

Ya Babul Hawaa'ij^{asws}

Peace be upon you^{asws}, O Friend of God^{azwj}! Peace be upon you^{asws}, O Proof of God^{azwj}!
Peace be upon you^{asws}, O Light of God^{azwj}! O the Light to enlighten darkness of the earth!
Peace be upon the one^{asws} to whom God has bestowed with elevated status,
Behold I come as a pilgrim, who acknowledges your^{asws} rights,
Who hates your^{asws} enemies and befriends your^{asws} friends,
who begs for your^{asws} intercession in the court of Lord^{azwj}.

Babul Hawaa'ij¹ Imam Musa Ibn Jafar Al-Kazim^{ASWS}

Zahoor & Childhood

Mola Hazrat Imam Muhammad Musa Ibn Jafar^(asws) by the grace of the Lord^(swt) Almighty was gifted (Zahoor²) to Imam Jafar ibn Muhammad Al-Sadiq^(asws) and his pious mother Bibi Hamida Khatoon^(asws) in Abwa³ on Friday, the 7th day of Safar, 128 AH ;November 6th, 745 AD.

Bibi Hamida Khatoon^(asws) was righteous, pure and shared the piousness of Mary; her^(asws) soul was full of faith and righteousness. Imam Jafar-e-Sadiq^(asws) provided her^(asws) with his knowledge to the extent that she^(asws) became the most learned lady of her time in knowledge, piety, and faith. He^(asws) entrusted her^(asws) the responsibility of teaching Muslim women the knowledge about the Book and the traditions of Prophet^{asws} and Ahlul Bait^{asws} Islam. She was entitled to occupying this rank and to be the most glorious of the women of her time in chastity, jurisprudence, and perfection.

Imam Jafar-e-Sadiq^(asws) Narrates; "*Hamida^(asws) is as purified from defilement as a gold ingot; the angels guarded her^(asws) then she gave to me^(asws) a pure 'Noor', an infallible Son^(asws) and a saviour^(asws) and she was gifted dignity from Allah^(azwj)*"

Mola Imam Jafar-e-Sadiq^(asws) and Bibi Hamida^(asws) were returning from performing the Hajj pilgrimage and were camped at Abwa, when the Zahoor of Mola Hazrat Imam Musa Ibn Jafar^(asws) took place, The Angel Jibraeel^(asws) announced the glad tidings of Allah^(azwj) to Imam Jafar-e-Sadiq^(asws) the earth was illuminated with the 'Noor' of two infallible Imams^(asws) as Mola Sadiq^(asws) held his Son^(asws). Mola Sadiq^(asws) then wept profusely when Mola's^(asws) companions enquired as to why Mola Sadiq^(asws) was weeping on this joyous occasion, Mola^(asws) informed them of the hardships and tyranny to be placed on his Holy Son^(asws) during his imamate. Yes, he was the best of those Allah^(azwj) has created in knowledge, piety, rightness, and cleaving to the religion. Mola Imam Jafar-e-Sadiq^(asws) informed his companions of his new born son, to whom obedience Allah^(azwj) made incumbent on His servants, saying to them: "*Follow him; by Allah^(azwj), he will be your leader.*"⁴

Mola Hazrat Imam Musa Ibn Jafar^(asws) lived for twenty years under the Imamate of his father^(asws), and was the Imam^(asws) of the Ummah, for thirty-five years after Mola Imam Jafar-e-Sadiq^(asws) martyrdom. Mansoor bin Hazim went to see Mola Sadiq^(asws), and asked him^(asws) to specify the Imam^(asws) who would succeed him^(asws). '*This is your master*',⁵ said the Imam^(asws), pointing to Imam Musa Kazim^(asws) then he placed his hand on the shoulder of his son^(asws), as a

¹ Arabic word meaning: 'The Door to Fulfilling Needs'

² Transfer/descent of the divine and sacred 'Noor' to this earth as decreed by our Lord^(swt).

³ A place between Mecca and Medina. the very place where the mother of the Holy Prophet^(saww) Bibi Aminah^(asws), the daughter of Wahab, had passed away and was buried.

⁴ Bihar al-Anwar, vol. 11, p. 230. Dela'il al-Imama

⁵ Al-Kulayni, Usool Al-Kafi, Vol.1, page 309

gesture of emphasis. Imam Musa Kazim^(asws) was, at the time, five years old.. Another companion Al-Fayd had the honor of visiting Mola Sadiq^(asws) . The Imam^(asws) said; "*Fayd, he^(asws) is your leader about whom you have asked me; rise and admit his right.*"

Al-Fayd hurried and began kissing the Imam^(asws) on the hand and the head; he asked Allah to prolong his lifetime; then he turned to Imam Sadiq^(asws) and asked him: "*May I be your ransom, shall I tell someone^(azwj) of him?*" "Yes," replied the Imam^(asws), "*your family, your children, and your companions only.*"

Ibrahim al-Karkhi visited Imam Sadiq^(asws) . While he was sitting with the Imam Sadiq^(asws) , Mola Hazrat Imam Musa Ibn Jafar^(asws) arrived. Ibraheem rose for him and Imam Sadiq^(asws) said to him: "*Ibrahim, he is your leader after me. Some people will perish through him, and some others will be happy through him. May Allah curse those who will kill him and double chastisement against their souls. Allah^(azwj) will bring forth from his backbone the best of the people of the earth of his time, the namesake of his grandfather and inheritor of his knowledge. The tyrant who belongs to the children of Abbasaid will kill him after unique miracles out of envy of him, but Allah^(azwj) will attain His purpose though the polytheists may averse.*"

"Allah^(azwj) will bring forth from his backbone twelve rightly-guided ones. He will distinguished them by his dignity and place them in the abode of His Holiness; he who follows the twelve one from among them is like him who draws his sword before Allah's^(azwj) Apostle to defend him." Then Imam Sadiq^(asws) said to him: "*That is enough for you, Ibraheem.*"⁶

Imam Sadiq^(asws) says: "*Treat my son Musa with kindness. He is the most meritorious of my children and the one who will succeed after me. He is the one who will undertake my position. He is Allah^(azwj)'s proof (hujjat) to all his creatures after me.*"⁷

Imam Sadiq^(asws) says "*Your seventh one is he who will undertake the office of the Imamate (Qa'im); he is the namesake of the owner of the Torah.*" (owner of the Torah refers to the Prophet Musa^(asws))⁸

Mola Hazrat Imam Musa Ibn Jafar^(asws) had the following kunya and titles; Abu al-Hasan^(asws) , Abu al-Hasan al-Madi^(asws) , Abu Ibrahim^(asws) , Abu Ali^(asws) , Abu Isma'il^(asws) , Al-Sabir^(asws) (the Patient), Al-Zahir^(asws) (the Brilliant), Al-'Abd al-Salih^(asws) (the pious worshipper), Al-Sayyid^(asws) (the Master), Al-Wafi^(asws) (the Faithful), Al-Amin^(asws) (the Trusted one), Qa'id al-'Askar^(asws) (the Commander of the Troops), Al-Kazim^(asws) (the Restrained), Dhu al-Nafs al-Zakiya^(asws)(the One with a pure soul) and Bab al-Hawa'ijj^(asws) (the Gate of Needs).

The Holy Imam Jafar ibn Muhammad Al-Sadiq^(asws) was martyred on 25th Shawwal 148 AH, and Mola Hazrat Imam Musa Ibn Jafar^(asws) was the Imam^(asws) appointed by our Masomeen^(asws) and Allah^(azwj) Mola Hazrat Imam Musa Ibn Jafar^(asws) zahoos took place during the beginning of the demise of the Umayyad dynasty^(L.A). He^(asws) was only three years of age when the Abbasids^(L.A) established themselves in a new dynasty. The 'Abbasids^(L.A) pursued their Umayyad^(L.A) opponents while living and while dead They^(L.A) dug up their^(L.A) graves and burnt^(L.A) their remaining and half decayed bones. That took place when the 'Abbasid^(L.A) armies occupied Damascus. So 'Abdullah b. 'Ali, commander-in-chief, commanded his fighters to disinter the graves of the Umayyads^(L.A). They dug up the grave of Mu'awiya b. Abu Sufyan^(L.A) and found nothing therein except a piece of thread like ash. They disinterred the grave of 'Abd al-Malik b. Marwan^(L.A) and found in it a skull. They dug up the grave of Yazid b. Mu'awiya^(L.A) and found therein remains looked like ashes. Then they took out the corpse of Hisham b. 'Abd al-Malik^(L.A) and flogged it, crucified it, and scattered it in the air.⁹

Before his martyrdom, Imam Jafar-e-Sadiq^(asws) appointed his son .Mola Hazrat Imam Musa Ibn Jafar^(asws) as the next Imam^(asws) . Mola Hazrat Imam Musa Ibn Jafar^(asws) took up the Imamate at the age of twenty years, and carried it out through a troubled period of thirty-five years. He endured about ten years of the remaining rule of the Abbasid caliph al-Mansoor Dwaneeqi^(L.A) , about ten years of Al-Mehdi^(L.A) , about one year of Al-Hadi^(L.A) and the initial thirteen years of Haroon Al-Rashid^(L.A) .

