

## **Chapter 9: Life of Imām Mūsā al Kāẓim (a.s.) – The Ninth Infallible**



# 1. Relating to the felicitous birth, name and agnomen of Imām Mūsā al Kāẓim (a.s.)

Imām Mūsā al Kāẓim (a.s.)'s felicitous birth took place on Sunday, the seventh of the month of Ṣafar in the year one hundred and twenty eight Hijrah at Abwā', a place in between Makkah and Madīnah. His sacred name is Mūsā, while his renowned agnomen (Kunīyyah) are Abul Ḥasan and Abū Ibrāhīm. His (a.s.) titles are mentioned as Al Kāẓim (the restrainer of anger), Al Ṣābir (the patient), Al Ṣāleḥ (the righteous) and Al Amīn (the trustworthy). However, Imām (a.s.)'s most renowned title is Al Kāẓim, since he restrained his anger in the wake of what his opponents did to him and he did not imprecate upon them. Moreover during the days of his imprisonment, they constantly lay in ambush for him, but not a furious word was heard from him (a.s.).

Ibn Athīr (al Jazarī) who is among the obstinate Ahlul Sunnah writes that he (a.s.) was bestowed the title of Al Kāẓim since he favoured all those who treated him with evil, while this was his usual habit.

However, his companions sometimes addressed him with titles such as `Abdul Ṣāleḥ (the righteous slave [of Allāh]), Al Faqīh (the Jurist) and Al `Ālim (the Knowledgeable) in dissimulation (Taḳīyyah). He is renowned as Bāb al Ḥawā'ej (the door of [the fulfilment of] desires) among the people,<sup>1</sup> and they seek his intercession (from Allāh) to gain cure for their diseases and ailments, internal and external; and pain in the physical parts, especially in the eyes.<sup>2</sup>

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<sup>1</sup> This noble trait of seeking Imām (a.s.)'s assistance and intercession in troublesome circumstances is acknowledged not only by the Shī`ah, rather also the Ahlul Sunnah. Aḥmad bin Sinān al Dimashqī al Qirmānī writes in his (a.s.)'s biography that he (a.s.) is renowned among the inhabitants of `Irāq as Bāb al Ḥawā'ej (the door of the [fulfilment] of desires) since one who seeks his intercession is never turned back. (Aḥmad bin Sinān al Dimashqī al Qirmānī, "Akḥbārul Duwal wa Āthārul Uwal fil Tārīkh"). Al Khaṭīb al Bagdādī relates through his chain of transmitters from `Alī bin al Khallāl that, "I did not worry regarding anything in which I intended Mūsā bin Ja`far (a.s.) and sought his intercession, except that Allāh (s.w.t.) made it easy for me as I desired". (Al Khaṭīb al Bagdādī, "Tārīkh Bagdād"). (translator)

<sup>2</sup> We state below a few examples for the benefit of our esteemed readers. For increasing eyesight and cure for pain in it, Sayyid Ne`matullāh al Jazā'eri relates from Imām Mūsā al Kāẓim (a.s.) that one should write down this verse three times in a cup. Then he should wash it with water, store it in a bottle and apply it in the eyes, while this is experienced. The verse being,

The engrave upon his (a.s.)'s ring was, "Ḥasbiyallāh (Allāh is Sufficient for me)" and according to another report, "Al Mulku Lillāhi Waḥduh (All dominion is for Allāh, the Alone)".

Imām Mūsā al Kāzim (a.s.)'s mother was the chaste lady Ḥamīdah, who was among the eminent noble ones. Imām Ja`far al Ṣādiq (a.s.) said, "Ḥamīdah is cleansed (by Allāh) from all impurities, similar to a golden bullion. The Angels constantly guarded her until she reached me as a dignity from Allāh (s.w.t.) for me and the evidence (Ḥujjah) after me".

Shaikh al Kulaynī, Quṭubuddīn al Rāwandī and others relate that once Ibn `Ukkāshah bin Miḥṣan al Asadī entered the presence of Abū Ja`far (Imām al Bāqir), while Imām Ja`far al Ṣādiq (a.s.) was standing near him (a.s.). Imām al Bāqir (a.s.) called for grapes for him. In the course of conversation, Ibn `Ukkāshah asked Imām al Bāqir (a.s.), "Why do you not marry Abū `Abdullāh (Imām al Ṣādiq), hasn't he reached the age of marriage"? I saw that a sealed purse (of money) was lying near him. Imām (a.s.) replied, "As for him, a slave-trader from

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**"Allāhu Nūrul Samāwāti wal Ardh, Mathalu Nūrihi ka Mishkātin fihā Miṣbāh, Al Miṣbāhu fī Zujājah, Al Zujājatu ka Annahā Kawkabun Durriyun Yūqadu min Shajaratin Mubārakatin Zaytūnatin lā Sharqīyyatin wa lā Garbiyyatin yukādu Zaytuhā Yudhī'u wa law lam Tamsas-hu Nār, Nūrun `alā Nūr, Yahdillāhu li Nūrihi Man Yashā', wa Yadhribullāhul Amthālu lil Nās, Wallāhu bi Kulli Shay'in `Alīm (Allāh is the Light of the heavens and the earth; the similitude of His Light is as a niche in which is a lamp, the lamp is in a glass; the glass is as it were a star shining bright, lit from a blessed olive tree, neither eastern nor western, the oil whereof almost glows forth (of itself), and (even) though fire touches it not; Light upon Light; Allāh guides unto His Light whomsoever He wills; and Allāh sets forth parables for people; and Allāh is All-Aware of all things)".** (Holy Qur'ān, Sūratul Nūr: 35) (Sayyid Ne`matullāh al Jazā'eri, "Al Anwārul Nu` māniyyah"). Shaikh al Kaf`amī states that seeking intercession of Imām Musā bin Ja`far al Kāzim (a.s.) for pain in the eyes and other physical parts has been experienced. (Shaikh Ibrāhīm al Kaf`amī, "Miṣbāh"). `Abdul Muṭṭālib bin Giyāthuddīn Muḥammad says that seeking intercession of Imām Musā bin Ja`far al Kāzim (a.s.) for pain in all physical parts, especially eyes, has been experienced. One should seek his intercession (from Allāh) in these words, "Allāhumma bi Ḥaqqi Waliyyika Mūsa ibni Ja`farinil Kāzim illā Sallamtanī fī Jamī`i Jawārihi mā Ṣahara minhā wa mā Baṭan, Yā Jawādu Yā Karīm (O Allāh! I request You by the right of Your Friend Musā bin Ja`far except that You deliver me (from illness) in all my physical parts, whether external or internal. O Magnanimous, O Benevolent)"! (`Abdul Muṭṭālib bin Giyāthuddīn Muḥammad, "Tas-hīlul Dawā' wal Du`ā"). (translator)

