

Our 7th Imam^{-asws} Musa Ibn Jafar^{-asws} Ibn Muhammad^{-asws} Ibn Ali^{-asws}:

Kuniya: Imam Abu Al-Hassan^{-asws}

Imam Jafar Al-Sadiq^{-asws} was blessed with Musa Al-Kazim^{-asws} in the year 128 A.H (on the 7th of Safar). Musa Al-Kazim^{-asws} was martyred on the 25th of Rajab in the year 183 A.H, at the age of fifty-five (55) in Baghdad in the prison of Al-Sindi Ibn Shahik - Musa Al-Kazim^{-asws} was buried in Baghdad in the graveyard of Quraysh.¹

The narrator has said: When Imam Abu Al-Hassan Musa^{-asws} was brought before al-Mahdi (an Abbasid ruler) the first time he^{-asws} was accommodated in Zabala and the narrator talked to the Imam^{-asws}. The Imam^{-asws} found him too depressed and asked: 'O Abu Khalid, why is it that I^{-asws} see you depressed?' He asked: 'How can I be not depressed when you^{-asws} are being taken to this transgressor and I do not know what will happen to you^{-asws}?'

Imam Musa-e-Kazim^{-asws} said: 'I^{-asws} will be safe now but (come to visit me^{-asws}) in such and such month and day. Come to meet me at about a mile's distance.' The narrator was relieved and started counting the months as the days passed by until that particular day arrived. He then went up to a mile's distance and spent the day there until it was almost Sunset. Suddenly, Satan caused temptations to his heart and he began doubting in what the Imam^{-asws} had said.

At this point, he saw figures coming from the direction of Iraq. He went to meet them and Imam Abu Al-Hassan^{-asws} was in front of them on a mule. He^{-asws} asked: 'Is it you O Abu Khalid?' The narrator said: 'Yes, O great, great, great grandson of the Rasool Allah^{-saww}.' The Imam^{-asws} said: 'Do not doubt; Satan loves that you have doubts.' The narrator then said: 'Thanks to Allah^{-azwj} Who saved you^{-asws} from them.' Imam^{-asws} said: 'I will soon be taken by them again from which I^{-asws} will not be spared (will be martyred).'²

A Story of a Monk and a Nun:

Once, the narrator was in the presence of Imam Musa-e-Kazim^{-asws}, when a monk and a nun, from the people of Najran, Yemen, came to see him^{-asws}. Al-Fadl Ibn Sawwar sought permission for them and the Imam^{-asws} said: 'Tomorrow bring them to the well of 'Umm Khayr.'

The narrator has said: 'On the next day we went to see him^{-asws} and we found the people (the monk and the nun) there also. The Imam^{-asws} ordered to spread a mat that was made of palm tree fibres. He^{-asws} then sat down on it and they also sat down with the Imam^{-asws}. The nun began asking questions. She asked many questions. The Imam^{-asws} answered them all. Imam Musa-e-Kazim^{-asws} asked her certain questions but she could not answer them. She then accepted Islam. The monk then began to ask questions and the Imam^{-asws} answered whatever he asked. The monk then said: "I was very strong in my religion and no one of the Christians was as knowledgeable as I. I heard from a man from India who told me about the 'one' who could go for pilgrimage to the Holy House in one day and one night and then go back to his home." I asked: "Where did he live?" I was told that he lived in Sibdhan.

The one who informed me about him said that he knew the knowledge which was with Asif (Barkhiya) an assistant of the Prophet Solomon^{-as}, (with the help of that knowledge) he brought

¹ Al Kafi V 1 – The Book Of Divine Authority CH 120 H 9

² Al Kafi V 1 – The Book Of Divine Authority CH 120 H 3

the throne of (Queen) Sheba (from another country) and placed it in front of Prophet Solomon^{-as} (in a flash). "He^{-as} (Asif Barkhiya) is the one whom Allah^{-azwj} has Mentioned in your Book (Holy Quran) and in the books of the followers of the Bible."