⁶ Bihar al-Anwar, vol. 11, 235

⁷ Kashf al-Ghumma, p. 244. Al-Irshad, p. 266

⁸ Farid Wajjidi, Da'irat al-Ma'rif, vol. 9, p. 594. Al-Milal wa al-Nihal.

⁹ Al-Kamil, vol. 5, p. 205

Ali ibn Abi Hamza narrated; "One day Mola Hazrat Imam Musa Ibn Jafar^(asws), left Medina for some errand outside the town. I accompanied him. As we were going along one of the paths, a lion blocked our way. I stared at it in terror but Abu al-Hasan^(asws) went forward without worrying about it. I saw the lion become subdued and mutter before Abu al-Hasan^(asws). Abu al-Hasan^(asws), stood listening to the muttering. The lion put its paw on the saddle of Mola^(asws). My soul trembled at that and I was terrified. Then the lion turned away to the side of the road. Abu al-Hasan^(asws) turned his face toward the qibla (direction of Mecca) and began to pray. He moved his lips in such a way that I could not understand him. Then he indicated to the lion with his hand that it should go. The lion muttered for a long time and Abu al-Hasan^(asws) said: "Amen, amen."

The lion went away until it disappeared from our sight. Abu al Hasan^(asws), went straight on and I followed him. When we were far from the place, I came up to him and said: "May I be your ransom, what was that business of the lion? By God, I was frightened for you and surprised at its attitude towards you."

Mola^(asws) replied; "He came out to complain of the difficulty his lioness was having in giving birth, He asked me to ask God to make it easier for her and I did that for him. He asked whether (I knew) in my heart if she would bear a male and I told him that. Then the lion told me: "Go Holy Imam^(asws) in the protection of God. God will never impose on you, nor on your offspring, nor on any of your Shia, any trouble from wild beasts.' I said: Amen."

Nikkah

Mola Hazrat Imam Musa Ibn Jafar^(asws) was joined in Nikkah to Bibi Ummul Banin (Bibi Najma)^(asws) she^(asws) was the most notable and distinguished lady in the realm of wisdom and faith. Her^(asws) other names were. Takktum., Al-Kheizaran., Arwa., Najma. . Musa Ibn Jafar^(asws) and Bibi Ummul Banin were gifted with Imam Ali Ibn Musa Al-Raza^(asws) on Thursday 11th of Dhu al-Qi'dah, 148 AH, the earth shined; waves of delight and happiness spread through the Household of the Prophet^(asws). And when Imam al-Kazim (AS) his blessed baby, folded it with a white piece of cloth, and performed the religious rites for his Holy Son^(asws). He^(asws) said the azan in its right ear and the iqama in his left ear, called for sweet water and rubbed his son's lower jaw with it. Mola Hazrat Imam Musa Ibn Jafar^(asws). named his blessed baby Mola Hazrat Imam Ali Ibn Musa Al-Raza^(asws) in the name of his great grandfather Imam Ali Ibn Abu Talib^(asws)

The Tyrants of Bani Abbas^(L.A)

Mola Hazrat Imam Musa Ibn Jafar^(asws) witnessed the reigns of ar-Mansur^(L.A) ad-Dawaniqi^(L.A), al-Mahdi^(L.A) and Harun ar-Rashid^(L.A). Al-Mansur^(L.A) and Harun ar-Rashid^(L.A) were the cruel kings^(L.A) who put a multitude of innocent descendants of the Holy Prophet^(saww) to the sword. Thousands of these martyrs were buried alive inside walls or put into horrible dark prisons during their lifetime. These depraved caliphs^(L.A) knew no pity or justice and they killed and tortured for the pleasure they derived from human sufferings. The Holy Imam^(asws) was saved from the tyranny of al-Mansur^(L.A) because the king^(L.A), being occupied with his project of constructing the new city of Baghdad, could not get time to turn towards victimizing the Imam^(asws). By 157 AH the city of Baghdad was built. This was soon followed by the death of its founder^(L.A) a year later. After al-Mansur^(L.A), his son al-Mahdi^(L.A) ascended the throne. For a few years he remained indifferent towards the Imam^(asws). When in 164 AH he^(L.A) came to Medina and heard about the great reputation of the Imam, he^(L.A) could not resist his jealousy and the spark of his ancestral malice against the Ahlu 'l-bayt^(asws) was rekindled. He^(L.A) somehow managed to take the Imam along with him^(L.A) to Baghdad and got him^(L.A) imprisoned there. But after a year he^(L.A) realized his mistake and released the Imam from jail. al-Mahdi^(L.A) was succeeded by al-Hadi^(L.A) who lived only for a year. Now, in 170 AH, the most cruel and tyrannical king Harun al-Rashid^(L.A) appeared at the head of the `Abbasid Empire^(L.A). It was during his^(L.A) reign that the Holy Imam passed the greater part of his life in a prison

Imam Muhammad Baqir^(asws) said: "Our followers (Shi'a) in all cities were killed; their hands and legs were cut off due to suspicion; whoever loves us and devotes himself to us is imprisoned, his property is plundered, and his house is demolished."¹⁰

Mola Hazrat Imam Musa Kazim^(asws) lived a simple life devoted to the divine worship of Allah^(swt) Imam's sermons spread all over the cities, al-Mehdi^(L.A) became angry with and harbored malice against him. Al-Mehdi^(L.A) had fear for his^(L.A) throne and thought that his kingdom would not be stable except through arresting the Imam^(asws) So he^(L.A) wrote a letter to his governor over Medina and ordered him to send the Imam^(asws) to him immediately. When the governor received the letter, he went to the Imam^(asws) and told him about that. Soon the Imam^(asws), prepared himself for

¹⁰ Ibn Abi al-Haddeed, Sharh Nahij al-Balagha, vol. 3, p. 15

travel. When he^(asws), arrived in Zubala, Abu Khalid received him with depression and sadness. The Imam^(asws) looked at him with pity and mercy, ; *“Why are you sad?”* Abu Khalid said *“I am depressed because you are going to this tyrannical one (al-Mehdi); I have fear for you”*. The Imam^(asws), quietened his fear and told him that he would face no harm during his travels. He appointed a time to pass by him. Then the Imam^(asws) left him and headed for Baghdad. When he^(asws) arrived in it, al-Mehdi^(L.A) ordered him to be arrested and thrown into prison. Al-Mehdi^(L.A) slept that night and dreamt of the Amir-Ul-Momineen^(asws), who was displeased and sad. He heard him^(asws) addressing him: *“O Muhammed, but if you held command, you were sure to make mischief in the land and cut off the ties of kinship!”* So al-Mehdi^(L.A) rose with fear and terror. Then he sent for his servant al-Rabi'. When al-Rabi' stood before him, he heard him repeating the sacred verse. Al-Mehdi ordered Imam Musa Kazim^(asws) to be brought. When the Imam^(asws) walked towards him, he^(L.A) said to him^(asws):

O Abu al-Hasan, I dreamt of the Commander of the faithful, 'Ali b. Abi Talib, (and heard him) warning me of my fate. Will you promise that you will not go out in revolt against me and my children?