Berber (Barbar)<sup>1</sup> shall arrive and take residence at the house of Maymūn. Then we shall buy a slave-girl for him by this money". After some days we again went to Imām (a.s.)'s presence and he told us, "Didn't I inform you regarding the slave-trader. He has arrived. Then go to him and buy a slave-girl from him by this money".

When we came to the trader, he said, "I have sold all that I possessed, except two sick slave-girls, while one of them is the most favourable than the other". We told him to bring them so that we may see them and he brought them for us. We asked him, "For how much shall you sell the most favourable among them one to us"? He replied that he would sell her for seventy dīnār. We agreed and he continued, "I shall not agree for less than seventy dīnār". We replied, "We shall buy her from you by the amount in this purse and we have no knowledge how much it contains". There was an old man, with white scalp and beard near him, he said, "Break the seal and count the amount". However, the trader said, "Do not break the seal. For I shall not sell her to you even if one dinar is less from seventy". Again the old man said, "Strike it" and we struck it (the deal). When we opened the seal and counted them, they were seventy dinars, not a dīnār less or more.

We took the slave-girl from him and went to Imām al Bāqir (a.s.) when Imām al Ṣādiq (a.s.) was yet standing near him. We informed Imām (a.s.) everything, hearing which, he praised and glorified Allāh (s.w.t.) and then asked her, "What is your name"? She replied that it was Ḥamīdah. Hearing this, Imām (a.s.) said, "A praiser (Ḥamīdah) in the world and praised one (Maḥmūdah) in the hereafter".<sup>2</sup>

We (the Author) say that what is evidenced to me from some reports is that she occupied such an eminent status in knowledge and jurisprudence and gained such expertise in Religious ordinances, that Imām al Ṣādiq (a.s.) would order the

<sup>1</sup> A member of the indigenous people of North Africa. (translator)

<sup>2</sup> It is also related that thereafter Imām al Bāqir (a.s.) questioned her, "Then tell me regarding yourself, are you a virgin or not a virgin"? She replied that she was a virgin. Again Imām (a.s.) asked, "How is this possible when nothing falls into the hands of the slave-traders except that they exploit it"? She replied, "He would come to me and desire from me what a man desires from a woman, however, Allāh (s.w.t.) empowered upon him a man with a white scalp and beard. He would strike at him until he left my side. He tried numerous times and the old man warded him off me". Hearing this, Imām (a.s.) said, "O Ja`far! Take her for yourself, for she shall give birth to a best one among the dwellers of the earth, Mūsā bin Ja`far (a.s.)". (translator)

women to refer to her in their (Religious) issues.

Shaikh al Kulaynī, Muḥammad bin Ḥasan al Ṣaffār al Qummī and others relate from Abū Baṣīr that I was near Imām al Ṣādiq (a.s.) in the year his son Mūsā (a.s.) was born. When we reached Abwā', Imām al Ṣādiq (a.s.) presented food to us and his companions, while it was plenty and delicious. While we were eating, a messenger from Ḥamīdah arrived with a message, saying, "The time of my delivery has neared, while you had commanded me not to precede you in (the birth of) your son". Hearing this, Imām (a.s.) arose with delight and not much time passed when he returned to us with his arms bare and smiling such that his teeth were visible. I asked, "May Allāh (s.w.t.) make you smile and cool your eyes! What did Ḥamīfah deliver"? Imām (a.s.) replied, "Allāh (s.w.t.) granted me a son who is the best among those whom Allāh created. And Ḥamīdah informed me something regarding him that I knew better than her". I asked, "May I be your ransom! What did Ḥamīdah inform you regarding him"? Imām (a.s.) replied, "She informed me that when he was born, he placed his hand upon the earth and raised his head towards the heavens. I informed her that this was the evidence of the Messenger of Allāh (s.a.w.a.) and the evidence of an Imām (a.s.) after him".

Shaikh al Barqī relates in his Al Maḥāsin from Minhāl al Qaṣṣāb that I returned from Makkah and intended going to Madīnah. I passed by Abwā', while a child was born to Imām al Ṣādiq (a.s.). I preceded him in entering Madīnah and he followed me after a day and fed people for three days. I too ate with the people and did not eat anything else until the next day when I came and again ate. This continued this for three days; I ate, leaned upon a pillow and did not eat anything else until the next day.

Once Imām al Ṣādiq (a.s.) was questioned, "To what extent has your love for your son Mūsā reached"? Imām (a.s.) replied, "I wish I had no other son except him, so that I would not make anyone else his partner in my love for him".

Shaikh al Mufīd relates from Ya`qūb al Sarrāj that once I entered the presence of Imām Ja`far al Ṣādiq (a.s.) when he was standing near the head of Abil Ḥasan Mūsā (a.s.), who was lying in his cradle. He disclosed some secrets to him for a lengthy period of time, while I sat down until he completed. I arose and he (a.s.) told me, "Get near to your master and salute him". I proceeded further and saluted him, while he (a.s.) replied to me in an eloquent tongue. Then he (Imām al Kāzīm) told me, "Go and change the name of your daughter that you did yesterday, since

it is a name that enrages Allāh (s.w.t.)". My wife had given birth to a girl and I had named her Ḥumayrā'.<sup>1</sup> Then Imām al Ṣādiq (a.s.) said, "Fulfil his command so that you may attain right guidance". Therefore I went home and changed her name.

