

Extract from Book Nuquush Ismat by Allama Zeeshan Haideer Jawadi

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Life Sketch of Imam Musa Ibne Ja'far (a.s.)

It was 7th Safar, 128 A.H. Imam Ja'far Sadiq (a.s.) along with his honorable wife had gone for Hajj and on return journey, he was camping at Abwa between Mecca and Medina when Imam Musa Kazim (a.s.) was born. Which is a clear evidence of the fact that the Holy Imams (a.s.) did not ignore Hajj even in such crucial times. When only two months were left from delivery and the journey was also of that period when facilities like today were not available, and one had to cover a distance of around 500 Kms. on camels. And it also shows clearly that as much importance this journey had in the view of Imams as much importance it held in the view of their pure wives. Otherwise she would have excused herself because of her pregnancy and postponed it for the following year, which is commonly done today.¹

On the contrary this also solves the problem that whether wives of the Holy Imams (a.s.) were going for Hajj or not?

Whether this obligation is only for men or on women also?

Indeed Hajj is a worship act, in which three capabilities are required: monetary, physical capability and possibility of journey. If Hajj is not mentioned in connection with some wives, it is very much possible that it must have been due to their lack of capability like innumerable Muslims and sincere believers are deprived of this fortune and it is not related to any difference between the duties of men and women. And there is no question of not performing the Hajj after one is capable and when Hajj has become obligatory.

Lady Hamida has narrated: After birth, my son looked at the sky and recited the dual testimony of Islamic faith, which has been a practice of all infallibles. The following verse was written on his right arm:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ عَبْدُهُ وَرَسُولُهُ

"And the word of your Lord has been accomplished truly and justly..." (Surah Anam 6:115)¹

He was named Musa and Kazim became his famous title, which means one who swallows anger and it is possible that one of the reasons of this title was that the Musa mentioned among the Ulul Azm prophets, his quality is described as 'one with anger'. Thus Providence decided that a Musa Kazim should also come into being so that both kinds of divine personalities may become apparent. And this difference also becomes clear through history of prophethood and Imamate that if you want to see the majesty of fury and anger, you should see Prophet Musa (a.s.) and if you want to witness the example of divine forbearance, you should look at Imam Musa (a.s.).²

¹ *Shawahidun Nubuwwah*, Pg. 151;

Wasilatun Najaat, Pg. 363;

Manaqib, Vol. 3, Pg. 437;

Irshad Mufeed; Elamul Wara

Another divine wisdom of this name could be that the name of his killer was Harun; thus Providence wanted to make clear since the first day that one should not be deceived by names and pay full attention to the character of man. Otherwise a person named as such could be a supporter and assistant of a Musa and at another time another Harun can be a killer of a Musa. This is the difference between true and false and perhaps this was the reason that Prophet Musa (a.s.) had requested Almighty Allah to allow Harun to be his helper, that if Allah makes someone a prophet, he would be a faithful and a righteous person, and if people make someone as a king, he would remain wanton and immoral. Among his other titles, Abde Salih, Sabir, Amin and Babul Hawaij are more famous. His Kunniyat was Abul Hasan Awwal, Abu Ibrahim Abul Hasan Mazi, Abul Ali, Abu Ismail etc. The explanation of the title of Babul Hawaij is that miracle cures are being seen from his holy tomb since times immemorial till date and some writers have compiled separate books on this subject in which they have compiled these miracles according to eye-witness accounts and the fact is that in Baghdad after that terrible carnage in which the water of Tigris River remained red for many days, the survival of Shia faith is also a living miracle of Imam Musa Kazim (a.s.), which cannot be denied at any cost. Calamities befell him during his lifetime as well, but like the past calamities could not discontinue the series of Imamate, in the same way the later calamities could not affect the religion of Ahle Bayt (a.s.). The following statement of Imam Shafei proved to be true that the tomb of Imam Musa Kazim (a.s.) is proven effective for fulfilling wishes.¹

1 *Rauzatush Shohada*, Pg. 436; *Anwar Nomaniya*, Pg. 126; *JilaulUyun*, Pg. 270
 2 *Sawaiqul Mohriqa*, Pg. 131; *Tarikh Khamis*, Vol. 2, Pg. 320;
Biharul Anwar, Vol. 11, Pg. 233; *Matalibus So-ool*, Pg. 276;
Shawahidun Nubuwwah, Pg. 192; *Rauzatus Shohada*, Pg. 432;
Ilalush Sharai, Pg. 235; *Manaqib*, Vol. 2, Pg. 437; *Uyun Akhbare*
Reza, Vol. 1, Pg. 112; *Irshad Mufeed*, Pg. 307, 599

Imam Musa Kazim (a.s.) was born in 128 A.H. during the reign of Marwan Himar. After three years, his dynastic rule came to an end and the first ruler of Bani Abbas ascended to the throne. He ruled from 132 to 136 A.H, when Mansur Dawaniqi succeeded him, who got Imam Ja'far Sadiq (a.s.) assassinated through poison in 148 A.H. and the Imamate of Imam Musa Kazim (a.s.) began from the age of twenty years. In the year 158, Mansur was succeeded by Mahdi Abbasi, who ruled for ten years and in 169 A.H. he was succeeded by Hadi, who could not remain in power for more than a year. In 170 A.H. Harun came to the throne who had Imam Musa Kazim (a.s.) assassinated through poison in 183 A.H. At that time the age of the Imam was fifty-five years, from which twenty years passed under the care of his father and then he held the position of Imamate for a period of thirty-five years.¹

1 *Matalibus So-ool*, Pg. 278;
Sawaiqul Mohriqa, Pg. 131;
Manaqib, Vol. 3, Pg. 125,

- Among his childhood miracle acts, we can cite the incident in which Safwan Jammal saw him coming out of his house in such a condition that he was holding the ears of a young one of a goat and asking the animal to prostrate before Almighty Allah; as if he was showing to Safwan that the majesty of us Ahle Bayt (a.s.) is that even if animals become connected to us, we ask them to prostrate before the Lord and without that we do not like to have them as pets. Safwan said: If you can make it prostrate you can also order it to die; he said: Safwan, death and life is in control of God, we cannot say anything about it. As if he also made clear that man should worry about his obligatory duties and interference in divine matters is against dignity of servitude and this can make us eligible for divine chastisement. This incident is of the time when he was three years old.²

- He was five years old when Abu Hanifah came to debate with Imam Ja'far Sadiq (a.s.) on the subject of free will and compulsion. He welcomed the guest before his father and said: There are three possibilities in this matter: either the act is done at discretion of man, or it is accomplished through divine compulsion or it is through participation of both. If the deed is through man, it is opposed to your view, and if it is through divine compulsion or participation, He should be legally deserving of chastisement as well; but it is not so. Thus it clearly shows that man is responsible for his acts and their responsibility is not on God.¹

1 *Sawaiqul Mohriqa*; *Akhbarul Kholafa*, Ibne Rayi; *Habibus Sayr*
 2 *Al-Irshad*, Pg. 309;
Biharul Anwar, Vol. 11, Pg. 226;
Tadkiratul Masoomeen, Pg. 192;
Elamul Wara, Pg. 289;
Ghinaytun Nomani, Pg.179, 1

The fact is that belief in pre-destiny is an invention of tyrant rulers, who through beliefs like this wanted to justify their crimes, and their aim was that people should consider them as being compelled by destiny and should not take them to account or it would be difficult to survive. Abu Hanifah was highly impressed by this incident; he felt humiliated and began to find means to take revenge for it. Thus once, he saw Imam Musa Kazim (a.s.) praying at a place where people were walking from the front. Abu Hanifah complained to Imam Ja'far Sadiq (a.s.) immediately. He called his son, appraised him of the complaint and asked him to explain. Imam Musa Kazim (a.s.) said: My Lord is nearer to me than my jugular vein, so the passers-by cannot cause any obstruction.²

This reply is in fact reiterating the point that when the mind of a person is not focused on divine majesty and beauty and there is risk that attention will wander, at that time it could be detestable to

recite prayers over there; but if Almighty Allah becomes nearer to the jugular vein and if one is fully focused in worship of God, there is no deficiency in this prayer and this is the clear difference between worship acts of Ummah and Imamate.

- On another occasion Abu Hanifah came to meet Imam Ja'far Sadiq (a.s.) and seeing that young boy decided to pose a question to him, which would perhaps confuse and humiliate him. He asked: If a person comes to your town, where he should go to attend to the call of nature? The Imam replied: He should take the support of rear walls, keep away from the view of neighbors, remain aloof from river banks and avoid shade of fruit bearing trees; away from courtyards and streets; leaving the mosque; refraining from facing Kaaba or keeping his back to it; he should take care of his garments and sit down wherever he likes. Abu Hanifah was astounded by this reply and his companion Abdullah Ibne Muslim said: Did I not tell you that even the children from the family of prophethood are different from ordinary children?¹

1 *Biharul Anwar*, Vol. 11, Pg. 185;

Amali, Sayyid Murtada, Vol. 1, Pg. 151;

Ihtijaj Tabarsi, Pg. 198;

Manaqib, Vol. 3, Pg. 429

2 *Manaqib*, Vol. 5, Pg. 69,

- Imam Ja'far Sadiq (a.s.) decided to demonstrate the excellence of his son to the people in spite of his young age; so once he said: Son, add the second line to this couplet:

Never intend to commit any sins.

Imam Musa Kazim (a.s.) said: If you do something good you should do it more.

Imam Ja'far Sadiq (a.s.) then said: I agree that you would see the deception of enemies.

Imam Musa Kazim (a.s.) said: You must never adopt this method.²

- In 148 A.H. because of the martyrdom of Imam Ja'far Sadiq (a.s.), Imam Musa Kazim (a.s.) succeeded to the position of leadership and Imamate. Imam Ja'far Sadiq (a.s.) knew what his killer Mansur would do with his children. So he prepared a will about his property in which he made five persons responsible.