Mola^(asws) Said; *“By Allah^(azwj), I have not done that, nor is it among my affairs!”*

He^(L.A) said; *O Rabi', return him to his home in Medina.*¹¹

Al-Rabi' escorted the Imam^(asws), made his affairs firm, and released him^(asws) at night. In the morning the Imam^(asws) was on the road to (Medina). He covered the desert and reached Zubala on the day when he had informed Abu Khalid he would arrive. Abu Khalid was impatiently waiting for the Imam^(asws). When he saw him^(asws), he hurried to him and kissed his^(asws) hands with happiness. The Imam^(asws) understood his happiness, so he said to him: *“Surely, I will return to them; and I will not get rid of them!”*¹²

The Imam^(asws) spent twenty years of his lifetime during the time of al-Mehdi^(L.A). During that period of time, he^(asws) spread knowledge and supplied the youths with different kinds of sciences and arts. and he^(asws) established the edifices of knowledge, virtue, and morals for his^(asws) shier.. When al-mehdi^(L.A) died he was followed by another cursed leader known as Musa al-hadi^(L.A).

The Tragedy of Fekh

During Mola's^(asws) lifetime the painful and sorrowful tragedy of 'Fekh' occurred;

Imam Muhammad Ibn Ali Al-Jawwad^(asws) says; *“After (the Battle of) al-Taff we have none killed greater than those at (the Battle of) Fekh. At this horrible tragedy the sacredness of the Prophet, may Allah^(azwj) bless him and his family, was violated in respect with his family and his progeny^(asws). For at it the 'Abbasids committed (crimes) and offences similar to those committed by the Umayyads during the tragedy of Karbala'.*

They planted the heads of the Prophets family^(asws) atop the spears, showed the prisoners all over different lands and the cities, left the pure bodies thrown on the surface of the earth, and did not bury them, that they might extremely quench their thirst for revenge on Ahl al-Bayt^(asws)

Once the Prophet of Allah^(saww), passed through Fekh and led his companions in the prayer for the dead, and then he said: *“A man from among my household along with a group of believers will be killed here. Shrouds and scent for embalming will be sent down to them from the Garden; and their souls will precede their bodies to the Garden.”*¹³

The Holy Imam Jafar ibn Muhammad Al-Sadiq^(asws) said: *“The Prophet, may Allah^(azwj) bless him and his family, passed through Fekh; he dismounted and performed one ruk'a. When he performed the second, he cried while he was praying. When the people saw the Prophet, may Allah^(azwj) bless him and his family, cry, they cried. When he went away, he asked them: 'What made you cry?' They replied: 'When we saw you cry, we cried, O Allah's^(azwj) Apostle.' He said: 'When I had finished performing the first ruk'a, Angel Jibreel came down to me and said:*

¹¹ Tarikh Baghdad, vol. 13, pp. 30-31. Wafayat al-A'yan, vol. 4, p. 493.

¹² Nur al-Abbsar, p. 136. Bihar al-Anwar, vol. 11, p. 252.

¹³ ibid

‘O Muhammad, one of your grandsons will be killed in this place; the one who will be martyred with him takes reward of two martyrs.’¹⁴

The grandson mentioned by Imam Jafar Sadiq^(asws) was Al-Hussain¹⁵ whose family was continually oppressed by Bani Abbas^(L.A). Al-Hussain grew up in a house covered with pain and sorrows and prevailed by losing children and mourning for the martyrs from among his family whom al-Mansur^(L.A) had executed. He witnessed nothing in his house except crying and mourning for the martyrs of Karbala. His soul was full of deep sadness and bitter sorrow. So since his earliest life, he got ready to demand vengeance for them and to battle against their opponents^(L.A). Musa al-Hadi^(L.A) appointed ‘Umar b. ‘Abd al-‘Aziz,^(L.A) a grandson of ‘Umar bin al-Khattab’s^(L.A), as a governor over Medina. ‘Umar b. ‘Abd al-‘Aziz was rude, boorish, and ill-tempered. He was known for showing enmity toward Imam ‘Ali, the Commander of the faithful^(asws). The sinful one (‘Umar b. ‘Abd al-‘Aziz) went too far in abasing and wronging the Prophets family.^(asws)

Before entering into battle with Bani abbas^(L.A), Al Hussain approached Mola Hazrat Imam Musa Kazim^(asws) for his permission to proceed.

Mola Hazrat Imam Musa Kazim^(asws) said to him; *“You will be killed; therefore, sharpen the sword, for the people are sinners; they show faith and harbour hypocrisy and polytheism. To Allah^(azwj) we belong and to Him is our return! I sacrifice you, O Group of people, in anticipation of Allah^(azwj)’s reward!”*

Al-Hussain headed for Mecca accompanied by his household and his companions, who were about three hundred people. He stopped at Fekh and pitched his tents there. The ‘Abbasid troops^(L.A) headed by al-‘Abbas b. Muhammad^(L.A) and Musa b. ‘Isa^(L.A) followed them. The two parties met during the morning prayers on the Day of al-Tarwiya (Dhu al-Hijja 8th). The troops of oppression^(L.A) and error (the ‘Abbasid troops) attacked Al-Hussain’s small party. After a terrible conflict between the troops of the truth and those of oppression, al-Hussain was killed with a treacherous arrow shot at him by Hammad al-Turki^(L.A). All of al-Husayn’s companions were martyred; their heads were cut off and sent to the ‘Abbasid Caliph^(L.A). The ‘Abbasid troops^(L.A), who did not come to know of honor and humanity, buried their sinful companions^(L.A), and left al-Husayn and his companions, who were slaughtered immolation, without washing and shrouds. They sent the heads to Musa b. ‘Isa^(L.A). When Mola Hazrat Imam Musa Kazim^(asws) saw the heads on display, he felt immense pain and wept.

Mola^(asws) praised al-Husayn, saying:

“We belong to Allah^(azwj) and to him is our return! By Allah^(azwj), al-Husayn has died! He was firm on the wilayat of Amir-Ul-Momineen and, was a righteous Muslim! He used to fast, to pray, to enjoin the good, and to forbid the evil; none of his household was like him.”¹⁶

Musa al-Hadi^(L.A) was happy with the shahadat of Al-Hussain. He^(L.A) mentioned Al-Hussain’s master, Imam Musa Kazim^(asws), saying: *“By Allah^(azwj), al-Husayn did not go out in revolt except through his order, nor did he follow anything except love for him. For he (Imam Musa) is the one who gives orders to his household. May Allah kill me if I keep his life. Were it not for that which I heard from al-Mehdi^(L.A) who narrated from al-Mansur concerning that, Imam Jafar-e-Sadiq^(asws), had merits exceeding those of any household in his religion, his knowledge, and his virtue, and (were it not for) that which reached me from al-Saffah concerning praising him and preferring him to others, I would dig up his grave and burn him completely with fire!”*

Imam Musa Kazim^(asws) faced the holy Kaaba and recited dua Jawshan-e-Sagheer. when he finished he informed his followers who were now sacred for their lives that Musa al-Hadi^(L.A) had died and was in the hellfire with his ancestors^(L.A), at that very moment a messenger rider arrived from Iraq, bringing the same news. Allah^(swt) responded to the supplication of his friend, the righteous servant, (Imam Musa Kazim^(asws)). He^(swt) destroyed his tyrannical, arrogant enemy.

The Caliphate now passed on to his brother Harun Al-Rashid^(L.A) Harun’s^(L.A) tyrannical soul had neither mercy nor compassion toward the ‘children of Bibi Fatima^(S.A), for he committed to constant punishment He ordered a group of

¹⁴ ibid

¹⁵ Al-Hussain b. ‘Ali b. al-Hasan b. al-Hasan b. ‘Ali b. Abi Talib. His mother is Zaynab, daughter of ‘Abdullah b. al-Hasan b. ‘Ali b. Abi Talib. Zaynab and her husband ‘Ali b. al-Husayn were nicknamed the righteous wife and husband due to their much worship

¹⁶ Maqatil al-Talibiyyin, p. 453

them to be executed on one night in a sorrowful way. Hemid b. Qehteba, a headsman, related that terrible tragedy saying; *“When I was at Tus, Harun sent for me at a dark night. When I stood before him, he asked me three times:*

“How is your obedience to the Commander of the faithful?”