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<sup>1</sup> Ḥumayrā' or a red-faced one, a name given by the Messenger of Allāh (s.a.w.a.) to his wife `Ā'ishah. Although the Ahlul Sunnah take great pains to prove her excellence by this name, however the fact is averse to their claims. There are two explanations in this regards, one that Ḥumayrā' refers to a woman who menstruates much (blood). Second that abundant blood would be shed through her medium, as evident in the battle of Jamal, where thousands of people were killed from both sides. The Messenger of Allāh (s.a.w.a.) desired to reveal this truth to the people and therefore named her "Ḥumayrā'" as against her original name "`Ā'ishah" that comes from the root word `Aysh, which means bread or good life. While her evil and corrupt nature was quite opposed to this name. As is related in several Aḥādīth, that the Messenger of Allāh (s.a.w.a.) pointed towards the house of `Ā'ishah and said, "The head of infidelity is from here, wherein the horn of Shayṭān shall appear". (Al Bukhārī, "Al Ṣaḥīḥ"; Al Muslim, "Al Ṣaḥīḥ"; Aḥmad Ibn Ḥanbal, "Al Musnad"; etc.) (translator)

## 2. Some of the noble traits and glories of Imām al Kāzīm (a.s.)

Kamāluddīn Muḥammad bin Ṭalḥah al Shāfē`ī writes regarding him (a.s.) that he is an Imām occupying a lofty status, eminent position, abundance of vigilance at nights in worship, assiduous in endeavour, renowned in worship, persistent in obedience (to Allāh) and famed for his munificence. He would spend the nights in prostration (Sajdah) and standing (in Prayers); and devoted his days in alms giving and fasting. He was called Al Kāzīm (the restrainer of anger) due to abundance of his forbearance and his abstention towards his aggressors. He (a.s.) favoured those who were evil towards him and forgave the wrongdoer towards him. He was addressed as `Abdul Ṣāleḥ (the righteous slave [of Allāh]) due to abundance of his worship. He was renowned as Bāb al Ḥawā`ej ilallāh (the door [of the fulfilment] of desires towards Allāh) in `Irāq, since those who sought his intercession towards Allāh (s.w.t.), attained their goals. His dignities are such that they bewilder the intellects and they judge that he (a.s.) occupies a 'Seat of Truth'<sup>1</sup> near Allāh (s.w.t.), that neither recedes nor ends.

Summarily, Imām Mūsā al Kāzīm (a.s.) was the greatest worshipper than all in his age, a greatest jurist (Faḳīh), and the most generous and magnanimous among them. It is related that he (a.s.) would arise for the nightly prayers and remain engrossed in worship until Fajr and then recite the Fajr Prayers. Then he would start to recite the supplications after the Prayers until sunrise and thereafter fall into prostration (Sajdah) and continue it nearing Zawāl. He (a.s.) would constantly recite this supplication (Du`ā' in prostration), "Allāhumma innī As'aluka al Rāḥata `indal Mawt wal `Awfa `indal Ḥisāb (O Allāh! I beseech you for comfort during death and forgiveness during accounting)". Among his (a.s.) supplications (Du`ā') is as follows, "Aẓumal Ḍanbu min `Abdika, fal Yaḥsunil `Afwu min `Indik (Crime from Your slave is large, then make forgiveness comely from You)". He would weep in fear of Allāh (s.w.t.) to such an extent, that his tears would flow upon his blessed beard. He considered goodness towards his relatives the most than anyone else and displayed the most kindness towards the destitute of Madīnah. His goodness reached such heights that he would carry gold, silver, bread and dates for them at night, while they would not recognize him. Among his favours

<sup>1</sup> Refer the verse, "**Verily the pious ones shall be in gardens and rivers. In the Seat of Truth, with the Sovereign Omnipotent One**". (Sūratul Qamar: 55) (translator)

was that he manumitted a thousand slaves (in the way of Allāh).

Abul Faraj relates that if Imām (a.s.) was informed regarding anyone in a straitened condition, he would send him a purse containing dīnār. His purse contained in between three hundred to two hundred dīnār and had become a byword.

People related (Aḥādīth) from him abundantly and he was the most knowledgeable jurist (Faḳīh) in his age, the greatest memorizer of the Book of Allāh (Qur'ān) and possessed the most pleasant voice in reciting it. He (a.s.) would recite it in a grievous tone to such an extent that whoever heard him, wept. The inhabitants of Madīnah bestowed him the title of Zainul Mujtahidīn (an embellishment for the assiduous). He (a.s.) was even called Al Kāẓim due to restraining his anger and his forbearance upon what befell him from the oppressions of the oppressors, until he was killed in their prison. He (a.s.) would say, "I seek forgiveness from Allāh (s.w.t.) five thousand times daily".

Al Khaṭīb al Bagdādī, who is among the eminent Ahlul Sunnah personalities, their reliable ones and ancient historians, says that Mūsā bin Ja`far (a.s.) was called `Abdul Ṣāleḥ (the righteous slave [of Allāh]) due to his (abundant) worship and his assiduity. Our companions relate that he entered Masjid al Nabī (s.a.w.a.), fell into prostration (Sajdah) in the first part of the night and was heard saying, "Azūmal Ḍanbu min `Abdika fal Yaḥsunil `Afwu min `Indik. Yā Ahlal Taqwā wa Yā Ahlal Magfirah (Crime from Your slave is large, then make forgiveness comely from You, O Worthy of reverent fear and O Worthy of forgiveness)". He (a.s.) would constantly repeat these words until dawn.

Once Ma`mūn saw him entering the presence of Hārūn and said, "Then entered therein an old man with a pale countenance, while excessive worship had weakened him as if he was a dried water-skin. Abundance of prostration (Sajdah) had injured his face and nose".

In the words of his (a.s.)'s renowned salutations, he is described as, "The Ally of lengthy prostrations, flowing tears, etc.".

We (the Author) say that we consider it appropriate to quote herein under, some reports regarding his (a.s.)'s praiseworthy traits.

