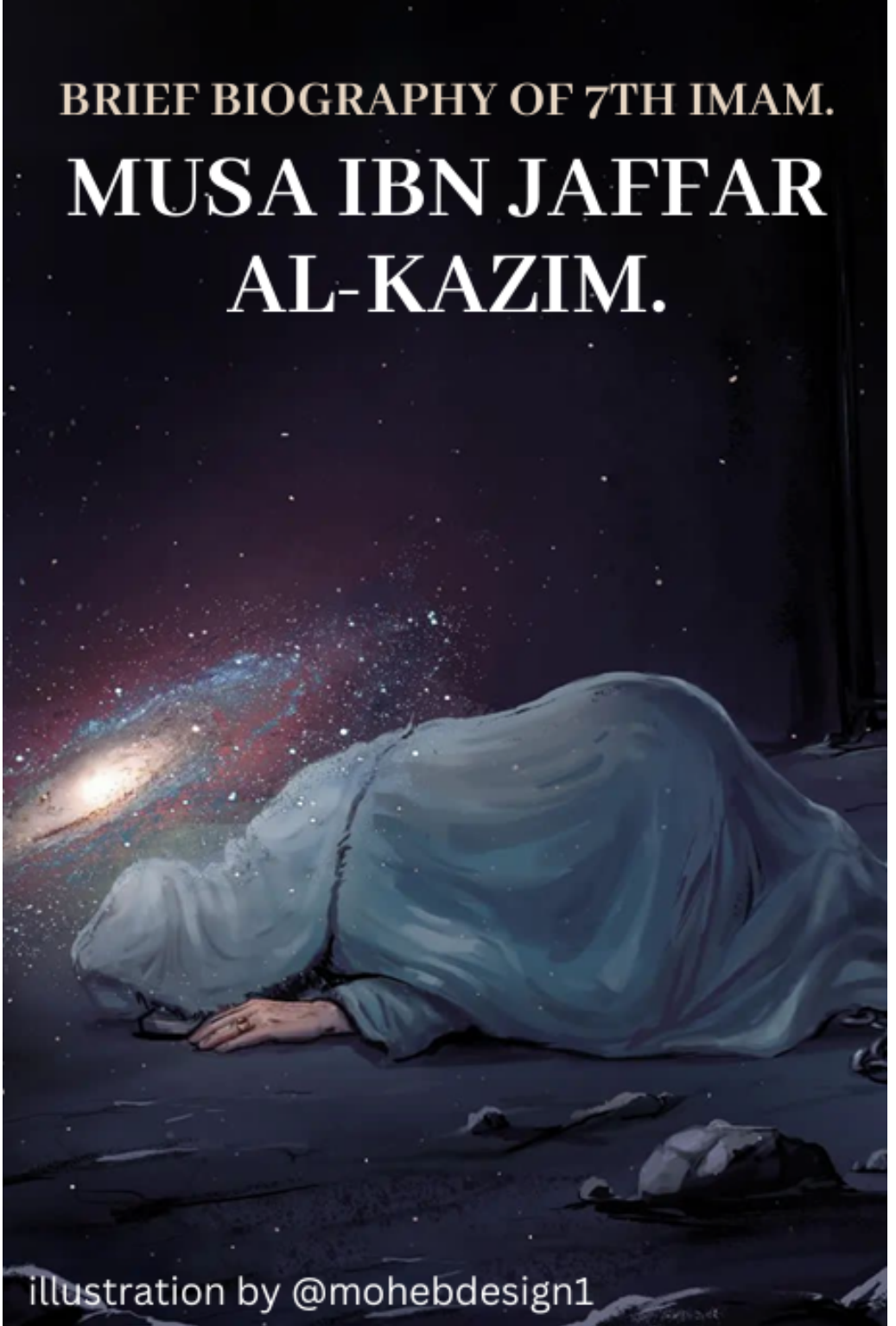
BRIEF BIOGRAPHY OF 7TH IMAM.

MUSA IBN JAFFAR AL-KAZIM.



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A Brief Biography of
MUSA BIN JAFAR
(A.S.)

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PREFACE

This short biography of our 7th Imam, Hazrat Musa Bin Jafar (a.s.) was written essentially as part of a course-work for those registered as students of the correspondence Course offered by the BilaI Muslim Mission of Tanzania.

The overall concern for writing this unit has been to provide brief notes on the main aspects of the illustrious life and history of our 7th Imam for young readers who, for the first time, have been introduced to the formal study of this great personality in Islamic History. In no way should therefore this work be regarded as comprehensive or complete.

As a matter of fact, this work was prepared under such circumstances that its revision be deemed necessary after the first publication. This, however will be addressed, god willing, in future.

I am very much indebted to SAYYID SAEED AKHTAR RIZVI for encouraging me to undertake this endeavour. Also I must not forget to mention Haji Fidahusein Abdullah Hameer, the founder and the ex-chairman of Bilal Muslim Mission of Tanzania, for assisting me in every manner to make this project a reality. My final word of thanks are for Al-haj Mohammedhusein Dhalla of Edmonton, Canada for typing and/or typesetting my handwritten manuscript.

May Allah reward these three persons and all others who have helped me to complete this project.

Mohamed Raza Mohamed Husein Dungersi, Ph.D.
New York, USA

CHAPTER 1
MUSA BIN JAFAR (A.S.): CHILDHOOD

INTRODUCTION

Imam Musa bin Jafar (a.s.) is the seventh Imam from the progeny of the Prophet, Hazrat Muhammad (s.a.w.w.).

He is also known by such names as "Kadhim" (the one who controls his anger) and "Babul Hawaej" (the door of getting your wishes"). His other titles include Abul Hasan, Abu Ibrahim and Abu Abdallah. He is also remembered by such names that show his noble character; these names include: Abd Al-Salih (The pious worshipper of Allah), Nafs-e-Zakiyya (the one with pure soul), "Sabir" (The patient one) and "Amin" (The trustful).

The famous Sunni Author of *Al-Sawaiq Al-Muhrika*, Ibne Hajar, says that Imam Musa was called 'Abd Al-Salih' because of the purity of his prayers; and he was called 'Babul Hawaej' because he became a means through which people asked Allah for their wishes and got them.

He was the third son to be born in the family of Imam Jafar Sadiq (a.s.). The first born was Ismail and the second one was Abdullah Aftah.

HIS BIRTH

He was born on Saturday 7th Safar 128 AH (745 AD) at a place between Mecca and Medina called Abwa. This is the very place where the Prophet's mother, Hazrat Amina Binti Wahab is buried.

Imam Jafar Sadiq (a.s.), together with his wife, Hazrat Hamida Khatoon were returning to Medina after completing their pilgrimage to Mecca. They had broken their journey to have a short rest at Abwa. Imam Musa Kadhim (a.s.) was then born.

Abu Basir, one of the famous companions of the fifth and sixth Imams reports that he was present with the sixth Imam (a.s.) on this journey. He was having breakfast with the Imam (a.s.) when a messenger came from Hazrat Hamida to call the Imam, because the Imam had left instructions that he should be informed when the child was about to be born from Hamida Khatoon. Immediately the Imam went to Hazrat Hamida's tent. When he came back, Abu Basir inquired about Hazrat Hamida's health. The Imam (a.s.) was happy and announced the birth of his son Musa who was special because he would be the successor of his father (a.s.).

It is reported that when Imam Musa Kadhim (a.s.) was born he bowed down and supporting himself on the ground, with the palms of his hands, he looked at the sky and read the "Kalima" and the names of all the Imams born before him. His father read 'Adhan' in his right ear and 'Iqamah' in his left ear. Like the other Imams from the progeny of the Prophet, he was born clean and circumcised. On his right shoulder were written the verses of Quran meaning.. . "The word of your Lord has been achieved truly and justly ..." (Ch. 6, v. 115).

When Imam Jafar Sadiq (a.s.) returned to Medina he invited everybody to a feast which he arranged to celebrate Imam Musa Kadhim's birth.

HIS MOTHER

The Imam's mother was Hazrat Hamida Khatoon. She is also known as Umm Hamida. She came from North Africa and is sometimes referred to as Hamida Berbaria. 'Berber' is another name for North West Africa.

She was a very pious and knowledgeable woman. When women came to Imam Jafar Sadiq (a.s.) to ask him questions on religion, he would tell them to ask these questions to Hamida as her answers would be the same as his. He had so much trust in her.

As for her character, Imam Jafar Sadiq (a.s.) used to say that she was safe from all impurities and was as pure as a bar of gold.

She was a narrator of many 'Ahadith'. The famous and most reliable companion of Imam Baqir (a.s.) and Imam Sadiq (a.s.) called Abu Basir quotes Ahadith from her. For example, it is narrated in *Wasail ush-shia* that Abu Basir says that he visited Hamida Khatoon after the death of Imam Sadiq (a.s.) so as to show his sympathy to her on the death of the Imam (a.s.). She wept and then said, "Oh Abu Muhammad, if you were present just before the death of Abu Abdallah (Imam Sadiq (a.s.)) you would have noticed a very strange thing; Imam (a.s.) opened his eyes and asked that all his relatives and family members be called in his presence. When they were all there, he told them: 'Our intercession (*Shafaat*) will not be for those who take their daily prayers lightly.'"

HIS CHILDHOOD

All the Muslim scholars who saw the Imam's childhood have one thing to say about him: that he was very intelligent and very mature for his age. It was the wish of Imam Jafar Sadiq (a.s.) that his followers and other Muslims must know the high position of this child in the presence of Allah so that when the right time came they should not find it difficult to accept him as the successor of the sixth Imam.

From time to time, Imam Jafar Sadiq (a.s.), when asked with questions from his students and followers, would ask Imam Musa Kadhim (a.s.) to reply them. The young Imam would answer these questions so well that everybody would be surprised by his knowledge despite his young age. Consider the following incidents:

Once Imam Abu Hanifa came to Imam Sadiq (a.s.) and said, "I saw your son Musa pray in such a way that people were passing in front of him. Did not this disturb his power of concentration in his prayers?"

Imam Sadiq (a.s.) replied. "Let me call my son and let him answer your question himself."