I replied ;*“I sacrifice my soul and property for him.”*

So he^(L.A) smiled and said: *“Take this sword and carry out the servant’s orders. I took the sword. The servant walked in front of me until he led me to a closed house. There was a well in the middle of the house. In it there were three closed rooms. He opened one of them, and I found in it twenty persons; they were ranging among old, middle-aged, and young. Then he said to me: “Indeed, the Commander of the faithful^(L.A) is commanding you to kill these (people); they all are the sons of ‘Ali^(asws) and Fatima^(asws).”*

He^(L.A) took them out one by one, and I beheaded them. Then he^(L.A) threw their bodies and their heads into the well. Then he^(L.A), opened the second room where there was twenty persons and said to me: *“Indeed, the Commander of the faithful^(L.A) is commanding you to kill these (people); they all are the sons of ‘Ali^(asws) and Fatima^(asws).”* He^(L.A) took them out one by one, and I beheaded them. Then he^(L.A) threw their bodies and their heads into the well. Then he^(L.A) opened the third room where there was twenty . He^(L.A) took them out one by one and ordered me to kill them. I executed nineteen of them, and there remained an old man, who said to me^(L.A): *“Woe to you! Which an excuse will you have on the Day of Resurrection when you meet my grandfather, Allah’s^(azwj) Apostle, may Allah^(azwj) bless him and his family, and you killed sixty persons from among his grandsons? So I shook all over with fear. A violent shock befell me^(L.A), so the servant^(L.A), looked at me angrily and rebuked me. For this reason I killed that old man and threw him in that well.”*¹⁷

When Ziyad b. Selema a companion of Mola^(asws) enquired about Harun’s^(L.A) palace Mola Hazrat Imam Musa Kazim^(asws) said: *“O Ziyad, if I were thrown off a high mountain and cut into pieces, it would be more desirable to me than that I undertook to work for them or walked on a carpet of a man of them.”*¹⁸

Harun al-Rashid^(L.A) jealousy never stopped and he wanted to stop pilgrims from visiting the Holy grave of Imam Hussain^(asws) so he ordered the Holy Shrine and the neighbouring houses to be demolished. He^(L.A) ordered the nabk tree beside the Holy Grave of Imam Hussain^(asws) to be uprooted..Moreover he ordered the land of Karbala to be ploughed, that he might erase the traces of the graves of the martyrs of Karbala.

The Children of Imam Musa-e-Kazim^(asws)

Pious Sons^(asws): Imam Ali Raza^(asws), Isma’il, Ja’far, Ishaq, Harun, Hamza, Muhammad, Ahmed, Qasim, ‘Abbas, Ibrahim, Hasan, ‘Abdullah, Zayd, Hussain, al-Fedl, Sulayman, Salim, Sa’eed, Aqeel, Ibrahim the elder, and ‘Abdullah

Pious Daughters^(asws): Um ‘Abdullah, Qusayma, Lubaba, Um Ja’far, Umama, Kelthem, Burayha, Um al-Qasim, Mahmuda, Amina the elder, ‘Aliya, Zaynab, Ruqaya, Hasna, Um Salama, Asma’, Um Farwa, Aamina, Um Abeeha, Halima, Remla, Maymuna, Amina the younger, Asma’ the elder, Zainab, Zainab the elder, Fatima the elder, Fatima, Um Kulthum the elder, Um Kulthum the younger, Um Kulthum the youngest., Al-Ashnani ,Attfa, Abbasa, Khadija the elder, Khadija and Sarha.

Imam Ali Ibn Musa Al-Raza^(asws)

Mola Imam Ali Ibn Musa Al –Raza^(asws) was our eighth holy Imam. Imam Musa Kazim^(asws) said to his sons: *“This is your brother ‘Ali b. Musa, the shining noor of Muhammad’s Household. Therefore, question him about your religions and memorize what he tells you. For surely I have heard Ja’far b. Muhammad, peace be on him, saying to me: ‘Most surely, the learned scholar of Muhammad’s Household is in your loins. Would I wish I had met him, for he is named after Commander of the faithful, peace be on him, meaning his grandfather Imam ‘Ali b. Abu Talib, peace be on him.’”*¹⁹

Hazrat Ibrahim Ibn Musa^(asws) the Elder

¹⁷ Bihar al-Anwar, vol. 11, pp. 285-286. 'Uyun Akhbar al-Rida

¹⁸ al-Makasib

¹⁹ Kashf al-Ghumma, vol. 3, p. 107.

Hazrat Ibrahim^(asws) was a pious son of -Imam Musa Kazim^(asws) he was also poisoned by Al-Mamun^(L.A) and is buried beside his father Imam Musa Kazim^(asws)

Hazrat Ibrahim Ibn Musa^(asws) the younger

He was given the kunya of al-Murtaza. He was the youngest of the children of Imam Musa Kazim^(asws). His mother^(asws) was Bibi Najiya. Al-'Abddali^(asws). Hazrat Ibrahim^(asws) was a learned and worshipful. It was said that he died in the eastern part of Baghdad and was buried in the cemetery of Bab Raz.²⁰

Hazrat Ahmed Ibn Musa^(asws)

His mother was Bibi Umm-e-Ahmed^(asws) who also had two other sons Hazrat Muhammad and Hazrat Hamza. She was among the respected ladies. Imam Musa Kazim^(asws), was very happy with her. When he^(asws) left Medina for Baghdad, he left with her the inheritances of the Imamate and said to her: *"Whoever comes to you at any time and asks you for the trust, then know that I have died a martyr, that he is the successor after me and the Imam to whom obedience is obligatory on you and on all the people."* He ordered his son Imam Ali Raza^(asws) to keep the house.

When al-Rashid^(L.A) poisoned Mola^(asws) in Baghdad, Imam Raza^(asws), went to her and asked her for the trust. Bibi Umm Ahmed^(asws) asked him^(asws): *"Has your father died a martyr?"* *"Yes,"* he replied, *"I buried him. Give me the trust my father gave to you when he went to Baghdad. I am his successor and the real Imam over all mankind and jinn."* Bibi Umm Ahmed^(asws) wept and gave him the trust. Then she^(asws) pledged allegiance to him.²¹

Hazrat Ahmed^(asws) was Allah^(azwj)-fearing and righteous. He released a thousand slaves to seek nearness to Allah^(azwj), the Most High. After the shahadat of Imam Musa Kazim^(asws) was known in Medina, the people gathered at the door of Hazrat Ahmed's^(asws) house. They thought that he was the Imam^(asws) after his father^(asws), for they saw his greatness, his worship, and his following the Islamic teachings. They thought that he was the successor and Imam^(asws) after his father^(asws), Hazrat Ahmed^(asws) ascended the pulpit and delivered an eloquent sermon, saying:

"O People, you have pledged allegiance to me, and I will pledge allegiance to my brother, 'Ali ibn Musa al-Raza. Know that he is the Imam and successor after my father. He is the friend of Allah^(azwj). Allah^(azwj) and His Apostle have made it incumbent upon you and me to obey him."

All those who were present yielded to his speech. They left the mosque headed by Hazrat Ahmed. They stood before Imam Ali Raza^(asws) and submitted to his Imamate.²²

Hazrat Ahmed ibn Musa^(asws), went to Shiraz and was martyred there, after the shahadat of his brother Imam Ali Raza^(asws) during the days of al-Ma'mun^(L.A). That was when he heard that al-Ma'mun^(L.A) betrayed his brother Imam Ali Raza^(asws). He was very sad for him. So he left Baghdad to take vengeance on him. There was along with him three thousands from among the grandsons of the Imams.^(asws) and he and his companions were martyred by al-Ma'mun^(L.A). His grave is better known as the grave of Sayyid al-Sadat. He is now called Shah Charagh (the King of Light)²³.

Hazrat Ishaq Ibn Musa^(asws)

He was given the Kunya of al-Amir and al-Amin. Was pious and was fully devoted to his brother Imam Ali Raza^(asws) with whom he spent much time Hazrat Ishaq died and buried in Medina in the year 240 A. H.

Hazrat Isma'il Ibn Musa^(asws)

He was among the great religious scholars of his time and was at the head of those Allah^(azwj)-fearing and righteous. He wrote many books he narrated on the authority of his forefathers. The greatest one of his books on which the

²⁰ Menahil al-Darb fi Ansab al-'Arab, p. 397.

²¹ Tuhfat al-'Alam, vol. 2, p. 87.

²² Tuhfat al-'Alam.

²³ Jami' al-Ansab, p. 77. Muntaha al-Alqab. Al-Kuna wa al-Alqab.

traditionists depend is his book entitled al-Ja'fariyat. Al-Nuri has mentioned: "Al-Ja'fariyat is among the well-known, old books on which (the traditionists) depend." Hazrat Isma'il died and is buried in Egypt.

Hazrat Jafar Ibn Musa (asws)

His Kunya was Abu al-Hasan. He was known as al-Khawari, a village in Sacred Mecca. He often lived in the village, so he and his children were ascribed to it. So they were called al-Khawariyun..

