَكْشِفَ وَصِيَّتِي وَلَا يَنْشُرَهَا وَهِيَ عَلَيَّ مَا ذَكَرْتُ وَسَمَّيْتُمْ سَمِيَّتُ فَمَنْ أَسَاءَ فَعَلَيْهِ، وَمَنْ أَحْسَنَ فَلِنَفْسِهِ وَمَا رَبُّكَ بِظَلَامٍ لِلْعَبِيدِ، وَلَيْسَ لِأَحَدٍ مِنْ سُلْطَانٍ وَلَا غَيْرِهِ أَنْ يُفْضَ كِتَابِي هَذَا الَّذِي خَتَمْتُ عَلَيْهِ أَسْفَلَ، فَمَنْ فَعَلَ ذَلِكَ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَغَضَبُهُ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ، وَجَمَاعَةُ الْمُسْلِمِينَ وَالْمُؤْمِنِينَ، وَخَتَمَ مُوسَى بْنُ جَعْفَرٍ عَلَيْهِ السَّلَامُ وَالشُّهُودُ

قَالَ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْجَعْفَرِيُّ: قَالَ الْعَبَّاسُ بْنُ مُوسَى عَلَيْهِ السَّلَامُ لِابْنِ عَمْرَانَ الْقَاضِي الطَّلْحِيِّ إِنَّ أَسْفَلَ هَذَا الْكِتَابِ كَنْزٌ لَنَا وَجَوْهَرٌ يُرِيدُ أَنْ يَحْتَجِزَهُ دُونَنَا، وَلَمْ يَدْعُ أَبُونَا شَيْئًا إِلَّا جَعَلَهُ لَهُ وَتَرَكَنَا عَالَةً، فَوَتَّبَعَ إِلَيْهِ إِبْرَاهِيمُ بْنُ مُحَمَّدٍ الْجَعْفَرِيِّ فَأَسْمَعَهُ فَوَتَّبَعَ عَلَيْهِ إِسْحَاقُ بْنُ جَعْفَرٍ عَمَّهُ فَفَعَلَ بِهِ مِثْلَ ذَلِكَ، فَقَالَ الْعَبَّاسُ لِلْقَاضِي: أَصْلَحَكَ اللَّهُ فَضَّ الْخَاتَمَ وَأَقْرَأَ مَا تَحْتَهُ، فَقَالَ: لَا أَفُضُّهُ وَلَا يَلْعُنُنِي أَبُوكَ، فَقَالَ الْعَبَّاسُ: أَنَا أَفُضُّهُ، قَالَ: ذَلِكَ إِلَيْكَ، فَفَضَّ الْعَبَّاسُ الْخَاتَمَ، فَإِذَا فِيهِ إِخْرَاجُهُمْ مِنَ الْوَصِيَّةِ وَإِقْرَارُ عَلِيِّ عَلَيْهِ السَّلَامُ وَحَدُّهُ، وَإِدْخَالُهُ إِيَّاهُمْ فِي وِلَايَةِ عَلِيٍّ إِنْ أَحْبَبُوا أَوْ كَرَهُوا وَصَارُوا كَالْأَيْتَامِ فِي حِجْرِهِ، وَأَخْرَجَهُمْ مِنْ حَدِّ الصَّدَقَةِ وَذَكَرَهَا

