



ظلم الغيظ
كامل

IMAM MOUSA
IBN JAAFAR
AL KHADEM (PBUH)

The **Concealer** of Rage

FAWZI AL-SAIF

2024

IMAM MOLISA
IBN JAAFAR
AL KHADEM (AS)
The **Concealer** of Rage

By: Fawzi al-saif

Translated by: ALi Salah



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Contents

preface..... 9

Why Should We Study the Biography of
Imam Musa bin Jafar(as)?..... 11

Imam Kadhim(as), From Birth to Martyrdom17

 The literal meaning of "Imam": 17

 The meaning of "Imam" in the Twelver Shia faith: 18

 Imam Kadhim(as)'s birth and mother: 19

 Has Islam made worthiness of lineage a condition
 in marriage? 21

 Imam Sadiq(as)'s mandate of Imam Kadhim(as)'s
 Imamate after him:23

 Abu Hanifa's meeting with Imam Kadhim(as):24

| | |
|--|-----------|
| Imam Kadhim(as) shouldering the duty of Imamate: .26 | |
| The Concealer of Rage:.....28 | |
| Performing the people's needs:28 | |
| The Imam(as)'s circumstances with the rulers of his time:32 | |
| The Imam(as)'s circumstances in the time of Harun:..39 | |
| How Long Was Imam Kadhim(as) in Prison For? | 45 |
| Preliminary points before presenting the discussion: .46 | |
| The Path to Martyrdom..... | 55 |
| Endnote | 65 |

preface

- 1.** The book in your hands, dear reader, is an abridgement of the biography of one of the fourteen infallibles in Shia Islam. Its pages constitute about 25% of the original book, which also bears the same title. With Allah's Grace and Will, the original book will be translated at a later date.
- 2.** This book, and the other books in the same series, are aimed at the young generation of Shia Muslims who do not have a good command of the Arabic language, in which the original book was written. It therefore assumes a basic knowledge of the concepts related to the Infallible and their life, and seeks to analyze and expand on them.

We note that there are very few translated books in English on the lives of the Imams, especially for young English speakers. This is despite the importance of the topic, and it is one of the reasons that prompted this translation project.

3. Since this book and the rest of the series have been translated by multiple individuals and in different ways, it is natural that they will not all be in a consistent style. We would therefore be grateful if the reader would help us by pointing out any errors or observations they may have, so that they can be corrected in future editions.

I ask Allah Almighty to reward the reader, the author of these pages, and the translators with His recompense and blessings, and the intercession of the Infallibles, may peace and blessing be upon them.

Fawzi Muhammad Taqi Al Saif

Tarut - Qatif

20/09/1445 H

Why Should We Study the Biography of Imam Musa bin Jafar (as)?

{And amongst them, We appointed leaders to guide by Our command, when they had been patient and had conviction in Our signs}⁽¹⁾.

The question of 'role models,' and their function in society is one of the most critical issues that all religions, sects, and ideologies have to deal with. This is because, when society looks at a certain person's life as "the perfect way of life", they will emulate that person in all their movements and routines. And so if that character is feeble and pathetic, the society will turn out just the same. But if that role model is constructive

and endeavouring, then society will progress in the path of development.

The Western civilisation has not only been successful in terms of technological advancement, but also with the model it has provided the other nations, such that the youth of other nations would love nothing more than to be like the ideal Western youth, male or female, in their education and behaviour. And they have their own ways to back up this perfect image.

And so, it is not surprising that a football player who plays for a certain western football club should be ultimate role model for the male adolescent these days, to the extent that they hang his picture in their rooms, and copy his hairstyle and clothing, and follow up on his latest news more meticulously than they study their school material. You could even ask some of them what they dream to be later in life, and they would answer that they want to be like that football player!

And the same applies to the contemporary female adolescent, whether in a Muslim country or in the East in general. We often find that their dream is to become just like a certain actress, destroying herself internally and externally in order to look and behave just like that actress! Even at the expense of her health.

They want to tell us that happiness lies in this path. That, should you wish to be wealthy, then this is the way. That emulating this person or that person is the ultimate course to success! That is on the personal level in society.

As for the political and general aspects, there are also examples that are claimed to be the optimal political and social standards, and that the nations that wish to be successful and

pleasurable should be like them. For example, the Umayyad and Abbasid caliphates are admired for being the time of Muslim power! For being the time in which Islam had prospered and thrived, and that, for Islam to “return to its former glory”; it must return to that image, with a few minor adjustments to conform to the modern times.

And we can understand why they try to polish the picture in this way. We do not believe that the rulers in Muslim lands nowadays had any personal attachment or relation with the Umayyads or the Abbasids. But this immaculate image they portray works in their favour, and so they promote it. In fact, if they can prove that they are better than their predecessors, who are supposed to be the “perfect example of government”, they thus prove that they are better than their predecessors!

It is truly the downfall of this nation for people like Harun “Al-Rasheed”⁽²⁾ to be looked at as an example of a perfect and successful Muslim leader, and not people like Ali bin Abi Talib(as).

Unfortunately, many historians and scholars associated to authority have aided in this one way or another. If we find such an illustrious historian like AbdulRahman bin Khaldun talking about Harun the way he did⁽³⁾, then what do we expect the public to say? And what would Ibn Khaldun himself say about Imam Kadhim(as)?

And for this reason, we believe it is crucial for us to focus on the lives of the AhlulBayt(as); so that their stories can spread throughout society. So that their names can be held up as the highest exemplars the nation has. And so that the

nation can overcome the centuries of covering up of the AhlulBayt(as)'s ideals, which the governments in most times had tried to suppress⁽⁴⁾.

In studying the biographies of the AhlulBayt(as) is an important message: "Hear ye! The history of Islam is not a history of prisons or dungeons, nor a history of pleasure, indulgences, and tomfoolery. It is a history of perseverance, worship, patience, charity, and honour. And it is the history represented by the AhlulBayt(as), the descendants of the Holy Prophet (saw).

If it were not for this particular history and sparkling biography, there would be nothing in the history of the authorities than material indulgences and the cruelty of the whip.

In these few pages, we will have a brief journey in the life of the Scholar of AhlulBayt(as), who is described in his Ziyarah as being: "The successor of the righteous, the leader of the virtuous, the container of lights, and the inheritor of tranquillity, solemnity, wisdom, and insight. He who would spend sleepless nights up to the early dawn with continuous prayers for forgiveness. Inseparable from prolonged prostration, cascading tears, countless whispers, and incessant implorations. The foundation of understanding, justice, righteousness, virtue, generosity, and selflessness. He who was accustomed to pain and patience, persecuted unjustly, and tortured in the depths and darkness of dungeons. He whose leg was bruised by the chains of his bounds. He whose funeral was marred by shameful heckles. He who will meet his grandfather, the Holy Prophet (saw), his father, Amir Al-Mu'mineen(as), and his mother, the empress of women, with a usurped inheritance, a robbed

loyalty, a desperate situation, unavenged blood, and a poisoned goblet. Allah Almighty, just as he persevered through the most gruelling tribulations, and tolerated the bitterest of agonies, and surrendered to Your desire, and obeyed you sincerely, and submitted himself to you, and stood against heresy and its followers, and did not care for the blame he received for following your orders and avoiding your prohibitions..."⁽⁵⁾

Imam Kadhim (as), From Birth to Martyrdom

In these few pages, we display an overview of the life of Imam Musa bin Jafar Al-Kadhim(as). Naturally, if we are to study the biography of this great Imam, we first need to identify the meaning of the word “Imam” ...

The literal meaning of “Imam”:

Imam: A person who is followed by others, and nominated by them for important matters. The Holy Prophet (saw) is the “Imam” of the Imams. The caliph is the “imam” of his subjects. The Quran is the “Imam” of Muslims.

And according to this literal meaning, the word is not exclusively used in religious contexts. In fact, this word can be used for somebody who is leading people astray, like in the Holy Verse: *{And We made them imams who lead to Hellfire}*⁽⁶⁾. Just like faith has Imams⁽⁷⁾, so does faithlessness, *{Then fight the imams of disbelief}*⁽⁸⁾. So everybody who is mimicked in their actions and speech is an "imam", whether they like it or not! And from this word comes the word "imam" of congregational prayer, and scholars are called "imams" when they gain a large following of people.

The meaning of "Imam" in the Twelver Shia faith:

As for the meaning of "Imam" in the Twelver Shia faith, it means the person who is assigned by Allah Almighty as the leader of all people in both religion and worldly matters, as stated by the Holy Prophet (saw). He must be flawless, infallible to any trivial or grave sins, voluntary or involuntary.

And because this Imamate is divinely appointed, it is not affected by the following it gains, nor the rejection it receives. In other words, he is not just an Imam when people follow him, nor does he go into isolation when people refuse to pay him allegiance or obey him. This is contrary to the literal meaning of the word, where the following of people is the literal defining factor of an imam, and he loses that attribute if people stop following him! And in this aspect, it is similar to Prophethood in the fact that it is not determined by people's acceptance, nor is it nullified if people reject him, or even kill him!

Therefore, it does not matter to the Imam(as) if he is the head of governmental authority, like Amir Al-Mu'mineen(as) was during his caliphate, or if he is in prison like Imam Kadhim(as) was for the last five years of his life.

When talking about Imam Kadhim(as)'s Imamate, we talk about it in this context. We talk about him the same way Imam Sadiq(as), his father, did in a narration where he pointed to his son Musa and said to one of his companions: "Isa, this son of mine that you see, if you ask him about anything in the Quran, from one end of it to the other, he will answer you with definite knowledge..." We are talking about Imam Musa Al-Kadhim(as), the son of Imam Jafar Al-Sadiq(as), and the seventh of the twelve Imams of AhlulBayt(as).

Imam Kadhim(as)'s birth and mother:

His blessed birth was in 128 AH, to a lady called Humaydah Al-Musaffah. She was a slave that Imam Sadiq(as) married in the way the Holy Quran specified: *{...except from their spouses and their slave women, for then they are not blameworthy...}*⁽⁹⁾. On a related note, the first Imam whose mother was a "mother of a child"⁽¹⁰⁾ was actually Imam Kadhim(as)⁽¹¹⁾, and after him and his mother, all the Imams' mothers were slaves. The last Imam whose mother was a free woman was Imam Sadiq(as).

This is actually something worth pondering on. Why is this the case, despite there being plenty of Arab and Quraishi women, and even Hashemite women?

The answer: One of the worst things a society can be inflicted with is the sense of false pride for nothing except

that they are from a certain tribe, or are part of a certain clan, or whatever human race. A Quraishi would feel superior to a Qahtani. An Arab or Persian would feel superior to a Turk, or vice versa. A person from a white race would feel superior to a black person, and so on...

This fake pride can lead to a destructive culture in society, and can end up with the supposed inferior tribe/clan/race being oppressed, and their rights being rescinded, simply for being dark-skinned, or non-Arab etc. And we have witnessed in recent history how some regimes have enslaved entire cultures that they deemed themselves superior to for centuries!

When Islam came, it enforced the idea that *{the noblest of you in the view of Allah is the most God-wary among you}*⁽¹²⁾, and that "there is no superiority for an Arab over a non-Arab...". The Holy Prophet (saw) worked very hard to eradicate this culture, through wedding Juwaybir to Al-Thalfa', and Al-Miqdad to his cousin, Duba'ah bint Al-Zubair bin AbdulMutalib, and Zaid bin Haritha to his other cousin, Zainab bint Jahsh. And yet, all that did not change the fact that there was still some of that pride leftover in the Muslim Arab society, and their still remained some favouritism on the basis of colour, tribe, race, and language in the nation until later times. And this was not just on the personal level, but also when it came to official matters, and it even came from the people who are supposed to be the highest role model in society. We find Muawiyah mocking⁽¹³⁾ Imam Hussain(as) for marrying a slave, and abandoning Arab women!