Hazrat Hasan Ibn Musa (asws)

His mother^(asws) was a pious lady. Hazrat Hasan was pious and very knowledgeable. Hazrat-Hasan ibn Musa had only one son called Ja'far.

Hazrat Hussain Ibn Musa (asws)

He has kunya al-Sayyid 'Ala' al-Din. He was a Syed of great importance. A companion asked Mola Imam Muhammad Taqi Al-Jawwad^(asws): "*Which of your uncles is the kindest to you?*" Mola^(asws) replied "*Al-Husayn,*" Imam Ali Raza^(asws) said: "*By Allah^(azwj), he is truthful. By Allah^(azwj), he is the kindest of them to him and the best of them.*"²⁴ Hazrat Hussain died in Kufa and buried at al-'Abbasiya. His grave is near to Umm al-Ba'ru.

Hazrat Hamza Ibn Musa (asws)

His Kunya was Abu al-Qasim.. He was knowledgeable, meritorious, perfect, solemn, great, with a sublime position and high rank, and respected by the Shi'a. He traveled along with his brother Imam Ali Raza^(asws), to Khurashan. He devoted himself to serving Imam Ali Raza^(asws), did his best to achieve his objectives, sought his good pleasure, and obeyed his^(asws) orders. When he arrived in Su Sa'd, a village in Tirtisber, some followers of al-Ma'mun^(L.A), attacked and killed him. His grave is in Bustan (garden). He had two sons; one of them was called 'Ali, and the other was called al-Qasim Abu Muhammed.

Hazrat Qasim Ibn Musa (asws)

He was a branch of the pure branches of the Imamate and was a gust of the sacred gusts of the Prophet hood. He was the unique of his time in his piety, righteousness, his ordeal, and his tribulation. Imam Musa Kazim^(asws), showed great affection and love for his son al-Qasim^(asws), His son was rightly-guided, righteous, virtuous, and gifted with unique abilities. Bin Sulayt narrated, saying: "I asked Imam Musa^(asws) to appoint the Imam^(asws) after him, and he^(asws) said: '*O Abu 'Ammarah, I want to tell you that I have appointed my son 'Ali as ordained by Allah^(azwj), otherwise my son al-Qasim would have been appointed, for I love him and have piety on him, but that is up to Allah^(azwj), the Most High.*'"²⁵

Sulayman al-Ja'fari narrated: "I heard Imam Musa Kazim^(asws), saying to his son al-Qasim: '*My little son, arise and recite Surat al-Saffaat by the head of your brother until you complete it.*' Al-Qasim recited it. When he reached these words of Him, the Exalted: Then ask them whether they are stronger in creation or those (others) whom We have created, the boy died. So the people prepared him for burial. Then Ya'qub b. Ja'far said to Imam Musa Kazim^(asws), When one was about to die, you ordered us to recite Surat Yasin by him. Now, you have ordered us to recite Surat al-Saffaat. He^(asws) said: '*When it is recited by someone about to die, Allah^(azwj) hasten his rest.*'"²⁶

This tradition indicates that Imam Musa, peace be on him, had great confidence in al-Qasim and preferred him to those other than him. Of course such preference resulted from his merits and his achievements. When Harun al-Rashid went too far in pursuing, murdering, al-Qasim he fled to Yethrib (Medina). He hid himself and concealed his name, that he might not be recognized.

Imam Musa Kazim^(asws) said that Imam Abu Jafar^(asws) said: "Taqaya (precautionary dissimulation) is my and my fathers' religion. He who has no taqaya has no faith."²⁷

²⁴ Al-Bihar, vol. 13, p. 45.

²⁵ Usool al-Kafi.

²⁶ Ibid

²⁷ Al-Wasa'il

Hazrat Qasim^(asws), reached Sura and resided there as a stranger and far from his household and his homeland. He had fear for himself. He hid his own affairs lest someone should recognize him. Hazrat Qasim^(asws), lived in Sura throughout his short-termed lifetime. He suffered from loneliness and fear of the authorities. Suspicions surrounded him. The painful sufferings of his household came to his mind. The most painful thing that hurt him was the heavy suffering that befell his father Imam Musa Kazim^(asws), his imprisonment in dark prisons, making his brothers homeless, and other disasters and misfortunes. Sadness melted his heart; and illness made him weak, to the extent that death approached him while he was at the dawn of youth and bloom of life. When he felt that death was close at hand, he introduced himself to the people, for he then had no fear. Then he passed away. Alas! What sufferings the children of the Prophet^(saww), and his family has to suffer. As for his Holy Shrine, it is now in Sura called al-Buq'a al-Tayyiba (the Good Ground), at al-Qasim district. This district has been ascribed to his Holy Name; it is one of the districts of al-Hashimiya, which is a district of Babil Province (previously al-Hilla).

Mola Imam Ali Ibn Musa Al-Raza^(asws) says with regards to visiting the Holy Shrine of Hazrat Qasim^(asws);

"Who ever cannot pay a visitation to me, let him visit my brother al-Qasim."

Hazrat Muhammad Ibn Musa^(asws)

His Kunya was Abu Ibrahim. He was generous, great, and venerable. He was better known as al-'Aabid due to his too much ablution and prayers. He performed an ablution and prayed ever night. He slept a little bit and then he rose to worship Allah, the Most High, until the light of morning shone. He had seven children, Hekima, Kelthem, Burayha, and Fatima.,Ja'far, Muhammad, and Ibrahim. As for Ibrahim, he is better known as al-Mujab. The historians have said: "Ibrahim greeted the grave of Imam Hussain^(asws), and he heard a voice from the grave returning his greeting."²⁸ He was buried by the grave of his grandfather Imam Hussain^(asws) in Karbala.

Hazrat Harun Ibn Musa^(asws)

He was a pious and generous son of Imam Musa Kazim^(asws) the guards of al-Ma'mun^(L.A) attacked and killed him. He was buried in Sharistan.. His shrine was founded in the year 853 and on it has been written: "This is the grave of the son of the Imam, son of the Sultan of the Allah^(azwj)-fearing and Imam of the friends (of Allah^(azwj)), Musa al-Kazim."

Bibi Aamina binte Musa^(asws)

Bibi Aamina binte Musa^(asws) died in Egypt. People visit her grave their. The doorkeeper of her shrine narrated one of her miracles (as follows): "A person brought him some oil and asked him to kindle it to make light for one night. The doorkeeper put it into lamps, but nothing of it was kindled. He was astonished at that. He dreamt of lady Aamina^(asws) saying to him: 'Return his oil to him and ask him from where did he bring it? That is because we accept nothing except good things.'" In the morning the owner of the oil came, and the doorkeeper said to him:

-Take your oil! Why? Nothing of it was kindled. I dreamt of her, and she said to me: "We accept nothing but good things." The Lady^(asws) is truthful. Surely I am a man who is mekkas .Then he took the oil and went away.

Bibi Hakima binte Musa^(asws)

Bibi Aamina binte Musa^(asws) brother Imam Ali Raza^(asws), asked her to go to al-Khayzaran, to the mother of Imam Muhammad Taqi Al-Jawwad^(asws) when the divine zahoor occurred. She narrated the way in which he ascended the throne and the miracle that happened to him at that time.

Bibi Fatima binte Musa^(asws) (Masooma-e-Qum)

She^(asws) is better known as al-Sayyida Ma'suma^(asws). She^(asws) and her two sisters Bibi Zaynab^(asws) and Bibi Um Kulthum^(asws) narrated a tradition about the excellence of their grandfather Imam Ali^(asws), and about the excellence of his followers. She loved her brother Imam Ali Raza^(asws), very much. When al-Ma'mun^(L.A), asked Imam Ali Raza^(asws), to go to Maru to entrust him with the regency, Bibi Fatima^(asws), followed him in the year 201 A. H. When she^(asws) arrived in Sawa, she^(asws) became ill. She^(asws) asked about the distance between Sawa and Qum, and it was said to her

²⁸ Ghayat al-Ikhtisar. 'Ayan al-Shi'a, vol. 5, p. 463. Tedhikart al-Ansab.

that it was ten leagues (about thirty miles). So she asked the people to carry her to Qum, and they carried her to it. She stopped at the house of Musa b. Khazraj al-Ash'ri. It was said that the people of Qum received her. When she arrived there, Musa b. Khazraj al-Ash'ri took the reins of her she-camel and led her to his house. She remained with him for seventeen days, and then she^(asws) attained Shahadat. Then he built over her shrine a shelter of mats made of reed. Then Bibi Zaynab, daughter of Imam Muhammad ibn Ali al-Jewad^(asws), ordered a dome to be built over it.