The younger Imam was called and the question of Abu Hanifa was put to him. Imam Musa Kadhim (a.s.) replied saying, "The one to whom I was praying was nearer to me than those who passed in front of me for doesn't Allah say in the Quran that I am nearer to you than is the main vain of your neck?"

Abu Hanifa's face turned pale; he had not expected such a powerful reply from such a young boy.

Imam Sadiq (a.s.) hugged his son and praised him for giving such an excellent reply.

Allama Majlisi reports the following incident in his *Bihar ul Anwar*: Imam Abu Hanifa once asked the young Imam: "If a traveller comes to your town and he wants to relieve his stomach (what is done in the toilet), where should he go to do so (without breaking the laws of Islam)?"

The Imam replied that the traveller must first hide behind the city walls. He should also avoid the inquiring eyes of those around him, the banks of a river, where fresh fruits fall from trees, the backyard of a house, the streets and the Mosque. Also he should turn his face away from 'Qibla' and covering his private parts, he should then relieve himself.

According to the author of *Bihar ul Anwar*, when Abu Hanifa heard this reply he said to those who were with him "Didn't I tell you that he is te Prophet's grandson and he is amongst those who have knowledge of different kinds since childhood?"

Shaykh Mufid, the famous Shia writer, has recorded the following incident in his book called *Kitab Al-Irshad*: A man by the name

of Yakub Al-Sarraj paid Imam Sadiq (a.s.) a visit. The Imam was standing near a cradle in which his son Musa was sleeping. The Imam (a.s.) played with his son and then asked Yakub to greet Imam Musa Kadhim (a.s.) who, as has been noted, was just a small child sleeping in a cradle. Yakub greeted Imam Kadhim (a.s.). The young Imam replied him and said to him, "Go and change the name of your daughter that you gave her yesterday because it is a name which Allah does not like."

Indeed, a daughter had been born to the man and he had named her Humayra'!.

Imam Sadiq (a.s.) asked Yakub to do what Imam Musa Kadhim (a.s.) had asked him and the man did what he was told to do.

It is reported that once Imam Abu Hanifa was sitting in Imam Jafar Sadiq's (a.s.) house waiting for him. In the mean time Imam Musa Kadhim (a.s.), who was about five years of age at that time, came out. Abu Hanifa asked the young Imam, "What are your views on the actions of a man: Is he fully responsible for his actions or is Allah responsible for man's actions?"

The young Imam replied: "There are three different possibilities. The first possibility is that Allah is fully responsible for man's actions. The second possibility is man and Allah together are responsible for his actions. The third possibility is that man is fully responsible for man's actions.

"In the first case if Allah is fully responsible for man's actions, than it would be against the justice of Allah to punish man for his wrong actions. In the second case too, man cannot be held responsible for his wrong actions because he did it together with Allah! It follows therefore that man is fully responsible for his actions."

Over and above letting Imam Musa Kadhim (a.s.) in his childhood

to show his intelligence, Imam Jafar Sadiq (a.s.) would again and again tell his followers of Imam Musa Kadhim's (a.s.) position to Allah and that he was the seventh Imam. The author of *Al-Irshad* has recorded many such occasions, two of which are briefly described below:

Mufaddal bin Umar Al-Jufi was a famous companion of the sixth Imam. He reports that once when he was with the sixth Imam, Imam Musa Kadhim (a.s.) who was still a boy, came. The Sixth Imam told Mufaddal to let the other trustworthy companions know that the next person in authority (The Imam) was Imam Musa Kadhim (a.s.)

Muadh bin Kathir once was with Imam Jafar Sadiq (a.s.). Muadh said, "I pray to Allah that he should give you a son of that position that you were to your father".
The Imam (a.s.) replied, "But Allah has already done so."
Muadh asked, "Who is he?"
The Imam pointed at Imam Musa Kadhim (a.s.) who was still a child and at that time he was sleeping.

In this way Imam Jafar Sadiq (a.s.) prepared his followers to recognise their seventh Imam, so that in future there should be no problem for them in identifying their Imam.

CHAPTER 2
IMAM MUSA KADHIM (A.S.): HIS ADULTHOOD

LIFE WITH HIS FATHER

He spent 20 years with his father. He was very active since his childhood in service of Islam. From records, some of which you have already seen in chapter 1, we can see that he was present in many, if not all, meetings that Imam Jafar Sadiq (a.s.) had with his companions and students. At such meetings Imam Musa Kadhim (a.s.) showed his abilities. Also he was introduced as the successor of his father. This was very important as we shall soon see in this unit.

HIS RESPONSIBILITIES AS THE IMAM OF HIS TIME

With the martyrdom of his father in 148 AH till his own martyrdom in 183 AH, covering a period of 35 years, he had to carry out the duties of the Imam of his time under very difficult conditions.

The king of the Muslim empire at the time when he became Imam of the time was Mansoor Dawanaqi. He was such a bad man that he had got Imam Jafar Sadiq (a.s.) killed by poisoning him through his governor in Medina - Muhammad bin Sulaiman. Having got the sixth Imam martyred, he sent instructions to the governor of Medina, Muhammad bin Sulaiman, that he should kill the person whom Imam (a.s.) had appointed as his successor in his will.

Imam Jafar Sadiq (a.s.), however had taken precaution to protect Imam Musa Kadhim (a.s.). He did this by naming five people in his will as his trustees, among them, one being Imam Musa Kadhim (a.s.). The other four people being: Mansoor himself, Muhammad bin Sulaiman (the governor of Medina), Hazrat Hamida Khatoon and Abdullah Aftah. The governor therefore could not do what Mansoor had instructed him to do.

As for the followers of the Imam (a.s.), they knew who the successor

was since the Imam had told them earlier. Even then, by looking at the five trustees Imam Jafar Sadiq (a.s.) had named in his will, a man of common sense plus some understanding of the characters of these five persons could easily know that the true successor was Imam Musa Kadhim (a.s.). For example, when the names were mentioned to one of the companions of the Imam, Abu Hamza Thimali, he immediately said that the true successor was Imam Musa Kadhim (a.s.). His reasoning was: The other four people were all not fit for different reasons. Everybody know that Mansoor and his governor were enemies of Imam (a.s.) and had caused his death, Abdullah Aftah was of such a character that he could not be Imam, Hamida Khatoon, though very pious and capable, was a woman and could not be an Imam. The only person left was Imam Musa Kadhim (a.s.).

Imam Musa Kadhim (a.s.) therefore had to be very careful in how he served the "Ummah". He could not openly preach and tell people that he was the Imam. This news had to be spread by word of mouth and very secretly. The following incident will show how this method worked.

A group of two persons - Hisham bin Salim and Muhammad bin Noman (Also known as "Moamine Taq") came to Medina just after the death of Imam Sadiq (a.s.). Abdullah Aftah had put himself forward as the successor of the Imam. Hisham and Muhammad went to him and asked him a few questions and were disappointed by him because of the replies he gave. He did not know simple things in Islam and therefore could not be the Imam of the time. Fortunately, somebody helped Hisham to get to Imam Musa Kadhim (a.s.) without being seen by Mansoor's spies. In a very indirect way Imam Musa Kadhim (a.s.) told Hisham that he was the Imam but that Hisham should not openly spread the news otherwise the Imam would be killed.

Hisham asked the Imam as many questions as he wished until he

was satisfied that truly the seventh Imam was Imam Musa Kadhim (a.s.). He requested the Imam to let him spread the news as many still did not know who their Imam was. The Imam's reply was, "Tell this to only those who you know are righteous. But take promise from them to keep this news secret. For if this news become public they will kill" - showing his own neck .

Slowly the news spread among the Shias such as Zurara and Abu Basir, who then went to the Imam (a.s.) and after testing his knowledge confirmed that truly he was the successor of Imam Sadiq (a.s.).

Mansoor was very suspicious of the Imam (a.s.) but did not have any cause to harm the Imam (a.s.). The Imam therefore very quietly continued serving Islam for ten years. Mansoor was busy building the city of Baghdad and enjoying his growing power.

This period of quietness in teaching Islam was brought to an end in 158 AH when Mansoor died and his son Mahdi became the king.

IMAM'S LIFE UNDER MAHDI (158 AH - 169 AH) AND HADI (169 AH - 170 AH)

Like his father Mansoor, Mahdi continued to watch the movements of Imam Musa Kadhim (a.s.) through his spies. Like his father, Mahdi continued to kill the 'Sadats' (descendants of the Prophet) and any others who showed any love or respect for members of the House of the Prophet. For example, he killed Ali bin Abbas the great grandson of Imam Hasan (a.s.), having first put him in a prison. Isa the grandson of Imam Zainul Abideen (a.s.) who was a very learned and pious person went into hiding and had to live a life of secrecy even to his own wife and children. He worked as a labourer, carrying water to people's houses in Kufa. Sometimes he had to live on vegetables that people had thrown away.

Mahdi openly broke the laws of Islam and wanted Imam Musa

Kadhim (a.s.) to support him. For example, he told the Imam that drinking wine was not forbidden in Islam, thinking that the Imam would support him. The Imam replied, "Allah has made drinking of wine unlawful in the Quran". The Imam then quoted the following two verses:
"They ask You about liquors and gambling, tell them there is great sin in them although they have benefits for men, the harm in them is far greater than the benefit." (Ch. 2, v. 219)
"Muhammad, ask them and who has made it unlawful to maintain beauty and to eat pure food which Allah has created for his servants? They are made for the believers in this world and are exclusively for them in the life hereafter Thus, do we explain our revelations to the people who have knowledge." (Ch. 7, v. 32)

By refusing to support Mahdi in his crimes, Imam Musa Kadhim (a.s.) had to suffer.

In 164 AH Mahdi went to Mecca and then to Medina. By his orders, the Imam (a.s.) was taken as prisoner to Baghdad. The Imam (a.s.) remained in this prison for one year. According to the historian Tabari, Mahdi saw Imam Ali (a.s.) in his dreams. Imam Ali (a.s.) was angry at Mahdi and was reading the verses of the Quran meaning "But if you were in power, you would surely make mischief in the land and cut off the ties of kinship" (Ch. 47, v. 22)

In the morning Mahdi told Rabi, his minister about his dream and sent him to the prison to set the Imam (a.s.) free. When Rabi went to the prison, he saw the Imam (a.s.) ready waiting for him, and he was reading the same verses of the Quran that Imam Ali (a.s.) had read in Mahdi's dream!