First, Shaikh al Ṣadūq relates from `Abdullāh al Qarawī that once I went to meet Fadhl bin Rabī`, while he was seated on the terrace. When he saw me he told me

to come near. When I went near, he said, "Look at the house from this orifice". When I looked, he asked, "What do you see therein". I replied that I saw a cloth lying upon the floor. He again said, "Look properly". I looked carefully, understood and said, "I see a man in prostration". He again asked me whether I recognized him and I replied in the negative. Then he continued, "He is your master". I asked him which master and he replied, "Do you display ignorance near me"? I replied, "I am not displaying ignorance, however I do not know any master for me". He said, "He is Abul Ḥasan Mūsā bin Ja`far (a.s.). I keep an eye on him day and night, and do not find him except in a state that I shall inform you. He offers the Fajr Prayer and then recites supplications after it until the sun rises. Then he falls into prostration (Sajdah) and does not forsake it until the time of Zawāl. He appoints someone to remind him at Zawāl and I do not know when the man tells him that it is time of Zawāl. Then he arises and starts to Pray without performing ablutions (Wudhū'), therefore I understand that he neither slept in the prostration nor nodded off. After completing the `Aṣr Prayers, he again falls into prostration and does not lift his head until the sun sets. After the sun sets, he lifts his head from the prostration and recites the Magrib Prayers, without any pollution occurring in him. He remains engrossed in Prayers and supplications after them until the night Prayers. After completing the night Prayers, he eats some roasted meat brought for him. Then he renews his ablutions (Wudhū`) and again falls into prostration. Then he lifts his head and sleeps lightly for a little period of time. Then he arises, performs ablutions and stands up for Prayers in the darkness of the night until Fajr. I do not know when the man tells him that it is Fajr. Then he arises and recites the Fajr Prayers. This is his daily routine from the day he is brought to me".

Hearing this, I told him (Fadhli), "Fear Allāh (s.w.t.) and do not intend any evil towards him (a.s.) lest it would result in the termination of (your) blessings. Then know, that none intends any evil towards them except that his blessings are terminated". Fadhli replied, "They sent me messages numerous times to kill him, however I did not agree to it. I informed them that I shall not do so, and even if they kill me, I shall not accomplish what they ordered me to do".

Second, Mājelūyah relates from `Alī bin Ibrāhīm (al Qummī) from his father (Ibrāhīm bin Hāshim) that a man among our companions informed me that when Hārūn imprisoned Mūsā bin Ja`far (a.s.), he feared that he might kill him. Therefore Imām (a.s.), performed his ablutions (Wudhū`), turned towards the Qilbah and recited four units (Rak`ah) of Prayers. Then he (a.s.) recited this

supplication, "Yā Sayyidī, Najjinī min Ḥabsi Hārūnal Rashīd. Wa Khalliṣnī min Yadihī. Yā Mukhalliṣal Shajari min bayni Ramlin wa Ṭīnin wa Mā'a. Yā Mukhalliṣal Labani min bayni Farthin wa Dam. Wa Yā Mukhalliṣal Waladi min bayni Mashimatin wa Raḥm. Wa Yā Mukhalliṣal Nāri min baynil Ḥadīdi wal Ḥajar. Wa Yā Mukhalliṣal Rūḥi min baynil Aḥshā'ī wal Am`ā'a. Khalliṣnī min bayni yaday Hārūn (O My Lord! Rescue me from the prison of Hārūn and relieve me from his (evil) hands. O Reliever of a tree from between the sand, earth and water! O Reliever of milk from in between the feces and blood! O Reliever of a child from in between the placenta and womb! O Reliever of fire from in between the iron and stone! O Reliever of the spirit from in between the stomach and intestines! Relieve me from in between the hands of Hārūn)".

When Imām (a.s.) recited this supplication (Du`ā'), a black man appeared in the dream of Hārūn holding a naked sword in his hand. He stood at his head and shouted, "O Hārūn! Release Mūsā bin Ja`far (a.s.), or else I shall strike at your neck with this sword". Hearing this, Hārūn was frightened due to his extreme awe and immediately summoned his courtier and ordered him to release Imām (a.s.). The courtier came to the prison door and knocked it. The jailor asked him who he was and he replied, "The commander wants Mūsā bin Ja`far (a.s.). Then release him from your prison". Hearing this, the jailor called out, "O Mūsā! The commander wants you". Imām (a.s.) arose, while saying, "He has not summoned me in the darkness of this night except intending evil for me". Then he arose weeping and in a grievous state came to Hārūn.

Imām (a.s.) saluted Hārūn and he replied to him. Then he asked Imām (a.s.), "I ask you in the Name of Allāh (s.w.t.). Did you recite any supplication in the darkness of this night"? Imām (a.s.) replied in the affirmative and Hārūn asked what it was. He (a.s.) replied, "I performed ablutions, performed four units (Rak`ah) of Prayers, raised my hands towards the heavens and recited this supplication". Hearing this, Hārūn said, "Allāh (s.w.t.) has answered your Prayers. O courtier, release him". Then Hārūn gave him three dresses, mounted him upon his own horse, honoured him and assigned him as his companion.

Then Hārūn told Imām (a.s.) to teach him the supplication and he (a.s.) did so. Then Hārūn handed him over to his courtier and despatched him to his house and told him to remain with him. Imām (a.s.) occupied an honourable position near Hārūn and came to him every Thursday, until he imprisoned him for the second

time and handed him over to Sanadī bin Shāhik who poisoned him.

Third, it is related that once Hārūn al Rashīd dispatched a maid to Imām Mūsā al Kāzīm (a.s.) in the prison to serve him, while she was intelligent and beautiful. His intention in sending her to him was that perhaps Imām (a.s.) might be inclined to her and this could demean his status in the eyes of people, or even that he could find an excuse to kill him. Hārūn dispatched a slave behind her to investigate and inform him the outcome. The slave saw that the maid was constantly in prostration (Sajdah) to Allāh (s.w.t.) and uttering the words, "Sacred (be You)! Sacred (be You)! Glory be to You! Glory be to You! Glory be to You"! She was taken back to Hārūn and they witnessed that she was trembling due to fear of Allāh (s.w.t.), her eyes were raised towards the heavens and she was constantly engrossed in Praying. When she was questioned regarding this state, she replied, "I saw the righteous slave of Allāh ( `Abdul Ṣāleḥ) in this similar state". She remained in this state until she passed away. Ibn Shahr Āshūb quotes this incident in detail, while `Allāmah al Majlisī has also quoted it in his Jilā'ul `Uyūn.