Has Islam made worthiness of lineage a condition in marriage?

This general attitude, which originated in tribalism and clan culture ages before Islam, gradually transformed into a theory in Islamic jurisprudence, upon which some people have based Islamic laws. For example, the Hanafi school of thought has ruled that the lineage of one spouse must be worthy of the other⁽¹⁴⁾. They then arranged social classes based on that ruling. So for example, a Quraishi to them is worthy of everyone, and nobody is worthy of a Quraishi!

And because of this, weddings have been prevented, women have been divorced, and families have been destroyed. In fact, there are still people that act upon this ruling to this day!⁽¹⁵⁾

We believe that the Imams of AhluBayt(as), in an effort to work on the moral aspect of society, were trying to tell us that they, who were undoubtedly of the highest status of their time, and had the noblest of blood, and held the right to be obeyed by all those around them, they themselves were married to slaves who were not Arab nor Quraishi. In fact, their wives were nothing short of foreign according to social standards. And yet, they turned out to be the worthiest women of all to be the wives of the Imams, and the mothers of the Imams after them! This went on for more than a century, from the time of Imam Kadhim(as) in 148 AH, all the way until the occultation of Imam Mahdi (atfs) in 260 AH. There was much need for this stance from the Imams(as), to shatter this ignorant perception of how society should be, which had remained present even after all the Quranic verses and the narrations of the Holy Prophet (saw)!

In other words: Sacred wombs are not exclusive to Arabs or Quraishis, rather they are a blessing spread out across all of humanity, and just like Arabs have their share of them, so do non-Arabs! There is no special connection between Allah Almighty and a specific tribe! It is not a case of some being *{Allah's children and beloved ones}*, while others are cast aside! We see that the mothers of the Imams were from various regions, so while the first few were Quraishi, or Arab, or from the Arabian Peninsula, the later Imams' mothers were from many different places, like Persia in the case of the mother of Imam Zain Al-Abideen(as), or the Western and Northern parts of the Arab world when it came to the Imams after Imam Sadiq(as): Hameedah, the mother of Imam Kadhim(as), was Moroccan; Najmah (Taktum), the mother of Imam Ridha(as), was said to be Nubian, but others say she was from Murcia in Spain, or Marseille in Southern France, and hence was called Al-Shaqra Al-Nubiyyah (The Nubian Blonde) and Al-Khayzuran (a symbolism of beauty) Al-Marsiyyah⁽¹⁶⁾; Sabeekah, the mother of Imam Jawad(as), was Nubian, from Northern Sudan; Sumanah, The mother of Imam Hadi(as), was Moroccan; Saleel, the mother of Imam Askari(as), was Nubian; and Narjis, the mother of Imam Mahdi (atfs), was Roman.

And just like the mothers of the first Imams were held in high regard in several narrations, the same was the case for the mothers of the later Imams...

Imam Sadiq(as), when talking about his wife, the mother of Imam Kadhim(as), says in her regard: "Hameedah is cleansed of all impurities, like a pure bar of gold. The angels and heavens

have guarded her until she delivered for me a miracle of Allah, and the hujja after me"⁽¹⁷⁾.

Imam Sadiq(as)'s mandate of Imam Kadhim(as)'s Imamate after him:

Imam Kadhim(as) lived with his father Imam Sadiq(as) and under his guidance for about 20 years (128 AH to 148 AH), in an era that witnessed a huge surge in knowledge and enlightenment lead by Imam Sadiq(as). After his father, Imam Kadhim(as) lived for another 35 years, during which was his own Imamate (until 183 AH), which, compared to the other Imams, was a reasonably long Imamate duration.

Since the beginning, Imam Sadiq(as) would constantly point out that his son Musa was the Imam after him⁽¹⁸⁾, and transferred questions to him regularly. In a narration, Isa Shalqan says: "I entered upon Abu Abdullah(as), intending to ask him about Abul-Khattab⁽¹⁹⁾. Before I even sat down, he asked me: 'Isa, what prevented you from meeting my son, and asking him everything you want?' So I went to the Faithful Servant(as)⁽²⁰⁾, and when I returned to Abu Abdullah(as), he asked me: 'What did you do, Isa?' I said: 'I went to him, and he immediately told me everything I wanted to know, without me having to ask him about it. I knew there and then that he was the bearer of this issue⁽²¹⁾! The Imam(as) said: 'Isa, this son of mine that you have seen, if you ask him about anything from one end of the Quran to the other, he will answer you!'"⁽²²⁾

And all Muslims know that everything to do with jurisprudence, guidance, and religious beliefs is obtainable through the Holy Quran.

Abu Hanifa's meeting with Imam

Kadhim(as):

The previous scenario was not an isolated event. We see Musa bin Jafar(as) on another occasion answering the most complicated of questions, while still being of young age, when he met Abu Hanifa (the leader of the Hanafi school of thought). This happened when Abu Hanifa went to Mecca to perform Hajj, and after that went to Madinah to visit the grave of the Holy Prophet (saw). We'll let the events unfold as described by Abu Hanifa. Abu Hanifa, Al-Nu'man bin Thabit, says: "I entered Madinah and approached Abu Abdullah, Jafar bin Muhammad, and greeted him. When I left him, I found his son Musa in the hall, sitting at his desk, still a young child. I asked: 'Where does the stranger put it (meaning where does one relieve himself) he needs to at yours?' He glanced at me and said: "He avoids riverbanks, fruit trees, courtyards, busy roads, and mosques. Other than that, he can place and remove wherever he wishes'

When I heard this, he suddenly gained much respect in my eyes, and his eminence bloomed in my heart. I said to him: 'If I may, of whom does disobedience occur?' He looked at me and said: 'Have a seat so I can tell you,' So I sat down, and he said: 'Disobedience must be that of the servant, or of his Lord, or from both of them. If it is disobedience of the Lord, then the Lord Almighty is far too great and just than to wrong His servant and take revenge from him for it. And if it

is disobedience of both of them, then they are both partners in the matter, and the Almighty, the stronger between them is more likely to have mercy on His weak servant. And if it is disobedience of the servant alone, then the matter has fallen to him, and the prohibition was directed to him, and he has the right to reward or punish. And for that reason he has been granted Heaven and Hell.' When I heard this, I recited: '*Some of them are descendants of the others, and Allah is all-hearing, all-knowing*'⁽²³⁾⁽²⁴⁾

According to some Sunni sources, Abu Hanifa even said after that "*Allah knows best where to place His apostleship!*"⁽²⁵⁾.

So Imam Musa(as), when "still a young child", intuitively answers one extremely meticulous and precise question, and another very detailed question in jurisprudence and Islamic rulings! It was almost like an introduction of Imam Musa(as)'s status and knowledge to Abu Hanifa. Of course, the second segment of the narration was not told in the Sunni sources because it contradicts some of their own beliefs, especially those who believe in coercion, meaning that a worshipper's actions are not his own to choose.

And it seems, according to the several narrations, that this was not the only time Abu Hanifa witnessed Imam Kadhim(as)'s status. On another occasion, he asked Imam Sadiq(as) about his son's prayer, but Imam Sadiq(as) made a point of not answering himself, and left the answer to his son. Muhammad bin Muslim narrates that: Abu Hanifa entered upon Abu Abdullah(as) and said to him: "I saw your son Musa praying, and people were passing in front of him without him preventing them from doing so! And you know how wrong that is!" So Abu Abdullah(as)

said: "Call Musa for me." When he came, he said: "Son! Abu Hanifah says that you prayed while people were passing by in front of you and you did nothing." He said: "Yes. Indeed, He who I was praying to was closer to me than they were. Allah Almighty says: *{...and We are nearer to him than his jugular vein}*⁽²⁶⁾." Abu Abdullah(as) hugged him and said: "By my father and my mother, you are the chamber of secrets"⁽²⁷⁾.

Imam Kadhim(as) shouldering the duty of Imamate:

Imam Sadiq(as) was martyred in 148 AH, and Imam Kadhim(as) bore the responsibility of Imamate in a period filled with tension. Al-Mansour Al-Abbasi⁽²⁸⁾ had ruled with an iron fist since 136 AH until 156 AH, and during these twenty years, had committed the worst acts of treason against his friends and relatives, let alone his clear and obvious enemies! For instance, he betrayed his own uncle, Abdullah bin Ali, after accusing him of fighting Abu Muslim Al-Khurasani, saying his infamous phrase "I do not care whichever of them kills the other". When his uncle was defeated, he sought refuge in Basrah, sheltered by his brother Suleiman bin Ali. When Al-Mansour was informed of this, he sent for Suleiman, requesting him to hand over Abdullah. He granted Abdullah immunity, which made Suleiman trust him. In 139 AH, Abdullah was brought to Al-Mansour, who ordered that Abdullah was to be imprisoned in a house. But the house was built on a foundation made of salt, so when water was poured onto the foundations, the house collapsed, killing Abdullah. As for Abu Muslim Al-Khurasani, his fate was not much better than Abdullah's, for he, after securing

Al-Mansour's throne and fighting all those who opposed him, was also betrayed and killed after being granted immunity! And the descendants of Imam Hassan(as) suffered even more!

The pinnacle of his evil came with the assassination of Imam Jafar bin Muhammad(as) by poison, after much torture and persecution. His harassment of the AhlulBayt(as) was persistent. He had even written to his deputy in Madinah, ordering him to find out who Jafar bin Muhammad had appointed as his successor, and behead him.⁽²⁹⁾

Imam Sadiq(as) was very aware of Al-Mansour's personality and his thirst for blood, and he acted accordingly. For decades, he specified, both implicitly and explicitly, that his son Musa was his successor. These indications include what we have mentioned previously, from diverting question to his son, to telling his close companions of his status, such that it was well known that he would be his father's successor. But at the same time, he publicly designated five different people as his successors, including Al-Mansour himself, in order to cover up his true heir. Ultimately, his close companions and great scholars understood the secret of what he was doing, like Abu Hamza Al-Thamali (who is said to have died in 150 AH) did when he heard that a Bedouin had come from Madinah to Kufah with the news that Imam Sadiq(as) had been killed. Abu Hamza Al-Thamali let out a great gasp, and hit his hand on the ground. He then asked the Bedouin: "Do you know if he left a testament?" The Bedouin said: "His son Abdullah was proclaimed to be his successor, as was his son Musa, as was Al-Mansour." Abu Hamza said: "All gratitude is to Allah Almighty, who ensured we did not go astray! He clarified through the elder, indicated the

younger, and prevented the great conundrum!" I (the narrator) said: "Please enlighten me." He said to me: "The elder (meaning Abdullah) is unfit for Imamate, and he indicated the younger was his successor by mentioning him alongside the elder. And he prevented the conundrum in such a way that if Al-Mansour asks who his beneficiary is, he would be told: 'You are!'"⁽³⁰⁾

It was in these circumstances that the Imamate of Imam Kadhim(as) commenced. A time with a ruler that was ungenerous to his subjects, treacherous to his allies, and cruel to his enemies. For 8 years (148 AH to 156 AH), Imam Kadhim(as) carried out the duties of Imamate under this caliph.

We will provide a summary of the social and political duties the Imam(as) underwent during his Imamate. A more in-depth analysis will come later in separate chapters.

The Concealer of Rage:

Perhaps this is the most famous of the Imam(as)'s titles, and it summarises perfectly the role that the Imam(as) played, whether in the time of Al-Mansour, who came looking for vengeance, or in the time of Haroun, where the Imam(as) would go through years of imprisonment. We will have a separate chapter to discuss this trait in the social and political contexts.