'Imam Musa-e-Kazim^{-asws} then asked (the monk): "How many are the names of Allah^{-azwj} that if one asks through those, one's prayers are answered?" The monk said: "They are many but the ones with perfect effects that do not leave the person invoking them without the desired results are seven." Imam Musa-e-Kazim^{-asws} asked him: "Tell of whichever that you know." The monk said: "I swear by Allah^{-azwj}, who has sent the Torah to Moses^{-as} and has made Jesus to be a lesson for the worlds and a trial for the thankfulness of the people of reason. (I swear by Allah^{-azwj}), Who has Made Muhammad^{-saww} to be a blessing and mercy and has made Ali^{-asws} a lesson and the source of understanding, Who has made the executors of his^{-saww} will from his descendants and the descendants^{-asws} of Muhammad^{-saww} that I do not know. Had I known them you^{-asws} would not have to ask me, I would not have to come to you^{-asws} and would not have asked you^{-asws} questions."

'The monk then asked him many questions. The Imam^{-asws} answered them all. He^{-asws} asked the monk certain questions, which he could not answer but the Imam^{-asws} himself answered them for him. The monk then said: "Tell me of the eight letters (code words) that were revealed - out of which four letters were shown on earth and the other four remained in space. To whom those four letters that remained in space were sent? Who will interpret them?"

'The Imam^{-asws} then said: "He^{-asws} will be our al-Qa'im^{-asws3}. Allah^{-azwj} will Send them to him^{-asws} and he^{-asws} will interpret them. He^{-azwj} will Send to him^{-asws} what has not even been sent to the truthful ones, the messengers and the rightly guided ones^{-asws}."

'Then the monk said: "Tell me about the two of the four that were sent to Earth. What are they?" The Imam^{-asws} said, 'I will tell you about all four. The first one was, No one deserves to be worshipped and obeyed except Allah^{-azwj} Who is One and has no partners and that He^{-azwj} is Eternal. The second (testimony) was that Muhammad^{-saww} is Rasool Allah^{-azwj} without doubt. The third one (testimony) was regarding (submission to) us^{-asws} - the Ahl Al-Bayt^{-asws} 4.

The fourth one (testimony) was our Shi'a (followers) who are from us^{-asws} and we^{-asws} are from Rasool Allah^{-saww} and Rasool Allah^{-saww} is from Allah^{-azwj} through a means."

'The monk then said: "I testify that no one deserves to be worshipped and obeyed except Allah^{-azwj}, that Muhammad^{-saww} is Rasool Allah^{-saww}, that whatever he brought from Allah^{-azwj} is true, that you, Ahl Al-Bayt^{-asws} are the Chosen ones of Allah^{-azwj} from His^{-azwj} creatures and that your Shi'a are pure who are the replacement (of those who oppose you^{-asws}). They will have the good end. All thanks are due to Allah^{-azwj}, Lord of the worlds."

'Imam Musa-e-Kazim^{-asws} called to bring for him a gown, a shirt made in Gha'in Khurasan, a scarf, a pair of shoes and a hat. He^{-asws} gave them to him, prayed the noontime prayer and asked him to be circumcised (if he hadn't already). He said it had already been done when he was seven years old.⁵

³ The 12th Imam with Divine Authority to fill the Earth with peace and justice as it will be full of corruption and vice

⁴ The infallible members of the family of Mohammed^{-saww}.

⁵ Ibid, h, 5.

The Story of the Dead Cow:

Imam Musa-e-Kazim^{-asws} once passed by a woman in Mina who was weeping and her children around her were also weeping because her cow had died. The Imam^{-asws} went close to her and asked: 'What has caused you to weep, O slave of Allah^{-saww}?' She said: 'O servant of Allah^{-azwj}, My children are orphans, our cow which was the only means of our living has died and we are left without any means of living.'

Imam Musa-e-Kazim^{-asws} asked: 'Will you be happy if I^{-asws} will bring your cow back to life?' She was just inspired to say: 'Yes, O servant of Allah^{-asws} I will be very happy.'