ثُمَّ التَّفَتَّ عَلِيُّ بْنُ مُوسَى عَلَيْهِمَا السَّلَامُ إِلَى الْعَبَّاسِ فَقَالَ: يَا أَخِي إِنِّي لِأَعْلَمُ أَنَّهُ إِنَّمَا حَمَلَكُمُ عَلَيَّ هَذَا، الْغَرَامُ وَالْدُّيُونُ الَّتِي عَلَيْكُمْ، فَاَنْطَلِقْ يَا سَعْدُ فَتَعَيَّنْ لِي مَا عَلَيْهِمْ وَأَقْضِهِ عَنْهُمْ، وَأَقْبِضْ ذِكْرَ حُقُوقِهِمْ وَخُذْ لَهُمُ الْبِرَاءَةَ، فَلَا وَاللَّهِ لَا أَدَعُ مُوَأَسَاتِكُمْ وَبِرِّكُمْ مَا أَصْبَحْتُ وَأَمْسَيْتُ عَلَى ظَهْرِ الْأَرْضِ، فَقُولُوا مَا سَأَلْتُمْ فَقَالَ الْعَبَّاسُ: مَا تُعْطِينَا إِلَّا مِنْ فَضُولِ أَمْوَالِنَا، وَمَالُنَا عِنْدَكَ أَكْثَرُ، فَقَالَ: قُولُوا مَا سَأَلْتُمْ فَالْعَرِضُ عَرِضُكُمْ اللَّهُمَّ أَصْلِحْهُمْ وَأَصْلِحْ بِهِمْ وَأَخْسَأْ عَنَّا وَعَنْهُمْ الشَّيْطَانَ، وَأَعْنِهِمْ عَلَى طَاعَتِكَ «وَاللَّهُ عَلَى مَا نَقُولُ وَكَيْلٌ» قَالَ الْعَبَّاسُ: مَا أَعْرَفَنِي بِلِسَانِكَ وَلَيْسَ لِمَسْحَاتِكَ عِنْدِي طِينٌ ثُمَّ إِنَّ الْقَوْمَ افْتَرَقُوا

5-2 (The author of the book narrated) my father – may God be pleased with him – narrated that Ahmad ibn Idris quoted on the authority of Muhammad ibn Abis Sahban, on the authority of Safwan ibn Yahya, on the authority of Abdurrahman ibn al-Hajjaj, “Abul Hassan (a.s.) sent me the Commander of the Faithful’s (a.s.) will and the list of endowments of his father (a.s.) by Abu Ismail Mosadeh (Imam Kazim’s slave), and indicated the list of endowments of Ja’far ibn Muhammad (a.s.) and his own as follows, ‘In the Name of God, the Beneficent the Merciful. This is the list of what Musa ibn Ja’far endows. He endows his land located in such and such places. The boundaries of the land are so and so. All the land, the date palms, parts of it that are not constructed, the water in it, its corners, the water right and the turn for its use of water, and every other right at its heights and its pastures, all its existing facilities¹⁰, its yard and its streams; its cultivated and its dry parts are endowed by Musa ibn Ja’far to his children – male or female. The caretaker in charge of this land will subtract the expenses for its maintenance and development from its income – other than the income from thirty of its trees that will be divided among the poor people of the village. He will divide this income between the children of Musa ibn Ja’far¹¹. Each

boy will be given twice that of each girl. The payments to each of the daughters of Musa ibn Ja'far who gets married will be cut-off until she loses her husband¹² in which case her share will be like that of unmarried girls. Whenever one of the children of Musa dies their children will receive their father's share – each boy will receive double the amount that each girl receives just as Musa has determined for his own children. Whenever one dies and does not have any children, then his share will be added to the others' share. His daughter's children will not receive any share unless their fathers are from my descendants. No one has any share in this as long as I have some descendants. If they all die and no one is left, then the income from these endowments will be paid to my brothers and sisters as long as they are living based on the same conditions that I stated for my children and my descendants. If all my brothers and sisters die, then the income from this endowment will be paid to my paternal brothers (uncles) and sisters (aunts) and their descendants as long as there is anyone. If none of these relations live, then the income from this endowment will be paid to my relatives and close friends – whoever is closest to me until the time when God the Almighty inherits whatever He will inherit.¹³ He is the best inheritor. Musa ibn Ja'far endowed this