Performing the people's needs:

We find authorities that are cut off from their society, enforcing arduous and unsympathetic laws on their subjects, completely indifferent to the struggles they are causing. And

it is very easy for the advisors of these authorities to convince them to collect money from people in the form of taxes⁽³¹⁾ or tolls and such, while those who don't pay are subject to punishment. Meanwhile, we have found Muslim governments that rush to impose these unjustified taxes, and those most affected by them are the lower classes that might not even be able to afford their own sustenance, but are forced to pay for the luxuries and pleasures of the ruler, or else face punishment.

But the Imams(as), including Imam Kadhim(as), used their authority and position to alleviate these burdens.

1. A man from Al-Rai narrates that: "Yahya bin Khalid designated several tax collectors to our area, and I owed them several unpaid dues. I was afraid that if they force me to pay them, I would be put into great bother. I was also told that the man collecting the payments was only pretending to be of our creed, so I was worried that if I try to approach him and relate to him through my faith, he would turn out to indeed be a pretender, and I would end up in an unfavourable position. I decided to flee to Allah Almighty, so I went to Hajj, and met my Patient Master, (meaning Musa bin Jafar(as)). When I explained my situation to him, he gave me a letter saying: "In the name of Allah, the most Merciful, the most Benevolent. Know that under the throne of Allah almighty is a canopy occupied only by he who does his brother a favour, or repels a dilemma from him, or entered happiness upon his heart. And this is your brother. Wassalam."

The man says: "So I returned home from Hajj and went to the man at night. I asked for permission, and said: "The messenger

of the Patient One(as)'. He walked out barefoot and opened the door for me, and then kissed me and hugged me, even kissing my eyes repeatedly. Every time he asked me about seeing the Imam(as), and every time I told him about the Imam(as)'s health and safety, his face lightened up and he thanked Allah Almighty. He then escorted me into his house and sat me in the front of his gathering, and sat in front of me. I took out the Imam(as)'s letter for him, and he stood up and kissed it, then read it. He then ordered his money and clothes to be brought to him, and split up the money with, dinar by dinar, dirham by dirham, and garment by garment, and gave me the money value of each item he could not split. During all of this, he would say: 'Does this please you, brother?', and I would say: 'Yes, by Allah, and you have added to my satisfaction!' He then called upon his clerks, and cleared me off all my due payments, granting me absolution from everything he demanded of me. When I bid farewell to him and left, I said to myself: 'The only way I can reward this man is to go to Hajj next year and pray for him, and meet the Patient One and tell him what he did.' And so I did, and when I met my Patient Master(as), I started telling him what happened, and his face lit up with joy. I asked him: 'Did that please you, master?'. He answered: 'Yes, by Allah, it has pleased me and please Amir Al-Mu'mineen(as). By Allah, it has pleased my grandfather, the Holy Prophet (saw). By Allah, it has pleased Allah Almighty''''⁽³²⁾.

And we need not point out the many lessons and morals contained in this story, as the narration's details do that justice.

Whenever he would find a Muslim in need, whether they are a follower of his or not, he would be quick to help them and fulfil

their needs. This is despite the fact that the Imams(as) weren't exactly known for their overwhelming wealth, as the authorities would purposefully keep them in a state of poverty, denying them of any luxury⁽³³⁾. These authorities had no problem at all with taking the Muslims' money and throwing it between the legs of dancers and the hands of drummers!

Take a look at what Al-Mizzi said in his book: When he had reached ninety years old, Isa bin Muhammad bin Mugheeth Al-Qurashi said to me: "I planted watermelons, cucumbers, and pumpkins in Al-Jawaniyah (a place near Madinah), next to a well called Um Idham. But when the time of blessing came close, and the crops began to ripen, it was stricken by locusts, and they ate everything. I had spent one hundred and twenty dinars on the crops and two camels. While I was sitting, Musa bin Jafar bin Muhammad appeared, and greeted me. He then said: 'How are you?' I replied: "It's become like ash. The locusts came and ate my crops!' He said: 'And how much did you lose because of it?' I said: 'One hundred and twenty dinars, including the price of two camels.' The Imam(as) said: 'Arafah, weigh for Ibn Al-Mugheeth one hundred and fifty dinars. We can give you back thirty dinars and two camels!' I said: 'Oh blessed one, please enter and pray for me!' So he entered and prayed. He also told me that the Holy Prophet (saw) once said: 'Hold on to the remains of calamities.' So I tied the camels to what remained, and watered it, and Allah Almighty blessed it: It grew, and I harvested it and sold ten thousand dinars' worth if it"⁽³⁴⁾.

2. Musa(as)'s "pouches" were known between the poor and needy. They would even say: "How does one who has received the pouches of Musa bin Jafar complain of

poverty?" ... He would string up pouches of two hundred, three hundred, four hundred dinars, and then distribute them across Madinah, such that if one receives one of these pouches, he is no longer in poverty. Al-Mizzi also narrates through a chain of narrators that Muhammad bin Abdul Bakri said: "I went to Madinah asking for a loan, but I received nothing. So I said to myself: 'Perhaps I should go to Abul-Hassan, Musa bin Jafar, and express my grievances to him.' So I went to Nuqma (near Uhud mountain), and approached his hamlet. He came out with a servant of his, and he had a sieve with dried mutton and nothing else. He ate, and I ate with him. He then asked me what I needed, so I told him of my story. He went back in, and before long he came out again. He told his servant to leave. He stretched his hand out to me and gave me a pouch with three hundred dinars in it. He then got up and left, and I, too, mounted my horse and left"⁽³⁵⁾.

The Imam(as)'s circumstances with the rulers of his time:

Imam Kadhim(as) witnessed the times of four different caliphs (that's if we exclude Abul-Abbas Al-Saffah, as the Imam was very young in his era): Abu Jafar Al-Mansour from 136 AH to 158 AH; his son Muhammad Al-Mahdi from 158 AH to 169 AH; Musa Al-Hadi bin Al-Mahdi from 169 AH to 170 AH; and finally Harun Al-Rasheed from 170 AH to 193 AH. And it is in the time and by the poison of this last one that Imam Kadhim(as) was martyred in 183 AH.

We previously alluded to the fact that, after Imam Kadhim(as) took the reigns of Imamate and started carrying out his duties after the martyrdom of his father Imam Sadiq(as), the first thing Al-Mansour did was order his delegate in Madinah to kill Imam Sadiq(as)'s successor. But, as we mentioned earlier, Imam Sadiq(as) had ensured the safety of his son through covering up his mandate, declaring five different people to be his successor. It was not possible to have all of them killed, nor was it justifiable to choose one of them to be killed. Imam Kadhim(as) himself did not publicly do anything to provoke the authorities, at least initially. And besides, Al-Mansour was busy fighting the followers of the rebel Muhammad bin Abdullah (Al-Nafs Al-Zakiyyah), and dealing with the effects of his uprisal. It affected even those outside "the circle" (the Shias), as reported by Abu Hanifa Al-Nu'man and Malik bin Anas, before Al-Mansour brought Malik to his side and convinced him to work with him, taking up his jurisprudential rulings as the law of the country. By doing so, he managed to completely separate the Abbasids' legal and jurisprudential structures from any Alawi remnants, whose jurisprudence and theology was represented by Al-Mansour's own grandfather, Abdullah bin Abbas⁽³⁶⁾.

Such was the hatred Al-Mansour had for anything related to the Alawis⁽³⁷⁾. That could have been because of the aggressive conflicts he has long had with the descendants of Amir Al-Mu'mineen(as), the progeny of Imam Hassan(as)⁽³⁸⁾. It is also said that he was the first among the Abbasids to attack Imam(as) in the way he did in his letters to Banu Al-Hassan. He was also extremely hateful towards Imam Hassan(as) in these letters.

As previously mentioned, Al-Mansour was also preoccupied with eliminating his own generals and commanders like Isa bin Musa, or the aforementioned Abu Muslim Al-Khurasani. All this likely distracted Al-Mansour from harassing the Imam(as) or killing him.

And when Al-Mansour died, his son Al-Mahdi devised a surgical operation that ended with the elimination of his uncle Isa bin Musa⁽³⁹⁾ in the fashion mentioned previously. In fact, Al-Mansour called his son as such in order to perform yet another trick. In a time in which the rebel Muhammad bin Abdullah was named Al-Nafs Al-Zakiyyah, Al-Mansour named his son Muhammad, his own name being Abdullah, and gave him the title Al-Mahdi. And through this little trick, he managed to delude the people by making them think that the awaited Imam Mahdi had appeared, especially considering that the narration that the Sunni sect seems to adopt is that the Holy Prophet (saw) said when talking about Al-Mahdi: "His name is my name, and the name of his father is the name of mine." We believe that is false addition "the name of his father is the name of mine" is a result of this era, but the matter needs extensive investigation.

Historians say that this Mahdi, who Imam Kadhim(as) endured for ten years, had arrested and imprisoned the Imam(as), though that did not last long as he was soon released, presumably because of a dream he had. This dream is conveyed to us through a chain of narrators leading to Al-Fadl bin Rabee' that, according to his father, when Al-Mahdi imprisoned Musa bin Jafar, Al-Mahdi saw Ali bin Abi Talib in his dream saying: "Muhammad, *{may it not be that if you were to wield authority you would cause corruption in the land and ill-*

treat your blood relations}?" Al-Rabee' recounts that: "He sent for me at night, and that worried me. When I arrived, he was reciting this verse, and his voice was very beautiful. He said: 'Bring me Musa bin Jafar,' so I brought him. He hugged him and sat him next to himself and said: 'Abul-Hassan, I saw Amir Al-Mu'mineen, Ali bin Abi Talib, in my dream reciting this verse to me. Can you assure me that you will not rise up against me or any of my sons?'⁽⁴⁰⁾

The Imam(as) said: 'I would not do that, nor is it my business to.' Al-Mahdi said: 'You are right. Rabee', give him three thousand dinars, and return him to his family in Madinah."

Al-Rabee' says: "So I arranged it that night, and by the time it was morning, he was on his way."

It appears that this was the first imprisonment of the Imam(as)!

Imam Kadhim(as) had reassured his followers that he would not be killed on this expedition. This promise could have either stemmed from special knowledge provided to the Imams(as) from the Divine, as suggested by the forthcoming narration, or it could have been a result of his own analysis, intellect, and his personal familiarity with Al-Mahdi. Abu Khalid Al-Zubali narrates that: "Abul-Hassan Musa(as) came to Zubalah with a group of Al-Mahdi's followers that Al-Mahdi sent to him when arresting him. He ordered me to purchase some items that he needed. Observing my sad and troubled face, he asked me: 'Abu Khalid, why do you appear so troubled?' I replied: 'My master, I am indeed troubled because I see you are going to this tyrant, and I do not trust him with you.'

He said: 'Abu Khalid, I have nothing to worry from him. When the year such and such and the month such and such comes, wait for me at early evening, and I will be there, God willing.'"

Abu Khalid says: "Thus, I had no pursuit but to count the months and days. When the promised day arrived, I went out just as evening arrived. I waited and waited until the sun was close to setting, but I saw nobody. I began feeling doubtful, and something terrible started to materialise in my heart. I looked to the horizon and saw that the darkness of night had risen." He then says: "I waited still, and finally encountered the Imam(as) at the front of a caravan, riding his mule. He said: 'Never doubt. By Allah, Shaytan yearns for you to have your doubts!'

I said: 'By Allah, that was indeed the case, my master!' He said: 'Then I am happy to have alleviated it,' and I responded: 'All thanks to Allah for ridding you of that tyrant!'