Imam Musa-e-Kazim^{-asws} stepped aside and said two Rak'at prayers. He^{-asws} then raised his hands and gently moved his lips. He^{-asws} then stood up and called the cow to get up. He pushed the cow with his foot and it stood up straight. When the woman looked at the cow she cried and said: 'Jesus^{-as}, the son of Mary^{-as}, I swear by the Lord^{-azwj} of the Ka'bah (he^{-asws} is Jesus).' (It was famous at that time only Jesus^{-as} would bring back to life the dead ones so she also thought like that). Many people gathered around but the Imam^{-asws} disappeared among them and went (out of their sight).⁶

The Shahadat of 7th Imam^{-asws} and burial by 8th Imam^{-asws}:

The narrator of the Hadith says that when Harun Ar-Rashid got worried about the noble characteristics of Musa^{-asws} Ibn Ja'far^{-asws} and the news he received from the followers of Imam Musa^{-asws} Ibn Ja'far^{-asws} regarding his^{-asws} Divine Leadership, and their secret associations with him^{-asws} in the daytime and at night, Harun got worried for himself and his rule.

Then he thought of killing the 7th Imam^{-asws} with poison. Then Harun asked for some dates and ate some. Then he placed twenty dates on a tray, dipped a piece of thread in poison, and placed the date on a needle. He then thoroughly poisoned one of the dates with that thread until he was sure that the poison has penetrated it.

Harun did this several times and then placed the date among the other dates. He called in his servant and told him: "Take this tray of dates to Musa^{-asws} Ibn Ja'far^{-asws} and tell him^{-asws}: "I have eaten dates, and have left some for you^{-asws}. Please I beg you^{-asws} to eat them all since I have handpicked them for you^{-asws} myself."

Harun also told the servant to make sure that no dates were left and that no one else should eat any of the dates. The servant delivered the dates and the message. The Imam^{-asws} said: 'Bring me some toothpicks.' The servant brought him^{-asws} toothpicks and stood in front of him^{-asws} while the Imam^{-asws} ate dates. Harun Ar-Rashid had a female dog which was very dear to him. The dog exerted an effort to free itself from the golden chains and jewels and went to Imam Musa Ibn Ja'far^{-asws}. The Imam^{-asws} put the poisoned date on the toothpick and threw it for the dog. The dog ate the date and immediately fell down on the ground and died while its meat was falling off its bones piece by piece.

The Imam^{-asws} ate the rest of the dates. The servant took the tray back to Ar-Rashid. Harun asked him: 'Did he^{-asws} eat all the dates?' The servant said: 'O commander of the faithful (Harun)! Yes.'

⁶ Ibid, h, 6.

Harun asked: 'How did you find him^{-asws}?' The servant said: 'O commander of the faithful! I saw nothing wrong with him^{-asws}.'

Then the news of the female dog and how it had fallen down with its meat being separated from its bones piece by piece and its death reached Harun. This was hard on him. He went to see the dog. He saw how the dog's meat had separated from its bones and died. He called in the servant, asked for a sword and a rug. He told the servant: 'Tell me the truth about the dates or I will kill you.'

The servant said: 'O commander of the faithful! I delivered the dates to Musa^{-asws} Ibn Ja'far^{-asws} and delivered your greetings to him^{-asws} and stood right in front of him^{-asws}. He asked me for a toothpick. I brought him^{-asws} one. He put the toothpick into the dates and ate them one by one. Then the dog came there. He^{-asws} placed the tooth pick in one of the dates and threw it for the dog. The dog ate it. He^{-asws} continued eating the rest of the dates. O commander of the faithful! Then what you see happened.' Harun Ar-Rashid said: 'We did not gain any benefits from (trying to poison) Musa^{-asws}. We fed him^{-asws} the best of our dates, wasted our poison and got our dog killed. There is no solution for Musa Ibn Ja'far.'