(1) Mansur Dawaniqi

(2) Sulaiman, governor of Medina

(3) Abdullah Aftah, son of Imam Ja'far Sadiq (a.s.)

(4) Imam Musa Kazim (a.s.)

(5) Lady Hamidah.

After the martyrdom of Imam Ja'far Sadiq (a.s.), Mansur wrote to the governor of Medina to arrest his successor and put him to death. When he investigated who the successor was, he found that he and Mansur were also among the successors, so he excused himself and the first example of divine policy of the Imam became clear.¹

1 *Biharul Anwar; Manaqib; Ihtijaj*

2 *Biharul Anwar*, Vol. 11, Pg. 266

- After that when Mahdi Abbasi summoned the Imam from Medina with the intention of assassinating him, he met Abu Khalid at the Zubala stage. Seeing the scene of arrest, he expressed regret. He said: I would return on so and so date. So when Hamid Ibne Qahtaba was appointed to execute him, Mahdi saw Imam Ali (a.s.) in the dream that he was about to kill him; so when he awoke, he immediately stopped Hamid from carrying out his job and Imam Musa Kazim (a.s.) reached Zubala on the appointed date and said:

Abu Khalid, when I will be arrested next time, there will be no possibility of return and my grave would be made in Baghdad only.²

This same Mahdi Ibne Mansur had decided to restore Fadak to Ahle Bayt (a.s.) as a gesture of reconciliation; so Imam (a.s.) had explained the true situation that Fadak was not only an orchard it was a Islamic kingdom personified; when the caliph realized this, he dropped the idea as a tyrant can do anything, but leave the kingdom.

Although Harun Rashid has become famous to be a lover of arts, he was extremely profligate and inimical to descendants of Imam Ali (a.s.). Such was his profligacy that he had sex with a slave girl his father had slept with and Abu Yusuf gave verdict that if she claims to have slept with the father, her statement is of no value.³

1 *An-Niza wat Takhassum*, Pg. 74

2 *Nurul Absar*, Pg. 130;

Damatus Sakiba, Vol. 3, Pg. 16;

BiharulAnwar, Vol. 9, Pg. 64;

Shawahidun Nubuwwah, Pg. 193;

MatalibusSo-ool, Pg. 278; *Manaqib* etc.

3 *Tarikh Khulafa*, Suyuti

Such was his persecution of Saadaat that in 176 A.H. he had Abdullah, brother of Nafse Zakiyyah buried alive in walls.¹

He had the berry tree, which grew over the grave of Imam Husain (a.s.) cut down, regarding which Holy Prophet (s.a.w.s.) had said: Curse of God be on one who cuts down a berry tree.²

- In Tus he ordered Hamid Ibne Qahtaba to eliminate the Saadaat and he slew sixty of them at one time.³

- In 173 A.H. he traveled to Mecca and Medina on the pretext of Hajj and on two occasions he tried to find justifications of eliminating the Imam, but he failed. Once he demanded from the Imam the proof that he was a descendant of Prophet, as descendants usually are from male issues. Imam (a.s.) on one side gave reference of Isa (a.s.) being from the progeny of Prophet Ibrahim (a.s.) and on the other hand recited the verse of Mubahila and Harun could not get any excuse to eliminate the Imam.⁴

- The second time, when he greeted the Prophet's grave as 'O son of uncle', the Imam addressed him as 'O father' on which he arrested the Imam for competing with the regime and brought him to Baghdad. But seeing Imam Ali (a.s.) in angry form in his dream, he freed him and sent him back to Medina and he failed to have him eliminated.⁵

Having failed in all these tactics, he sent a beautiful lady into the prison to the Holy Imams (a.s.) to frame him for unlawful sex. But when the prison wardens surveyed the prison, they found the woman in prostration and she explained that when I came here I saw that the Imam was reciting a confidential supplication to the Almighty and the voices of Labbaik (here I am) were coming from the other side; so I realized that there could be no better opportunity of worship; thus now I get pleasure only in prostration.¹

1 *Tarikh Islam*, Mr. Zakir Husain; *Sahahul Akhbar*

2 *Jilaul Uyun*; *Qumqam*; *Amali*, Shaykh Tusi; *Tasweer Kerbala*, Pg.61

3 Allamah Majlisi has mentioned this incident with reference to Bazaar Nishapuri.

4 *Sawaiqul*; *Mohriqa*, Pg. 122; *Nurul Absar*, Pg. 134;

ArjahulMatalib, Pg. 452

5 *Wafayatul Ayan*, Vol. 2, Pg. 131;

Tarikh Ahmad, Pg. 349

- Along with preserving his own life, the Imam continued to take care of his friends as well. Thus under this program, he got Ali Ibne Yaqtin, one of his sincere companions appointed as minister of Harun and when he sent an expensive cloak as a royal gift; the Imam sent it back saying that he might need it. This proved true when people complained to Harun that Ali Ibne Yaqtin sends everything to Imam Musa Kazim (a.s.), Harun got his premises searched and the cloak was found there. So he rewarded Ali Ibne Yaqtin and punished the complainant with a thousand lashes, but he died only after getting five hundred.²

- On another occasion, Ali Ibne Yaqtin inquired from the Imam the method of wiping of the feet in Wudhu, whether it should be from top to bottom or from below to above?

Imam (a.s.) wrote the complete Ahle Sunnat method of Wudhu and Ibne Yaqtin started doing Wudhu in that way only. People again complained to Harun that Ibne Yaqtin is a Shia and he spied on Ibne Yaqtin to see in what way he was doing the Wudhu; he was pleased and he rewarded Ibne Yaqtin and punished his detractors severely. After two days, a communication was received from Imam (a.s.) that the time of Taqayyah was over; now he should do Wudhu in accordance to the command of God.³

When Harun failed in all his efforts, on the advice of his vizier, Yahya Barmiki, he summoned Muhammad Ibne Ismail from Medina to Baghdad to plot the Imam's murder. Muhammad was angry with the Imam because the Imamate of his father, Ismail could not come into effect. Thus at the time of departing from Medina, he came to meet the Imam and the Imam gave him 400 Dinars and 1500 Dirhams to him and said I can repay your debts and bear your expenses, there is no need for you to go to Baghdad. But if you are going anyway, beware; do not dye your hands with my blood. In spite of that on reaching Baghdad, Muhammad complained to Harun that Imam Musa Kazim (a.s.) was in power in Medina and two swords cannot remain in one sheath. So Harun rewarded Muhammad with two hundred thousand dirhams and bid farewell to him; but it was an arrangement and revenge of Providence that Muhammad died the following day without getting the chance to spend anything from the money Harun had given to him; on the contrary the fire of Hell was prepared for him.

Harun was so much affected by these reports that he immediately decided to go for Hajj and on reaching Medina had the Imam arrested while he was engrossed in his prayers on 20th Shawwal 179 A.H. and did not even allow him to bid farewell to his family members before he could be dispatched to Basra. After a long journey of one month and seventeen days, the Imam reached Basra on 7th Zilhajj. He was lodged in a prison over there for a year. Isa Ibne Ja'far, a cousin of Harun was the governor of Basra at that time; he recommended to Harun to release the Imam as he was engrossed in prayers all the time. So Harun shifted him to Baghdad and accommodated him in the prison of Fazl bin Rabi. Fazl was also impressed by the nice behavior of the Imam. Finally Sanadi Ibne Shahik the accursed was appointed as jailer and he assassinated the Imam through poison. When the Imam passed away, he was completely chained and collared. After that the corpse was also given over to load carriers, but Sulaiman stopped it on the Baghdad Bridge to have it buried with respect. Imam Ali Reza (a.s.) arrived from Medina miraculously and performed the last rites of his father. The Imam was martyred on 25 Rajab, 183 A.H. and he was buried at that area of Baghdad, which at present is known as Kazmain.¹

1 *Manaqib*, Ibne Shahr Ashob

2 *Nurul Absar*, Pg. 130; *Shawahidun Nubuwwah*, Pg. 194

3 *Manaqib*, Vol. 5, Pg. 58; *Elamul Wara*, Pg. 170

Wives and Children

There is difference of opinion among scholars with regard to the number of his children.

Ibne Shahr Ashob has mentioned them to be twenty-three in all.

Author of *Umdatul Talib* has increased this figure to be 60, including 37 daughter and 23 sons.

Shaykh Mufeed has stated that they were thirty-seven in all; eighteen sons and nineteen daughters.²

They are as follows:

His Eminence, Ali Ibne Musa ar-Reza (a.s.), Ibrahim, Abbas, Qasim, Ismail, Ja'far, Harun, Hasan, Ahmad, Muhammad, Hamza, Abdullah, Ishaq, Ubaidullah, Zaid, Husain, Fazl, Sulaiman, Husain and the daughters were:

Fatima Kubra, Fatima Sughra, Ruqaiyyah, Halima, Umme Abiha, Ruqaiyyah Sughra, Kulthum, Umme Ja'far, Lubana, Zainab, Khadija, Amina, Hasna, Bariha, Abbasa, Umme Salma,

1 *Manaqib*, Vol. 5, Pg. 68;

Elamul Wara, Pg. 180;

Kashful Ghumma, Pg. 108;

Nurul Absar, Pg. 136;

Sawaneh Musa Kazim, Pg. 15;

Shawahidun Nubuwwah, Pg. 193;

Sawaiqul Mohriqa, Pg. 132;

Arjahul Matalib, Pg. 454;

Abul Fida, Vol. 2, Pg. 151;

TarikhKhamis, Vol. 2, Pg. 320;

Anwar Nomaniya, Pg. 127;

JannaatulKhulud, Pg. 130

All books state that the Imam had eighteen sons and nineteen daughters and the name of Husain is not mentioned while eighteen male names are mentioned over there.

Maimoona, Umme Kulthum.¹

His descendants continued from thirteen children; of whom four had the most children: Imam Ali Reza (a.s.),

Ibrahim, Muhammad Abid and Ja'far.