حَدَّثَنَا أَبِي رَضِيَ اللَّهُ عَنْهُ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ أَبِي الصُّهْبَانَ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ 2 – عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ: بَعَثَ إِلَيَّ أَبُو الْحَسَنِ عَلَيْهِ السَّلَامُ بَوْصِيَّةَ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَبَعَثَ إِلَيَّ بِصَدَقَةِ أَبِيهِ مَعَ أَبِي إِسْمَاعِيلَ مُصَادِفٍ وَذَكَرَ صَدَقَاتِ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِمَا السَّلَامُ وَصَدَقَةَ نَفْسِهِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا مَا تَصَدَّقَ بِهِ مُوسَى بْنُ جَعْفَرٍ عَلَيْهِ السَّلَامُ، تَصَدَّقَ بِأَرْضِهِ مَكَانَ كَذَا وَكَذَا وَحُدُودِ الْأَرْضِ كَذَا وَكَذَا كُلِّهَا وَنَخْلَهَا وَأَرْضِهَا وَبِيَاضِهَا وَمَائِهَا وَأَرْجَائِهَا وَحُقُوقَهَا وَشَرْبِهَا مِنَ الْمَاءِ وَكُلِّ حَقٍّ هُوَ لَهَا فِي مَرْفَعٍ أَوْ مَظْهَرٍ أَوْ غَيْضٍ أَوْ مِرْفَقٍ أَوْ سَاحَةِ أَوْ مَسِيلٍ أَوْ عَامِرٍ أَوْ غَامِرٍ، تَصَدَّقَ بِجَمِيعِ حَقِّهِ مِنْ ذَلِكَ عَلَى وُلْدِهِ مِنْ صُلْبِهِ لِلرِّجَالِ وَالنِّسَاءِ يَفْسَمُ، وَإِلَيْهَا مَا أَخْرَجَ اللَّهُ تَعَالَى مِنْ غَلَّتِهَا بَعْدَ الَّذِي يَكْفِيهَا فِي عِمَارَتِهَا وَ مَرَافِقِهَا وَبَعْدَ ثَلَاثِينَ عَدَقًا يُقَسَّمُ فِي مَسَاكِينَ أَهْلِ الْقَرْيَةِ بَيْنَ وُلْدِ مُوسَى بْنِ جَعْفَرٍ، لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ فَإِنْ تَزَوَّجَتْ امْرَأَةٌ مِنْ وُلْدِ مُوسَى بْنِ جَعْفَرٍ فَلَا حَقَّ لَهَا فِي هَذِهِ الصَّدَقَةِ حَتَّى تَرْجِعَ إِلَيْهَا بِغَيْرِ زَوْجٍ، فَإِنْ رَجَعَتْ كَانَ لَهَا مِثْلُ حَظِّ الْآلِي لَمْ تَتَزَوَّجْ قَطُّ مِنْ بَنَاتِ مُوسَى، وَمَنْ تُوْفِّيَ مِنْ وُلْدِ مُوسَى وَلَهُ وُلْدٌ فَوُلْدُهُ عَلَى سَهْمِ آبَائِهِمْ، لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ، عَلَى مِثْلِ مَا شَرَطَ مُوسَى بَيْنَ وُلْدِهِ مِنْ صُلْبِهِ، وَمَنْ تُوْفِّيَ مِنْ وُلْدِ مُوسَى وَلَمْ يَتْرِكْ وَلَدًا رَدَّ حَقَّهُ عَلَى أَهْلِ الصَّدَقَةِ، وَلَيْسَ لَوُلْدِ بَنَاتِي فِي صَدَقَتِي هَذِهِ حَقٌّ إِلَّا أَنْ يَكُونَ آبَاؤُهُمْ مِنْ وُلْدِي وَلَيْسَ لِأَحَدٍ فِي صَدَقَتِي حَقٌّ مَعَ وُلْدِي وَوُلْدِ وُلْدِي وَأَعْقَابِهِمْ مَا بَقِيَ مِنْهُمْ أَحَدٌ، فَإِنْ انْقَرَضُوا وَلَمْ يَبْقَ مِنْهُمْ أَحَدٌ فَصَدَقَتِي عَلَى وُلْدِ أَبِي مِنْ أُمِّي مَا بَقِيَ مِنْهُمْ أَحَدٌ عَلَى مَا شَرَطْتُ بَيْنَ وُلْدِي وَعَقْبِي، فَإِنْ انْقَرَضَ وُلْدُ أَبِي مِنْ أُمِّي فَصَدَقَتِي عَلَى وُلْدِ أَبِي وَأَعْقَابِهِمْ مَا بَقِيَ مِنْهُمْ أَحَدٌ