The Imam was allowed to return to Medina.

Mahdi continued with his cruelties against true Muslims but he left the Imam (a.s.) alone till 169 AH when he died.

Mahdi's son Musa, known as Hadi, became the next king from the house of Abbas. Though he ruled for a very short period of about 15 months, he was very cruel and oppressed the Imam (a.s.) and other descendants of the Prophet (s.a.w.w.). For example, he put Imam (a.s.) in prison where he stayed for one full year. He also ordered his governor in Medina to show no mercy at all to the grandchildren of the Prophet.

As a result, this governor did not allow the "Sadat" to go out of Medina without first getting his permission. He called in his palace a Sayyid called Husayn bin Ali bin Husayn and abused him very badly. Later on he got Husayn and his friends killed. Their bodies were left for the birds and the desert animals to eat.

Hadi died in 170 AH.

IMAM'S LIFE UNDER HAROON RASHID

On the death of Hadi, his brother Haroon became the next king. His policy was that: No descendant of Imam Ali (a.s.) should be allowed to live. They and those who loved them must be killed. The Sadat were therefore killed or buried alive.

Haroon hated Imam Musa Kadhim (a.s.) very much. Some of his reasons for hating the Imam (a.s.) were:

1. Haroon knew very well that Imam Musa Kadhim (a.s.) was the true successor of the Prophet (s.a.w.w.) and also the rightful caliph. Although Imam (a.s.) led a quiet life, Haroon still was afraid that so far as the Imam was alive one day people would open their eyes and put the Imam (a.s.) on the throne.

2. With the help of money, Haroon had taken the religious scholars on his side. For example, one such scholar was Wahab bin Wahab Abdul Bakhtari, according to whom, Haroon could commit all the sins and yet remain the true successor of the Prophet. Imam Musa Kadhim (a.s.) would

never agree to support Haroon on these matters. Haroon, therefore, considered the Imam (a.s.) as his enemy.

3. The Imam (a.s.) through his pure character and an excellent way of life became a symbol of virtue. People saw him as the perfect Muslim who should be followed in every way of life. Everyone, including Haroon, was being judged by being compared with the Imam (a.s.). Imam Musa Kadhim (a.s.), therefore made the evil character of Haroon and his people be seen easily.

The following incident which has been narrated by Shaykh Saduq and Tabrasi explains why and how much Haroon hated Imam Musa Kadhim (a.s.).

One day, Mamoon Rashid, Haroon's son, asked his friends if they knew where he (Mamoon) had learnt about Shiaism (loving the Prophet and his family). They didn't know so he told them that he learnt it from his father. They were surprised to hear this since his father was the worst enemy of the Prophet's family and in that case he couldn't teach his son about loving the "Ahlul-Bayt". Mamoon replied that his father knew very well the high position of Ahlul-Bayt but he ill treated them because he wanted to be the king and kings know no relatives.

To support his argument, Mamoon told them about the following incident:
"Once I went with my father to Mecca and from there to Medina. My father gave orders that any relatives from 'Muhajir', 'Ansar', 'Bani Hashim', or 'Quraysh' who wanted to meet him be allowed to do so on condition that they should introduce themselves.

"Many people came to see him and each of them was given from 200 to 6000 Dinars depending upon his position and the importance of his tribe and family.

"Then Fazl bin Rabi introduced Musa Bin Jafar bin Muhammad bin Ali bin Husayn bin Ali bin Abu Talib (a.s.). My father ordered everybody in the court, including me and my brothers Amin and Ibrahim, to receive Musa bin Jafar with respect. He then told Fazl to tell Musa Bin Jafar (a.s.) not to get down from the animal he was riding but to come sitting on it right up to where he (Haroon) was sitting.

"Then I saw an elderly person who was weak in body and whose forehead showed signs of 'SAJDA' come in. The man showed all signs of greatness.

"My father went forward to greet him. He kissed the man's forehead and eyes and holding his hands, he brought with him and made him sit next to him.

"They talked for some time and when the old man was about to leave, my father, Haroon, kissed his forehead and eyes again. He then told my two brothers and me to go with him whom he addressed as our uncle. We were to hold his hands, and help him get on his animal with ease. Then we were to go walking and reach him at his house.

"This we did very willingly. On the way the man said very quietly to me: 'When you become the king be kind and good to my children'.

"Later on, I asked my father as to why he had shown so much respect to this man. My father replied, 'He is the Imam of the time and the representative of Allah over his creatures. If you need complete and truthful knowledge you should go to him.'

"I asked my father if he did not have the same qualities as the man. My father said that this man was the best person in the world and the rightful successor of the Prophet and no one neither Haroon nor I could be compared with him. He added, 'but I shall not let anyone interfere with my rulership. That includes you (Mamoon).

If you come on my way I shall get you killed for '*Innal Mulla akim*' - there is no relationship in matters of kingship'.

"Then we left Medina for Iraq. My father gave a bag containing only 200 Dinars to Fazl to give it to Imam Musa Kadhim (a.s.). I could not understand why my father could give 6000 Dinars to ordinary people and only 200 Dinars to Imam Musa Kadhim (a.s.). When I asked him for the explanation, he became very angry and said if he gave more money to Musa, he would use that to raise an army against him and overthrow him."

This incident tells us that Haroon knew very well the position of the Imam (a.s.). He also knew that to win the support of the public he had to show respect to the Imam. Deep in his heart this made him very angry towards the Imam.

Secondly, we also see how difficult it must have been for the Imam (a.s.) to work for Islam during the times of such an evil king who for the sake of the worldly kingdom did not mind killing his own son. In the first nine years of his rule, Haroon tried several ways to win Imam Musa Kadhim on his side. First he tried to bribe the Imam the way he had bribed others like Wahab bin Wahab. He called the Imam and told him that he wanted to return the estate of Fadak to him. (To refresh your mind on Fadak read the biography of Hazrat Fatima especially on section covering Fadak). Imam (a.s.) understood Haroon's hidden meaning in his proposal to return Fadak. He replied, saying that, even if he wanted to, Haroon would not be able to return Fadak in full to the Imam when he knew the full area covered by Fadak.

Haroon asked the Imam to describe this area. The Imam named the borderlines within which lay the full Islamic Empire.The Imam's message to Haroon was clear: If you really want to return what belongs to me, than the estate of Fadak alone will not be enough. You will have to give back the 'Khilafat' that you took away from me. Haroon got the message and kept quite.

Haroon could not take any harsh steps against the Imam (a.s.) because there was no excuse for him to do so. The Imam (a.s.) was so dear in the eyes of the public that any open harm done to him would spoil the name of Haroon who was trying to cheat the Muslims to believe that he was best person even better than Imam Musa Kadhim (a.s.).

HAROON PLANS TO HARM THE IMAM

Yahya bin Khalid Barmaki, who was Haroon's minister and adviser found out a way for Haroon to harm Imam (a.s.).

Haroon had another minister called Jafar bin Ash'ath. Yahya was jealous of Jafar. To remove Jafar from his way Yahya Barmaki cooked a plot. He told Haroon that Jafar was a Shia of Imam Musa Kadhim (a.s.) and was working against Haroon. The solution to this problem, Yahya said, was to kill Imam Musa Kadhim (a.s.).

Haroon liked this idea very well but did not know how to go about doing it. Yahya came with another idea. He suggested that Haroon should invite Imam Musa Kadhim's nephew, Muhammad bin Ismail to Baghdad and establish through him that Imam Musa Kadhim (a.s.) was plotting against the government. Everybody knew that this would be easy since Muhammad bin Ismail was known to be unhappy that he was not considered the Imam although his father Ismail was the eldest son of Imam Jafar Sadiq (a.s.). (Ismail had died when Imam Sadiq was still alive).

A letter of invitation went to Muhammad bin Ismail in Medina. He was invited to go to Baghdad by no other person than Haroon Rashid himself. Muhammad was very happy to go but did not have enough money to pay for the travelling expenses. He therefore went to Imam Musa Kadhim (a.s.). Imam Musa Kadhim (a.s.) advised his nephew not to go to Baghdad. The nephew said he had to as he would then get help from Haroon and he would then be able to pay his debts.

The Imam (a.s.) offered to give him enough money to clear his debts and live a life of ease but Muhammad refused. All the same Imam (a.s.) gave him 300 Dinars and 4000 Dirhams. As Muhammad was about to leave, Imam (a.s.) warned him of the dangers that were lying ahead of him. Muhammad asked the Imam (a.s.) for some words of advice and the Imam (a.s.) said, "Please do not go on the side of those who will become responsible for my murder, and do not be a cause to make my children becoming orphans"

Muhammad repeated his question two more times and the Imam gave him the same reply. After Muhammad had gone, the Imam (a.s.) told those who were present, "By Allah he will turn against me and will talk against my children." They asked, "O son of the Prophet, if you know this then why did you give him so generously?"

The Imam's reply was that he had heard it from his father who traced this "Hadith" to the Prophet (s.a.w.w.) who had said that any person who cuts away relationship with his relatives is in turn cut away from Allah. The Imam (a.s.), therefore, preferred to keep relationship with his nephew and let Allah punish the nephew for cutting relationship with his uncle, the Imam (a.s.).

MUHAMMAD BIN ISMAIL SPEAKS AGAINST THE IMAM (A.S.)

Muhammad bin Ismail went to Baghdad and became guest of Yahya Barmaki. Yahya taught him what he should say to Haroon and then took him to Haroon's palace. Haroon received Muhammad very well and then asked him how things were in Medina. Muhammad said: "I have never seen a country being ruled by two kings at a time". On being asked to explain what he meant by that, he said, "As you are ruling here in Baghdad, Musa Kadhim is ruling in Medina. He receives revenue from every Islamic city and he claims to be your equal."

Haroon had heard what he wanted to hear. He gave as a reward, ten thousand dinars to Muhammad. However, Muhammad did not live long enough to benefit from this money.

The same night, Muhammad died mysteriously and Haroon took his money back.

Haroon now had a very strong weapon in his hands: A complaint against Imam given by no one else but Imam's own nephew.

