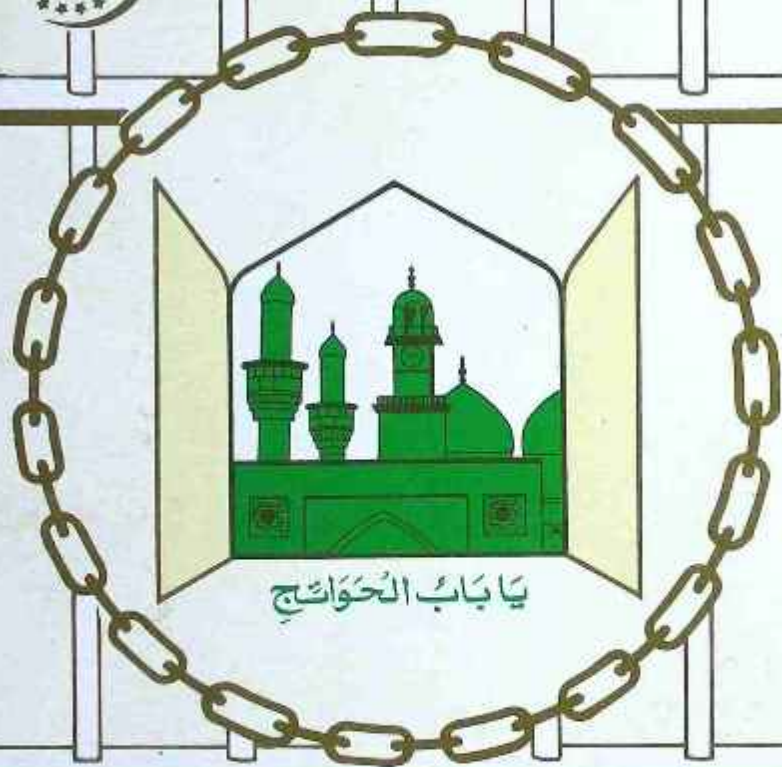


P.E.T. PUBLICATIONS



BIOGRAPHY OF

IMAM MUSA BIN JAFAR AL KAZIM عليه السلام

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BIOGRAPHY

OF

**IMAM MUSA
BIN JAFAR
AL KAZIM**



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(i)

SAY:

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

S'ALLALLAAHU A'LAYHI WA
AALIHEE WA SALLAM

Whenever you read or say the name or any epithet or appellation of the Holy Prophet.

SAY:

عَلَيْهِ السَّلَام

A'LAYHIS SALAAM

Whenever you read or say the name or any epithet or appellation of any Imam of the Ahl ul Bayt, any prophet or messenger of Allah, and any distinguished member of the family of the Holy Prophet.

SAY:

صَلَاةُ اللهِ عَلَيْهَا

S'ALAWAATULLAAHI A'LAYHAA

Whenever you read or say the name of Fatimah Zahra, Khadija Kubra, Zaynab Binti Ali, Maryam and Asiya.

ZIYARAT

IMAM MUSA BIN JAFAR AL KAZIM

السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ وَابْنَ وَوَلِيِّهِ
 السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ وَابْنَ حُجَّتِهِ
 السَّلَامُ عَلَيْكَ يَا صَفِيَّ اللَّهِ وَابْنَ صَفِيِّهِ
 السَّلَامُ عَلَيْكَ يَا أَمِينَ اللَّهِ وَابْنَ أَمِينِهِ
 السَّلَامُ عَلَيْكَ يَا نُورَ اللَّهِ فِي ظُلُمَاتِ الْأَرْضِ
 السَّلَامُ عَلَيْكَ يَا إِمَامَ الْهُدَى
 السَّلَامُ عَلَيْكَ يَا عِلْمَ الدِّينِ وَالتَّقَى
 السَّلَامُ عَلَيْكَ يَا خَازِنَ عِلْمِ النَّبِيِّينَ
 السَّلَامُ عَلَيْكَ يَا خَازِنَ عِلْمِ الْمُرْسَلِينَ
 السَّلَامُ عَلَيْكَ يَا نَائِبَ الْأَوْصِيَاءِ السَّابِقِينَ
 السَّلَامُ عَلَيْكَ يَا مَعْدِنَ الْوَسْطِيِّ الْمُبِينِ
 السَّلَامُ عَلَيْكَ يَا صَاحِبَ الْعِلْمِ الْيَقِينِ

السَّلَامُ عَلَيْكَ يَا عَيْبَةَ عِلْمِ الْمُرْسَلِينَ
 السَّلَامُ عَلَيْكَ أَيُّهَا الْإِمَامُ الصَّالِحُ
 السَّلَامُ عَلَيْكَ أَيُّهَا الْإِمَامُ الزَّاهِدُ
 السَّلَامُ عَلَيْكَ أَيُّهَا الْإِمَامُ الْعَابِدُ
 السَّلَامُ عَلَيْكَ أَيُّهَا الْإِمَامُ السَّيِّدُ الرَّشِيدُ
 السَّلَامُ عَلَيْكَ أَيُّهَا الْمَقْتُولُ الشَّهِيدُ
 السَّلَامُ عَلَيْكَ يَا بْنَ رَسُولِ اللَّهِ وَابْنَ وَصِيِّهِ
 السَّلَامُ عَلَيْكَ يَا مَوْلَايَ مُوسَى بْنَ جَعْفَرٍ وَرَحْمَةَ
 اللَّهِ وَبَرَكَاتِهِ أَشْهَدُ أَنَّكَ قَدْ بَلَغْتَ عَنِ
 اللَّهِ مَا حَمَلَكَ وَحَفِظْتَ مَا اسْتَوْدَعَكَ وَ
 حَلَلْتَ حَلَالَ اللَّهِ وَحَرَّمْتَ حَرَامَ اللَّهِ وَأَقَمْتَ
 أَحْكَامَ اللَّهِ وَتَلَوْتَ كِتَابَ اللَّهِ وَصَبَرْتَ عَلَى
 الْأَذَى فِي جَنْبِ اللَّهِ وَجَاهَدْتَ فِي اللَّهِ حَقَّ

جِهَادِهِ حَتَّى آتَاكَ الْيَقِينُ وَآشْهَدُ أَنَّكَ
 مَضَيْتَ عَلَى مَا مَضَى عَلَيْهِ آبَاؤُكَ الطَّاهِرُونَ
 وَأَجْدَادُكَ الطَّيِّبُونَ الْأَوْصِيَاءُ الْهَادُونَ
 الْأَيُّمَةُ الْمَهْدِيُّونَ لَمْ تُؤْتِرْ عَمِّي عَلَى هُدًى
 وَلَمْ تَهْلُ مِنْ حَقِّي إِلَى بَاطِلٍ آشْهَدُ أَنَّكَ
 نَصَحْتَ لِلَّهِ وَلِرَسُولِهِ وَلِأَمِيرِ الْمُؤْمِنِينَ
 وَأَنَّكَ آذَيْتَ الْأَمَانَةَ وَاجْتَبَيْتَ الْخِيَانَةَ
 وَأَقَمْتَ الصَّلَاةَ وَآتَيْتَ الزَّكَاةَ وَأَمَرْتَ
 بِالْمَعْرُوفِ وَنَهَيْتَ عَنِ الْمُنْكَرِ وَعَبَدْتَ
 اللَّهَ مُخْلِصًا مُجْتَهِدًا مُحْتَسِبًا حَتَّى آتَاكَ الْيَقِينُ
 فَجَزَاكَ اللَّهُ عَنِ الْإِسْلَامِ وَأَهْلِهِ أَفْضَلَ الْجَزَاءِ
 وَأَشْرَفَ الْجَزَاءِ أَتَيْتَكَ يَا بِنَّ رَسُولِ اللَّهِ
 زَائِرًا عَارِفًا بِحَقِّكَ مُقَرَّرًا بِفَضْلِكَ مُحْتَبِلًا

لِعَلِّمِكَ مُحْتَجِبًا بِذِمَّتِكَ عَائِدًا بِقُبْرِكَ
 لَائِدًا بِضَرْحِكَ مُسْتَشْفِعًا بِكَ إِلَى اللَّهِ
 مُوَالِيًا لِأَوْلِيَاءِكَ مُعَادِيًا لِأَعْدَائِكَ
 مُسْتَبْصِرًا بِشَأْنِكَ وَبِالْهُدَى الَّذِي أَنْتَ
 عَلَيْهِ عَالِمًا بِضَلَالَةِ مَنْ خَالَفَكَ وَبِالْعَمَى
 الَّذِي هُمْ عَلَيْهِ بِأَبِي أَنْتَ وَأُمِّي وَنَفْسِي
 وَأَهْلِي وَمَالِي وَوَلَدِي يَا بَنَ رَسُولِ اللَّهِ
 أَتَيْتَكَ مُتَقَرِّبًا بِزِيَارَتِكَ إِلَى اللَّهِ تَعَالَى وَ
 مُسْتَشْفِعًا بِكَ إِلَيْهِ فَاشْفَعْ لِي عِنْدَ رَبِّكَ
 لِيُغْفِرَ لِي ذُنُوبِي وَيَعْفُو عَن جُرْمِي وَيَتَجَاوَزَ
 عَن سَيِّئَاتِي وَيَمْحُو عَنِّي خَطِيئَاتِي وَيُدْخِلْنِي
 الْجَنَّةَ وَيَتَفَضَّلَ عَلَيَّ بِمَا هُوَ أَهْلُهُ وَيَغْفِرَ لِي
 وَإِلَى أَبِي وَإِلَى خَوَانِي وَإِلَى أَخَوَاتِي وَإِلَى جَمِيعِ

الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ فِي مَشَارِقِ الْأَرْضِ
 وَمَخَارِبِهَا بِفَضْلِهِ وَيَجُودِهِ وَمَنْنِهِ السَّلَامُ
 عَلَيْكَ يَا مَوْلَايَ يَا مُوسَىٰ بْنَ جَعْفَرٍ وَرَحْمَةُ
 اللَّهِ وَبَرَكَاتُهُ أَشْهَدُ أَنَّكَ الْإِمَامُ الْهَادِي
 وَالْوَلِيُّ الْمُرْتَدُّ وَأَنَّكَ مَعْدِنُ التَّنْزِيلِ
 وَصَاحِبُ التَّوَالِي وَحَامِلُ التَّوْرِيَةِ وَ
 الْإِنْجِيلِ وَالْعَالِمُ الْعَادِلُ وَالصَّادِقُ
 الْعَامِلُ يَا مَوْلَايَ أَنَا أَبْرَأُ إِلَى اللَّهِ مِنْ
 أَعْدَائِكَ وَاتَّقَرُّبُ إِلَى اللَّهِ بِمُؤَالَاتِكَ
 فَصَلَّى اللَّهُ عَلَيْكَ وَعَلَىٰ آبَائِكَ وَ
 أَجْدَادِكَ وَأَبْنَائِكَ وَشَيْعَتِكَ وَ
 حُبِّبِكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Peace be on you, O the representative of Allah, and
the son of His representative!
Peace be on you, O the decisive argument of Allah,
and the son of His decisive argument!
Peace be on you, O the sincerely attached friend of
Allah, and the son of His sincerely attached friend!
Peace be on you, O the confidant of Allah, and the
son of His confidant!
Peace be on you, O the light of Allah in the darkness
of the (ignorant) world!
Peace be on you, O the guide who showed the right
path!
Peace be on you, O the symbol of religion and piety!
Peace be on you, O the treasurer of the wisdom of
the prophets!
Peace be on you, O the treasurer of the wisdom of
the messengers!
Peace be on you, O the vicegerent of the earlier
guardians!
Peace be on you, O the depository of the evident
revelations!
Peace be on you, O the possessor of sure knowledge!
Peace be on you, O the secret repository of the
messengers' knowledge!
Peace be on you, O the virtuous guide!
Peace be on you, O the devout guide!
Peace be on you, O the worshipful guide!
Peace be on you, O the principal guide who followed
the right path!
Peace be on you, O the murdered martyr!
Peace be on you, O the son of the messenger of
Allah, and the son of his successor!
Peace be on you, O my master, Musa bin Jafar, and
also mercy and blessings of Allah be on you. I bear
witness that you carried and delivered that for

which Allah had commissioned you, protected that which Allah has made lawful, proscribed that which Allah has made unlawful, made clear the divine rules, studied and interpreted the book of Allah, exercised self control in the midst of trouble and disorder for the sake of Allah, strived in the cause of Allah, leaving no stone unturned, till the inevitable came unto you.

I bear witness that You followed the path which your pure forefathers, pious ancestors and the rightly guided guides, the successors of the holy prophet, had followed, never accommodated waywardness to jeopardise guidance, never turned aside truth to make room for falsehood.

I bear witness that, verily, you always gave sincere advice to the people in the matter of Allah, His Messenger, and the Amir al Muminin, verily, you conscientiously returned the deposits kept in your safe custody, kept away from abuse of confidence, established prayers, gave the prescribed share to the needy, commanded to do that which is lawful, not to do that which is unlawful, sincerely served Allah, gave just decisions and took proper action, till the inevitable came unto you. Allah compensated you for (your) total submission to Him, with superior most and continuous rewards. I have come to visit you, O the son of the Messenger of Allah, aware of your rights, conscious of your excellence, equipped with your knowledge, covered with your guarantee. I have taken refuge near your grave, your *zarih* is my sanctuary. You are my advocate before Allah, I am a friend of your friends, I am averse to your enemies, well acquainted with your rank, and with the guidance you adhered to, mindful of the depravity of your opponents, and of the

waywardness in which they are wandering. I, my father, and my mother, my family, my possessions and my children are at your disposal, O the son of the Messenger of Allah, I have come to you to seek nearness of Allah through my visit to you, and to nominate you as my advocate before Him, therefore, speak to your Lord to forgive my sins, to pardon my transgressions, to everlook my wrongdoings, to wipe off my mistakes, to let me enter the paradise, to treat me with kindness which He is able to do, to grant me amnesty, and to my fathers, to my brothers, to my sisters, to all the believing men and the believing women, wherever they are in the earth (from east to west) in the name of His obligingness, in the name of His generosity, in the name of His kindness.

Peace be on you, O my master, O Musa bin Jafar, and also mercy and blessings of Allah be on you.

I bear witness that, verily, you are the guide who showed the right path, the guardian who adhered to the true path, verily, you are the depository of the revelation, and exposed its true meanings; you are the bearer of the Tawrat and the Injil; you are an honest scholar, and a truthful performer. O my master, I turn to Allah by avoiding your enemies, I seek nearness of Allah through my love for you, blessings of Allah be on you, on your forefathers, on your ancestors, on your children and on your friends and followers.

[Translated by Sayyid Hadi Husayn.]

BISMILLAAHIR RAH'MAANIR RAH'EEM

Imam Musa bin Jafar al Kazim is the seventh Imam in the line of twelve Imams who descended from the Holy Prophet Muhammad. His father was Imam Jafar bin Muhammad al Sadiq, the founder of the Jafari school of Islamic law. Imam Jafar Al Sadiq was a renowned scholar of his age whose profound spiritual inheritance and knowledge attracted scores of students and seekers of the true knowledge to throng to his side.

Among the thousands of students who considered him the master were the founders of the remaining schools of Islamic law - Abu Hanifa and Malik ibn Anas.