فَإِنْ لَمْ يَبْقَ مِنْهُمْ أَحَدٌ فَصَدَقَتِي عَلَى الْأُولَى فَالْأُولَى حَتَّى يَرِثَ اللَّهُ تَعَالَى الَّذِي وَرَثَهَا وَهُوَ خَيْرُ الْوَارِثِينَ تَصَدَّقَ مُوسَى بْنُ جَعْفَرٍ بِصَدَقَةِ هَذِهِ وَهُوَ صَحِيحٌ صَدَقَةَ حَبِيسًا بَتًّا بَتْلًا

property without any doubt in perfect health in a just and non-revokable manner to seek God's pleasure and the blessings of the Hereafter. No believer who has faith in God and the Resurrection Day is allowed to sell it, buy it, donate it to someone, or change its stated conditions, until the life of man and

whatever is on the Earth is over, and God inherits it. This endowment is trusted to Ali and Ibrahim. Whenever one of them dies, Al-Qasim will take his place. If anyone of these two dies, then al-Abbas will take his place. If anyone of these two dies, then the oldest son will take his place. If only one person of my generation is left, then he will be in charge of his endowment.”

The narrator of this tradition said, “Abul Hassan (a.s.) said, ‘My father gave a higher priority to Isma’il over al-Abbas, even though he is younger than him.’”

5-3 Al-Mudhaffar ibn Ja'far Al-Alawi As-Samarqandi – may God be pleased with him – narrated that Ja'far ibn Muhammad ibn Mas'ood al-Ayyashi quoted on the authority of his father, on the authority Yusuf ibn As-Sakht, on the authority of Ali ibn Al-Qasim al-Uraydhi Al-Husayni, on the authority of Safwan ibn Yahya, on the authority of Abdurrahman ibn al-Hajaj, on the authority of Ishaq and Ali – the sons of Abi Abdillah Ja'far ibn Muhammad (as-Sadiq) (a.s.), “The year Musa ibn Ja'far (a.s.) was arrested, we went to see Abdurrahman ibn Aslam¹⁴ in Mecca. We had a letter from Abil Hassan (Imam Kazim) (a.s.) in his own handwriting. There were instructions in the letter regarding what he needed. We told Abdurrahman ibn Aslam, ‘This way he has issued orders for these affairs. Then if there is anything related to these orders, give it to his son Ali (a.s.) since he is his successor and he is in charge of his affairs.’” Then Ishaq and Ali added, “This conversation took place one day after the movement of the *Hajj* pilgrims from Mina¹⁵ to Mecca, and nearly fifty days after Abul Hassan (a.s.) was arrested.” Ishaq and Ali, the sons of Abi Abdillah (a.s.) had Al-Husayn ibn Ahmad al-Menqari, Isma'el ibn Umar, Has'san ibn Mo'awiya and Al-Husayn ibn Muhammad Sahib al-Khatm bear witness that Abul Hassan Ali ibn Musa was the Testamentary Trustee of his father (a.s.) and was his successor. Two of them testified to this, and the other two said that he is the successor and his deputy. Then all their testimonies were accepted by the Judge Hafs ibn Ghiyath.