IMAM (A.S.) NAMES HIS SUCCESSOR

Imam (a.s.) knew very well what harm would come from Muhammad bin Ismail's visit to Baghdad. He knew that it was time to let the Muslims know who their next Imam was going to be.

The Imam made public that he was leaving behind a will. He called seventeen well-known and respected members of the community to witness his will. We shall discuss the contents of the will when we discuss the Biography of Imam Ridha (a.s.). It is enough here to say that the Imam (a.s.) sealed the will and gave authority to only two persons to break this seal after the Imam's death: Imam Ridha (a.s.) and Umm Ahmed (Imam Ridha's stepmother).

Knowing that very soon he would be sent to prison never to come back, the Imam (a.s.) began more often than before, to let his followers know whom their next Imam was going to be as confirmed by the following incidents:

- A man by the name of Muhammad bin Sanan says that he visited Imam Musa Kadhim (a.s.) one year before the Imam was taken as a prisoner to Iraq. The Imam's son Ali was with him. The Imam warned bin Sanan saying, "Anyone who denies the rights of this son of mine and refuses to accept him as the Imam after me will be like one who denies the rights of Ali Ibne Abu Talib (a.s.) and did not recognise him as the Imam after Muhammad (s.a.w.w.)."

- A man by the name of Abdullah bin Harith says that Imam Musa Kadhim (a.s.) called him and many others and asked them, "Do you know why I have called you all here?" The people replied that they did not. The Imam (a.s.) then said, "Bear witness that this son of mine Ali is my successor, my trustee and executor of my will. After my death, anyone who has left anything with me should collect it from him. Anyone who wants to meet me should get approval from him."

- Mansoor bin Yunus, one of the agents of the Imam visited the Imam. The Imam told him that he had appointed his son, Ali, as his successor. Furthermore, the Imam (a.s.) asked bin Yunus to go in Ali Ridha's room, to congratulate him and let him know what Imam Kadhim (a.s.) had said. Bin Yunus did what he was told to do but after the death of Imam Musa Kadhim (a.s.), he turned against Imam Ridha (a.s.).

THE FINAL ARREST AND IMPRISONMENT OF IMAM (A.S.)

In the year 179 AH Haroon went to Mecca. He told people he was going there for pilgrimage, but his true reason for going to Mecca was to carry out his plan of arresting Imam (a.s.) and bringing him back to Iraq.

When in Medina, he met the Imam (a.s.) in the Mosque of the Prophet (s.a.w.w.). To show people that his position in Islam was better than that of Imam (a.s.), he addressed the grave of the Prophet saying. "Peace be upon you, Oh my cousin."

The Imam was behind him and kept quiet. When the Imam's turn came, he addressed the Prophet saying "Peace be upon you, Oh my grandfather"

Haroon used this as his final excuse to give orders to arrest the Imam (a.s.). To show people that he was a good Muslim, before giving the orders to his soldiers to arrest the Imam (a.s.) he came to

the grave of the Prophet and said, "O the Messenger of Allah! I am sorry for what I want to do. I want to take as a prisoner Musa bin Jafar because he is causing a division in your community and wants to shed blood."

As soon as his orders were given, soldiers came to the Imam's house to arrest him. The Imam (a.s.) was not at home. He was in the Mosque of the Prophet, praying.The soldiers then came to the Mosque of the Prophet. They did not allow the Imam (a.s.) to even complete his prayers. They chained him and took him away without even allowing him to go to his home to wish his family goodbye. As it turned out to be, he was never again to return to his family. For four years later he was martyred in Baghdad.

Haroon was afraid that people might plan to set the Imam (a.s.) free. Therefore, he ordered that two similar camels or mules be brought and be sent to two different destinations: one to Baghdad, the other to Basra. In this way people would not know where the Imam (a.s.) was sent. The Imam (a.s.) was sent to Basra. His journey took forty seven days.

The Imam became the prisoner of Isa bin Jafar bin Mansoor, Haroon's cousin and also Basra's governor. Haroon had given special instructions to Isa to put the Imam in a small, narrow and dark prison. No one was to be allowed to visit him and he was to be given a small and dried loaf of bread as his food, and hot water as his drink twice every day.

To begin with, Isa did exactly what Haroon had instructed him to do. But he soon found out that what he was doing was wrong. His spies reported to him that the Imam spent most of his times in prayers. In his prayers the Imam would frequently say: "O Allah you know that I used to beg you to give me free time to worship you O Allah, you have done that now, for which I offer my thanks."

In the meantime, Haroon sent instructions to Isa to kill the Imam (a.s.).

Isa wrote a strong letter of protest to Haroon. In this letter (which is summarised from *Al-Irshad*) Isa said: "Musa bin Jafar is now in my prison for a long time. I am now fully informed about him. I had him spied for all this time. I have found that throughout this time he has done nothing except worship. I kept a spy to find what Musa Bin Jafar says in his prayers. From the spy I found out that Musa bin Jafar says nothing against you or me. He has never said your or my name with bad intentions. He prays for mercy and forgiveness. Send somebody else to take him from me or else I shall set him free. I am afraid of keeping him as prisoner anymore."

Before Haroon could reply him, he went to the prison and begged the Imam to forgive him. The Imam forgave him.

IMAM (A.S.) IN FAZL BIN RABI'S PRISON

Having stayed in the prison of Isa bin Jafar for one full year, the Imam (a.s.) was sent to Baghdad and was kept in the prison of Fazl bin Rabi. This prison was small, narrow and dark. It was an underground prison.

The hardships of the prison left their marks on the body of the Imam. The Imam (a.s.) became very thin. At this time, a follower of the Imam (a.s.) visited Fazl bin Rabi. Fazl knew that this man loved the Imam (a.s.) and therefore asked him if he wished to see the Imam (a.s.). The man thought that Fazl was laying a trap for him, so he denied being the Imam's follower. Fazl told him not to be afraid since he himself (Fazl) loved the Imam.

Fazl then took the Imam's friend to the roof of his house and from a small opening on the roof he asked the man to look into a small room.

"What do you see?" he asked.
"Nothing but white garments spread on the floor."

Fazl told the man to watch more carefully. When the man did so he then realised that in the room there was a very thin person who was wearing white garments and was in "SAJDA".

Fazl then told the man that this person was no one else but Imam Musa Kadhim (a.s.).

The hardships of the prison life had thus made the Imam's body become so thin that from a distance it could not be seen.

The Imam stayed in this prison for another year. Fazl bin Rabi also refused to kill the Imam (a.s.) when Haroon ordered him to do so.

IMAM (A.S.) IN THE PRISON OF FAZL BIN YAHYA

Haroon therefore transferred Imam (a.s.) to the prison of Fazl bin Yahya Barmaki. Fazl kept the Imam (a.s.) in a very small and dark room in his house and kept his spies to watch the Imam. He too noticed that the Imam spent his nights praying, and reading the Quran. He spent his days, in fasts and worship of Allah. He never turned his face from the Qibla.

Fazl therefore removed the Imam (a.s.) from the harshness of the prison and kept him in a good place.

The spies of Haroon informed him that Fazl was not following the king's instructions of keeping the Imam (a.s.) in a dark prison. Haroon at that time was living at a place called 'Raqa'. He sent instruction to Fazl to kill the Imam immediately. Fazl ignored these instructions.

Haroon was very angry. He sent his special messenger, Masrur, with special instructions to his two trusted officers in Baghdad: Abbas

bin Muhammad and Sindi bin Shahik. Masrur was to deliver these instructions only if he saw for himself, that Fazl had indeed become friendly to the Imam.

The spy went to Baghdad and he saw for himself that Fazl was not following Haroon's instructions and was treating the Imam (a.s.) with kindness. The spy therefore passed Haroon's message to Abbas and Sindi. Abbas called Fazl and made Sindi punish Fazl by whipping him 100 times on his naked body. He was then cursed in Haroon's court. Haroon forgave him only after Fazl's father, Yahya, had asked Haroon for forgiveness. Though it is not clearly stated in books of history, it is possible that Yahya also promised to do what his son had refused to do, that is arrange to kill the Imam, for soon after this incident Yahya Barmaki went to Baghdad on a secret mission to arrange with Sindi as to how to kill the Imam.

IMAM (A.S.) IN THE PRISON OF SINDI BIN SHAHIK

The Imam then became the prisoner of Sindi Bin Shahik. He kept the Imam in a prison worst than any other prison the Imam (a.s.) had been kept before.

In order to spoil the Imam's name he made a wicked plan. He sent a beautiful woman in the prison where the Imam was kept. The idea was to let the woman come out from the prison and tell people that she had spent the night in pleasure with the Imam. In this way the reputation of the Imam (a.s.) as a man of piety would be destroyed.

The plan did not work. In the morning when the doors of the prison were opened, people saw a strange scene. The Imam (a.s.) was, as was his custom, in the "SAJDA" praying to Allah. The woman was found in the corner of the prison cell also in the "SAJDA". She was repeating the prayers that the Imam was reading "*Subbhun Quddusun Subhanaka ya Aziz*".

When the woman was brought to Haroon she was crying and she begged to be left alone.

Haroon asked her why she did not do what she had been sent to do and instead totally changed. With tears in her eyes the woman replied, "When I was put in the cell and the doors were locked, I sat waiting for the Imam (a.s.) to finish his prayers so that I could then go near him and start my mischief. But I couldn't do that; because as soon as he finished his prayers, he went in the "SAJDA" and started thanking Allah.

"The prayers of the Imam (a.s.) affected me so much that I also went into the "SAJDA" and started saying what he was saying. I fell asleep and had a dream in which I saw I am in Paradise. The people of Paradise are reading the same prayers as the Imam was reading. Then I too joined them in the prayers.

"As the Imam said his prayers I saw the skies open and I heard a voice saying "*Labbayk Ya Abdi*" (I hear you Oh my servant).

"I could not control myself, I too joined in these prayers ..."

Haroon was shocked. He was afraid that if others came to hear from her, Imam (a.s.) would become even more popular than before. He therefore put her also in a separate prison where she continued her prayers till she died.

It was in the prison of Sindi that the Imam was finally killed. We shall learn more about this in chapter 6.

Before ending this chapter let us summarise the main ideas on the period in which the Imam (a.s.) was called upon to lead the Muslims.