Then our Master Musa^{-asws} called in Mosayyab three days before his^{-asws} death. Mosayyab was his prison guard. The Imam^{-asws} said: 'O Mosayyab!' He said: 'Yes, my Master?' The Imam^{-asws} said: 'I will be going to Medina, the town of my grandfather (i.e. Rasool Allah^{-saww}), in order to instruct my son Ali Al-Reza^{-asws} according to what my^{-asws} father^{-asws} had instructed me^{-asws} to do, and establish him^{-asws} as my^{-asws} Trustee and Successor, and deliver my^{-asws} orders to him^{-asws}.'

Mosayyab said: 'O my Master! How do you order me to open the doors for you while there are also other prison guards with me?' The Imam^{-asws} said: 'O Mosayyab! Your belief in the Honourable the Exalted God^{-azwj} regarding us^{-asws} is weak.' He said: 'No, my Master^{-asws}!' The Imam^{-asws} said: 'Then wait.' He said: 'O my Master^{-asws}! Please pray for me to get more firmly established in faith.'

Then the Imam^{-asws} said: 'I invoke the Honourable the Exalted God^{-azwj} by His Great Name - by which Asif had invoked Him^{-azwj}, and magically brought Bilquees' (queen of Saba's) Throne there and placed it in front of Solomon^{-as} before the wink of an eye - to bring me (Al-Kazim) and my son Ali Al-Reza^{-asws} together in Medina.' Mosayyab then heard Imam Al-Kazim^{-asws} pray and suddenly he^{-asws} was no longer where he^{-asws} was standing to pray.

As he was standing there, he saw him^{-asws} reappear there again, and tied the chains to his^{-asws} own feet. At that time he fell in prostration to God^{-azwj} to thank Him^{-azwj} for this Divine Knowledge, i.e. the recognition of the Divine Leader. Imam Al-Kazim^{-asws} told: 'O Mosayyab! Raise your head. Beware that I will depart to the Honourable the Exalted God^{-azwj} three days from now.'

Mosayyab then cried. The Imam^{-asws} told him: 'O Mosayyab! Do not cry. My son Ali^{-asws} (Al-Reza) is your Divine Leader, and your next Master^{-asws}! Therefore, adhere to his^{-asws} Mastery since you will never be at a loss as long as you are with him^{-asws}.' He said: 'Praise be to God^{-azwj}.' Then Imam Al-Kazim^{-asws} called him on the night of the third day and told him: 'It is time for me to go to the Honourable the Exalted God^{-azwj}. When I ask you for water and drink it, you will see that my stomach gets bloated and swollen. My colour will turn yellow, red and green. It will turn into different colours. Then inform that oppressor (Harun) about my^{-asws} death. When you see me that way, do not inform anyone else. Also do not tell the one who will come to me^{-asws} until after I die.'

Mosayyab was constantly watching Imam Al-Kazim^{-asws} until he^{-asws} called him and asked for some water and drank it. Then he^{-asws} called him and said: 'O Mosayyab! This wicked As-Sindi Ibn Shahak thinks that after I pass away, he will take charge of performing the ritual ablutions for me himself. No. This will never be the case. When they take me to the cemetery known as the Quraysh cemetery, bury me there. Do not raise my tomb higher than four opened fingers. And do not take any of the dirt from my tomb to be blessed by, since the dirt from the tombs of all of us is forbidden except for that of my grandfather - Al-Hussain^{-asws} Ibn Ali^{-asws} which the Sublime God^{-azwj} has established as a means of healing for our followers and friends.'

Mosayyab then saw someone who looked very much like the Imam^{-asws} sitting next to him^{-asws}. He had seen Imam Al-Reza^{-asws} when he^{-asws} was young. wanted to ask him^{-asws} questions but our Master Imam Musa^{-asws} asked: 'O Mosayyab! Did I not admonish you before?' He kept waiting until the Imam^{-asws} perished, and that person disappeared. Then he informed Harun Ar-Rashid. As-Sindi Ibn Shahak came. saw that they thought they were performing the major ritual ablutions for the dead, but their hands could not reach him. They thought they were placing the embalmment on him^{-asws} and shrouding him^{-asws}, but they could not do anything for him^{-asws}. It was that person^{-asws} who was placing the embalmment on him^{-asws} and shrouding him^{-asws}. They could see him^{-asws}, but could not tell who he^{-asws} was. They pretended that he^{-asws} was just helping them. When that person^{-asws} got finished he^{-asws} told Mosayyab: 'If you had any doubts about me^{-asws}, be no longer in doubt. I^{-asws} am your Divine Leader, your Master, and God^{-azwj}'s Proof for you after my^{-asws} father^{-asws}. O Mosayyab! The example of me is like that of the honest Joseph^{-as}. Their example is like that of Joseph^{-as}'s brothers who came to him. Joseph^{-as} knew them but they could not recognise him^{-as}.'