Imam Musa al Kazim 's mother was lady Hamida who was known as Hamida "Musaffat" (the holy Hamida). Lady Hamida, daughter of Sa-id, a Barbari, believed to be of Spanish origin, although a slave girl was endowed with such excellence of character, piety, devotion and wisdom that she attained the honour of being the mother of an Imam (In Islam, distinction among individuals is not based on caste, creed, race or colour but rather on degree of piety and personal excellence.)

FOR ISAL-E-SAWAB
Haji Hasanally P. Mohammed Ebrahim

BIRTH

Imam Musa al Kazim was born during the reign of the last Umayyad caliph Marwan al-Himar in the year 128 A.H.

Imam Jafar al Sadiq along with his family and faithful companions was returning home after performing the holy pilgrimage - Hajj. On route his entourage camped at a place called Abwa and it was here that Imam Musa al Kazim was born.

One day when Imam Jafar al Sadiq was having dinner in the company of his companions and followers he received an urgent message from lady Hamida informing him that her time of delivery was near. Imam Jafar al Sadiq departed and after some time returned and gave his companion the glad tidings that by the grace of almighty Allah he was blessed by a son, who was the best of Allah's creations of his time.

According to the narration of Ali ibn Hamza, Abu Basir, Imam Jafar Al Sadiq further enlightened his companions, that as was customary for all the twelve infallible *imams* chosen by the divine decree, when Imam Musa al Kazim was born he supported his hands on the ground and turning his head towards the sky said: "Allah (Himself) bears witness that there is no god but He, and (so do) the angels and those who are endowed with knowledge (and that He is) the maintainer of equity. There is no god but He, the mighty, the wise. [3 : 18] Then Imam Jafar al Sadiq invited Ali ibn Hamza to come and pay his respects to his future Imam. Abu Basir hurriedly complied and approaching the crib offered salutations to the new born Imam. Imam Musa al Kazim answered the salutation and further more advised Abu Basir to change the name of his infant daughter. Abu Basir

was awe stricken and seeing the expression of astonishment on his face, Imam Jafar al Sadiq smiled reassuring and told him to do as his future Imam recommended.

Abu Basir rushed home and changed the name of his baby daughter.

CHILDHOOD AND UPBRINGING

Like all the twelve infallible *Imams*, Imam Musa al Kazim was also endowed with divine knowledge inherited from the Holy Prophet who was inspired with knowledge directly by Allah and through the messenger angel and by none else and each one of them was a fountainhead of knowledge and guidance for mankind.

These inherent qualities of divine leadership combined with the guidance of his father Imam Jafar al Sadiq made him an epitome of good character. He was brought up in an environment where the verses of the holy Quran were recited, quoted and discussed with complete authority.

He grew up in a home where philosophy of laws of Islam, and method of worship of Allah were established. Since early childhood Imam Musa al Kazim excelled in the recitation of the holy Quran. The beauty of his recitation and the ethereal voice of this Dawud (David) of the age was regarded as unique. Not only did the Imam himself shed tears during the recitation

... also moved his audience to tears.

SOME EVENTS FROM HIS CHILDHOOD

One day Safwan Jamal came to visit Imam Jafar al Sadiq and he asked: "O Master who will be your successor to the post of divine leadership." Imam Jafar al Sadiq replied: "O Safwan sit here and observe this son of mine who will be my successor, even at this tender age, his speech is full of wisdom, and he does not indulge in fun and frolic like other children." As per instructions of Imam , Safwan waited and watched. After some time Imam Musa al Kazim came out of the house leading a goat kid. He bent and addressed the little animal: "O you, prostrate before your Lord." Imam Jafar al Sadiq moved forward and unfolded his young son close to his heart.

One day Abu Hanifa came to the house of Imam Jafar al Sadiq for the solution of some problem of education. At that time Imam Jafar al Sadiq was asleep. While Abu Hanifa was waiting Imam Musa al Kazim who was only five years old at that time, came into the room. Abu Hanifa offered salutation and asked: "O Prince, please tell me, is man independent in his action or is it Allah who does everything?" Hearing this question Imam Musa al Kazim sat down in front of Abu Hanifa and explained: "Listen, the actions of man fall into three categories; either the man alone is the doer, or Allah alone is the doer, or both of them do it jointly. If Allah alone is the doer, then there is no justification for Him to punish man for his doings, and

if both Allah and man are the doers it is a matter of grave injustice that He punishes His partner and frees Himself. There is therefore no other condition, but, that man alone is the doer and for this he deserves reward for his good deeds and punishment for his bad deeds."

Another interesting incident is narrated by Abu Hanifa that one day while he was sitting in the *masjid* he observed that Imam Musa al Kazim was offering prayers and people were passing in front of him. He came and reported this to Imam Jafar al Sadiq. Imam called Imam Musa al Kazim and told him about Abu Hanifa's observation. Imam Musa al Kazim replied: "O father, what harm is there if people are passing in front of us. While we are praying? They don't come between us and Allah. Almighty Allah is nearer to His servants than even their own jugular vein."

Abu Hanifa bowed his head in reverence and Imam Jafar al Sadiq rose and embraced his beloved son.

APPELLATIONS OF IMAM MUSA AL KAZIM

Imam Musa al Kazim was called Abul Hasan, Abu Ismail, Abu Ibrahim, Abu Ali and Abu Abdullah. His most familiar title however is "al kazim" the patient or one who restrains by exercising great control over his passions and desires.

On account of his prayers, devotion and wakeful nights, he was given the title *abdus salah* "The pious

servant of Allah" and *nafs-i-zakiyyah* (The pure soul). Some other titles are *amin* (the trustworthy) and *bab u, hawa-ij* (the door of fulfillment of wishes).

During his lifetime people got their wishes fulfilled through him and after his martyrdom this process continued and numerous miracles have been witnessed at the shrine of Imam Musa al Kazim.

An old man, after undergoing prolonged medical treatment at a hospital in Baghdad was discharged after the doctors declared his blindness as incurable. Forlorn and dejected he went to the shrine of Imam Musa al Kazim and supplicated thus: "O Allah for the sake of Imam Musa al Kazim return my sight to me. As he moved forward and touched the tomb with his hands he heard a voice saying: "Go, your sight is returned to You." And suddenly he started shouting in delight "I can see, I can see." Similar incidents beyond the scope of human comprehension have been witnessed year after year, decade after decade, century after century right up to the present times.

IMAM MUSA AL KAZIM AS THE SUCCESSOR OF IMAM JAFAR AL SADIQ

Ibn Sabit narrates that once during their journey to Makkah he approached Imam Jafar al Sadiq and inquired about his successor. Imam gestured towards his sons and said: "These are my sons and pointing towards Imam Musa al Kazim said: "And this is the successor to the divine leadership, the most

knowledgeable of the erudites and a witness over the dead and the alive."

Once at a grand gathering of renowned scholars and historians, Imam Jafar al Sadiq took the opportunity to announce the appointment of Imam Musa al Kazim as his successor before the public. He also got confirmation from his two sons Ali and Ishaq who were men of merit and piety.

Some of the famous personalities who were present on the occasion namely Mufazzal bin Umar, Yazid bin Sabit, Abu Basir, Fayz bin Mukhtar and Safwan al Jamal witnessed and confirmed the appointment of Imam Musa al Kazim.

Since Ismail, the eldest son of Imam Jafar al Sadiq was always seen in the company of his father and was dearly loved by the Imam, the people automatically began to presume that Ismail would succeed Imam Jafar al Sadiq as the divine leader, but Imam Jafar al Sadiq emphatically dispelled this misconception.

Abu Basir relates that once this matter arose during a discussion about the succession to the divine leadership and Imam Jafar al Sadiq clearly said: "Ismail is not my successor to the divine leadership. I have no authority over this matter. It is the will of Allah and He Himself appoints the divine leaders one after another."

However since Ismail died during his father's lifetime

there was no question of his succeeding to the divine leadership.

THE WILL OF IMAM JAFAR AL SADIQ

During the *imamat* of Imam Jafar al Sadiq there were tumultuous political changes and upheavals. The Abbasides succeeded in overthrowing the Umayyads. The first Abbaside caliph Abdullah Saffah was apparently lenient towards the descendants of the Holy Prophet. After Saffah's death his brother Mansur Abbasi came to power.

Mansur Abbasi was a very cruel and heartless man. He tried his utmost to harass the family of the Holy Prophet. He left no stone unturned to trouble Imam Jafar al Sadiq and even frequently murdered whomsoever he thought to be the successor of the Imam. Therefore Imam Jafar al Sadiq had to exercise great prudence and maintain secrecy in naming his successor.

Since Imam Jafar al Sadiq knew about the malicious intentions of Mansur, instead of naming one person he named five people as his successor, namely caliph Mansur, governor of Madina Muhammad bin Sulayman, lady Hamida mother of Imam Musa al Kazim, Abdulla Aftab son of Imam Jafar al Sadiq, and Imam Musa al Kazim.

Caliph Mansur did not possess any virtue befitting a religious leader. The governor of Madina Muhammad

bin Sulayman was also a very cruel person and his behaviour was so mean that even the shadow of the divine leadership would not touch him. Lady Hamida, the mother of Imam Musa al Kazim could not be the Imam on account of her womanhood as it is a condition that an *imam* must be a man. Abdullah Aftab, a son of Imam Jafar al Sadiq had a physical defect which too is a disqualification for the divine leadership. The last name given was that of Imam Musa al Kazim. Description about him was given by the Holy Prophet in his sayings and Imam Musa al Kazim fulfilled every condition of the divine leadership. Imam Jafar al Sadiq knew the people would be able to differentiate among the claimants since the true successor was manifest.

When caliph Mansur heard of the death of Imam Jafar al Sadiq, true to his nature as a hypocrite he said with tears in his eyes: "We are all Allah's and to Him we shall return. There is none like Imam Jafar." Then he asked Abu Ayub to write to the governor of Madina to behead the trustee of Imam Jafar al Sadiq. The reply came that Imam Jafar al Sadiq had appointed five trustees, one of them being caliph Mansur himself. Abu Ayub states that caliph Mansur observed silence after reading this letter, and after a great deal of deliberation and reflection he decided that it would not be wise to kill too many people at a time so he did not implement his evil plans. The truth of the matter is that if Imam Jafar al Sadiq had not planned well with great prudence and rare foresight, it would not have been possible to save the lives of his descendants.

Once at a grand gathering of renowned scholars and historians Imam Jafar al Sadiq took the opportunity to announce the appointment of Imam Musa al Kazim as his successor, before the public. He also got confirmation from his sons Ali and Ishaq who were men of merit and piety. Some of the famous personalities present on this occasion were Mufazzal bin Umar, Yazid Bin Sabi, Abu Basir and Safwan al Jamil. All these scholars witnessed and confirmed the appointment of Imam Musa al Kazim.

Abu Nasir relates that once during a discussion about the succession to the divine leadership, Imam Jafar al Sadiq clearly said: "Ismail is not my successor to the divine leadership. I have no authority over this matter. It is the will of Allah and He Himself appoints the divine leaders."

Ismail died during Imam Jafar's life time. He was beside his son during his illness. He loved Ismail dearly and suffered great agony as he watched him slipping away. When the soul of Ismail departed from his body, the holy Imam with tears in his eyes, closed Ismail's eyes, kissed his face and covered it with a cloth.

Ismail was the eldest son of Imam Jafar al Sadiq and dearly loved by the Imam. He was always seen in the company of the holy Imam, so people automatically began to presume that Ismail would succeed Imam Jafar as the divine leader. This presumption became so widespread that it was now obligatory on Imam

Jafar to confirm the death of Ismail and see that the news of his death reached everyone.

Hence before giving funeral bath to Ismail, Imam Jafar summoned his thirty devoted followers including Dawud bin Kasir, Abu Basir, Mufazzal bin Umar etc. etc. He asked Dawud to uncover Ismail's face and see whether Ismail was dead or alive. Dawud said: "Ismail is dead." All the people present there similarly witnessed and confirmed that Ismail was dead. Thereafter Imam said: "O Allah You are also witness to this."

After the funeral bath Imam Jafar asked Mufazzal bin Umar to see if Ismail was dead or alive. Mufazzal declared: "Certainly Ismail is dead. "Everyone reaffirmed this and the holy Imam said again: "O Allah You are also witness to this."

Thereafter they lifted the bier and started to Madina. On the way Imam Jafar al Sadiq time and again put down the bier, uncovered Ismail's face, then summoned the people and declared: "See Ismail is dead." His motive was to convince the people that Ismail had died during the life time of his father and therefore he had not succeeded to the divine leadership.

When the bier was brought to Madina and put into the grave, Imam Jafar once again summoned Mufazzal to uncover Ismail's face. He then asked everyone present there: "Is Ismail dead or alive?" They said, "Certainly Ismail is dead." The holy Imam said, "O Lord You be witness to this." Then he continued, "In the near future

misguided people will create doubts about this. They wish to blow out the light of Allah." Then pointing towards Musa al Kazim he said: "And Allah will perfect His light even though the unbelievers dislike."

It is indeed a matter of great regret that people raised controversies even after so much verification about Ismail's death by Imam Jafar al Sadiq.

EARLY YEARS OF IMAMAT OF IMAM MUSA AL KAZIM

Imam Jafar al Sadiq passed away in 148 A.H. ten years before the death of Mansur, thus the first ten years of Imam Musa al Kazim's *imamat* passed during Mansur reign. The enmity Mansur had shown towards the august family and the torture Imam Jafar al Sadiq suffered at the hands of Mansur is well known.

Nevertheless it was observed that during the last decade of his reign Mansur did not interfere in the affairs of Imam Musa al Kazim . He refrained from his nefarious deeds of torture and conspiracies.

Research goes to show that two reasons forced caliph Mansur to leave Imam Musa al Kazim alone. They were firstly his appointment as trustee to supervise the affairs of Imam Musa al Kazim. Since it has been ordered by Allah to fulfill wills and any one deviating from it was regarded as an oppressor and dishonest person of the highest order, caliph Mansur

maintained a facade of cordial relationship with Imam Musa al Kazim.

The second reason was that caliph Mansur was preoccupied with the programme of building Baghdad. He had decided to build Baghdad during the early years of his reign but the sudden rebellion of Muhammad Nafs-i-Zakiyyah and Ibrahim in Hijaz and Iraq distracted him and he spent five long years in crushing this rebellion. Ultimately he managed to put to death both these brothers and then proceeded to eliminate their progeny and others *sayyids* too.

When he was free from these affairs, he reviewed the idea of building Baghdad and was determined not to devote his attention to any other affair either political or financial till his mission was accomplished. This obsession of Mansur kept him busy for the last decade of his reign. His mission was accomplished in 156 A.H., and he died the next year in 157 A.H. Due to his preoccupation Imam Musa al Kazim escaped oppression and persecution at his hands.

REIGN OF MAHDI IBN MANSUR

Mansur died in 157 A.H. His son Muhammad Mahdi ascended the throne. As far as the historical record about him exists, it goes to show that he was a profligate given to wine and women. He spent most of his time in the pursuits of pleasure in the company of women and was also guided by them in political matters.

Mahdi Ibn Mansur kept a formal friendly policy towards Imam Musa al Kazim showering him with respect and honour. He made a formal declaration of love for the sacred Imam of the Holy Prophet's family, but alas inherent enmity soon surfaced and he too started showing signs of his oppression towards the Holy Prophet's family and the *sayyids* in conformity with the policy of his ancestors.