He said: 'Abu Khalid, they will come for me again, and I will not be rid of them then.'"⁽⁴¹⁾

Al-Mahdi died ten years into his rule, at the age of 42, which suggests that, as some historians theorise, he died due to being poisoned⁽⁴²⁾ by either one of his concubines or as a result of the internal conflict over the throne. It was most likely conducted by his eldest son and heir to his throne, Musa Al-Hadi, in order to hasten his ascension to the throne. It seems he had expressed his intention to either imprison or assassinate the Imam(as), such that it was not covered up by the government at all. It was so openly expressed that the news reached the Imam(as) through his companions, when they told him that: "Al-Hadi has his eyes on you!" So he asked his household and those

with him: "Why do you advise me to do?" so they responded: "We see that you should distance yourself from him and hide yourself, for you are not safe from his evil"⁽⁴³⁾.

Musa Al-Hadi's brutality showed in the way he dealt with the uprising of Al-Hussain bin Ali, the Martyr of Fakh, which occurred in the beginning of his reign in 169 AH. Imam Kadhim(as) did not participate in this uprising. In fact, the Imams of AhlulBayt(as) did not express solidarity with any military rebellions, whether against the Umayyad or the Abbasid dynasties, after the rebellion of Imam Hussain(as) for reasons that we will discuss elsewhere.

The threat issued by the caliph towards Imam Kadhim(as)⁽⁴⁴⁾ was because he assumed Al-Hussain, the Martyr of Fakh, only rose up by his order. It is reported that when the heads of the rebels were brought to him, he "mentioned Musa bin Jafar(as) and cursed him, saying: 'By Allah, Al-Hussain did not rise except by his order, nor did he follow anything but his love, for he is the holder of authority in that household. May Allah destroy me if I leave him alive!'"

So the judge, Abu Yusuf Yaqoub bin Ibrahim, who was very blunt with him, said: "Oh amir al-mu'mineen, can I talk, or should I stay quiet?" so he said: "May Allah destroy me if I ever forgive Musa bin Jafar! And if it was not for what Al-Mahdi relayed to me of what Al-Mansour said about Jafar (Al-Sadiq), and that he was highly distinguished in his spirituality, knowledge, and eminence, and Al-Saffah's praise and glorification of him, I would have dug his grave and set it on fire!" Abu Yusuf responded: "His women are all divorcees. He has freed all his slaves, and given everything he owned for charity. He has set

his riding animals aside, and tasked himself with walking to Allah's Holy House. If you think rebellion is Musa bin Jafar's method, then it is not, nor is it the method of his progeny, nor is it their position to..."⁽⁴⁵⁾.

His life, and reign, did not last more than a year⁽⁴⁶⁾ after this event, despite not being more than 25 years of age⁽⁴⁷⁾. And yet, at the time, he wanted to dismiss his brother Harun from his position as heir of the throne, which his father Al-Mahdi had assigned him. And so, as you see, dear reader, from the time of the second Abbasid caliph Al-Mansour until the sixth, each caliph was conspiring against the other to remove him from the line of succession. And this is a completely natural thing to happen when things are not being run with the correct principles and values in mind. There are no religious standards they answer to, nor do they care about any individual qualities. The only influence on their actions is their personal desires that, sooner or later, will ultimately conflict and collide with somebody else's. And every caliph wishes his successor to be his son, not his brother!

Musa Al-Hadi, however, was unsuccessful in removing his brother Harun (al-Rasheed) bin Al-Mahdi in favour of his son Jafar. Thus, Harun Al-Rasheed came to power, and ruled for a relatively long time (23 years), from 170 AH to 193 AH. And during this time, Imam Kadhim(as) was fatally poisoned in his jail cell, by the order of Harun.

We will more deeply analyse these characters and politics in later pages.

The Imam(as)'s circumstances in the time of Harun:

Having set apart a separate chapter for this topic, it is important to point out a few things:

1. It really is amazing how some Muslims simply refuse to relook history from a different perspective, having become slaves to the words of their predecessors, and the images portrayed by some historians. One of the starkest examples of this is the reign of Harun Al-Rasheed! The image engraved into the minds of society is a prospering nation under a just ruler! A ruler whose fortune reached the point where he would say to the cloud: "Go East! Go West! Wherever you go, your harvest comes to me!"

Let us start with his title 'Al-Rasheed' (The Wise) ... was it wise of him to imprison Imam Kadhim(as) for such long durations for nothing but the fact that he did not accept his politics? Or did not see them legitimate? Despite the fact that he was called 'Al-Kadhim' (The concealer of rage), and would not have opposed him publicly, Harun still could not stand him, and threw him into his dungeons!

Where is the wisdom here? "Al-Abbas bin Muhammad bin Abdullah bin Ali bin Al-Hussain entered upon Harun, and talked to him for a long time. So Harun said to him: 'You son of an adulteress!' So Abbas responded: 'Was it not your mother who was frequented by slavers?' Harun ordered for him to be brought to him, and he beat him to death with an iron rod"⁽⁴⁸⁾. As if Al-Abbas was supposed to just listen to Harun accusing

his mother of adultery and do nothing! But if he does anything at all, he deserves death! This is wisdom in the books of Harun!

In our book *Women around AhlulBayt*, we indicated several displays of this man's foolishness, and we add to them here what Al-Suyuti said in *The History of the Caliphs*: "When Al-Rasheed came to power, he fell in love with one of Al-Mahdi's (his father) concubines. When he solicited her, she said: 'I am not suitable for you; your father has slept with me.' But he was madly infatuated with her, so he sent a letter to Abu Yusuf (the judge), asking: 'What do you have in this matter?' So he replied: 'My lord, is a concubine to be believe in everything she says? Do not believe her, for she is not trustworthy.' Ibn Al-Mubarak says: 'I did not who stunned me more. Was it the man whose hand was in control of the Muslims' wealth and blood, but did not shy away from his own father's sanctity? Or was it the concubine who refused the advances of the caliph? Or was it this "scholar" and judge of the lands, saying: "violate your father's sanctity, satisfy your desires, all on my insurance"?'"⁽⁴⁹⁾

"He fell in love with a concubine, so he ordered his minister Yahya to pay her price, a hundred thousand dinars. Yahya believed the price to be too much, and refused to pay, invoking Harun's anger! So Yahya decided to show him just how much pointless profusion it would cause to the treasury, so he converted the amount into silver dirhams, which came to a million dirhams. He put them all in the hall that Harun would go to when he wanted to wash his hands. When Harun saw the money, he realised just how wasteful he has been. In another incident, he collected all the money left from Mosul's taxes, and ordered it to be spent on some of his concubines.

The people found this to be extremely extortionate, and started gossiping about it. Abul-Atahiyah, a famous poet, went crazy. Khalid bin Al-Azhar asked him: 'What is wrong with you, Abul-Atahiyah?' He replied: 'SubhanAllah! Is all this money to be spent on a woman?!'"

Perhaps historians in the modern day defend these caliphs in order to gain wealth and fame. But we find no reason for a historian like Ibn Khaldun to defend Harun, where he says: "The man was not the sort of person to commit a sin considered damning to the people of his nation. These people (the caliph) were all invulnerable to profusion and extravagance due to their rough upbringings and their untainted faith."⁽⁵⁰⁾

In fact, we are no sure if it was these rulers themselves or the historians that claimed that this man would "conquer one year and go on Hajj the next year"! Then again, if these "conquests" were anything like the aforementioned events, then it was not every year, but more likely every day!⁽⁵¹⁾"

Do Muslims really see in what we have brought up, which is but a fragment of what he truly was, anything that suggests that he was a "wise" "Muslim" ruler?

2. The true suffering of the Imam(as) began in the time of Harun, around 179 AH, when Harun ordered that the Imam should be transferred from Madinah, the city of the Holy Prophet (saw), his grandfather, and the Imam(as)'s home city. He was taken with an escort, first to Basrah, then to Baghdad, where he would be transferred from prison to prison, the last one being Al-Sindi bin Shahek's prison, where the Imam(as) would be poisoned and martyred in.

A separate chapter will come in which we talk in depth about the duration and order of his imprisonments.

We find it likely that Harun, who was engrossed in securing his rule, and, in the name of “security”, would arrest and kill at will to ensure that the state remains under his total control, was not unaware of the status of the Imam(as) nor of his kinship to the Holy Prophet (saw), nor did he believe that the Imam(as) was a serious threat to his rule, in the sense that he would launch a military coup against him. None of this was the case. Nonetheless, the logic of “Alas, it must be done”⁽⁵²⁾, which stems from the same logic as “If you oppose me I will have your head”, was what determined what decisions and politics were taken.

3. Generally speaking, rulers, including Harun, are very much two-faced. With the first, they face the public, presenting themselves as role models who meet the standards set by Islam, for that is what keeps them in power. Here comes the role of superficial prayer, fasting, Hajj, and perhaps the occasional preaching when necessary. The other face is their real form with which they live their everyday life, swaying where their desires take them, completely disregarding their religious obligations, and eliminating their enemies, whether or not they are actually a threat. It is this duality that has resulted in the historical inaccuracies we see. Some of those who seek nothing but their own profit intentionally show that first face as the true personality of the ruler, praising him and showering him with undeserved flattery. And when it comes to the other face, they deny it, disregard it, and sometimes even justify

it! And you have already seen what Ibn Khaldun has said about Harun and the others!⁽⁵³⁾

As for Harun himself, we see him travelling for Umrah in Ramadan, and after completing his pilgrimage he goes to Madinah to visit the grave of the Holy Prophet (saw), and at the same time we see him arrest the leader of the Holy Prophet (saw)'s progeny! It is even narrated that he did it while apologising to the Holy Prophet (saw)! In some narrations, Harun was heard at the grave of the Holy Prophet (saw) saying: "By my mother and my father, O' Prophet of Allah. I apologise to you for something I have set out to do. I intend to take Musa bin Jafar and imprison him, for I fear that he may incite a war between your people, resulting in their blood being spilt"⁽⁵⁴⁾!!

Meanwhile, we find that he has no problem with sleeping with the concubine his father already slept with, despite her being prohibited on him as per the Holy Verse⁽⁵⁵⁾ that leaves no room for doubt. And we have previously reported Al-Suyuti's frustration and astonishment at this! If only Al-Suyuti and Ibn Khaldun had understood just how Harun's life worked, or how any of the other caliphs' lives worked for that matter, then such accusations would not have brought about Al-Suyuti's astonishment, nor Ibn Khaldun's denial!

How Long Was Imam Kadhim (as) in Prison For?

There is much debate between historians regarding how many years Imam Musa bin Jafar(as) spent in Abbasid prisons, which estimations fluctuating between 4 years, and more than 20 years!

The late Imam Shirazi is reported to have found some books stating that the Imam(as) was in prison for about 24 years⁽⁵⁶⁾, while Sheikh Wa'ili, in one of his recorded lectures maintained that it was more likely 18 years⁽⁵⁷⁾, and that the lowest number found in our narrations is 12 years. Meanwhile, the Scholars' Conference Magazine published by the scholars in Beirut came to the conclusion that Imam Kadhim(as) spent 14 intermittent years⁽⁵⁸⁾ in the prisons of Harun Al-Rasheed.

On the other hand, some come to an indefinite conclusion. When asked this question, the Theological Research Centre⁽⁵⁹⁾ answered that: "The duration of his imprisonment is not precisely known, as some historians say it was 4 years, while others say 7 years, and some others say 14 years. In any case, we know for certain that Imam Kadhim(as) spent an extensive time in prison, before being murdered, oppressed and confined..."