Then they carried the 7th Imam^{-asws} and buried him^{-asws} in the cemetery of the Quraysh, and did not raise his^{-asws} tomb more than he^{-asws} had ordered it to be raised. The tomb was raised later, and a building was constructed over it.⁷

The formation of Waqafi Sect after 7th Imam^{-asws}

The 'Waqifites' or 'Waqifa' are a 'break-away' sect from the twelve Imami Shias, they believe in the seven Imams – Imam Musa Al-Kazim^{-asws} being their last Imam^{-asws} and they refer to him^{-asws} as the 'Al-Qa'im^{-asws}' and consider him^{-asws} to be in the second occultation (Ghayba – they also believe in two Ghayba). They deny the Divine Leadership of Imam Al-Reza^{-asws} as well as the other Imams - who have come after him^{-asws}.

Waqifites emerged during the time of 8th Imam (Ali^{-asws} Ibn Musa Al-Reza^{-asws}) – about 183 A.H., just after the martyrdom of Imam Musa Al-Kazim^{-asws} - so they were formed a long time ago. Several of the twelve Imami Ahadith compilers have given the reasons behind the emergence of the 'Waqifites', and have provided refutations based on Ahadith.

In a Hadith, the narrator says: Uthman ibn Isa Ar-Ravasay was one of the representatives (of Imam Al-Kazim^{-asws} who lived in Egypt. A lot of (Imam Al-Kazim^{-asws}'s) property and six slave maids were in his possession. Abul Hassan Al-Reza^{-asws} sent someone to him and asked him to return the slave maids and the property. Uthman ibn Isa Ar-Rawasi wrote a letter in response and said, 'Your father^{-asws} has not died yet.' Imam Al-Reza^{-asws} wrote a letter to him and said, 'My father^{-asws} has passed away and we have divided up his^{-asws} possessions. There is correct news to confirm his^{-asws} death.' Imam Al-Reza^{-asws} presented some proofs. Uthman wrote to him^{-asws} in

⁷ Uyun Akhbar Al-Reza, vol. 1, Chater 8, H. 6.

reply, 'If your father^{-asws} is alive, you have no rights over his property. If he^{-asws} has died as you^{-asws} say, he^{-asws} has not given me any orders to dispose of these possessions to you^{-asws}. I freed the slave maids and married them (An extract).'⁸

Bequest of the 7th Imam^{-asws}

'Abu Ibrahim Musa^{-asws} Bin Ja'far^{-asws}, his^{-asws} bequest was witnessed upon by Is'haq son of Ja'far^{-asws} Bin Muhammad^{-asws}, and Ibrahim Muhammad Al-Ja'fary, and Ja'far Bin Salih, and Muawiya Al-Ja'fary, and Yahya Bin Al-Husayn Bin Zayd, and Sa'ad Bin Imran Al-Ansary Al-Ansary, and Muhammad Bin Al-Haris Al-Ansary, and Yazeed Bin Saleyr Al-Ansary, and Muhammad Ja'far Al-Aslamy.

After having them witness, he^{-asws} testified: 'There is no god except Allah^{-azwj} Alone, there being no associates for Him^{-azwj}, and that Muhammad^{-asws} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}, **And the Hour is coming, there is no doubt in it, and that Allah will Resurrect the ones in the graves [22:7]**, and that the Resurrection after the death is true, and that the Reckoning and the retaliation are true, and that the pausing in front of Allah^{-azwj} Mighty and Majestic is true, and that whatever Muhammad^{-saww} had come with was true, true, true, and that whatever the Trustworthy Spirit had descended with was true, and upon it I^{-asws} am dying, and upon it I^{-asws} shall be Resurrected, if Allah^{-azwj} so Desires.