AN ACCOUNT OF YAQUB IBN DAWUD

During the rule of Mansur when he was on his campaign of crushing the rebellion of Nafsi Zakiyyah and killing the *sayyids*, Yaqub ibn Dawud was an unfortunate victim who was arrested and sentenced to life imprisonment and he remained in prison throughout Mansur's reign.

Yaqub was not an ordinary man. He possessed great ability in art and literature. He was a man of honour and distinction of his age, because of these qualities Mahdi released him from prison and employed him. Soon Yaqub proved his ability and competence, won recognition and rose to the position of prime minister. He attained the pinnacle of power and won the admiration of one and all. Yaqub also managed to gain the complete confidence and trust of caliph Mahdi.

One evening when Mahdi was busy in frivolous pursuits in the company of beautiful women in an environment of complete bliss and pleasure with music all around, Yaqub entered the court room. Mahdi was

overjoyed to see him, and being in an extra generous mood he offered his beautiful slave girl as a special gift to Yaqub and entrusted Yaqub with a special assignment which he could not refuse. This assignment was to take one *alawi sayyid* from the prison to his house and kill him immediately.

Yaqub was till then free from the blame of killing *sayyids*. He generally avoided taking the blood of *sayyids* on his hands.

However, Yaqub had no other choice, he agreed reluctantly. Thereupon the *sayyid* was taken out from the prison and handed over to Yaqub. Mahdi called the treasurer and made payment of several thousand dinars to him. Along with the beautiful slave girl Yaqub returned home with all these royal gifts. While the beautiful slave girl was sitting next to Yaqub, the *sayyid* youth started entreating Yaqub. When Yaqub's eyes fell on the *sayyid's* face he saw signs of nobility, excellence, perfection and innocence. Yaqub could not control his tears and said that he never wanted to take his blood on his hands and be ashamed in the presence of the Holy Prophet. Yaqub then asked the *sayyid* to show him a way out. The youth replied that he would like to leave Baghdad with his two friends and travel to a distant place. Thereupon the two friends were called and after giving them all the wealth lying before him Yaqub asked them to leave and make haste under cover of darkness.

This world's honour, wealth, power and dignity are like

tidal waves in the ocean. When there is power all is well. When power is gone nothing is left to fall back upon. It is all a transitory affair. To illustrate this, Yaqub's sudden rise to power and then instantaneous decline provide a great lesson.

It so happened that the slave girl sitting next to Yaqub proved to be the dagger in the sleeve. She heard the conversation and conveyed the contents of this conversation to caliph Mahdi through a slave. Mahdi sent his emissaries to arrest the *sayyid* and his two companions and threw them in prison.

Unaware of these developments Yaqub went to court the next day. The caliph greeted him and asked him about the *sayyid*. Yaqub told the caliph he had made complete arrangements and that he should not have any apprehension on that account. Mahdi then took the oath from him which Yaqub gave. Thereupon Mahdi signalled to a servant to bring forth the three prisoners. Yaqub was awe stricken and on seeing the prisoners fell to the ground unconscious. On regaining consciousness he saw Mahdi towering over him in rage yelling that going back on ones promise was contrary to a prime minister's dignity.

Mahdi sentenced Yaqub to life imprisonment in solitary confinement in the cell which would only be opened for giving meals. These orders were immediately executed and Yaqub became the Yusuf of the prison. He remained in confinement to the cell for sixteen long years. Here he lost his eye sight and

became completely blind. He was ultimately released during the reign of Harun al Rashid and spent the remaining days of his life in Makkah.

It will be seen from the above account that Mahdi's temperament and character were in complete conformity with the policies of his ancestors, their vicious suppression and torture of the *sayyids*. Yaqub could have released a thousand prisoners and gone scot free but Mahdi could not tolerate the release of one *sayyid*, and he passed such a harsh sentence. Mahdi was truly following in the footsteps of his cruel father, Masnur Abbasi.

ARREST OF IMAM MUSA AL KAZIM AND HIS IMPRISONMENT FOR ONE YEAR

It soon dawned on Mahdi that in spite of his existing power and pelf, he could not compete with the grandeur and honour of the descendants of the Holy Prophet and their nobility and prestige. He also knew that the ruling family could never aspire to win the hearts of the general public and gain the eminence and esteem which these sacred personalities enjoyed. This jealousy prompted him to devise ways and means of degrading the Imam. When Mahdi came to Makkah with great pomp and show for pilgrimage in 164 A.H., he arrested Imam Musa al Kazim and took him from Makkah to Baghdad and imprisoned him. Caliph Mahdi's motive was to humiliate the holy Imam but all in vain, soon he was forced to free the Imam and return him home with great honour and dignity as

recorded by Khwaja Muhammad Parsa in his book *Faslul Khitab*.

One night during Imam Musa al Kazim's imprisonment caliph Mahdi saw Amir ul Muminin Ali ibn Abi Talib in his dream reciting the verse which meant that on capturing power, they became sinners, created disturbances in the world and ignored family connections. He woke up in a cold sweat, trembling with fear and immediately called Imam Musa al Kazim. When the Holy Imam arrived, Mahdi stood up, embraced him and offered him a seat by his side. He told Imam Musa al Kazim that he had seen Imam Ali in his dream reciting the Quranic verses and thus was releasing him on the understanding that neither he nor his descendants would rebel against him. Imam Musa al Kazim replied with dignity that he would never do so as it was below the dignity of a person of his calibre to do such a thing. On hearing this caliph Mahdi nodded consent and offered him three thousand dinars as traveling expenses for returning to Madina. The Abbaside rulers were baffled by these miracles but could not be led to the right path. They were deeply drunk with pride and worldly wealth, and symbolic of those who had eyes but lacked vision and those who had hearts but lacked understanding, they tried their utmost to degrade the holy Imams but all in vain. The real manager of worldly affairs arranged matters to protect the honour and prestige of the twelve straight pillars through His supreme power and domination.

REIGN OF HADI IBN MAHDI

Mahdi passed away in 109 A.H., after ruling for eleven years. His son Hadi succeeded him and ruled for over one year.

AN ACCOUNT OF HUSAYN ALAWI

About two months after Hadi's accession to the throne, the following events took place. A verbal dispute between Umar bin Abdul Aziz, the governor of Madina and Husayn Alawi, a *sayyid* assumed such serious proportion that both sides decided to fight it out. In the battle that ensued the Abbasides were completely routed and Husayn Alawi's followers were victorious. After this victory Husayn Alawi took over administration of Madina and then proceeded towards Makkah and declared that whosoever would owe allegiance to him would be safe. So thousands of people came forward to express their loyalty and the number of his followers increased. At this time when Alawi captured Makkah he invited Imam Musa al Kazim to declare allegiance to him. In reply Imam Musa al Kazim refused and also tried to dissuade Husayn Alawi from his plans to save him from utter disaster and destruction. No doubt Imam Musa al Kazim did own Husayn Alawi as his relative but he completely disassociated himself from his political activities. In fact on bidding farewell, the holy Imam told Husayn Alawi that he would be killed in this encounter. This prediction of Imam Musa al Kazim came true.

When Hadi heard about Husayn Alawi's rebellion and his victory and control over Makkah, he deputed Muhammad ibn Sulayman Abbasi to suppress the revolt of Alawi. On receiving the royal orders Muhammad bin Sulayman proceeded towards the precincts of Makkah and halted at a place called "Zitawi". Here the two combatants fought from dawn to dusk and Husayn Alawi was killed, his head was cut off and sent to caliph Hadi in Baghdad and his corpse was left in the battle field without burial to be devoured by the beasts of the desert.

ARREST OF IMAM MUSA AL KAZIM UNDER HADI'S INSTRUCTIONS

A detail study of the above incident establishes beyond any shadow of doubt that it was purely a personal affair of Husayn Alawi. Imam Musa al Kazim had not taken part in the rebellion, nor was he consulted in this regard or his approval obtained.

Nevertheless, Hadi like his father Mahdi took it for granted that all these rebellious activities of the *sayyids* had the backing of Imam Musa al Kazim, it was on this ground that he summoned Imam to Baghdad as was done by his father, Mahdi. The Imam proceeded to Baghdad without the least hesitation. It is recorded in *Ṣawaiq Muhriqah* that Hadi imprisoned the Imam. He then saw Imam Ali in his dream reciting the Quranic verse and unnerved by it he immediately ordered the release of Imam Musa al Kazim the same night.

Hadi like his grandfather Masnur was very cruel and heartless. He resented his own mother Khizran's interference in the affairs of the state, so he devised a plan to kill her. He ordered a special dish of milk-rice, ate half of it then sprinkled poison on the other half and sent it to his mother. Since Khizran doubted her son's sincerity, she accepted the dish but did not eat it, instead she gave it to a dog which died instantaneously. She then sent a message to Hadi reprimanding him for wanting to kill his own mother. Hadi replied that he was ashamed of his mother's reputation and she deserved this fate.

Harsima ibn Ayum, an old supporter of the Abbasides who held great power and prestige at that time further reveals Hadi's vicious plans to assassinate his own brother Harun and exterminate the *sayyids*.

Harsima states that once he was summoned to Hadi's court at the dead of night. After dismissing all his courtiers and servants, closing all the doors and ensuing complete privacy, Hadi confided his unholy plans to Harsima.

Hadi wanted Harsima to kill Harun al Rashid and send his head to Hadi. Then after killing Harun he should go to the prison and kill all the *sayyids*, descendants of Imam Ali, and in case he did not find time to kill all of them he should throw the rest of them into the river Tigris and make sure they all drowned. After completing this assignment he should invade Kufa with his troops and exterminate all supporters of the *sayyids* and set

the whole city on fire and reduce it to ashes.

Harsima was dumbfounded on hearing these treacherous directives. He tried to reason with Hadi, but to no avail. Hadi being of mercurial temperament, and both cruel and obstinate, refused to withdraw his orders. Then Hadi went inside his palace asking Harsima to wait a while. A few minutes later Khizran, Hadi's mother came running outside and informed Harsima of Hadi's sudden death.

She explained that Hadi had come in and informed her about his plan to kill his brother Harun who was the heir apparent. When she protested, he got enraged and wanted to kill her too. She started praying for the safety of her life. Just then Hadi started coughing, fell down and his soul departed.

Harsima was astounded at this turn of events. Just a few minutes back Hadi was planning the cold blooded murder of his brother Harun and the *sayyids*, not knowing what fate had in store for him. Before he could implement his treacherous plans the cold hand of death claimed him.

THE REIGN OF HARUN AL RASHID

In Rabi ul Awwal 170 A.H., Abu Jafar Harun al Rashid the second son of caliph Mahdi became the ruler of the Muslim empire. He appointed Yahya bin Khalid al Barmaki as his prime minister and Abu Yusuf, the pupil of Abu Hanifa as the chief justice. Politically his

reign was characterized by stability and prosperity. Ibn Khaldun had compared him with Masnur Abbasi except in the trait of thrift. Mansur's nature was miserly while that of Harun was extravagant. He was the first Muslim caliph who patronised music in the court. He also introduced polo and chess to the Muslims. The game of chess is forbidden in Islam.

HARUN'S LUSTY NATURE

Harun al Rashid had a very lusty nature. Sayuti has written in *Tarikh al Khulafa* that once Harun got infatuated with a slave girl of his father Mahdi and he wanted to satisfy his carnal urge. The slave girl protested saying that since she had slept with his father she couldn't sleep with him. Harun blinded with passion approached his chief justice Abu Yusuf and persuaded him to give a verdict in his favour. Abu Yusuf obliged and Harun encouraged by his verdict copulated with his father's concubine.

Sayuti also wrote that Abu Yusuf accepted bribes to issue favourable verdicts.

Harun al Rashid was peerless in his hatred and enmity towards the progeny of Ali and Fatima. In 76 A. H., he got Yahya the brother of Nafs-i-Zakiyyah embedded alive in a wall. He feared the sacred personality of Imam Musa al Kazim and considered him a threat to his leadership. Imam Musa al Kazim suffered great hardships and atrocities during imprisonment for several long years during Harun al Rashid's reign.

THE FIRST HAJJ OF HARUN AL RASHID AND IMPRISONMENT OF THE HOLY IMAM

In 173 A.H., Harun went for his first *hajj* as the ruler. When he reached Hijaz jealous people approached him and began slandering Imam Musa al Kazim and instigated Harun against the holy Imam. Harun wanted an excuse to arrest Imam Musa al Kazim. Once Harun saw the Imam in Kabah and addressed the divine leader: "I hear that you take oath of allegiance from the people in your favour secretly."

The holy Imam replied: "Why should I not do it publicly if I have to do it?" Harun retorted: "You have no such right because I am the ruler." "Yes, you are the ruler" stated the Imam "but you rule the bodies of the people while I rule the hearts." "Why is that so? Aren't we both relatives of the Holy Prophet?" "We are not equal in this respect." Clarified the Imam "You are a descendant of a cousin of the Holy Prophet while I am the direct descendant." "No, you are not a direct descendant of the Holy Prophet" claimed Harun. He is not your paternal grandfather, you are related to him through your mother. He is your maternal grandfather." "Your argument may be right" stated Imam Musa al Kazim "but have you not read this verse of the holy Quran:

We gave him (Ibrahim) Is-haq and Yaqub, each one We guided, and Nuh, We guided before, and in his progeny, Dawud and Sulayman, and Ayyub and Yusuf and Musa and Harun; and thus We reward those who do good.

And Zakariyya and Yahya and Isa and Ilyas, each one was of the righteous. [An-a'am : 85, 86]

These verses clarify the position of prophet Isa who was born without a father and got related to the prophet through his mother. Imam Musa alKazim also reminded Harun about the verse of Mubahilah which runs:

And say to him who disputes you therein after the knowledge has come to you (O Muhamamd): "Come, let us summon our sons, and your sons, and our women, and your women, and our selves and your selves, and then let us humbly pray and invoke the curse of Allah on the liars!" [Aali Imran : 61]

In this verse our sons means Hasan and Husayn thus grandsons are considered the sons of the grandfather. Harun had no words to refute this invincible argument but in his heart there kindled a fire of vengeance against Imam Musa al Kazim.

After performing *hajj* when Harun came to Madina and visited the shrine of the Holy Prophet several Arab tribes had also gathered there. Imam Musa al Kazim happened to be present in the shrine at that time. Harun thought this would be a good opportunity to impress the people so he turned to the tomb of the Holy Prophet and said loudly: "Peace be upon you O my cousin." Imam Musa al Kazim then addressed the tomb "Peace be upon you O my father." Harun's

countenance turned pale on hearing these words. He seethed with rage, imprisoned the holy Imam and took him to Baghdad.

THE INCIDENT OF A BEAUTIFUL SLAVE GIRL

When Imam Musa al Kazim was in jail, Harun engineered a plot to degrade the divine leader in the eyes of the public and thus find an excuse to murder him. He therefore sent a very beautiful and charming slave girl to serve the Imam in the jail. When the slave girl was presented to the Imam he said: "These things means nothing to us. They have value for Harun al Rashid only." When Harun heard this he was furious and retorted: "We have not imprisoned you with your consent and neither do we care to seek your permission about anything we do. You must let the slave girl live with you." Harun then returned the slave girl to the prison.

After a few days Harun sent a servant to seek what the slave girl was doing in the prison. The servant came to the jail and found the girl in prostration and reciting "O Holy! O Exalted! Hallowed by Your name. Hallowed by Your name."

