

Imam Al-Kadhim (A.S)

Author: Al-Balagh Foundation

Contents

Foundation's Word	3
INTRODUCTION	4
Imam Al-Kadhim	8
The Devoted Worshipper	10
Kindness and Generosity:	13
His School and Knowledge	16
A. His Position as a Scholar:	16
Ali bin Suwayd al-Soo'i:	17
Muhammad bin Sinan:	17
Muhammad bin Abi-Umayr al-Azdi:	17
Hisham bin al-Hakam:	18
B. Some of Imam's Statements on Monotheism:.....	18
C. Imam States Key Sources of Islamic Thought and Legislation:	20
D. Reason, its Scientific and Behavioural.....	21
Value in the Sight of Imam:	21
E. Guidelines on Education:	24
Political and Social Conditions During Imam's Time.....	26
A. The Imam (a.s.) and Abu-Jafar al-Mansoor:	28
B. The Imam (a.s.) and Muhammad al-Mahdi:	29
C. The Imam (a.s.) and Musa al-Hadi:	30
1. "Fakh": Star in the Sky of History:	30
2. Blood and Martyrdom in the Uprising of Fakh:	32
3. Abbassid Authorities Blame the Imam (a.s.) for Battle of Fakh:...	35
The Imam (A.S.) and Haroon Al-Rasheed	39
A. Concise Account of Al-Rasheed's Policy:	39
B. The Imam (a.s.) is Al-Rasheed's Prison:	42
C. The Imam (a.s.) is Prison:	46
D. The Martyred Imam:	49
Imam Calipha Ali Bin Musa Al-Ridha (A.S.).....	52
The Eternal Beacon	53
Endnotes	55

Foundation's Word

All praise belongs to Allah, Who destroys kings and replaces them with others. Peace and the blessings of Allah be on the leader of the Muslim preachers, the Seal of the Prophets and Messengers, Muhammad, the chosen Prophet, and on the guards of shar'iah, the successors of the great Messenger, his household, and on his pious followers.

Since Satan tempted Adam (a.s.) to eat the forbidden fruit, and he was driven out of Paradise, when Cain murdered his brother Abel, the fierce, and bloody struggle began between virtue and vice, truth and falsehood, justice and injustice, humbleness and arrogance, morality and corruption, good and evil, guidance and deviation...and in a nutshell, between Islam and ignorance. This struggle will go on until the Awaited One eliminates all negative characteristics of man.

Whenever the sword of oppression was drawn, it was the tongue that said nothing but the truth, the blood of a free man who fortified himself with piety, and the true preacher who held onto Allah, the Almighty, that confronted it.

Every conflict on earth ends in the triumph of Allah's word, and the fulfillment of His will. The tyrants' word remains low, and their power diminishes like the sea- froth.

The Abbassids inherited the corrupt rule and unjust power from the Umayyads, but they outran them in brutality and oppression. They persecuted, murdered, and made homeless the members of the family of the Prophet (s.a.w.), the leaders of Muslims, who stood up to their tyranny, and traded their souls for the pleasure of Allah. These people shed their blood and laid out their souls challenging the forces of deviation, defending the faith, and aiding the Muslims. They won immortality until the Judgement Day. Their enemies reaped nothing but disgrace, shame and damnation.

Like a high mountain, our revolutionary Imam Musa al-Kadhim (a.s.), the scion of prophethood and grandson of the pure family of the Prophet (s.a.w.), stood boldly in the face of corruption. Like true, brave warnors, he fought the policies of extravagance, debauchery and terrorism. He kept up defending the shar'iah from the falsehoods of the oppressors and corrupters, and protecting the ummah from the brutalities of the tyrants, until he was martyred by poison, in his shackles inside his jail, and his body was thrown on a bridge in Baghdad.

Al-Balagh Foundation is honoured to present to its dear readers, glimpses from the life of this divinely infallible Imam.

We pray to Allah to grant us success in keeping up our jihad, and purifying the earth from the mischief of the mischief makers and the corruption of the corrupt rulers, until Allah makes His religion triumph over all religions, even if the polytheists hate it.

Al-Balagh Foundation

INTRODUCTION

"..Allah only desires to take away uncleanness from you, O people of the household, and to purify you a (thorough) purifying."

Holy Qur'an (33:33)

The great message begets great men. The immortal principles produce immortal leaders. The uniquely great creed is certainly able to nurture uniquely great men.

Islam, the great faith, the immortal creed and the divine, uniquely great message, came to change life for the better, tear down the foundations of ignorance, uproot the causes of backwardness and corruption, and mould man's character on the basis of divine guidance, and in accordance with the moral values and the principles of equity and perfection. By this religion, man can reach perfection and join himself to the Eternal, Absolute Truth.

Islam is practical, taking life's facts into consideration, when it lays the plan for man's life, refines behaviour, leads humankind, and creates civilization.

The phenomenon of leadership and Imamate is unmistakably the most critical phenomenon in man's social life. The most controversial and important issue faced by the creeds, principles and values is the existence of the pioneering man, the exemplary personality, and the good example who understands his role, carries out his task, and leads the way for other people to march. Allah chose the Imams and leaders of this ummah from the Prophetic household, Commander of the Faithful, Imam Ali and his sons (a.s.). The Qur'anic exegetes say that the above mentioned verse was revealed concerning Ali bin Abi-Talib and his wife Fatimah (a.s.), the daughter of the Messenger of Allah (s.a.w.), and their sons, Hassan and Hussein (a.s.).

Abu-Hurayrah, quoted Umm-Salamah, may Allah be pleased with her, as saying, "Fatimah came to see the Apostle of Allah with an earthenware pot filled with sweet paste she herself had made. She placed the pot in a tray and put it in front of him. 'Where is your cousin and your two sons?' asked the Prophet. 'At home,' replied Fatimah. 'Call them over' ordered the Apostle of Allah. She went to Ali and said to him, 'The Prophet (s.a.w.) wants to see you and your two sons.'

Umm-Salamah went on, "When he saw them coming, he stretched out his hand to a shawl on the bed and spread it out on the floor and seated them on it. Then, with his left hand, he grabbed the four corners of the shawl and drew them together over their heads. He motioned, with his right hand, to his Lord, may His Name be exalted, and said, 'O Lord!, these are my family. Remove uncleanness from them and purify them'"^[1]

The Apostle of Allah (s.a.w.) is reported to have said, "Allah had certainly made the offspring of every prophet in his loins, and has made my offspring in the loins of this man," pointing to Ali.^[2]

The truthful, trustworthy Prophet (s.a.w.) also said, "All the sons of a father are inclined towards him, with the exception of the sons of Fatimah. I am their father and I am the one to whom they are closely related".^[3]

Ibn Abbas is reported to have said, "I heard the Messenger of Allah (s.a.w.) saying, 'I Ali, Hassan, Hussein, and nine men from the loins of Hussein are purified and infallible'".^[4]

The Commander of the Faithful, Imam Ali (a.s.), by the exact words of the Messenger of Allah (s.a.w.) and the consensus of the companions of the Prophet (s.a.w.), was the most knowledgeable, judicious, and courageous man, among them. He preceded them in embracing Islam. By these virtues, he deserved truly to be the Imam of Muslims. On the 21st of the holy month of Ramadhan, 40 A.H. the Commander of the Faithful, Imam Ali (a.s.), just before his martyrdom, gathered his sons, members of his family and companions, and appointed his elder son, Hassan (a.s.), as the next Imam. Imam Hassan (a.s.) did the same thing when he was on his deathbed. He appointed his brother, Hussein (a.s.), the next Imam after him. On his martyrdom day at Karbala, Imam Hussein (a.s.) appointed his son, al-Sajjad Ali bin Hussein (a.s.), the next Imam. Imam Al-Sajjad (a.s.) appointed his son, Muhammad al-Baqir (a.s.), his successor to the office of Imamate. Imam Al-Baqir (a.s.) appointed his son, Ja'far al-Sadiq (a.s.), the Imam who would succeed him. Imam Al-Sadiq (a.s.) appointed his son, Musa al-Kadhim (a.s.), the next Imam. Imam al-Kadhim (a.s.) appointed his son, Ali bin Musa al-Ridha (a.s.), the next Imam. Imam al-Ridha (a.s.), in turn, appointed his son, Muhammad al-Jawad (a.s.), the next Imam. Imam al-Jawad (a.s.) appointed his son, Ali al-Hadi (a.s.), as Imam after him. Imam al-Hadi (a.s.) appointed his son, Hassan Al-Askari (a.s.), the next Imam after him. Imam Al-Askari (a.s.) appointed his son, Muhammad bin al-Hassan al-Mahdi (a.s.), the next Imam. The Awaited Mahdi is believed, by all Muslims, to be the hope of humanity and the awaited saviour of humankind. Muslims, from all schools of thought and denominations agree on the fact that he is a descendant of the Prophet (s.a.w.), but they hold diverse views regarding the saying,

"Days and nights will nor cease until Allah sends a man from my household, whose name is similar to mine. He shall fill it up (the earth) with justice and equity, the same way it has been filled up with injustice and oppression."^[5]

Humanity is still waiting for this great saviour, and leading reformer, who will establish the state of divine justice and pull out, forever, the roots of loathsome jahiliyyah (pre-Islamic era of ignorance).

History recorded the ascension of the Imams from the family of the Prophet (s.a.w.) to the office of Imamate, whom the Apostle of Allah (s.a.w.) praised by saying, "My household is certainly like the ark of Noah. He who embarks on it shall find salvation, but he who lags behind shall drown "

He (s.a.w.) urged Muslims to follow them. He said, "I am leaving among you two weighty things: the Book of Allah and my descendants, my household. As long as you hold onto them you shall never go astray after me".

Their religious, military and political roles were recorded by history for the coming generations. Every one of them carried out his responsibility,

bore the burden of the message in his time, raised the banner, and later handed it over to the following Imam.

If one closely examines the Prophetic traditions, historical accounts, Qur'anic exegesis, Islamic beliefs, biographical books, Islamic sciences, and probes the political history of the dawn of Islam, and that of the Umayyad and Abbasside eras, he will certainly find that the twelve Imams, came successively and uninterruptedly to hoist the Islamic banner. Each one of them was the Imam of his time, and the most prominent and leading man in knowledge and jihad. They were not fuqaha' squatting in their schools and classrooms, nor were they worshippers, shut out off from life. They were beacons of guidance, and well-known historical symbols. They were leaders to whom fingers were pointed, and leaders whom people resorted to in adversities, and in defense of the faith and the ummah. The tyrants feared them. The scholars felt dwarfed before them. The minds, however sharp, were modest compared to theirs. They were exemplary images for the ascetics and ordinary worshippers.

That is why Ahlul-Bait (a.s.) had entered all the pure, faithful hearts across generations and decades. Their impact and influence remain vivid as long as the faith is immortal on earth. This is the Divine Will.

"Nay, We hurl the truth against falsehood, so it knocks out its brains and lo! it vanishes..."

Holy Qur'an (21:18)

"...then as for the scum, it passes away as a worthless thing; and as for that which does good to people, it tarries in the earth..."

Holy Qur'an (13:17)

On the other side, their foes and adversaries achieved nothing but a short-lived ecstasy of power, enjoying cheap wordily gains.

Thus the study of the history of Ahlul-Bait (a.s.), the examination of their lives, horizons of thought, and jihad are of great importance for Muslims. The Imams of Ahlul-Bait (a.s.) represent the school of Islam, the spiritual leaders of this ummah and the leaders of its historical march. Their paramount concern was continuous fighting for the sake of preserving Islam's originality and pureness. The researcher would find a bitter, long-drawn epic of struggle between the Imams (a.s.) and their enemies. It is a struggle that still pounds on the gates of time, and keeps the spirit of jihad alive.

Imam Musa bin Ja'far (a.s.) is a good example to be followed by Muslims, especially regarding his opposition to oppression and injustice. He is a member of a household chosen by Allah, the Exalted, from among the sons of Adam (a.s.). He purified them, and set them as good examples and beacons of guidance for mankind. They are, as the Apostle of Allah (s.a.w.) said regarding them, "We are members of a household to whom no one could ever be compared"

It is only natural that Ahlul-Bait (a.s.) would suffer from the oppression of the rulers, and the injustice of the tyrants.

They were made homeless, hunted down, killed, thrown in prison and intimidated. The Imams (a.s.) led the ummah, lifted the banner of opposition, and called for the implementation of Islam's laws. As a result,

people's hearts leaned toward them, and their eyes were fixed on them. The downtrodden rallied around them, seeing in them the hope of salvation. And it is only natural that the tyrants would fight them, and use every means possible to silence them. This is a fact pointed out by the Apostle of Allah (s.a.w.). He is reported to have said:

"We are a family for whom Allah preferred the Hereafter over this life. The members of my family shall certainly face tribulations, made homeless, and exiled from their homeland. That shall go on until some people come from the east, raising black standards. They shall ask for their right, but shall be denied it. They shall fight, helped by others, and shall be given what they seek. They shall not accept it until they give it (the leadership) over to a man from my family, who shall fill the earth with justice after being filled with injustice. Whoever is lucky to live at that time, let him join them even if it is hard for him to do so, as hard as crawling over a snowy land"^[6]

Muslims agree that this great man is from the household of the Prophet (s.a.w.). He is the Mahdi, the saviour. He shall implement the shari'ah, and make the dream of the prophets (a.s.) of a state in which justice prevails, a reality, and raise the banner of monotheism over all parts of the world.

Imam Al-Kadhim

Imam Musa bin Ja'far al-Sadiq bin Muhammad al-Baqir bin Ali Zain al-Abideen bin Hussein bin Ali bin Abi-Talib (a.s.) is the son of the household of the Prophet (s.a.w.), and the man who was born into a family known for its honour and lofty glory. His father, Imam Ja'far al-Sadiq (a.s.), was the Imam of Muslims, the mas ter of ulama' and fuqaha', and the leading unchallenged master of the descendants of Imam Ali (a.s.).

Imam Musa al-Kadhim (a.s.) inherited his father's Imamate and great stature. He is the seventh Imam of the Imams of the Ja'fari (twelve Imams) school of thought. His mother, Hamidah, was a freed slave-girl, who hailed from Andalus. It is said she was a Berber, or, as others maintain, a Roman, but she was most likely of an Andalusian extraction. She was nicknamed "Lu'lu'ah" (Pearl). Imam Muhammad al-Baqir bought her and presented her as a gift of his son al-Sadiq, who married her. She gave birth to Imam Musa bin Ja'far al-Kadhim (a.s.). Abu-Abdullah Ja'far al-Sadiq (a.s.) paid special attention to Hamidah's education. As a result she became a leading faqih. Imam al-Sadiq (a.s.) assigned her to educate women, and steer them to Islam's teachings, beliefs, and concepts.

Imam Musa bin Ja'far (a.s.) was born under the caliphate of the Umayyad tyrant Abdul-Malik bin Marwan, at al-Abwa', the very place where the mother of the Noble Prophet (s.a.w.), Aminah, the daughter of Wahab, had passed away and was buried. It is located midway between the cities of Makkah and Madinah.

On Sunday, Safar 7, 128 A.H., little Musa opened his eyes to the world. The good news of his birth was given to his father while having lunch with a group of his companions. Happy and overflowing with paternal love and kindness, he rushed to see his newborn son. Not long after that Imam al-Sadiq (a.s.) left al-Abwa' to Madinah. According to Arab tradition on the birth of a child, he invited people to a great feast for three days. People flooded to the presence of the Imam (a.s.) to congratulate him. He couldn't resist making public his overwhelming love for his child. He welcomed him by saying, "I wish I had no son other than him, so that nobody would share my love for him."^[7]

The father knew how great the baby would be, and what a leading role he would play in the world of Islam. He would be a great Muslim leader who would do his best to serve the Divine Message.

Imam al-Kadhim (a.s.) lived under the care of his father, and learned from the school of his father, to which the scholars, jurists, philosophers and preachers flocked. He inherited from his father his knowledge, manners and morals.

He came to epitomize high morals, generosity, asceticism, patience, bravery, perseverance and jihad. During the Imamate of his father he directed his attention to acquiring knowledge, and after his father's death, he shouldered the responsibility of leading the ummah.

Imam Ja'far al-Sadiq (a.s.) emphasized this fact, and praised his son by saying, "Praise is due to Allah Who made you a substitute for my parents, a source of delight among my sons, and a replacement for my friends."^[8]

Imam al-Kadhim (a.s.) earned many nicknames for his great status among the people and his unique refined character. He was called al-'Abd al-Salih (The Good Servant) for his perfect character and manners, Zain al-Mujtahideen (The Ornament of Toilers) for his lengthy worship and supplication, al-Kadhim (The one who curbs his Anger) for his extreme endurance, patience and bravery in the face of adversities, his curbing of pain and anger, and for being kind to those who harassed him, Bab al-Hawa'ij (The Gateway to Satisfaction of peoples' needs) for his great position in the sight of Allah, and the fulfillment of one's desires and needs when one beseeches Allah, invoking his name. He was called also Abul-Hassan al-Awwal (Father of Hassan I) and Abu-Ibrahim (Father of Ibrahim).

People described him as being fair-skinned, handsome and thin.

He lived twenty years, or nineteen years according to another version, in the shade of his father, but remained, as Imam of the ummah, thirty-five years after his father. He first took on that responsibility at the age of 20.

His sons and daughters were numerous. His sons were Ali al-Ridha, Ibrahim, al-Abbas, al-Qasim, Isma'il, Haroon, al-Hassan, Ahmad, Muhammad, Hamzah, Abdullah, Ishaq, Ubaydullah, Zayd, al-Fadhi, and Sulayman.

His daughters were Fatimah al-Kubra, Fatimah al-Sughra, Ruqayyah, Hakimah, Umm-Abiha, Ruqayyah al-Sughra, Kaltham, Umm-Ja'far, Lubabah, Zainab, Khadijah, Aliyyah, Aminah, Hassnah, Burayhah, A'ishah, Umm-Salamah, Maymoonah, Umm-Kulthoom.^[9]

Ahlul-Bait (a.s.) were a school and a well-connected chain. It appears purely transparent to the researcher, if studied from the Apostle of Allah (s.a.w.) to the Mahdi of the ummah. The history of Islam, with its values, its war against its enemies concepts about life, rule, politics, and shari'ah, points to this fact, and outlines this school. That is why any of the Ahlul-Bait Imams (a.s.) appoint the Imam who succeeds him. Likewise, Imam Ja'far bin Muhammad al-Sadiq (a.s.) appointed his son Musa bin Ja'far (a.s.), as his successor. Numerous statements concerning this appointment exist, but we have chosen the following:

"Mansoor bin Hazim went to see Imam Abu-Abdullah, and asked him to specify the Imam who would succeed him. 'May my father and mother be your ransom', said he, 'souls shall certainly taste death. If that is to be, then who will succeed you?' said the Imam, pointing to , 'This is your man', Abul-Hassan Musa. Then he placed his hand on the shoulder of his son, as a gesture of emphasis. Musa was, at the time, five years old."^[10]

Yazid bin Saleet al-Zaydi is reported to have said; "On our way to Makkah, we, a number of travellers, met Abu-Abdullah (a.s.). 'May my father and mother be your ransom', said I to him 'You are the purified Imams. And nobody can escape death. So tell me something which I may convey to sons and relatives. 'Yes', replied he, 'these are my sons, and this one is their master. And he pointed to Musa (a.s.), his son. The period during which he assumed Imamate was the worst, the most brutal and troublesome for Ahlul-Bait (a.s.) and the downtrodden. But the Imam endured all the atrocities with his perseverance, patience, and courage. For

his ability to contain his sorrow, pain and suffering, he won the nickname of al- Kadhim.^[11]

The Devoted Worshipper

When a Muslim knows little about Allah, and has no idea about his relationship with his Lord, he ends up confused, troubled, uncertain which way to take, with no stable and satisfactory relationship with Allah. Such condition is expressed in laziness, the lack of desire to perform the religious obligations, the disrupt of one's tie with Allah, the emergence of a troubled, confused character, torn apart by low desires and the values and ideals of Islam. To the contrary, the man who is near to Allah, enjoys a strong desire to keep himself close to Him, as He is the source of grace and perfection in this world. Such a man knows the path he treads, holds firmly to monotheism, faithfully worships his Lord, and his Lord alone. He feels he is above worldly gains, and trivial pleasures, tied to the Exalted Allah.