Fourth, Shaikh al Mufīd and others relate that there was a man from the progeny of `Umar ibn al Khaṭṭāb in Madīnah, who would constantly trouble Imām Mūsā al Kāzīm (a.s.) and abuse him. Whenever he saw Imām (a.s.), he would start abusing Amīrul Mu'minīn (a.s.). One day Imām (a.s.)'s companions told him, "Permit us to kill this debauchee". However, Imām (a.s.) prevented them from undertaking this task and reprimanded them for it. Then he (a.s.) asked them where the man was and they replied that he was busy in his fields in one of the outskirts of Madīnah. Imām (a.s.) sat upon his mount and went to meet him. When Imām (a.s.) reached him, he was standing in his fields and Imām (a.s.) entered his field sitting upon his mule. As soon as his sight fell upon the Imām (a.s.), he shouted, "Do not crush my cultivation and do not come here". However, Imām (a.s.) continued treading the way until he reached him, sat near him and spoke to him with kindness. Then he (a.s.) asked him, "How much did you spend on your cultivation"? He replied that he had spent a hundred ashrafī. Imām (a.s.) again asked him, "Then how much income do you expect to acquire from it"? He replied, "I do not know the unseen". Imām (a.s.) said, "I only asked you how much you expect from it". He replied, "I expect two hundred ashrafī as income from it".

Then Imām (a.s.) removed a bag containing three hundred ashrafī and handed it over to him, saying, "Take this, while cultivation is yet to be done. Allāh (s.w.t.)

shall grant you sustenance in whatever you desire". Hearing this, the man arose, kissed the forehead of Imām (a.s.) and requested him to forgive his fault. Imām (a.s.) smiled and left. After some time people saw the man seated in the Masjid, and as soon as his sight fell upon the Imām (a.s.), he exclaimed, "**Allāh knows best where to place His Apostle ship**".<sup>1</sup> His companions questioned him, "What is your story, for now you speak something different"? He replied, "You heard what I said and you shall also hear this again". Saying this, he started to pray for Imām (a.s.). His companions argued with him and he opposed them. Then Imām (a.s.) turned to his companions and asked, "Which was better, what you intended or what I did? Verily I amended his affair with some amount and sufficed his evil with it".

Fifth, Ibn Shahr Āshūb relates that once Maṣṣūr (al Dāwānīqī) requested Imām Mūsā al Kāẓim (a.s.) to take seat on the day of Nūrūz to receive felicitations and accept whatever was presented to him as gifts. Imām (a.s.) replied, "I investigated the Aḥādīth from my grandfather, the Messenger of Allāh (s.a.w.a.), and I did not find any report with regards to this celebration. It was a new year for the Persians, while Islām has abolished it. And refuge of Allāh (s.w.t.) if we enliven what it abolished by Islām". Maṣṣūr replied, "Verily we do this due to political reasons for the army. Then I request you in the Name of Allāh, the Great, to take seat". Therefore Imām (a.s.) did not have any option but to sit. The kings, princes and army-men arrived to greet him and brought gifts and presents for him, while a slave of Maṣṣūr stood behind Imām (a.s.)'s back to make a note of what they brought.

In the end, an old man entered his presence and said, "O son of the daughter of the Messenger of Allāh (s.a.w.a.)! I am a destitute man and possess no wealth. Then should I gift you three verses of poetry composed by my grandfather for your grandfather Ḥusain bin `Alī (a.s.)"? Imām (a.s.) permitted him and he recited, "I am surprised at the polished swords of exquisite workmanship, that was used to hit you on the day of the battle even though you were covered with dust; I am also surprised at the arrows that penetrated your holy body in the presence of the noble ladies of your household, they were calling out to your grandfather (s.a.w.s) and streams of tears were flowing from their eyes; why did not the arrows break up before hitting you, and why did not the greatness of your persona stop them

<sup>1</sup> Holy Qur'ān, Sūratul An`ām: 124

from touching your body". When he completed, Imām (a.s.) said, "I accept your gift. Then sit down, may Allāh (s.w.t.) grant you abundance". Then he (a.s.) lifted his head towards the slave and said, "Go to the commander and ask him what needs to be done with all this wealth". The slave went to him and returned back, saying, "The commander says that all of it is presented to you on my behalf, then do as you desire". Hearing this, Imām (a.s.) turned to the old man and said, "Take all this wealth, for it is a present from me to you".

Sixth, `Allāmah al Majlisī quotes in his Biḥar al Anwār, in context of the biography of Imām Mūsā al Kāẓim (a.s.), from the book Qadhā' Ḥuqūqul Mu'minīn (by Ibn Ṭāhir al Ṣūrī) that a man from Rayy relates that one of the scribes of Yaḥyā bin Khālid (al Barmakī) was appointed, while I had to pay some amount to the kingdom. I feared that if he claimed it from me, I would turn indigent. Some people even told me that he was a follower of such and such school of thought (Shī`ah). However, I again feared that if was not a believer in it and I went to him, I would have to face from him what I disliked. Therefore I decided that I should seek Refuge of Allāh (s.w.t.) and go to the presence of the Imām (a.s.) of my age and seek his intercession so he could give me an alternative. I undertook the Ḥajj Pilgrimage and went to the presence of my forbearing Master Mūsā bin Ja`far (a.s.) and sought his intercession. He (a.s.) wrote down for me a letter, whose contents were, "In the Name of Allāh, the Beneficent, the Merciful! Know that certainly Allāh (s.w.t.) possesses a shelter below His Throne; none shall dwell below it except the one who favours his (believer) brother, or wards off his affliction or pleases his heart. And he is your brother. And greetings".