Following of his sons did not originally have any issues:

Zaid an-Naar, Abdullah, Ubaidullah and Hamza.

Five of his sons had few children each: Abbas, Harun,

Ishaq, Husain and Hasan.

We should know that Sayyid Sharif Razi, compiler of *Nahjul Balagha*, and Sayyid Sharif Murtada, who is called

Alamul Huda and was an excellent theologian and polemist of his time; both are descendants of Imam Musa Kazim (a.s.) and they are also buried in Kazmain. His Eminence, Shah Chirag Sayyid Ahmad of Shiraz, whose tomb is a place of visitation, where people regularly have their wishes fulfilled is also a descendant of Imam Musa Kazim (a.s.). He was very much loved by the Imam and who had freed one thousand slaves for the sake of God. His grave was unknown before, but when the ruler of the time came out searching for it; and noticed a light which people explained that O Shah (O king) a Chirag (lamp) is visible; due to this he got the name of Shah Chirag. Near his tomb is the mausoleum of his brother, Sayyid Muhammad, who on the basis of his excessive worship, was called as Sayyid Muhammad Abid.

The tomb of Hamza is situated in Tehran, near the tomb of Shah Abdul Azim whom Shah Abdul Azim also used to visit during his lifetime. He was also a son of Imam Musa Kazim (a.s.) and the owner of great miracles.

Among the daughters of Imam Musa Kazim (a.s.), Fatima was most famed and she is referred to as A.H. Mamun summoned Imam Ali Reza (a.s.) from Medina to Merv. After a year, she set out from Medina in search of her brother. On the way she fell ill and the people of Qom brought her to Qom and lodged her in the house of Musa Ibne Khazraj where she passed away after seventeen days as a result of the exhaustion of the journey or her illness. Nobles of Qom arranged her final rites in the best way and with full honors buried her at Bablun, where her tomb is found today. Author of *History of Qom* has also narrated with regard to her final rites that when the bier was ready, the problem arose that who would lower her into the cellar; a senior gentleman was selected and summoned for this; but after he came, it was seen that two rider were approaching from the desert who dismounted near the bier and prayed the funeral prayer and after that they buried her in the cellar and went away immediately and no one could know who they were. After that Musa Ibne Khazraj constructed a canopy over the purified grave and after that Zainab binte Imam Jawad (a.s.) had the dome constructed, which can be seen in a highly developed state today and which is a place of visitation of everyone.¹

Masuma Qom. In 200

1 *Elamul Wara*, Pg. 181;

Kashful Ghumma, Pg. 109;

Nurul Absar,Pg. 137;

Wasilatun Najaat etc.

Describing the blessings and favors of descendants of Imam Musa Ibne Ja'far (a.s.), it would not be out of place to mention that two great scholars of our age, who are incomparable in the field of knowledge, divine cognition, Jihad and politics: Ayatullah al-Uzma Sayyid Abul Qasim al-Khoei and leader of Islamic revolution, Ayatullah al-Uzma Ruhullah Khomeini. Both are descendants of Imam Musa Kazim (a.s.) and their existence is representing both the lives of the Imam that if you want to see his academic contribution you should look at one of his sons and if you want to see his struggle in the path of God, you should see his another son, who inspite of extreme hardships and in an alien land, refreshed the memory of his holy grandfather in the prison of Baghdad; from where he wrote a two-lined letter and shook up Harun's regime. Every day that passes reduces a day of your comfort and reduces a day of my discomfort; after that we are going to be presented in the court of Almighty, where we would see our accounts of deeds.

1 *Shajara Tuba*, Pg. 121;
Muntahiul Aamaal, Vol. 2, Pg. 242;
Al-Hadi Monthly, Qom, Iran, Zilqad 1393 A.H. Pg. 105

Evidences of the Imamate of Imam Musa Ibne Ja'far (a.s.)

1- Mufaddal Ibne Umar Jofi

He was the most reliable elder. He asked Imam Ja'far Sadiq (a.s.) who the Imam would be after him who is to be accepted as an Imam and given obedience? Imam (a.s.) replied: My son, Musa.¹

2- Yazid Ibne Sulait

He was an extremely religious and God-fearing man. He met Imam Ja'far Sadiq (a.s.) on way to Mecca and he said:

May my parents be sacrificed on you; you are an Imam, but noone is exempt from death; thus if something happens to you who will be the Imam?

Imam (a.s.) gestured to his son, Musa and said: He is having all the good qualities like knowledge, wisdom, understanding, generosity, cognition of Islamic law, good nature, good behavior to relatives. He is a door of mercy and is having another excellence in addition to these. The narrator asked: What is it?

He replied: Allah will create from his progeny one who will be the helper and refuge of this Ummah; who would be the standard of its guidance and effulgence personified. Through him Almighty Allah would protect lives, solve disputes and remove disunity; He would provide garments to the unclothed and feed the hungry. The fearful would get reassurance; the rain of mercy will descend. He would be the best of the sons and the most excellent elder; his statement would be the deciding statement and his silence would be the silence of wisdom.¹

1 *Biharul Anwar*, Vol. 11, Pg. 234;
Kamaluddin Tamamun Nima, Pg.203,
Kitabul Irshad, Pg. 308

3- Dawood Ibne Kathir

He says: Son of the Messenger, before you all have passed away; and if something happens to you, to whom should we refer? He replied: My son, Musa.²

4- Faiz Ibne Mukhtar

He came to Imam Ja'far Sadiq (a.s.) and began to talk about Imam Musa Kazim (a.s.), who meanwhile returned from home and Imam Ja'far Sadiq (a.s.) said: Faiz, he is the one about whom you were asking me. Get up and accept his rightfulness for Imamate. Faiz kissed the hand and forehead of the Imam and then asked: Maula, can this information be given to others? He replied: Indeed, inform your family members and friends; but this information should not become public as times are very dangerous and the contemporary regime is always in pursuit of divine proof.³

5- Ibrahim Karkhi

He was in the company of Imam Ja'far Sadiq (a.s.) when Imam Musa Ibne Ja'far (a.s.) arrived. Ibrahim accorded respect to him and Imam Ja'far Sadiq (a.s.) said: Ibrahim, after me he is your Imam; a community would be destroyed with regard to him and another community would get salvation; may God curse his killer and double his punishment; from his progeny would be born the best of men, who would eradicate injustice and oppressors from the world; from his descendants would appear that twelfth Imam, accepting whom would be same as fighting Jihad on the side of Holy Prophet (s.a.w.s.). The conversation had reached this point when a stranger arrived and the Imam fell silent; till Ibrahim left the gathering feeling remorse for the incomplete conversation. The following year he again came to the Imam and he said:

He would after excessive hardships and fear, reform the condition of Shia and remove their sorrow and grief; fortunate is the one who would be present in his service. Ibrahim was elated that the Imam's statement was complete.¹

1 *Biharul Anwar*, Vol. 11, Pg. 234; *Uyun Akhbar Reza*, Vol. 1, Pg. 23
2 *Biharul Anwar*, Vol. 11, Pg. 233; *Uyun Akhbar Reza*, Vol. 1, Pg.156
3 *Biharul Anwar*, Vol. 11, Pg. 234; *Usul Kafi*; *Basairud Darajaat*, Vol. 7, Chap. 11; Pg. 96;

Irshad, Pg. 307.

In *Elamul Wara* there is a similar traditional report from Muhammad Ibne Abdul Jabbar.

6- Isa Alawi

He went to meet Imam Ja'far Sadiq (a.s.) and said: If, God forbid, something happens who would be the Imam after you?

He replied: My son, Musa.

Then he asked: And after him?

Hereplied: His son.

He asked: If among his inheritors, there is a brother and a son; who would be his successor? He replied: His son. He asked: What if I cannot recognize him? Imam (a.s.) said: You must just have faith, that My God, I believe in the Imam who is the proof after him.²

¹ *Biharul Anwar*, Vol. 11, Pg. 235

Kamaluddin Tamamun Nima, Vol.2, Pg. 203. In the same book on Pg. 360 there is a similar report from Ibrahim Kufi.

² *Usul Kafi*, Vol. 1, Pg. 309; *Biharul Anwar*, Vol. 11, Pg. 235;

Elamul Wara, Pg. 288

7- Maad Ibne Kathir

He came to Imam Ja'far Sadiq (a.s.) and said: I pray to the Almighty that like He has given you this position in place of your father; He should create such a worthy person in your progeny as well. Imam (a.s.) replied: Allah has already created him and saying this, he gestured to his son, Musa who was asleep at that moment.¹

8- Mansur Ibne Hazim

He came to the Imam and said: No one can be said to live forever; in case something happens to you; who would be the Imam after you? Imam (a.s.) replied: This son of mine, Musa.

(He was aged only 5 years at that time.)²

9- Sulaiman Ibne Khalid

He was seated in the gathering Imam Ja'far Sadiq (a.s.) along with others when Imam Musa (a.s.) arrived. Imam Ja'far Sadiq (a.s.) said: He would be your Imam and Wali after me.