The servant was amazed by this miraculous sight. He rushed to his master and informed him about the condition of the slave girl. Harun laughed: "Musa has cast a spell on her." Then he summoned the slave girl. She came in the presence of the monarch trembling and staring up at the sky. Harun asked "What has

happened to you?" The slave girl replied: "I have had the most unique experience of my life. When I went to the Imam, he was engrossed in prayers. He did not pay any attention to me, after finishing his prayers he became absorbed in *zikr* and invocation. At this juncture I went close to him and urged: "Why don't you order me to serve you?" "I have no need of you" he replied. "But I am sent especially for you" I reiterated. At this point he raised his hand and said: "Then what are these for?" I looked up, stared there and behold! I saw huge gardens with innumerable fruit laden trees, flowers and greeneries. There were extremely beautiful angels and handsome youth clad in choicest clothes of silk and brocade bedecked with jewellery and crowns. Varieties of delicacies were laid out and servants were standing before the Holy Imam to execute his slightest command. I was spellbound at this vista and fell into prostration and remained in that condition until your servant came to get me. Harun threatened: "O mean girl, you might have fallen asleep in prostration and seen that phenomenon in a dream:" "No, my master" protested the slave girl, "I saw all this before falling into prostration."

Harun was perplexed and bewildered at her firm assertion. He ordered his servant to keep the slave girl in his safe custody so that she may not narrate her experience to others. From that religious experience the slave girl was transformed into a pious woman and remained engrossed in prayers and invocations all her life, she died a few days before the martyrdom of Imam Musa al Kazim.

RELEASE OF IMAM MUSA AL KAZIM FROM PRISON

While Imam Musa al Kazim was passing his days of hardship in the dungeon with infinite patience and forbearance, Harun saw a horrible dream. He saw Imam Ali armed with an adze, he threatened Harun saying: "Release my son from the prison or I will punish you for your sins." He woke up in a cold sweat and terrified by what he had seen in his dream he immediately ordered the release of Imam from the jail. Thereafter he said to the Imam: "You are free to choose your residence. You may live here or go to Madina if you like." As the Imam was leaving for Madina Harun started having misgivings that Imam Musa al Kazim would start a revolt against the Abbaside government. "Leading an anti-state activity is not a meritorious action for a man of my calibre." Imam Musa Kazim stated with dignity.

IMAM MUSA AL KAZIM AND ALI BIN YAQTIN BAGHDADI

Ali bin Yaqtin was a worthy and pious man. He was an officer of high rank in the court of Harun al Rashid. He was an ardent adherent of Imam Musa al Kazim and occasionally sent precious gifts to the divine leader.

Once Harun presented Ali bin Yaqtin with a royal robe of black velvet studded with precious stones and gold embroidery. Ali Bin Yaqtin sent this robe alongwith other gifts to the Holy Imam who accepted the other

gifts but returned the robe to Ali with a message: "Preserve this robe with care because it will save your life one day."

As time passed Ali would not discern the prudence of the Imam but kept the robe safely in a box.

Some days later Ali bin Yaqtin grew angry with his servant and dismissed him. This disloyal servant ran to Harun al Rashid and complained that his master Ali was a firm believer in the *imamate* and had also sent the regal robe to Imam Musa al Kazim.

Harun's anger knew no bounds. He at once ordered his guards to arrest Ali bin Yaqtin and bring him to the court. When Yaqtin was brought before Harun the king thundered: "Where is that royal robe I had gifted to you?"

"In my house" Ali bin Yaqtin calmly replied. This cool and collected behaviour of Ali added fuel to fire. "I will sentence you to death" roared Harun. "O caliph I will present that robe to you right now." Then he turned to his servant and said: "Go to that room of my house and bring the box lying there."

The man went to the house of Ali and brought a sealed box. Ali broke the seal and taking the robe presented it to the angry king. Harun's anger subsided, he assured Ali bin Yaqtin: "From today I will not hear any complaints against you."

The caliph therefore presented many gifts to Ali and ordered his servant to punish the slanderer with a thousand lashes. Five hundred strokes finished the life of the perfidious servant.

Ali ibn Yaqtin reports that once he was involved in a controversy regarding the proper method of performing ablution so he wrote to Imam Musa al Kazim, he received a very strange reply from the Imam. He wrote: "As soon as you receive my letter, begin to perform ablution in this manner - first gargle thrice, then draw water in your nose three times, wash your face three times soaking your head. Then wipe your head and your ears inside and outside, and then wash your feet thrice. Do as I have written to you and never go against my command."

Ali bin Yaqtin was amazed but he realized that it must be some precautionary measure. From that day he began to perform ablution as directed in the letter by the holy Imam.

People kept slandering Ali bin Yaqtin before Harun, so one day he decided that he had heard enough complaints against Ali. He would himself spy on Ali and see how he performed ablution. He secretly watched Ali and found him performing ablution just as the Abbasides did. Harun's doubts were dispelled and he appeared before Ali bin Yaqtin and said: "How jealous are the slanderers who call you a *rafzi*. Today I saw you perform ablution and am sure you are one of us."

Ali bin Yaqtin then received a letter from the Imam "Now you may change your mode of ablution to the former method which you used to observe and that is the method commanded by the almighty Allah."

SOME MIRACLES OF IMAM MUSA AL KAZIM

Abu Basir quotes that Imam Musa al Kazim possessed knowledge of the past, present and future and often would inform enquirers about their secret and hidden thoughts and answer their queries even before they could utter them. He also knew the language of every living being.

The following episodes and miracles are just a few selected from a vast collection which give further access to the majestic and august personality of the holy Imam who was indeed blessed with the divine grace which Allah almighty bestows on His chosen ones.

BLESSINGS FOR THE LIONESS

In this context Abu Hamza Batayni relates very mysterious incident from his personal experience.

Once I was going for *hajj* with Imam Musa al Kazim. As we were walking along a deserted road a lion appeared from the woodland and advanced towards us. I was scared out of my wits and stood rooted to the spot. The lion approached the Imam, who bent forward, gently stroked its mane and whispered some-

thing, hearing which the king of the beasts bent his head at the feet of Imam in a humble gesture of gratitude, then gently turned away and disappeared in the bushes. I was amazed at this supernatural phenomenon and inquired from the divine leader who explained: "The lion came to request me to invoke Allah to relieve the suffering of his mate-the lioness. I supplicated the almighty to relieve her agony, and then he departed.

SHAFIQ BALKHI'S EXPERIENCE

Allama Muhammad ibn Talha Shafi-i states that the miracles of Imam Musa al Kazim are so mysterious and breathtaking that human wisdom cannot comprehend them. To prove his point he described the incident of Shafiq Balkhi who narrated his experience.

In 149 A.H., I (Shafiq Balkhi) proceeded for *hajj*. When I reached Qadasiyah I saw a large crowd and my eyes fell upon a lean handsome youth with tanned skin who had a woolen mantle over his clothes. After a while the youth moved away and sat down at some distance. I thought that the youth was a *sufi* who wanted to get his travel expenses from the people. I decided to reprimand him and with this intention in mind I advanced towards him. As I approached, the youth addressed me by my name and recited the following Quranic verse:

“O you who believe, avoid much suspicion; for verily suspicion in some cases is a sin. [Hujurat : 12]

Saying this the youth arose and walked away. I was astonished. How did he know my name and my thoughts? My opinion about him changed and I realized that he was a good servant of Allah. I started searching for him but gave up when the caravan prepared for departure and we journeyed forth.

When we reached Wadi Fizza (the silver valley) I saw the very same youth deeply engrossed in prayer. He was trembling like a leaf and his eyes were brimmed with tears. I approached him to beg forgiveness. When he finished his prayer he turned towards me and said: O Shafiq, Allah has declared in the holy Quran: "But who turns repentant to Allah after his iniquity, and reforms, then, verily, Allah turns to him (mercifully). Verily, Allah is oft-forgiving, merciful. [Ma'idah : 39]

Saying this he again disappeared in the crowd. I looked for him desperately but in vain. The caravan moved on and then once again at a place called Zubala I spotted the youth sitting at the edge of a well, trying to get water in his water pot. Suddenly the water-pot slipped and fell into the well. He then raised his face towards the sky and supplicated thus:

"O Allah when I get thirsty you quench my thirst, when I get hungry you feed me. O Allah I have no vessel except this water pot. O Allah make my water-pot rise from the well."

Miraculously the water in the well began to rise and the youth got hold of the pot. Thereafter he performed ablution and offered four *rakat* prayer. Then he took

a handful of dust and mixed it in the water and began to eat. I watched mesmerised and advancing timidly requested: "O holy sage I am hungry, please give me some of it." Thereupon he offered me the waterpot. By Allah when I took a morsel from it I found it to be the choicest flour delicacy I had ever tasted in my entire life. The youth again disappeared but the miracle of the food remained and I did not feel hungry as long as I was a traveller.

When I reached Makkah I saw the youth offering prayer near a hillock. His eyes were brimmed with tears. He remained engrossed in prayer and invocation the entire night till the time of morning prayer. He then offered the morning prayer and went round the Ka-bah, seven times. I saw people gathering around him with reverence and eagerly asked them about his identity and they replied: "He is the progeny of the Holy Prophet Imam Musa al Kazim. I exclaimed: "No wonder! Miracles do get manifested through them."

Shafiq Ibn Ibrahim Balkhi died in 190 A.H.

CONVERSION OF CHRISTIAN HERMITS TO ISLAM

Imam Musa al Kazim is particularly known for his depth of knowledge and versatility. No Muslim has ever doubted that he was the most exalted and learned scholar of his time. Although the holy Imam led a quiet life and maintained a very low social profile to avoid aggravating the rulers yet his name and fame

spread far and wide and seekers of truth came from far flung areas to seek the benefit of guidance and had the honour of receiving guidance from the true source of spiritual guardianship.

Once Imam Musa al Kazim during the course of his journey encountered a Christian hermit delivering a sermon on a mountain. This hermit delivered only one sermon during the whole year and thus there was a big gathering. After the sermon the Imam approached him. The Christian hermit was very impressed by the grandeur and majesty of the Imam's personality and inquired whether he belonged to the blessed nation of the Muslims. The Imam replied in the affirmative. Then the hermit inquired whether he belonged to the scholarly class or was from amongst the ignorants. The Imam replied that he was not from amongst the ignorants. On hearing this the hermit expressed a desire to put forth some questions. The Imam consented to give answers to his questions so the hermit proceeded thus: "The Christians believed that the root of the tree *tuba* was in the palace of prophet Isa, while the Muslims believed that it was in the palace of prophet Muhammad and its branches were spread out everywhere. How could this anomaly be resolved?" The Imam replied that it was like the sun which illuminates every nook and corner of the world.

The Christian hermit then inquired how it was that the denizens of paradise would eat fruits but the quantity would not diminish. The Imam replied that it was like a lamp which illuminated a thousand lights without

any corresponding reduction in its own light. Then he enquired how it was that the denizens of paradise would eat but there would be no excretion. The Imam replied that it was like a fetus in the mothers womb who continues to receive sustenance for nine months without passing exertion. He then enquired whether the key of paradise was golden or silver to which the Imam replied that it was neither golden nor silver, rather the key of paradise was the human tongue. As soon as the tongue spoke "There is no god but Allah" at once the gates of paradise were opened. On hearing this the hermit at once declared his faith in Allah, His prophet and the Imam and became a true Muslim. The entire congregation present there also embraced Islam.

CONVERSION OF ANOTHER CHRISTIAN HERMIT TO ISLAM

Yaqub bin Jafar bin Ibrahim reports that he was once accompanying the holy Imam at a place called Ariz when a Christian hermit came to meet the Imam. This Christian hermit who appeared totally exhausted and weary declared that for a very long time he had harboured an earnest desire to meet the most pious and exalted person of the age and had beseeched God to help him in his mission. One dark night he dreamt that the person he sought might be found in the suburbs of Damascus. Immediately he embarked on his journey in search of God's chosen one and after a long and tiresome journey he reached Damascus and came to learn that a hermit who lived in a lonely

cave at the top of the hill was regarded as the most scholarly person of the age.

The hermit went to the hill top and met the sage and told him the purpose of his visit. The old sage told him that he was not the perfect man he was searching for. He confessed that he was well versed in his own religion only whereas the subject of the Christian hermit's quest was one who had command over all religions. The Christian hermit was rather disappointed, he then asked the old sage if he could guide him in his search in his quest for truth. He informed the old sage that he had studied the Bible, the Psalms, the old testament and also the open commandments of the Quran. The old sage was deeply impressed by his sincerity and dedication and bade him to sit down. He then confided that if he was truly interested to meet the august and blessed personality who had perfect knowledge and comprehensive understanding of the psalms, Bible and Quran and history of all the prophets irrespective of the age to which they belonged and was well versed in the fundamentals of religion and also knew well the interpretations of commandments since abrogated or verses susceptible to different meanings and the one who truly possessed the qualities of innocence and piety he would guide him to that majestic person. On hearing this the Christian hermit jumped up in excitement. The old sage cautioned that this would not be an easy task, he would have to brace himself for a long and wearisome journey and be ready to face physical hardships. The Christian hermit assured him that he was prepared to

face all eventualities and to go on bended knees if required, so great was his determination.

The old sage then instructed him to proceed to Yathrib. On his reply that he did not know where Yathrib was, he told him to ask the people to guide him to Madina where the Prophet of Arabia, the pride of the tribe of Hashim was commissioned to prophethood as mentioned in their Bible. When he reached Madina he should ask for the house of Ghanam bin Malik Ibn Najar, who lived near the Holy Prophet's mosque. At this stage the sage advised the Christian hermit to go in Christian attire since the ruler of this town was greatly opposed to the noble person and did not like the Muslims to throng around him. On reaching Ghanam's house he would be directed to Imam Musa al Kazim. The old sage then requested the Christian scholar that when he met the Holy Imam he should tell the Imam that Matran who domiciled in Damascus had guided him and had also sent greetings and a special message that he had been praying to almighty Allah to afford him an opportunity to embrace Islam at the hands of Imam Musa al Kazim.

Yaqub states that after giving a detailed account of his journey the Christian hermit stood up, leaning heavily on his stick and requested permission from the Imam to offer him the same respect and honour they show to their kings. The Imam smilingly asked him to sit down and did not accede to his request for showing him honour and respect in a royal manner. The hermit stood up once again and with eyes downcast and

great humility requested permission to put forth some questions. The Imam consented saying that this was the main purpose of his visit.

Thereupon the Christian hermit referred to the message of Matron the old sage and inquired whether his request was accepted or rejected. The holy Imam replied pensively that he would give a conclusive reply to his request only when Allah almighty would bless him with the opportunity to embrace Islam. Meanwhile he would give an interim reply that Allah might favour him with an opportunity to embrace Islam.

Then the Christian hermit requested that a Quranic verse be indicated wherein Allah addressed the holy Prophet by his name detailing therein the outstanding characteristics of the Holy Prophet .

The holy Imam quoted the Quranic verse and went on to explain the real purpose and the objective underlying this Quranic verse. In this particular verse, the Holy Prophet and the holy Quran have been mentioned at one place. By *hamim* is meant the Holy Prophet as mentioned in scriptures revealed to other prophets. At this place, Allah, most high, mentions the Quran soon after the Prophet's mention, as being revealed during the night of dignity to warn the people to refrain from prohibited things and all decrees regarding the chieftainship are issued during the night. He explained that by the open book is meant Ali and by the night of dignity was meant Fatima and from the womb of Fatima, the deputies sprang up, all of

whom were chiefs of the age.