Preliminary points before presenting the discussion:

1. The tendency of some to make the duration appear very long to emphasise the oppression the Imam(as) lived through may be misplaced. Our belief is that the imprisonment of Allah Almighty's Hujjah is logically evil in and of itself, and a damning sin, even if only for a single day, let alone for years or decades!

An Imam who is supposed to be obeyed in all his orders and requests, and should be followed and listened to, and is of a status similar to that of the Holy Prophet (saw) in terms of his sanctity, authority, and being the route to Allah Almighty, cannot be transgressed upon by anybody, even if just by a raised voice, let alone by imprisoning him and taking his freedom! If killing one innocent man is equivalent to killing all of humanity⁽⁶⁰⁾, then what is murdering the Imam of one's time while he is bound and shackled equivalent to?! Hence, if all the "accomplishments" of Harun Al-Rasheed (in what is known as the Golden Age) during his 23-year reign are assessed against the crime of imprisoning Imam Kadhim(as) and murdering him, that crime would eradicate all of those accomplishments,

no matter how numerous they are, or how beneficial people think they were!

There is not a single thing that he could have done in his lifetime that could save him from the punishment of incarcerating and killing the Imam(as)! Therefore, we do not need to maintain that the Imam(as) was imprisoned for decades to demonstrate the gravity of the crime Harun committed, or to establish that the Imam(as) suffered greatly under him. Just one day of incarceration is enough to convict Harun! Just one day is enough to illustrate how much the nation suffered from losing their leader! Just one day is enough to demonstrate the audacity and transgression this man showed against the position of Imamate, and against Allah Almighty and His decrees!

2. Here, we wish to point the finger of accusations towards those scholars and historians who mentioned the "death" of Imam Musa bin Jafar(as) as if he simply expired and died, in such and such year in Baghdad. This entails the intentional covering up of two things: his incarceration and his martyrdom from poison!

We see Al-Tabari, the "Sheikh" of historians, who wrote above everything and everyone, East and West, but did not find space in his book write about Imam Kadhim(as)'s imprisonment or poisoning more than simply: "In this year, Musa bin Jafar bin Muhammad died in Baghdad⁽⁶¹⁾". Worse than him was Ibn Katheer, who who did not even remotely mention the Imam(as)'s imprisonment, and instead decided to talk about the virtues of his previous prisoner, Al-Mahdi, and how he released one of his imprisoned kin⁽⁶²⁾! He did, however, mention his name elsewhere and, as though he wanted to

seize the opportunity, twisted it in a way that makes it seem to the reader that the reason for imprisoning the Imam(as) was that it was more secure for Harun, and that he had angered him so he summoned him (just like that) and imprisoned him and left him there for a long time, so the Imam(as) sent a letter to him saying: "Oh Amir Al-Mu'mineen!! Not a day of my suffering passes... etc⁽⁶³⁾". And, as you see, dear reader, the expression "Oh Amir Al-Mu'mineen" here is an addition from the historian, who was of Umayyad affinity. We will see, later on, than the letter was, in fact, very clear in its tone of resistance and defiance.

3. We must point out the difference between poetry and fact. Poetry is often based upon greatly exaggerating the incident, so much so that it is commonly said that the finest poetry is the least accurate, and that the more a scene is exaggerated, the more powerful the poetry is considered. Unfortunately, what is said these days on the pulpit from some reciters and preachers, and what some authors tend to use in their books to verify their statements, often falls under this kind of inaccuracy. And therefore, perhaps what will be said here will seem unexpected and contrary to what is favourable to those that listen to said speakers.

What we shall discuss here is merely a personal opinion, the result of some reflection on the matter, and may correspond with the truth in the matter and may conflict with it. It remains, however, a genuine attempt at reaching the truth, just like the previous opinions we mentioned were too, for they only reached those outcomes through prolonged examination and analysis in search of the truth.

4. In both our research and the publications of the previous authors, we found no sign of a narration from the Imams(as), nor a statement from the historians studying that era. Therefore, when some scholars attribute what they say "narrations", or say that "the narrations say such and such", we take it simply as an expression, for there are no such narrations.

Any outcome that results from this discussion is based on educated guesses, probability, and usage of some historical facts and texts, the most important of which include:

The texts that talk about Muhammad Al-Mahdi's imprisonment of the Imam(as) for a while, followed by his release as a result of a dream he dreamt. We find these texts both in Shia and non-Shia sources, and have mentioned these texts earlier in this book, and how Al-Tabari took it as a chance to praise Al-Mahdi for thinking about the verse *{May it not be that if you were to wield authority...}*.

The texts that mention how when Harun came to Madinah after his Ramadan pilgrimage in 179 AH, he ordered the arrest of the Imam(as). The Imam(as) was taken to Basrah and imprisoned there, then taken to Baghdad and imprisoned in Al-Fadl bin Al-Rabee's dungeon, then Al-Fadl bin Yahya's dungeon, then Al-Sindi bin Shahek's dungeon in the aforementioned manner.

The maximum duration of the Imam(as)'s imprisonment cannot have been more than 4 years. This is because the Imam(as) was arrested on the 20th of Shawwal, 179 AH. He was then taken to Basrah, where he was imprisoned with Isa

bin Jafar Al-Mansour (Harun's cousin). We do not know exactly how long the Imam(as) had spent in Al-Mahdi's prison prior to this, but it was not very long, as is implied by the historical texts. The maximum duration is said to be one year.

We must note that the Imam(as)'s imprisonment was not one continuous incarceration, rather it was intermittent, as he was released between each of the aforementioned imprisonments. He was obliged to attend Harun's court every Thursday, and would engage with him in debates and discussions. If we assume this went on for several months, then the time the Imam(as) spent in the prisons would be around 4 years, or maybe slightly more. We do not have any proof of this number, but it is simply an estimation reached through scrutinising the years in which the Imam(as) was sent to prison.

To confirm this result, Sheikh Najashi says in his book, *The Index*, when talking about Ali bin Yaqteen: "Ali bin Yaqteen: died in 182 AH in the time of Musa bin Jafar(as), who was imprisoned at the time in Harun's dungeon, where he remained for four years."

He clearly states here that the Imam(as) remained in Harun's prison for four years.

Some may assume that the phrase "where he remained for four years" is talking about Ali bin Yaqteen⁽⁶⁴⁾, as it is his entry after all. But that cannot be true, as Ali bin Yaqteen did not die in prison. In fact, Imam Kadhīm(as) had assured Ali, who would strive to aid the Muslims and meet their needs using his position in Harun's government, that he would never be

confined to a jail cell⁽⁶⁵⁾... so how we he not only be imprisoned for four years, but die in his confinement too?

And what Sheikh Tusi said in Ikhtiyar Ma'rifat Al-Rijal is even clearer than what Al-Najashi mentioned, where he said: "Ali bin Yaqteen, the ally of Banu Asd; he used to sell pepper; he died in the time of Abul-Hassan(as), who was imprisoned in 180 AH. Abul-Hassan(as) stayed in prison for four years, incarcerated by Harun."⁽⁶⁶⁾

Hence we see that the estimation 24 years of imprisonment is without proof, just like the estimations of 18 years and 14 years and such.

This does not mean we are trying to undermine the crimes the Abbasid authorities, specifically Harun, committed, for we have already stated that one day of incarceration is a great transgression on Allah Almighty's sanctity, regardless of the number of years and months. But this is simply the conclusion we have reached after great deliberation in the historical texts.

What remains now is to mention that there is a narration that has reached us through Sheikh Saduq in his book Uyun Akhbar Al-Ridha, from which some have understood that the Imam(as)'s confinement lasted 13 or 14 years: "For 10 and a few years, Abul-Hassan(as) had a sujood that lasted from sunrise until the sun reaches its zenith. Al-Rabee' says: 'Harun said: "He truly is one of the worshippers of Banu Hashim." So I asked him: "So what is it with you that made you confine him so?" so he replied: "Alas, it must be done."⁽⁶⁷⁾

The idea is that if he had "ten and a few years" of this prostration, which he was known for doing in prison, that

means he must have been imprisoned at Al-Rabee' for at least 13 years!

The first problem with this narration is its chain of narrators, as there are more than one narrators in the chain who are questionable. Add to that the fact that Al-Thawbani, who the narration is originally narrated by, is not even distinguished, as this name has not appeared in any other of Sheikh Saduq's books. Is it Ali bin Salim, who is unknown according to Mustadrakat Ilm Al-Hadith? Or is it Hadabah bin Khalid, described by Al-Nisa'i as untrustworthy? Or is it Ammar bin Marwan, designated as trustworthy by Sayyed Khoei in his Mu'jam?

The second issue with the narration is that it contradicts what is almost a consensus between historians, which is that Imam Kadhīm(as)'s imprisonment in the time of Harun started at the end of 179 AH. Four years later, in 183 AH, the Imam(as) was martyred... where are the thirteen years supposed to have come from? That would mean Harun imprisoned the Imam(as) the moment he became caliph, in 170 AH!

It is possible that this narration is actually two narrations combined into one. We see Ibn Shahr Ashoob's narration in Al-Manaqib go as follows: "Al-Younani says: 'For ten and a few years, Musa bin Jafar had a sujud extending from the time the sun whitens until its zenith. And he, peace be upon him, had the best voice among everyone. Whenever he would recite, his recitation would cause listeners to weep and cry, and he would cry from piety until his beard would become wet with tears.'"

After that, he recounted another narration about the imprisonment of the Imam(as), where he says: "Ahmad bin

Abdullah narrates that his father said: 'I entered upon Al-Fadl bin Al-Rabee' while he was sitting on a roof. He said: "Search this house and see what you find in it." So I said: "A discarded robe..." etc."⁽⁶⁸⁾ Al-Allamah Al-Majlisi did the same in his book Bihar Al-Anwar⁽⁶⁹⁾, quoting from Al-Manaqib.

Sheikh Bahrani separated the two halves in his book Al-Awalim by saying "he said". So the narration came as follows: "According Al-Thawbani, for ten and a few years, Musa bin Jafar had a sujood extending from the time the sun whitens until its zenith. He said: 'so Harun would sometimes climb onto a roof that oversees the prison... etc'"⁽⁷⁰⁾. So it seems that the two narrations came together in Uyun Akhbar Al-Rida by Sheikh Saduq as if they were one narration, so it looked like the Imam(as) spent 13 years prostrating in the prison of Al-Rabee!

And therefore, there is no way to prove that he spent that long in prison!

The Path to Martyrdom

-
1. The Imam(as)'s system of concealing his anger was his main strategy in the period before his imprisonment, and for a long time during his imprisonment. His strategy changed, however, late in his life.

Earlier in his life, the Imam(as) was very careful not to say anything that could be remotely used as an excuse to harm him or his followers, as he could be killed or his followers could be extracted, nor did he take any stand that could have landed him in that position. This changed when the Imam(as) was moved to the prison of Al-Sindi bin Shahek, and into the hands of the Barmakids, whose leader Yahya bin Khalid worked hard to eliminate the Imam(as), an undertaking Harun was very much in agreement with. Here, the tone of the Imam(as)'s words changed and became sterner, and his stances became a lot firmer. At this point, there was nothing to fear for. Let the

Imam(as) be open about his position, and let history and people be glaring witnesses to the crimes committed against him.

In this period, we see very strong words from the Imam(as), directed towards the Abbasid caliphate in general, and Harun in particular, leaving no room for taqiyyah or diplomacy!

One of the letters that demonstrates this new approach was the letter he sent from inside his prison to Ali bin Suwaid Al-Sa'î: "You have written to me, asking me of the issues about which I was in taqiyyah, and was ensuring our safety by withholding. But when the command of the tyrants ended and the command of of the Great Ruler came, the command being my departure from this blameworthy world filled with disobedient occupants who have transgressed upon their Creator, I found that I should explain what you have asked me about. For I fear that confusion may come upon the weak individuals from our Shia because of their ignorance. So fear Allah Almighty, and inform about it only those who deserve it. Be cautious from becoming the reason for the suffering of our elite through publicising that which I have entrusted you with, and exposing what I have asked you to hide. And, if God wills, you will not do so.