10- Ishaq Ibne Ja'far

He says: I was there with my father when Imran Ibne Ali asked: Who would be the Imam after you? He said: The first to enter this room. Just then Imam Musa (a.s.) entered the gathering and he was only a few years old.³

¹ *Usul Kafi*, Vol. 1, Pg. 308;

Al-Irshad, Pg. 308;

Biharul Anwar, Vol.11, Pg. 236

² *Usul Kafi*, Vol. 1, Pg. 309;

Al-Irshad, Pg. 308;

Biharul Anwar, Vol.11, Pg. 236

³ *Al-Irshad*, Pg. 265;

Kashful Ghumma, Pg. 244

11- Ali Ibne Ja'far

He says: My father said to a group of his companions:

Behave nicely with my son, Musa as he is the best in the world and after me, he would be my successor.¹

12- Zurarah Ibne Ayyin

He says: I was present with Imam Ja'far Sadiq (a.s.) and Imam Musa Ibne Ja'far (a.s.) was also present and a bier was also placed there. Imam Ja'far Sadiq (a.s.) said: Call Humran, Abu Basir and Dawood Raqqi from my companions. I brought all of them and by chance Mufaddal Ibne Umar and other companions also arrived. Imam Ja'far Sadiq (a.s.) removed the sheet from the face of Ismail and asked: Dawood, is he dead or alive? He said: He has passed away. The Imam made everyone

witness this and after that began the funeral rites. After that Imam (a.s.) again showed his face to all those who were present; that he is Ismail who has already passed away. After that he ordered him to be buried; when the body was lowered into the grave, the Imam displayed his face to everyone again and asked: Who is the one that is being buried? All said: It is Ismail. Imam (a.s.) held the hand of his son, Musa and said:

This is the rightful Imam and truth is with him and would continue in his generations.²

The aim of all these clarifications was that the community should not have any doubt about the death of Ismail and that they should become certain of the Imamate of Imam Musa (a.s.); because a group of people had already started believing that Ismail would be the Imam and a community is still involved in this misunderstanding and they do not have any justification of this.

1 *Al-Irshad*, Pg. 310;

Biharul Anwar, Vol. 11, Pg. 236

2 *Biharul Anwar*, Vol. 11, Pg. 238

Confessions

He was the successor and inheritor of Imam Ja'far (a.s.) in knowledge and divine cognition and was the greatest worshipper and charitable personality of the world.¹

He was the owner of extreme dignity and majesty and was a respectable personality. He possessed every kind of excellence and was a renowned personality of his time. He spent his nights in prayers and fasts and gave charity during the days.²

He was very respected and honorable Imam and a majestic divine proof. He spent the nights awake in prayers and fasted during days.³

He was the greatest scholar, worshipper and the most charitable person of his time; he possessed a lofty soul.⁴

He was the most sincere worshipper and pious man of his time. His excellences and perfections are innumerable.⁵

He was the greatest personality of the world from the aspect of knowledge and cognition and became the guardian of the Ummah according to the nomination of his father.⁶

Miracles

• Shaiq Balkhi who possesses great importance among the Sufis; he says: In 149 A.H. I set out for Hajj; I saw a man amidst a crowd at Qadissiya and from his appearance guessed that he was a Sufi who wants to be a burden on the community. I stepped forward to chastise him, but he addressed me by my name and said: Beware, do not have misgivings. So I became certain that he was a holy man. I moved ahead to search for him and again found him engrossed in worship at Fizza valley and made an intention to seek his forgiveness for having thought ill of him. When I came near him, he said: Allah forgives the sins of those who seek forgiveness. Now I became sure that he was from Abdaal. But he moved ahead. On the Zubala stage, I again saw him that he was trying to draw water when the bowl fell into the well and he whispered a confidential prayer to Almighty Allah that he could do nothing without the bowl and there was no way it could be removed. The water level in the well arose and he picked up the filled up bowl, and after ablution offered four units (rakats) of prayer and after putting a handful of sand in the bowl, began to eat from it. I went near him and complained about hunger. He gave some of it to me also and I found that it was a very good quality parched barley meal after consuming which I never felt hungry all the way to Mecca. In Mecca, I again saw that he was seated on a mound engrossed in worship.

1 Ibne Hajar Makki, Pg. 121

2 Ibne Talha Shafei, *Matalibus So-ool*, Pg. 308

3 Allamah Shibli, *Anwarul Akhbar*, Pg. 135

4 *Fusulul Muhaimma*, *Arjahul Matalib*, Pg. 451; Ibne Sabbagh Maliki

5 Husain Waiz Kashifi, *Rauzatus Shohada*, Pg. 432

6 *Rauzatul Ahab*

Tears were flowing from his eyes and this continued all night. Then he performed the Tawaf and there were innumerable persons around him who were paying much respect to him. I asked someone: Who is this miracle performing gentleman. He said: He is the son of the Messenger, Imam Musa Ibne Ja'far (a.s.). I realized that such miracle acts cannot come from any other household.¹

- Isa Madayani went for Hajj; after staying in Mecca for a year went to Medina. He intended to stay there also for a year so he rented a house and began to frequent the place of Imam Musa Kazim (a.s.). One evening he was in the company of Imam Musa (a.s.) and it was raining heavily.

1 *Arjahul Matalib*, Pg. 452;

Matalibus So-ool, Pg. 279;

Sawaiqul Mohriqa, Pg. 121;

Nurul Absar, Pg. 135;

Shawahidun Nubuwwah, Pg. 193

The Imam said: Go back fast; your house has collapsed. He ran out to his place and found that people were salvaging his things from the debris. The following day he came to the Imam and he asked: Have you lost anything? Isa said:

Only a tray is missing. It seems that people lost it while retrieving the goods. Imam said: Before the house crash you had placed it in the wash room and forgotten about it.

Now go and ask the daughter of the landlord and she would get it for you. Isa Madayani returned and asked about it; and as per the information of the Imam, he got the tray back.¹

- A person sent a hundred Dinars along with a companion. On reaching Medina he thought of purifying the money. After purifying them when he counted them again he found that one Dinar was less; so added one Dinar of his own and presented the pouch to the Imam. Imam (a.s.) said: Pour it out on the ground. He did that. Imam (a.s.) returned his Dinar saying: The owner sent by weight and their number was ninety-nine only. So no need to add your money.²

- A person says: Ali Ibne Yaqtin sent some questions to the Imam through me. I gave the envelope to the holy Imam who without opening it, took out a letter from his sleeve and gave it to me saying: Pass it to Ali Ibne Yaqtin and say:

These are replies to your questions.³

Abu Hamza Bataini says: Once, during the journey to Hajj, a lion was seen and it came to the Imam and whispered something. The Imam replied in his language and it went away. When I asked the secret of this miracle, the Imam said: His mate was in some trouble; he asked me to pray for her and I did that; being satisfied he went back.¹

1 *Nurul Absar*, Pg. 135

2 *Rawaijul Mustafa*, Pg. 162; *Shawahidun Nubuwwah*

3 *Shawahidun Nubuwwah*, Pg. 195

Morals and Manners

Although the whole life of Masoomeen (a.s.) used to be an embodiment of the best manners and morals, but especially in social life and in the field of propagation, they displayed such excellent manners that not to be impressed by them could only be possible by a stone-hearted and unfortunate person. Thus Allamah Hilli has narrated in *Minhajul Karama* that when the Imam was spending a life of great hardships in Baghdad, one day he was passing on road when he saw a house decorated with finery of celebration and the sound of singing emanated from it. Just then the slave maid came out to throw garbage.

The Imam asked: Who is the owner of his house, a slave or a free man? She said: A free man. Imam (a.s.) said: Indeed, if it had been a slave, he would have obeyed his master. Saying this he moved on. When the slave girl returned inside the house, Bushr the master of the house asked why she took such a long time and she narrated the incident. Bushr was so much affected that he started running barefoot and after meeting the Imam sought divine forgiveness and in memory of this incident walked barefoot all his life and when some people asked him for its reason, he said: Almighty Allah has compared the earth to a carpet and no one can dare to walk on the carpet of God wearing shoes.²

To create such a great revolution in the mind of a person with only a short statement that he should leave off profanities and come till the ranks of piety and purity. It can be an achievement of Imam Musa Kazim (a.s.) only, whose example is not found even among the divine saints. On one side to make the female prostrate that Harun had sent and to make her a sincere worshipper, was an excellent example of the propagation of the Imam.¹ After which it can be easily said that to save ones character in the worst circumstances was an achievement of the infallible of Egypt, Prophet Yusuf (a.s.) and to make the lady adopt ones way is the feat of the prisoner of Baghdad, Musa Ibne

Ja'far. Such a change came over the character of Bushr Hafi, that even some wise sayings have been recorded from him.

1 *Tadkiratul Masoomeen*, Pg. 193

2 *Al Kuna wal Alqaab*, Vol. 2, Pg. 168

- Make the hereafter as your treasure trove so that whatever you get in the world, you consider it profit.
- Sufficient for your admonition is that some persons are dead, but their mentions impart life to the hearts, and some persons are alive but seeing them creates hardness of heart.
- Pay Zakat for traditions also; that you should act on at least five out of every two hundred traditions.
- Muhammad Ibne Naeem asked for admonition when he was ill; Imam (a.s.) said: There was an ant in this house which gathered grains in summer for use in winter. Once when it set out with grain, a bird snatched it away and the gathered grain didn't serve any purpose. Same is the case of man; he should gain a lesson from the circumstances of the ant.²

Inscription on the finger ring

The inscription on his ring said: Allah is sufficient for me. It was a perfect interpretation of the circumstances of his times and a clear announcement of his reliance on God.³

1 *Manaqib Ibne Shahr Ashob*, Vol. 5, Pg. 63

2 *Al Kuna wal Alqaab*, Vol. 2, Pg. 168

3 *Amali*, Shaykh Saduq, Pg. 451;

Kafi, Vol. 6, Pg. 473

Worship

The style of the worship of Imam Musa Kazim (a.s.) was also completely different. He used to thank the Almighty even in the life of prison that he had got the best opportunity for worship and it this stance which bewildered the regime of that period. That even in such hard times the Imam did not have any anxiety or worry, whereas the regime was anxious due to the lack of his anxiety. Such was the condition of his worship that after Morning Prayer when he placed his head in prostration, he raised it only when it was time for Noon Prayer. And in spite of the fact that he was an infallible, he used to whisper confidential prayer to God: O Lord, great are the sins of Your servant; so Your forgiveness should also be in accordance to that which shows the Imam's concern for his followers and how much he arranged for their intercession. So much so that he was called as 'one who performed long prostrations'.¹

Harun Rashid also seeing this majesty of worship had told the prison warden: This fellow is not worthy of this imprisonment, but should be done; the kingdom cannot run without making him a prisoner. It was the effect of this dignity that whichever prison he was imprisoned, the warden of that jail became sympathetic to him, and inspite of the persuasion of regime did not agree to torture him or administer poison to him. So much so that even when Sanadi Ibne Shahik poisoned him, he called eighty persons and recorded their testimony that Imam has not been poisoned and that he was in perfect condition. The Imam told them not to testify and said: I will die as a result of this poison after three days. Beware do not dye your hands with this innocent blood. As a result of this after they went away the oppressor Sanadi Ibne Shahik began to wrap him up in the sheet in such a way like a cloth is wringed and because of this the Imam was martyred. After which the body was shown to the people and asked to testify that no mark of injury is there and that he has died a natural death, which is the best sign of the guilty conscience of the oppressor and the manifest victory of the Imam.