Imam Jafar-e-Sadiq^(asws) said: *'Surely Allah^(azwj) has a Sacred City, which is Mecca; His Apostle has a Sacred City, which is Medina; the Commander of the faithful has a Sacred City, which is Kufa; My martyred grandfather has a sacred city which is Karbala and we have a Sacred City, which is Qum. A woman called Fatima of my children will be buried in it. Whoever pays a visitation to her will enter the Garden.'*

Imam Mola Musa-e-Kazim^(asws) is imprisoned

Harun Al-Rashid^(L.A), was boastful and constantly trying to embarrass Mola^(asws). He ordered Mola^(asws), to come to his beautiful palace the like of which was neither in Baghdad or anywhere else. Harun^(L.A), who was delighted with the ecstasy of power, asked the Imam^(asws) :

“What is this house?”

Mola^(asws), answered him paying no attention to his power and might, saying to him:

“This is the house of the sinners! Allah^(azwj), the Most High, has said: I will turn away from My communications those who are unjustly proud in the earth; and if they see every sign they will not believe in it; and if they see the way of rectitude they do not take it for a way; and if they see the way of error, they take it for a way. (Quran 7:146)

Harun^(L.A), shook all over and became full displeased. So he^(L.A), asked the Imam^(asws) ,:

To whom does this house belong?”

Mola^(asws) replied; *“It belonged to our Shi'ites for a period (of time); and it is a trial for other than them.”*

Harun^(L.A) said, *“ Why does the owner of the house not take it?”*

Mola^(asws) replied : *“It was taken from him prosperous; and he does not take it unless it is prosperous.”*

Harun^(L.A), said: *“Where are your Shi'ites?”*

Mola^(asws) replied while reciting in these words of Him^(azwj), the Exalted^(swt): *“Those who disbelieved from among the followers of the Book and the polytheists could not have separated (from the faithful) until there had come to them the clear evidence”*. (Qur'an, 98, 1)

So Harun^(L.A), became angry and replied: *“Are we unbelievers?”*

Mola^(asws) replied *“No, but (you are) just as Allah^(azwj), the Most High, has said: Have you not seen those who have changed Allah^(azwj)'s favor for ungratefulness and made their people to alight into the abode of perdition.”*²⁹

Accordingly, Harun^(L.A), became angry and spoke rudely to the Imam^(asws)³⁰. Harun^(L.A), hatred for Imam Musa Kazim^(asws) increased day by day and he looked to imprison Mola Musa Kazim^(asws) .

On the following day, Harun^(L.A), commanded his guards to arrest the Imam^(asws). The guards arrested the Imam^(asws) while he^(asws) was standing and performing a prayer by the head of his grandfather the Prophet^(saww). They interrupted his prayer and did not give him^(asws) time to complete it. They^(L.A), chained him^(asws). and took him^(asws). from that Sacred

²⁹ Ibid., 14, 28

³⁰ Bihar al-Anwar, vol. 11, p. 279

Place. The Imam^(asws) was weeping as he was being forced to leave the Prophets^(saww) grave of his grandfather the Messenger^(saww), saying: *“O Allah’s^(azwj) Apostle, I complain to you!”*³¹

The Holy Imam^(asws) was arrested on the 20th of Shawwal, in the year 179AH.³²

Harun Al-Rashid^(L.A), ordered the Imam^(asws) to be carried to Basra in the dark night. The Imam^(asws), was taken to Basra, while sorrow and sadness prevailed in Medina.

Hasan al-Sarawi^(L.A), and his soldiers were entrusted with watching and guarding Mola^(asws). Before the Imam^(asws) arrived in Basra, ‘Abdullah b. Marhum al-Azdi visited him. The Imam^(asws) gave him a letter and asked him to give it to his successor Imam Ali Raza^(asws). He made him know that Imam Ali Raza^(asws) was the Imam^(asws) after him^(asws)³³

The caravan walked and covered the desert. It arrived in Basra. That was a day before al-Tarwiya (the 8th day of Dhu al-Hijja). Al-Sarawi^(L.A) took the Imam^(asws) and handed him over to ‘Isa b. Ja‘far^(L.A). The latter^(L.A) threw the Imam in a prison and locked its door. He^(L.A) did not open the door except in two times: When the Imam^(asws) went out to make an ablution and when food was brought to him^(asws).³⁴

The Imam^(asws) devoted himself to worshipping Allah^(azwj). He^(asws) fasted by day and performed prayers by night. He^(asws) spent most his times in performing prayers. He was not tired of prison. He regarded his time as a great favor Allah^(azwj) bestowed on him. He thanked Allah^(azwj) for that and supplicated Him^(swt) with this supplication: *“O Allah^(azwj), You know that I used to ask you to give me more time to worship you. O Allah^(azwj), You have done that. To you be praise.”*

Harun Al-Rashid^(L.A) ordered Isa b. Ja‘far to assassinate the Holy Imam^(asws). Isa b. Ja‘far was sacred and wrote a letter to Harun^(L.A) which said; *“The affair of Musa b. Ja‘far and his stay under my detention has been going on for a long time. I have become well-acquainted with his situation. I have set spies on him throughout this period and I have not found him (do anything except) open his mouth in worship. I set someone to listen to what he said in his prayers. He has never prayed against you or against me. He has never mentioned us in malice. He does not pray for himself except for forgiveness and mercy. Either you send someone whom I can hand him over to or I will let him free. I am troubled at detaining him”*³⁵

Mola^(asws) stayed imprisoned in Basra for one year. Harun Al-Rashid^(L.A) ordered the Imam^(asws) to be taken to Baghdad. Mola^(asws) was chained heavily and beaten and whipped by the tyrant soldiers of Harun^(L.A) during the journey to Baghdad. When the Imam^(asws) arrived in Baghdad, Harun Al-Rashid^(L.A) ordered him^(asws) to be detained in al-Fedl b. al-Rabi’s house. So al-Fedl took him and imprisoned him^(asws) in his house. Al-Fedl saw and heard the pious Imam^(asws) and his companion warned him against responding to al-Rashid’s^(L.A) mean desire through assassinating him. His companion said to him: *“Fear Allah^(azwj)! Do not take in respect with his affair any measure through which your blessing is removed! You know that whoever does evil to someone his blessing is removed!”* Al-Fedl believed in that, so he said to him: *“Harun sent for me several times and commanded me to kill him (Musa). I have not responded to him in respect with this. I informed him that I would not do that. I will not respond to that which he requests from me even if he orders me to be killed!”*³⁶

One day Mola^(asws) said the following supplication to Allah^(azwj),

*“O My Master, save me from Harun’s prison! Release me from Harun’s hand! O You Who bring forth plants from sand and clay, O You Who bring forth fire from iron and stones, O You Who bring forth milk from blood, O You Who bring forth baby from placenta and womb, O You Who bring forth soul from bowels and intestines, release me from Harun’s hand!”*³⁷

Immediately the same night Harun^(L.A) ordered Al-Fedl to release the Imam^(asws). But informed him that the Holy Imam^(asws) was to stay in Baghdad and could not return to Medina. One day Al-Fedl came to the Imams^(asws), poor

³¹ Al-Menaqib, vol. 2, p. 385.

³² Al-Bihar, vol. 11, p. 296

³³ Tanqeeh al-Maqal

³⁴ Al-Menaqib, vol. 2, p. 379.

³⁵ Al-Bihar. Al-Fusool al-Muhimma.

³⁶ 'Uyun Akhbar al-Rida. Al-Bihar.

³⁷ Al-Menaqib, vol. 2, p. 370. 'Uyun Akhbar al-Rida

house he was worried and shaking and informed him^(asws) that Harun was calling the Imam^(asws) and was very angry and wanted his head.