The man says that I took the letter and returned from the Ḥajj pilgrimage to my town. I went at night to the scribe and sought permission to enter therein, saying, "A messenger of the forbearing one (Imām al Kāẓim) seeks permission to enter". Hearing this, he came out bare feet and opened the door. Then he kissed me, embraced me and constantly kissed me in between my eyes. Then he asked me regarding my meeting with Imām (a.s.) and when I informed him of his (a.s.)'s well-being, he turned delightful and thanked Allāh (s.w.t.). He entered me in his house, made me sit in the middle of his seating place and sat facing me. Then I handed him over the letter of Imām (a.s.). Seeing this, he arose, kissed it and read what was written in it. Upon reading it, he called for his own wealth and dresses and gave me all dīnār, dirham and dresses, and even gave me the cost of all that could not be divided for me. In the end he asked me whether he had

pleased me and I replied, "Yes, by Allāh (s.w.t.)! You have pleased me and even more". Then he called for the book of debtors and erased my name from it and wrote a document acquitting me. I bade him farewell and left.

I said to myself that the favours of the man cannot be compensated except that I perform a Ḥajj pilgrimage on his behalf, pray for him and even meet the forbearing Imām (a.s.) and inform him of his favours. Therefore I performed the pilgrimage and went to meet Imām (a.s.). When I informed him (a.s.), his face glowed with joy. Then I asked him (a.s.), "O my Master! Did it please you"? Imām (a.s.) replied, "Yes, by Allāh (s.w.t.)! It pleased me and pleased Amīrul Mu'minīn (a.s.). By Allāh (s.w.t.)! It even pleased by grandfather the Messenger of Allāh (s.a.w.a.) and Allāh (s.w.t.)".

We (the Author) say that Shaikh Aḥmad Ibn Fahd al Ḥillī has also quoted this incident in his book `Uddatul Dā`ī with slight variations, from Yaḳṭīn, the grandfather of Ḥasan bin `Alī bin Yaḳṭīn. He says that this person was from Ahwāz and instead of Imām al Ṣābir (Imām al Kāẓim); he mentions the incident from Imām al Ṣādiq (a.s.). `Allāmah (Muḥammad Bāqir) al Majlisī has referred to this report of Ibn Fahd in the tenth chapter of his Biḥārul Anwār and says that this report appears to relate to Imām Mūsā al Kāẓim (a.s.).

Seventh, `Allāmah al Ḥillī writes in his Minhājul Karāmah that once Imām al Kāẓim (as.) passed by the house of Bushr (bin Ḥārith al Marūzī) al Ḥāfī (the bare feet) at Bagdād and heard the sound of amusement and singing, while hay was coming out of it. A maid stepped out of it carrying garbage and dumped it outside. Seeing her, Imām (a.s.) questioned her, "O maid! Is the master of this house a slave or a freeman"? The maid replied that he was a freeman. Upon hearing it, Imām (a.s.) said, "You speak the truth. He would fear his master (Allāh) if he were a slave". When she entered, her master asked her, while he was seated upon the napery of wine, "What kept you away"? The maid related to him the words of Imām (a.s.), hearing which he ran out bare feet, sought pardon from him, wept and sought forgiveness (from Allāh) at his hands.

We (the Author) say that Bushr had three sisters who followed his custom in abstinence. The Ṣūfis possess complete reverence for him and say that he was called Al Ḥāfī (the bare feet), since he always remained bare feet. However, what is evident is that he ran bare feet behind Imām Mūsā al Kāẓim (a.s.) and attained an eminent felicity. It is said that when he was questioned why he remained bare

feet, he replied, “**And verily Allāh had made for you the earth outstretched.**”<sup>1</sup> Therefore it is not appropriate to walk upon the outstretched carpet of kings with slippers on”. He passed away in two hundred and twenty six Hijrah.<sup>2</sup>

Eighth, it is related from Zakarīyyā al A`awar that once I saw Imām Mūsā al Kāẓim (a.s.) standing in Prayers, while besides him an old man was seated who held a staff in his hand. When he arose and tried to take his staff, Imām (a.s.) bent, while in the state of Prayers, handed over his staff to him and then continued to pray.

We (the Author) say that this report evidences abundant consideration towards old people, assisting them and respecting and honouring them. It is related<sup>3</sup> that, “One who considers an elder due to his age and honours him, Allāh (s.w.t.) shall grant him security from fear on the day of Qiyāmah”. The Messenger of Allāh (s.a.w.a.) recommended respect towards the elders and said that, “Among the honours of Allāh (s.w.t.) is honour for a white haired one”. It is also related that he (s.a.w.a.) said, “Abundance lies along with your elders”. He (s.a.w.a.) also said, “The similarity of an old man in his family is of a Prophet (a.s.) in his nation”.

Ninth, Shaikh al Ṣadūq relates in his `Uyūn Akhbār al Ridhā (a.s.) from Sufyān bin Nizār that once I was standing at the head of Ma`mūn when he said, “Do you know who introduced the Shī`ah faith to me”? Everyone present said they did not know when Ma`mūn said, “It was introduced to me by (my father) Hārūn”. They said, “How can this be when Hārūn killed the Ahlbait (a.s.)”? He replied, “He killed them for the kingdom, for it is sterile”.<sup>4</sup> Then he continued that once I accompanied him (Hārūn) for the Ḥajj pilgrimage. When we reached Madīnah, he told his guard, “None should enter my presence among the inhabitants of Makkah or Madīnah from the children of Muhājirīn or Anṣār, the Banī Hāshim and all branches of the clans of Quraysh, except those who declare their genealogy.

Whenever anyone wanted to enter his presence, he would say that, “I am so and

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<sup>1</sup> Holy Qur`ān, Sūrat Nūḥ: 19

<sup>2</sup> He lies buried in the cemetery of Maqābir Quraysh in present day Kāẓmīyyah al Muqaddasah. (translator)

<sup>3</sup> From the Messenger of Allāh (s.a.w.a.) (translator)

<sup>4</sup> He meant to say that the kingdom was devoid of any feelings or compassion. Since in order to achieve it and its permanence, a man does not distinguish between right and wrong and even kills his own father, brother or son as and when required. (translator)

so son of so and so" until he reached his lineage to his grandfather among the Banī Hāshim, Quraysh, Muhājir or Anṣār. He would grant him gift, starting from five thousand dirham to two hundred dīnār, on the basis of his nobility and the migration of his forefathers. One day I was standing near him, when Fadhl bin Rabi` entered his presence and said, "O commander! A man is standing at the door who claims that he is Mūsā bin Ja`far (al Ṣādiq) bin Muḥammad (al Bāqir) bin `Alī (Zainul `Ābidīn) bin al (Imām) Ḥusain bin (Amīrul Mu`minīn) `Alī bin Abī Ṭālib (a.s.)". Hearing this, he (Hārūn) turned towards us, when we were standing upon his head, myself, Al Amīn, Al Mu'taman (his sons) and all other commanders and said, "Beware (of any disrespect or callousness)"! Then he permitted him to enter, saying, "He should not dismount except upon (reaching) my carpet".