1 *Wasilatun Najaat*, Pg. 310, quoted from *Faslul Khitab; Yanabiul Mawaddah*, Chap. 65, Pg. 321; *Shawahidun Nubuwwah*, Pg. 194; *Nurul Absar*, Pg. 135; *Elamul Wara*, Pg. 178; *Sawaneh Musa Kazim*, Pg. 8

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“And do not think Allah to be heedless of what the unjust do...” (Surah Ibrahim 14:42)¹

1 Hadiyan Barhaq, Vol. 2, Pg. 740; Sawaiqul Mohriqa; Sawaneh Musa Kazim; Arjahul Matalib, Jannatul Khulud; Anwar Nomaniya; Manaqib; Elamul Wara; Kashful Ghumma; Nurul Absar; Shawahidun Nubuwwah; Tarikh Khamis

Realities of life and Imam Musa Ibne Ja'far (a.s.)

The role played by the Holy Imams (a.s.) in exposing the realities of life; its equal is not seen anywhere in the world. Imam Musa Kazim (a.s.) was also a member of this Ahle Bayt (a.s.). Therefore although his period was a period of calamities and great hardships, he did not display any shortcoming in fulfilling the responsibilities of his position and continuously exposed the realities of religion. Below we shall quote only some of his sayings regarding a few subjects, which different scholars and writers have recorded in their books and from which one can perfectly understand the views of Imamate.

Faith

A person asked him what was the best deed and he replied: That without which no other deed would be worthy of acceptance.

He asked: What is that?

He replied: Faith, which is the loftiest deed and character.

He said: Faith is wholly a deed and word is only a part of it, which is explained in the Holy Quran.

He asked: Please can you explain some more, so that we can understand?

He said: There are different ranks and circumstances of faith. Sometimes it is absolutely perfect and sometimes it is absolutely defective and in the same way perfect also.

He asked: Is there more and defective in faith?

He replied: Indeed.

He asked: How?

He replied: Allah has distributed faith on the organs and physical parts of man and entrusted each part with a duty of faith. The heart has some responsibilities, which are to be understood. It is the chief and leader of the body. Without its opinion, no organ and part can move and some responsibilities are there for the hands, feet, eyes, ears and private parts. The duty of the heart is different from that of the tongue and the duty of the tongue is different from that of the eyes; the duty of the eyes is different from that of the ears and the duty of the ears is different from that of the hands and feet; and the duty of the hands and feet are different from that of the private parts.

For example, the duty of the heart is that one should observe acceptance, cognition, verification, submission and faith. And he should understand that God is One without a partner; He has no son or equal. His Eminence, Muhammad is His servant and messenger, etc.¹

Knowledge

History has narrated that when Imam Musa Kazim (a.s.) entered the Prophet's Mosque he saw people gathered around a person and they were paying him much respect. He asked:

Who is he? People said: He is a great scholar.

Imam (a.s.) asked: What does 'great scholar' imply? They replied: "He has knowledge of genealogy and history of whole Arabian Peninsula.

He said: This is the knowledge that is useful if one has it

1 *Usul Kafi*, Vol. 2, Pg. 38

and causes no harm if one does not have it. This is not knowledge. Knowledge is of three kinds: Clear verse, just duty and permanent practice. Everything other than this is favor and not knowledge.

True knowledge is that man should become aware of things:

- (1) He should recognize God
- (2) He should understand how he has dealt with others
- (3) He should know what God wants from him
- (4) He should know what are the factors, which take one out of the pale of Islam.¹

Jurisprudence

Imam Musa Kazim (a.s.) advised his companions about the importance of religious awareness and said:

Gain information about religion as it is a key to insight, completion of worship, means of lofty stages and a path to high ranks in the world and hereafter. A worshipper in comparison to a scholar is same as stars are to the sun. One who does not gain knowledge of religion; God will not be pleased with any of his acts.

Having discourses with a learned scholar even on a garbage dump is better than a talk with an ignorant and illiterate person on a silk carpet.

Scholars, the learned (in religion), are the heirs of prophets till they do not enter worldly matters and same is the saying of my holy grandfather.

A person asked: O son of messenger, what is the meaning of 'entering worldly matters'. He replied: Following the rulers; as to be careful of such a scholar is necessary in any case.

1 *Wafayatul Ayan; Kashfuz Zunoon*

Actions

The Holy Imams (a.s.) have borne hardships even in obtaining livelihood and taught that this is a best duty of man. Imam Ja'far Sadiq (a.s.) was working hard with a spade when a person said: Sir, let me do this for you.

He said: I like it very much to work in the heat of the sun to seek livelihood.

Imam Musa Ibne Ja'far (a.s.) was working in his fields when Hasan Ibne Ali Ibne Abi Hamza saw him. He said: Why are you taking this trouble; where have the others gone?

He said: People better than me have also performed this task.

He asked: Who are they?

He replied: The Messenger of Allah (s.a.w.s.) and Amirul Momineen (a.s.) and it was also the practice of all the prophets and religious personages.¹

Along with this he prohibited his children from laziness as it destroys the life as well as hereafter. One who is lazy is like a dead man, as he has no plans.

Service to humanity

The Imam advised his companions about this and said:

One to whom a brother in faith approaches for help and in spite of being able he spurns him; it is as if he has cut off his relationship with divine guardianship, because Almighty Allah has commanded fulfilling the needs of believers and the coming of believers to seek help is a divine mercy. If one has fulfilled this demand, he has observed our relationship and that same relationship belongs to Almighty Allah and if he rejects the believer; Almighty Allah would give him serpents of fire, which would continue to torture him in the grave also.

1 *Man Laa Yahzarahul Faqih*, Vol. 3, Pg. 3

There are such servants of Almighty Allah on the earth who continue to fulfill needs of people. It is these who would remain safe from the terror of Judgment Day. And whoever pleases a believer, Almighty Allah would make him happy on Judgment Day.¹

Self accounting

It is a very important act, which the Holy Imams (a.s.) have regularly mentioned to their followers. Thus Imam Musabne Ja'far (a.s.) also said:

One does not take account of his self is not from us. The advantage of self accounting is that the doer of good increases his good deeds and the sinner becomes attentive to repentance.

Good Manners

Imam (a.s.) says: Even if the good is in excess, you must never consider it to be much and even if the sins are few you must not consider them as too few as it is only few sins which increase and become too much and continue to fear Almighty Allah in solitudes, so that you may do justice to your self.

Behave with your parents in the best way so that you may remain in Paradise and never be unkind to them as you would remain confined in Hell. To mention the bounties of God is thankfulness and omitting that is denial of the blessings. Connect the series of blessings to thankfulness and protect

your wealth through Zakat. Dispel calamities through supplications and remember that supplication is a shield against calamities. And no one but Allah is the bestower of Taufeeq.²

1 *Wasailush*

Jihad of Imam Musa Ibne Ja'far (a.s.)

There is strange misunderstanding about the Holy Imams (a.s.) that they have always remained aloof from rulership and power and preferred a life of isolation. Whenever they faced the issue of power they passed it on saying: We are the people of the hereafter and have nothing to do with the rulership of the world. Only praise and glorification of Almighty Allah is sufficient for us and we would arrange for our hereafter only through this. So popular this imagination became that even some writers stated that we are unconcerned with worldly matters and that we are religiously inclined and prefer to remain in isolation; and this much is enough for our salvation. Those who were in power encouraged this view and popularized it so much that even if some intellectual intended to reform the world, the simple minded people said that it was below his dignity. Your job is only to sit in the prayer niche and chant the praises of God. The worldly things would be taken care of by others. You don't need to worry about them. As a result of this the people of the world got an opportunity to do what they like and Islamic sanctities, divine laws, signs of Islam and Shariah law; all of them became jokes; and as much distortion was possible in each; as much interference was done in it and the face of reality was distorted; in such a way that the true picture of Islam is being imagined to be a new religion.

It does not mean that the Holy Imams (a.s.) were always concerned with rulership and power. And they regarded devotions to be an occupation of unemployment. Such an imagination is akin to Kufr (denial). The fact is that they kept away from rulership and power and continued to announce aloofness from it. But at the same time, they continued to be concerned about the establishment of divine rule and there is no contradiction between them. The only thing is that there are two methods of interference in rulership:

(1) Independent policy (2) Dependent policy Independent policy means that governance should be with believers and they can run the system of Islamic government in the light of Islamic laws and make all decisions themselves. Dependent policy means that the power should remain in the hands of someone else and believers may enter the government institutions and continue to run the government on the directions of Islam.