The secret behind the greatness of Ahlul-Bait (a.s.) and their perfection, which sets them aside from the rest of people, is their divine knowledge, and their absolute devotion to the One and Only Allah, the embodiment of grace and absolute, pure perfection. They were whole-heartedly devoted to Allah, fully grasping the monotheistic concepts which were reflected clearly in their conduct, attitudes, and deeds. It isn't surprising then to see them refrain from enjoying this world's pleasures, thinking little of them, when they contradict the principles of right and the march of the Imams towards perfection. It comes as no surprise also to see devotion to Allah, and true humbleness encompass the heart of the Imam, and direct his feelings, desires and aspirations. Is it a surprise then that Imam Musa bin Ja'far won the nicknames of Zain al-Mujtahideen and al-Abd al-Salih. He who spends his days and nights in worship and deep thought, risking being thrown in the terrible prisons, overlooking the pleasures of life, giving out himself and his wealth so as to win Allah's pleasure, working hard to save humanity and guiding it on the right path?

History portrays the relationship between Imam al-Kadhim and Allah, his worship, asceticism and unique spiritual character. He was, as his father and grandfathers were, educated and brought up to love the Qur'an and live it, as it is the Book of Allah, the "container. of the revelation, and the source of every good and guidance.

Imam Musa al-Kadhim (a.s.) was in the habit of reciting the Qur'an. He was at pains to learn it by heart, recite it, act in accordance with its teachings, and hold onto its message and methodology.

He was impressed by the Qur'an whenever he read it. The verses would move him to tears.

It was said that: "He was the best one among the memorizers of the Book of Allah, the Exalted. He had a mellifluous voice when he recited the Qur'an. When he recited the Qur'an, those present would be so moved that they would break into tears for merely listening to him. People in the city of Madinah called him 'The Ornament of the Toilers.'"^[12]

His closeness to Allah, his longing to meet Him and his endeavours to please Him, made him journey to the Sacred House of Allah on foot. It was reported that he had gone to Makkah, along with his brother, Ali bin Ja'far,

four times on foot. It took 26 days for him to reach Makkah the first time, 25 days the second time, 24 days the third time, and 21 days the fourth time.

As for his prayer, he was unmatched. The devoted and pious ones followed his example. It is said that "When he stood in the presence of Allah, to perform his prayer, tears would roll down his face."

He used to ask Allah's for givenness and thank Him for his graces. Ibrahim bin al- Bilad said, "Abul-Hassan said to me; 'I ask Allah 's forgiveness five thousand times a day.'"

Hisham bin Ahmar is reported to have said: "I was riding with Abul-Hassan (Musa bin Ja'far) on a street in Madinah when he dismounted and prostrated. He remained so, motionless, for a lengthy period of time. Then he raised his head and remounted. "May I be your ransom", asked I. "I saw you going down in a long prostration?" He replied; 'I remembered a grace which Allah favoured me with. I loved to thank my Lord for it.'^[13]

Imam al-Kadhim (a.s.) was a pious, monotheistic saint. His heart was brimming with love for Allah. The most of Allah's beloved things for him was worship and the remembrance of Allah. He (a.s.) wished that Allah would grant him an opportunity to serve Him. One of the spies placed in the prison with the Imam, to keep a watchful eye on him, reported to the governor Isa bin Ja'far, that he had heard the Imam (a.s.) saying, "O my Lord, You know that I had been asking you to spare me time to devote myself to Your service. You have done that. Praise be to You."^[14]

The Imam (a.s.) would not think much of jails. Nor would he get bored by them. He simply didn't fear the rulers, his opponents. He was towering over this life, lofty and high, no jail would deter or intimidate him. He had given up the pleasures of life, for a more sublime goal, to defend the right, and serve his Lord.

He considered prison life a divine favour. It is reported that al-Rasheed would sit in a place overlooking the prison. He saw the Imam in prostration. "What is that garment?", al-Rasheed asked al-Rabi', "which I see everyday on that spot?" Al- Rabi' replied; 'It is not a garment. That is Musa bin Ja'far. He prostrates every day from sunrise until noon'^[15].

It was no secret that the Imam (a.s.) loved to serve Allah devotedly and wholeheartedly. Historians and biographers wrote about his worship and prayer.

"It became widely known among people that Abul-Hassan Musa was the highest in status from among al-Sadiq's sons, the most devoted in his faith, and the most fluent in expressing his mind. Not only was he the most devoted in his worship among the people, but he was also the most well-versed man in Islamic sciences and jurisprudence. It is reported that he would perform the optional prayers of the night until the morning prayer. He would perform it and remain awake reciting some supplications until sunrise. He then would go down in prostration during which he praised, thanked and glorified Allah, and would not lift his head until it was noon. He said, in his prostration: "The sin of your servant is shamefully ugly. Let your forgiveness and pardon be bountiful"^[16]

Quoting al-Irshad (guidance), a book authored by Sheikh al-Mufid, the author of Bihar al-Anwar (Seas of Lights), adds:

"He used to weep out of his fear of Allah until his beard got wet. He was distinguished by his care for his family and relatives, whom he would visit and help if they needed him. In the dead of night, he used to call on the poor people of Madinah, carrying to them, in a basket, gold Dinars and ordinary Dirhams, flour and dates. He would deliver all that to them without letting them know who he was, or who the donor was."^[17]

His foe and jailer acknowledged his religious devotion and piety. Al-Fadhil bin al- Rabi' quoted Haroon al-Rasheed as saying, "This is certainly a saint from the Hashimites; 'Then,' enquired I, 'why have you harassed him by throwing him into prison?' "Alas," replied he, "This is something I cannot resist doing."^[18]

Hafs reported from a number of tradition-transmitters, the following: "I have never seen a man more god-fearing than Musa bin Ja'far. Nor have I seen a man more hoping for Allah's kindness than he. His recitation of the Qur'an aroused sorrow (on the part of the listener.) It was as if he was addressing a human being when he read the Qur'an."^[19]

What a high-minded, devoted man was Imam al-Kadhim!

Giver of Forgiveness and Freedom:

"Those who spend in ease as well as in adversity and those who restrain (their) anger and pardon people. And Allah loves the doers of good (to others)." Holy Qur'an (3:133)

Islam aimed at liberating man, and making slaves enjoy the favour of freedom. For this grand civilized goal, Islam presented a set of concepts and values, teachings and laws. Ahlul-Bait (a.s.) contributed effectively to this cause. Imam Ali bin Hussein bin Ali bin Abi-Talib (a.s.), for example, was called 'The Liberator of Slaves' due to the great number of slaves he bought and set free. Fatimah (a.s.), daughter of the Apostle of Allah (s.a.w.), the mother of the twelve Imams, sold her necklace and with the money she got she bought a slave and emancipated him for the sake of Allah. Imam al-Kadhim (a.s.), likewise, set free numerous slaves. Historians narrated that once a young black slave, burdened with the shackles of slavery, and troubled by the yoke of bondage, longed for the fragrance of freedom, and the life of the free men. He found none to relieve him of his trouble other than the son of prophethood, al-Kadhim Musa bin Ja'far (a.s). Tongue-tied, the slave couldn't express his demand, so he presented a modest gift to the Imam (a.s.), The story is as follows:

"Imam Musa Kadhim (a.s.), accompanied by his entourage and some of his sons, left Yathrib (Madinah) for his farms at Sayah.^[20] Before reaching their destination, they stopped to have some rest at a spot nearby. It was extremely cold. They were still resting when a black slave, speaking good Arabic, carrying a boiling pot on his head, approached them. He saw the servants of the Imam (a.s.) and asked them:

"Where is your master?"

"Over there" said they pointing to the Imam (a.s.).

"Abul-Hassan," said they.

They he stepped forward and imploringly said to Imam Musa Kadhim (a.s.):

"This is sweetmeat. It is my present to you, sir."

Imam Musa Kadhim (a.s.) accepted his present and asked him to hand it to the servants. The black slave did so and went away. It was not long before he returned carrying a bunch of firewood. He went over to the Imam (a.s.) and said:

"This is firewood. It is my present to you, sir."

The Imam (a.s.) accepted his present and ordered him to bring fire. The man instantly carried out Imam's order, whereupon the Imam (a.s.) ordered his name and the name of his master to be written down. He recommended that the name be kept at hand. Then, they proceeded to the farms where they stayed for a few days. From there they went to the Holy House of Allah. Having finished his umrah (Minor pilgrimage), the Imam (a.s.) ordered Sa'id to look for the master of the black slave.

"Should you find his house, tell me, so I may call on him. I hate to send for someone while I need him."

Sa'id went out. He searched for the man, and finally found him. He recognized him and learned that he was a Shi'ite. Sa'id approached and greeted him. The man asked if the Imam (a.s.) had come to Madinah, to which question Sa'id replied 'No.' The man then asked why had he come to the city. Sa'id told him that he had some business to do. Unconvinced, thinking that the Imam might be in the town after all, the man followed Sa'id who had bid him farewell. Sa'id felt the man following him, but tried in vain to evade him. Resigned, Sa'id walked with the man until they reached the Imam's residence. When both men went in, the Imam (a.s.) severely blamed Sa'id for telling the man about his arrival in Makkah. Sa'id apologized but said that he didn't tell the man about that, but the man himself had followed him, against his will. When the man seated himself, the Imam (a.s.) welcomed him and asked:

"Do you sell your slave?"

"May I be your ransom," said the man, "the slave, the farm, and all my property are all yours."

"As for the farm, I do not want to strip you of it," replied the Imam (a.s.).

The man pleaded with the Imam (a.s.) and entreated him to accept both the farm and the slave. The Imam (a.s.) turned his offer down. But finally he bought the slave's freedom and gave him the farm. With the blessing of the Imam (a.s.) Allah made the slave's business prosper until his sons became among Makkah's most wealthy men and money- changers."^[21]

The Imam (a.s.), history testifies, once bought a whole family of slaves, then he emancipated them.

Allamah al-Majlisi reports in his famous book 'Bihar al-Anwar' on the authority of al-Kafi, from a chain of transmitters:

"Muhammad bin Yahya reported on the authority of Muhammad bin Ahmad, on the authority of Ali bin al-Rayyan, on the authority of Ahmad bin Abi-Khalaf, a slave of Abul-Hassan whom the Imam (a.s.) had bought, along with his father, mother and brother and set them all free. Then he made a contract with Ahmad by which Ahmad became Imam's steward."^[22]

Kindness and Generosity:

Imam Musa al-Kadhim (a.s.) is widely known for his kindness, altruism, generosity and his tendency to help the poor secretly and publically. He

helped the people to solve their problems, set the slaves free, paid the debts of the indebted, and kept good relations with his relatives.

Sheikh al-Mufid, may Allah be pleased with him, explains, in his book "al-Irshad", Imam's attributes:

"Abul-Hassan was the most devoted worshipper among the people of his time, and the most versed in fiqh. He was the most generous, and the kindest of all people..." "He was very kind to his family and relatives, ready to help them when they needed him", added Sheikh al-Mufid. "In the dead of night, he used to call on the poor of Madinah, give them money and food secretly so that they did not know who he was."^[23]

Historians maintain that when someone reviled him or said something bad about him, the Imam (a.s.) would send a bag stuffed with 200-300 Dinars. Thus he returned the bad with good, lavishing his kindness on all people. Such bags were sent to the needy and indebted. The money- bags of Musa bin Ja'far (a.s.) became proverbial."^[24]

About the generosity of Imam Musa bin Ja'far (a.s.) Muhammad bin Abdullah al- Bikri says:

"I came to Madinah seeking someone who would lend me some money. I found none. Why not go to Abul-Hassan and complain to him about my trouble?" I said to myself. Accordingly, I went to see him at a place called Niqma^[25] where he had a farm. He came out with one of his servants carrying a sieve filled with veined, cured meat. I saw nothing else to be eaten. He set out eating and I followed suit. Then he asked me about my trouble, and I narrated my story. He went into the house, and returned shortly. 'Get off,' said he to his servant. He put out his hand with a bag of money. There were 300 Dinars in it. Then he rose to his feet and left me. I stood up, mounted my animal and left."^[26]

He used to forgive the wrongdoers, returning their bad behaviour with goodness. "When he heard someone talking evil of him, he sent him a moneybag filled with Dinars. Each bag contained nearly 200-300 Dinars."^[27]

An excellent instance of his tolerance and forgiveness is detailed in the following story:

"There was a man who used to revile Ali bin Abi-Talib (a.s.) when he met Imam Musa bin Ja'far. He missed no chance of annoying him whenever he saw him. Some of Imam's servants and followers asked him to permit them to kill the man, but the Imam rejected this. Then he mounted his donkey, and went across the farm of the man, crushing the grass. 'Do not trample on the grass!' cried out the man. The Imam (a.s.) did not answer him. Drawing near the man, he dismounted, sat down and began talking kindly and humorously to the man. 'How much did you spend on this farm?' asked the Imam (a.s.). 'One hundred Dirhams,' replied the man, 'And what profit do you hope to gain?' inquired the Imam. 'I do not know,' said the man. 'I have asked you: how much do you hope to get?' repeated the Imam. 'An extra one hundred Dirhams,' answered the man. "The Imam (a.s.) got out 300 Dinars from his pocket and handed them to him. The man, moved by Imam's gesture, rose to his feet and kissed the Imam (a.s.) on the head. When the Imam (a.s.), afterwards, entered the mosque, the man sprang up,

greeted him, and said, Allah knows best whom to entrust with His message' 'What is that?' the friends of the man rebuked him. The man reviled them.

From that time on, the man began to stand up as a sign of reverence and greet Imam Musa (a.s.) whenever he entered the mosque. Imam Musa (a.s.) said to those who wanted to get rid of the man 'what was better, what you wanted or what I did?'" ^[28]

Such was Ahlul-Bait's (a.s.) manners, and their tolerance. This is one anecdote of numerous which reflects Imam's forgiveness, and the curbing of his anger. He was not called al-Abd al-Salih, Zayn al-Mujtahideen and al-Kadhim for nothing.

"We feed you, for Allah's pleasure only- We desire from you neither reward nor thanks."

Holy Qur'an (76..9)

Such generosity, forgiveness, openhandedness and love of freedom are different when they issue from the Imam (a.s.). Other people spend liberally, give lavishly, and grant boundlessly, but they do this only in pursuit of fame, social status, and the buying of other people's conscience.

As for the Imam (a.s.), his self is too serene and perfect to seek praise, social position and reputation. He did good, gave lavishly, helped the needy, and emancipated the slaves for the sake of Allah, demanding nothing in return.

His School and Knowledge

A. His Position as a Scholar:

"...Not only was he the most devout in his worship among the people, but he was also the most well-versed man in Islamic sciences and jurisprudence."^[29]

Imam Musa bin Jafar (a.s.) is the grandson of the Prophet Muhammad (s.a.w.), and the inheritor of the knowledge of Ahlul-Bait (a.s.). He was the disciple of his father, Imam Ja'far al-Sadiq (a.s.), the great spiritual leader, and the top scholar of his time, about whom Malik bin Anas, the leader of the Malikiyyah school of thought, said:

"Never has an eye seen, nor has an ear heard, nor has a mind of a man ever thought of a man better than Ja'far al-Sadiq in his outstanding merits, knowledge, worship and piety."^[30]

The well-known historian al-Ya'qoobi wrote, describing him, "He was the best among people and the most well-versed in the faith. The scholars who reported from him, would open their narratives, if they conveyed them from him, with these words, 'The great alim told us that...'"^[31]

Imam Ja'far al-Sadiq (a.s.) appointed his son Musa al-Kadhim as his successor to the office of Imamate. Ali bin Ja'far, the brother of Imam Musa al-Kadhim (a.s.), a dependable, trustworthy narrator, is reported to have said, "I heard Abu-Ja'far bin Muhammad (a.s.) saying to some people from his entourage and close friends, 'Take good care of this son of mine, Musa. He is the best of my sons, and the best among whom I leave after me. He shall be my successor and the proof of Allah, the Exalted, over all his servants after me.'"^[32]

Imam al-Sadiq (a.s.) himself once said to a companion of his, "Should you ask this son of mine, whom you know, about what is between the two covers of the Qur'an, he will certainly answer you knowledgeably."^[33]

And so Imam al-Kadhim (a.s.) received the heavy trust of guiding the ummah from his father. The Imam (a.s.) raised a generation of 'ulama', preachers and narrators of Prophetic traditions. His mission lasted 35 years.

His era was abundant with ideological and philosophical currents. Divergent views on fiqh, Qur'anic exegesis and science of traditions emerged.

That era was the most critical in the life of Muslims. Atheism, polytheism, and hyperbole penetrated the Muslim society, and new ideological trends, with conflicting beliefs and doctrines surfaced. Schools of fiqh diversified and new sciences, including logic, philosophy, linguistics, in addition to comparison, appreciation and personal tastes, were adopted as bass for deducing fiqh decrees. Some judges and fuqaha' distorted their judgements and decrees so as to suit the rulers. Distorted and fabricated traditions were spread.

Though extremely restricted and beleaguered, Imam Musa bin Ja'far (a.s.) didn't give up his mission. It was his top priority to correct the Islamic march by showing to the ummah what was original and what was non-Islamic. Aided by his disciples, he faced the new ideological trends, exactly as his.

father, al-Sadiq (a.s.), and his grandfather, al-Baqir (a.s.), had done before, and displayed their flaws, and demonstrated that they were only distorted views of the original Islam. As for fiqh, he enriched it with his explanations, statements and deductions. By so doing, the Imam (a.s.) solidified the pillars of Islam, purified methodologies of fiqh and Islamic laws. He kept the school of Ahlul-Bait (a.s.) original, and enriched it.

Biographical books and those related to traditions maintain that upward to 300 men had reported from Imam Musa bin Ja'far (a.s.). Proudly history cites a list of Imam's students who were distinguished as great scholars, and prominent ulama'. Most of them authored and compiled rich, and great books on the different sciences of Islam.