I^{-asws} keep them as witnesses that this is my^{-asws} bequest in my^{-asws} handwriting, and I^{-asws} have copied a bequest of my^{-asws} grandfather^{-asws} Amir Al-Momineen^{-asws}, and bequests of Al-Hassan^{-asws} and Al-Husayn^{-asws}, and Ali^{-asws} Bin Al-Husayn^{-asws}, and bequest of Muhammad^{-asws} Bin Ali^{-asws}, and bequest of Ja'far^{-asws} Bin Muhammad^{-asws} before that, word by word.

And I^{-asws} bequeath with it to my^{-asws} son^{-asws} Ali^{-asws}, and my^{-asws} sons after him^{-asws}, if Allah^{-azwj} so Desires, and I^{-asws} discern (recognise) rightful guidance from them, and I^{-asws} love their acknowledgment. So that is for him^{-asws}, and even if he^{-asws} dislikes them and loves to expel them, that is up to him^{-asws}, and there is no command for them along with him^{-asws}.

And I^{-asws} bequeath to him^{-asws} with my^{-asws} charities, and my^{-asws} wealth, and my^{-asws} children, those I^{-asws} am leaving behind, and my^{-asws} children, and to Ibrahim, and Al-Abbas, and Ismail, and Ahmad, and Umm Ahmad. And to Ali^{-asws} are (affairs of) my^{-asws} wives besides them, and a third of the charities of my^{-asws} father^{-asws} and my^{-asws} family.

He^{-asws} can place it wherever he views fit and make from it what he^{-asws} makes the one with the one in his wealth. If he^{-asws} likes he can allow what I^{-asws} have mentioned regarding my^{-asws} dependants, so that is up to him^{-asws}. And if he dislikes it, so that is up to him^{-asws}. And if he^{-asws} likes, he^{-asws} can sell, or gift, or separate it, or donate it upon other than I^{-asws} am bequeathing, so that is up to him^{-asws}, and he^{-asws} is (like) me^{-asws} in my^{-asws} bequest, regarding my^{-asws} wealth, and regarding my^{-asws} family members and my^{-asws} children.

And if he^{-asws} views fit, to endorse his^{-asws} brothers, those whom I^{-asws} have mentioned them in the beginning of this letter of mine, he^{-asws} can endorse them, and if he^{-asws} dislikes it, for him^{-asws} is to expel them without repulsion upon it. And if a man from them (relatives) wants to marry his^{-asws} sister (my^{-asws}

⁸ Uyun Akhbar Al-Reza, Chapter 10, H. 3.

daughter so he^{-asws} is the Guardian of my^{-asws} daughters), then it isn't for him to marry her except by his^{-asws} permission and his^{-asws} instructions.

And whichever authority (person) uncovers him^{-asws} from something, or hinders between him^{-asws} and anything from what I^{-asws} have mentioned in my^{-asws} letter, so he (that person) is disavowed from Allah^{-azwj} the Exalted and from His^{-azwj} Rasool^{-sawww}, and Allah^{-azwj} and His^{-azwj} Rasool^{-sawww} are disavowed from him (that person), and upon him is the Curse of Allah^{-azwj}, and curses of the cursing ones, and the Angels of Proximity, and the Prophets^{-as} and the Messengers^{-as} altogether, and a group of the Momineen.

And it isn't for anyone from the authorities that he uncovers from anything of mine^{-asws} with him^{-asws}, from chattels, nor is it for anyone from my^{-asws} children, and there is wealth for me^{-asws} with him, and he is ratified regarding when he mentions, from its extent, even if it is less and more, so he is to be ratified.

