The Life of Imam Musa Bin Ja'far Al-Kazim

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This book tries to give its readers a full biography and overview of the life of Imam Musa al-Kazim, the Seventh Imam and the Ninth Infallible, peace be on him. He left an amazing legacy full of good and beauty and a brilliant guidance for the community. Among the unique aspects that marked his personality is the steadfastness in front of the difficult events and the ordeals showered upon him by his contemporary tyrants. Old and young have a amazing opportunity of learning how to deal with life's difficulties by reading the present book.

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In the name of Allah, the Most Gracious, the Most Merciful

To him who has given a new life and knowledge to generations.
To the renewer of the intellectual renaissance in Islam.

To Imam Abu 'Abd Allah, Ja'far al-Sadiq, Peace be on him.

With both my hands I raise this humble effort with which I have been honored through writing a research on the life of his son Imam Musa; his testamentary trustee and his only successor in (*taking*) *part in his ordeal and affliction, hostage to prisons, ally of pain, like of the Messiah, Isa b. Mariyam, in devotion, piety, and asceticism.*

So, be bounteous to me, great Imam, through accepting (*this research*) *that it may be a store for me on the day of Coming to Allah.*

The Author

In the name of Allah, the Most Gracious, the Most Merciful

If a researcher reviews any side of the life of Imam Musa, peace be on him, he will surely find a generous, brilliant legacy full of good and beauty, having bountiful giving and a brilliant guidance for the community.

Surely Imam Musa's life in all dimensions is distinguished by firmness for the right, steadfastness in front of events, luminous behavior concerning which no deviation and crookedness have been reported. It is marked by balance and is harmonious with that of the great Prophet, with his line and direction, and with his literal sticking to Islam.

Among the unique aspects that marked his personality is the steadfastness in front of the difficult events and the hard ordeals showered upon him by his contemporary tyrants, who went too far in persecuting him and punishing him severely.

(For example), Harun al-Rashid insisted on wronging him; he intentionally arrested him and threw him in dark prisons where he remained for many years suffering from pain and misfortunes; nevertheless he showed no grumble, no complain, and no impatience toward that which had befallen him; on the contrary he showed gratitude to Allah and praised Him very much for giving him devotion to serve Him and giving him dedication to obey Him.

The biographers have unanimously agreed that Imam Musa was the greatest of the people in obeying and worshiping Allah to the extent that he had calluses like that of a camel because of too much prostration (for Allah); he had calluses just as his grandfather, Imam Zayn al-Abidin had and had been given the nickname of **Dhu al-Thafanat (the one with calluses)**.

He stunned the intellects through his too much worship when he was a prisoner. He fasted by day and spent the night sleeplessly for worshiping Allah, so al-Fadhl b. al-Rabi'made a statement about the worship of the Imam, peace be on him, when he was a prisoner in his house. This shows that the Imam

freed himself from the world and devoted himself to Allah.

We will mention this statement when we speak about the imprisonment of the Imam.

Harun was astonished at the Imam's too much piety and worship. He showed his astonishment when he said: "Surely, Musa is one of the monks of the Hashimites."

When Imam Musa was imprisoned in al-Sindi's house, he dedicated himself to worshiping Allah; he was always busy remembering Him, the Exalted. Al-Sindi's family looked down upon the Imam and saw his behavior which was similar to that of the Prophet's, so al-Sindi's sister believed in the Imamate, and as a result of the Imam's behavior, Kashajim, al-Sindi's grandson, became one of the eminent Shi'ites of his time.

Surely, this behavior dominates hearts and feelings, for it is full of the meanings of highness, nobility, renouncing the world, and devotion to Allah.

Yet among the qualities of the Imam's noble personality is generosity. The historians have unanimously agreed that he was the most generous of the people, the greatest of them in giving to the needy; his purses were proverbial, so the people said: "We wonder at him to whom Musa's purses come while he complains of poverty."