The hermit then asked about the characteristic of these chiefs. The Imam replied that it needed no special explanation so far as their chieftainship was concerned. They were all chosen by divine decree, it was however special characteristic of the third Imam that the chieftainship would continue to appear from amongst his direct descendants till the doomsday and the succession of the Holy Prophet would be restricted to his sacred line alone. He added that this was such an established principal that it had been recorded in all preceeding scriptures unless it had been corrupted with the passage of time by their followers as had been referred to by Allah in the Quranic chapter on poets.

On hearing this the hermit was completely dumb founded. He then swore with utmost respect that all the Imam had disclosed was based on truth and Allah, most high, had combined in his admirable personality all the excellence and perfection and had showered His choicest favour and blessings on him. He also confirmed that the texts of the earlier scriptures had been corrupted as observed by the Imam.

Thereupon the Imam asked the Christian scholar the name of the mother of Maryam daughter of Imran and the day, time and place where prophet Isa was born. The hermit answered that he did not know the answers to these questions. Imam Musa al Kazim informed him that the name of Maryam's mother was

Mertha in the Greek language which was the equivalent of *Wahiba* in Arabic. It was Friday, when Maryam conceived prophet Isa and it was the time of early afternoon prayer. It was on that day and time that Jibrail descended from the heavens with a revelation to Maryam. It was for this reason that in Islam, no day was better than Friday and it was in this context that the Holy Prophet had ordered the Muslims to hold special congregational prayers on that day. The holy Imam continued that prophet Isa was born on Tuesday, about four and half hours after sunrise on the bank of the river Euphrates, where trees of dates and grapes abound. It was through His blessings that Allah had made the water of this river particularly useful for these fruits and Allah has referred to this in the holy Quran by the words *tah'taki sariyyaa*.

Then the Christian hermit proceeded to ask the holy Imam personal details about his own family. He first asked the Imam the name of his mother. The Imam replied that the name of his mother in the Assyrian language was *On Kabia* which could be translated in Arabic as *Maliyya*. His grand father's name was *ANQOOR* and his father's name was *Abu Masih* and his maternal grand father's name was *Gabriel*. The Imam then gave an account of his grandfather's assassination by the Syrians who surrounded his house and then killed him. Then the hermit asked the Imam his name to which the Imam replied that it was Abu Salih but he would propose the name Abdullah. On hearing this the hermit leapt to his feet and then addressed the audience saying that he swore there

was no god but Allah. He was not a god as described by the Jews and Christians. It was not god that anyone could partake of his questions. He then swore that Muhammad was the true prophet sent by Allah, most exalted, with complete truth, who guided the true people to right path and people lacking spiritual insight continued to adhere to their old misguided traditions. The Holy Prophet was sent to all the people whether they were white or black. He then swore that Imam Musa al Kazim the deputy of that period and his predecessors right from *amirul muminin* to Imam Jafar al Sadiq had all along guided people to the right path in accordance with the divine plan. He then declared his faith in all of them irrespective of the fact whether or not he had seen them. He swore with all sincerity that he would stand upto that declaration till the end. He then tore assunder his sacred thread and discarded the cross he was wearing round his neck. He then requested permission to stay on. The holy Imam welcomed him and asked him to join the tribe of Qays bin Salba who were formerly Christians and had later embraced Islam.

Yaqub bin Jafar the narrator of this tradition states that the Christian hermit then became a perfect Muslim and pure believer, he continued to stay in Madina and married in the tribe of Bani Fihri. Imam Musa al Kazim gave his blessings to the couple and made arrangements for their comfort and sustenance by giving them monthly allowance from his personal account.

THE MIRACULOUS RESCUE OF ALI BIN SALIH TALIQANI

Once caliph Harun al Rashid called Ali bin Salih Taliqani to his court and enquired: "I heard that once a cloud transported you from China to Taliqan. Is it true?" "Yes. O ruler of the Muslims." Ali replied. "It is absolutely true." "Tell me all about your experience," ordered Harun.

Ali Taliqani recounted: "Once I sailed in a ship, during the voyage a violent storm arose and in the tumultuous sea our ship got wrecked. Luckily I got hold of a plank and for three days I clung to it desperately hanging on for dear life then at last I saw an island and struggled towards it with the last ounce of strength still left in my limbs. I finally reached it and lay down exhausted. It was an enchanting island with numerous trees and flowers and peace prevailed. I fell asleep in the shade of a tree, suddenly I heard horrifying sounds and opened my drowsy eyes to be confronted by two fierce horse like animals engaged in a bitter encounter. When they saw me they immediately went into the sea. Thereafter I saw a huge bird descending from a hillock to a cave. Secretly I followed the bird towards the cave but it saw me and flew away. Then I heard a voice, the most ethereal voice reciting the holy Quran. I advanced further, then I heard a voice addressing me: "Come in O Ali bin Salih Taliqani. May Allah bless you."

I was astounded to hear this and as I entered the cave

I saw a sage whose face was glowing with radiance. I offered salutation in a voice trembling with reverence and awe. He answered my salutation and then proceeded: "O Ali bin Salih you have undergone severe trials and ordeals. Your ship was caught in a storm, got shipwrecked. You managed to hang on to a plank and were tossed to and fro on the wild waves for three long days. You nearly gave up in utter dismay but Allah almighty saved you and you reached this island where you saw two strange animals fighting and a big bird who flew away when it saw you. You have suffered hunger, thirst, fear and despair."

I became spellbound by his speech and asked fervently: "By Allah please tell me who informed you about my secrets." He replied "He informed me who knows about everything and He is omniscient." Thereafter the pious sage supplicated; and behold! a food tray descended from above. It was covered with handkerchief. He offered this tray to me and said: "Take your fill as you are hungry." I began to eat and when finished he gave me water and I drank it. That food and drink was the most delicious fare I had ever tasted in my entire life.

Then my noble benefactor asked "Would you like to return to your city?" "Yes my master." I eagerly replied. "But how can I go there?" Hearing my plea he raised his hands in supplication towards the sky and immediately a cloud descended and thundered "Peace be upon you O friend of Allah and His vicegerent." The sage answered the salutation and enquired from the

cloud its destination. Hearing his answer he bade him farewell and told him to proceed forth. One by one the clouds descended and offered salutation with reverence till at last one cloud said: "I am going to Taliqan." Then the sage ordered "Take this man upon you and reach him home." "Yes master" thundered the cloud "Your wish is my command." Thereupon the sage took hold of my arm, and seated me on the cloud. At that moment I clung to his hand and beseeched "For the sake of almighty of the universe, for the sake of the seal of the prophet and his divine successors, please tell me who are you?"

He smiled and replied: "O Ali bin Salih, don't you know that the universe never remains devoid of a vicegerent of almighty Allah. I am Musa bin Jafar - the Imam of this age."

Thereafter the cloud ascended and within the twinkle of an eye brought me down safely to my home in Taliqan.

As soon as the narration of Ali bin Salih was finished, Harun Rashid instructed his servants "Kill this man at once before he narrates his experience to another person."

Ali bin Salih Taliqani was executed at once. (see Lawajj ul Ahzan with reference to Manaqib).

HARUN AL RASHID'S THIRST FOR THE BLOOD OF INNOCENT SAYYIDS.

As the above incident clearly illustrates, like his predecessors Mansur and Mahdi caliph Harun al Rashid harboured inherent hatred for the holy Imam and the children of Imam Ali and sayyidah Fatimah. Except for the few years of his rule when he was busy in the renovation of Baghdad could the Holy Imam and the *sayyids* live in peace. Then Harun unleashed his wrath and subjected the innocent *sayyids* to atrocities and secretly resolved to wreck the spiritual citadel of Madina and extinguish the divine flame. He officially ordered his governors to liquidate the *sayyids* at the first opportunity available and hired professional mercenaries to kill the *sayyids* wherever and whenever they were found. The account of Hamad bin Qahtaba Tusi reveals gruesome and torturous massacre of innocent *sayyids*.

THE STORY OF HAMID BIN QAHTABA TUSI

Mullah Muhammad Baqar Majlisi has related on authority of Al Qummi who has quoted Abdullah Bazzaz Nishapuri that once he (Abdullah Nishapuri) visited the palatial residence of Hamid bin Qahtaba. It was the month of Ramazan and Abdullah was observing fast. During the course of the meeting dinner was laid out with numerous delicacies and desserts. Hamid bin Qahtaba washed his hands and invited Abdullah to join him. Abdullah explained this is the month of Ramazan and as I am a healthy person I am observ-

ing fast, perhaps you are not fasting due to some ailment. "There is no such reason, I am hale and hearty" retorted Hamid and then he began to weep bitterly, soon he regained control, dried his tears and began eating, thoroughly enjoying the vast variety of fare spread out before him.

When he had finished eating, Abdullah inquired "O Chief, why did you weep?" "O Abdullah let me tell you the reason for my tears. It all happened that dark fateful night when Harun Rashid came to Tus. He summoned me to his villa. When I entered I found him seated with a bare sword lying on the table before him and a servant standing beside him. Harun asked me "What is the measure of your obedience to me?" I replied: "My life and my wealth are at your disposal." He seemed disappointed and told me to go away.

As I reached home I was again summoned by Harun and asked the same question to which I replied "My life and my children and my wealth are at your disposal" he smiled and ordered me to leave.

No sooner had I reached home I was once again summoned before the caliph. At this juncture I feared for my life and prayed to Allah to save me and when I presented myself to Harun he asked me the same question and I replied "O Caliph, I am here before you to sacrifice my life, wealth, children and even religion for you."

Harun smiled with great satisfaction and with that

malicious grin on his face ordered "Take this sword and do what this servant orders you to do."

The servant took me to a deserted house. He unlocked the door and we went inside. In the compound of that house was a well and three rooms which were all locked. The servant unlocked the first room and ushered out twenty shackled captives. They included young, old and children. All of them were children of Ali and Fatimah. The servant made me stand near the well and said "The caliph wishes you to kill all these people and throw their corpses into the well." One by one the servant brought the poor *sayyids* before me and I beheaded each of them and threw their bodies into the well.

Thereafter the servant unlatched the second door and brought out twenty more captive *sayyids* from it. They were also beheaded by me and their corpses thrown into the well. Then the servant unlocked the third room and ushered out twenty more *sayyids*. I began to behead them one by one and throw their corpses into the well. The last prisoner was a frail old man with a radiant face who said to me "O accursed one! May your arm be paralysed. What will your fate be on the day of Judgement? What pretext will you frame when my grandfather the Holy Prophet will ask you why you cruelly slaughtered sixty innocent children of his?"

I began to tremble at his reproach but the servant shouted "You are ordered by Harun to kill this man

too." So I executed that old man too. Thus Abdullah I have killed in cold blood sixty innocent children of the Holy Prophet without any valid reason, so of what avail are prayers and fasts to me? I have earned eternal damnation and I am sure I am permanently destined for hell."

A NEW DIPLOMATIC MOVE BY HARUN AND YAHYA

Harun Al Rashid and his minister of state Yahya bin Khalid the Barmacide who nursed enmity towards Imam Musa al Kazim and devised a plan to discredit the holy Imam through one of his own close relative - His nephew Muhammad bin Ismail, son of Ismail, the elder brother of Imam Musa al Kazim .

Muhammad bin Ismail was no doubt closely related to Imam Musa but worldly avarice and envy had turned this relationship into enmity. It was a clear case of a close relative turned into a scorpion. Harun and Yahya took advantage of this situation and sent a letter to Muhammad summoning him to Baghdad. When Muhammad received this letter he was overjoyed. He regarded it as a great honour, kissed it fervently, made public its contents among his companions and decided to proceed to Baghdad.

As fate would have it he was in financial difficulty at that time so he started to collect funds for his passage to Baghdad. It so happened that Imam Musa al Kazim heard about his financial problems and asked him the

reason for his fund raising campaign. Muhammad replied that he planned to go to Baghdad. The Imam asked him the purpose of his visit. Muhammad withheld the information regarding Harun's order, instead told the Imam that he thought a visit to Baghdad would help to improve his financial condition and he would be able to repay his debt. On hearing this Imam Musa al Kazim, out of sheer kindness asked Muhammad not to go to Baghdad. The holy Imam volunteered to pay back Muhammad's debts and also promised to cater for all his future needs but Muhammad beguiled by the royal message and blinded by his own avarice was adamant on going to Baghdad.

While bidding farewell to the Imam he asked for advice and guidance. Imam Musa al Kazim however remained silent. He did not say a word in reply. This request was repeated three times. At this juncture Imam Musa al Kazim told Muhammad in very clear and precise words that he should regard this dialogue as his last will and should not take part in his blood and be instrumental in making his children orphans. It was a frank and sincere dialogue. Muhammad understood it perfectly well but pretended to be ignorant. He again asked for advice. The Imam remained silent, gave him several thousand dinars and bade him farewell.

When Muhammad departed Imam Musa al Kazim told his close companions on oath that this nephew of his would do his best to have the Imam murdered and make his children orphans.

On hearing this they asked him why he was showering his favours on this ungrateful and fraudulent person. The Imam replied solemnly that the ties of kinship and his personal character demand this special treatment to meet the situation, adding that the Holy Prophet is reported to have said that whosoever does good to his relatives irrespective of their bad intentions and treatment, Allah almighty deprives that mean man of his kindness and awards him befitting punishment. This tradition of the Holy Prophet came true as future events will unfold.

THE BIRTH OF THE ISMAILI SECT

After the martyrdom of Imam Jafar al Sadiq some people hesitated to accept Imam Musa al Kazim as his successor, as the divine leader. In view of the honour and prestige enjoyed by Ismail with his illustrious father, they thought that he was the successor of Imam Jafar al Sadiq and since Ismail died during the lifetime of Imam Jafar al Sadiq they thought that the office of *imamat* should pass on to the progeny of Ismail, although Imam Jafar al Sadiq had categorically refuted this and had indicated both before and after the death of Ismail that Musa al Kazim would be the Imam to succeed him.

The people holding the belief that *imamat* should remain in Ismail's progeny persisted in their wrong views and this led to the foundation of the Ismaili sect.

In due course however many of their adherents turned

to the right path and faith after their misconceptions were cleared to their satisfaction. However some people continued to remain in darkness and could not see the light owing to their shortsightedness.

These people remained dormant until some Ismaili rulers captured certain areas in Africa and established control over them during the Fatimid period in Islamic history. These people then spread out in different countries such as Central Asia, Egypt, Persian Gulf, the sub-continent and the southern coast of the Indian peninsula. Their descendants still exist in some of these places retaining their old beliefs and declaring themselves to be *shi-ahs*

When people of this sect sprang up in Hijaz, Muhammad son of Ismail proclaimed his leadership on the basis that since he was the son of the eldest son of Imam Jafar al Sadiq he was the successor to the divine leadership. He also took up this issue with Imam Musa al Kazim and when the Imam did not support his claim he turned against the Holy Imam and was lured by Harun and Yahya in their malicious web of intrigue.

THE FINALE OF MUHAMMAD BIN ISMAIL

Muhammad bin Ismail took the generous gift of money from Imam Musa al Kazim and arrived in Baghdad. Yahya bin Khalid Barmaki the minister of state accorded him a grand welcome, granted him a formal audience and tutored him well against Imam Musa al

Kazim. Then Muhamamd Bin Ismail was granted a private audience by caliph Harun himself who showered him with regal grace far beyond his expectations. After exchange of formal greetings Harun enquired about the situation in Madina which was the true purpose behind his visit to Baghdad.