The first thing that I want to inform you about is of my death in these nights. I tell you of this without being horrified or regretful, nor do I complain about the events that Allah Almighty has determined and made inevitable. You must get hold of the firm handle of religion, the family of the Holy Prophet (saw), and the firm handle of the Guardian after the Guardian. You must submit to them and what they say, and do not seek the religion of those who are not of your Shia. Do not love their religion, for they are the treacherous ones who betrayed Allah and His

messengers and betrayed their trust. And do you know how they betrayed their trust? They were entrusted with the book of Allah, but they twisted its meaning and changed them. The people who possessed divine authority and knowledge were shown to them, but they turned away from them, so Allah made them suffer hunger and fear because of what they have done."⁽⁷¹⁾

Upon hearing of this, Harun sent some of his deputies to the Imam(as) to get him to apologise⁽⁷²⁾! If he did so, they were to release him, and they would not harm him. The Imam(as) refused, and said his immortal words that became from that day forth a banner flown by those with esteemed wills and honourable stands.

Both Shia and non-Shia historical sources have recounted these resounding words: "Not a day of my suffering passes except that a day of your ease passes alongside it, until we all reach a day that has no passing, where the fraudulent ones shall suffer."⁽⁷³⁾

2. The Imam(as) was arrested in 179 AH, and martyred in 183 AH, due to being poisoned in the prison of Al-Sindi bin Shahek, according to what is agreed upon between historians.

His assassination with poison was not something that was taboo in the world of rulers for historians to hesitate to mention it. In fact, murdering rivals in any method was not something unprecedented. All one needs to do is take a look in The Torture Encyclopaedia by Abood Al-Shalji, which is but a droplet in the sea of cruelty and barbarianism that was common between those rulers, or The Names of Assassinated Nobles by Ibn

Hajar Al-Baghdadi, to understand that had the Imam(as)'s assassination not been in that brutal and treacherous manner, then it would have been considered bizarre and abnormal!

Eliminating one another⁽⁷⁴⁾ in any way possible was these people's preferred way of dealing with each other. How would it not be so, when they *{do not look upon Allah with veneration}*⁽⁷⁵⁾? Nor do they truly believe in a Heaven or Hellfire! To them, it was just a matter of *{There is nothing but the life of this world: we live and we die, and nothing but time destroys us}*⁽⁷⁶⁾! That was their way of life, not the preaching and guiding of people, for those are but myths!

Despite the attempts of Harun and Al-Sindi to hide their crime, it became apparent to the public through the means with which they tried to hide it. In a narration narrated by an eyewitness of these attempts, Al-Sindi, by the order of Harun, gathered a number of Baghdad's nobles, and had them see the Imam(as) just after his poisoning to testify to their parties that he was healthy and unharmed. But this backfired drastically! In Amali, Sheikh Saduq recounts the event as reported by one of the eyewitnesses:

"There were eighty of us notables gathered by Al-Sindi bin Shahek. He brought us in upon Musa bin Jafar(as) and said: 'Look at this man. Is there anything wrong with him? The people claim that something has been done to him. They say a lot of these things. This is his house, and here is his bed. He is very comfortable here. Amir al-mu'mineen wishes him no harm. He is simply waiting here, and will go and debate amir al-mu'mineen. Look at him. He is comfortable and healthy. Ask

him." The narrator adds: "At this point, we had no wish but to see this man of great status and character."

"The Imam(as) said: 'Regarding my convenience, he is right. However, I want you people to know that I have been poisoned with nine poisoned dates. Tomorrow I will turn green, and the day after that, I will die.'" The narrator says: "So I looked at Al-Sindi bin Shahek and saw him trembling like a sapling."

3. This was the first attempt at hiding this heinous crime, at changing it from what it was: an assassination with poison, and voluntary manslaughter of a prisoned individual at the hands of "The Caliph of the Muslims", whose era was dubbed "The Golden Age", whose historian fanatics say about him: "The prince of caliphs, and the grandest of the kings of this world. Al-Rasheed adores knowledge and its people, and glorifies the sanctities of Islam. He would cry to himself, and he would go on Hajj one year and go on conquest the next year. He would pray one hundred rak'aas every single day until the day he died, unless inflicted with an ailment. When he went on Hajj, he would do so with one hundred scholars and their children. And when he did not go on Hajj for being on conquest, he would fund the pilgrimage of three hundred people with all their needs and clothing...". He is the murderer of the Imam of all Muslims! Leave aside the rest of his crimes... what use is his pilgrimage in one year if he is going to order the arrest of the Imam(as)? Or the use of his conquests the next year just to increase the number of his concubines and pleasure his lower half?!

After bringing all those notables and respected personalities of Baghdad to testify a false testimony on the health of the Imam(as), and that he is not harmed or injured in any way, and the instant and extraordinary backfire that resulted in everybody knowing that the Imam was poisoned with dates, and that he will die three days after his poisoning, they planned another trick. They claimed that the Shia (Rafida, by their terms) believe that Imam Musa bin Jafar(as) cannot die, and that he is immortal, turning the matter from a matter of murder and homicide to a theological challenge (that does not exist!): does Musa bin Jafar die or not? (!) If there is a funeral, that means the Shia must be wrong!

Ultimately, the funeral of Imam Kadhim(as) did indeed happen. But instead of what normally happens at a Muslim's funeral, where he is respectfully cleansed and buried, they instead discarded his body on the bridge of Baghdad for all passersby to gape at and watch in the busiest place in the city, and for their propagator to shout in the streets: "Here is Musa bin Jafar, who the Rafida claimed is immortal, and yet he has died in his sleep!"

And yet again, the fraudulent caliphate proved its own corruption. For the Imam(as) had told those who came to his cell that he had been given poison, and any just government in this situation would have investigated into the matter to find out who it was that poisoned him. After all, at minimum, it was murder of a Muslim, and at the maximum it was the assassination of the Imam(as)!

But when all of this was at the will, agreement, and planning of the government itself, that was never going to happen.

Instead, there was an intense attempt to distract the public (both Shia and otherwise) through changing it into a theological debate between Rafida and non-Rafida! They then rile up the non-Rafida against the Rafida, considering they are making an outrageous claim that their Imam does not die! Which is just a lie! That is not the belief of the Shia! And anyway, now was the time to find out who killed the Imam and why! Whether or not the claim of the Imam(as)'s immortality is a valid one, that does not justify such a claim!

4. The Imam(as) was the Stranger of Baghdad⁽⁷⁷⁾! But he ultimately became its pole and fulcrum.

What were once the graveyards of Quraysh would, after that, all become "Al-Kadhimiyyah", and "The City of Al-Kadhim(as)". And all these funerals and graves would be forgotten in history, except for that funeral left discarded on the Bridge of Baghdad, and jeered at with mockery and ridicule. It is almost like that jeering was the beginning of what would become a paradise that would ascend to the skies, and that place would accommodate the scholars of the Sunni faith, where they would find their remedies and Allah Almighty's acceptance! And that is not even mentioning the Shia scholars! Nor the ordinary Shia who go on "pilgrimage" there in their millions, especially on the anniversary of his martyrdom. The 25th of Rajab has become almost like another Ashura, and Al-Kadhimiyyah like another Karbala!

It is like that creed that failed its Imam once upon a time wanted to ask for forgiveness through the actions of their grandchildren. And we find them talking about the greatness of the Concealer of Rage, the one with a blistered leg from the

chains of his bonds, the one with the funeral jeered upon with the cries of mockery! The lies of the Abbasid Caliphate have been swept away, as have the caliphs and their temporary power!

The Sunni scholars have narrated many narrations about Imam Kadhim(as) and his status. We will relay some of them here, not because they add to his already-great status, for he, peace be upon him, honours anybody who goes anywhere near him, and enlightens the heart of anybody seeking enlightenment through him. Rather, we would like to demonstrate that his influence extends beyond the transformation of the land from the graveyard of Quraysh to the Paradise of Al-Kadhim(as), but his light reached even those who did not believe in his Imamate:

Al-Damyari reports in his book *The Life of Lives* that Muhammad bin Idris Al-Shafi'i would say: "The grave of Musa Al-Kadhim is the proven remedy".

Al-Khatib Al-Baghdadi narrates that Al-Hassan bin Ibrahim, Abu Ali Al-Khallal (d. 242 AH), the teach of both Al-Darqutni and Ibn Hayyan, said: "Whenever I am worried about some matter, I would make for the grave of Musa bin Jafar and implore Allah Almighty, and Allah Almighty would make easy for me what I need"⁽⁷⁸⁾.

Muhammad bin Talha Al-Shafi'i (d. 652 AH) said about him:

"Musa bin Jafar Al-Kadhim(as) is the imam of noble status, and of great eminence, hardworking, and determined to be hardworking. Known for his miracles, spending the nights in prostration and prayer, and the days in fasting and charity. He was title Al-Kadhim for his tolerance and forgiveness of those who wronged him. He would repay those who wronged him

with kindness, and those who mistreated him with clemency. For his abundant worship, he was called "Al-'Abd Al-Saleh (The Virtuous Worshipper)". In Iraq, he is known as "Bab Al-Hawa'ij (The Gate of Needs) for fulfilling the needs of those imploring Allah Almighty through him. His miracles have perplexed minds, and prove that he has an unyielding and undoubtable position to Allah Almighty"⁽⁷⁹⁾.

And in his book *The History of the Caliphs*, Ali bin Anjab, Ibn Al-Sa'i Al-Baghdadi (d. 674 AH) quoted Muhammad bin Talhah Al-Shafi'i's words in praise of the Imam(as), letter for letter⁽⁸⁰⁾.

Al-Hassan bin Abdullah Al-Bakhshi Al-Halabi (d. 1190 AH) also said about the Imam(as): "He is the imam of noble status, and of great virtues. He, may Allah be pleased with him, would stay awake at night, and fast in the day. He was named Al-Kadhim for his abundant forgiveness of offenders, and he is named Bab Al-Hawa'ij to the people of Iraq, for he has never disappointed those beseeching Allah Almighty through him. He had brilliant miracles, and sparkling attributes..."⁽⁸¹⁾

Endnote

-
- (1) Surat Al-Sajdah, verse 24.
 - (2) We are only using these official titles in order to distinguish the historical characters from each other. In reality, these titles are just as suiting to their owners as the title of "lion" is to a housecat.
 - (3) Ibn Khaldoun, AbdulRahman; Ibn Khaldoun's History: V1, page 23: "The stupid story of Al-Rasheed's winebibbing and his getting drunk in the company of boon companions is really abominable. It does not in the least agree with Al-Rasheed's attitude toward the fulfilment of the requirements of religion and justice incumbent upon caliphs. He consorted with religious scholars and saints. He wept when he heard their sermons. Then, there is his prayer in Mecca when he circumambulated the Ka'bah. He was pious, observed the times of prayer, and attended the morning prayer at its earliest hour. He used to go on raids (against unbelievers) one year and to make the pilgrimage to Mecca the next."
 - (4) We brought up examples of this relating to the hiding of the biography of Imam Hussain(as) in our book: I am Al-Hussain bin Ali.