Imam Musa Kadhim (a.s.) did not have the same chance as his father Imam Jafar Sadiq (a.s.) to preach Islam freely.

True, when he was a child his father, as we have already seen, gave

him the chance to preach Islam. But this was for a short time, because in his last years even Imam Jafar Sadiq (a.s.) could not preach very freely since Mansoor had grown very powerful.

After his father, Imam Musa Kadhim (a.s.) had 35 years. But, as you have already seen, the kings from Bani Abbas (Mansoor, Mahdi, Hadi and Haroon) were all enemies of Islam. Deep in their hearts they knew that they were not the rightful successors of the Prophet. They feared that if the Imam had the chance to preach Islam freely then the people would turn to him. The powers of the kings could suffer. These kings therefore were plotting and planning against the Imam (a.s.).

During the period of his Imamat of 35 years at least 6 years were spent in complete imprisonment as detailed below:

NO. OF YEARS	FROM	TO	BY ORDER OF	PLACE OF PRISON
1	164 AH	165 AH	MAHDI	BAGHDAD
1	169 AH	170 AH	HADI	BAGHDAD
4	179 AH	183 AH	HAROON:	
			CUSTODY OF	
			ISA BIN JAFAR	BASRA
			FAZL BIN RABI	BASRA
			FAZL BIN YAHYA	BAGHDAD
			SINDI BIN SHAHIK	BAGHDAD

The remaining time if he was not in prison he was being watched and could not preach Islam freely.

Although he could not preach Islam openly and without fear, he still served Islam and saved it from being destroyed. How he did this? We shall see that in the following chapters.

His excellent character, his death in the prison and the cruelty that the government carried out against him – in life and in death - aroused sympathy and love for the Imam even in the hearts of the relatives of Haroon. In death- as in life - the Imam became the guiding star for the 'Ummah' of the Muslims.

CHAPTER 3
IMAM MUSA BIN JAFAR (A.S.): HIS CHARACTER AND PERSONALITY

INTRODUCTION

Although Imam Musa Kadhim's (a.s.) period of Imamat was long compared to most of our other Imams, the government of his time was very strong. Therefore the Imam (a.s.) did not get the chance to preach through such means as giving sermons like Imam Ali (a.s.) or Imam Hasan (a.s.) or Imam Husayn (a.s.) or running class rooms as did Imams Muhammad Baqir (a.s.) and Jafar Sadiq (a.s.). He was all the time being watched by government spies - whether he was out of the prison or in the prison. His enemies were such that for the sake of kingdom and power they would not mind killing their own children. (Remember what Haroon said to Mamoon - as you learnt in chapter 2). How do you expect such people to spare the Imam (a.s.)?

To be able to carry out his duties towards Islam, Imam Musa Kadhim (a.s.) followed the footsteps of his great grandfather, Imam Zainul Abideen (a.s.). He retired in his home and quietly passed the message of Islam through his close friends and followers. These few trusted followers became the agents of the Imam. Through them the Imam (a.s.) would reach out to the public and guide them. Such trusted agents of the Imam (a.s.) included such persons as Ali Ibne Yaqteen and Abu Basir. They came from all walks of life and from various parts of the Islamic world. One such agent was Ali bin Yaqteen. We shall hear more about him later on this chapter.

Whereas the theoretic knowledge of true Islam was being spread very quietly, the practical lessons in Islam were being taught very visibly by the Imam (a.s.) through his practical life. The way the Imam (a.s.) lived his day to day life was a perfect school for Muslims. Through his excellent character,the Imam (a.s.) gave lessons in Islam.

In this chapter we shall examine some parts of the Imam's character and personality and see what lessons they gave to the "Ummah".

"KADHIM" (THE ONE WHO CONTROLS HIS ANGER) AND "SABIR" (THE PATIENT ONE)

These characteristics are found in all our fourteen 'Masoomin' but our seventh Imam (a.s.) had shown these qualities so much that he came to be known as Imam Kadhim. During his times, the enemies of Islam were very powerful and very bad. They were very proud. Although the Imam (a.s.) led a quiet life, yet he refused to bow down to them and refused to co-operate with them in crime. To break down the Imam (a.s.), they would put him through such insulting situations that somebody else would burst out with anger, but not our Imam (a.s.). He always dealt with such instances with a cool mind and controlled behaviour. At the end, his enemies themselves would look bad and in some cases would come to him to apologize for their misbehaviour.

Shaykh Mufid reports that a man from the family of Omar bin Khattab was very unfriendly to the Imam (a.s.) and was a continuous source of trouble to the Imam (a.s.). He even abused Imam Ali (a.s.) but the Imam (a.s.) kept quiet, although his followers would want him to take action. One day the Imam (a.s.) mounted his horse and went through the farm of this person thereby causing damage to the crops and plant on the farm. The man was very angry and abused the Imam (a.s.) as much as he could. When he became quiet, the Imam (a.s.) asked the man as to how much damage had resulted through the Imam's actions. The man gave his estimates. The Imam (a.s.) paid him more than what he claimed for the damage. This made the man feel ashamed for his actions. He apologised for his bad behaviour and the Imam freely forgave him.

When the Imam went to the Mosque, the man greeted the Imam (a.s.) like he was his old friend! The friends of the Imam (a.s.) were

very much surprised to see this, for wasn't this the same person who a few days ago was the Imam's worst enemy? The Imam turned to his friends and said, "Whose way of handling him is better: yours or mine? If I had done what you wanted me to do be would still be my enemy. I have put in him the right attitude."

"ABD AL-SALIH" (THE PIOUS SERVANT OF ALLAH) AND "MUTAHAJJIDIN" (THE ORNAMENT OF THOSE WHO SPEND NIGHTS IN PRAYERS)

He was the most religious person in his times. It is said that he would spend his whole night in Mustahab (Recommended) prayers and join them with the morning (Obligatory) prayers; then he would continue his prayers till sun-rise. Sometimes he would continue till sun-set in prayers.While praying many times he would say "O Allah, I ask for ease when death comes and forgiveness on Day of Judgement."

He used to weep so much in fear of Allah that his beard would soak in tears.

Because of his prayers the people of Medina used to call him "Mutahajjidin" or the ornament of those who spend nights in prayers.

When his enemies like Haroon Rashid locked him in a dark prison, they thought they would break him down. But the Imam regarded this as a perfect opportunity to carry out his prayers without disturbance. Isa bin Jafar heard the Imam pray in prison saying: "O Allah! I used to beg you to give me free time to worship you. O Allah you have done that now Praise be to you".

Whenever he could, he would go for pilgrimage to Mecca. He did this walking.

His days were also spent in fasts and in recitation of the Quran.

"BABUL-HAWAEJ" (THE DOOR TO YOUR WISHES)

According to Allama Ibne Talha Shafei, the Imam has become a means through which to get your wishes from Allah and he is therefore called "Babul Hawaej'.

In his life time he was famous for his generosity to the poor and the needy, his friends and enemies. He used to carry with him his famous purse in which he had between two hundred to three hundred Dinars all to be given away to the needy and the poor.

At night he would go out in search for the poor and give them a basket containing money, flour and dates.

After his death, his grave has become a centre for people to ask their desires and get them.

Shaykh Muhammad bin Shahr Ashub writes in his book *Manaqib* that the author of *The History of Baghdad* says that his teacher, Ali bin Khallal, told him that whenever he faced problems he went to the grave of Imam Musa Kadhim (a.s.) and used his name to Allah, and his problems were all solved.

BRAVERY

In his days, the politics were so bad that he had to live a very quiet life like his great-great grandfather, Imam Zainul Abideen (a.s.). He could not openly rise against the government.

But that does not mean that he was afraid of the government and kept quiet even when Islam was in danger. He was the Imam from Allah and he knew when to speak out. This he did on several occasions.

For example, when Hadi, and later Haroon wanted to mislead Muslims into believing that drinking wine was not sinful, the Imam (a.s.) openly challenged them, proving from the Quran that drinking wine was an act of sin. (For more details refer chapter 2).

Again, when Haroon wanted to mislead the Muslims into believing that he was more close to the Prophet than was the Imam and so more deserving to be the Prophet's successor, the Imam proved him wrong in public without fearing for his life. (For more details on this incident see chapter 2).

On both the above occasions, important principles of Islam were being attacked. The Imam (a.s.) therefore came out in the open to defend them without fearing for punishment.

As a matter offact, throughout his life - as a free man as well as a prisoner - the Imam (a.s.) dealt with the government very bravely. One of the reasons behind the government's harsh treatment of the Imam was to break him down and make him do what they wanted. But the Imam (a.s.) faced all these difficulties with quietness and thankfulness to Allah, and did what was right.

KNOWLEDGE

Abu Basir once asked Imam Musa Kadhim (a.s.) as to how one can find out who is the Imam of the time. Among other things the Imam mentioned three characteristics of the Imam of the time, they are:

1. When he is asked (any question) he should know the answer.
2. If a person does not start to talk with him, be should start telling him of the events that are to happen:
3. He should be able to speak to people in their own languages.

Imam Musa Kadhim (a.s.) had all these and many more skills.

We saw earlier in chapter 2 how knowledgeable the Imam was when he still was a child. Although the politics his time were such that he did not get an opportunity to let the world benefit from his knowledge, yet through his silent teachings he influenced the world in such a way that he was regarded as authority on Islamic law of his times. Many "Ahadith" have been quoted from him (some of these we shall learn in Chapter 4).

No one understood and read the Quran as well as he did. His voice was such that when he read the Quran aloud those who heard him could not control themselves from crying.

He spoke fluently in the language of any foreigner who came to see him. Abu Basir reports that once a man came to the Imam from Khurasan (Iran). He started talking with the Imam in Arabic. The Imam replied him in Persian. The man was surprised, telling the Imam that he did not know that the Imam spoke Persian so well or else he would not talk to the Imam in Arabic. The Imam further said to the Persian, "Abu Muhammad; no language is unknown by the Imam: Neither the language of birds nor anything else which has the soul."

As for the knowledge of what is to happen in future, two incidents are described below. They should give you good understanding of the Imam's knowledge in that area. Both these incidents have been described in details in Shaykh Mufid's book *Al-Irshad*.