لا مَنُوبَةَ فِيهَا وَلَا رَدًّا أَبَدًا ابْتِغَاءَ وَجْهِ اللَّهِ تَعَالَى وَالِدَارِ الْآخِرَةِ لَا يَحِلُّ لِمُؤْمِنٍ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يَبِيعَهَا أَوْ يَتَّاعَهَا أَوْ يَهَبَهَا أَوْ يَنْحَلَهَا أَوْ يُعِيرَ شَيْئًا مِمَّا وَضَعْتَهَا عَلَيْهِ حَتَّى يَرِثَ اللَّهُ الْأَرْضَ وَمَنْ عَلَيْهَا، وَجَعَلَ صَدَقَةَ هَذِهِ إِلَى عَلِيِّ وَإِبْرَاهِيمَ، فَإِنْ انْقَرَضَ أَحَدُهُمَا دَخَلَ الْقَاسِمُ مَعَ الْبَاقِي مَكَانَهُ، فَإِنْ انْقَرَضَ أَحَدُهُمَا دَخَلَ إِسْمَاعِيلُ مَعَ الْبَاقِي مِنْهُمَا مَكَانَهُ، فَإِنْ انْقَرَضَ أَحَدُهُمَا دَخَلَ الْعَبَّاسُ مَعَ الْبَاقِي مِنْهُمَا، فَإِنْ انْقَرَضَ أَحَدُهُمَا فَالْأَكْبَرُ مِنْ وُلْدِي يَقُومُ مَقَامَهُ، فَإِنْ لَمْ يَبْقَ مِنْ وُلْدِي إِلَّا وَاحِدٌ فَهُوَ الَّذِي يَقُومُ بِهِ، قَالَ: وَقَالَ أَبُو الْحَسَنِ عَلَيْهِ السَّلَامُ: إِنَّ أَبَاهُ قَدَّمَ إِسْمَاعِيلَ فِي صَدَقَتِهِ عَلَى الْعَبَّاسِ وَهُوَ أَصْغَرُ مِنْهُ.

حَدَّثَنَا الْمُظَفَّرُ بْنُ جَعْفَرِ الْعَلَوِيِّ السَّمَرَقَنْدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدِ بْنِ مَسْعُودِ الْعِيَّاشِيِّ، - 3 عَنْ أَبِيهِ قَالَ: حَدَّثَنَا يُوسُفُ بْنُ السَّخْتِ، عَنْ عَلِيِّ بْنِ الْقَاسِمِ الْعَرِيضِيِّ الْحُسَيْنِيِّ، عَنْ صَفْوَانَ بْنِ يَحْيَى، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ، عَنْ إِسْحَاقَ؛ وَعَلِيِّ ابْنِ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدَ عَلَيْهِمَا السَّلَامُ: أَنَّهُمَا دَخَلَا عَلَى عَبْدِ الرَّحْمَنِ بْنِ أَسْلَمَ بِمَكَّةَ فِي السَّنَةِ الَّتِي أَخَذَ فِيهَا مُوسَى بْنُ جَعْفَرٍ عَلَيْهِمَا السَّلَامُ وَمَعَهُمَا كِتَابُ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ بِخَطِّهِ فِيهِ حَوَائِجٌ قَدْ أَمَرَ بِهَا فَقَالَ اللَّهُ أَمَرَ بِهَذِهِ الْحَوَائِجِ مِنْ هَذَا الْوَجْهِ، فَإِنْ كَانَ مِنْ أَمْرِهِ شَيْءٌ فَادْفَعُهُ إِلَى ابْنِهِ عَلِيِّ عَلَيْهِ السَّلَامُ، فَإِنَّهُ خَلِيفَتُهُ وَالْقَيْمُ بِأَمْرِهِ، وَكَانَ هَذَا بَعْدَ النَّفْرِ بِيَوْمٍ بَعْدَ مَا أَخَذَ أَبُو الْحَسَنِ عَلَيْهِ السَّلَامُ بِنَحْوِ مَنْ حَمْسِينَ يَوْمًا، وَأَشْهَدُ إِسْحَاقُ وَعَلِيُّ ابْنَا أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَالْحُسَيْنِ بْنِ أَحْمَدَ الْمِنْقَرِيِّ وَإِسْمَاعِيلَ بْنَ عُمَرَ،

وَحَسَّانُ بْنُ مُعَاوِيَةَ وَالْحُسَيْنُ بْنُ مُحَمَّدٍ صَاحِبَ الْخُتْمِ عَلَى شَهَادَتِهِمَا أَنَّ أَبَا الْحَسَنِ عَلِيَّ بْنَ مُوسَى عَلَيْهِمَا السَّلَامُ وَصِيُّ أَبِيهِ عَلَيْهِ السَّلَامُ وَخَلِيفَتُهُ، فَشَهِدَ اثْنَانِ بِهَذِهِ الشَّهَادَةِ، وَاثْنَانِ قَالَا خَلِيفَتُهُ وَوَكِيلُهُ، فَقُبِلَتْ شَهَادَتُهُمْ عِنْدَ حَفْصِ بْنِ غِيَاثِ الْقَاضِي.