Muhammad who was quite ready with his well rehearsed speech started with glib eloquence and in most flattering terms informed caliph Harun that for the first time in his life he had seen two kings in one kindgom who both claimed domination over the same kingdom. He further elaborated his statement by saying that just as Harun Al Rashid was ruling in Baghdad, Imam Musa al Kazim was proclaiming his domination in Madina. He too was receiving tributes from all corners of his domain as in the case of the caliph. Imam Musa al Kazim too had amassed great wealth like Harun and with this fortune he had purchased war equipment. In conclusion he gave a subtle warning to the caliph to take care of himself and his empire.

On hearing these words Harun's temper flared, he lost control over his senses, Muhammad's words reminded him of the holy Imam's word "You rule over the bodies while I rule over the hearts." Harun resolved there and then to obliterate the name of Imam Musa al Kazim.

As per Muhammad, Harun offered him ten thousand dinars for his information and bade him farewell. Muhammad received this generous gift for his false accusations and propaganda against Imam Musa al

Kazim. He returned home in high spirits, planning ways and means of spending his fortune. Little did he know that providence had other plans for him. He suffered a sudden ache in his chest and before help could arrive he plunged forward and his soul departed. His eyes full of anguish stared helplessly at the bags of gold lying on the table.

When the news of his death reached Harun he immediately ordered the return of the bags of gold. So ironically Muhammad bin Ismail got nothing for his betray of the holy Imam except eternal disgrace and punishment on the doomsday. The tradition and words of the Holy Prophet which predicted punishment for a person who returned evil for the good received by him from his well wishers came true for the world to see.

ARREST OF IMAM MUSA AL KAZIM

In 179 A.H., Harun al Rashid visited Makkah during the month of Ramazan. He performed *umra* and then proceeded to Madina with his retinue.

Then in the company of Yahya Barmaki he visited the mausoleum of the Holy Prophet. Facing the tomb Harun submitted remorsefully that he was full of apologies for being forced to arrest Imam Musa al Kazim, but he was compelled to arrest him because he was afraid that Imam Musa al Kazim might create disturbance which would lead to blood shed amongst his followers. He tried to justify his future actions.

Then the next day Harun sent Fazal bin Rabi to arrest the holy Imam. Imam Musa al Kazim was offering prayers near the tomb of the Holy Prophet when Fazal bin Rabi and his men came and dragged him out of the shrine. This outrage was witnessed by the worshippers, there was a loud cry of lamentation but none could muster enough courage to intervene.

THE HOLY IMAM SENT TO BASRA

Imam Musa al Kazim was produced before the caliph who abused the divine leader and condemned him to rigorous imprisonment. Thereafter he issued orders to prepare two identical camel litters with curtains. In one of them he sent Imam Musa al Kazim to Basra with Hissan Sarwari and the other litter was sent to Baghdad. Harun instructed Hissan Sarwari to hand over the holy Imam to Isa bin Jafar bin Masnur, cousin of Harun who was the governor of Basra. Isa bin Jafar interned the holy prisoner in a dark and desolate room, in his palace.

The door of this dungeon was opened only twice a day - once to let the Imam perform ablution and the second time to give him two loaves and a cup of water. Twelve long months passed in that dark dungeon when the holy Imam remained absorbed in offering prayers and invocations.

Repeatedly Harun inquired whether the holy Imam had yielded and accepted his merits as a caliph, but every time he was informed by Isa that Imam does not

answer anything, he remains busy in the remembrance of Allah and only believes in the superiority of Allah and the Holy Prophet .

Harun al Rashid felt that Isa's will was faltering so he ordered him to administer poison to the Imam and kill him. In response Isa bin Jafar wrote: "It is improper to murder such an innocent man." The Holy Imam's temperament and nature was so noble that even Isa who was his enemy and captor had begun to respect him.

Once Isa bin Jafar sent his black slave to observe the activities of the holy Imam. After several days of close surveillance the slave stood trembling before his master with eyes full of adoration and gratitude for the holy Imam. He cried out "O Master, the holy Imam has no activity except prayer, invocation and recitation. He thanks Allah saying "O Almighty, I am thankful that you have given me a secluded place where I can worship you, O Allah I am thankful that I am free from the worries of the world." The slave continued: "O Master the recitation of the holy Quran by the Imam is so enchanting that even I, an uncouth, black skinned ignorant slave am moved to tears. I have retraced my steps from the path of ignorance and am guided to the true path. I have embraced Islam."

Isa bin Jafar was deeply moved to the core of his heart by the black slave's outburst. He wrote to Harun Al Rashid "Musa al Kazim has been in my custody for a year. He is undoubtedly a pious person. Either you

send some one to take charge of him or I shall release him because I don't think it proper to keep him in confinement any longer." Harun was quite unmoved by this. He blatantly sent a messenger to bring the Imam to Baghdad.

THE HOLY IMAM IN THE CUSTODY OF FAZAL BIN RABI

When Imam Musa al Kazim arrived in Baghdad Harun ordered Fazal bin Rabi to keep the divine leader in his custody. Fazal was an ardent follower of Imam Musa al Kazim but out of fear of Harun had kept his faith a secret.

Abdullah Qazwini reports that once he was passing by the house of Fazal bin Rabi who was at that time sitting on the terrace of his house. Fazal called Abdullah and asked him to look inside the cellar.

Abdullah did so and told Rabi that he could see nothing except a white cloth spread on the ground. Fazal burst out in tears exclaiming "O Abdullah the white cloth which you see is our beloved master and Imam." Abdullah was amazed and remarked: "Is that so Fazal. Are you follower of the holy Imam?" Fazal nodded and explained "Harun is testing my mettle and will kill me outright if he even suspects my loyalty. It is a matter of extreme gravity for me. On one hand there is danger to my life and on the other there is the question of my faith; but the holy Imam has ordered me to carry on this charade. O Abdullah our beloved

Imam offers his early morning prayers and then remains busy in invocations until sunrise. Then he begins his prostration which continues till noon when he offers midday and afternoon prayers and voluntary prayers. Then starts his second prostration which continues till sunset. Thereafter he offers evening prayers followed by obligatory prayers and the night prayers only then does he break his fast with a little food and continues to pray till midnight when he retires for a short rest. Such a rigid schedule of prayer and invocation under these adverse conditions of captivity can only be followed by an infallible divine leader, but Harun does not seem to comprehend. He has repeatedly instructed me to kill the holy Imam but I have told him that I cannot commit this deadly sin under any circumstances. On hearing this Abdullah said "Brother we must guard our faith against all odds."

THE HOLY IMAM IN THE CUSTODY OF YAHYA BARMAKI

When Harun came to the conclusion that Fazal bin Rabi would not murder Imam Musa al Kazim he transferred the divine leader to the custody of Yahya Barmaki.

Yahya imprisoned the holy Imam in a desolate dreary house under the surveillance of a ruthless black slave. The holy Imam spent his days of grief patiently in the jail of Yahya. Fazal the eldest son of Yahya Barmaki, out of sheer curiosity started visiting the holy captive

sometimes.

VISIT OF FAZAL BIN YAHYA

Fazal was an intelligent and open minded intellectual who soon became enchanted by the Imam's spiritual stature and the depth of his knowledge of the prophetic traditions. He kept visiting the holy Imam secretly. Imam Musa al Kazim warned him "Your secret visits to me are not good for you." But Fazal persisted in his visits. He was so fascinated by the piety and nobility of Imam Musa al Kazim that he invited the Imam to his own house for further discussions. Alas! Information reached Harun about the activities of Fazal bin Yahya and the cruel monarch was enraged. He immediately ordered his eunuch Masrur: "Go at once to Baghdad and without prior permission enter Fazal bin Yahya's house. If you find Musa al Kazim there remove him from Yahya's house and transfer him to the custody of Sanadi bin Shahak." Harun then gave the eunuch two letters for Abbas bin Muhammad and Sanadi bin Shahak containing instructions for further actions. The eunuch took the letters and sped away on his mission. On reaching Baghdad he charged into the house of Fazal bin Yahya and on seeing the Imam there, he rushed to Abbas bin Muhammad and delivered the letters from Harun. Abbas read the letters and immediately summoned Fazal bin Yahya to his house. On his arrival Abbas ordered his slave to shackle him in chains and lash him with a hundred strokes.

Then Abbas wrote a letter to Harun narrating the details of the punishment meted out to Fazal Bin Yahya.

HARUN CURSES FAZAL BIN YAHYA

When this letter reached Harun he was presiding over his court. Harun read the letter aloud and then said loudly "Fazal bin Yahya the Barmaki has insulted me, I therefore curse him and all of you also curse him. Yahya was the prime minister at that time and Harun's words terrified him. He rose and at once fell at the feet of the Abbaside caliph and entreated "I am ready to punish my son Fazal for his gave misconduct but please take back your curse and express pleasure with us." Harun accepted Yahya's plea, took back his curse and forgave Fazal bin Yahya.

Yahya then proceeded from Ruqa to Baghdad and went straight to his son Fazal's house. He threatened his son Fazal with dire consequences if he dared visit Imam Musa al Kazim again.

IN THE CUSTODY OF SANADI BIN SHAHAK

Imam Musa al Kazim was transferred from Yahya's custody and put in the prison of Sanadi bin Shahak.

Sanadi was a mean, ruthless, callous and arrogant tyrant notorious all over Arabia for his vile temperament. He kept the holy Imam under strict surveillance. As time passed it dawned on this mean rogue that the

holy Imam was no ordinary prisoner. He realised that the Imam possessed unique knowledge, patience, forbearance and wisdom. Gradually his behaviour towards the Imam changed. He relaxed and treated the Imam leniently. Harun soon got news of this but was helpless; since he could find no one else as cruel as Sanadi he left the Imam in his custody.

MERCENARIES CALLED TO MURDER THE IMAM

Harun al Rashid was in a strange predicament. He wanted to murder the holy Imam but could find no justification for doing so, his subordinates who were otherwise terrified of his wrath were not willing to carry out this specific order of his. He was gravely perplexed. He then had a brain wave. He wrote to the Christian viceroy of his domain to dispatch to Baghdad a batch of fifty ruthless, wild pagans who had no knowledge of Allah or his Holy Prophet. When these black pagans came to Baghdad Harun asked them "Who is your Allah and prophet," They responded "We don't know any Allah or prophet." Harun sneered craftily and ordered "Go inside the prison cell and kill the person sitting there."

The heathens rushed towards the door, brandishing their weapons. Harun stealthily rose and stationed himself to watch the proceedings. As soon as the heathens entered the room, their eyes fell on the holy Imam they started trembling, threw down their swords, fell on their knees and started weeping.

Harun watched mesmerised as the Imam stroked their heads gently and spoke in soft tones to them in their own language. Fearing rebellion, Harun immediately ordered his slaves to bring them out. When ordered to come out they retreated most reverently, not turning their backs to the holy Imam. Thereafter without bothering to meet the caliph or asking his permission they hastily mounted their steeds and sped homewards.

TEST OF IMAM MUSA AL KAZIM'S KNOWLEDGE

Allama Ardbali has quoted that during Imam Musa al Kazim's captivity in Sanadi's jail, one night the chief justice Abu Yusuf and Muhammad bin Hasan visited the holy prisoner with the intention of testing his knowledge. On arrival they offered salutation and sat down.

Before the visitors could ask anything, a supervisor who was going off duty came and enquired from the Imam "I am going home now. Would you like me to bring anything for you tomorrow when I come back on duty?" The holy Imam refused politely and the supervisor departed. Then the Imam ruefully smiled and turning to the visitors said "That poor man asked if I wanted him to bring something for me, little does he know that he is going to die tonight."

Hearing this prophecy the visitors got to their feet silently and without asking any questions quickly walked away. Next morning they went to inquire about

the well-bring of the warden and to their amazement they were told that he had expired that night. Then with eyes downcast they came to Imam Musa al Kazim and confessed "It was our assumption that you possessed profound knowledge in religious jurisprudence so we wanted to test you but now we find that you excel in knowledge of future events as well." "Yes, we all twelve infallibles are endowed with this knowledge. The Holy Prophet has bestowed this knowledge to Imam Ali and we have inherited it from him." The holy Imam explained calmly.

HARUN'S VISIT TO SANADI'S JAIL

Caliph Harun himself quotes that once he went to Sanadi's prison. As he entered he saw a white cloth spread out on the floor. He asked angrily, "What is that white cloth and where is Musa bin Jafar." Sanadi replied "What you see as white cloth is Musa bin Jafar engaged in prostration to Allah." Harun spontaneously acclaimed "By God Musa bin Jafar is the most pious and virtuous man, a true jewel of the Hashimites!" Fazal bin Rabi who happened to be accompanying Harun, mustering up courage retorted "When you accept his virtues why don't you release him from this dungeon?" Harun blithely replied "I must keep him in custody for political reasons."

HARUN ATTEMPTS TO KILL THE IMAM

One night Harun invited Imam Musa al Kazim. He hired six mercenaries and instructed them to murder

the Imam, cut his body into pieces and bury him somewhere, so nobody would know his fate. Those six executioners were hiding in the nearby bushes with drawn daggers to carry out their mission.

When the Imam arrived, much to Harun's consternation these six professional killers stood turned to stone. Then they bowed at the feet of the Imam in repentance and begged for forgiveness. Harun was horror stricken but soon regained control and saved the situation by receiving the holy Imam with honour and ushered him in. Then Harun said "Now Musa bin Jafar you may soon be released. Imam countered "On what condition?" Harun hesitating proceeded "Just accept that your detention was due to political reasons and pardon me for the sin of detaining you." The Imam declined the proposal saying "To imprison the children of the holy Prophet is nothing but enmity and it is the legacy of your forefathers." Harun lost control and yelled "You shall rot in prison for the rest of your life" and sent the Imam back to the prison.

Then he turned wrathfully towards the assassins and reprimanded them. Unnerved, still queering with awe they confessed shamefacedly "O Harun when Musa bin Jafar arrived he was accompanied by the Holy Prophet who had a drawn sword in his hand and he threatened "Don't you dare touch my son". "I saw the same vision" Harun admitted in under tone.

IMAM MUSA AL KAZIM'S ADMONITION TO YAHYA

Caliph Harun al Rashid continued to see the miracles from the holy Imam. His frustration and perplexity knew no bounds but still that did not weaken his resolve to murder the divine leader. Once he summoned Yahya, the Barmacide, his favourite accomplice and confide his exasperation and rage in the following words:

"I have seen the miracles of Imam Musa and feel irritated and infuriated, do you have any suggestion to resolve my dilemma?" Yahya after pondering for some time said: "I think you should release him from captivity." Harun contemplated and then hit upon a plan. He instructed Yahya to go to Imam Musa al Kazim with a proposition. Yahya went to the Imam and conveyed Haroon's brazen proposition." Your cousin caliph Harun sends greetings and swears on oath that if you just ask forgiveness from him for your misdeeds and the harm you have done him, he is willing to forgive you and set you free." The holy Imam heard him patiently and responded thus "Yahya, tell Harun the caliph to wait till next Friday when the news of my death will reach him and on the day of judgement both of us will be produced before the Almighty and He will judge between him (Harun) and me and only then will Harun know who was cruel and atrocious and who was virtuous and righteous. Wait O Yahya, hear me out. Remember Yahya, you are the cause of my arbitrary detention.

O Yahya soon Harun will go to Ruqa and on his return his attitude towards you and your children will undergo a drastic change. He will have you and your children murdered brutally. So Beware of Harun."