Ali IbneYaqteen was a very pious person and trusted companion of Imam Jafar Sadiq (a.s.) and Imam Musa Kadhim (a.s.). He was also a very able person. Haroon Rashid recognised his skills and offered him a position in the government. Before accepting this government job, Ibne Yaqteen asked for Imam's permission. The Imam (a.s.) gave the permission to Ibne Yaqteen to work for Haroon. But the Imam also made one condition; that Ibne Yaqteen should always help his brothers in faith. Ibne Yaqteen then started working for Haroon. These two incidents took place at this time.

INCIDENT NUMBER ONE

Haroon Rashid gave Ibne Yaqteen expensive gifts. Ibne Yaqteen gave them all to Imam (a.s.). Imam took all these gifts, but returned one very expensive gift: a cloak. The Imam (a.s.) advised Ibne Yaqteen to take special care of this cloak as he would need it very much in the future.

Ibne Yaqteen did not understand why the Imam returned this cloak. But as advised by the Imam (a.s.) he packed the cloak very carefully in a box, put the box in a chest and sealed it.

Not a long time after that, Ibne Yaqteen removed from his employment one trusted servant who knew the secrets of Ibne Yaqteen. The servant went to Haroon and reported to him that Ibne Yaqteen was a Shia of Imam Kadhim (a.s.) and had given to him even the king's gifts.

Haroon was very angry. He sent for Ibne Yaqteen and said to him. "What did you do with the cloak which I gave to you?"

Ibne Yaqteen replied that he had kept it at a safe place in his home. By the orders of Haroon, Ibne Yaqteen sent to his house somebody who brought the sealed chest to Haroon. Haroon was happy to see that Ibne Yaqteen was not what his servant had reported him to be. The servant was punished.

Ibne Yaqteen's honour and life were thus saved.

INCIDENT NUMBER TWO

Once a dispute arose amongst the followers of Imam Musa Kadhim (a.s.) as to how to do the "MASAH OF THE LEGS" when performing "WUDHU". Some said it should be from ankle to toe. Others said it should be from toe to ankle. It was decided that Ibne Yaqteen must write to the Imam (a.s.) and get his ruling. He did so.

When the reply came Ibne Yaqteen was shocked. The reply was not on the rubbing ('Masah') of the leg only. It instructed Ibne Yaqteen to perform the whole "WUDHU' very differently from the way the other members of the "Ahlul-Bayt" had taught. The letter from the Imam read like this: "I have understood what you have said about your dispute in performing WUDHU. I order you to do WUDHU in this way: rinse your mouth three times; do 'masah' of

your beard; wash your hands from fingers to elbow; rub your head and your ears; rub your leg from toes to ankle three times. Do not do anything else other than this."

Though he could not understand why the Imam (a.s.) had given such a reply, he said he would follow the Imam's instructions. From that day onwards he started doing his WUDHU the way Imam (a.s.) instructed him to do.

In the mean time, Haroon Rashid was informed that Ibne Yaqteen was a follower of Imam Kadhim (a.s.). He was also advised that if he wanted to see if Ibne Yaqteen was a Shia or not, he should secretly watch how Ibne Yaqteen was doing his WUDHU for were not the Shias doing WUDHU differently from others?

Haroon liked this idea. One day when Ibne Yaqteen was alone in Haroon's house and it was time for prayers, he started doing WUDHU the way Imam (a.s.) had instructed him to do.

Haroon was hiding and watching him, When he saw how Ibne Yaqteen had done his WUDHU, he was very happy and called out saying "Liars are those who say that you are a 'Rafdhi' (Shia)."

Soon after that, another letter came from the Imam (a.s.) to Ibne Yaqteen. It said, "O Ibne Yaqteen, beginning now, you will perform WUDHU the way Allah has ordered it." The Imam then taught him how to do WUDHU the way Prophet (s.a.w.w.) and other Imams used to do.

The Imam (a.s.) ended his letter saying, "The danger that was over you is now gone, Salaam."

These two incidents are but a few examples of the knowledge that the Imam had of what was going to happen in the future.

CHAPTER 4
IMAM MUSA BIN JAFAR (A.S.): HIS SAYINGS

INTRODUCTION

One of the duties of an Imam appointed by Allah is to guide the Muslim communities so that they live according to the laws of Allah.

This guidance comes in different forms. If the Imam has a complete freedom, then he can give this guidance openly and at all places and at all times. For example, Imam Ali (a.s.) in the last four years of his life was also the ruler. He gave guidance in many ways from sermons in the Mosque to writing of letters and instructions to his governors regarding their duties and responsibilities. Also, Imam Ali's (a.s.) guidance came from the short sayings that he made while conversing or discussing with his friends and followers. On the other hand, if an Imam does not have freedom to preach Islam openly, he turns to ways of preaching that are private but all the same very effective. For example, when we studied the life-history of Imam Zainul Abideen (a.s.) we saw that the Imam used supplications (DUAS) to convey the message of Allah.

In the case of Imam Musa Kadhim (a.s.), he was all the time being spied upon by the government. Then, he was also in prison for many years. His way of preaching therefore could not be in the form of sermons. Instead, it was mostly in the form of rulings that he made on the issues of law, or statements that he made on all other branches of knowledge that a Muslim needs to know to lead a life of virtue. Such rulings and statements were made in private gatherings made up of trusted friends and followers such as Abu Basir and Ibne Yaqteen. Through them the information was quietly passed to the Muslim communities. As a matter of fact, this method of passing the message of Islam through well-trusted agents had been started by Imam Baqir (a.s.) and Imam Sadiq (a.s.). It was fully established during the times of Imam Musa Kadhim (a.s.).

The main message of Islam that came from Imam Musa Kadhim (a.s.) will be presented in this chapter in a brief form under the heading of sayings. Readers are requested to study them seriously and put them in practice whenever possible.

SOME SAYINGS OF IMAM MUSA KADHIM (A.S.)

1. There are some servants of Allah who work to fulfil the needs of others. These servants will be saved from the hardships of the Day of Judgement. And if a person makes a believer happy, Allah will fill his heart with happiness on the Day of Judgement.

2. When a believer is approached by a fellow believer for assistance, it is a blessing of Allah that has approached him.

3. The Imam spoke against gambling and playing the game of chess. A man from Basra asked him "I do not play chess myself but I watch the game of chess being played." The Imam replied, "Why do you have to be part of a gathering on which Allah's blessings do not descend?"

4. A wise man never tells lies even though by so doing he may achieve what he desires.

5. As long as people love each other, return things held in trust and live a truthful and honest life, their lives wil1 be that of blessings and kindness.

6. A man by the name of Hasan Bin Jaham says that he saw that Imam Kadhim (a.s.) had dyed his hair and asked the Imam (a.s.) why he had done so.?
   The Imam (a.s.) replied, "If a man decorates his face and hair and wears neat clothes, this makes his wife be faithful to him. Many women cheat on their husbands because their husbands are careless and inattentive to their wives' needs".
   The Imam (a.s.) further said, "A woman like a man does not want to see her partner in life dirty and untidy. Indeed,

cleanliness, use of perfume and keeping of one's head and face in good shape are the ways of the Holy Prophet (s.a.w.w.)."

7. The author of *Wafi* reports that: a person asked the Imam (a.s.): "A man has given a very expensive thing to your companion as a trust. The owner of this expensive item is an evil person and has no religion. If the trustee refuses to return the thing, No harm can come to him. Can he do so?"
   The Imam (a.s.) replied: "Tell my companion to return the item to the owner when the latter wants it back. This is because the owner appointed him as his trustee for his honesty and piety."

8. The author of *Mustadrak ul Wasail* reports that Imam Musa Kadhim (a.s.) quoted the Prophet (s.a.w.w.) to have said that, "Whoever is not careful in returning what he has in trust does not have faith."

9. The Imam advised his followers not to look down upon the poor among the Shias and not to consider the poor Shias of Imam Ali (a.s.) as worthless for on the Day of Judgement each of them will intercede (ask for ' SHAFAAT' from Allah) for a large number of people.

10. Speaking on the way how we should treat our parents, the Imam said, "Do not address your parents by calling out their names. Instead, call them like 'Father ' or 'Mother'. Do not sit in front of them; sit behind their backs. Do not do things which may spoil their good name."

11. Regarding obtaining wealth from unlawful (HARAM) ways the Imam (a.s.) said, "The unlawfully obtained wealth does not truly increase. Even when you see it increasing there is no prosperity in it. If it is spent in charity, it does not earn reward (THAWAB) and if it is left behind to inheritors, it becomes a cause for earning hell."

12. So that we should clean our souls, the Imam (a.s.) said, "Any person who does not take daily account of his actions is not one among us. He must take account of his deeds. If he finds them good he should pray to Allah to let him do more good deeds. If he sees he has committed sins, he should ask Allah's forgiveness."

13. Advising people to make their public and private lives be pure, the Imam (a.s.) quoted Nabi Isa to have said to his followers, "I am telling you very truthfully that no good will come to those of you whose public lives are good but whose private lives are bad; whose bodies are clean but whose minds are dirty. Do not be like a sieve that lets out fine flour and retains rough husk. Rather, be like a candle that benefits others but burns out itself."

CHAPTER 5
IMAM MUSA BIN JAFAR (A.S.): HIS MIRACLES

INTRODUCTION

When Allah appoints His special Messengers and Imams to guide humanity, He gives them some special powers which they may use from time to time to convince people that they truly are Allah's Messengers or Imams - whatever the case may be. One such power is the ability to show miracles. Several examples of miracles are given in the Quran. Sometimes, the miracles are performed so as to protect the lives of the Messenger and his followers when this is necessary in the spreading of the word of Allah. You will remember that Prophet Muhammad (s.a.w.w.) performed miracles on the day of Badr to save Muslims and Islam.

Since each of our twelve Imams are successors of the Prophet (s.a.w.w.) and are appointed by Allah, they too have special powers and can perform miracles with the permission of Allah when this is necessary

Several miracles have been recorded by scholars of Islam regarding Imam Musa Kadhim (a.s.). If we look at them carefully we find that they were performed under three different circumstances: To protect the Imam's life, to protect the life of Imam's followers and other innocent people and to convince people that Imam Musa Kadhim (a.s.), indeed, was a special person appointed by Allah.