5–4 Ahmad ibn Ziyad ibn Ja'far al-Hamadani – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Bakr ibn Salih that he asked Ibrahim ibn Al-Hassan Musa ibn Ja'far (a.s.) [16](#), “What do you say about our father?” Ibrahim ibn Al-Hassan Musa ibn Ja'far (a.s.) said, “He is alive.” Bakr ibn Salih asked him, “What do you say about your brother Abil Hassan (Imam al-Rezxa) (a.s.)?” He said, “He is trustworthy and honest.” Then Bakr ibn Salih said, “He believes that your father has died.” He said, “He knows best what he says.” Bakr ibn Salih repeated what he had said. He said the same thing again. Then Bakr ibn Salih asked, “Has your father appointed anyone as his Trustee?” He said, “Yes.” Bakr ibn Salih asked, “Who?” He said, “The five of us, and he established Ali superior to us.”

- [1.](#) Imam Al-Kazim's (a.s.) brother
- [2.](#) Descendants of Abu Talib
- [3.](#) They were Imam Al-Kazim's companions.
- [4.](#) Stated three times for more emphasis
- [5.](#) She was one of the wives of Imam Al-Kazim (a.s.) and a respectable lady who was honored by the Imam (a.s.).
- [6.](#) As previously described in the footnotes of Tradition No. 2–2
- [7.](#) Without Ali's permission; Ali is Imam Al-Ridha' (a.s.).
- [8.](#) Who was one of the witnesses to the will
- [9.](#) Qur'an, 28:28
- [10.](#) Such as restrooms, kitchens, drainage, bathrooms, walkways, etc.
- [11.](#) According to some references Imam Musa ibn Ja'far had as many as 39 children. They include Ali ibn Musa Al-Ridha' (a.s.), Abdullah, Husayn, Farz, Ali, Hassan, Ahmad, Muhsen, Saradin, Abdullah, Aqeel, Tayyib, Muhammad, Nasir, Yasir, Hamza, Mahmood, Ahmad, Ridha', ShahRidha', Sam, Lam, Yaqoob, Ja'far, Ibrahim, AbuJawab, Yusuf, Fatima, Amina Khatoon, Khanoom Aqa, Tawoos Khatoon. According to the hypertext material at the following url address: http://www.coej.org/islamic_resources/7thimam.htm [1], he (a.s.) had 19 sons & 18 daughters. The most famous of his sons is his successor, Imam Ali Al-Reza (a.s.) buried in Mashhad and the most famous of his daughters is Fatima Kubra known as Masuma Qum who is buried in Qum. Yasir and Nasir are also buried in the vicinity of Mashhad on the road to Torqaba. Another one is said to be buried in Babol in the north of Iran in a place known as Imamzadeh Sultan Muhammad Taher. This shrine is located 3 km east of Babol and contains the body of one of the children of Imam Musa Al-Kazim (a.s.) and has been officially registered as an Iranian historical relic. Its tower is octagonal and each line is erected on a rectangular artificial arch at the bottom. The shrine was built in the year 1470 A.D.
- [12.](#) Either through death or divorce
- [13.](#) No one is left on the Earth any more.
- [14.](#) Or Abdullah ibn Sallam.
- [15.](#) A place in the hills east of Mecca on the road from it to ál-Rafa
- [16.](#) The son of Imam Al-Kazim (a.s.)

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<https://www.al-islam.org/uyun-akhbar-ar-ridha-volume-1-shaykh-saduq/chapter-5-musa-ibn-jafars->

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[1] http://www.coej.org/islamic_resources/7thimam.htm