He bestowed upon the poor and the deprived in the dark night lest someone should recognize him; he generously spent what he had on the weak and the afflicted; he showered them with too much giving; and he saved many of them from the bitterness of poverty and deprivation.

The narrators have unanimously agreed that Imam Musa, peace be on him, had immense abilities of knowledge; he was the most knowledgeable of the Muslims of his time.

The (religious) scholars and the reporters surrounded him; they hurried to write down his religious edicts concerning all mishaps and events; they reported on his authority all kinds of knowledge and art, especially as concerning Islamic legislative system; he provided them with his own generous abilities. In this respect he is regarded as the first of the Imams of Ahl al-Bayt to split open the chapter of the lawful and the forbidden1.

After his father Imam al-Sadiq, peace be on him, Imam Musa, peace be on him, managed the affairs of his science university. The university is regarded as the first cultural foundation in Islam and the first institute from which a group of great scholars on whose top were the Imams of the Islamic school graduated. It played an important role in developing the intellectual life and growing the scientific movement in that time.

It lasted for many times conveying the sprit, guidance and message of Islam. It aimed at spreading awareness and an intellectual renaissance. We will talk about its results in the chapters that follow. Imam Musa was the most brilliant of the Imams of the Muslims in knowledge, taking care of spreading

the Islamic culture and displaying the Islamic reality.

In addition to his many unique tendencies is his clemency and his restraint of anger; clemency was among his qualities and elements. The historians have unanimously agreed that he repelled offence with kindness and guilt with pardon just as his grandfather the great Prophet, may Allah bless him and his family, had done.

He repelled offence, harm, and detested things issued from those who had harbored malice against him with patience and beautiful forgiveness, to the extent that he was nicknamed al-Kazim (the restrained); this nickname is the most famous of all his nicknames.

If we review the Imam's unique tendencies and abilities and what has been reported on his authority in the fields of behavior and morals, we will find him full of all the elements of humanity and its constructive, good concepts. I (the author) hope that this book will include some sides of the Imam's brilliant tendencies or at least shed light upon him.

The Shi'a do not sanctify the Imams of Ahl al-Bayt, peace be on them, with sanctification void of deep awareness; rather with sanctification really and essentially depends in all dimensions on accuracy, scrutiny, and perception according to their reliable proofs that are far from argument and discussion.

Surely the faith of the Shi'a, rather of all the Muslims, concerning the requirement of showing love toward Ahl al-Bayt is taken from the reality and essence of Islam and from the core of its message. For Islam has made it incumbent on all Muslims to have in their souls and inner souls the deepest affection and the sincerest love. This has been shown in Ayat al-Mawada, in which Allah, the Exalted, says:

"Say: I do not ask of you any reward for it but love for my near relative." (***Qur'an, 42:23***)

The explainers of the Qur'an have unanimously agreed that this verse has been revealed concerning Ahl al-Bayt, peace be on them2. Imam al-Shafi'i refers to the meaning of the verse through his statement:

O Family of Allah's Messenger, love for you is a religious duty revealed by Allah in the Qur'an.

Authentic hadiths on the requirement of the love for Ahl al-Bayt have been ensured by many lines of transmission. The Prophet said: "I fight him who fights them and make peace with him who makes peace them." He compared them to the Holy Qur'an when he, May Allah bless him and his family, said:

"I leave behind me among you two things which, if you cleave to them, you will never go astray, one is greater than the another-that is Allah's Book which is a rope extended from the heaven to the earth, and my family, my household. They never scatter until they come to me at the (sacred) waters (of Heaven). Take care how you follow me with regard to them."3

The Muslims have unanimously agreed on reporting Hadith al-Thaqalayn, which is the most authentic of the prophetic traditions and most famous of them. It contains one of the important sides of the Islamic

faith. Besides it is the clearest of all the proofs on which the Shi'ites depend regarding devoting the Imamate to Ahl al-Bayt and regarding their being protected from errors and inclinations.