MIRACLES TO PROTECT THE IMAM (A.S.)

So far as his mission was not complete, the Imam (a.s.) had to protect his life even if this meant using the special powers granted to him by Allah. Consider the following incidents.

A man by the name of Ahmed Tusi relates that once Haroon Rashid called me and sent me to the prison to kill Imam Musa Kadhim (a.s.). When I went there I saw the Imam (a.s.) praying while two

lions were protecting him: one on his left, the other on his right. I returned to Haroon and informed him of what I saw. He did not believe in me and sent me again to the prison with his trusted men. We all saw the two lions, only this time the lions wanted to attack us so we returned to Haroon without killing the Imam. Haroon told us never to tell anyone what we saw. So far as Haroon was alive this incident remained a secret.

MIRACLES TO PROTECT IMAM'S FOLLOWERS

The two most famous miracles concern Ali Ibne Yaqteen. They have already been narrated to you in chapter two, when we were discussing about the Imam's character. Many other similar miracles have been recorded but their inclusion in this unit would make the course work too long.

MIRACLES SHOWN TO CONVINCE PEOPLE THAT HE WAS A TRUE SUCCESSOR OF THE PROPHET AND IMAM APPOINTED BY ALLAH

The Imam (a.s.) himself told Abu Basir, one of his companions, that one of the signs of the Imam of the time is that he is the most knowledgeable person in his times in all fields of knowledge. To prove this, the Imam (a.s.) would, whenever he thought it was proper show these extra ordinary skills. Imam Musa Kadhim (a.s.) showed his skills in the following areas of knowledge that were considered very important in his times.

The knowledge of speaking different languages:

You will remember that the Muslim empire extended not only to Persia, Syria and North Africa, it also included parts of central Asia and central Europe. Baghdad was the centre of the empire to which people of different cultures and languages met for one reason or another. The Imam of the time had to have complete knowledge of all these languages and cultures to be able to communicate with people. The Imam's miracle was that although he had not gone to any school or to any scholar to learn these languages, yet he

knew them all and used them like the natives of those languages. Examples have already been given in chapter two when we were discussing about the Imam' knowledge.

Not only was the Imam (a.s.) capable of talking with different people in their own languages, the Imam (a.s.) knew the languages of birds and animals and communicated with them too. An incident to support this idea is reproduced from *Al-Irshad*.

Ali bin Abi Hamza Al-Batayini reports that he was travelling with the Imam (a.s.) from Medina to Imam's estate outside Medina. On their way they came face to face with a lion. It looked like the lion was communicating with the Imam. The lion then moved away from the Imam (a.s.). The Imam (a.s.) turned towards Qibla and said some prayers. Then he turned to the lion and made a sign to it as if telling it to go away.

The lion made some noise looking at the Imam. The Imam said, "Amen, Amen..."

When the lion had gone, Bin Hamza said, he asked what the lion wanted from the Imam (a.s.). The Imam (a.s.) said, "The lion was complaining that his lioness was having difficulties in giving birth. The lion wanted me to pray to Allah for it to become easy for her and I did. He also wanted to know if they could have a male issue and I said yes." The Imam (a.s.) then said that the lion prayed for him and his Shia's welfare and the Imam said "Amen".

CHAPTER 6
IMAM MUSA BIN JAFAR'S MARTYRDOM AND PLACE OF BURIAL

EVENTS LEADING TO HIS MARTYRDOM

All the kings from the Bani Abbas, starting with Mansoor Dawanaqi and ending with Haroon Rashid, considered Imam Musa Kadhim (a.s.) as a threat to their kingdom. Each of them would not have let Imam (a.s.) live even for one day, if they were not afraid that by martyring the Imam they could anger the Muslim 'Ummah' so much that the ultimate result could be the end of their own kingdom.

Each of these Abbasi kings during whose times Imam Musa Kadhim (a.s.) lived was therefore looking for a small excuse to blame the Imam and subsequently to kill him. The Imam (a.s.) knew about this and he preached Islam in such a way that no one could find a reason to punish him for that. You will remember that both Mahdi and Hadi had imprisoned the Imam (a.s.) but the Imam's innocence was so clear to everyone that further imprisonment of the Imam could backfire on them. They therefore had to set the Imam free.

When Haroon Rashid became the king, his main worry was to find out a way to kill the Imam (a.s.) and at the same time to escape being blamed for that. In the first nine years of his rule he tried to make life very difficult for the Imam hoping that by so doing he would make the Imam (a.s.) take some actions against Haroon. This would give Haroon a reason to kill the Imam but he failed.

At last, Yahya bin Khalid Barmaki, who was Haroon's trusted advisor and friend, came out with a plan. He knew that Imam's nephew, Muhammad bin Ismail was complaining that he and not his uncle should have been appointed the Imam of the "Ummah". Yahya's plan was to bribe Muhammad and let him give a statement blaming Imam Musa Kadhim (a.s.) for working against the

government. This statement, especially coming from the Imam's own nephew, would give Haroon a very good reason to take steps against the Imam (a.s.). Haroon could take two steps: First to imprison the Imam and second to get him killed in the prison and make it appear as if he died on his own. Haroon liked this idea.

Muhammad bin Ismail therefore was invited to Baghdad by Royal invitation. The Imam (a.s.) knew of the evil plot that was being prepared by Haroon and he accordingly warned hisnephew - as we have already seen in chapter 2. But Muhammad did not listen to the Imam's advice. He went to Baghdad and complained to Haroon about the Imam (a.s.) saying that theImam (a.s.) was becoming very popular and powerful and was planning to overthrow Haroon's government.

Working on the information given to him by Muhammad bin Ismail, Haroon went to Mecca and Medina in 179 AH with the sole intention of arresting the Imam and bringing him back to Iraq.

Imam was arrested mercilessly and brought to Basra and then to Baghdad. His four year's life of imprisonment has already been explained in Chapter 2.

THE LAST DAYS OF THE IMAM (A.S.) IN THE PRISON OF SINDI BIN SHAHIK

If Isa bin Jafar bin Mansoor, Fazl bin Rabi and Fazl bin Yahya had co-operated with Haroon, the Imam (a.s.) would have been killed earlier in 179 AH. But all the three Royal officers refused to kill the Imam. Haroon had to look for somebody who would do this evil work for him. He finally found two such persons: Yahya bin Khalid Barmaki and Sindi bin Shahik.

Imam (a.s.) was transferred from Fazl bin Yahya's custody to that of Sindi. Yahya became the special messenger of death. He carried the deadly poison and the instructions to use it to kill Imam from

"Rikka" - Haroon's headquarters – to Baghdad. Sindi carried out these instructions. The Imam (a.s.) was poisoned.

Three days before being poisoned, the Imam (a.s.) talked to the jail warden Musayyab bin Zubayr. Musayyab had become a complete sympathiser of the Imam (a.s.) and was sad to see the Imam being harmed. The Imam called him and told him not to worry any more for him as he would be soon poisoned and would die after three days. The Imam (a.s.) then informed Musayyab that after his death, his servant would bring his shroud and his son Ali Al-Ridha would come from Medina by miracle. He further requested Mussayyab to let his son carry out all the services given to the dead body.

Soon after that Sindi came with a poisoned bunch of grapes (some historians say it was dates) and forced the Imam (a.s.) to eat from them. As soon as the Imam (a.s.) had eaten some of the poisoned grapes, he became sick.

On the advice of Haroon, Sindi brought a group of the noblemen and scholars of Baghdad in the cell where the Imam was so that they could give the statement that the Imam (a.s.) was suffering from a natural disease and no harm had come to him from his jailors.

The Imam (a.s.) addressed these noble men and scholars of Baghdad, telling them that he had been poisoned by his jailors and his illness was the direct result of this poison.

Soon after that, according to Musayyab, the Imam became very ill. Musayyab says that: I left the Imam alone, closed the door and sat outside. Soon Imam's servant came with a shroud. I allowed him in. I could hear the sound of vessels and of water being poured down Then the door opened I saw a young man weeping next to the Imam who had already died. The young man led the prayers of the dead (Namaz-e Mayyit) and the servant and I joined the prayers. After

that, the young man could not be seen any more - he was gone as quietly as he had come. I asked the servant who the young man was and I was told he was the Imam of the time, Ali Al-Ridha, Imam Musa Kadhim's eldest son.

The Imam (a.s.) was martyred on 25th Rajab 183 AH (199 AD). His age was 55 years.

CRUELTIES DONE TO THE IMAM (A.S.) AFTER HIS DEATH

The enemies of the Imam (a.s.) were not satisfied by his death. Instead of allowing his friends and followers (and there were many of them in Baghdad) to take his body and bury it respectfully, Sindi decided to insult the Imam in three different ways. Firstly, he called four labourers and through them lifted the Imam's body and paraded it in Baghdad. Secondly, as the body was being shown around in town, Sindi hired a caller to go around wherever the Imam's body was being taken and to say loudly "This is the body of Musa Bin Jafar who has died though the "RAFDHI" (The Shias) used to say that he would never die." Thirdly, the Imam's body was then left on the bridge across the river Euphrates.

Haroon's brother Sulaiman came to know about this. He was very angry. He ordered his workers to take over the Imam's body from Sindi's men and invited all the people of Baghdad to take part in the funeral procession of the Imam.

The Imam was buried in the Western Suburbs of Baghdad at a place where the Quraish used to be buried. The place is today called 'Kadhmain' or 'Kadhmia'. A golden dome was constructed over the Imam's grave later on.

MERITS OF PAYING VISIT TO IMAM MUSA KADHIM'S GRAVE

Paying visit to Imam Musa Kadhim's grave is like paying visit to the Prophet's grave.

Paying visit to Imam Musa Kadhim's grave is like paying visit to Imam Ali's and Imam Husayn's graves.

Shaykh Saduq, the famous Shia scholar, says that "A man by the name of Ibrahim bin Aqaba wrote a letter to our tenth Imam, Imam Ali Naqi (a.s.) asking him if one gets more thawab by visiting the grave of Imam Husayn (a.s.) or of Imam Musa Kadhim (a.s.) or of Imam Muhammad Taqi (a.s.). Imam Ali Naqi replied that visiting Imam Husayn's grave was the best but visiting the graves of the other two Imams was also an act of great 'THAWAB.'"