We were yet in this (confused) state, when entered therein an old man (a.s.) with a pale countenance, while excessive worship had weakened him (a.s.) as if he was a dried water-skin. Abundance of prostration (Sajdah) had injured his face and nose. When his sight fell upon Hārūn, he tried to dismount from his mule, when Hārūn shouted, "No, by Allah (s.w.t.)! Do not alight except upon my carpet". Hearing this, the guard stopped him (a.s.) from dismounting and all of us looked at him with awe and honour. He (a.s.) proceeded further, seated upon his mule, until he reached the carpet, while the commanders and the guards were in complete awe of him. When he (a.s.) dismounted, Hārūn himself arose and accompanied him until the end of the carpet. He kissed his face and eyes, held his hand and took him and sat him along with him in the centre of his seat. He spoke to him (a.s.) with his head turned towards him and asked him regarding his welfare.

Then Hārūn asked him, "O Abal Ḥasan! How many dependants do you possess"? He (a.s.) replied, "They are more than five hundred". Hārūn asked, "Are they all your children"? He (a.s.) replied, "No, most of them are my slaves and attendants, however my children are thirty some, amounting to so and so males and so and so females". Hārūn again asked, "Why do you not marry your daughters to their cousins and their matches"? He (a.s.) replied, "I do not have the access". Then Hārūn asked, "What is the condition of your properties and farms"? He (a.s.) replied, "Sometimes I get its yield and sometimes no". Hārūn questioned him (a.s.) whether he was indebted and he (a.s.) replied, "My debt reaches around ten thousand dīnār". Hearing this, Hārūn said, "O cousin! I shall grant you wealth to such an extent, that you would be able to marry your sons and daughters and

mend your fields. He (a.s.) prayed for him and encouraged him to do so.

Then he (a.s.) said, "O commander! Allāh (s.w.t.) has made incumbent upon the rulers to uplift the downtrodden, pay off the debts of the indebted, assist the burdened ones, clothe the bare ones and favour the prisoners; while you are worthy of performing all this". Hearing this, Hārūn said, "I shall certainly do so O Abal Ḥasan"! Then the person arose, Hārūn too did so and kissed his face and eyes. Then he turned to me, Al Amīn and Al Mu'taman (his sons) and said, "O `Abdallāh! O Muḥammad and O Ibrāhīm! Walk along with your uncle and your Master. Hold his reins, straighten his clothes (when he sits upon the mule) and accompany him to his house". Then Abul Ḥasan Mūsā bin Ja`far turned to me and revealed to me in private that I would attain the reigns of the kingdom and said, "Then if you get the reigns, deal fairly with my son". We returned back after sometime.

I was the most audacious among my father's sons towards him, therefore when he was alone, I asked him, "O commander! Who was this person whom you honoured and respected to such an extent? You arose from your throne and welcomed him, sat him in the middle and sat along with him, then you ordered us to catch his reins and accompany him"? He replied, "He is the Imām of the people, the Evidence (Ḥujjah) of Allāh (s.w.t.) upon His creations and His Vicegerent upon His slaves". Then I asked, "O commander! Aren't all these traits for you and present in you"? He replied, "I am the Imām of the group apparently through dominance and force, while Mūsā bin Ja`far is the Rightful Imām. By Allāh (s.w.t.) O son! He is more entitled to the place of the Messenger of Allāh (s.a.w.a.) than me and all the creations. And by Allāh (s.w.t.)! If you dispute with me regarding the kingdom, I shall strike off your head, since verily the kingdom is sterile".

Then when he (a.s.) resolved to leave Madīnah and go to Makkah, he called for a black purse containing two hundred dīnār and summoned Fadhl bin Rabī` and told him, "Take this to Mūsā bin Ja`far (a.s.) and tell him that presently we are in deficiency, while we shall send you our gifts later". Seeing this, I arose and said, "O commander! You gave the progeny of Muhājirīn and Anṣār, all the Quraysh, the Banī Hāshim and the ones whose lineage you knew, five thousand dīnār and more than that. While you give Mūsā bin Ja`far two hundred dīnār in spite of all this honour and respect towards him"? He replied, "Be silent, may your mother not remain alive! If I had bestowed him (a.s.) that much amount today, tomorrow

I would not remain safe from a hundred thousand swords of his Shī`ah and his loyal ones that would strike me. While their indigence is safer for me and for you, than their stretched hands and eyes (claiming the caliphate)".

Tenth, Shaikh al Kulaynī relates from Ya`qūb bin Ja`far that once I was in the presence of Imām Mūsā al Kāẓim (a.s.) when a hermit from the Christians of Najrān and a hermitess arrived and asked permission to enter through the medium of Fadhl bin Suwwār. Imām (a.s.) said, "Tell them to come tomorrow near the well of Umm Khayr". Next day when we arrived, we found them present there. Imām (a.s.) ordered a rush mat to be spread and sat down, while they too sat. Then the hermitess questioned Imām (a.s.) regarding numerous issues and he replied to all of them. Thereafter Imām (a.s.) forwarded some questions to her that she could not reply and ultimately she accepted Islām.