For the Prophet, may Allah bless him and his family, compared them to the Holy Qur'an, to which falsehood shall not come from before it nor from behind it; they do not leave each other. It is natural that any disobed465ience issued from (Ahl al-Bayt) in respect with the religious precepts was regarded as scatter from the Holy Qur'an, for the Messenger, may Allah bless him and his family had negated their leaving each other until they would come to him at the sacred waters (of the Heaven).

Therefore, the meaning of the tradition about the infallibility of Ahl al-Bayt and the requirement of love for them is manifest and clear. The Prophet, may Allah bless him and his family, repeated this tradition in other places, for it aims at saving the community and its straightness from deviation in the ideological fields and others. That is if it does not cleave to Ahl al-Bayt, does not go before them and does not stay behind them.4

He, May Allah bless him and his family said: "My household is like Noah's Ark. Whoever embarked it was safe and whoever remained behind it drowned. My household among you is like the gate of forgiveness (Baab Hitta) among the children of Israel; whoever entered through it was forgiven."5

In his valuable book al-Muraja'at, Imam Sharaf al-Din has said: "And you know that the meaning of their being like Noah's Ark is that whoever resorts to the blessed Imams to take the fundamentals and branches of the religion from them is safe from the chastisement of the fire.

Whoever remains behind them is like him who took refuge in the mountain on the Day of the Flood that it might protect him from Allah's punishment; yet that drowned into the water and this is in the fire; I seek refuge in Allah.

"The meaning of their compared to the Gate of Forgiveness (Baab Hitta) is that Allah appointed that gate as one of the aspects of humbleness before His magnificence and as a sign of submitting to His decree; in this manner it was a reason for forgiveness. This is the point of resemblance. Ibn Hajar tried it when he said: 'After he had mentioned these traditions and the like.'

"And the point of their being compared to the Ark is that whoever loves and magnifies them as gratitude for the favor of Him Who has honored them and follows the guidance of their scholars is safe from the darkness of the acts of disobedience.

Whoever remains behind them drowns in the see of the ingratitude for the favors and perishes in the deserts of tyranny. And as for the Gate of Forgiveness (Baab Hitta), it is that Allah had regarded entering that gate, the Gate of Ariha or Bayt al-Maqdis, along with humbleness and seeking forgiveness as a reason for forgiveness. And He has appointed for this community the love for Ahl al-Bayt as a reason for it (forgiveness)."6

These are some traditions in respect with Ahl al-Bayt. They are clear in their meaning about the requirement of the love for them. The Muslims have unanimously agreed on this matter. However, the thing that concerns us is that we should mention the aspects of this sincere love the Shi'a have and which really has the mark of excessiveness and immoderation toward Ahl al-Bayt, just as their opponents have accused them while they are innocent of that.

I (the author) think that the speech about such researches is one of the reasons for spreading friendship among Muslims and making peace among them. Meanwhile it removes from our way the evil enmities, the results of disunity and division the generations have left behind them.

Surely the aspects of the love the Shi'a show toward the pure family (of the Prophet) are as follows:

Firstly, surely the Shi'a take the fundamentals and branches of the principal features (ma'alim) of the religion from the Imams of Ahl al-Bayt. They have unanimously agreed that the worship according to their sayings, their deeds, and their justificatives are part of the Sunna which should in kind be put into practice. In this manner the Shi'a have built their ideological frame on what has been handed down from Ahl al-Bayt.

In the legislative fields they do not follow other than them from among the rest of the Muslim schools. That is not because of the partiality or fanaticism for Ahl al-Bayt. Rather, this has been stipulated by the decisive traditions reported from the great Prophet, may Allah bless him and his family.

Among these hadiths is Hadith al-Thaqalayn and other authentic ones. The hadiths are ensured by many lines of transmission. The Muslims have unanimously agreed on them. The hadiths clearly indicate the requirement of cleaving to the pure family (of the Prophet). They also require the Muslims to worship according to what has been reported from them after dogmatization or regarded supposition regarding issuing them (the hadiths) from them.