And rather, I wanted the inclusion of the ones I^{-asws} from my^{-asws} sons with him^{-asws}, indication by their names, and my^{-asws} young children, and mothers of my^{-asws} children. One from them who stays in her house and in her veil, for her would be whatever had been flowing to her during my^{-asws} lifetime if he^{-asws} wants that. And the one from them who exits to a husband, it isn't for her that she returns to my^{-asws} treasurer except if Ali^{-asws} deems that proper.

And no one from my^{-asws} daughters get married, and from their mothers, nor is there any authority, nor can it be worked for them except by his^{-asws} view and his^{-asws} consultation. If they were to do that, so they would have opposed Allah^{-azwj} the Exalted and His^{-azwj} Rasool^{-sawww}, and they would have rejected Him^{-azwj} regarding His^{-azwj} Kingdom, and he^{-asws} is more knowing with the marriages of his^{-asws} people, if he^{-asws} wants to get them married, he^{-asws} will get them married, and if he^{-asws} wants to leave, then she would be left. I^{-asws} have bequeathed them with similar to what I^{-asws} am mentioning, in the beginning of my^{-asws} letter, and I^{-asws} keep Allah^{-azwj} as Witness upon them.

And it isn't for anyone that he uncovers my^{-asws} bequest, nor publicise it, and it is upon what I^{-asws} have mentioned and named. So, the one who is evil, it would be against him, and one who is good, it is for himself, and your Lord^{-azwj} is not the least unjust to the servants.

And there isn't any authority for anyone, nor for anyone else that he breaks open my^{-asws} letter which I^{-asws} am sealing upon below. The one who does that, upon him is the Curse of Allah^{-azwj} and His^{-azwj} Wrath, and the Angels after that are the backers, and a group of Muslims and the Momineen'. And Musa^{-asws} Bin Ja'far^{-asws} sealed, and (so did) the witnesses.

Abdullah Bin Muhammad Al-Ja'fary said, 'Al-Abbas son of Musa^{-asws} said to Ibn Imran the judge, 'The bottom part of this letter is a treasure for us and jewels. He^{-asws} wants to hold it besides us, and our father^{-asws} did not leave out anything except he^{-asws} made it to be for him^{-asws} and left us destitute'.

Ibrahim Bin Muhammad Al-Ja'fary leapt upon him and made him hear. And Is'haq son of Ja'far^{-asws} leapt to him and did with him similar to that. Al-Abbas said to the judge, 'May Allah^{-azwj} Keep you well! Break the seal and read what is beneath it!' He said, 'I will not break it. Your father^{-asws}'s curse will not be upon me'. Al-Abbas said, 'I shall break it!' He said, 'That is up to you'.

Al-Abbas broke the seal, and there in it was their expulsion from the bequest and the acknowledgment of Ali^{-asws} alone, and his^{-asws} including them in the governance of Ali^{-asws}, whether they like it, or dislike it,

or become like orphans in his^{-asws} lap, and he^{-asws} had expelled them from the limit of charities and mentioned it.

Then Ali^{-asws} Bin Musa^{-asws} turned to Al-Abbas and said, 'O my^{-asws} brother! I know that rather what had carried you upon doing this are the creditors and the debts which are upon you all. Go, O Sa'ad, and pinpoint for me^{-asws} what (debts are) upon them and I^{-asws} shall pay it off on their behalf and take their mentioned rights and take the receipt for them. No, by Allah^{-azwj}! I^{-asws} will not leave consoling you all and be righteous to you, for as long as I^{-asws} am walking upon the surface of the earth. Speak whatever you like'.

Al-Abbas said, 'You^{-asws} are not giving us except from the surplus (remnants) of our wealth, and what is for us, in your^{-asws} possession, is more!'

He said, 'Speak whatever you like to, for the offer is your offer. O Allah^{-azwj}! Correct them and Correct with them! And the Satan^{-la} is mischievous from us and them and Assist them upon obeying You^{-azwj}! And Allah^{-azwj} is a Protector upon what we are saying'.

Al-Abbas said, 'You^{-asws} did not recognise me with your^{-asws} tongue, and there is no clay with me for your anointing (a metaphor)'. Then the group dispersed".⁹

⁹ Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim^{-asws}, Ch 11 H 1