Sheikh al-Toosi writes, "The followers of our school of thought have agreed on the probity and trustworthiness of six fuqaha', who were taught and educated by al- Kadhim and al-Ridha (a.s.). They were: Yunus bin Abdul-Rahman, Safwan bin Yahya, Bayya' al-Sabiri, Muhammad bin Abi-Umayr, Abdullah bin al-Mughirah, al-Hassan bin Mahboob al-Rad and Ahmad bin Muhammad bin Abi-Nasr."^[34]

Distinguished among his students were also Hisham bin al-Hakam, the great alim in the science of monotheism and Islamic beliefs, Ali bin Suworyd, Muhammad bin Sinan...etc.

Following are very brief biographies of four of Imam's students and followers. These might give us an idea of how great was the impact of the school of Imam Musa bin Ja'far (a.s.) on the ummah.

Ali bin Suwayd al-Soo'i:

He transmitted traditions from Imam al-Kadhim (a.s.) and Imam al-Ridha (a.s.). He corresponded with Abul-Hassan I, namely Imam al-Kadhim (a.s.) when the latter was in prison. Judging from the letters the Imam (a.s.) sent him, he was a man of great social position, and was a well-known scholar. He authored a book mentioned by Ahmad bin Zayd al-Khuza'i.^[35]

Muhammad bin Sinan:

Muhammad bin al-Hassan bin Sinan was known by the name of his grandfather because his father died while he was still a child. His grandfather took custody of him. He was nicknamed Abu-Ja'far and al-Zahiri, after the name of Zahir, the servant of Umar bin al-Humq al-Khuza'i, a well-known companion of both Imam Abul-Hassan al-Kadhim (a.s.) and Imam Abul-Hassan al-Ridha (a.s.). He authored books mentioned by, among others, al-Hassan bin Sham'oon, Muhammad bin al-Hussein, Ahmad bin Muhammad, and Muhammad bin Ali al- Sayrafi. A number of reputed people like Safwan and al-Abbas bin Ma'roof, and Abdul-Rahman bin al-Hajjaj^[36], quoted him.

Muhammad bin Abi-Umayr al-Azdi:

His father is Ziyad bin Isa. He was Baghdadi by birth and lived in Baghdad. In the sight of all people, the common and those close to the Imams, he was one of the most trustworthy, pious and devout among people. "He was unique, among all people, in all his qualities," wrote al-Jahidh. "He was a leading Shi'ite," adds al- Jahidh. "Under al-Rasheed he was thrown in prison, so as to force him to name the Shi'ites, and especially

the followers of Musa bin Ja'far (a.s.). He was so severely beaten that he was about to confess, when he heard Muhammad bin Yunus bin Abdul-Rahman saying to him, 'Fear Allah, Muhammad bin Umay.' He bravely endured torture until Allah granted him freedom."

Al-Kishshi reports that, in the days of Haroon, Muhammad was beaten 120 times with a thick piece of wood. Al-Sindi bin Shahik beat him because of being a Shi'ite. He was imprisoned and kept there until he paid a total of 21,000 Dirhams from his own money.

It was also said that al-Ma'moon, the Abbasside caliph, kept him in prison until he accepted the post of judge in a Muslim town. According to Sheikh al-Mufid, in his book al-Ikhtisas (a book of traditions) he was imprisoned 17 years. His sister buried his books for four years, during which period the books decayed. It was also said that he had kept them in a room where the rain destroyed them. So he depended on his memory, or on the traditions and narratives he had conveyed earlier to people, when he started once again orally narrating the traditions or writing them down. He lived during the Imamate of al-Kadhim (a.s.)^[37] but did not quote him, but quoted both al-Ridha and al-Jawad (a.s.). He died in 217 A.H. ^[38] Historians say that he wrote 94 books on different Islamic sciences and arts. ^[39]

Hisham bin al-Hakam:

Abul-Hakam Hisham bin al-Hakam al-Baghdadi al-Kindi was the servant of the family of Shayban. Shi'ite agree on his probity and great position in the eyes of the Imams (a.s.). He had long discussions with those who differed with him on many aspects of the faith. He associated with Abu-Abdullah Ja'far al-Sadiq (a.s.), then with his son al-Kadhim (a.s.), then with al-Ridha (a.s.), until his death in 179 A.H. in the city of Kufa. ^[40]

Historians maintain that he was a man of profound knowledge, particularly in the areas of philosophy of monotheism, Imamate and Islamic beliefs. He wrote 30 books. ^[41]

These are only four leading scholars we picked them from a list of students of Imam al-Kadhim's school. Sayyid Ibin Tawoos says, "The companions and close friends of the Imam used to attend his assembly, carrying ebony boards and sticks in their sleeves. They would write down anything he said, or any judgement he gave on any affair". ^[42]

B. Some of Imam's Statements on Monotheism:

Without any philosophization or complication, Muslims took plainly and simply monotheism from the preacher of monotheism, Muhammad (s.a.w.). They grasped it from the Book of Allah and believed in it. They fully understood this doctrine and believed in prophethood, revelation, the Hereafter, Paradise, Hell, attributes of Allah, the Glorified, and His relation with the deeds of His servants, the universe, sustenance of His servants, things closely related to monotheism. But through the passage of time, philosophy, logic, and dialectics infiltrated Islamic beliefs, and people began to differ on such things as the divine attributes, the deeds of people, the Hereafter and other things linked to core Islamic beliefs. Some people said that Allah, like any of his creatures, had a body. Others said Allah descended to our sky on a white donkey. Some Muslims believed in fatalism

and free choice. A group of people denied the torture of the grave, while another group denied that people would be resurrected bodily on the Judgement Day. Some people called for asceticism and the cutting of one's ties with this life, Imams of Ahlul-Bait (a.s.), especially al-Baqir, al-Sadiq, al-Kadhim and al-Ridha (a.s.), with their students stood against all kinds of ideological deviations, and refuted them with proofs, logic, and reasoned answers.

When some people claimed that Allah, the Blessed and Exalted, descended to the sky, he said, "Allah never descends. He need not descend He is the same, whether close or remote. No remote thing is far from Him, nor a close thing is near Him. He needs nobody and nothing, but everybody and everything are in need of Him. He is the Generous and Powerful There is no god but He, the Mighty and Wise.

As for those describers who say that He descends, the Blessed and Exalted Allah is far above this description. Those who say so believe that Allah is vulnerable to decrease or increase. Any movable thing needs some outside force that moves it or serves as a medium for its movement. Doomed is he whose faith in Allah is shaken. Beware to attribute to Allah qualities that depict Him as decreasing or increasing, moving or being moved, changing or descending, standing or sitting. Allah, the Almighty and Powerful, is certainly beyond the words of the describers, the depiction of depictees, and the fancy of the fanciful"^[43]

Some people explained the verse "The Beneficent is established on the Throne of Power." by saying that Allah sits on a throne like a chair. He corrected their idea when he said, "The meaning of this "The Beneficent is established on the Throne of Power" is that Allah has power over all things, tiny or huge.^[44] That means He has true power over the whole universe. 'Sitting' here is equal, in its meaning, to the description of Allah, the Exalted, as being Powerful and enjoying mastery over all things. Though near and present everywhere, He does not go far away, nor diminish."

One of his contemporaries argued with him about the exegesis of this verse. The man said, 'I see here a coming out of the unseen, and a descension to the earth. I think Muhammad (s.a.w.) saw his Lord with his heart but it was attributed to his eyesight. How can this be explained?'

'He drew near and came down,' replied the Imam (a.s.), 'But He did not leave a place, nor did He come down in a body.'

'I describe Him by His own description,' said the man. 'He did not come down from His place without leaving it. If the matter was not so, He would not describe Himself in this way.'

'This is an expression used by the tribe of Quraish,' said the Imam (a.s.). 'When a man from them wants to say 'qad sam'ti' 'I have heard -, he says 'qad tadallayt' - I have come down. 'Coming down' means understanding in the Quraishi dialect."^[45]

In another statement Imam al-Kadhim (a.s.) explains the relation between Allah's will and man's. He shows how man's behaviour has developed, whether it is good or bad. He emphasizes the fact that man is free, and he enjoys the full freedom of choice. He can do something and can refrain from doing it. Allah never abolishes man's will. But this freedom to act on the

part of man doesn't mean that Allah is unable to prevent His servants from doing evil, or that He can't force them to do good. Allah simply wants to test man in this life, Imam al-Kadhim (a.s.) says:

"When Allah created His creatures, He knew what their fates would be. He ordered them to do certain things and forbade them to do other things. If He ordered them to do certain things, He left them free to do them or not. They cannot do something or abstain from doing it without His will. Never did Allah force any of His servants to disobey Him. He simply tests His servants with tribulations'."^[46]

C. Imam States Key Sources of Islamic Thought and Legislation:

Here we have a brief look at certain ideas, concept and basic standards laid down by the Imam to control the foundations of fiqh, deduction of Islamic laws from Islamic text, and thought. They were stated and explained in a letter he wrote at the behest of the Abbassid caliph, Haroon al-Rasheed. "I ask you, by the names of your fathers, to summarize the discussion we have just had in numbered, comprehensive words," asked Haroon al-Rashid. "Yes," agreed the Imam (a.s.). An inkpot and paper were brought to him. He wrote the following:

"In the name of Allah, the Compassionate, the Merciful. All that concern religions can be summed up in four categories, concerning which there is no dissent: There are matters so clear that people unanimously agree on their authenticity, among which are the religious texts and traditions, the authentic, agreed-upon ones, in the light of which doubted matters are examined, and new judgements are inferred. There are matters that appear doubtful They are settled by asking the knowledgeable, who seek a proof, from the Book of Allah, on which all Muslims as authentic, or syllogism reasons acknowledge its fairness, and neither scholars nor the common people doubt it. These two categories cover all matters, including monotheism and what is less grave, and the compensation one should make for a slight injury one causes to others, and what is graver. So these are basic standards according to which religious matters are scrutinized. What is proved to be correct you should accept, and what remains vague and doubtful you should put aside. Any one of these three is the conclusive proof which Allah emphasizes is His address to His Messenger. Such conclusive proof is understood by the ignorant, in spite of their ignorance, and also by the knowledgeable, by virtue of their knowledge. That is because Allah is Just, and never treats His servants unjustly. He argues with His servants with what they know. He calls to what they blow, not to what they do not blow or deny."^[47]

The Imam (a.s.), by these words, states the sources of the faith and Islamic laws, so as to keep reason, thinking, and conduct from slipping into deviation. He names specifically the Noble Qur'an, the authentic Sunnah, and syllogism based on the Book and Sunnah. Imam al-Kadhim (a.s.) defines syllogism as a way to keep thinking, and religious inferences away from methodological mistakes. That is why he calls to unify our thinking, understanding, studying and judgement inference, in order to preserve the

originality of the faith on one hand, and to enrich Islamic thought and legislation, on the other hand. He decides that we should make the Qur'anic concepts, accepted by Muslims with one interpretation, and the religiously authentic Sunnah, a basis for deducing ideas, concepts and judgements. He also makes syllogism, which is viewed as fair by mature intellects, a method by which opinions, concepts and judgements are deduced from these two sources. Thus, neither various interpretations of Qur'anic concepts, nor every tradition and statement handed down from each narrator, nor the fairlooking syllogism, that appears to the researcher good, can be justifiably made a basis for the comprehension of the faith, or deduction of the laws and judgements.

And, as we have said before, the Imam (a.s.) raised a generation of fuqaha' , ulama', and tradition transmitters he bestowed on his companions, students and fellow ulama', religious decrees, judgements, lessons, arguments...etc.

History conveyed to us sessions in which the Imam had argued with the accomplished thinkers and fuqaha' of his time, among whom Abu-Hanifah, and Abu-Yusuf, the supreme judge, under Haroon al-Rasheed and others. They all acknowledged the correctness of Imam's judgements and decrees.

The chief faqih of Hanbalis, Ahmad bin Hanbal, confidently and respectfully conveyed certain thoughts and concepts from him. This fact is attested to by a group of narrators, authors and men concerned with the traditions. Ahmad bin Hanbal is quoted as saying, "Musa bin Ja'far said to me, on the authority of Abu- Ja'far bin Muhammad...on the authority of the Prophet." Ahmad then added: "This chain of transmitters is so indisputably authentic that if it is read to a fool, he would certainly restore his reason."^[48]

D. Reason, its Scientific and Behavioural

Value in the Sight of Imam:

Reason enjoys great value and importance in Islam. By it Allah, the Exalted and High, is known and His greatness is grasped. By it knowledge and sciences are acquired, and so life progresses. By it man takes the path leading to good, and differentiates between good and evil. And finally by virtue of reason man's humanity and value find their sense. That is why Islam regards reason as something unequally precious. It respects reason and the men of sound judgements, and attaches much importance to knowledge and the knowledgeable. It makes thinking obligatory, and urges the good use of reason and the conquest of new horizons of research and thinking.

When Imam Musa bin Ja'far (a.s.) describes reason, and explains its value and importance, he in fact conveys the view of the Qur'an and states the standpoint of Islam. The following advice given by the Imam to Hisham bin al-Hakam, one of his disciples, is considered as one of the most valuable statements ever said about reason, its preciousness and responsibility. Here we quote parts of the statement of the Imam (a.s.):

The Imam (a.s.) said, "Allah, the Blessed and Exalted, certainly gave the good news to the possessors of good reason and understanding, in His Book, by these words,"...so give good news to My servants, who listen to the

Word, then follow the best of it. Such are they whom Allah has guided, and such are the men of understanding."

"O Hisham! Allah, the Almighty and High, completed His proofs to people with reason, communicated to them His message with plain eloquence, and acquainted them with His Lordship by means of His guides.

"O Hisham! Then he explained that reason goes with science by saying, "And these parables, We sent them forth for people, and none understand them but the learned."

"O Hisham! Allah says, "And certainly We gave Luqman wisdom, ..." which means understanding and reason. "O Hisham! Luqman said to his son, 'Be humble toward right and you shall be the sagest among people. The sagacious are modest toward right. My little son! Life is a deep sea, in which a great number of people drowned So make fear of Allah your ship on it. And make faith its contents, trust in Allah its sails, reason its captain, knowledge its guide, and patience its rudder.

"O Hisham! Everything has a guide, and the guide of the sagacious is contemplation. And the guide of contemplation is silence. Everything has a mount, and the mount of the sagacious is modesty. It is certainly the pinnacle of ignorance to do what you are forbidden to do.

"O Hisham! Allah has certainly two proofs before people: A revealed proof, and a hidden one. As for the revealed, it is the Messengers, Prophets and Imams, and the hidden is reason.

"O Hisham! Who destroys his reason, he undoubtedly spoils both his faith and life.

"O Hisham! People were created to serve Allah. There is no salvation without obedience. Obedience is the fruit of knowledge. Knowledge is acquired by learning, and learning is spurred by the desire to know. There is no knowledge equal to that acquired from a spiritual scholar. The learned gain knowledge by virtue of their reason.

"O Hisham! A sagacious man agrees to be gifted with wisdom though his share of life's spoils is little. But he cannot be satisfied with a little share of wisdom, even if provided with luxury in this life.

"O Hisham! The Commander of the Faithful, Ali bin Abi-Talib (a.s.) said, 'There is nothing better than reason with which Allah is served'

"O Hisham! The Commander of the Faithful (a.s.) said, 'No one should lead a number of people without enjoying three qualities: He should be able to provide answers for every question posed to him. He should be able to speak plainly when other people fail to do so. And he should be able to offer the counsel which benefits people. He is certainly a fool who lacks these three qualities but seeks the leadership.'

"Hassan bin Ali (a.s.) said, 'When you are in need of something, ask it from those able to grant it.' 'O son of the Messenger of Allah, , he was asked, 'and who are these?' 'They are those whose mention was made by Allah in His Book, when He says, "...only men of understanding mind' which means those endowed with good reason.'

"Ali bin Hussein (as.) said, 'Sitting with the righteous people leads one to uprightness. Politeness of scholars is a compliment added to their sound understanding. Obedience of the legitimate rulers of justice is the peak of

power. Investment of one's money is the epitome of unselfishness. Enlightening advice seekers is an act of gratitude in return for Allah's favours. Abstention from harming others is a sign of sagacity. It is the source of the body's rest, in this life, and the next one.'

"O Hisham! A sagacious man does not tell something to someone whom he fears to give the lie to him on account of it.

He will not ask the favour of whom he fears to refuse, nor does he promise what he is not able to deliver, nor does he hope to get what he would be scolded on account of nor does he advance voluntarily to do what he is unable to. The Commander of the Faithful (a.s.) is reported to have given his companions this piece of advice, 'I advise you to fear Allah in privacy and in public, stick to justice in time of satisfaction and anger, work in poverty and richness, keep your relations with whoever ends his relations with you, forgive whoever wrongs you, and to be kind to whoever deprives you. Let your contemplation be for the sake of drawing useful lessons, your silence be thinking, your words be remembrance of Allah, and your nature generosity, for no miser is entitled to enter Paradise, and no philanthropist is going to enter Hell'

"O Hisham! The best ways to gain closeness to Allah, after knowing Him, are prayer, kindness of one's parents, and giving up envy, vanity and pride.

"O Hisham! Isa (a.s.) said to his disciples. 'People, with regard to wisdom, fall into two categories; those who master it in words and suit their actions to their words. And those who master it in words but miss it with their misdeeds. mat a great difference is there between them! Blessed be the learned with their good deeds, and woe to the knowledgeable who only talk'

"Make your hearts abodes of piety, but never make your hearts the dwelling of pleasures. Those who extremely grieve in time of adversity are those who excessively love this life. Those who patiently bear tribulations are certainly those who are less attached to this life. It is no use to purify your skins as long as your hearts are impure.

"Do not be like a sieve that passes the fine flour and retains the bran. Here you are bringing out wisdom from your mouths, while your chests remain full with rancour. O slaves of this world!

You are like a candle which gives light to people, but bums itself] O Israelites! Pay special attention to attend learned men's assemblies, even if you have no other choice but to crawl on your hands and knees, for Allah certainly revives the dead hearts in exactly the same way He revives the dead earth with a downpour.'

"O Hisham! mat a bad servant of Allah is the one who is double-faced, who praises his brother when he sees him, and backbites him during his absence, the one who envies his brother when he acquires some wealth, and fails him when he is afflicted with an adversity... The reward of good deeds is certainly at hand, and the retribution for an injustice is surely at hand. The most evil servants of Allah are certainly those whom you detest to talk to on account of their obscenity. What causes people to enter hell face down other than the product of their tongues? A sign of one's good faith is one's leaving anything that does not concern one.

"O Hisham! Beware of pride, for no one who nurtures an iota of pride in his heart is entitled to enter Paradise. Pride is Allah 's mantle, and whoever tries to share it with Him, He throws him into hell face down.. but who submits to Allah, Allah certainly raises him up.

"O Hisham! He who does not make a reckoning with himself at the end of every day, with the intention of doing more good works, if he has got many good deeds on that day, and not asking Allah's forgiveness and turning to Him in repentance if he has done evil things on that day, is certainly out of our fold (Ahlul-Bait).

"Mind to take refuge in Allah, put your trust in Him, and fight your self to prevent it from following its own low desires..."^[49]

This is a bunch of roses picked from Imam's gardens of knowledge. It gives the aroma of faithfulness, and blooms with the beauty of worship and spirituality. These are the gardens of prophethood, the fragrance of the Qur'an, and Islam's beautiful roses, grown in Imam's serene soul.