The policy opposed by Islam and which is not considered lawful except in case of helplessness; is dependent politics; which in fact implies destruction of Islamic laws and so much this is detested by Islam that there is a separate chapter on this:

"Helping the oppressors". Under which Islam has declared as unlawful everything which might be helpful to the oppressors and through which their system of government gains strength. He made it lawful only if it can save the believers from hardships; otherwise it is considered absolutely bad. The permission that Imam Musa Ibne Ja'far (a.s.) gave to Ali Ibne Yaqtin was of this type only as he wanted to protect the lives and properties of the people of faith; otherwise even if Ali Ibne Yaqtin were to imagine that he was in service of the ruler of that time instead of Imam Musa Ibne Ja'far (a.s.), he would go out of the pale of faith and it was not possible from him. If Harun had any worth in the view of Ali Ibne Yaqtin; he would not have consulted the Imam at the time of being offered the post and he would not have presented to the Imam the royal gifts that he received. It is a living example of the fact that dependent politics can be justified only for the protection of the lives of properties of the believers.¹

It has no justification of using facilities and perks of government; it was unlawful and would remain unlawful. No sort of cooperation is allowed with oppressors. Imam Musa Ibne Ja'far (a.s.) had been so particular about this prohibition that his followers might not even imagine finding justification for it. When Ali Ibne Yaqtin did not meet Ibrahim bin Jammal, Imam (a.s.) also refused to meet Ibne Yaqtin; that perhaps Ibne Yaqtin was proud of his position and the defensive policy would be replaced by a dependent policy.²

The Imam told Safwan bin Jammal that renting camels to oppressors was also unlawful as it would lead one to wish for his safe return so that one may get back his animals and money; this was because the Imam wanted to keep his followers away from every kind of cooperation with oppressors.³ Repeated refusal of Imam Ali Reza (a.s.) from accepting the post of heir apparenacy and

then his acceptance with conditions is evidence that Imams (a.s.) very staunch opponents of dependant politics and they didn't want to permit any sort of rulership in Islam other than the rulership of independence.

Offers of government post was a dependant politics and offers of posts from revolutionaries was failed politics that is why the Holy Imams (a.s.) declined both and the best excuse they took was service to religion and worship of God, which were also most correct and there was no need of dissimulation and *Toriya* (statement with dual implication), because to deny outright would have been throwing a challenge and conditions weren't favorable for this; otherwise he would even staged an uprising. And after that was the excuse of worship of God, which would also reassure the regimes that they should not be worried of any uprising from them and a kind of guidance that to leave the worship of God in order to devote oneself to rulership was opposed to Islam; otherwise the regime would have said that if you are concerned with the hereafter there is no contradiction between rulership and piety, but the regime knew that there was no scope of that in their system as even the Imams had clarified on various occasions. Thus when Mansur asked Imam Ja'far Sadiq (a.s.): Why do you not attend our court? He replied: Neither have I had anything of the world that I should be fearful of you and nor you have the hereafter, which I may vie for. When he further stressed that you should come only for rendering advice, Imam (a.s.) said: One who desires the world would not advise you and one who is concerned about hereafter would not remain in your company.¹

1 *Shawahidun Nubuwwah*, Pg. 195

2 *Uyunul Mojizat*, Pg. 122

3 *Ahsanul Maqal*, Vol. 1, Pg. 760

The aloofness from rulership that we find in the life of Holy Imams (a.s.), it is dependent politics; otherwise independent politics is from the possible duties of Islam and it is the duty of every Muslim that he should, depending on his capacity try to establish Islamic government and at least raise a voice of protest against politics of oppression and unlawful system so that a difference between truth and falsehood may be established and the public may not fall into any misunderstanding as seen throughout the lives of the Holy Imams (a.s.).

Another tragedy in the life of Imam Musa Ibne Ja'far (a.s.) has been that regimes have so much kept his policies concealed that it has even become difficult to explain it and the only imagination remaining in the mind of public is that the Imam had to undergo prolonged imprisonment and his youth and old age all passed away in jail; although in spite of extreme persecution, the life of the Imam was not like this. He was born in 128 A.H. and was martyred in 183 A.H. and his total age was 55 years from which he was imprisoned by Harun for approximately 14 years. Thus the remaining forty years of his life were not spent in jail; there must be some actions, occupations, services and struggles connected with this period and they should have been mentioned in history; but this description is very brief if you consider the length of this period. The life is considered 'long' because Imam Jawad (a.s.) lived for only 25 years and Imam Hasan Askari (a.s.) lived only for 28 years; thus a lifespan of 55 years during times of persecution is not less; but very few details are mentioned about this period. In spite of that you can notice indications of a continuous struggle in these brief descriptions also. He spent twenty years of his life under the care of his respected father after that the period of his Imamate was for thirty-five years. Period of Imamate does not mean the post of Imamate as the Imam brings it with himself. Period of Imamate means independent guidance of Ummah and during this period four rulers of Bani Abbas dynasty ruled: Mansur Dawaniqi for ten years, his son Mahdi for ten years, Hadi for approximately one and a half years and then Harun reigned for 13 or 14 years. These four rulers were the most cruel persons of their times and well known for their enmity to Ahle Bayt (a.s.) and Imam (a.s.) during their tenures also had performed Jihad as much as was possible and never allowed dependent politics to become common.¹

1 *Shawahidun Nubuwwah; Wasilatun Najaat; Nurul Absar; Irshad Mufeed*

A brief introduction of those contemporary rulers is as follows:

Mansur: He was known as Dawaniqi because of his extreme greed and miserliness in saving each and every cent (*Daniq*). He was such an enemy of Ahle Bayt (a.s.) that after he died when his treasure was opened; only the severed heads of Saadaat and followers of Ahle Bayt (a.s.) were found in it and each of them was labeled with name and genealogy. That

1 *Elamul Wara; Nurul Absar, Sawaneh Musa Kazim*

tyrant had Hasanid Saadaat buried alive in walls and pillars, whose famous incident is that he had a child buried alive in a wall; so he called for help and the mason left a hole in it for breathing and then he came at night and released him. The child requested the mason to inform his mother of his escape or she would be much worried.¹

Mahdi: He was worse than Mansur. In the beginning he was displayed kindness, but after that he summoned the Imam from Medina to Baghdad again and again in order to have him killed; but he did not succeed by the grace of God. It was Mahdi who had promised the Imam that he would restore Fadak, but the Imam told him that the boundaries of Fadak were same as the boundaries of all Islamic territories and Fadak was in fact the whole Islamic rulership; the orchard is not worth anything without Islamic rule as this orchard is in fact a means of stability of Islamic rule and without that it has no worth in our estimation. Whether Fadak is only an orchard or it is a huge landed property, all of us want to spend it in the path of Islam; this was the aim of our respected grandfather and honorable grandmother for which they had taken a stand against the caliph.²

Hadi: He was worse than his father and as soon as he came to the throne, he declared the murder of the Holy Imam (a.s.), but the latter smiled and remarked that first he should worry about himself. Thus before he put his plans into action, he was dispatched to Hell.³

Harun: Muslim scholars have written tomes on his excellence; although he was an extremely profligate sort of person and had kept religious scholars at his service only to get them to issue verdicts in his favor.

Before getting the Imam to Baghdad, he performed Hajj in order to survey the Imam's position in Mecca and Medina and also had an argument with him in Masjidul Haraam; when Imam (a.s.) vanquished him, he went and especially met the Imam in Medina and decided to summon him from Medina to Baghdad.¹

1 *Jilaul Uyun*, Pg. 269; *Sawaneh Umri Chaharda Masoomeen*, Part 2, Pg. 7;

Tarikhul Khulafa, Suyuti, Pg. 327.

2 *Miratul Jinan*; *Nurul Absar*; *Matalibus So-ool*; *Sawaneh Umri Chaharda Masoomeen*; *Tarikhul Khulafa*, Suyuti, Pg. 343

3 *Sawaiqul Mohriqa*; *Arjahul Matalib*; *Tarikhul Khulafa*, Suyuti, Pg.350

Sketches of Politics

The following are the sketches of the politics of Imam Musa Ibne Ja'far (a.s.):

1- He got Ali Ibne Yaqtin to gain the post of prime minister in the regime in order to protect the lives and properties of believers and the intentions of rulership may also become clear that as much as possible, they should be restrained from completing them.²

2- As much money in taxes could be collected through Ali Ibne Yaqtin as will suffice to feed the poor believers and orphans of Aale Muhammad (a.s.) should not perish.³

3- He kept away the companions from every kind of cooperation with the regime so that an atmosphere of aloofness is maintained and there should be an awakening among public that such persons are not eligible to rule Islamic territories.

4- He continued to journey between Medina and Baghdad at the demands of the regime; so that he may develop contacts with people of every area and they could be explained the true meaning of Islam. Thus even when he was lodged in the prison of a man like Sanadi Ibne Shahik, the Imam was able to win some of his family members to his views and in his progeny and whole clan loyalty to Ahle Bayt (a.s.) came into existence.¹

1 *Sihahul Akhbar*, *Sawaiqul Mohriqa*; *Nurul Absar*; *Arjahul Matalib*;

5- On the occasion of Hajj, he continued to explain issues of Islamic law from Masjidul Haraam and informed the people about the greatness of Islam and majesty of Ahle Bayt (a.s.). So much so that when Harun wanted to ask him a question, he was told to stand up in a respectful manner so that people should know that Harun is ignorant and an ignorant has no right to become a ruler of Muslims.²

6- Harun addressed the tomb of Prophet in Medina and addressed him as son of uncle (cousin) in order to show that he was related to the Prophet. The Imam also saluted and addressed the Prophet as his father so that people may realize that if Harun is a relative the Imam is a descendant of the Prophet.³

7- By defining the boundaries of Fadak, the Imam made it clear that the right of Ahle Bayt (a.s.) was not confined only to one orchard and that they had a right over all Islamic territories, which the oppressors had seized.⁴

In addition to the above, other innumerable instances are found in the life of the Imam concerned with the propagation of faith, service to Islam and training of companions, which shows that the job of Imam Musa Ibne Ja'far (a.s.) was not to only sit in a corner in a passive manner; on the contrary he was in fact the Imam of his time and an Imam is responsible for the system of Islam and he continues to perform Jihad for establishment of Islam. Now when the final results of this continuous Jihad will appear and when the system of justice and equity would be established fully is known only to Almighty Allah.