This meaning has fully been clarified, explained, and proved by His Eminence, the late, Sharaf al-Din, may Allah have mercy on him. He has said in his valuable book al-Muraja'at:

"Surely, our worship in the basics of jurisprudence (Usool) through other than al-Ash'ari's school and in branches through other than the four schools is not because of partiality, fanaticism, doubt about the independent reasoning (ijtihad) of the Imams of these schools. (And not because) the fact that they have no justice, no faithfulness, no honesty, and no exaltedness in knowledge and deed.

"But it is due to the fact that the religious proofs have made it incumbent on us to adopt the school of the Imams from among the Prophet's household, (who were) the place of the message, frequently visited by the angels, place of descent of inspiration and revelation.
So we have devoted ourselves to them in the branches and beliefs of the religion, the principles and rules of jurisprudence, the knowledge of the Sunna and the Book, the sciences of ethics and behavior and good manners. (That is out of) yielding to the rule of the evidences and proofs, and (due to)

worshiping according to the Master of the prophets and the messengers, may Allah bless them all.

“If the proofs allow us to oppose the Imams from among Muhammad’s family or if we are able to obtain the intention of seeking nearness to Allah, the Glorified, in the place of performing (worship) according to the school of other than them, we will follow the majority (jamhur).

For that is as a sign of confirming the agreement of friendship and of strengthening the bonds of brotherhood. However it is the proofs that interrupts the believer’s viewpoint and come between him and what he desires.”

And he added: “I do not think that someone dare to say that they (the Imams of the schools) are better in knowledge or deed than our Imams. For our Imams belong to the pure family (of the Prophet). They are the life ships of the community, the gate for its forgiveness, security for it from difference in religion, eminent men for guiding it, the important men of Allah’s Apostle, and his survival ones among his community.

And he (the Prophet), may Allah bless him and his family, had said: ‘Do not go before them nor remain behind them, lest you should be perished, for they are more knowledgeable than you.’ However, it is policy, and what will make you realize what it required in the early stage of Islam!”7

The head of al-Azhar, Shaykh Saleem, has confirmed this brilliant side of Imam Sharaf al-Din’s speech. He has said: “Rather, it may be said that your twelve Imams are better to be followed than the four Imams and other than them. For all the twelve (Imams) are in agreement on one school they had clarified and confirmed while the difference in all the chapters of the jurisprudence of the four (schools) is famous.

So its sources cannot be understood and set right; and it is well-known that what one person clarifies is not exactly equal to what twelve Imams clarify, all this is of (the things) concerning which the just has no pause and the unjust has no viewpoint.”8

Shaykh Shaltut, head of al-Azhar Mosque, has confirmed this aspect. He has declared that the Imami jurisprudence is the firmest of all Islamic jurisprudence in original thought, deep reasoning, and closeness to reality. It is natural that this aspect to which the Shi‘a have cleaved and declared in all fields has no side of immoderation; yet it is distinguished by moderation and has no deviation in all dimensions.

Secondly, the Shi‘ites have unanimously agreed that the Imams of Ahl al-Bayt, peace be on them, are from among the honored servants of Allah, that they say nothing before Him and act according to His commands, and that they are the followers of the Reminder. They maintain that their Imams were charged with authority, Allah’s residue, His choice, His party and containers of His knowledge, that they are the rulers over mankind, pillars of the country, and gates of faith.

They think that Allah preserved them from temptations, purified them from defilement, kept away the uncleanness from them, and thoroughly purified them. Imam ‘Ali, the commander of the faithful has described them in his statement: “They are the life of knowledge and death of ignorance; their clemency tells you of their knowledge; their outward (tells) you of their inward, and their silence (tells you) of their wise reason; they do not oppose the truth nor do they differ over it; they are the supporters of Islam, intimate friends for seeking refuge; through them the truth has returned to its origin, the falsehood has been removed from its place and its tongue has been cut off from its source; they have comprehended the religion with the mind of awareness and care, not with the mind of hearing and narration, for the narrators of knowledge are many (while) those who take care of it are few.”9

The great poet of Islam, al-Kumayt, has described them in one of his wonderful poems, saying:

They are close to generosity and far from the injustice in the ties of the precepts.