How important is for us to learn from the Imam (a.s.), and walk in the light of his guidance, so as not to stray in the wrong direction or have a blurred vision. What the Imams left for us is in fact a highly valued intellectual legacy, which contributes to the making of man, and correct his march. It is a fortune that can't be found anywhere. We should make good use of these rich, educational, and intellectual treasures, by employing them in improving our social life, building our Islamic culture and raising committed, faithful men. No other people, in the world of Islam, have the privilege of "designing" the character of man and life, and planning its outlines and frame, beside the guiding Imams from the house of the Prophet (s.a.w.), who were unique in their characters. They had pure conscience, upright conduct, sound reason, ripe awareness of life, deep spiritual sense, and the gift of taking the whole shari'ah, from their grandfather, the Apostle of Allah (s.a.w.), who, in turn, had gotten it through Jabra'il (a.s.), from Allah.

These are the people whom the faithful should follow, in the light of their guidance the reformers and righteous men should walk, and to their principles the religious good men, who seek the shortest ways to Allah's pleasure, should cling.

E. Guidelines on Education:

Following are educational guidelines and general teachings on social behaviour, ethics, worship, and mediation, quoted from the Imam of Muslims, the guide of people, martyr Musa bin Ja'far al-Kadhim (a.s.).

He is reported to have said, "That who knows Allah well, should never mistrust Allah with regard to His sustenance, nor should he think ill of the way He manages His servants' lives."

Asked about certitude, he said, "It is putting one's trust in Allah, submitting to Allah, being satisfied with Allah's ordinance, and commending oneself to Allah."

He also said, "He who discusses the nature of Allah is doomed. He who seeks leadership is doomed. He who thinks very highly of himself is doomed"

"Good neighborliness is not refraining from mischief. It is patience and tolerance towards mischief."

Once he said to one of his sons, "My little son, take care not to let Allah see you committing a sin He forbids you to do. Take care not to let Allah miss you doing a ritual of devotion He orders you to do. Never think that you are not remiss in worship and obedience to Allah, for Allah is never served as He should be served. Beware of joking, for it removes the light of your faith, and deprives you of solemnity. Beware of disinterest and laziness, as they block your success in this life and the hereafter."

He said to Ziyad bin Abi-Salamah, pointing out the attitude one should take towards the oppressors, emphasizing the necessity to boycott them,

"O Ziyad, being thrown down from a high place, and cut into pieces, is more pleasing to me than working on their behalf, or setting foot on a mat of one of them."^[50]

"If oppression was prevailing, and right was shrinking, one had not to think well of anyone else until he had known one to be righteous." "Work hard to divide your day into four times: One for praying to Allah. One for breadwinning. One for sitting with the brothers and trustworthy who know your faults and are faithful to you from the depths of their hearts. And one for your pleasures, without doing the forbidden. It is this time that helps you to manage the other three times properly."

Do not think of poverty or long life, for whoever thinks of poverty turns to misery, and whoever thinks of living long covets worldly spoils. Let yourselves enjoy life by moderately getting what halal you desire, which does not harm your solemnity. Fortify yourselves with this, so that you can perform your religious duties. It is reported that he who has given up his worldly life for the sake of his faith, or his faith for the sake of his worldly life, is certainly not counted as one of our followers."

"He who is punished unjustly knows full well what injustice means."

"A calamity is one trial for the patient. But it is doubled for the impatient."

"Convey what is good. Say what is good. Do not be a naive imitator." "What is meant by naive imitator?" asked I. "Do not say," replied the Imam (a.s.) "I am with people. And I am one of them."^[51] The Messenger of Allah (s.a.w.) is reported to have said, "O people! There are only two paths ahead of you', the path of goodness, and the path of evil, do not let the path of evil be more desirable to you than that of goodness."^[52]

We have quoted these statements and advice from the Imam (a.s.) without commenting on them. They are self expressive and clear. How great is our need today to study the lives of the Ahlul-Bait Imams (a.s.), and examine, unbiasedly, their legacy. We need to make them our exemplaries.

"These are they whom Allah guided, so follow their guidance..."

Holy Qur'an (6:91)

Political and Social Conditions During Imam's Time

Imam Musa bin Ja'far (a.s.) was born in the closing years of the Umayyad rule. Imam al-Kadhim (a.s.) wasn't five years old when the Umayyads were overthrown. People were hoping that political and social conditions would get better. Ahlul-Bait (a.s.) and the offspring of Abu-Talib, in general, bore the bulk of the Umayyads terror and oppression. The Umayyads shed the blood of Ahlul-Bait (a.s.) and the leading men from the descendants of Ali bin Abi-Talib and Fatimah al-Zahra' (a.s.) and dealt with them in the most brutal and savage ways. The most bitter and painful tragedy for Ahlul-Bait (a.s.) was the massacre of Karbala' which was perpetrated by the Umayyad dictator Yazid bin Mu'awiyah, on the tenth of Muharram, 61 A.H, in which Imam Hussein bin Ali bin Abi-Talib (a.s.), the grandson of the Prophet (s.a.w.), along with a number of the members of his family and followers were martyred.

The second heart-rending tragedy took place in 121 A.H, in the month of Safar. Zayd bin Ali bin Hussein bin Ali bin Abi-Talib was martyred on the orders of the Umayyad ruler, Hisham bin Abd ul-Malik.

Abul-Faraj al-Asfahani, the famous historian, mentioned 33 martyrs from the descendants of Abu-Talib, who were slaughtered at the hands of the Umayyad rulers. The list begins with Imams Hassan and Hussein (a.s.), the two master youths of Paradise, and the sons of Imam Ali (a.s.) and Fatimah Mu'awiyah bin Abi-Sufyan, the first Umayyad ruler, was the first murderer of the sons of Abu- Talib. The victims were all descendants of Imam Ali (a.s.), Ja'far and Aqeel bin Abi-Talib, Imams Hassan and Hussein (a.s.) the two sons of Imam Ali (a.s.) and Fatimah al-Zahra' (a.s.), the Mistress of the Women of the World. They were all looked at by the people as men of outstanding merits and piety. The Umayyads couldn't tolerate them and unjustly and brutally slaughtered them. They liquidated them because they wouldn't yield to oppression and hated to be humiliated, and for such considerations they declared war on the rulers, in defence of Islam, hoping to implement its teachings. In his book Maqatil al-Talib (Murders of the Descendants of Abu-Talib), Abul-Faraj al-Asfahani says that 33 members of the family of Abu- Talib were killed as from the day Abul-Abbas al-Saffah seized power until the death of Imam Musa al-Kadhim (a.s.). The three most well-known martyrs among them were: Muhammad bin Abdullah bin al-Hassan (al-Nafs al-Zakyyah), who was killed in 145 A.H., Hussein bin Ali bin al-Hassan (Martyr of Fakh), who was killed on the 8th of Dul-Hijjah, 169 A.H. at the hands of the Abbassid ruler, Musa al-Hadi bin Abi-Ja'far al-Mansoor, near the well of Fakh in the vicinity of the holy city of Makkah, and Imam Musa bin Ja'far al-Khadhim (a.s.), the chief and Imam of Ahlul-Bait on the 25th of Rajab, 183 A.H, who was killed on the orders of the Abbassid ruler Haroon al-Rasheed. But these 33 victimized Shi'ites were only the leading men, famous and distinguished among the descendants of Abu-Talib. As for the actual number of the victims, it is believed, based on historical accounts, that the number is at least many times larger.

Imam al-Kadhim (a.s.) lived in the most critical and crucial time in the life of Ahlul- Bait (a.s.).

The Abbassids hunted down the descendants of Imam Ali bin Abi-Talib (a.s.) and their followers, prosecuting them in every part of the Islamic state. Men recruited for this purpose were treated lavishly. Their job was uprooting the Alawites, getting rid of their leaders because of their fear of the hostile activities of the Alawites and the love the common people held for them.

In this eventful period of time revolutions erupted, followed by arrests and single or mass murders of the descendants of Imam Ali bin Abi-Talib (a.s.) and their followers. It was a dark age, men were caught and sentenced to death on the slightest suspicion. The Abbassids monopolized power and thought little of peoples' dignity. Eventually, imprisonment, beating and killing became common practices. The Islamic state was turned into an empire governed by a hereditary dictatorship in which the Islamic state was divided into fiefdoms. Governors ruled, abusing power, and acting according to their own wishes as long as they remained loyal to the central government and the Abbassid caliph.

The rulers sought men of this caliber who would remain faithful to them. The Abbassids were not concerned with establishing justice, implementing Islamic laws and introducing reforms. They only thought of their thrones and lusts. They busied themselves laying plans to eliminate their Entertainment, singing and base arts permeated the Muslim Society. The palaces of caliphs, princes, governors, ministers and their entourage were filled with maidens and musical instruments and dancers, and poets whose main were collecting money.

The rulers began eagerly to buy maidens,^[53] jewels, perfumes, clothes, tools of entertainment, pleasure and luxury.

They pilfered millions and squandered the wealth of the ummah which they milked from the veins of the oppressed, the hunted, the prisoners or those sentenced to death In spite of this oppression, science, literature and culture bloomed. Knowledge in general, literary works, arts and discoveries prospered and new schools in philosophy and fiqh surfaced. Such trends had both positive and negative effects on the life of Muslims. They deepened division and dissension among Muslims. They split into numerous ideological schools that led to the growing of distrust, disbelief, and distortions in the beliefs of Muslims. Positively, such new trends contributed to the development of Islamic way of thinking, enrichment of the Islamic mentality and pushing it toward new horizons of innovation and advancement. Islamic studies expanded to new areas and realms.

Imam Musa bin Ja'far (a.s.) followed in the footsteps of his father, al-Sadiq (a.s.). He played a key role in standing against decadence in politics, morals and the Islamic way of life, brought about or helped by the Abbassid rule. Even in prison, Imam al-Kadhim (a.s.) didn't give up his responsibility towards the faith and the faithful. Some scholars, and many of his followers and students, kept contact with him secretly, asking him about any aspect of Islamic thought and beliefs. He had his means of writing back to them answering to their questions.

Due to the harsh conditions Imam al-Kadhim (a.s.) went through, during his Imamate, researchers find that the percentage of traditions and

statements on the various branches of knowledge handed down from him is less compared to those of Imam al-Sadiq (a.s.), and Imam Muhammad al-Baqir (a.s.), his grandfather.

If his father and grandfather were mostly busy explaining the knowledge of Ahlul- Bait (a.s.) and outlining their school of thought and its methodology concerning fiqh, Islamic beliefs, Qur'anic exegesis, politics, morals, etc., which they took from their forefather Imam al-Sajjad (a.s.), who took it from his father Imam al-Hussein (a.s.), who took it from his father Imam Ali bin Abi-Talib (a.s.), who took it from the Apostle of Allah (s.a.w.); Imam al-Kadhim's (a.s.) role was manifest in his political militancy. He peacefully challenged the rulers, and, as a result, was thrown into prison. He acted wisely according to the conditions of his time.

It is only natural that the "official" historians, who adhered to the rulers out of fear of their power, would endear themselves to them, falsifying the truth, lavishing the qualities of greatness, sacredness and idealism on these tyrants. They tried hard to drown the voice of right and avoid the mention of rejection and opposition to the oppressors. They would depict the political opponents in their writings, as subversives, mutinees and outlaws. Much have we read about the Abbassid era being described as "the golden age". It is correct that sciences and knowledge, in general, advanced clearly, thanks to the hard work of the scholars, men of letters, intellectuals, fuqaha', philosophers, and researchers, but the dynasty of the Abbassids only spread terror and savageness.

Ahlul-Bait (a.s.), and the reformers, fuqaha' and scholars were the victims, while the maidens, singers, entertainers, opportunists, royal poets, judges, governors, the well-off and their likes, basked in the wealth of the ummah.

The true value of the civilization can only be judged through its human side, its efforts to establish justice, and the course it tread, not through the material side which only represents the tool of the rulers to plunder and expand their power.

During that terrible era (148-183 A.H.) Imam al-Kadhim (a.s.) took on the responsibility of Imamate.

Following is a brief look at the development of events which were to the disadvantage of Ahlul-Bait (a.s.), during that critical era.

A. The Imam (a.s.) and Abu-Jafar al-Mansoor:

Under the rule of Abu-Ja'far al-Mansoor, Alawites suffered beyond description. They were terrorized in the most heartbreaking way. As the picture was crystal clear for Imam al-Kadhim (a.s.), he knew in advance that armed struggle would yield nothing, he avoided making his real attitude public, preferring to keep his opposition to Abu-Ja'far al-Mansoor secret. The years of al-Mansoor dragged on, heavy and bitter, for Imam al-Kadhim (a.s.), and the sons of Abu-Talib in particular, and the opposition of the broad sections of the ummah in general. Abu- Ja'far al-Mansoor confiscated the property of the Alawites, threw them behind bars, and hunted them down. He subjected them to unspeakable torture, innovated new ways of killing them, and shed their blood ruthlessly. He put them in half-built pillars and completed the building leaving them there to die. He also

withheld food and water from the prisoners to let them die from starvation in the depths of his dark horrible cells. He also used to weigh them down with shackles and chains of which they slowly died. The term of Imam al-Kadhim's (a.s.) Imamate, under al- Mansoor's rule, lasted ten years. Historians agree that al-Mansoor didn't imprison Imam al-Kadhim (a.s.), but they said that he was under surveillance assigning a few men to spy on him.

When al-Mansoor died on the third of Thil-Hijjah 158 A.H., his son, Muhammad al-Mahdi, took over.

B. The Imam (a.s.) and Muhammad al-Mahdi:

The years of Abu-Ja'far al-Mansoor, the miser and murderer, who plundered people's wealth, shed blood, stifled freedom and throttled people, finally came to a close. People received the news of his death with relief and delight, for they felt the chains broken which bound them. However, the fear, gloom and general mistrust in the Abbassid policy remained. In accordance with hereditary rule adopted by the Abbassids, Muhammad al-Mahdi succeeded his father and ascended to the caliphate. Al-Mahdi sensed the brutality of the policy his father had taken and tried to soothe people's pains at the beginning of his caliphate. He released prisoners and gave back confiscated property. This decision applied also to the descendants of Abu-Talib.^[54] The property of Imam Ja'far bin Muhammad al-Sadiq (a.s.), taken by the Abbassid authorities, was turned back to his son, Imam Musa bin Ja'far (a.s.).

That period, extending from 3 Thul-Hijjah 158 A.H. to 22 Muharram 169^[55] was a breathing space for the Imam and the descendants of Abu-Talib. But fear of the strong personality of Imam Musa bin Ja'far (a.s.) was eating away at al-Mahdi's heart. He saw how the masses rallied around the descendants of Abu-Talib, and he was worried that there would be an uprising against his rule. His enmity for Ahlul-Bait (a.s.) increased. As a result, he ordered his governor in Madinah to ask Imam al-Kadhim (a.s.) to travel to Baghdad to stand trial and maybe face a prison sentence. The governor instantly did al-Mahdi's bidding. Imam al-Kadhim (a.s.) didn't resist. He set out on a long journey, across extended deserts, to Baghdad. As he started his trip, the hearts of the Shi'ites and his followers hovered over his caravan, frightened and troubled. But Imam Musa al-Kadhim (a.s.) was sure that al-Mahdi wouldn't do him any harm. He assured his close associates and companions of this.

As soon as Imam Kadhim (a.s.) arrived in Baghdad, al-Mahdi ordered his guard to arrest him and throw him in prison. But Allah wouldn't forget his devoted servant. He guarded his servant against any evil.

A strange thing happened afterwards. Al-Mahdi, in a dream, saw the Commander of the Faithful (a.s.), threatening him and saying "O Muhammad, 'But if you turn away, you are sure to make mischief in the land and cut off the ties of kinship.'" Al-Mahdi awoke, seized with great panic. He sent for al-Rabi', his vizier, and ordered him to set Imam Kadhim (a.s.) free.

Imam Kadhim (a.s.), released from prison, returned to the city of his grandfather, the Apostle of Allah (s.a.w.), and resumed his religious, educational and cultural mission.

C. The Imam (a.s.) and Musa al-Hadi:

Al-Hadi's rule was one of the most difficult periods for the descendants of Abu- Talib. He adopted the policy of hatred toward the Alawites, the descendants of Ali bin Abi-Talib, and the sons of Abu-Talib in general. He persecuted and harassed them. The Alawites, who could endure such savageness no more, revolted against him under the leadership of al-Hussein bin Ali near a place called Fakh in 169 A.H. That was during the Imamate of Imam Musa bin Ja'far (a.s.).

That revolt reflected the spirit of the struggle between Ahlul-Bait (a.s.) and their followers, and the corrupt Abbassid rulers. Because the revolt took place in the time of Imam al-Kadhim (a.s.), and because of its historical importance, and its significance as a beacon for the militants, we provide, in the following pages, a nearly detailed account of it

1. "Fakh": Star in the Sky of History:

In the Sky of Islamic history, places, events and personalities shone. From the heart of the ummah and its arteries too much pure blood flowed and irrigated the sapling of faith. With glittering titles and shining letters, this blood wrote the epics of glory and jihad. The land of Fakh is one of those never-forgotten places. So is the leader of the uprising, al-Hussein bin Ali bin al-Hassan bin al-Hassan bin Ali bin Abi-Talib, and his devoted followers. Fakh was perpetuated the same way Badr, Karbala' and their likes were immortalized.

The great tragedy of Fakh is actually a repetition of Karbala', and an echo of the great martyr Imam Hussein (a.s.).

If you read the prosecution of Zainab to the people of Kufa, and listen to her complaint and lamentation, you will have no doubts that Karbala' was repeated at Fakh. The disaster that had befallen Ahlul-Bait (a.s.) at Karbala' was recounted on the pure dust of Fakh. Zainab, the daughter of Imam Ali bin Abi-Talib (a.s.), and her holiness Fatimah (a.s.), had only just addressed the people of Kufah--after she had witnessed the tragedy and surveyed the battlefield examining the bodies of her slaughtered family--with these words,

"Woe to you! Do you know how you tore the liver of the Apostle of Allah? Whom of his women folk you exposed? What blood of his you shed? What honour of his you defamed?"

History repeated itself. Years after the tragedy of Karbala', Zainab, the daughter of Abdullah bin al-Hassan bin al-Hassan bin Ali bin Abi-Talib, the mother of al- Hussein bin Ali, the leader of the uprising of Fakh, lived the same tragedy, and suffered the same anguish. This woman mourned her father, brother, husband, her cousins and their sons who were put to the sword by Abu-Ja'far al-Mansoor, and wore only callous hairy garments, as a sign of her deep grief over their death. This devout woman used to lament them, crying until she fainted. She wouldn't revile Abu-Ja'far al-Mansoor, lest she should find consolation in something displeasing. She would say, "O You who created the skies and the earth, O You Who knows the unseen and the visible, Who judges between His servants, judge between us and our people fairly, and You are the best among those who judge."^[56]

"Zainab used to prance about with al-Hussein, who was still a little boy, and al-Hassan, his brother, chanting:

"You know, O the son of Zainab and Hind, how many men you have in the desert ready for battle. How many truthful, honourable maternal uncles you have, how many great grandfathers you have."^[57]

Time had come for her son, al-Hussein, the revolutionary Alawite to follow in the footsteps of Imam Hussein (a.s.), hoist the banner of jihad and martyrdom, shed his pure blood, and leave the Apostle of Allah (s.a.w.) to grieve over him, as he had done over the martyrs of Karbala'. Both tragedies, Fakh and Karbala', moved the Apostle of Allah (s.a.w.) and the members of his family to tears. He talked about them in advance and cried bitterly for the tribulations his family would face.