CHAPTER 7
IMAM MUSA BIN JAFAR: HIS FAMILY

HIS WIVES

Imam Musa Kadhim (a.s.) like his grandfather Imam Zainul Abideen (a.s.) married his slaves and then made them part of his family.

One such slave girl was Khizran or Tooktun. She came from North Africa. From her was born our eighth Imam Hazrat Ali Al-Ridha (a.s.). We shall learn more about this noble lady in the next unit (Biography of Imam Ali-Al-Ridha (a.s.))

HIS CHILDREN

According to Shaykh Mufid the Imam had 19 sons and 18 daughters, the eldest of who was Imam Ridha (a.s.).

Apart, from Imam Ridha (a.s.), Imam Musa Kadhim's three other sons were famous persons in their times.

AHMED BIN MUSA

He was pious and noble and a beloved of his father. Like his father, he would free all the slaves that came to his possession. It is said in his life-time he freed 1000 slaves.

MUHAMMAD BIN MUSA

He was a very pious person. He always liked to remain with 'WUDHU'. He would spend his nights in remembrance of Allah. He would sleep for a little while and would get up again, have his WUDHU and pray again. He would always praise Allah.

IBRAHIM BIN MUSA

He was brave and was for some time governor of Yemen. He was opposed to the rulership of Mamoon. Later Mamoon made settlement with him and he went to live with Mamoon.

It is said that the daughters of Imam Musa Kadhim (a.s.) were so pious that there was no men who could marry anyone of them. The most well-known of these daughters was Fatima.

FATIMA BINTI MUSA

It is said that many years before she was born Imam Jafar Sadiq (a.s.) had told his friends about her. The Imam (a.s.) had told his friends that a daughter would be born in the house of his son Musa. This daughter would be buried in Qum. Anyone who would visit her grave understanding his obligations towards her would deserve to get paradise in the hereafter.

A similar Hadith is quoted from Imam Muhammad Al-Jawad (our ninth Imam) who is said to have said, "Anyone who visits the grave of my aunt Fatima in Qum will become deserving of paradise in the hereafter".

She is buried in Qum and a great mausoleum has been built to house her grave.

It is said that when Imam Ridha (a.s.) was in Khurasan (Iran), she travelled from Medina to visit him. When she reached Qum she learnt that her brother had been martyred. She was very sad. Her brother's death was too much for her. After a short period she died in Qum.

When the people of Qum were about to bury her, a person who appeared very pious but who had covered his face appeared and he buried her.

There is another though less known account about this lady. It says that on her way to visit her brother in Khurasan, she fell sick and died at Qum when Imam Ridha (a.s.) was still alive. Later on, so says Shaykh Saduq in his book *UYUNUL-AKHBAR*, a man named Sad bin Sad asked Imam Ridha about the pilgrimage to the grave of his sister. The Imam (a.s.) replied, "Whoever visits her will go to heaven."

QUESTIONS

CHAPTER 1

1. In column (A) (below) there are terms and names appearing in this chapter. In column (B) explanations of the terms and identification of names are given. You are required to match each item in (A) with its equivalent in column (B).

Item	COLUMN A	Item	COLUMN B
1.	KADHIM	i.	THE PIOUS WORSHIPPER OF ALLAH
2.	BABUL HAWAEJ	ii.	THE PATIENT ONE
3.	ABD AL-SALIH	iii.	THE TRUSTFUL ONE
4.	NAFS-E-ZAKIYYA	iv.	WHERE THE 7TH IMAM WAS BORN
5.	SABIR	v.	A NAME ALLAH DOESN'T LIKE
6.	AMIN	vi.	THE DOOR OF GETTING YOUR WISHES
7.	ABWA	vii.	MOTHER OF THE 7TH IMAM
8.	UMM HAMIDA	viii.	THE ONE WITH PURE SOUL
9.	ABU BASIR	ix.	COMPANION OF THE 7TH IMAM
10.	HUMAYRA	x.	ONE WHO CONTROLS HIS ANGER

2. Why did the sixth Imam (a.s.) tell Abu Basir that a special child was born? Give three examples from this chapter to show how 'special' this child was.
3. Very briefly explain how Imam Kadhim (a.s.) was "Very intelligent and very mature" as a child.
4. What did Imam Jafar Sadiq (a.s.) do so that his friends should not have problems in finding out who the 7th Imam was?

CHAPTER 2

In questions 1 to 10 below you have to choose one correct option from a list of 4 options.

1. Imam Kadhim (a.s.) took part in the meetings of his father and their companions because
   (i) It was important to do so.
   (ii) His father wanted people to know their next Imam.
   (iii) Imam Kadhim (a.s.) was very intelligent and mature.
   (iv) People wanted the Imam (a.s.) to do so.

2. At the time of his father's martyrdom Imam Kadhim (a.s.) was
   (i) 20 years old.
   (ii) 35 years old.
   (iii) We are not told.
   (iv) None of the above.

3. Imam Jafar Sadiq (a.s.) named 5 trustees because
   (i) He wanted to show respect to them.
   (ii) These were the people who would do his work properly.
   (iii) He wanted to protect Imam Kadhim (a.s.).
   (iv) The reason is not given.

4. Imam Kadhim (a.s.) could not preach openly otherwise
   (i) His followers would be killed.
   (ii) The king would be angry.
   (iii) The people were not yet ready to accept him.
   (iv) He would be killed.

5. In the earlier days of his Imamat, the message of Islam was sent out mainly by
   (i) Word of mouth amongst his companions.
   (ii) Open speeches in the Mosque.
   (iii) Duas.
   (iv) Letters of invitation.

6. Mahdi ruled for
   (i) 25 years.
   (ii) 35 years.
   (iii) 9 years.
   (iv) 11 years.

7. Which of the following statement is incorrect:
   (i) The children from the progeny of the Prophet are Sadat.
   (ii) Mahdi and Hadi were brothers.
   (iii) Abu Basir was a companion of the 7th Imam.
   (iv) Mahdi, Hadi and Haroon were from the progeny of Mansoor.

8. Mahdi set the Imam (a.s.) free from prison when
   (i) He became sure that the Imam was blameless.
   (ii) He saw Imam Ali (a.s.) in his dream.
   (iii) He realised he was making a mistake.
   (iv) His minister Rabi went to the prison and saw the Imam (a.s.) read verses from the Quran.

9. Which statement is correct
   (i) Hadi was better than Mahdi in his treatment of Imam (a.s.).
   (ii) Haroon Rashid was a good Muslim.
   (iii) Mahdi was a bad person but became good after freeing Imam (a.s.) from prison.
   (iv) All the Abbasi kings who ruled in the time of the 7th Imam were bad.

10. Haroon Rashid hated the Imam (a.s.) but did not take immediate action against the Imam because:
   (i) He was afraid that he would turn the Muslim Ummah against himself.
   (ii) The Imam (a.s.) was very powerful.
   (iii) His ministers advised him to do so.
   (iv) He was not sure if this step would be good for him.

11. For each of the following people say who he was, how he came in the life of Imam Musa Kadhim (a.s.) and what was his behaviour toward the Imam (a.s.).
    (a) Muhammad bin Ismail.
    (b) Yahya bin Khalid Barmaki.
    (c) Isa bin Jafar.
    (d) Fazl bin Rabi.
    (e) Fazl bin Yahya.
    (f) Sindi bin Shahik.

12. How and when was Imam Musa Kadhim (a.s.) martyred? Where is he buried and what are merits of paying visit to his grave?

CHAPTER 3

1. How was the method of preaching Islam used by Imam Musa Kadhim (a.s.):
    (a) Similar to that of Imam Zainul Abideen (a.s.)
    (b) Different from that of Imam Ali (a.s.)?

2. Giving examples, explain why Imam Musa bin Jafar (a.s.) is called
    (a) "Kadhim".
    (b) "Abd al-Salih".
    (c) "Babul Hawaej".

3. Write a short essay on anyone of the following subjects:
    (a) The knowledge of Imam Musa Kadhim (a.s.).
    (b) The bravery of Imam Musa Kadhim (a.s.)
    (c) How much did the Imam care for the poor and the needy Muslims?
    (d) Giving examples, explain how generous the Imam (a.s.) was.

CHAPTER 4

1. What are the different methods by which the Imams appointed by Allah can guide the Muslim communities? Which of these methods did Imam Musa Kadhim (a.s.) use? Why?

CHAPTER 5

1. What is a miracle? Who can show a miracle? Briefly describe anyone miracle shown by Imam Musa Kadhim (a.s.).

2. Giving examples from the miracles shown by Imam Musa Kadhim (a.s.), explain why and when the Imam appointed by Allah shows a miracle.

CHAPTER 6

In the following statements 1-10 say if it is true or false. For the false ones say what is the true answer.

1. All kings, in whose time and kingdom Imam Musa Kadhim (a.s.) lived, wanted to kill the Imam (a.s.). T or F

2. The Imam (a.s.) knew the bad intention of the rulers of his time but he ignored them. T or F

3. Haroon Rashid was first friendly to the Imam (a.s.) but Yahya bin Khalid poisoned his mind and made him hate the Imam (a.s.). T or F.

4. The Imam's nephew must be blamed - even for a small part - for Imam Musa Kadhim's troubles which he received inthe last few years of his life. T or F.

5. Haroon went to Mecca in 179 AH only to perform Hajj. T or F.

6. The Imam was sent to Baghdad as a prisoner in 179 AH. T or F.

7. Yahya bin Khalid and Sindi bin Shahik helped Haroon to poison and martyr the Imam (a.s.). T or F.

8. Imam Ridha (a.s.) came to Baghdad by miracle to be with his father before the latter 's death. T or F.

9. Imam Musa Kadhim's martyrdom took place on Rajab 25 183 AH. T or F.

10. Imam Musa Kadhim's mausoleum is in Kadhmain Iran. T or F.

CHAPTER 7

Write short notes about the following

(a) Khizran.
(b) Ahmed Bin Musa.
(c) Muhammad Bin Musa.
(d) Ibrahim Bin Musa.
(e) Fatima Binti Musa.

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