O Lord, we ask You for a government, which may bestow honor to Islam and degrade hypocrisy. We may call to Your religion and lead in Your path and in this way obtain honor and respect of the world. And peace be on those who follow the guidance.

1 *Nurul Absar, Pg. 130; Damatus Sakiba, Vol. 3, Pg. 16; Shawahidun Nubuwwah, Pg. 192; Matalibus So-ool, Pg. 278; Manaqib; Biharul Anwar; Sawaiqul Mohriqa, Pg. 122*

2 *Sawaiqul Mohriqa, Pg. 122; Nurul Absar, Pg. 134; Arjahul Matalib, Pg. 452*

3 *Wafayatul Ayan, Vol. 2, Pg. 131; Tarikh Ahmadi, Pg. 349*

4 *Khawasul Ummah, Allamah Sibte Ibne Jauzi, Pg. 416*

Verbal Jihad

The life of the Holy Imams (a.s.) is an embodiment of Jihad; they performed Jihad in every field of life and presented sacrifices for defense of Islam on every front; and to sacrifice ones life and accept tortures and imprisonment etc. are all different types of Jihad. But along with this they also continued Verbal Jihad and as much as possible vanquished the opponents of truth and defended the religion of Islam and truthfulness.

A large part of the life of Imam Musa Kazim (a.s.) was spent in prisons; but in spite of that whenever he got a chance, he exposed the facts of Islam and silenced the opponents of truth in every way possible. His different debates and discussions are available in books of history, which makes one realize the level of his academic Jihad and defense of faith.

1- When Nafi Ansari saw the Imam entering the court of Harun and the sentry paid him exceptional respect, he was surprised and he asked in a very inimical tone who that gentleman was. He said: You don't know him; he is an elder from the clan of Abu Talib; he is Musa Ibne Ja'far. Nafi began to criticize the courtiers for paying respect to a man who can seize the throne anytime. Nafi said: I would definitely insult him when he leaves the court. Abdul Aziz restrained him from this as he was a member of Ahle Bayt (a.s.) and whoever confronted them was inevitably exposed; but Nafi paid no heed and when the Imam came out, he stopped his way and asked:

Who are you?

Imam (a.s.) replied: Are you inquiring about my genealogy? I am a descendant of His Eminence, Muhammad Mustafa, the beloved of God, His Eminence, Ismail the slaughtered one of Allah and His Eminence, Ibrahim, the friend of Allah; if you are asking me about my place of origin, you should know that I am from the place who all Muslims are obliged to perform Hajj of and if you are a

Muslim it is obligatory on you also. If you want to confront me you should remember that the polytheists of my community had not considered the Muslims of your community as their equals and clearly stated in the battlefield to send persons equal in status to fight them. Nafi was too much ashamed; he left the way and stood away.¹

2- Seeing the academic accomplishment of Abu Yusuf, Harun ordered him to pose the toughest questions to the Imam so that he might be able to answer them and that it might cause embarrassment to him in public. Abu Yusuf asked:

What is your opinion about shading oneself while one is in Ihram?

The Imam replied: It is prohibited. Then he asked:

What is the command if a person enters a tent?

He replied: It is allowed.

He asked: What is the difference between the two?

Imam (a.s.) said: A woman leaves both prayer and fasts during menses and after that she is supposed to make up for the missed fasts and not missed prayers; so what is the difference between the two?

Abu Yusuf said: It is the command of God. Imam (a.s.) said:

That is also the command of God. So Abu Yusuf was ashamed and he fell silent.²

3- Abu Hanifah complained to Imam Ja'far Sadiq (a.s.) that his son was praying at a place where people walked before him, and Imam (a.s.) remained quiet. Just then Imam Musa Ibne Ja'far (a.s.) arrived and he said: Son, Abu Hanifah is

¹ *Nuzhatun Nazir*, Pg. 45

² *Manaqib*

complaining thus. He said: My God is nearer to me than the people who pass in front of me; therefore, no one can come between me and Him.

Abu Hanifah fell silent at this and the Imam embraced his son and said: Son, O treasure trove of divine secrets, may I be your ransom.¹

4- A delegation of Jew scholars came to Imam Ja'far Sadiq (a.s.) and asked: What is the proof of the prophethood of His Eminence, Muhammad? He replied: Book of Allah and all the laws of the lawful and prohibited that Almighty Allah had bestowed to him. They asked: What is the evidence of veracity of your statement?

By chance, Imam Musa Ibne Ja'far (a.s.) was present in the gathering as a young boy. He immediately asked: What is the evidence of veracity of your statements about Prophet Musa (a.s.)?

They said: The truthful ones have narrated them.

He said: Same is the case of the miracle of the Prophet of Islam (s.a.w.s.) as testimony in his favor is also given by a child one who is reasoning before you without attending any school. The Jew scholars were satisfied with the reply and they embraced Islam subsequently. Imam (a.s.) kissed his son's forehead and said: Indeed, you are the trustee of truth and responsible for religion after me.²

5- Bariha was a great scholar of Christian faith and was always in search for truth, till someone mentioned Hisham Ibne Hakam. He came to meet the latter along with a hundred Christian scholars and discussed various issues of theology. After that he came to Imam Ja'far Sadiq (a.s.) where he met Imam Musa Kazim (a.s.). Hisham narrated the story of his discussion. Imam (a.s.) addressed Bariha and asked: What is your opinion about your scriptures? He replied: I am a scholar of my scriptures.

He said: How much do you trust its interpretation?

He replied: I have complete trust in it.

Imam (a.s.) began to recite the statements of Injeel and Bariha continued to watch him in bewilderment; at last he confessed to his greatness and said: I was in search of such a scholar since the last fifty years; and he embraced Islam.

After that he came to Imam Ja'far Sadiq (a.s.). Hisham narrated the whole story and the Imam said: These miracles are running through the generations. Barihas asked: How did you gain knowledge of Taurat and Injeel?

He replied: It is an inheritance to us from those who brought these books from God. We recite them just as they used to recite. Almighty Allah does not appoint anyone as a divine proof who may declare his unawareness in a matter.

Bariha was too much affected by the discourse of the Imam and he joined the ranks of his companions. After him he continued to remain in service of Imam Musa Kazim (a.s.) and passed away during his tenure.¹

1 *Biharul Anwar*, Vol. 12, Pg. 93; *Manaqib*, Vol. 5, Pg. 69

2 *Biharul Anwar*, Vol. 4, Pg. 148

6- Christian Monk: There was a Christian monk from Syria who commanded great respect among his people and he came before the people only once a year and people gathered to see him. By chance Imam Musa Kazim (a.s.) also met him on one of these occasions and when he saw the Imam he was at once attracted to him.

Are you a traveler?

He replied: Indeed, I am.

“Are you from our community or opponents?”

He replied: “I am not from your community.”

He asked: “Are you related to the mercified community?”

He replied: “Without any doubt.”

“Are you from its scholars or the ignorant ones?”

He replied: “I am not from its ignorant ones.”

He asked: “According to you the root of the Tuba tree is in the house of His Eminence, Muhammad and in our view it is in the house of Isa (a.s.); how is it possible?”

He replied: “The example of the Tuba tree is like that of the sun, which remains at its position but its rays are present everywhere.”

He asked: “How would the bounties of Paradise not diminish even though they are consumed?”

He replied: “Like a lamp, which lights innumerable lamps without getting any decrease in its light.”

He asked: “There is a long shade in Paradise; what is it?”

He replied: “The time before the rising of the sun is called as along shade.”

He asked: “When the dwellers of Paradise feed on its bounties, how they would not feel the need to pass stools and urine?”

He replied: “They would be like a child in the womb.”

He asked: “How the servants of Paradise work without being ordered?”

He replied: “If a person desires something, its effects would become apparent and the servants would be there to fulfill them.”

He asked: “Is the key of Paradise made of gold or silver?”

He replied: “The key to Paradise is: There is no god, except Allah.”

“You are absolutely right.” Saying this he embraced Islam along with his whole community.¹

We should remember that a similar incident is narrated in the biography of Imam Muhammad Baqir (a.s.) and it is nothing surprising; as all the Holy Imams (a.s.) were same in words and deeds and there is no difference in the first of them with their last.

1 *Biharul Anwar*, Vol. 4, Pg. 147

Companions and students

1- Hammad Ibne Isa

He has witnessed the period from Imam Sajjad (a.s.) to Imam Jawad (a.s.) and he is considered as a reporter of traditional reports. He was so careful in narrating traditional reports that he has quoted only seventy traditions from Imam Ja'far Sadiq (a.s.) and from them, he selected only twenty, in which there was no possibility of any defect or distortion. He requested Imam Musa Kazim (a.s.) to pray for him and he prayed for his house, wife, servants and that he be able to perform Hajj fifty times. By the grace of the Imam all these bounties became facts for him. But when after performing fifty Hajjs he decided to go for one more Hajj, while he was putting on his Ihram he was washed away in floods and earned the title of 'the one drowned in Johfa'.²

2- Abu Abdullah Abdur Rahman Ibne Hajjaj Bajali Kufi

He was a teacher of Safwan bin Yahya and was considered a companion of Imam Sadiq and Imam Kazim (a.s.). He came to the right path after a period of time and also met Imam Reza (a.s.) and passed away during that time. Imam Ali Reza (a.s.) had given glad tidings of Paradise to him and Imam Sadiq (a.s.) used to tell him: Have debates with people of Medina. I need people like you among my companions. It is also narrated from Abul Hasan that he said with regard to Abdur Rahman that he was heavy on the heart, which is explained by scholars to mean that he was heavy on the hearts of enemies or that 'he was valuable in my heart' or he was heavy as his name was Abdur Rahman and the name of his father was Hajjaj and both these names are heavy on the hearts of believers and as Sibte Ibne Jauzi has narrated that when Abdullah Ibne Ja'far named one of his sons as Muawiyah all members of Bani Hashim clan stopped speaking with him as they could not bear this name even in some exigency.¹

1 *Manaqib*, Vol. 2, Pg. 427

2 *Ahsanul Maqal*, Vol. 2, Pg. 87

3- Abdullah Ibne Jundab Bajali Kufi

He was a prominent companion of Imam Kazim (a.s.) and Imam Reza (a.s.) and a learned jurist and representative of the Imam. Imam Reza (a.s.) had given him the guarantee of the satisfaction of God and His Prophet and also gave glad tidings of Paradise to him.