The Holy Imam^(asws) waved his^(asws) hand over his^(asws) head three times and whispered something. When they reached the palace of Harun, his^(L.A) temper was gone and his^(L.A) nature had changed and he treated Mola^(asws) with respect. And let him^(asws) go. Al-Fedl was astonished and asked the Imam^(asws) what he^(asws) had said? Mola^(asws) said I recited the supplication of my grandfather Amir-Ul-Momineen Ali Ibn Abu Talib^(asws). When he^(asws) recited it, he^(asws) defeated all those horsemen and troops who advanced against him. This supplication is called *Kifayat al-Bela*. It is as follows:

“O Allah^(azwj), through You I rush upon (my enemy), through You I try, through You I neighbor, through You I attack, through You I win a victory, through You I die, and through You I live. I have submitted my soul to You and entrusted my affair to You. There is neither force neither strength save through Allah^(azwj), the Exalted, the Great. O Allah, You created me, provided me, and veiled me from people. You have freed me from need through the favor of that which You entrusted to me. So when I fall, You return me. When I stumble, You release me from my stumble. When I become ill, you heal me. When I supplicate you, You grant my supplication. O my Master, be pleased with me, for You have pleased me!”³⁸

Shahadat of Imam Mola Musa-e-Kazim^(asws)

The tyrant Harun Al-Rashid^(L.A), found none more wicked than Al-Sindi ibn Shahik^(L.A), to carry out his desires. Al-Sindi^(L.A), was a sinful rogue. He^(L.A), neither respected Allah^(azwj), nor believed in the hereafter. Harun^(L.A), commanded him to move the Imam^(asws), to his prison, which was a hole in the ground in which one could not even stand with a straight back and ordered him to harass the Imam^(asws). Al-Sindi^(L.A), responded to him^(L.A), when he^(L.A), treated the Holy Imam^(asws), rudely and severely. As for the Imam^(asws), he^(asws) was patient, and entrusted his affair to Allah.^(swt)

Al-Sindi ibn Shahik^(L.A), shackled him^(asws), Harun Al-Rashid^(L.A), ordered al-Sindi^(L.A), to abuse and torment the Imam^(asws), and to shackle him in thirty ratls of iron, and made him^(asws), hear nothing except cursing and abuse. He^(L.A), did all these things to seek nearness to Harun^(L.A), and to attain something of his world.

The Imam^(asws), was detained in the prison called *Daar al-Musayyab* situated by the gate of Kufa.³⁹

The Imam^(asws), dedicated himself to the acts of worship to Allah^(azwj). He^(asws) fasted by day and performed prayers by night.. When Al-Sindi's sister she saw that the Imam^(asws), devoted himself to the acts of worship and obedience to Allah^(azwj), she changed her mind and became righteous. She, sympathized with the Imam^(asws) and served him^(asws). When she looked at him^(asws), she wept and said: *“The people who resist this saviour are unsuccessful!”⁴⁰*

Mohammed bin Al hassen narrates from Imam Musa-e-Kazim^(asws), who said: *“O Ba Ali, I am going to leave this world after one week, but do not reveal this to anyone. Come back here next Friday and offer salat (Janaza) individually (Farada)”⁴¹*

Imam Musa-e-Kazim^(asws) wrote the following will to his beloved son Imam Ali Raza^(asws).

“Surely Musa bears witness that there is no god but Allah^(azwj), the One without a partner, that Muhammad is His servant and His Apostle and Ameer-Ul-Momineen is His servan and Vali, that the Hour will come without doubt, that Allah^(azwj) will resurrect those in graves, that the resurrection after death is true, that the Promise is true, that the reckoning is true, that the decree is true, that the standing before Allah^(azwj) is true, that what Muhammad, may Allah^(azwj) bless him and his family, has brought is true, and that what the Trusted Spirit brought down is true. In that I will live and die; and in it I will be raised from the dead, Allah^(azwj) willing. I have made them bear witness that this will is mine and that I have written it in my handwriting. I have copied the will of my grandfather-the Commander of the faithful, ‘Ali ibn. Abi Talib, peace be on him. I had copied the will of Muhammad ibn ‘Ali before that; and the will of Ja'far ibn Muhammad^(asws) is similar to that. I have entrusted my will to ‘Ali along with my children after him. If he willed, found rightness in them, and liked to recognize them, then that is up to him. They have no command in his presence. I have entrusted him with endowments, my properties, my retainers, my boys whom I have left behind, and my sons to Ibrahim^(asws), al-‘Abbas^(asws), Qasim^(asws), Isma‘il^(asws), Ahmed^(asws), and Umm Ahmed^(asws). (I have entrusted) the

³⁸ Uyun Akhbar al-Rida. Al-Bihar

³⁹ Al-Bihar, vol. 11, p. 300

⁴⁰ Tarikh Baghdad, vol. 13, p. 31.

⁴¹ Wasil u Shia Vol-3, Page-128

affair of my womenfolk to 'Ali, one third of the endowment of my father, and two thirds he places where he sees, and places in it what the possessor of a property places in his wealth. So if he likes to sell or to grant or to donate or to give as alms to those whom I have nominate to him and to those other than those whom I have nominated, then that is up to him. He is like me in respect with my will concerning my property, my family, and my children. If he sees that he has to recognize his brothers whom I have nominated to him in this letter of mine, he can recognize them. If he dislikes (to do that), then he has the right to cancel them without being blamed or refused. If he finds in them (something) other than that when I left them and wants to return them to obedience to him, then that is up to him. If one of them wants to marry his sister (to a man), then he has no right to marry her (to him) except with his permission and his order, for he is the most knowledgeable (of them) in the men from among his people. If a Sultan (supreme ruler) or any of the people prevents him or comes between him and a thing of what I have mentioned, then he is free from liability to Allah and His Apostle, Allah^(azwj) and His Apostle^(asws) are free from liability to him, upon him is the curse and wrath of Allah, the curse of the cursers, the angels brought nigh, the prophets, the messengers, and the group of the believers. None of the Sultans has the right to prevent him from doing anything. He has neither responsibility nor result with me. None of my children neither he has a property with me. So he is trustworthy in what he mentions. If he decreases, then he is the most knowledgeable; and if he increases, then he is also truthful. As for my sons whom I have mentioned along with him, I want to mention their names and to honor them. As for the mothers of my children, they will take that which they take during my life time if they stay in their houses and their hijab, if he sees that. If one of them wants to get married, then she has no right to return to my property. As for my daughters, they are treated in the same way. Neither their half brothers nor a Sultan nor an uncle has the right to marry them except through his opinion and his advice. If they do something other than that, then they oppose Allah^(azwj) and His Apostle, and they struggle against Him in His kingdom. That is because he is the most knowledgeable (of them) in the men from among his people. If he wants to marry them, then he can marry them; and if he wants to leave, he can leave. I have ordered them (my daughters) to conform to what I have mentioned in this letter of mine; and I have made Allah^(azwj), the Great and Almighty, as a witness over them. He (Imam Ali Raza) and Um Ahmed are two witnesses. None has the right to uncover and spread my will, while he is in respect with it is other than those whom I have mentioned and nominated. Whoever does good, it is for his own soul, and whoever does evil, it is against it; and your Lord is not in the least unjust to the servants.[1] May Allah bless Muhammad and the family of Muhammad. Neither a Sultan nor other than him has the right to open this my letter which I have sealed in the bottom. If someone does that, then upon him is the curse and wrath of Allah, the curse of the cursers, the angels brought nigh, the group of the messengers and of the believers; and (that is) upon him who opens this letter of mine."⁴²

Mola Imam Musa-e-Kazim^(asws) signed and sealed the will. He entrusted to him all his affairs. He required his children to follow and obey him. He also ordered Imam Ali Raza^(asws) to marry his daughters^(asws) for he was the most knowledgeable (of his brothers) in the men from among his people. That is because they (his daughters) were the deposits and granddaughters^(asws) of Allah's Apostle^(saww), may Allah^(azwj) bless him and his family. So they had not to marry anyone except an Allah^(azwj)-fearing believer and Syed who came to know of their position and respected their rank. None was able to know the equals to them except his son Imam Ali Raza^(asws).

Mola Imam Musa-e-Kazim^(asws) then sent a letter to Harun^(L.A). In the letter Imam Musa-e-Kazim^(asws) expressed his strong displeasure with him^(L.A). Imam Musa-e-Kazim^(asws) wrote: "A day of my tribulation does not goes by until a day of your welfare goes by! Then we all will die until the day that does not expire, on that day shall they perish who says false things."⁴³

On the 23rd of Rajab ;Harun al-Rashid^(L.A) brought fresh dates and put a deadly poison into them. He^(L.A) ordered al-Sindi^(L.A) to offer them to the Imam^(asws) and to force him to eat some of them. Al-Sindi^(L.A) offered them to the Imam^(asws). The Imam^(asws) ate ten fresh dates, and al-Sindi al-Sindi^(L.A) said to him: "increase (dates) more than that!"