Shaikh Abul-Hassan Ali bin Muhammad al-Mawardi al-Shafi'i, in his book, A'lam al-Nubuwwah (Signs of Prophethood), p. 83, the edition published in Egypt, says:

"Of his forewarnings is that which was reported by Urwah, on the authority of A'ishah (a wife of the Prophet). Urwah said, 'Hussein bin Ali (a.s.) went to see the Messenger of Allah of the time when he was receiving revelations from his Lord. Hussein mounted the back of the Prophet (s.a.w.) who was prostrate. Hussein played there. 'O Muhammad,' called Gabriel, 'your ummah would certainly suffer from dissension after your death. This son of yours would certainly be killed after you.' Gabriel stretched out his hand and brought a handful of white dust, and said, 'On this land your son will be slaughtered. It is called al- Taff'" After Gabriel had gone, the Apostle of Allah (s.a.w.) came out to meet his followers, including Abu-Bakr, Umar, Ali, Hudaifah, Ammar and Abu-Thar. The Apostle of Allah (s.a.w.) was crying. 'What makes you cry, O Messenger of Allah?' asked his followers, to which question he replied, 'Gabriel has just told me that my son, Hussein, will be killed after my death in the land of al- Taff He has brought to me this dust and said that it was taken from the spot where he would be murdered "^[58]

In addition to the tragedy of Karbala', the Messenger of Allah (s.a.w.) had told his companions about the battle of Fakh. Abu-Ja'far Muhammad al-Baqir bin Ali (a.s.) is reported to have said through a chain of transmitters, that, "the Prophet (s.a.w.) once passed by Fakh. He dismounted and offered two ruk'ah prayer. In the second ruk'ah his eyes welled with tears. When people saw the Prophet (s.a.w.) crying they cried When they left that place he asked them, mat made you cry.?' 'When we sawyou crying, we also cried, O Apostle of Allah, , said the people. 'At the end of the first ruk'ah, Gabriel descended,' replied the Prophet (s.a.w.), 'and said: 'O Muhammad, a man from your descendents will be murdered in this place. The divine reward for every one who would be martyred with him shall be twofold."^[59]

Imam Ja'far bin Muhammad al-Sadiq (a.s.) stopped, on one of his journeys from Madinah to Makkah, at Fakh. There he offered a prayer. "May I be your ransom," asked al-Nadhr bin Arwash, the owner of the camels rented for the journey, "I have seen you do something. Is it one of the rites of hajj?"

"No," said the Imam (a.s.), "but a man from my household will be killed right here, fighting along side a bunch of men whose souls will fly ahead of their bodies towards Paradise."^[60]

Zayd bin Ali bin al-Hussein is reported to have said that the Apostle of Allah (s.a.w.) had performed prayer at Fakh and said, "Right here, a man from my own family will be killed along with a group of devout men. Their shrouds and perfume (which is ritually applied to the dead) shall be brought to them from Paradise. Their souls will outrun their bodies to Paradise."^[61]

If the Apostle of Allah (s.a.w.) and Ahlul-Bait (a.s.), who didn't witness the massacre, were greatly shocked at the horrendous news, Imam Musa bin Ja'far al- Kadhim (a.s.), the Imam of Muslims and the chief of Ahlul-Bait (a.s.) of the time, must have been moved beyond description by the tragedy as it unfolded in front of him. That tragedy had a heavy impact on his life and mission. That is because the day of Fakh was a terribly saddening memory in the history of Ahlul-Bait (a.s.). Imam Muhammad al-Jawad (a.s.), the grandson of Imam al-Kadhim (a.s.), was quoted as saying, "After al-Taff we witnessed no massacre more horrible than that of Fakh."^[62]

Musa al-Hadi, the Abbassid caliph, on whose order the massacre was perpetrated, blamed the uprising on Imam Musa al-Kadhim (a.s.) and the survivors from the house of Abu-Talib. Imam Kadhim (a.s.) endured all the atrocities against him and his followers with his great heart, endless patience and iron will.

That is the great leader. Muslim leaders have to be greater than tribulations, firmer than the hardships placed in their path, and braver than their adversaries, so that they can go on with their tasks. The Imams of Ahlul-Bait (a.s.) were all possessed of such qualities. How truthful are the words of the Apostle of Allah (s.a.w.), "We are members of a household to whom no one could ever be compared"

2. Blood and Martyrdom in the Uprising of Fakh:

Musa al-Hadi was in constant fear of Ahlul-Bait (a.s.), who enjoyed the support of the masses. He particularly feared Imam Musa (a.s.) and his leadership. His fear intensified when the Alawite revolutionary Abu-Abdullah al-Hussein bin Ali bin al- Hassan bin al-Hassan bin al-Hassan bin al-Hassan bin Ali bin Abi-Talib (a.s.) rose up in arms, in the historical battle of Fakh. By then he had no doubts that it was the leader of Ahlul-Bait, Imam Musa bin Ja'far (a.s.), who was the motivator, director, planner, and backer of the revolt.

Ahlul-Bait (a.s.) were always there in the arena. Hardly freshly shed blood of theirs dried without other blood of theirs shed.

No sooner did a star of theirs fade in the sky of jihad than a new star rose. They were the blood of Islam, its heart, and its guiding brain. They were the driving force, and the hand that pushed forward the jihad, opposition, reform and change. They were the articulate tongue of right, in the name of the downtrodden and victims, and the drawn sword over the necks of the tyrants and oppressors.

Al-Hussein bin Ali bin al-Hassan bin al-Hassan bin al-Hassan bin Ali bin Abi-Talib declared war against the Abbassid ruler in Dul-Qi'dah, 169 A.H., from the holy city of Madinah near the tomb of the Apostle of Allah

(s.a.w.). His revolt failed, and he was killed at Fakh in the vicinity of Makkah.

Ahlul-Bait (a.s.) were shocked at the result of the uprising, and they were subjected to persecution, oppression and torture. Based on the traditions and statements handed down from his forefathers, Imam Musa al-Kadhim (a.s.) was fully sure, in advance, that the movement would be foiled. But al-Hussein insisted on his plan. He saw no other alternative beyond the uprising. He couldn't vision the consequences as clear as Imam al-Kadhim (a.s.). Furthermore, he could no longer endure the brutalities done to Ahlul-Bait (a.s.). When Imam Musa bin Ja'far (a.s.) saw that al-Hussein bin Ali wouldn't yield, and that his decision to revolt was final, he expressed his grief over al-Hussein's inevitable fate, and took farewell of him, saying these words which signal his conviction that he would see al-Hussein no more:

"You will surely be killed So strike hard in the battle, for those people are irreligious. They pretend to be faithful, but they hide their hypocrisy and disbelief We are from Allah and to Him we shall return. I seek Allah's reward by your loss, O good people."^[63]

Historians wrote about this heroic uprising, analyzing its terrible and tragic outcome. Abul-Faraj al-Isfahani says:

"The reason why al-Hussein bin Ali bin al-Hassan bin al-Hassan bin al-Hassan bin Ali bin Abi-Talib revolted was that Musa al-Hadi appointed Ishaq bin Isa bin Ali as the governor of Madinah. Ishaq put a man called Abul-Aziz bin Abdullah al- Umari^[64] in his place. Al-Umari hated the house of Abu-Talib. He offended them and went to excessive lengths in maltreating them. He ordered them to report to him every day at the reception hall of his palace. Each one of them stood surety for his companion or relative. Al-Hasan bin Muhammad bin Abdullah bin al-Hassan was guaranteed by both al-Hussein bin Ali and Yahya bin Abdullah bin al-Hassan.

Al-Hussein bin Muhammad arrived in the first days of hajj. About seventy men from the Shi'ites also came with him. They all stayed at the house of Ibn Aflah at al-Baqi'. There, they met al-Hussein, among many others. Al-Umari heard of that and he flew into a fury. Before that, al-Umari had arrested al-Hassan bin Muhammad bin Abdullah, Ibn Jundub al-Huthali, the poet, and a slave of Umar bin al-Khattab^[65] while they were present at a meeting. He claimed publically that they were caught drinking wine. He ordered al-Hassan to be given 80 lashes, Ibn Jundub 15, and the slave of Umar bin al-Khattab seven. Then he ordered them to be displayed throughout the city, with bare backs, so that they would be disgraced..."^[66]

Finally, he backed off although he once again began to persecute the descendants of Abu-Talib. Abu-Bakr bin Isa al-Ha'ik, whom he appointed in charge of their affairs, maltreated them. One Friday he locked them in the mosque till the time of the Friday prayer entered. He then allowed them only to do their ablution (wudoo'). Having finished the prayer, he threw them in the reception hall. In the afternoon he checked them, looking for al-Hassan bin Muhammad who had not presented himself for three successive days to Abu-Bakr bin Isa. Not finding him among the detained group he

threatened both Yahya and al-Hussein, who stood surety for him, with imprisonment if they failed to bring al-Hassan to him. Yahya spoke roughly with him, reviling him. Ibn al-Ha'ik reported that to al-Umari who sent for Yahya and al-Hussein and scolded them severely. Al-Hussein managed to pretend to be friendly with al-Umari and discussed the matter calmly. "I will bring al-Hassan bin Muhammad to you," said Yahya to al-Umari. "I will bring him if I find him or I will knock on your door so that you will know that I have called on you." Later al-Hussein asked with great surprise, "How will you bring al-Hassan to him?" Yahya answered, "I did not mean that I would hand over al-Hassan to him. I only meant that I would knock on his door carrying my sword with me. If it was possible I would kill him." Al-Hussein narrated the whole story to al-Hassan bin Muhammad, and said in conclusion, "You have heard what took place between this depraved man and us. So you may go to wherever you wish." Al-Hassan refused and said, "Rather I will go right now and put my hand in his. Al-Hussein rejected this proposal and said to al-Hassan, "I myself will go with you so that Allah may spare me the fire."

Al-Hussein then called the Hashimites, his followers and servants. twenty-six men from the family of Abu-Talib, ten from the pilgrims and a band of servants answered his call.

When the dawn prayer was due, they went into the mosque. Abdullah bin al- Hassan al-Aftas asked the caller of the adan (prayer call) to include "hayyi ala khayril-amal" (hurry to the best deed) into his adan as it was recited in the time of the Apostle of Allah (s.a.w.). Frightened, the man recited the phrase at which point al-Umari knew that an Alawite revolution was announced. Confused and scared, al-Umari lost control of himself and began crying ravingly inside his palace, "Close the mule...the door," and, "Feed me two grains of water." These two sentences were soon spread among the people indicating his fear. They nicknamed his son, "Son of Two Grains of Water". The Alawites were true to their word. They stormed al-Umari's house but the man escaped death at the hands of the people by prayer and delivered a sermon at the end of the prayer. He then seized control of the city. That was in the month of Dil-Qi'dah, 169 A.H. For the sake of hajj, and winning people to his side, al-Hussein headed for Makkah.

Accompanied by about 200 people from his own family and followers, he set out on the journey hoping to meet as many pilgrims as he could. When they drew near Makkah and arrived at Fakh^[67] and the Valley of Baldah, the Abbassid army attacked them, and a ferocious battle ensued between the two parties on the morning of the day of Tarwiyah (the ninth of Dil-Hijjah). Due to their small number, the followers of al-Hassan were crushed. Al-Hussein, who was wounded, was offered amnesty if he surrendered. He said to his enemies, "By Allah, one cannot trust you, but, nevertheless, I accept your promise of amnesty." His sword broken, he gave himself up. Breaking their word, they put him to the sword after brutally torturing him.

This heroic uprising ended in a horrible tragedy and great sacrifice. More than one hundred men were martyred from these bold revolutionaries.

Historians stated that the Abbassids cut off the heads of the martyrs. The rest of the small army was taken captive.

3. Abbassid Authorities Blame the Imam (a.s.) for Battle of Fakh:

The heads were brought to Musa and al-Abbas. Present were men from the families of al-Hassan and al-Hussein. Also present was Imam Musa bin Ja'far (a.s.) who was asked by al-Abbas about the heads. "Is this the head of Hussein?"

"Yes," replied Imam Kadhim (a.s.), "We belong to Allah and to Him we shall return. He died, by Allah, a righteous Muslim, who kept fasting, enjoining good and forbidding evil. In his family he had no match."

The captives were carried to al-Hadi who ordered them to be executed.^[68] Not only did the murderers shed the blood unjustly, mutilate the bodies of the martyrs and kill the prisoners, but they, namely al-Umari, razed the victims' houses to the ground, confiscated their property, and set their orchards on fire.

Historians say then, "when al-Umari, who was in the city of Madinah at the time, got word of the outcome of the battle, he burnt down the house of al-Hussein and the houses of his family, confiscated their wealth and date-palm orchards considering them as part of the spoils of war traditionally set aside for the ruler."^[69]

Another version says, "He hastened to the house of al-Hussein, and the houses of members of his family, and others who took part in the uprising of al-Hussein and tore them down. He set the date-palms ablaze, and took over those which he did not destroy considering it as part of the spoils of war traditionally set aside for the ruler."^[70]

Such is the practice of tyrants, anytime and anywhere, against the symbols of uprightness and vanguards of mujahideen. It is motivated by the black desire to kill and plunder, confiscate property and find comfort at the pain of others.

The heads of the martyrs were placed before the Abbassid caliph, Musa al-Hadi. At that point, he was boiling with spite and the spirit of revenge. He wanted to repress the family of Abu-Talib and its chief, the Muslims' Imam, Musa bin Ja'far (a.s.). He resorted to threats, and swore that he would get rid of Imam Musa bin Ja'far (a.s.). He couldn't make a distinction between the supervision of Imam Musa bin Ja'far (a.s.) of the uprising and the actual leadership of this great Alawite Islamic revolt which was achieved by al-Hussein. Al-Hussein had stressed that he only wanted to restore the right of governance to Ahlul-Bait (a.s.) and to rule in accordance with the Qur'anic teachings and the sunnah of the Prophet (s.a.w.). He said:

"I give you my pledge to abide by the Book of Allah and the Sunnah of the Apostle of Allah, that Allah should be obeyed and not disobeyed I call you to please the household of Muhammad I promise you to rule according to the Book of Allah and the sunnah of His prophet, blessings of Allah be on him and his family, establish equality among people, and distribute money equally among Muslims. I demand that you stay with us to the end, fighting our enemy. If we were true to our word, stick to your pledge of support, but if we were not, consider your pledge of allegiance to us null and void."^[71]

A good look at these historical documents explains to us the nature of the political and social conditions Muslims in general, and the Alawites, their leaders and Imams in particular, went through and acquaints us with the grave dilemma of the ummah and the root cause of the revolts, uprisings and continuous opposition to the different despotic regimes by the Imams of Ahlul-Bait (a.s.). Thanks to their unselfishness, bravery, frankness and leadership qualifications, they were acknowledged as the sole competent leaders of the ummah. Truthful are the words of the Apostle of Allah (s.a.w.) concerning Ahlul-Bait, "We are members of a household to whom no one could ever be compared"

The Abbassid ruler, Musa al-Hadi, couldn't overlook this fact. He knew full well the real forces which dominated the social and political arena, which acted to bring about a social and political change and introduce reforms to the Islamic society. He attributed the uprising to Imam Musa bin Ja'far (a.s.) in the same way al-Mansoor before him blamed the uprising of Muhammad (al-Nafs al-Zakiyyah) on Imam al- Sadiq (a.s.), the father of Imam Musa bin Ja'far (a.s.), and exactly as Hisham, the Umayyad ruler, had blamed the uprising of Zayd to Imam Muhammad al-Baqir (a.s.), the grandfather of Imam Musa bin Ja'far (a.s.), despite the fact that all the three Imams had advised Zayd, Muhammad Thul-Nafs al-Zakiyyah and al-Hussein bin Ali, the leader of the uprising of Fakh, against resorting to armed struggle, because they knew beforehand that course of action would bring nothing. They spoke frankly to the three leaders before the uprisings. But these facts wouldn't convince the rulers who feared even the mention of Ahlul-Bait (a.s.) who commanded people's respect and obedience. Historians say that Abu-Hanifah, the leader of an Islamic school of thought, supported Zayd and passed a religious decree (fatwah) allowing Muslims to give the Islamic tax of Zakat in favour of Zayd's movement. Abu-Yousif, the well-known judge, the companion of Abu- Hanifah, and one of the most famous official fuqaha' of his time, defended Imam Musa bin Ja'far (a.s.) before Musa al-Hadi when the latter made up his mind to kill the Imam, despite his religious differences with Ahlul- Bait (a.s.), and the fact that he led a different school of thought.

Let's have a look at the following historic document:

"When the head of Abu-Abdullah al-Hussein bin Ali, the leader of the well known uprising of Fakh, was brought to Musa al-Hadi and placed before him, he recited these lines of verse:

"O our cousins! Recite verse no longer after you have laid verse rhyme to rest "We are by no means like those people whom you can appease, and easily convince with mere words, or the arbitration of a judge.

"Nay, the edge of the sword is hanging above you. We shall be satisfied as soon as the sword is satisfied.

"Should you say that we have done injustice, it is not so, but we have gone to the wrong arbitrator.

"I am boundlessly upset by what the war has brought between us, O our cousins, if only that was an easy task!."

He then reviled the family of Abu-Talib until he mentioned Imam Musa bin Ja'far (a.s.) whom he swore by Allah to kill. Abu Yousif, the judge present, spoke well of him until al-Hadi calmed down."^[72]

Musa al-Hadi, Allamah al-Majlisi reports, sent for one of the captives. He scolded him severely then killed him. Another group of the sons of the Commander of the Faithful Ali bin Abi-Talib, blessings of Allah be upon him, faced the same fate shortly after. Then al-Hadi began to curse the family of Abu-Talib. He did not spare Imam Musa bin Ja'far, the blessings of Allah be upon him, whom he reviled. "By Allah, Hussein did not rebel until after being ordered by him.

Hussein has only done what he deemed on behalf of him (Imam Musa Kadhim (a.s.)), because he is the appointed trustee of this household. May Allah destroy me if I spare him." Abu-Yousif, Ya'qoob bin Ibrahim, the judge, who would not hesitate to speak his mind with al-Hadi said, "O Commander of the Faithful! Shall I talk or keep silent?! May Allah kill me if I for give Musa bin Ja'far. If I had not heard about what al-Mahdi had said to al-Mansoor about the outstanding merits of Ja'far, his faith, knowledge, and righteousness, and if I had not been informed of al- Saffah's praise of Ja'far, I would have dug up his grave and set it on fire."

Abu-Yousif, talked importunately, asking him to calm down until he did so.^[73] But Musa al-Hadi wouldn't feel comfortable or contented with his kingdom while Imam Musa bin Ja'far (a.s.) was free, playing his cultural role, and enjoying a leading social position. For these reasons, he decided to detain the Imam whom he continued to threaten with harsh measures.