Yahya wept bitterly on hearing this, then he went to Harun and conveyed to him the message of the holy Imam.

Harun retorted angrily :It would be better for Musa bin Jafar if he would renounce his claim to divine leadership and stop predicting the future.

CONSPIRACY TO MARTYR IMAM MUSA AL KAZIM

Harun al Rashid summoned Sanadi bin Shahak and promised him a big reward to poison the holy Imam. Though Sanadi had come to believe in the innocence of the Imam his greed for worldly wealth prompted him to commit the most heinous crime of the time.

Since Harun did not trust Sanadi, he appointed Musayyab bin Zakir to remain on vigilance at the door of the prison and keep an eye on Sanadi.

Musayyab took up his position and just within brief period of time, he was guided to the right path by the revelations of the holy Imam, his excellence and spiritual radiance. He became an ardent adherent and urged the divine leader thus "O Master, pray for me to remain firm on my true faith throughout my life."

The holy Imam prayed for him and blessed him.

SANADI ADMINISTERS POISON

Harun summoned Sanadi and handing him the poison said: "Mix this poison in the food of Musa bin Jafar and when he becomes sick, take some prominent people with you and visit him. Impress upon them that Musa bin Jafar has fallen ill and is on verge of death."

Sanadi mixed the lethal poison in some dates and took them to the holy Imam . When the Imam had eaten a few dates, Sanadi urged him to have some more.

The Imam replied "What I have eaten is enough. I realize your wish, so spare your breath and don't ask me to eat some more."

The holy Imam then called Musayyab and informed him "O Musayyab the days of my life are numbered and in three days I am going to die. Soon I shall ask you for a drink of water and thereafter my limbs will start swelling and my colour will also change. Don't disturb me at that time and don't inform anybody."

A short while later Sanadi arrived with a tray full of food and presented it to the Imam . "The caliph has sent these excellent delicacies for you." The Imam said "O Almighty Allah, I accept your call and submit to Your wish." He partook a few morsels from the tray and threw some food to the dog of Harun who had come

with Sanadi. The dog ate the food and immediately began to writhe in pain and died within a few minutes.

Sanadi rushed to Harun and narrated the events to him. Harun expressed regret at the death of his dog. He then hurriedly departed from Baghdad to Ruqa, instructing Sanadi to inform him about the Imam's condition after three days.

Shortly, the poison started taking effect and the Imam became seriously ill with high fever. In the evening Sanadi arrived with some local erudites and in their presence said "Some enemies of the government have spread rumours that the caliph used to harass the Imam but as you all can see there is no evidence of any torture or abuse on his person. At this juncture the holy Imam addressed the visitors saying "O people, bear witness that this Sanadi has administered poison to me, though external symptoms are not visible, yet, the poison has spread throughout my body, soon my colour will change to red then gradually white when death will occur." A silence descended on the audience, they all turned and stared suspiciously at Sanadi who quietly bowed his head in shame and thus once more truthfulness and sincerity emerged triumphant over hypocrisy and falsehood for the world to see.

The next day Sanadi visited the Imam and begged "Give me permission to arrange for the funeral ceremony at my expense." The Imam declined "That is not possible don't you know, we, the twelve Imams,

never accept any offerings."

MARTYRDOM OF THE HOLY IMAM AND HIS FUNERAL PRAYER

Musayyab states that on the third day the Imam asked for some water and soon thereafter his condition deteriorated. He came out of the room moaning and when he re-entered the room he saw a handsome youth bending over the *Imam* who was whispering something in his ears. Soon after the holy soul departed from the body and the youth with tears in his eyes said "With pleasure and submission to Allah's will and command."

Then the slave of the Imam brought the necessary items and the handsome youth administered funeral rites to the body of the Imam, offered funeral prayers and thereafter disappeared.

Musayyab was astounded and asked the slave "Who was that youth and where has he gone? The door is closed." The slave whispered reverently "That young man was Imam Ali bin Musa al Riza, the young son of Imam Musa al Kazim. Don't you know that the funeral ceremony of an Imam is performed only by his successor?"

These are the infallible pillars of Islam. The inheritors of spiritual guardianship and in them rests spiritual succession and inheritance. They invited the people to the right path by the language of truth.

When Sanadi received the news about the Imam's martyrdom and the bier was ready, he instructed some scoundrels to shout some derogatory slogans. Soon there was a commotion. People gathered around. This attracted the attention of Harun's brother Sulayman who happened to be passing from there. He enquired "Whose bier is this?" The people replied. " This is the corpse of Imam Musa al Kazim who died in jail." Sulayman lost his temper, he reprimanded the rogues and drove them away. He then dismounted, ordered his slaves to shout and invite the people to come and join the funeral procession of the most sacred and pious personality. He began to mourn the divine leader. Soon the people of Baghdad flocked to join the procession. Sulayman covered the bier with a very expensive mantle which had verses of the Holy Quran embroidered on it and the holy Imam was buried with due respect and honour at Kazimayn - a suburb of Baghdad, where a magnificent tomb still stands today, its towering minarets bearing silent testimony to the grandeur and majesty of the sacred personality who lies therein.

In the Imam's death, as in his entire life, Harun's evil plans remained aborted and at the hands of divine destiny, one brother went down in history as the oppressor and murderer of the Imam while the other brother buried the Imam with honour and dignity and mourned his martyrdom.

The date of Imam's martyrdom was Friday - 25th Rajab 18 A.H.

Note: All Sunni historians and scholars are unanimous in their argument that Imam Musa al Kazim was poisoned under instructions of Harun Rashid either by Sanadi, Yahya the Barmacide or Harun himself.

IMAM MUSA AL KAZIM 'S CHILDREN

Imam Musa al Kazim had thirty seven children from different wives, among them were nineteen sons and eighteen daughters.

The names of his sons are as under:

- | | |
|---------------------|----------------|
| 1. Imam Ali al Raza | 11. Hamza |
| 2. Ibrahim | 12. Abdullah |
| 3. Abbas | 13. Ishaq |
| 4. Qasim | 14. Obaydullah |
| 5. Ismail | 15. Zayd |
| 6. Jafar | 16. Hasan |
| 7. Harun | 17. Fazal |
| 8. Hasan | 18. Husayn |
| 9. Ahmad | 19. Sulayman |
| 10. Muhammad | |

The names of his daughters are:

- | | |
|--------------------|---------------|
| 1. Fatima Kubra | 6. Kulthum |
| 2. Fatima Sughra | 7. Ummi Jafar |
| 3. Ruqayyah | 8. Lubaba |
| 4. Halima | 9. Zaynab |
| 5. Ruqayyah Sughra | 10. Khadija |

- | | | | |
|-----|--------|-----|------------|
| 11. | Aliya | 15. | Ummi Salma |
| 12. | Amina | 16. | Maymuna |
| 13. | Husna | 17. | Kulthum |
| 14. | Fariha | 18. | Ummi Asma |

SOME IMPORTANT TRAITS OF IMAM MUSA AL KAZIM 'S CHARACTER

Imam Musa al Kazim was the 9th link in the chain of the fourteen chosen ones. He belonged to the sacred family of the Holy Prophet which was a treasure *trove* of all virtue and excellence.

Each chosen one was an epitome of virtue and an ideal character of his time. In our seventh Imam the trait to control his temper was so eminent that he acquired the title "al kazim" that is the one who controls his rage through patience. Even under the most tiring circumstances he chose the path of benevolent non-violence, never losing his temper or patience. His noble character was a unique blend of excellent qualities of modesty, sincerity, humility, generosity, self-esteem, trustworthiness, forbearance and patience.

Since the holy Imam spent many long years under adverse conditions and long terms in captivity, normal circumstances for preaching were not prevalent. Nevertheless silence and nobility of character were his main tools for preaching. He talked very little, was silent most of the time and his silence became a distinguished trait in his personality. Even in public meetings he usually observed silence, he never expressed his opinion on any matter, unless specifically asked, but, when he did speak, the audience was

spellbound. His deep spiritual knowledge acquired from the eternal springs of wisdom and his eloquence had a dynamic impact on both friends and foes alike. Many eminent scholars of the time who came to test his knowledge were humbled by his knowledge and their own ignorance.

The holy Imam believed that through silence came virtuousness, self discipline, abstinence and resourcefulness. It was one of the qualities of the prophets and the selected ones.

Imam Musa al Kazim was renowned as *abd salayh* - the pious servant of Allah for his prayers, devotion, prolonged prostrations and recitation of the holy Quran.

His prayer and prostration were characterized by complete nearness to Allah in the inner most being and spirit. He sought Allah's pleasure through sincere love and obedience. In his worship he abandoned all choices and surrendered all matters both inward and outward to Allah.

His recitation of the holy Quran was enchanting and sublime because he had acquired two important qualities - humility of heart and tranquility of body, thus his soul and his innermost being could feel communion with Allah and he discovered the sweetness of the intimate conversation with the Almighty without any intermediary. He often remarked: the one who drinks a cup of this drink will prefer the act to every other act of devotion and worship.

The power and ethereal beauty of his recitation awakened many a slumbering soul and brought from the path of ignorance to the path of truth.

Charity and generosity were deeply engrained in his personality. He said a generous person is near to Allah, near to the people, near to the garden and far from the fire. He gives to others, while he refuses to accept the gifts of others and he does not indebted others by his graciousness. Imam Musa al Kazim believed that charity is not only limited to money. In fact, it is due from every single part of your body. A kind word is charity of the tongue, averting the gaze from desires is charity of the eyes, listening to the holy Quran and wisdom is charity of the ear and so on.

Throughout his entire life the Holy Imam maintained ties of blood and kinship and helped his relatives and other poor and less fortunate people, spending his wealth to gain eternal salvation.

From among the sacred descendants of the Holy Prophet's family, Imam Musa al Kazim is renowned for his knowledge. He was undoubtedly the most exalted and learned scholar of his time. His spiritual knowledge and guardianship has been duly acknowledged by all the Muslim sects.

Ibn Hajr writes in *Sawaiq Muhriqah* : "He was a true descendant and deputy of his illustrious father, Imam Jafar al Sadiq in divine knowledge and

excellence."Sabbagh Maliki writes in his book Fasulul Muhimma: "Imam Musa al Kazim was the most exalted scholar of his age."

Imam Musa al Kazim had an august personality, his personal grandeur knew no bounds. Although he was subjected to frequent times of imprisonment, hazards of migration, rigours of solitary confinement by his opponents, the caliphs, to humiliate him and lower his status, all these efforts proved fruitless. In accordance with the divine verdict that "All honour is for Allah, His prophets and the believers" Allah almighty the source of all majesty and grandeur showered, benevolence, honour and dignity upon these selected ones and raised their status in public estimations. This is the divine grace which He bestows on his chosen ones

The holy Imam possessed great forbearance. Time and time again when he was subjected to severe treats and tribulations he accepted them with patience, tranquility and dignity.

Another supreme characteristic of Imam Musa al Kazim was he never spoke rudely or sourly to anyone throughout his life. He never by word or gesture offended anybody, his behaviour was always courteous, polite, modest, sincere, soft spoken and righteous. The holy Imam disliked all forms of slander, backbiting, falsehood, envy, greed, pride, insolence, arrogance and hypocrisy and he scrupulously avoided the company of people who indulged in these vices.

We take this opportunity to narrate the life accounts (whatever is available in the authentic books of history) of some of the distinguished companions of Imam Musa bin Jafar al Kazim.

(1) HAMMAD BIN ISA KUFİ BASARI

He was a close companion of Imam Jafar bin Muhammad al Sadiq, Imam Musa bin Jafar al Kazim, Imam Ali bin Musa al Riza, and Imam Muhammad bin Ali al Taqi. He was a very careful, therefore reliable, narrator of traditions. He heard seventy traditions from Imam Jafar al Sadiq, but reported only twenty because he could not retain the exact words of the Imam in his memory.

Once he went to Imam Musa al Kazim and requested him to pray and recommend the almighty Allah to give him a house, a wife, some servants and bless him with children. The Imam prayed for him for all that he desired and added that he should be allowed to perform *hajj* 50 times. The Imam's prayer was fulfilled. After doing 50 *hajj*, he went to the valley of Qanat to do *ghusl* of *ihram* for the 51st *hajj*; and there, while taking the bath for *ihram* in the river, he was drowned. He was buried beside the river.

(2) ABU ABDILLAH ABD AL RAHMAN BIN AL HAJJAJ

He was a cloth merchant, very honest, a thorough gentleman. He was the teacher of Safwan bin Yahya.

He was the companion of Imam Jafar al Sadiq and Imam Musa al Kazim. He died in the time of Imam Ali al Riza. He was the *wakil* of Imam Jafar al Sadiq. The Imam asked him to always remain in touch with people, talk to them, exchange views with them. He said: "I love to see men like you among the *shi-ahs* of the *ahl al bayt*."

Among his friends he was referred to as a man who carried a heavy burden in his heart. May be because of his name. Abdul Rahman was the name of ibn Muljim, the murderer of Imam Ali ibn abi Talib; and Hajjaj was the name of Hajjaj bin Yusuf Saqafi. So both the names were heartbreaking.

(3) ABDULLAH BIN JUNDAB BAJALI KUFU

He was a highly respected man, honest, religious. He was the companion of Imam Musa al Kazim and Imam Ali al Riza, and served the people as the *wakil* of both the Imams.

Imam Ali al Riza said:

"I am pleased with Abdullah, so are the (Holy) Prophet and the almighty Allah. He is one of the *mukhbitin* [those about whom verses 34 and 35 of al Hajj says: Give glad tidings to the *mukhbitin* (the humble), whose hearts, when Allah is mentioned, are filled with awe and reverence, who endure with patience what befalls them, establish *salat*, and spend out of what We have provided them.]

Ibrahim bin Hashim said:

"I was with Abdullah in *arafat*. There, I did not find any better than him. Tears in his eyes, all the time, he prayed, raising his hands towards the sky. When we performed the *wuquf* (the stay in *arafat*) I met him and said: "Your *wuquf* was the best." He said: "By Allah, I only prayed for my brothers in faith, because my Imam, Musa al Kazim, used to say that if some one prays for his brothers in faith, he hears a voice, coming from the *arsh*, telling him that he would be recompensed hundred thousands times as much as he had prayed for his brothers in faith. So I do not like to deprive myself of one hundred thousand prayers of the angels, which are certainly accepted, if I pray for my brothers in faith; whereas if I pray myself, I am not sure if it would be accepted or not."

Once he wrote a letter to Imam Musa al Kazim. It said: "I surrender myself to you (in the service of Allah). I am old and have become weak. Now I have no strength to do many of the acts I used to do, which I loved so much to do. Will you please teach me some words which increase my knowledge and wisdom and take me nearer to Allah?." The holy Imam advised him to recite the following words as many times as possible:

BISMILLAAHIR RAH'MAANIR RAH'EEM LAA
HAWLA WA LAA QUWWATA ILLAA BILLAAHIL
A'LIYYIL A'ZEEM

[In the name of Allah, the beneficent, the merciful. There is no power, nor strength save (with) Allah, the high, the great.]

On another occasion he requested Imam Musa al Kazim to write a prayer which he wanted to recite regularly. The holy Imam composed the famous "*du-a'a sajdah*" for him.

(4) ABU MUHAMMAD ABDULLAH BIN AL MUGHIRAH BAJALI KUFU

He was an honest, pious and highly respected companion of Imam Musa al Kazim and Imam Ali bin Musa al Riza. He was a jurist of high calibre.