Mola Imam Musa-e-Kazim^(asws) looked at him and said: "That is enough for you! You have reached what you need!"⁴⁴

Mola Imam Musa-e-Kazim^(asws) suffered from severe pain and painful aches. Al-Sindi b. Shahik^(L.A), the sinful rogue, stayed with Mola Imam Musa-e-Kazim^(asws) and he^(L.A) prevented all kinds of aids from coming to him, that he might hasten his decreed end. Mola Musa-e-Kazim^(asws) suffered during those terrible 3 days from that which no divine 'Noor' has suffered so much. The pain due to the poison melted his heart and cut his organs into pieces. The Angel Jibreel^(asws) mourned and wept tears of blood.

⁴² Usool al-Kafi, vol. 1, pp. 316-317. 'Uyun Akhbar al-Rida. Al-Bihar

⁴³ Al-Bidaya wa al-Nihaya, vol. 10, p. 183. Tarikh Baghdad

⁴⁴ Al-Bihar.

Mola Imam Musa-e-Kazim ^(asws) summoned his companion Musayyab before his Shahadat and said to him: “O Musayyab!” Musayyab replied ; “Here I am, my master!”

Mola^(asws) said; “I ^(asws) am going tonight to Medina, the City of my grandfather, Allah’s Apostle^(saww), that I may entrust to my son ‘Ali what my forefathers had entrusted to me, appoint him as my testamentary trustee and successor, and order him to follow my orders.”

Mussayab replied ;”My master, how do you order me to open for you the doors and their locks while the guards are standing armed.”

Mola^(asws) said “O Musayyab, your faith in Allah^(azwj), the Great and Almighty, and in us has become weak”.

Mussayab replied; “No, my master, may my life be sacrificed for you”.

Mola^(asws) said: “I supplicate Allah^(azwj), the Great and Almighty, through His great name through which Asif had supplicated (Him) when he brought Belqis’s throne and put it before Sulayman ^(asws) said in the twinkling of an eye, that He may let me meet with my son ‘Ali in Medina.”

Mussayab said: “I heard him supplicating. Then I did not see him^(asws) sitting in the place of prayer. I was still standing on my feet until I saw him^(asws) returning and returning the iron to his^(asws) legs. So I prostrated myself in prayer and thanked Allah^(azwj) for making me know him^(asws).”

Mola^(asws) turned to al-Musayyab and said to him: “O Al-Musayyab, raise your head. Know that I am going to Allah, the Great and Almighty, at the third part of this day.”

Musayyab said: “So I wept”:

Mola^(asws) consoled Musayyab and said to him: ‘O Musayyab, do not weep. For my son ‘Ali will be your Imam and master after me. Therefore, cling to his Imamate. You will not go astray as long as you cling to him.”

On Friday 25th of Rajab in the year 173 AH. September 4, 799 The Imam^(asws) suffered immense pain due to the poison. He^(asws) neared the decreed end. He^(asws) suffered from the aches of death. So he sent for al-Musayyab and said to him: “I have told you about my demise to Allah^(azwj), the Great and Almighty. When I ask for a drink of water and drink , then tell the tyrannical (Harun) about my death.”

Then Mola^(asws) summoned me and said: ‘O al-Musayyab, surely this sinner, al-Sindi ibn Shahik will claim that he will undertake washing and shrouding me. How far! How far! That will never happen! When I will be carried to the cemetery called the cemeteries of Quraysh, bury me in it. Do not let my grave be higher than four open fingers. Do not take any of my earth to get the blessing of it. For all our earth is forbidden except that of my grandfather Imam Hussain Ibn Ali^(asws). For Allah^(azwj), the Great and Almighty, has made it as a cure for our Shia and friends.”

Al-Musayyab said: “I was still watching him until he asked for a drink of water and drank it”.

Al-Musayyab said: “Then I saw a shining moon who looked like him sitting beside him. I knew it was my master Imam Ali Raza ^(asws). Then my master Mola Imam Raza^(asws) disappeared from me. I approached the Imam^(asws) and found him^(asws) motionless .I wept loudly then I told al-Rashid^(L.A) about his death.”⁴⁵

Holy Imam Musa-e- Kazim^(asws) says; “No one will gain the reward of suffering a misfortune unless he who forbears it and says: We are Allah^(azwj)’s, and to Him we will return”⁴⁶

Mola Ali Raza^(asws) fell to the ground and wept putting dust in this hair and began lamenting, Mola Imam Musa-e-Kazim ^(asws) daughters^(asws) surrounded Mola Ali Raza^(asws) and all wept.

Holy Imam Musa-e- Kazim^(asws) spent fourteen years of his^(asws) life in the darkness of several of the Abbasid^(L.A) jails of Basra and Baghdad. Holy Imam Musa-e- Kazim’s^(asws) sacred body was carried by servants and put on display on the

⁴⁵ 'Uyun Akhbar al-Rida.

⁴⁶ 'inna lillaahi wa inna ilayhi raji'oun'

Baghdad Al-Rasafa bridge for three days so that the accursed Harun Rashid^(L.A) could dispel any rumors that Mola^(asws) was still alive.

The accursed Al-Sindi^(L.A) told his servants to call out the following to passers by; *“This is Musa ibn Ja’far whom the Rafidites (Shia) say that he does not die! So look at him while he is dead!”*⁴⁷

Sulayman Ibn Abi Jafar managed to have Mola’s^(asws) sacred body released from Al-Sindi^(L.A) on the bridge. He prepared the Imam^(asws). He washed and shrouded him^(asws). Then he wrapped him^(asws) up with a hibra (Chadar) on which all Qur’an was written and which he bought for two thousand and five hundred dinars.

Al-Musayyab narrated, saying: *“By Allah^(azwj), I saw the people with my own eye. They thought that they were washing him (Imam Musa-e-Kazim^(asws)), but their hands did not reach him. They thought that they were washing, perfuming, and shrouding him. However, I saw that they did nothing. I saw that person who attended his death (Imam Ali Raza^(asws)). It was he who washed, perfumed, and shrouded him. He^(asws) showed help to them, but they did not recognize him^(asws)”*

Mola Imam Ali Raza^(asws) said: *“O Musayyab, whatever you may doubt, do not doubt me^(asws), for I^(asws) am your Imam^(asws), your master^(asws), and Allah’s^(azwj) proof over you after my father. O Musayyab, I am just like Yousuf, the truthful, and they are like his brothers when they came in to him and denied him.”*⁴⁸

The Holy Imam^(asws) was carried to his^(asws) final resting-place. and was buried by Mola Imam Ali Raza^(asws) in the cemetery of the Quraysh which is now located in the city of Kazimayn.

We end with the following sayings of our Holy Imam Musa-e- Kazim^(asws) ..Mola^(asws) says; *“Do not seek to embrace the religion of those who are not Shi’ites, do not love their religion, for they are traitors who have betrayed God(swt) and the Prophet(saww), and who have betrayed their repositories. Do you know how they betrayed the repositories? Gods(swt) Book was given to them, and they falsified and changed it; their true leaders(Imams(a.s)) were shown to them, but they turned away from them.”*⁴⁹

Imam Musa-e- Kazim^(asws) on Shi’ah of Ali^(asws), describes them in the following words:

*If I had to truly distinguish my Shi’ah I would find them nothing other than pretenders. If I had to put them to the test I would only find them to be apostates. If I were to scrutinise them I would be left with only one in a thousand. Were I to sift them thoroughly I would be left with only the handful that is truly mine. They have been sitting on cushions all along, saying: “ We are the Shi’ah of ‘Ali^(asws).”*⁵⁰



⁴⁷ Al-Fusool al-Muhimma, p. 54.

⁴⁸ Uyun Akhbar al-Rida.

⁴⁹ Al-Kulayni, al Rawada Vol.1, pp181

⁵⁰ al-Kulayni, Rawdat al-Kâfi vol. 8 p. 288



*The Holy Shrine of Imam Musa Kazim^(asws) & Imam Muhammad Taqi^(asws)
In Kazmain, Iraq*



Entrance to the Holy Zari of Imam Musa Kazim^(asws) & Imam Muhammad Taqi^(asws)