Imam al-Kadhim (a.s.) got word of al-Hadi's real intention. That didn't scare him. He gave no thought to it. He was sure that ruler would face his grave fate and his rule would soon come to an end.

Ali bin Yaqtin, one of Imam's closest companions, relates this story:

"Abul-Hassan Musa bin Ja'far was sitting with men from his own family when he was informed of Musa bin al-Mahdi's decision concerning him. 'What do you think I should do?', the Imam asked them. 'We think that you should keep apart from him and avoid meeting him, for he is an evil man.'"

Abul-Hassan Musa bin Ja'far smiled and said: 'Sukkaynah claimed that she would defeat her Lord But the One Who always defeats the heroes shall certainly prevail.' Then he raised his hands in prayer, 'O Lord, how many a foe has sharpened the blade of his knife, honed the edge of his sword, prepared for me the fatalist of his poisons, whose eye never slept, always watching me. Seeing me unable to endure disasters and ward off the disastrous calamities, You turned all that away from me with Your power and might. You threw him in the hole he had dug for me, disappointed at not achieving what he had hoped for in this world, being distanced from what he wished for in the next world. For that, I praise You as much as You deserve.

"My Lord, O Allah! Punish him with Your might, weaken his strength with Your power, keep him busy finding no way to achieve his ends, and unable to do what he intends to. O my Lord! Grant me a quick victory over him that would heal me of my anger, and restore my right. O Lord! Accept my prayer, and bring about the change I desire as a result of my complaint.

Show him soon what You promised the unjust, and show me what You promised as an answer to the prayer of the needy. Certainly You are the One whose grace is infinite and favours are abundant'

"Ibn Yaqtin then said, 'Thereafter, the people Scattered. They gathered after that only to read the letter sent to Imam al-Kadhim (a.s.) informing him of the death of Musa bin al-Mahdi.'^[74]

Thus the struggle between this Abbassid ruler and Imam Musa bin Ja'far (a.s.) came to an end, but it restarted with the new ruler, Haroon al-Rasheed.

The Imam (A.S.) and Haroon Al-Rasheed

A. Concise Account of Al-Rasheed's Policy:

Imam Musa bin Ja'far (a.s.), like the other members of Ahlul-Bait (a.s.), their followers and the common people, lived in an atmosphere of oppression, terror, and intimidation. At any moment they could be thrown in jails or made homeless.

During that period of time, the Abbassids got rid of many of their own supporters and followers. The Barmecides, who were staunchly loyal to them, who shed blood, and brutally dealt with people to consolidate the Abbassid rule, weren't spared. Like many others, they were put to the sword.

A glance at what was said by the closest allies of the Abbassids and the events of that era, would reveal to us the scope of fear and terror implanted by the new rulers in the hearts of people, and the importance of Imam's firm attitude of standing up against injustice and terror, and tearing down the wall of fear among the ummah.

Al-Fadhl bin Yahya bin Khalid al-Barmaki, a close assistant of al-Rasheed, was stripped naked, beaten, insulted and cursed publically on the orders of al-Rasheed, because he provided some comfort to Imam al-Kadhim (a.s.) while he was in prison.

Al-Fadhl bin al-Rabi', one of the closest Abbassid officials to al-Rasheed, and a pillar of the Abbassid rule, recounts a bitter experience, which portrays the depth of fear and panic which he felt, due to the suffocating political climate created by the Abbassids.

"One night," al-Fadhl says, "I was lying in bed with one of my bondsmaids. At about midnight, I heard the door of the main room rattling. I was panic stricken. 'Maybe it is the wind,' said the maid. But it was not long before the door of the bedroom opened and Masroor, The Big, stepped in. 'The prince wants you.' He said that without greeting me and so I felt an overwhelming despair. 'This is Masroor,' said I to myself. 'He entered my house without my permission. He has not greeted me. Nothing then awaits me but death.' I was unclean but I could not ask Masroor for a delay to go to the bathroom. Realizing how bewildered and awkward I was, the maid urged me, 'Put your trust in Allah, the Mighty and High, and rise up.' I rose up and put on my clothes. I went with Masroor to the caliph's palace. He was lying in his bed. I greeted him, and he returned my greeting. At that point I collapsed. 'Are you scared?', asked he. 'Yes, Commander of the Faithful,' I replied. He left me alone for nearly an hour until I felt calm again."^[75]

The reader of this historical document realizes how the Abbassids abused people's liberties. The closest official to the ruler, and the key pillar of al-Rasheed's rule, was obsessed with fear. What about the opponents, and those who had nothing to do with the ruler, especially the common people?

The policy of terror practised by the Abbassids isn't in fact, different from the methods adopted by the spying agencies, intelligence apparatus, and police units employed by the terrorist regimes, imposed on the people. We have seen how al-Rasheed's messenger stormed into al-Fadhl's house, while the latter was sleeping in his bed, with no prior permission. We have

read how he was driven by despair to the point of fainting, and how he could not talk with al-Rasheed until one hour had passed and after he came around.

This is what fear does to men's will. It deprives them of their dignity and humanity.

Here is another document handed down to us by the historians. This time the mass scare from the Abbassid authorities is fully described. It is said that when Yahya bin Kahlid al-Barmaki arrived at Baghdad to lay the plans for the assassination of Imam Musa bin Ja'far (a.s.), the people were shocked by his mission. Fear took hold of them. Rumours spread, and stories of an impending evil were heard everywhere. The historical text reads, "Then Yahya bin Khalid, himself, arrived at Baghdad using the services of the post. People were greatly troubled, and they plunged into unbridled rumours."^[76]

These words, "People were greatly troubled, and they plunged into unbridled rumours" reflect expressly the nature of the relationship between the ummah and the rulers. They depict a clear picture of how the state affairs were conducted, how the Abbassids and their followers consolidated their grip over the ummah, and how the attitude of the Imam was, in fact, a result of his feeling of the heavy burden of salvaging the ummah and tearing down the wall of terror built around them.

That is the constant policy of Ahlul-Bait Imams (a.s.) toward the successive tyrants. Imam Musa bin Ja'far (a.s.) stayed in prison and refused to go out. He wanted to make it clear to the ummah that the struggle between them and the unjust rulers would go on for years, as long as the legitimate leadership was opposing oppression, while being restricted. On this path treaded the reformers who preferred the darkness of jails to the luxury of palaces. With their swords and the words of right, they faced the tyrants.

Ahlul-Bait (a.s.), their followers, and the descendants of Ali bin Abi-Talib (a.s.), offered, throughout the reigns of Abul-Abbas al-Saffah, al-Mansoor, al-Hadi, al- Mahdi, al-Rasheed, and the rest of the Abbassid dynasty, their blood for the sake of the faith. They filled up the cells and dungeons. On their bodies palaces were built, and in their pillars they were thrown alive. Their heads were carried from one city to another.

A tragic, heartrending story about the savagery and brutality of the Abbassids was recounted by Hamid bin Quhtubah, a senior assistant of al-Rasheed, to one of his closest friends.^[77]

The story says that when al-Rasheed was in Toos (Khurasan-Iran), he sent for Hamid bin Qurtubah. Al-Rasheed asked him about his loyalty to him, to which question Hamid answered that he was quite ready to carry out whatever task he might assign him. When al-Rasheed felt Hamid was staunchly loyal to him and that he was capable of doing what he wanted him to do, he ordered his servant to give him a sword and take him to a closed house in whose center there was a well. There were three big rooms in the house. When Hamid opened the door of the first room, he saw twenty men; young, middle-aged and old, from the descendants of Ali bin Abi-Talib and

Fatimah (a.s.). They were all in shackles and chains. The servant ordered him to kill them and throw their bodies into the well, which he did.

In the second room there were also twenty men. Hamid killed them all with his sword. And he did the same thing to the fettered men in the third room who were also twenty in number.

This story was kept a guarded secret for a long time, in the cells of the terrorist rulers and murderers. He had murdered for no convincing reasons at all, obsessed by the feeling that he had lost his humanity and was metamorphosed into a blood-thirsty animal, and being desperate from Allah's forgiveness, Hamid bin Quhtubah divulged that horrible secret.

In the holy month of Ramadhān, Ubaidullah al-Bazzaz al-Nishapoori, an intimate friend of Hamid called on him. Ubaidullah had just arrived from a long journey. Hamid bin Quhtubah was preparing his lunch. Hamid asked his friend to eat, but Ubaidullah excused himself by saying that he was fasting. "Maybe the prince has an excuse and a religiously acceptable reason for not fasting. But for me, I am fasting." 'I am not sick,' replied Hamid, 'and I have no excuse at all.' Then tears rolled down his cheeks and he cried. He narrated the dreadful story. 'What kind of forgiveness can I hope to win?', he said hopelessly, 'and what benefit would my fasting be after I have committed this crime and slain sixty innocent men from the descendants of Ali and Fatimah? How could I meet Allah and his Messenger tomorrow?'"^[78]

Historians recounted numerous tragic stories about the persecution of the Alawites and their followers, especially the companions, students and disciples of Imam Musa al-Kadhīm (a.s.).

Muhammad bin Abi-Umayr al-Azadi, historians say, was one of the most trustworthy men in the eyes of both Sunnis and Shi'ites. He was known for his asceticism, devoutness and worship. Al-Jahidh, the reputed writer, is reported to have said, "He was unique, among all people, in everything." And added, "He was a leading rejectionist (of the Abbassid rule). In the days of al-Rasheed he was thrown in jail in order to force him to accept the post of the senior judge, or, as some people said, to disclose the names of the Shi'ites and the companions of Imam Musa bin Ja'far (a.s.). For that, he was severely beaten. He was about to confess due to the pain which was beyond his endurance, when he heard Muhammad bin Yonis bin Abdul-Rahman saying to him, 'Fear Allah, Muhammad bin Abi-Umayr.' He held up and Allah relieved him when he was released."

Al-Kashshi said that he was flogged 120 times with a piece of wood, in the days of al-Rasheed. Al-Sindi bin Shahik flogged him. The charge was being a Shi'ite. He was also thrown in jail and not set free until he had paid, from his own wealth, 21,000 Dirhams. It was reported that al-Ma'moon, the Abbassid caliph, had imprisoned him until he accepted the post of the senior judge in one of the provinces. In al-Ikhtisas, Sheikh al-Mufid says that he was locked up for 17 years, during which his sister buried his books. But after four years the books were found to have decayed.^[79]

The annals of history recorded many heroic epics of the disciples of Imam al-Kadhīm (a.s.). Sheikh al-Mufid mentions in his book, al-Ikhtisas that "Ali bin Hashim bin al-Barid, Abdullah bin Alqamah, and Mukhawwal

bin Ibrahim al-Sahdi were close companions of Imam al-Kadhim (a.s.). All of them were thrown in al- Matbiq.^[80] There, they remained 12 years."^[81]

B. The Imam (a.s.) is Al-Rasheed's Prison:

In such a climate of terror and oppression, it was only natural that Imam al-Kadhim (a.s.) would fall victim to the rash policies of al-Rasheed, and to the lies of his enemies who were continuously giving false information about him.

Al-Rasheed, obsessed by the idea of keeping his power, believed them. Historians say that "the reason why Musa bin Ja'far came to Baghdad was that Haroon al- Rasheed wanted to appoint his son Muhammad bin Zubaida (al-Amin) as the crown prince. He had 14 sons, from among whom he picked three to succeed him: Muhammad bin Zubaidah whom he made the crown prince, Abdullah al- Ma'moon, whom he appointed as the successor to al-Amin, and al-Qasim al- Mu'taman, who would take over after al-Ma'moon.

Al-Rasheed wanted to settle the matter and make it public so that all people would be aware of it. He went to perform hajj in the year 179 A.H. From Makkah he wrote to all fuqaha', scholars, preachers and governors to attend the season of hajj in Makkah. He, himself, took the route that would lead him to Madinah.

Ali bin Muhammad al-Nawfali said, "My father said that the reason why Yahya bin Khalid spoke evil of Imam Musa bin Ja'far (a.s.) before al-Rasheed was that al- Rasheed had put his son, Muhammad bin Zubaidah, in the care of Ja'far bin Muhammad bin al-Ash'ath, as his tutor, Yahya was extremely infuriated. 'If al- Rasheed dies and Ja'far bin Muhammad al-Asha'th and his sons seize control of the state affairs,' said Yahya to himself, 'that only means that my power and that of my sons will certainly come to an end, while Ja'far bin Muhammad bin al-Asha'th and his sons will enjoy power.' Yahya knew that Ja'far was Shi'ite, so he pretended to be Shi'ite before Ja'far who was greatly delighted by that. As a result, he confided in Yahya, telling him all about his personal affairs and had no doubt that he was loyal to Imam Musa bin Ja'far (a.s.).

When he got quite sure that Ja'far was a follower of Imam Musa bin Ja'far (a.s.), Yahya began to vilify him before al-Rasheed who was kind to him due to the great efforts he and his father had made in supporting the Abbassids in their fight to seize power. Al-Rasheed thus was not ready to take a decisive decision concerning him. Meanwhile, Yahya did not stop accusing Ja'far of fatal charges.

One day Ja'far called on al-Rasheed, who received him warmly. They talked bitterly about Ja'far's loyalty to the Abbassids. Ja'far beseeched al-Rasheed not to look at him with suspicion, reminding him of the sacrifices of he and his father. Al- Rasheed gave him a reward of 20,000 Dinars. Yahya, who was present, said nothing until nightfall. At that time he said to al-Rasheed, 'Commander of the Faithful, I have been talking to you about Ja'far and his religious beliefs, but you will not believe me. Here is something that will settle the matter.' 'And what is that?', enquired al-Rasheed. 'As soon as he receives money from anyone,' explained Yahya, 'he will send one-fifth of it to Musa bin Ja'far. I have no doubt that he has done

so with the 20,000 Dinars you have ordered to be given to him.' That will settle the matter,' agreed Haroon.

Al-Rasheed sent for Ja'far at night. Ja'far was well aware that Yahya had been informing al-Rasheed on him. Both of them showed animosity to each other. So when al-Rasheed's envoy knocked on his door at night he feared that al-Rasheed might have listened to Yahya, and that he would be called to face death. He took a bath, perfumed himself with musk and camphor, put a cloak over his clothes and went to see al-Rasheed. When the latter looked at him, smelled the odour of camphor and saw the cloak, he inquired, "Ja'far what is that?" "O Commander of the Faithful," replied Ja'far, "I have known that he had tipped you off about me. When your messenger arrived at this hour, I felt insecure for you might have been influenced by what had been said about me and as a result you have sent to get rid of me." "No," said al-Rasheed, "but I was told that you send a fifth of whatever money you receive to Musa bin Ja'far. And that you have done the same thing with the 20,000 Dinars. I only wanted to know about this." "Allahu-Akbar, O Commander of the Faithful," said Ja'far in protest, "send one of your servants, and he will bring the money to you in their bags with the seals still intact."

Al-Rasheed then, said to a servant of his, "Take the seal of Ja'far, and hurry up until you bring me that money." Ja'far gave him the name of the maid in whose possession the money was. She handed the bags of money, which were still sealed, over to the servant. He brought them to al-Rasheed. "This is the first by which you uncover the lies of those who wanted to pit you against me," said Ja'far. "You are right, Ja'far," conceded al-Rasheed. "Go away secure. I will never approve of anything said by anyone against you."

"But Yahya," went on al-Nawfali, "did not give up his schemes to trap Ja'far."

"Ali bin al-Hassan bin Ali bin Umar bin Ali," added al-Nawfali, "said to me, quoting one of his teachers, during al-Rasheed's hajj, which preceded this last one; Ali bin Isma'il bin Ja'far bin Muhammad^[82] saw me and asked, 'Why are you so lazy and crazy? Why do not you deal with the vizier? He has sent after me. I joined him in his camel litter, and asked his help in meeting my needs.'"

The reason behind that was that Yahya bin Khalid had once said to Yahya bin Abi-Maryam, "Will you guide me to a man from the family of Abu-Talib who likes mundane luxury so I could satisfy his needs?" "Yes, I will lead you to a man with this quality. He is Ali bin Isma'il bin Ja'far bin Muhammad." Thereupon Yahya sent after the man and demanded, "Tell me about your uncle and his followers and the money which is sent to him." "I know about all this," Ali agreed. He divulged the secrets of his uncle (Imam Musa bin Ja'far (a.s.)) to Yahya. He said, "He has so much money that he bought a farm, named al-Bashariyyah for 30,000 Dinars. When he brought the money the seller said, 'I do not want this money. I want the such and such money.' He gave orders that the money be put back in the money chest. Then he brought out 30,000 Dinars from the quality the farm owner insisted to get, weighed it, and handed it to the seller as a price for the farm.

Al-Nawfali added, quoting his father, "Musa bin Ja'far, peace be upon him, provided Ali bin Isma'il with money. He trusted him to the point that sometimes he would send letters to his followers in Ali's handwriting. But then he started feeling uneasy about him. Then when al-Rasheed made known his intention of travelling to Iraq, Imam Musa bin Ja'far (a.s.) was informed that Ali, his nephew, wanted to join the ruler on his journey. He sent after him and asked, 'Why do you want to go with the ruler?' 'Because I am in debt,' replied Ali. 'I will pay all your debts,' Imam Musa (a.s.) assured him. 'And what about my family?', asked Ali. 'I will support them,' said Imam Musa al-Kadhim (a.s.). But Ali insisted on going on with his plan. Imam Musa (a.s.) sent his brother, Muhammad bin Ja'far, to him with 300 Dinars and 4,000 Dirhams. 'Put this with your belongings, and do not leave my sons bereaved of their father,' Muhammad advised him."^[83]

There are other versions handed down by historians.

"Muhammad bin Isma'il bin al-Sadiq, a nephew of Imam Musa al-Kadhim (a.s.), was the writer of Imam Musa's letters to his followers in different parts of the region, but upon the arrival of al-Rasheed in al-Hijaz, he tipped his uncle off. 'Do not you know that there are two caliphs on earth to whom taxes are given?', started Muhammad. 'Woe on you! I and who?', the enraged al-Rasheed cried. 'Musa bin Ja'far,' said Muhammad. He told him whatever he knew about him. Al-Rasheed ordered the arrest of Imam Musa bin Ja'far (a.s.), and Muhammad won the favour of al-Rasheed. Imam Musa bin Ja'far al-Kadhim (a.s.) prayed to Allah to punish Muhammad. The prayer was answered, and both Muhammad and his children greatly suffered as a result of it."^[84]

Ali bin Ja'far, a brother of Imam Musa al-Kadhim (a.s.), is reported to have said, "Muhammad bin Isma'il bin Ja'far bin Muhammad called on me and informed me that Muhammad bin Ja'far, a brother of Imam Musa al-Kadhim (a.s.), when admitted to see Haroon al-Rasheed, greeted him as the caliph of Muslims, and said, 'I would have never thought that there were two caliphs until I have seen my brother, Musa bin Ja'far, greeted as the caliph.'"