It is famous about him that he was weeping profusely in the fields of Arafat; so Ibrahim bin Hashim said: I have never seen such a devoted stay in Arafat. He said: By Allah, I have not supplicated anything for myself; I have supplicated everything for the believers in faith as Imam Musa Kazim (a.s.) has said: One who prays in favor of his brothers in faith, a voice comes from the Great Throne of the Almighty: You will be rewarded a hundred thousand times of this. So I did not want that I should refuse a hundred thousand times from God and recite one supplication for my own favor, for which there is no guarantee that it would be accepted.

Once, Abdullah wrote to Imam Reza (a.s.): I have become old. So please teach me a recitation that would increase my knowledge and understanding and make me proximate to God.

Imam (a.s.) said:

Recite the following often: *Bismillaahir rah'maanir Rah'eem. Laa h'awla wa laa quwwata illa billaahil a'liyyil a'z'eem.* (In the name of Allah, the Beneficent, the Merciful. There is no might and strength except by Allah, the high and the great.).¹

1 *Ahsanul Maqal*, Vol. 2, Pg. 87

4- Abu Muhammad Abdullah Ibne Mughira Bajali Kufi

He was a reliable Islamic jurist and exceptional in piety and worship. He was considered among people of consensus and was the author of thirty books. He himself admitted that he originally came from Waqifite sect; by chance he went for Hajj and clinging to the wall of Kaaba wept and prayed: O God, guide me to the right faith. Suddenly a thought came to me that I should meet Imam Kazim (a.s.). So after Hajj I went to Medina and sent information inside the Imam's house that a person from Iraq has come to meet him. A voice came from inside: Abdullah Ibne Mughira, come in. I was astonished and I immediately accepted his Imamate. Then he said: Go, your supplication is granted. I gained more certainty about the Imamate of the Imam and by the praise of God I am still on it.²

5- Abdullah Ibne Yahya Kahili Kufi

He and his brother, Ishaq are among narrators of Imam Sadiq (a.s.) and Musa Kazim (a.s.) and the latter had bestowed special attention to him. So much so that he advised Ali Ibne Yaqtin that he should take special care of Kahili and therefore he used to mind the financial affairs of Kahili and bear the expenses of the whole family. Once, after the Hajj, when he came to meet Imam Kazim (a.s.), the Imam said: "Abdullah, now perform more good deeds as the time of your death has approached." Abdullah began to weep. Imam said: "Do not grieve, you are counted among my Shia and you have a good hereafter." Abdullah was highly elated and passed away after some days.¹

1 *Ahsanul Maqal*, Vol. 2, Pg. 88

2 *Ahsanul Maqal*, Vol. 2, Pg. 89

6- Ali Ibne Yaqtin

He was originally from Kufa, but lived in Baghdad. He was among the most prominent companions of Imam Kazim (a.s.) and was the focus of special attention of the Imam. He was born in Kufa in 124 A.H. after which his father left the country due the fear of Marwan Himar and his mother also resided in Medina till Marwan Himar was killed and the Bani Abbas came to power. At that time both came out from underground. The father of Ali Ibne Yaqtin passed away in 185 A.H. and Ali Ibne Yaqtin remained in the service of Imam Kazim (a.s.) till the Imam informed him of his salvation from Hell fire and he became the vizier of the ruler according to orders of the Holy Imam (a.s.). Imam Ja'far Sadiq (a.s.) hadm also prayed for him during his childhood and Ali Ibne Yaqtin was a very generous person; so much so that he sponsored 150 persons for Hajj in a year.

Incidents during the period of the ministry of Ali Ibne Yaqtin are famous and interesting. Imam Kazim (a.s.) was so kind to him that when he did not meet Ibrahim Jammal, the Imam refused to meet him in Medina and said: Make Ibrahim happy and sent him to Kufa from Medina in a single night. Ali Ibne Yaqtin sought the forgiveness of Ibrahim and returned to the Imam. Ali Ibne Yaqtin died in 180 A.H. at a time when Imam Kazim (a.s.) was in the prison. Some people have mentioned the year of his death to be 182 A.H.¹

1 *Ahsanul Maqal*, Vol. 2, Pg. 90

7- Mufaddal Ibne Umar Kufi Jofi

Shaykh Najjashi and Allamah have cast doubts on him, but other scholars of Rijal have praised him and testified to his veracity and narrated that he was an official representative of Imam Sadiq (a.s.) and Imam Kazim (a.s.) and the former had placed a sum of money with him through which he was supposed to solve disputes between followers of Imam. And it is the report of Muhammad Ibne Sinan that Imam (a.s.) said:

Like Mufaddal is a comfort for me, in the same way you would be for Imam Reza (a.s.) and Imam Jawad (a.s.). Abdullah Ibne Fazl Hashmi narrates that he was with Imam Sadiq (a.s.) when Mufaddal arrived. The Imam greeted him cheerfully and said:

"By God, you are dear to me and if only all my companions had the same cognition as you."

Mufaddal said modestly:

"Maula, do not exalt me so much." He replied: "I have only stated your true position." He asked:

"Then what would be the rank of Jabir Ibne Yazid?" He replied: "Just like Salman was to Holy Prophet (s.a.w.s.)." He asked: "And Dawood Ibne Kathir Raqqi?" He replied: "Like Miqdad Ibne Aswad."

After that he told Abdullah: "The Lord of the worlds has created our souls from effulgence of His greatness and has created your souls through our souls. I have the list of all my Shias; neither anyone can increase or decrease them. Abdullah expressed his wish to see the list. Imam (a.s.) showed him the scroll and Abdullah at last saw his name and prostrated in thankfulness.¹

1 *Ahsanul Maqal*, Vol. 2, Pg. 90

8- Abu Muhammad Hisham Ibne Hikam

He was born and Kufa and brought up in Wasit and at last settled down in Baghdad as he had business there. He is included among companions of Imam Sadiq (a.s.) and Imam Kazim (a.s.) and was an extremely clever and intelligent person. He had no equal in scholastic theology and method of debate. When he passed away in Kufa in 179 A.H. Imam Reza (a.s.) prayed for his salvation and

when he was mentioned in the presence of Imam Jawad (a.s.), he said: “May God have mercy on him; he was the best defender of the rights of us, Ahle Bayt (a.s.).”

Umair Ibne Yazid narrates that Hisham was originally following the Jahmi religion. Once he expressed desire to debate with Imam Sadiq (a.s.) so I booked an appointment with the Imam. When Hisham arrived, the Imam posed a question to him, which he could not answer and came with the reply only after some days. Now the Imam asked him another question and again he continued to search for its reply for some days.

When he came for the third time, he could not dare to say anything due the awe of the Imam. Considering it to be a Taufeeq of Allah, he embraced faith and gained so much progress in the company of the Imam that he gave him a central place in gathering in presence of Humran Ibne Ayyin, Qays, Yunus Ibne Yaqub and Momin Taq and said: “He is our helper through his heart and tongue,” and then trained Hisham so well in the method of debate that no one could defeat him. It was the result of his defense of Ahle Bayt (a.s.) that Harun issued orders for his arrest and he went underground. So much so, that his family members were arrested. During this period, when time of his death approached, he said to Bashir: “After I am dead, give me funeral bath, cover me with the shroud and keep my bier at Kunasa locality and write on a piece of paper: This is the bier of Hisham who died because of the fear of regime so that it becomes certain of my death and my family members are released.” It happened in the same way and after the testimony of many persons, his family members were released as now the regime was safe from Hisham’s danger.¹

¹ *Ahsanul Maqal*, Vol. 2, Pg. 93

9- Yunus Ibne Abdur Rahman

He was born during the reign of Hisham Ibne Abdul Malik; he had also met Imam Baqir (a.s.) and Imam Sadiq (a.s.) but he had the honor to narrate only from Imam Kazim (a.s.); he is included among the people of consensus and Imam Reza (a.s.) used to advise people to consult him in religious matters. He had also written a book, *Yaum wa Laila*, which when it was presented to Imam Hasan Askari (a.s.) he read it from cover to cover and remarked: This is the religion of my ancestors and me. Yunus passed away in 208 A.H. and Imam Reza (a.s.) had given him the glad tidings of Paradise to him thrice and compared him to Salman as he had confronted the Waqifite sect and invited people to the Imamate of Imam Reza (a.s.); otherwise many had stopped the series of Imamate after Imam Kazim (a.s.) and denied the Imamate of Imam Reza (a.s.) and seized all the properties and rights of Imam Kazim (a.s.).²

10- Yunus Ibne Yaqub Bajali Dahni

He was a nephew of Muawiyah Ibne Ammar. In the beginning he was most probably following the Imamate of Abdullah Aftah and after that he accepted the Imam Kazim (a.s.) as the Imam and became one of his most reliable companions. So much so that he also became his representative. He died in Medina during Imamate of Imam Reza (a.s.) and the Imam arranged for his last rites and ordered everyone to attend his funeral; had him buried at Baqi on which a few people objected as he was Iraqi. Imam said: Hewas our follower, so if he is not given space in Baqi. We would also not bury our dead there; after, which he was given the space to make his grave and the Imam ordered the caretaker of graveyard to water the grave for forty days as Yunus was so dear to God that He brought him from Iraq to the neighborhood of Prophet. And peace be on those who follow the guidance.¹

¹ *Ahsanul Maqal*, Vol. 2, Pg. 95

² *Ahsanul Maqal*, Vol. 2, Pg. 98

³ *Ahsanul Maqal*, Vol. 2, Pg. 100