- (5) Ibn Tawoos, Ali bin Musa; *The Visitor's Lantern*, page 383
- (6) Surat Al-Qasas, verse 41.
- (7) *{And we made them imams, guiding by Our command...}* – Surat Al-Anbiya', verse 73.
- (8) Surat Al-Tawbah, verse 12.
- (9) Surat Al-Ma'arij, verse 30
- (10) In Arabic: Ummu Walad. These are female slaves who, after being approached in bed by their master, carry and give birth to a child from them. If the master dies while both the slave and her son are alive, she is automatically freed. This is because she, as a slave and therefore the master's property, is inherited by her own son. And because a man cannot own his own parents, she is freed by default.
- (11) As in, consecutively. Otherwise, Imam Zaynul-Abideen's mother was also a slave.
- (12) Surat Al-Hujurat, verse 13
- (13) Al-Husari Al-Qayrawani, Ibrahim bin Ali: *Zuharul-Aadab wa Thamarul-Albab*, V1, page 101: Muawiyah bin Abi Sufyan had a spy in Madinah who would tell him of everything to do with the matters of the people and Quraysh. One day, he wrote to him: "Al-Hussain bin Ali freed a slave of his and married her." So Muawiyah sent to Al-Hussain(as): "From the leader of the faithful to Hussain bin Ali: I have heard that you married your slave, and forwent your equals from Quraysh from whom you can get a son, and make him proud of his descent. So neither have you looked out for yourself, nor did you pick well for your son."

So Al-Hussain bin Ali(as) replied: "I have received your letter, in which you ridicule me for marrying my slave, and foregoing my peers from Quraysh. However, there is no descent or lineage more noble than that of the Holy Prophet (saw). This lady was my property, and I freed her for a reason through which I desired Allah Almighty's reward. I then returned her to me in the way His Holy Prophet (saw) taught us. Islam has exalted us from the abominable, and saved us from that which is repulsive. There is no ridicule for a Muslim except for that which is a sin, whereas your blame is the blame of the ignorant!"

- (14) Al-Nawawi says in Al-Majmu' Sharh Al-Muhadhab, V16, page 182: "Lineage is to be considered in marriage, for a foreigner man is not worthy of an Arab woman. Salman (ra) has narrated that: 'We do not lead your prayers, nor do we marry your women.' A non-Qurayshi is not worthy of a Qurayshi woman, per the Holy Prophet (saw)'s narration: 'Prioritise Quraysh, but do not approach them.' Now, are all of Quraysh equals? There are two opinions, the first of which is that they are all worthy of each other. The other opinion is that there are classes, as a non-Hashemite and non-Muttalibite is not worthy of a Hashemite and Muttalibite..."
- (15) In several incidents that became news and media sensations, there have been divorces between two spouses even after they had children for this reason. In fact, some of these cases have been initiated by cousins of one of the spouses, despite the man and woman's presence and consent with the marriage! All one needs to do to find the effect of this ideology is to insert "Worthiness in marriage" into any search engines, and the results will be available in their thousands.
- (16) Wikishia.net
- (17) Al-Kulayni, Muhammad bin Yaquub; Al-Kafi, V1, page 525.
- (18) Al-Hurr Al-Amili, Muhammad bin Al-Hassan; Ithbat Al-Hudat bil-Nusoos wal-Mu'jizat, V4, page 222. He mentions several narrations that convey Imam Kadhim(as)'s mandates of Imamate from his father(as), including: the narration of Abu Walid Al-Turaifi, who narrates that: "I was with Abu Abdullah(as) one night, when called his servant and said: 'Go and bring the master of my children.' The servant asked: 'And who is that?' So he answered: 'So and so', meaning Abul-Hassan(as)... until he said: 'Follow him, and obey him, and believe in him, and give him your gratification.'

Another narration is from Abu Saeed Al-Mada'ini, where he says: "I heard Abu Jafar(as) say: 'Allah Almighty saved the Israelites from their pharaoh through Musa bin Imran. Indeed, Allah Almighty will also save this nation from its pharaoh through he who has the same name (as Musa(as), meaning Imam Musa Al-Kadhim(as)).'"

- (19) Abul-Khattab: Muhammad Miqlas bin Abi Zaynab Al-Asdi. He was initially on the right path, but then became one of the ghulat (Extremists, lit. exaggerators. They were a group of people who gave the Imams(as) divine properties and powers). He started lying about Imam Sadiq(as) and claiming he said things that he did not. Eventually, the Imam(as) released a mandate of damnation for this man.
- (20) Often, narrators talk about the Imam(as) without using their name directly, either out of respect, or for their own safety or the Imam(as)'s, or for other reasons. In this instance, the narrator is talking about Imam Kadhim(as).
- (21) ie, the successor of the Imam(as).
- (22) Al-Hurr Al-Amili, Muhammad bin Al-Hassan; Ithbat Al-Hudat bil-Nusoos wal-Mu'jjizat, V4, page 224.
- (23) Surat Aal Imran, verse 34.
- (24) Sheikh Tabarsi; l'lam Al-Wara bi A'lam Al-Huda, V2, page 30. Al-Kulaini also narrates the first part of it in Al-Kafi, V3, page 30, as did most authors that wrote jurisprudential books, specifically in the chapter about reliving oneself, and so did Shamsul-Deen al-Sakhawi in The Agreeable Answers To What Al-Sakhawi Was Asked About From The Holy Prophet's Narrations, V2, page 485.
- (25) Surat Al-An'aam, verse 124
- (26) Surat Qaf, verse 16.
- (27) Al-Kulaini; Al-Kafi, V3, page 301.
- (28) Abu Jafar, Abdullah Al-Mansour bin Muhammad bin Ali bin Abdullah bin Al-Abbas bin Abdul-Mutalib (b. 95 AH, d. 158 AH). He came to rule in 136 AH after the death of his brother, Abul-Abbas Al-Saffah, because of the will of their brother Ibrahim Al-Imam. He was known for his tight-fistedness, so much so that he was nicknamed Al-Dawaniqi (A daniq was the lowest value coin that was used in that time), and for his excessive cruelty to his rivals. We will discuss how he, the true creator of the Abbasid dynasty, completely opposed and got rid of any association with the Hashemites, even openly opposing them, and picking a jurisprudential and theological structure that contradicted them. More about this will come in the following pages.

- (29) Al-Kulaini; Al-Kafi, V1, page 310: Abu Ayyub Al-Nahawi narrates that: "Abu Jafar Al-Mansour summoned me in the middle of the night, and I went to see him. When I met him he was sitting in a chair, and before him was a lit candle, and there was a letter in his hand. I greeted him and he threw the letter to me while weeping. He said, 'This is a letter from Muhammad bin Sulayman, in which he has informed us that Jafar bin Muhammad has died. We are for Allah and to Him we will all return. He said it three times. Where would we find anyone like Jafar?' Then he said to me, 'Write,' so I wrote. I wrote the introduction of the letter. Al-Mansur then said, 'Write to ask if he has left a directive will to any man particularly. If so, summon him and kill him.'" The narrator says that the reply to his letter came back saying that the Imam has in fact, left a will to five people, one of them being Abu Jafar Al-Mansour, and the others being Muhammad bin Sulayman, Abdullah, Musa, and Humayda.
- (30) Al-Hurr Al-Amili; Ithbat Al-Hudat bil-Nusoos wal-Mu'jizat, V4, page 225.
- (31) According to most Muslim scholars, it is not permissible for a government to enforce any taxes on the public other than religious taxes already obligatory on them, like zakat, khums, and such.
- (32) Al-Majlisi, Al-Allamah Muhammad Baqir; Bihar Al-Anwar, V71, page 316.
- (33) Saduq, Muhammad bin Ali bin Babawayh; Uyun Akhbar Al-Ridha(as), V1, page 86: He mentions a long narration from Al-Ma'mun, where he talks about how the people of Madinah received his father Harun, and how he gave all of them wealth based on their lineage and position, and how he showed great respect to Imam Musa bin Jafar(as), and how he did not give him the money his lineage and status requires... until he said: "When Harun decided to go from Medina to Mecca, he ordered for two hundred dinars to be put in a black bag. He faced Al-Fadhl ibn Rabee' and said, 'Take this to Musa bin Jafar and tell him, "The Commander of the Faithful said that for the moment we are having hard times. Our presents will be delivered to you later." I objected and said, 'Commander of the Faithful! You give five thousand dinars or more to the progeny of the Muhajireen,

Ansar, other members of Quraysh, the Hashemites, and others whom you do not even know their family ties. But you are only giving only two hundred dinars to Musa bin Jafar, who you've honoured and respected so much? This is much less than what you gave all the other people!' Harun said, "Shut up! Bastard! If I give him what I promised to, I will not be safe from facing one hundred thousand swords from his followers and friends! This man's poverty, and the poverty of his household is safer for me and for you than their wealth and comfort!"

- (34) Al-Mizzi, Jamalul-Deen; Tahdhib Al-Kamal fi Asma' Al-Rijal, V29, page 46.
- (35) Al-Mizzi, Jamalul-Deen; Tahdhib Al-Kamal fi Asma' Al-Rijal, V29, page 45.
- (36) Abu Jafar Al-Mansour, Abdullah bin Muhammad bin Ali bin Abdullah bin Abbas.
- (37) This is despite the fact that, early in his life, he would often speak of the attribute and narrations of Amir Al-Mu'mineen(as), and even made a living out of it. We see this in Ibn Al-Maghazili's book *Manaqib Al-hilil Bayt*, page 212, where he narrates a long narration by Al-A'mash, until he says: "Al-Mansour summoned me, so I asked the messenger: 'What does the amir want from me?' He said: 'I know not.' So I said: 'Let him know I will come.' I then thought to myself: 'He cannot have summoned me at this time for anything good. It is possible he will ask me about the attributes of Amir Al-Mu'mineen(as), and kill me if I answer him.'

Al-A'mash continues: 'So I cleansed myself, wore my shroud, put hanoot perfume on, and wrote my will, then made my way to him. When I arrived, I found sitting with him Amr bin Ubaid, and I thanked Allah Almighty for that, saying to myself: 'I found some help from a friend from Basrah.' The amir told me: 'Come closer, Sulaiman.' So I came closer. When I was close enough, I turned to Amr bin Ubaid to ask him some things, but the amir smelt the aroma of my hanoot. He said: 'Sulaiman, what is that smell? You will be honest, or I will kill you.'

I said: 'My amir, when your messenger came to me in the middle of the night, I said to myself: "The amir would not have sent for me at this time unless it is to ask me about the attribute

of Ali(as), and if I answer, he will kill me." So I wrote my will, wore my shroud, and put on hanoot.

So he leaned back in his chair, saying: 'La hawla wa la quwwata illa billah,' and then said: 'Sulaiman, do you know what my name is?' I said: 'Yes, amir.' He asked me: 'Then what is my name?' I replied: 'Abdullah Al-Taweel bin Muhammad bin Ali bin Abdullah bin Abbas bin AbdulMuttalib.'

He said: 'You are correct. By Allah and by my kinship to the Holy Prophet (saw), tell me how many narrations have you narrated, from all the sources you can, about the attributes of Ali(as)?' I responded: 'It is not much, amir.' He said: 'Even if..!' I conceded: 'Ten thousand narrations, and possibly more.'

He said: 'Sulaiman, I will tell you two narrations about the traits of Ali(as), that will outshine all those narrations you narrated, from all those scholars. If you swear to me that you will not tell any Shia about these narrations, I will tell you them.' I replied: 'I will not swear, but I will tell nobody.'

He said: 'I was on the run from the sons of Marwan, and I would go from one realm to another, using my love for Ali(as) and his properties to become closer to the people. And they would shelter me and give me food, water, a ride, and they were very kind to me...' until the end of the narration.