Ya'qoob bin Dawood, who embraced the Zaydi beliefs, was one of those who spoke spitefully about Imam Musa bin Ja'far (a.s.) before al-Rasheed."^[85]

Ibrahim bin Abil-Bilad is reported to have said, "I visited Ya'qoob bin Dawood at his home in Madinah the night before Musa bin Ja'far was arrested. 'I have already come from the house of the vizier (i.e. Yahya bin Khalid),' Ya'qoob said, 'and he has told me that he had heard al-Rasheed saying near the holy tomb of the Messenger of Allah (s.a.w.) the following, as if addressing him, 'May my father and mother be your ransom, O Messenger of Allah. I am apologizing to you for something I have made up my mind to do. I want to detain Musa bin Ja'far and throw him in prison for I fear otherwise that he might set off a war among your ummah in which their blood will be shed.' I think that he will arrest him tomorrow.' The following day al-Rasheed sent al-Fadhl bin al-Rabi' to Imam Musa bin Ja'far (a.s.), who was standing in prayer on the same spot the Apostle of Allah

(s.a.w.) used to offer his prayers. Al-Fadhl ordered him to be arrested and thrown in prison."^[86]

This is a brief historical view depicting the bitter political struggle that was raging between the leaders of guidance and faith, namely the household of the Prophet (s.a.w.), and the Abbassid rulers, their henchmen, stooges, opportunists, power mongers, wealth seekers and fake reputation gainers. Limited as it is, in terms of time and place, it presents that period with all its psychological, political, and ideological dimensions.

The reader can see how Imam's character was great and impressive, and how boundless was the anxiety and concern of the rulers, along with their followers, about this great man. Despite their power, strength, state and financial resources, the Abbassids found no other way to deal with Ahlul-Bait (a.s.), than prison, terrorism and repression to keep their state and protect their thrones. History presents a good picture of Imam Kadhim's imprisonment, suffering, patience and the brutality of his enemies.

It is reported that, "al-Rasheed went, in that year, to perform hajj, and started with the Prophet's tomb. 'O Apostle of Allah. I am apologizing to you on account of something I want to do. I want to put Musa bin Ja'far in prison. He seeks to drag your ummah into dispersion and let their blood be shed.'

"Then he ordered Musa to be let in. He ordered him to be shackled. From his house two mules with dome-shaped litters were brought out, inside one of them he had put Musa. Both of the mules were escorted by horsemen. The mules were sent in two different directions; one to Basrah and the other to Kufah, so as to mislead the people. Imam Musa (a.s.) was with the caravan that was sent to Basrah. Al-Rasheed had ordered his envoy to hand Imam Musa (a.s.) over to Isa bin Ja'far bin al-Mansoor who was the governor of Basrah. He kept him in jail for one year, then wrote to al-Rasheed asking him to receive Musa and put him in the care of anyone he liked, otherwise, Isa said, he would set him free. He admitted that however hard he tried to find a way to incriminate him, he found none. In his letter, Isa said that he even listened secretly to Musa, that he might hear him invoke evil upon him or al-Rasheed in his prayers, but he only heard him asking the mercy and forgiveness of Allah.

"Al-Rasheed sent a messenger who received Imam Musa al-Kadhim (a.s.). In Baghdad, he ordered al-Fadhl bin al-Rabi' to put him in jail. There, Imam Musa (a.s.) was left for a long time. Al-Rasheed tried to force al-Fadhl bin al-Rabi' to do Imam Musa (a.s.) harm but he did not yield. Al-Rasheed wrote to al-Fadhl bin Yahya to take care of Imam Musa (a.s.). He asked him also to persecute him, but al-Fadhl rejected that, informing him that Imam Musa (a.s.) was provided with comfort and treated kindly in al-Riqah, where the prison was. Al-Rasheed quickly dispatched Masroor to Baghdad taking the route of the state post. He ordered him to see Imam Musa al-Kadhim (a.s.), as soon as he arrived, and see if al-Fadhl had said the truth. If the case was so, Masroor should deliver a letter from al-Rasheed to al-Abbas bin Muhammad ordering him to carry out his instructions, and should hand a similar letter to al-Sindi bin Shahik ordering him to obey al-

Abbas bin Muhammad. Upon his arrival, Masroor went to the house of al-Fadhl bin Yahya. Of his real intentions no one was aware.

Then he went into the place where Imam Musa (a.s.) was detained, and saw that it was as al-Fadhl had informed al-Rasheed. Instantly, he rushed to al-Abbas bin Muhammad and al-Sindi bin Shahik and handed them the letters from al-Rasheed. It was not long before people saw the messenger running to the house of al-Fadhl bin Yahya. Then al-Fadhl was seen shocked and stunned riding with the messenger to the house of al-Abbas bin Muhammad. The latter ordered whips and two eagles be brought and sent to al-Sindi who ordered al-Fadhl be stripped of his clothes and given 100 lashes. Al-Fadhl came-out-ashen faced. He was haggard and fatigued. Puzzled, he greeted the people on his right and left.

"Masroor wrote to al-Rasheed about all that. In response al-Rasheed ordered Imam Musa (a.s.) be handed over to al-Sindi bin Shahik."

C. The Imam (a.s.) is Prison:

The earth, as a whole, was created, in the eyes of the Imam to be a worshipping place, a concept first presented by the Apostle of Allah (s.a.w.). This life was created so that people could serve and glorify Allah, the Most High. It is merely a trip towards Allah, and an attempt to know Him better. The Imam wouldn't feel a change in time or place. All the times and places for him were the same. On the contrary, the more he was persecuted, the closer he got to Allah by means of patience and prayer. He made his prison a mosque, and his loneliness and the dreariness of the jail a pleasant place filled with the remembrance of Allah, the Most High. He fasted during the day, and prayed and recited supplications in the night, staying up until daybreak.

One of those charged with keeping a watchful eye on the Imam in the prison of Isa bin Ja'far related that he had heard the Imam praying, "O Allah, You know that I had been asking You to free me from any obligation except worshipping You. Now You have done that. So, praise be to You."^[87]

On account of that, Isa bin Ja'far wrote to al-Rasheed, after he had kept the Imam in his jail, saying, "Take him, and put him in the care of anyone you like. Otherwise I will set him free. I tried hard to find a way to incriminate him, but found none. I went to the point of eaves-dropping, that he might invoke evil upon me or you, but I heard him only asking Allah's mercy and forgiveness for himself."^[88]

Ahmad bin Abdullah is reported to have said, quoting his father, "I called on al-Fadhl bin al-Rabi. He was sitting on the roof of his house. 'Look at this house,' said he, 'What do you see?' 'A discarded garment,' replied I. 'Look well,' he urged. I examined the thing narrowly and said, 'A prostrate man.' 'Do you know him?' he asked. 'He is Musa bin Ja'far. I keep close watch on him, during the day and in the night. Never did I see him anytime in another position. He says his dawn prayer and recites the post-prayer supplications, until sunrise. Then he kneels down in prostration, and remains so until midday. He asked someone to tell him prayer times. When the man tells him about the time of a certain prayer, he jumps performing the prayer without renewing his ablution. That is his habit, saying his sunset prayer, he breaks

his fasting. He keeps performing prayer in the dead night until day breaks."^[89]

In another version it was added that, "this has been his habit for about one year."^[90]

In "Bihar al-Anwar" one reads that "al-Rasheed ordered Imam Musa (a.s.) be given over to al-Fadhl bin Yahya, who received him, locked him in one of his houses and posted guards around the house. Imam Musa (a.s.) got busy in worship. He stayed up all night performing prayer and reciting the Qur'an. During the day he was often fasting. He never averted his face from his worshipping site. Noticing that, al-Fadhl bin Yahya eased his restrictions and treated him kindly."^[91]

Imam Musa al-Kadhim (a.s.) influenced his jailers. He passed his time in prison reciting supplications, asking Allah's forgiveness. He devoted his time to worship, regarding the trial of imprisonment as a favour and mercy conferred on him by Allah.

What kind of man is this? What force could overcome him? The light of his heart swept away the darkness of the prison. The firmness of his patience shattered the shackles of the jailer and the will of the tyrant. The pleasantness of his prayers filled up the gloomy prison with happiness and brightness. What could the jailer ever do? What could the tyrant do? Imam Musa al-Kadhim (a.s.) was winning over those who were around him with his good manners, deep spirituality and unique wisdom.

Al-Amiri, in his book "Al-Anwar", reports that "Haroon al-Rasheed sent a maid to Imam Musa bin Ja'far (a.s.) to serve him in prison. She was beautiful, with a bright face and black eyes. Imam Musa bin Ja'far (a.s.) commented on this saying, "Nay, you are exultant because of your gift". 'I have no need of this or to the likes of her.' Hearing that, Haroon got furious. 'Go back to him,' he ordered his servant, 'and tell him that it was not with your consent that we have jailed you. Nor was it with your consent that we have captured you. Leave the maid there and come back'

The servant did what he had been ordered to do. Haroon then left the room where he used to receive guests and visitors and sent the servant back to see the maid and what had become of her. He saw her prostrate saying, 'O Holy One. Glory to You. Glory to You.' 'By Allah, , Haroon commented, 'Musa bin Ja'far has bewitched her with witchcraft...'^[92,93]

Maybe Haroon desired to lure Imam Musa Kadhim (a.s.) away from his sacred objectives with the beauty of women, and the pleasures of life, acting out of his own flawed convictions. He didn't know that Imam al-Kadhim (a.s.) was totally absorbed in the beauty of right, and dissolved in the love of Allah. He had turned his face away from life and its cheap ornaments. Neither maids could occupy his attention, nor life's pleasures would fascinate him. He was a man with a mission, who dedicated his whole life to his principles, and submitted his whole soul to Allah, the Glorified. As a result, he became a man guiding with his words and actions, and a preacher who showed the right path with both his silence and speech. His action spoke instead of his tongue, and his words declared the path of right. That is why his overcame the maiden's mind and soul. She cried, "O Holy One. O Glorified One," enraptured in her prostration. After basking in the pleasures

of entertainment, drinking from the cups of love, passing her time playing musical instruments, singing love poems, and enjoying wearing fine clothes and necklaces, she turned to worship. She went on with her prayers and praises of Allah until she passed away. It is said that her death occurred a few days before the martyrdom of Imam Musa bin Ja'far (a.s.).

Imam al-Kadhim (a.s.) braved all difficulties and hardships on the thorny path of faith. He taught the men who came after him, who treaded the same path, how to be firm in their attitudes, and steadfast inside prisons, not frightened by their jailers, or the oppression they practised against them so as to silence them. Imam al- Kadhim (a.s.), on the orders of al-Rasheed, was transferred from one prison to another. He was first sent to Isa bin Ja'far, then to al-Fadhl bin al-Rabi, then to al- Fadhl bin Yahya, and finally to al-Sindi bin Shahik.

Al-Rasheed meant to hide Imam Musa (a.s.), drive him out from the attention of the ummah and kill its spirit of resistance. The result was quite the opposite. The ummah was eager to follow the latest news about Imam Musa al-Kadhim (a.s.), especially when he was moved from one prison to another, with the authorities unable to take a decisive action against him. Being in prison was of great value for Imam Musa al-Kadhim (a.s.). He nurtured the revolution, rejection and resistance, conferring legitimacy on them. That is why he turned down all offers to intervene on his behalf with the rulers. He frankly told those who asked him to allow them to send a delegation of prominent people to al-Rasheed to persuade him to set him free, "My father told me on the authority of his father and grandfathers that Allah, the Mighty and Glorified, gave Dawood (David) this piece of advice: 'Dawood, whoever from My servants clings to one of My creatures, turning his face from Me, insisting on that, shall certainly be deprived from heaven's support by Me. I shall make the earth sink under his feet.'^[94]

When al-Rasheed felt that the silent resistance of Imam Musa (a.s.) in prison began to sneak into people's souls, and that his uncompromising attitude moved the ummah's awareness and feelings, fear took hold of him, for that awareness might grow into a violent revolution. He consulted his vizier, Yahya bin Khalid, who advised him to release Imam Musa al-Kadhim (a.s.).

Allamah al-Majlisi, in his book "Bihar al-Anwar", says that, "When al-Rasheed threw Abu-Ibrahim Musa in prison, and saw some miracles made by him, he was greatly perplexed. He sent for Yahya bin Khalid al-Barmaki. 'Abu-Ali,' he said, 'Do you not see what wonders we are witnessing? Can you manage this man and spare us his troubles?' 'What I see as the best solution, Commander of the Faithful,' said Yahya bin Khalid, 'is that you do him a favour, by being kind to him as he is your relative. He has, by Allah, spoiled the hearts of our followers.' Yahya was a follower of Imam Musa (a.s.) without the knowledge of Haroon.^[95] 'Go instantly to him,' ordered Haroon, 'relieve him of his shackles, remember me to him, and say to him, 'Your cousin says to you that Yahya has interceded with me on your behalf, and that I will not release you until you have admitted your wrongdoings and asked my forgiveness for what you have done against me. No shame

will be attached to your admittance; nor will it be a flaw on your part to ask my pardon..."^[96]

When Yahya conveyed the message of al-Rasheed to Imam Musa bin Ja'far (a.s.), he rejected the offer which would have put him in a humiliating position, as if he were a wrongdoer. He said to Yahya, "Tomorrow, when we have knelt down before Allah, Who would judge between us, you would know who was the oppressor who had wronged the other. Wassalam."^[97]

In this way, Imam Musa al-Kadhim (a.s.) defeated all means of injustice and terror, like prison, pressure, chains, distortion of the truth, and deceiving public opinion. Al-Rasheed was left with only one choice, to assassinate Imam Musa al- Kadhim (a.s.), and put an end to his blessed life.

He thought he could, by committing such a horrible crime, bring down the curtain on one of the greatest scenes of jihad and resistance against tyranny, extinguish the light of Imamate of Ahlul-Bait (a.s.), and get rid of the greatest intellectual and religious figure of his time.

For such considerations, he made up his mind to assassinate him.

D. The Martyred Imam:

By all means, al-Rasheed tried to get rid of Imam Musa bin Ja'far (a.s.). The Imam, being a man of great social, religious and intellectual position, was a nightmare for al-Rasheed. Hearts of people hovered over Imam al-Kadhim (a.s.). They loved Ahlul-Bait (a.s.). No Muslim could ever say that he knew nothing about them. People respected them. Nobody dared ignore their glorious position and their status in the eyes of the Messenger of Allah (s.a.w.), except those who greedily sought spoils of this life and trampled all ideals and values under their feet. Even these worthless people could not make public their enmity toward Ahlul-Bait (a.s.); nor could they fight them without twisting the facts to suit their purposes. That is why Isa bin Ja'far, the governor of Basrah, refused to kill him, asking al- Rasheed to relieve him of this task and transfer Imam Musa (a.s.) to another prison. Being in the prison of al-Fadhl bin al-Rabi, Imam Musa (a.s.) impressed him. Al-Fadhl bin al-Rabi, like Isa, refused to commit the crime. Imam Musa al-Kadhim (a.s.) was then taken to the prison of al-Fadhl bin Yahya who treated him kindly and made his prison a bit comfortable. When al-Rasheed asked him to slay Imam Musa (a.s.) he declined. When word came that al-Fadhl bin Yahya treated his prisoner well, al-Rasheed was enraged. He ordered him to be punished. Al- Fadhl was stripped naked and given 100 lashes in the assembly hall of al-Abbas bin Muhammad.

Casting around him, al-Rasheed found no one better than the chief of his police in Baghdad, al-Sindi bin Shahik, a man known to be rough, stone-hearted and merciless, like other criminals, to murder the Imam.

As we have seen, al-Sindi bin Shahik received Imam Musa (a.s.) from al-Fadhl bin Yahya, and put him in his prison. He burdened him with heavy chains and fetters, treating him most brutally and inhumanly. Yahya bin Khalid, on the other hand, was agonized by the punishment his son, al-Fadhl, had received from al-Rasheed. He decided to propitiate al-Rasheed and restore his family's position before the Abbassid ruler. The price would be the blood of Imam Musa al-Kadhim (a.s.) even if that would torture the Holy Prophet (s.a.w.).

Base people do such things. Controlled by meanness, opportunism and sycophancy, they seek the closeness of the rulers and blood-thirsty tyrants by shedding blood and persecuting innocent people who preached righteousness. They are dazzled by the fake social reputation and passing pleasures. They act out of the inferiority complex which overpowers them and prods them to win other's favour.

Yahya bin Khalid talked the matter over with al-Rasheed. He assured him that al- Fadhil was an inexperienced young man. He offered to go to Baghdad.^[98] Al- Rasheed was most delighted at having an offer from an obedient, faithful man. He gave him the green light to perpetrate the crime. Arriving in Baghdad, Yahya instantly held a meeting with al-Sindi bin Shahik, during which he explained to him the plan he had set to get rid of the Imam. The latter accepted it gratefully. According to the plan, poison was given to Imam Musa al-Kadhim (a.s.) in a plate of dates, or in some other food, according to another version. Imam Musa (a.s.) partook from that food and felt the poison sneaking through his pure body. For three days, he struggled with death, before breathing his last. On the third day, he died at the prison of al-Sindi bin Shahik, or at the mosque of Haroon, which was called Al-Musayyab Mosque. He won martyrdom on the 25th of Rajab in the year 183 A.H.^[99]

Imam Musa al-Kadhim's (a.s.) star set, and his light faded away from the sky of a bereaved Baghdad. Dark descended on the city, whose sky was cloudy with sorrow and anguish. Her blank eyes were swelled with the tears of separation and bereavement. She flung aside the false flag of peace her founder had conferred on her, and put on the clothes of mourning and protest. She cried out, "I am no longer the city of peace, nor a resting place for the free, righteous men." The hangman sat perplexed. Before him the crime was flashing. The horror of such a heinous act filled him with remorse. This terrorist, al-Sindi bin Shahik, felt the graveness of the tragedy. He saw Baghdad seething with anger and tumult. All the criminals who were involved in the conspiracy saw it. The voice of right was loud on every tongue filling all parts of Baghdad, "The Imam died without doing any wrong. He was martyred in the tyrant's prison."

Imam Musa al-Kadhim (a.s.) left his prison in glory. Al-Rasheed and al-Sindi were both stained with the disgrace of the crime. "Avenge the martyr. The day when the wronged revenges himself on the oppressor will certainly come." Al-Sindi scented the danger and the conspirators saw the noose tightening around their necks. Bewildered and cornered, they tried to find an excuse to hide behind. They searched for Yousif's shirt, for the wild, ravenous wolf to present as a scapegoat. And so they said, "He died a natural death. He was treated with kindness and dignity in prison. He simply died.

We have nothing to do with his death." They rushed seeking the help of the fuqaha', the leading men from the family of Abu-Talib, and the prominent figures of Baghdad. They uncovered the face of Imam Musa (a.s.) so as to allow these men to examine it. The men wrote down their testimonies and statements which declared that he had died a natural death, and that no one had killed him.