They give right answer on the matter over which the people differ. They have established the rules of Islam.

They are sufficient protectors at war when it becomes hot.

They are like rain when the people suffer from drought; they are like a shelter for the nursemaid of orphans.

They are overweighing in opinion, having perfect justice in behavior, and knowledgeable at heavy affairs.

They are leaders, but they are not like those who rule the people and the sheep in the same way.10

These are some qualities of Ahl al-Bayt described by the poet of faith, al-Kumayt. It is worth mentioning that al-Kumayt was a contemporary of them. He associated with them, tried their ethics, so he believed in them, Allah’s peace be on them, as a copy having no second in the history of mankind in knowledge, generosity, and taking care of the religion.

He hurried to struggle for them, composing on them his poems called al-Hashimiyat, which give an account of a great side of the Shi’ite beliefs giving proofs of them, sometimes through verses of the Holy Qur’an and sometimes through the Prophet’s traditions (Sunna).

Anyway, the Imami Shi‘a renounce immoderation concerning their Imams and they have unanimously agreed that the excessive are deviated and rebels against the religion.

Surely the reality of excessiveness means raising the Imam to the rank of Allah, the Worshiped. The excessive said to Imam ‘Ali, the Commander of the faithful, peace be on him: “You are! You are!”

“What am I,” he asked them.

“You are Allah, the Creator,” they answered.

He asked them to repent, but they did not withdraw from their error, so he intended to burn some of them. While they were driven to the fire, they said: “Surely, he is Allah! It is He who chastises with fire!”11 This is the thinking of the excessive: atheism in the religion, rebellion against worshiping Allah, and apostasy from Islam.

As for the attitude of the Imams of Ahl al-Bayt toward them, it was severe and violent. They decided that the excessive had to be killed, that it was forbidden for the Muslims to associate with them, and that they had to be isolated from Muslim masses. Imam Musa, peace be on him, cursed Muhammad b. Bashir when he was excessive in respect with him. He invoked Allah against him and renounced him.12

Surely, the belief of the Shi‘a concerning the Imams of Ahl al-Bayt has been taken from the spirit and core of Islam, and it has, praise belongs to Allah, has no excessiveness nor deviation from wise thinking, but it is clear and pure; besides it is distinguished by originality, logic, and proof.

Thirdly, surely the most prominent aspect of worshipping the Shi’a show toward their Imams is that they commemorate their remembrance and praise their outstanding merits. They hold commemorative ceremonies to mention the heavy misfortunes and calamities that had befallen their Imams.

They review their behavior and their ideals full of fear of Allah, love for good, general deeds, devotion to the way of truth and service of the community. The Shi‘a also visit their pure shrines in order to ask the blessing of them and to seek nearness to Allah through them, for such visitations are the greatest of all kind of aspects of love Allah has made incumbent on Muslims to show toward the Prophet’s family.

These are some aspects of the friendship the Shi‘a show toward the Imams, peace be on them; such friendship has neither defect of excessiveness nor immoderation in love for them; according to this moderate love, we will talk about Imam Musa, peace be on him, with faithfulness and sincerity. In this respect I am (the author) a researcher loyal to truth through every possible way.

The thing that requires a question is that we find no Imam from among the Imams of Ahl al-Bayt could peacefully and tranquilly live and was far from fear, terror, and exhaustion. All the Imams suffered from the severest kind of wrong, injustice, and persecution; their sorrowful end was either killing or poison. Perhaps, the most important reasons for that, as we think, are as follows:

According to their social rank and their general authority over the community, the Imams, peace be on them, were responsible for taking care of the community, keeping its rights, and securing its interests. They did not confirm the surfeit of the oppressive and the hunger of the oppressed. They criticized the rulers of their times for their policy.