- (38) After quashing the uprising of Muhammad bin Abdullah bin Al-Hassan, Al-Nafs Al-Zakiyyah, in Madinah, and the coup staged by Muhammad's brother, Ibrahim bin Abdullah, in Basrah, he turned his attention to the Alawis and began threatening them.
- (39) We say this despite the fact that we believe that all methods of claiming the throne are illegitimate, no matter how legitimate they think they are. The matter of rule and position is a matter of divine appointment, not that of the people.
- (40) Note the twisted logic these people deal by! The Imam(as) is arrested and accosted to Baghdad, away from his grandfather (saw)'s city! Meanwhile, the ruler, who has money and arms, and ordering the killing of somebody is easier to him than drinking water, asks the Imam(as) to give him his pledge!

- (41) Al-Himyari Al-Qummi, Abdullah bin Jafar; Qurb Al-Isnad, page 367.
- (42) Al-Mas'oudi, Ali bin Al-Hussain; Murooj Al-Thahab wa Ma'adin Al-Jawhar, V3, page 309: "It is said: He was poisoned by dumplings".
- (43) Al-'Aabi, Munsour bin Al-Hussain; Nathr Al-Dur fil-Muhadarat, V1, page 247. He continues by saying that the Imam(as) recited the supplication known to the Shia as Dua Al-Jawshan Al-Sagheer.

He says: "Then they all separated. They did not gather together again except to read the letter announcing the death of Musa Al-Hadi.

This narration is used to describe the effect of this supplication.

- (44) Al-Bahrani, Sheikh Abdullah; Al-Awalim, Imam Kadhim(as), V1, page 229: A narration from Umdah Al-Talib, where he says: "Musa Al-Hadi arrested and imprisoned Imam Kadhim(as). He saw Amir Al-Mu'mineen(as) in his dream, saying: '*Musa, {May it not be that if you were to wield authority you would cause corruption in the land and ill-treat your blood relations?}*'" So he woke up, and immediately knew he was meant. He ordered for the Imam(as) to be released. But afterwards, he tried to reach him through disguise and trickery, but died before he could harm the Imam(as)..." My opinion about this narration is that it is undoubtedly mistaken. That is in addition to the contradictions and inconsistency in the narration. How can one say that Musa imprisoned the Imam(as), freed him, tried to reach him anyway, but nevertheless died before he could harm him? Besides, the story of the dream and the Holy Verse is well-known among historians to have happened to Al-Mahdi, not Musa Al-Hadi. However, it could be that he means that which we will mention in coming pages, which is that Musa Al-Hadi, in front of his followers, threatened to kill Imam Kadhim(as). When the Imam(as) was told of this, he reassured his companions that no harm will reach him from this man, and certainly enough, Musa Al-Hadi died just over a year into his rule!

- (45) Al-Majlisi; Bihar Al-Anwar, V48, page 153.
- (46) The History of Al-Tabari, V8, page 213: "His reign lasted one year, one month, and twenty-two days."

(47) This is what reinforces the possibility posed by the narration that says that he was poisoned by his mother Al-Khayzuran, after careful planning by Yahya bin Khalid and Harun, after Musa refused to involve her in political matters. And perhaps it was also because she favoured her other son Harun over him, plus the fact that Musa had tried to kill her with poison too!! According to Al-Tabari in his history record, V8, page 206: Musa Al-Hadi sent to his mother Al-Khayzuran a dish of rice, saying, "I found this tasty and ate some of it, so you have some too!" Khalisah (a slave girl; talking to the narrator) says: 'But I said to her, "Don't touch it until you investigate further, for I am afraid that it might contain something to your detriment." So they brought in a dog; it ate some and fell down dead. Musa sent to Al-Khayzurin afterwards and said, "How did you like the dish of rice?" She replied, "I enjoyed it very much." He said, "You can't have eaten it, because if you had, I would have been rid of you! When has any caliph ever been happy while still having a mother?" He (the narrator) says: A Hashimite man relayed to me that the cause of al-Hadi 's death was that when he directed his efforts at depriving Harun of succession rights, and at having allegiance paid to his own son Jafar, and when Al-Khayzuran became fearful for Harun's safety at Al-Hadi's hands, she secretly despatched at the time of al-Hadi's illness some of her slave girls to kill him by suffocating him and sitting on his face. She sent to Yahya bin Khalid the message that: "The man has died, so act decisively in what you have to do, and don't fall short in the appropriate measures!"

- (48) Al-Isfahani, Abul-Faraj; Maqatil Al-Talibiyeen, page 413.
- (49) Al-Suyuti, Jalalul-Deen; The History of The Caliphs, page 215.
- (50) Ibn Khaldun; Ibn Khaldun's History, V1, page 25.
- (51) Aal Saif, Fawzi; Women Around AhlulBayt, page 2.
- (52) Al-Saduq, Muhammad bin Ali, Uyun Akhbar Al-Ridha(as), V1, page 89: 'Harun would see Abul-Hassan(as) prostrating, so he asked Al-Rabee' "Rabee! What is this cloth that I see here every day?" I said, "Amir! This is not just some cloth. This is Musa bin Jafar(as), who prostrates every day from sunrise until noon." Al-Rabee' says, "Harun told me, 'Indeed, he is one of the monastic members of the Hashemites.' I said: 'Then why do you treat him

with such harshness in prison?’ Harun said, ‘I wish it wasn’t so! I have no other choice.’”

- (53) Entire books have been written about “Harun Al-Rasheed, the misunderstood caliph”, by Sheikh Ahmad Al-Qattan, and Professor Muhammad Taher Zain, and others. Dr Shawqi Abu Khaleel says in his book Harun Al-Rasheed: The Prince of Caliph, And the Grandest King On Earth: “Al-Rasheed adores knowledge and its people, and glorifies the sanctities of Islam. He would cry to himself, and he would go on Hajj one year and go on conquest the next year. He would pray one hundred rak’aas every single day until the day he died, unless inflicted with an ailment. When he went on Hajj, he would do so with one hundred scholars and their children. And when he did not go on Hajj for being on conquest, he would fund the pilgrimage of three hundred people with all their needs and clothing..”
- (54) Sheikh Saduq; Uyun Akhbar Al-Ridha(as): V2, page 73.
- (55) *{Do not marry any of the women whom your fathers had married, excluding what is already past. That is indeed an indecency, an outrage and an evil course}*. Surat Al-Nisa, verse 22.
- (56) When asked about the duration of Imam Kadhim(as)’s imprisonment, Sayyed Sadiq Shirazi’s question and answer committee answered the following: “In the book Educating the Nation on the Biographies of the Imams’ Progenies, Sheikh Moayyad says that Imam Kadhim(as) spent much of his life in prison. Before Harun, he was imprisoned by Al-Mahdi, then Al-Hadi, then Harun when he went on Hajj in 179 AH. The Imam(as) was in the Holy Prophet (saw)’s mosque, and was ordered to be taken from the mosque and imprisoned until his martyrdom in 189 AH. The most popular opinion is 7 years, some say 14 years, and the late Imam Shirazi stated in some of his books that the Imam(as) was imprisoned for 24 years! May Allah Almighty curse the transgressive wrongdoers!
- (57) <https://www.youtube.com/watch?v=qL8kRr9Y30E>
- (58) <https://www.allikaa.net/subject.php?id=711>
- (59) In fact, we stated this number of years as our opinion in this matter in some of our old lectures talking about the Imam(as)’s life, per what has been stated in some of these books. But after

long deliberation in the matter, we found that there is no clear proof that points to this number, and our current opinion is what will be stated in this chapter.

- (60) <http://www.aqaed.com/faq/1619>
- (61) Al-Tabari; Al-Tabari's History, V8, page 271.
- (62) Ibn Katheer; The Beginning and the End, V13, page 542: Al-Rabee' Al-Hajib says: "I saw Al-Mahdi praying one moonlit night in a basement, wearing decent clothes. I knew not what was finer: him, or the moon, or his basement, or his clothes. He recited: *{May it not be that if you were to wield authority you would cause corruption in the land and ill-treat your blood relations?}* [Surat Muhammad, verse 22]. He then ordered me to bring one of his kin from prison, so I did, and he set him free!
- (63) Ibn Katheer; The Beginning and the End, V13, page 624.
- (64) This is more conceivable in the original Arabic version of the text.
- (65) Sheikh Tusi; Ikhtiyar Ma'rifat Al-Rijal, V2, page 315: In a narration, Abul-Hassan(as) says to Ali bin Yaqteen: "Guarantee me one trait, and in return I will guarantee for you three." Ali said: "My master, what is the trait I am to guarantee? And what are the three you will guarantee?" Abul-Hassan(as) said: "The three I will guarantee for you: You will never feel the heat of metal, not by murder, nor by poverty, nor by imprisonment." Ali said: "And what am I to guarantee for you?" He said: "You will guarantee that you will provide for any supporter of our cause." The narrator says: "Ali guaranteed this one things, and in return the Imam(as) fulfilled the three."
- (66) Sheikh Tusi; Ikhtiyar Ma'rifat Al-Rijal, V2, page 313.
- (67) Al-Saduq; Uyun Akhbar Al-Ridha(as), V1, page 88.
- (68) Ibn Shahr Ashoob; Al-Manaqib, V4, page 318.
- (69) Al-Majlisi; Bihar Al-Anwar, V48, page 109.
- (70) Al-Bahrani; Al-Awalim, Imam Kadhim(as), V1, page 294.
- (71) Al-Kulaini; Al-Kafi, V8, page 8.
- (72) The trick that many rulers use. They use the apology of an oppressed person to convict himself, and confirm the false

accusations directed at them. And only after then may they release him, after destroying his image and reputation!

- (73) Al-Khatib Al-Baghdadi; *The History of Baghdad*, V13, page 33. It is also quoted by Ibn Al-Jawzi in *Sifat Al-Safwa*, and Ibn Al-Atheer in *Al-Kamil*, and Al-Thahabi in *The History of Islam and in Siyar A'lam Al-Nubabla'* and other authors in other books.
- (74) We see Al-Rabee', the loyal servant of the Abbasids, and Musa Al-Hadi's minister, poisoned by the same Hadi with a poisoned chalice, killing him in the same night, according to Al-Tabari's *History*, V6, page 440. We see Harun conspiring with his mother Al-Khayzuran to kill Al-Hadi himself, and he died of poisoning that year while himself plotting to assassinate Harun and Yahya Al-Barmaki. He also attempted to poison his mother with his own hands by poisoning some food he sent her as a gift! But she did not eat it, as we mentioned earlier in a previous footnote. Similarly, Harun sent somebody to poison Idris bin Abdullah bin Al-Hassan when he was all the way in Africa, and he was proud of it too! And so on. All of this and more is mentioned in Al-Ya'qoubi's *History*, Al-Tabari's *History*, and *Tajarih Al-Umam* by Ibn Miskawayh.
- (75) Surat Nuh, verse 11.
- (76) Surat Al-Jathiyah, verse 24.
- (77) Al-Shalji, Abood; *The Torture Encyclopaedia*: V1, page 13: In year 200 AH, Al-Ma'mun tallied all the Abbasids, and found them to be around 33 thousand. But today, we only find two families descending from them, one of them in Basrah, and the other in Baghdad! Despite the fact that they ruled Iraq for more than 600 years!
- (78) Al-Khatib Al-Baghdadi; *The History of Baghdad*, V1, page 442.
- (79) All these quotes are collected by the late Allamah Sheikh Baqir Sharif Al-Qarashi, in *The Life of Imam Musa bin Jafar(as)*, V1, page 178.
- (80) Al-Qarashi, Sheikh Baqir Sharif; *The Life of Imam Musa bin Jafar(as)*, V1, page 166.
- (81) Al-Qarashi, Sheikh Baqir Sharif; *The Life of Imam Musa bin Jafar(as)*, V1, page 166.