He said:

I knew the truth and I performed *hajj* as a true believer. In Makkah some confusion crept into my mind. I beseeched Allah to guide me unto the truth. Then I was urged to go to Madina. I walked to the house of Imam Ali bin Musa al Riza. I asked his slave to tell his master that a man from Iraq wants to meet him. Then I heard him saying: "Come in Abdullah." I went in. He said: "Allah has heard your prayer and guided you to His religion." I said: "I bear witness that you are the argument of Allah and the trustee (*amin*) of Allah, for the whole mankind."

He wrote thirty books. His two books "*wuzu*" and "*salat*" are well known.

Once he invited his friends to come to "*masjid kufa*" where he was going to read his book of history. His brother who did not agree with his views also came. When Abdullah saw his brother, he asked his friends to go home as he had decided not to read his book that day. The brother told him that he had also come to listen to his book, so why they were asked to disperse. He said to Abdullah: "O brother, I saw in dream that many angels have come from the heaven to listen to what you have written. So I have also come. Now I repent for my opposition unto Allah." Then Abdullah delightfully embraced him and read his book before his friends and brother.

(5) **ABDULLAH BIN YAHYA AL KAHILI AL KUFU**

He and his brother, Ishaq, used to write down the important events and discourses of Imam Jafar al Sadiq and Imam Musa al Kazim. Imam Musa al Kazim advised Ali bin Yaqtin to take care of Abdullah and his people. Ali gladly accepted the responsibility. His endowments were always generous throughout his life, so many that he and his family lived in affluence.

Before his death Abdulah went to perform *haji*. He also visited Imam Musa al Kazim. The Imam said: "Your death is very near. Do good, nothing but good." Abdullah began to weep. The Imam said: "Why do you weep? You are among our *shi-ahs* and this brings glad tidings (for your life in the hereafter)."

He died in the same year.

(6) ALI BIN YAQTIN

[Please refer to pages 28 to 31 in this book, pertaining to Ali bin Yaqtin.]

(7) MUFAZZAL BIN UMAR KUFU JA'-FI

About him the well known *shi-ah* scholars are in disagreement. Allamah Majlisi, Shaykh Mufid, Shaykh Mujjashi do not like him. Shaykh Kushi praised him for some of his qualities and censured him for the distortions he made while reporting traditions. Kafami says that he was liked and trusted by the holy Imams. He was one of the *wakils* of imam Jafar al Sadiq and Imam Musa al Kazim which proves his trustworthiness.

It is reported in Bihar al Anwar from Kita-ib Ikhtisas that Abdullah ibn Fazl Hashim said:

"I was sitting with Imam Jafar al Sadiq when Mufazzal bin Umar came in. As soon as the Imam saw him, he said: "Come near me Mufazzal. By Allah, I love you and love him who loves you. If all my companions know what you know, then no two persons would have differed with each other." Mufazzal said: "O Ibn Rasulillah, you have given me a higher position than I deserve." The Imam said: "I have given you the status Allah has fixed for you." In reply to Mufazzal's question about some of his companions the Imam

said: "Jabir bin Yazid is as near to me as Salman was to the Holy Prophet, and Dawud bin Kathir is as near to me as Miqdad was to the Holy Prophet." Then the Imam turned to me and said: "O Abdullah, verily Allah, the almighty, created us from his exalted light and enveloped us into His mercy, then He created your (our shi-ahs) souls from us, because of which you love us and we love you. By Allah, no power in the universe can add to or reduce from them a single person. Their names with their pedigrees are recorded in our *sahifah*." He opened the *sahifah* and I saw blank pages; then he rubbed the page with his hand and there appeared written words. My name was there. I immediately went into *sajdah* and thanked Allah, the almighty."

In "Mustadrak" Shaykh has proved that all allegations against him are wrong. In Tawhid Mufazzal about which Sayyid ibn Ta-us said: Every *mumin* should keep it with him while going on a journey, he clearly mentioned that Mufazzal had learned a great deal from Imam Jafar al Sadiq.

"On hearing the news of his death Imam Musa al Kazim said: "May Allah have mercy on him, verily he was a source of comfort to me."

(8) **ABU MUHAMMAD HISHAM BIN AL HAKAM**

[Please refer to Biography of Hisham bin Hakam published by our Trust separately because of his very high status, knowledge and nearness to Imam Jafar al Sadiq and Imam Musa al Kazim.]

He was born in Kufa but in the later part of his life migrated to Baghdad. He died in Kufa in 179 A.H., in the reign of Harun al Rashid. He was an intelligent erudite and rationalist philosopher. He preached *shiah* faith based upon reason and facts.

As he was a sharp, clever and humorous man, he always had an upper hand whenever other scholars had sessions in polemics with him. He has narrated traditions from Imam Jafar al Sadiq and Imam Musa al Kazim. Shaykh Tusi says: "Hisham bin Hakam was a very close companion of Imam Musa al Kazim. On the fundamentals of religion he always put forward undeniable arguments during discussions with the opponents. Although there are some reports, not in his favour, but I have in my book, Kitab al Kabir, given convincing proofs to establish his exalted rank."

He wrote books on *tawhid*, *imamat*, and the theories of Zoroastrianism, and *mutazilites* and naturalism. His famous books are Kitab al Shaykh wal Ghulam, Kitab al Samaniya al Abwab, Kitab radda ala Arastatalis.

Shaykh Kushi quotes Umayr bin Yazid who said: "My nephew Hisham originally followed Jahmiyyah creed. He deviated from what was acceptable. He asked me to introduce him to Imam Jafar al Sadiq so that he could have exchange of views with him. Before taking him to the Imam I went to him and obtained his permission to bring Hisham. I also informed him that Hisham is a wicked man. The Imam asked me to bring

him. I took him to the Imam. He sat before him. The Imam asked him a question. He could not reply. He asked for time to come up with an appropriate answer. In the meeting the Imam explained to him the pitfalls in the theories of the creed Hisham was following. Hisham went home with a sad face and confused mind. He again came to see the Imam at a place called Hirah. The Imam stood before him but he was unable to utter a single word. He became a true believer and a very close companion of the Imam.

Shaykh Mufid says: "Hisham bin Hakam was one of the exalted companions of Imam Jafar al Sadiq. He was a *faqih* (jurist). He narrated a large number of traditions. He also was a very close companion of Imam Musa al Kazim. He was the *mawla* of Bani Shiba. As a young man, once he was in Mina. He went to see Imam Jafar al Sadiq. The Imam was in the company of some distinguished *shi-ahs* like Humran ibn Ayun, Qays Masir Yunus bin Yaqub, Abu Jafar. The Imam received him with honour and made him sit nearest to him, although whoever was with him at that time was older than Hisham. The Imam told them: "With his heart, mind, tongue and hands he will help us." Then Hisham asked the Imam to tell him the names of Allah and their hidden and latent meanings. The Imam complied with his request and said: "Now you can have the upper hand in any discussion against our opponents and disbelievers. May Allah bless you and help you to remain steadfast."

Hisham said: "By Allah, no one, after that, has ever been able to defeat me, till today, whenever I exchanged arguments concerning *tawhid*.." After listening to his arguments in the discussion he had had with Yahya bin Khalid Barmaki, Harun al Rashid decided to kill him.

Hisham went into hiding in Kufa. Harun had taken Hisham's brothers and friends in custody as hostages. There he fell seriously ill and finally died. Before the death he said to Bashir Nabbah with whom he was putting up: "When I die, wash my body (according to *shari-ah*), shroud me and in the darkness of the night put my corpse on the garbage with a note; "This is Hisham bin Hakam, whose whereabouts the Amir wanted to find out, is dead." He thought that Harun would set free his brothers and friends after his death. In the morning when people saw his corpse, they informed the *qazi* and other officials. When Harun heard the news he set free the captives.

(9) YUNUS BIN ABD AL RAHMAN

He was an associate of the family of Ali bin Yaqtin. He was born in the days of Hisham bin Abd al Malik, an Umayyid caliph. He met Imam Muhammad al Baqir while performing *hajj* and Imam Jafar al Sadiq when he was praying between the holy grave of the Holy Prophet and the pulpit. He did not report any tradition from them. He has, however, narrated traditions from Imam Musa al Kazim and Imam Ali al Riza. The two

holy Imams used to ask the people to go to him for seeking knowledge and wisdom. The ruling class tried to bribe him in order to bring him to their side but never succeeded. He always remain steadfast to the path of truth.

Shaykh Mufid reports that Abu Hashim Jafari submitted a book "Yawm wa Laylah" written by Yunus to Imam Hasan al Askari. The Imam read every page of the book and said: "This is my religion and the religion of all my ancestors. Whatever is written in this book is the truth."

Abdul Aziz bin Muhtadi was the *wakil* of Imam Ali al Riza. He said that as it was not possible for me to meet the Imam to seek guidance for every problem I faced, because of the long distance, I asked him to recommend some one whom I would approach to solve religious issues. The holy Imam advised me to refer to Yunus bin Abd al Rahman. The Imam had once made known that Yunus was Salman of his time. Yunus wrote books on jurisprudence and commentary of the holy Quran.

(10) YUNUS BIN YAQUB RAJALI

Shaykh Tusi says that he was a truthful person. Shaykh Mufid says that he was a good jurist. Shaykh Najjashi says that he was a close trustworthy companion of Imam Jafar al Sadiq and Imam Musa al Kazim. Najjashi says in the early life he was the

follower of Abdullah Aftab whom he accepted as an Imam. According to Ibn Balawayh and Shaykh Kushi he was a Fatahi, but soon he turned to the path of truth. He died in the time of Imam Ali al Riza who asked his companions to attend Yunus' funeral. He said to them: "This is the corpse of the friend of Imam Jafar al Sadiq. If the people of Madina say that as he was an Iraqi, he should not be buried in Baqi, tell them that he was a friend of Imam Jafar al Sadiq." He was buried in Baqi.

Muhammad bin Walid said that one day he went to the grave of Yunus. The incharge of Baqi graveyard came to him and said: "Who is in this grave for whom Imam Ali al Riza has instructed me to sprinkle water once every day for forty days." He further said that he had the bier (*sarir*) of the Holy Prophet which makes a sound whenever someone from the bani Hashim dies. It made a sound when this man died. In the morning they came with his corpse and told me that the dead man was an Iraqi but a very close friend of Imam Jafar al Sadiq.

When Safwan bin Yahya told Imam Ali al Riza that he was very much pleased to note that the Imam had shown so much love and regard for Yunus, the Imam said: "It was Allah's blessing showered on Yunus that he came from Iraq to die in Madina and was buried in the sanctuary of the Holy Prophet."

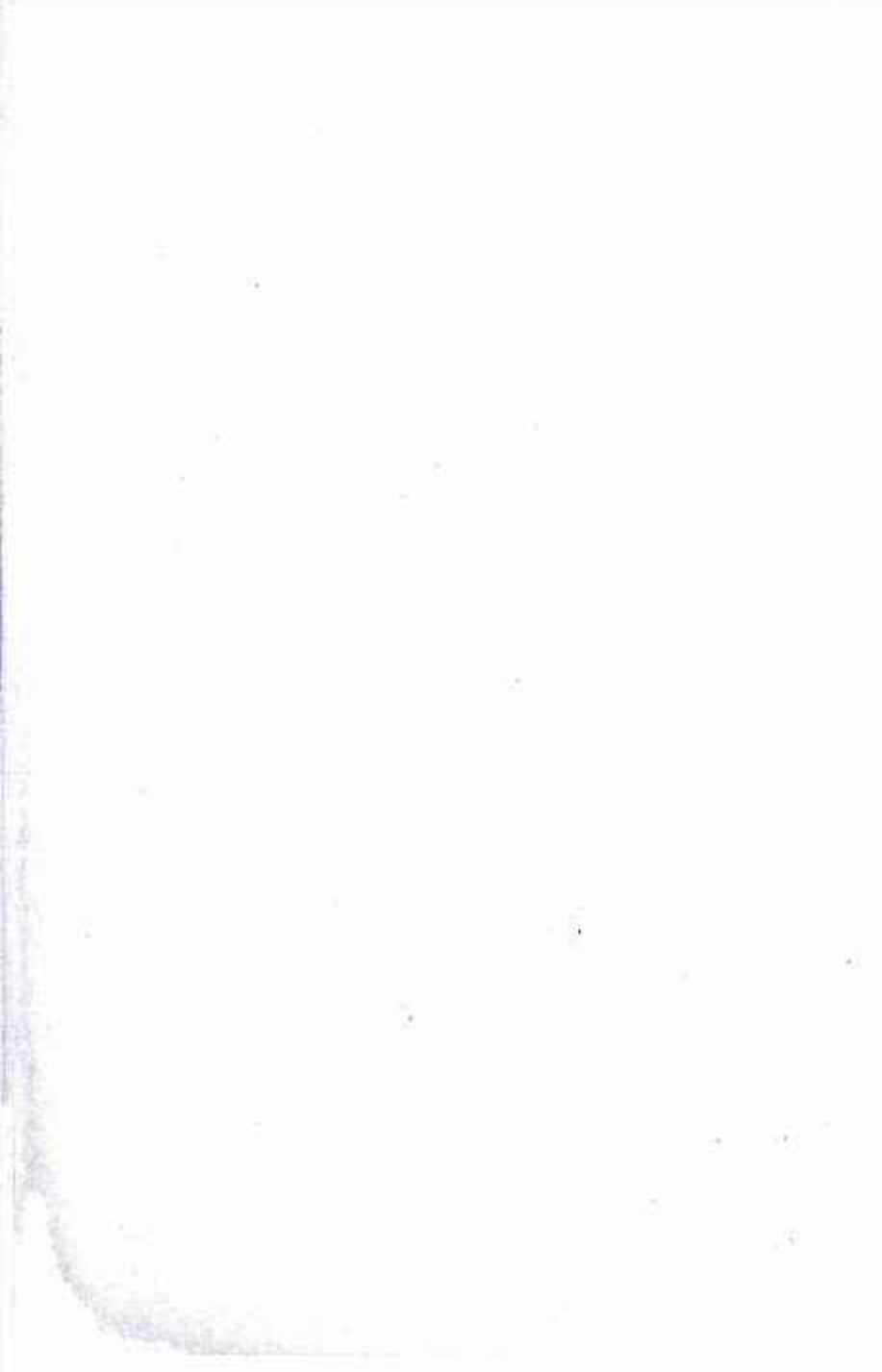
The life accounts of the companions of Imam Musa al Kazim from page 77 to 88 have been translated by Sayyid Hadi Husayn.]

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WALAT BOON LUNGAN



Imam Musa bin Jafar al Kazim is the seventh Imam in the line of the twelve Imams (of Ah ul Bayt) who descended from the Holy Prophet. He was brought up in an environment where the verses of the holy Quran were recited, quoted and discussed with complete authority, where philosophy of laws of Islam and methods of worship of Allah were established. So he was the source and model of the *din* (Islam). He was most religious of the men of his time, the most learned, the most generous and the noblest in spirit.

He lived in the reigns of Mansur, Mahdi, Hadi and Harun. They kept him in prison most of the time.

Harun al Rashid detained him, imprisoned him and then killed him. The Imam is buried in Kazmayn. He is known as *Bab al hawa-ij* (whoso knocks at his door to seek fulfillment of legitimate desires, receives positive response, never comes back disappointed, even today.)

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