In spite of all that, the criminals' souls were not purified of their evil and malice. The body of Imam Musa al-Kadhim (a.s.) was left three days in the prison. Then it was taken and laid on the bridge of Karkh in Baghdad with the herald calling out for people, "This is Musa bin Ja'far. He is dead. Come on and look at him."^[100]

The body of Imam Musa bin Ja'far (a.s.) remained on the bridge, while members of the police, headed by al-Sindi bin Shahik, were standing around accusing the dead Imam of false charges. People were noisily coming to the bridge and leaving. Sulayman bin Abi-Ja'far al-Mansoor, uncle of al-Rasheed, heard the uproar from his house on the other part of the city across the river Tigris. He asked his servants about it. "It is the body of Musa bin Ja'far, and the police of al-Sindi bin Shahik are announcing to the people that Musa bin Ja'far is dead." That annoyed him because he, along with all the Abbassids, were now in a defenceless position. He gave his orders to his men to go and wait on the eastern bank of the Tigris. They had to pounce on the police of al-Sindi bin Shahik and wrench the coffin from them, once they crossed the bridge. The men did so. They attacked the police, saved the pure body of the Imam and brought it to Sulayman bin Abi-Ja'far al-Mansoor. The body was ritually washed, sprinkled with camphor and wrapped up in a shroud. Then it was taken to the mosque. There people performed "the prayer for the dead" over him, and from there it was taken to be buried.

People of Baghdad, headed by the city's chiefs and leading men, Sulayman bin Abi-Ja'far al-Mansoor included, took to the streets, behind the coffin, in a most sad, dignified and great procession. Baghdad had never witnessed a day like that one, nor had it suffered a tragedy like that. The procession made its way to the cemetery of Quraish where the body of Imam Musa al-Kadhim (a.s.) was laid to rest. Peace be upon the Imam on the day he was born, on the day he was martyred amid the darkness of the prison, and on the day he shall be resurrected as a witness.

Imam Calipha Ali Bin Musa Al-Ridha (A.S.)

Every Imam from Ahlul-Bait (a.s.) appointed his successor who would inherit his position. This tradition was necessary so that the ummah would know its leader and religious authority.

Imam Musa bin Ja'far (a.s.) was no exception. He named the next Imam, who was Imam al-Ridha, his son. He emphasized his will to his followers and companions.

Dawood al-Raqqi, is reported to have said, through a chain of transmitters, "I said to Abu-Ibrahim Musa bin Ja'far (a.s.), May I be your ransom, I am getting too old, tell me who is the Imam who will succeed you.' He pointed to Abul-Hassan al- Ridha (a.s.) and said, 'This is your man who will succeed me.'"^[101]

Through a chain of transmitters, Abdullah bin Marhoom is quoted as saying, "I left Basrah heading for Madinah. I came across Abu-Ibrahim (a.s.), who was being taken to Basrah, at a stage of the road. He sent for me and I obeyed. He handed to me some letters and ordered me to take them to Madinah. 'May I be your ransom, to whom shall I give these letters?' 'To my son, Ali,' he told me, 'for he is my trustee, the man who will take charge of my affairs, and the best of my sons.'"^[102]

Through another chain of transmitters, al-Hussein bin al-Mukhtar is reported to have said, "We received some parchments sent by Abu-Ibrahim Musa (a.s.) who was in prison. On them these words were written, 'I appoint my elder son my successor.'"^[103] This referred to Ali al-Ridha (a.s.).

We cite here only a few statements that were given by Imam al-Kadhim (a.s.) stating the Imamate of his son, Ali al-Ridha (a.s.).

The chain of Imamate was not broken. Imam al-Ridha (a.s.) carried on after the martyrdom of his father.

"They were the offspring of one another."

Holy Qur'an (3:33)

The Eternal Beacon

The pure body of Imam Musa al-Kadhim (a.s.) was laid to rest in Baghdad in the cemetery allocated for the Hashimites and the honourable Muslim men, called the "Graveyard of Quraish" or the "Graveyard of Bani-Hashim." It is located in the north of Baghdad. Originally, it was a piece of land set aside by al-Mansoor, after the foundation of Baghdad, as a cemetery for the tribe of Quraish. Formerly it was called "al-Shoonizi al-Saghir," but later people came to name it "Cemetery of Quraish," and the spot where the tomb of the Imam lies was called "Mashhad Babul -Tibn" (Mausoleum of the Gateway of Chopped Straw), because it was near Babul-Tibn which lead to the west of the tomb close to the river of Tigris.

This area, historic studies maintain, didn't grow as a place of great historical value in Islam and as a city of religious importance until it had embraced the body of Imam Musa al-Kadhim (a.s.). People gradually came to this area to permanently settle near Imam Musa bin Ja'far (a.s.), particularly the Alawites and followers of Ahlul-Bait (a.s.). The area expanded and the city grew^[104,105] Great scholars and fuqaha', leading people from the Alawites and common people were buried there. Imam Musa al-Kadhim (a.s.) is now a beacon and his tomb is a place to which people yearn, and by its side souls find rest. Thanks to its blessings, wishes are granted, and hence the nickname Babul-Hawaij (Gateway to the Fulfillment of Needs). After his death, Imam Musa al-Kadhim (a.s.) remained great and illustrious as he was during his life.

People of all walks of life paid great attention to the tomb of Imam Musa (a.s.). Great men, ulama', rulers, sultans, and rich people contributed to the establishment of a high edifice on the tomb.

The shrine built on the tomb is virtually a marvellous piece of beauty and perfect art, a tableau reflecting Islamic culture throughout the ages, in the arts of calligraphy, decoration, and architecture. His memory is always remembered, and his glory is eternal. Successive generations pay him tribute as he is properly worthy of it.

From the darkness of dungeons, his body was pulled out, and laid on a bridge in Baghdad with the state police maligning him, unfairly attributing to him all kinds of falsehoods and lies which were the clear expression of the hate and oppression directed at Ahlul-Bait (a.s.) by the rulers of Baghdad. At the time, no one loyal to him was able to get near the corpse or prepare it for burial in accordance with the Islamic obligatory rituals.

The corpse was visible for the people to look at, but the murderers and tyrants were in their towers, among their maids and servants, proud of their temporary power, clinging to their swords and spears. They thought, the way all murderers and oppressors do, that the curtain was drawn on this historic chapter, and that this shining page of history of Ahlul-Bait (a.s.) had melted in the depths of cells and dungeons.

Imam Musa al-Kadhim (a.s.) had actually went out of his prison only to make way for the oppressors and murderers to "live" there forever. He answered the call of his Lord, contented and pleased. The earth hugged his pure body. There a shrine went up as a historic document, eternal and everlasting, relating to the Muslim generations the story of the prolonged

struggle of Ahlul-Bait (a.s.) with their foes throughout the history of Islam. It warns the oppressors of every age that the bond, prison, hangman's noose and executioner's sword cannot subdue the will of right, or hide the landmarks of guidance in the cells of prisons and on the pages of distorted history. It gives great lessons to the cowardly, the defeated, and those with weak faith, who avoid fighting the oppressors and find satisfaction in humiliation and servitude, that the faithful should always stand steadfast and determined in defending their beliefs.

All praise is due to Allah, the Lord of the worlds.

Endnotes

1. Taqiul-Daen Ahmad bin Ali al-Miqreezi (d. 845 A.H.). Fadhl Ahlul-Bait (The Merit of the Family of the Prophet). p. 25. 2nd ed. quoted from Tafsir al-Tabari (Qur'anic Exegesis of al-Tabari). Vol. 22. p. 7.. Sahih al-Tirmidi (Al-Tirmidi's Authentic Book of Traditions), Vol. 5, p.30.
2. Muhibul-Deen al-Tabari, Dakh'ir al-Uqba fi Manaqib Dawi al-Qurba (Traasuras of the Heraafter about Virtues of the KInsfolk). p. 58, 1967. ed Al-Haythami al-Shafi'i, Majma. al-Zawa'id (Comprehensive Book of Extra Traditions). Vol. 9. p. 17.2. Kanz al-Ummal (Treasure of the Doers of Good Deeds). Vol. 6. p. 152.
3. Al-Tabari. Ibid Kanz al-Ummal, Vol 6, p. 220.
4. Al-Balakhia1-Qandoozi, Yanabi. al-Mawwadah (Springs of Love), Vol. 2. p. 105, 2nd ed.
5. Kanz al-Ummal, Vol. 7.. p. 188. Sahih Abu-Dawood (Abu-Dawood's Authentic Book of Traditions), Vol. 27.. Al-Kashani, Ilm al-Yaqeen (Certitude). Al-Hakim, Al-Mustadrak ala al-Sahihayn (The Book which Collected Traditions left out by the Two Authentic Books of Traditions), Vol. 3, p. 150. Sahih al-Tirmidi Vol. 5, p. 30.
6. Al-Tabari, Ibid, p. 17..
- 7.. Baqir Sharif al-Qurashi, Hayat al-Imam Musa bin Ja'far (Life of Imam Musa bin Ja'far), Vol. 1, p. 46, 2nd ed
8. Allamah al-Majlisi Bihar al-Anwar (Seas of Lights). Vol. 11, p. 237..
9. Ali Muhammad Dakheel Al-Imam Musa al-Kadhim. p. 10. 197.4 ed., quoted from Sheikh al-Mufid
10. Al-Kulayni, Usool al-Kafi (Key Questions of al-Kafi), Vol. 1, p. 309.
- 11 Allamah al-Majlisi. Ibid Vol. 48, p. 12.
12. Al-Tabrasi. l'am al-Wara bi A'l'am al-Huda (Acquainting People with the Leaders of Guidance). p. 309. 3rd ed.
13. Allamah al-Majlisi, Ibid, Vol. 48, p. 116.
14. Ibid, Vol. 48, p. 107..
15. Ibid.
16. Al-Tabrasi, Ibid., p.305, 3rd ed
17. Allamah al-Majlisi, Ibid., p. 101.
18. Ibid., Vol. 48, p. 220, 2nd. ed.
19. Ibid., p. 111.
20. A valley in Hajaz known for its orchards.
21. Tarikh Baghdad (History of Baghdad), Vol. 13, pp. 29-30. Al-Bidayah wa al-Nihayah (The Beginning and the End), Vol. 10, p. 183, quoted from Baqir Sharif al-Qurashi.
22. Allamah aI-Majlisi, Ibid., Vol. 48, p. 111.
23. Ibid., pp. 101-102.
24. Al-Tabrasi Ibid., p. 307.
25. An area in Madinah, a property of the family of Abu-Talib.
26. Allamah al-Majlisi, Ibid., p. 102.
27. Abul-Faraj al-Asfahani, Maqatil al-Talibiyyin (Martyrdom of Descendants of Abu-Talib), p. 499.
28. Ibid.
29. Al-Tabrasi, Ibid., p. 306.
30. Ibn Shahrashoob, Manaqib Aal Abi-Talib (Virtues of the Family of Abu-Talib), Vol. 3, p. 372.
31. Ahmad bin Abi-Ya'qoob bin Ja'far bin Wahab, Tarikh al-Ya'qoobi (History of al-Ya'qoobi), Vol. 3, p. 119.
32. Al-Tabari, Ibid., p. 259, 3rd ed.
33. Allamah al-Majlisi, hid., Vol. 48, p. 24, quoted from Ibn Shahrashoob, Manaqib Aal Abi-Talib, Vol. 3, p. 411.
34. Ibn Shahrashoob, hid., Vol. 4, p. 325.
35. Allamah al-Majlisi, hid., Vol. 48, p. 178, quoted from Sharh Mashyakhat al-Faqih (Commentaries on Biography of Iminent Fuqaha') by al-Sadooq, p. 89.
36. Allamah al-Majlisi, Ibid., p. 179, quoted from Sharh Mashyakhat al-Faqih, p. 15.

37 He avoided citing Imam Musa al-Kadhim (a.s.) in all the traditions he communicated from Ahlul-Bait (a.s.) for fear of being discovered as a follower of the Imam which would expose both him and the Imam to danger.

38. Allamah al-Majlisi, Ibid, quoted from Sharh Mashyakhat al-Faqih, pp. 56-57.

39. Baqir Sharif al-Qurashi, Ibid, Vol. 2, p. 299.

40. Abu-Muhammad al-Hassan bin Ali bin al-Hussein al-Harrani Tuhaf al-Uqool an Aal al-Rasool (Treasures of Minds Handed down from the Family of the Messenger), p. 283, 5th ed.

41. Baqir Sharif al-Qarashi, Ibid, Vol. 2, p. 343.

42. Adil al-Adeeb, Al-A'immah al-Ithna Ashar (The Twelve Imams), p. 186, quoted from al-Anwar Al-Bahiyyah (Brilliant Lights), p. 915 43. Al-Tabrasi, Ibid., p. 386.

44. Ibid

45. Ibid.

46. Ibid., p. 87.

47. Al-Harrani, Ibid., p. 300, 5th ed

48. Allamah al-Majlisi, Ibid, Vol. 48, p. 106.

49. Al-Harrani, Ibid, p. 283, 5th ed.

50. Adil al-Adeeb, Ibid, p. 187, quoted from Sheikh al-Ansari, Chapter of Rule of the Oppressor,' Book of Trades and Businesses.

51. Statement of the Imam conveys the same meaning of another one quoted from the Apostle of Allah (s.a.w.), which says, .Do not be a naive imitator, saying 'I am with people. Should people do good works, so should I. And if they do evil, so do I; but train yourselves; if people do good works so you should do, but if they do evil, you have to avoid doing it.

52. All these quotes have been taken from Tuhaf al-Uqool, Chapter of What has been handed down from Imam Musa bin Ja'far."

53. Historians say that al-Rasheed, after his death, left 100 million Dinars, and quantities of jewels and possessions which were worth more than that. He had 2000 slave girls, the price of one of them amounted to one and a half million Dirhams. Not only was al-Rasheed extravagant, but his wife, Zubaydah, was too. She misused the state funds and the people's wealth. She had pearl-studded pairs of sandals. She spent more than one million gold Dinars on making a pure silk mat, embroidered with gold thread, and having pictures of birds with ruby eyes...

54. Ahmad bin Abi-Ya'qoob, Ibid., Death of al-Mansoor and al-Mahdi

55. Ibid., p. 394.

56. Abul-Faraj al-Asfahani, Ibid., p. 431.

57. Ibid.

58. Sayyid Salih al-Shahristani, Tarikh al-Niyahah ala al-Imam al-Shaheed al-Hussein bin Ali (History of Mourning over Imam Martyr Hussein bin Ali), Vol. 2, p. 6.

59. Abul-Faraj al-Asfahani, Ibid., p. 436.

60. Ibid.

61. Ibid., p. 437.

62. Allamah al-Majlisi, Ibid., Vol. 48, p. 165.

63. Abul-Faraj al-Asfahani, Ibid., p. 447.

64. Al-Tabari maintains that "Ishaq bin Isa bin Ali was governor of Madinah. When al-Mahdi died and Musa succeeded him, as the new caliph, Ishaq rushed to Iraq to see Musa, after putting Umar bin Abdul-Aziz bin Abdullah bin Abdullah bin Umar bin al-Khattab in his place. But al-Fadhl bin Ishaq al-Hashimi said that Ishaq bin Isa bin Ali asked al-Hadi to relieve him of his post as the governor of Madinah, and allow him to travel to Baghdad, and that al-Hadi accepted his offer and appointed Umar bin Abdul-Aziz in his place..."

65. Al-Tabari says, "Umar bin Salam was a servant of the household of Umar," which is correct.

66. Abul-Faraj al-Asfahani, Ibid., p. 448.

67. Fakh was a well about 6 kilometres away from Makkah.

68. Allamah al-Majlisi, Ibid, Vol. 48, p. 165.

69. Abul-Faraj al-Asfahani, Ibid., p. 455.

70. Ibid.

71. Ibid., p. 450.

72. Ibn Shahrashoob, Ibid., Vol. 4, p. 310.

73. Allamah al-Majlisi, Ibid., p. 151.
74. Sheikh al-Sadooq, Uyoon Akhbar al-Ridha (Key Narratives about al-Ridha), p. 65. Al-Haydariyyah Press Najaf, Iraq.
75. Allamah al-Majlisi, Ibid., Vol. 48, p. 213.
76. Ibid., p. 234.
77. This tragedy occurred in the aftermath of the martyrdom of Imam Musa bin Ja'far (a.s.).
78. We quoted the gist of this story from Uyoon Akhbar al-Ridha, Vol. 1, p. 88.
79. Sheikh al-Sadooq, Ibid, p. 179.
80. One of al-Rashid's prisons.
81. Sheikh al-Sadooq, Ibid., p. 187.
82. Ali bin Isma'il was the nephew of Imam Musa bin Ja'far.
83. Allamah al-Majlisi, Ibid, Vol. 48, p. 207, 2nd ed
84. Baqir Sharif al-Qarashi, Ibid, p. 329.
85. Allamah al-Majlisi, Ibid., Vol. 48, p. 210.
86. Ibid., p. 213.
87. Ibid., p. 107.
88. Abul Faraj al-Asfahani, Ibid., p. 502.
89. Allamah al-Majlisi, Ibid, Vol. 48, p. 607 90. Ibid., p. 211.
91. Al-Tabrasi, Ibid, p. 311, 3rd ed
92. Allamah al-Majlisi, Ibid, p. 239.
93. This event occurred at the prison of al-Sindi bin Shahik, known as "Dar ala-Musayyab" in Baghdad
94. Baqir Sharif al-Qarashi Ibid, Vol. 2, p. 499.
95. Allamah al-Majlisi, Ibid., Vol. 48, p. 230.
96. Historically it is an established fact that it was Yahya who misinformed al-Rasheed about Imam Musa bin Ja'far (a.s.), and he himself ordered al-Sindi to add poison to the food of the Imam. In addition, Imam al-Ridha (a.s.), the son of Imam Musa bin Ja'far (a.s.), blamed the Barmecides for the death of his tather and he prayed for their destruction. Then it is incorrect to say that Yahya was a follower. in secret. of Imam Musa Kadhim (a.s.).
97. Allamah al-Majlisi, Ibid., p. 231.
98. Al-Rasheed was, at the time, on his way from Riqqah to Damascus.
99. Historians differed on the period the Imam spent in prison. A version maintains that al-Rasheed had gone to Makkah, to perform hajj in 179 A.H., and then gave his order to arrest the Imam and transfer him to Baghdad, where he was throw" in prison. He remained there until he was martyred on 25 Rajab 183 A.H. According to this narrative, Imam's imprisonment lasted four years. Another version says that al-Rasheed put the Imam in prison after six or seven years of his assuming power. And so accordingly, Imam Musa al-Kadhim (a.s.) served six or seven years in prison.
100. After Imam Musa al-Kadhim (a.s.) had died, al-Sindi bin Shahik allowed the fuqaha' and the eminent people of Baghdad, including al-Haytham bin Uday and others, to see him, they saw no trace of maltreatment and gave their testimonies. Then the body of the Imam was taken out and put on the bridge of Baghdad. It was announced. This is Musa bin Ja'far dead. Look at him.. People began to stare in his face, and he was dead.. (Al-Majlisi, Bihar al-Anwar, Vol. 48, p. 234.)
101. Sheikh al-Sadooq, Ibid., Vol. 1, p. 19. Al-Haydariyyah Press, Najaf, Iraq.
102. Ibid, p. 22
103. Ibid., p. 25.
104. Hassan al-Amin, Da'irat al-Ma'arif al-Shi'iyah (Shi'ite Encyclopedia), Vol. 3, p. 257.
105. The city was later named "al-Kadhimiyyah" after the great Imam. It is still known by this name.