Then the hermit started to question Imām (a.s.) and he replied to all of them. Hearing this, the hermit said, "I was very potent with regards to my Religion, while I did not leave any Christian upon the face of the earth, whose knowledge could reach the extent of mine. Moreover, I heard regarding a man in Hind (India) who would go for the pilgrimage to Baytul Muqaddas (miraculously) in one day and night and return back to his house in India. I inquired where he resided and was told that he resided at Sandān.<sup>1</sup> When I asked regarding him from the one who informed me, he replied that he knew the Name (of Allāh) that Āṣif, the vizier of Nabī Sulaymān (a.s.), acquired, by which he brought the throne (of Balqīs) from Sabā' (in the twinkling of an eye). And this has been related for you by Allāh (s.w.t.) in your book (Qur'ān) and for us, the possessors of Religions, in our books". Imām al Kāẓim (a.s.) asked him, "How many Names does Allāh (s.w.t.) possess that (desires) cannot be refuted (if pronounced)"? He replied, "There are numerous Names, however, the definite ones by which a questioner is not refuted, are seven". Again Imām (a.s.) asked him, "Then inform me those that you know". He replied, "No, by Allāh (s.w.t.), Who descended Tawrāt (Torah) upon Mūsā (a.s.), and appointed `Īsā (a.s.) an exemplary for the worlds and a trial for the army of the intellects, and Who appointed Muḥammad (s.a.w.a.) a (means of) Mercy and Abundance, and made `Alī (a.s.) an exemplar and sagacious, and appointed the Vicegerents from his (s.a.w.a.)'s progeny and that of `Alī (a.s.), I do not know. And if I knew it, it would not require me to speak to you, nor would

<sup>1</sup> A town in India, probably in Sind (Sindh) (Yāqūt al Ḥamawī, "Mu`jamul Buldān") (translator)

I need to come to you and question you". Then Imām (a.s.) told him, "Then tell me about the man from India".

The hermit then continued to say that I heard regarding these Names, however I did not know their ulterior (meaning) or their interpretation. I neither knew what they were, how they were, nor how to pronounce them. Therefore I undertook a journey to Sinḍān in Hind (India) and inquired about the man. I was told that he had built a monastery in a mountain and would neither come out of it, nor be seen except twice in a year. The people of India presumed that Allāh (s.w.t.) had emerged for him a stream in the monastery. They also believed that there was a (readymade) field for him in it, while he did not have to work upon it or cultivate in it. I proceeded to his door, however, I did not knock at it for three days, nor did I try to open it. On the fourth day Allāh (s.w.t.) offered me a chance of opening the door. A cow, laden with fuel, arrived driving her udders and since they were full (of milk), it was near that milk would flow out of them. The cow pushed the door and it opened, while I followed her.

When I entered therein, I saw a man standing. He looked at the heavens and wept, then looked at the earth and wept and lastly looked at the mountains and wept. I told him, "Glory be to Allāh (s.w.t.)! Certainly your similitude cannot be found in our age". Hearing this, he replied, "By Allāh (s.w.t.)! I am nothing except a virtue among the virtues of the person<sup>1</sup> whom you left behind". Then I told him, "I have heard that you possess a Name, among the Names of Allāh (s.w.t.), by which you go to Baytul Muqaddas every day and night and return back to your home"? He asked me whether I knew Baytul Muqaddas and I replied, saying, "I do not know of any other Baytul Muqaddas except the one in Shām". He replied, "It is not (that) Baytul Muqaddas, rather the Sanctified House (Baytul Muqaddas) is the House of Āl Muḥammad (s.a.w.a.)".<sup>2</sup> I said, "However, what I have heard until today is that it (the one in Shām) is Baytul Muqaddas". He replied, "Those are the Prayer-Niches of the Prophets (a.s.) and are referred to as Ḥaẓīratul Maḥārīb (the realm of the Prayer-niches). An age of slackness arrived, in between `Īsā (a.s.) and Muḥammad (s.a.w.a.), tribulations came close to the polytheists

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<sup>1</sup> He meant Imām Mūsā al Kāẓim (a.s.) (translator)

<sup>2</sup> He meant to say that the Baytul Muqaddas (Sanctified House) that he would miraculously visit was the sanctified and purified house of Ahlal-bait (a.s.) and not the one situated in Shām (presently in Jerusalem). (translator)

and hostility emerged from the houses of Satans. Then the Names were transferred, changed and moved.<sup>1</sup> And this is the meaning of Allāh (s.w.t.)'s words, **They are nothing but (mere) names, which you have named and your fathers, sent not Allāh for them any authority**".<sup>2</sup>

Then I told him, "Verily I have come to you from a distant land. I crossed the oceans, bore sorrows, sufferings and fears and spent mornings and evenings in despair, all to fulfil my desire". The person told me, "I do not see your mother conceiving you except in the presence of a merciful Angel. And I do not know that when your father intended to copulate with your mother, except that he did so after performing a bath and coming to her in a purified state. And I do not presume except that your father had studied the fourth compilation of the Injīl and therefore attained a fair end. Then return back from where you came and enter the town of Muḥammad (s.a.w.a.) called Ṭayyibah (Madīnah), which was called Yathrib during the days of ignorance. Then go to a place therein called Al Baqī` and search for the house of Marwān. Then reside there and stay for three days. Thereafter inquire regarding a black old man who makes basket at his doorstep and it is called Khaṣf (basket) in their town. Then display kindness towards the old man and tell him that you have been sent to him by his guest who had resided at the room of a house that possessed four planks. Then inquire from him regarding so and so, son of so and so,<sup>3</sup> where would you find his gathering and when he usually came there. He shall describe the person for you and you shall recognize him by his traits, while I too shall describe him for you". I asked, "What should I do when I meet him"? He replied, "Then ask him regarding the past and future, and question him regarding the features of Religion, what is passed away and what remains".

When the hermit reached here, Imām al Kāzīm (a.s.) said, "Certainly your companion whom you met counselled you (with fairness)". The hermit asked, "And what was his name, may I be ransom upon you"? Imām (a.s.) replied, "He is Mutammam bin Fayrūz, among the Persians. He believed in Allāh (s.w.t.), the Alone, Who has no associate. And he worshipped Him with complete sincerity and certainty. He fled from his people in fear (of their harm) and Allāh (s.w.t.)

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<sup>1</sup> He meant to say that the Names of Allāh (s.w.t.) that were present at Baytul Muqaddas, were transferred to the House of Āl Muḥammad (s.a.w.a.) in that age of turmoil. (translator)

<sup>2</sup> Holy Qur'ān, Sūratul Najm: 23

<sup>3</sup> He meant Mūsā bin Ja`far al Kāzīm (a.s.) (translator)