It is worth mentioning that the rulers paid no attention to good, general acts. They depended on selfishness, enslavement, and forcing the people to do what they had disliked. Many of those rulers such as Muawiya b. Abu Sufyan, Yazid b. Muawiya, Merwan b. al-Hakam, and the like were not earnest in the affairs of the subjects or were loyal to their matters or looked after their interests.

Rather it has been reported that they were serious in spreading social oppression and showing injustice toward their subjects, that they devoted themselves to pleasures and impudence; for example, their palaces were full of a sector of singers, songstresses, and wine.

They did not remember Allah and the hereafter though they claimed that they represented Islam, which entrusted them with undertaking the affairs of the religion. However, they did not represent it at any way, for their behavior was contrary to all its laws and precepts; that is according to the unanimous agreement of all the historians.

The attitude of the infallible Imams, peace be on them, toward the ruling tyrants of their times was distinguished by severity and strictness; toward them they did not incline to peace and silence; rather they declared resistance and opposition against them, and that is of two kinds:

1. Positive Resistance

Yazid b. Mu'awiya, the tyrant of his time, made public unbelief and atheism. He rebelled against the will of the community. He decided to debase it, to enslave it, and to force it to do what it disliked. So Imam Husayn, peace be on him, chose this revolutionary way. He, peace be on him, was forced to declare the revolution.

For he, peace be on him, came to know that his supporters were few in number, that his friends would desert him, that the swords and the spears would compete with each other to plunder his holy body. He stated that when he was in Holy Mecca, saying: "I am as longing for my ancestors as Ya'qub was longing for Yousif.

The death I will meet is better for me; I can see the desert wolves cutting off my limbs between al-Nawawis and Karbala, filling their empty stomachs with my own flesh; there is no escape from the day has been written by the pen."13

Imam al-Husayn told the people about what he would meet in Karbala' such as cutting off his limbs on its highland, his yearning for this brilliant fate through which his beliefs aiming at achieving social justice among people won a victory.

The Master of Martyrs, Imam al-Husayn, performed this great sacrifice to remove from the body of the community that error practiced by the Umayyad government. His holy martyrdom played an effective role in waking and enlightening the Muslim masses, for revolutionary operations were increased to the extent that they were able to overthrow the Umayyad government and remove all its traces from the Arab and Muslim world.

2. Negative Resistance

This sound way was chosen by some pure Imams because they knew that the positive resistance would be not useful for overcoming the events due to the standing political conditions which would certainly abort the revolution and damage the Islamic matter.

Accordingly they declared the negative resistance of whose aspects were that it was forbidden to cooperate with the ruling machinery of government and to plead cases in its courts just as it has been written down by the Imami jurists in the book of judgment.

This was a useful way with a great effect on achieving the sound objectives the Imams of Ahl al-Bayt, peace be on them, wanted. This negative way was confirmed by Imam Musa, peace be on him during his talk with Saffwan al-Jammal; we will mention it in the chapters that follow.

This brilliant policy was followed by Mr. Ghandi during his liberating India, for he made it forbidden for the Indians to cooperate with the British Colonialism and to respond to it. This policy was wonderfully successful, for the colonists were forced to withdraw from India and to grant it a political independence.

Unfortunately, the ‘Alawid revolutionists from among the Hassanid and the like did not follow this moderate, constructive policy whose slogan the Imams, peace be on them raised; for they hoisted the flag of the revolution against the Umayyad and the Abbasid governments.

Their revolution was unsuccessful because they did not carry it out according to some sound plans, so their revolution failed and brought about to them many problems and difficulties and made them lead a life full of immortal pain and misfortunes.

The ruling authorities were fully aware of this negative resistance on which the Imams of Ahl al-Bayt, peace be on them, depended. For this reason they spread detectives among all the circles and they in detail informed them about what happened in the country. They reported to Harun al-Rashid the story of Saffwan al-Jammal when he intended to sell his camels he hired out to him during the season of the hajj responding to the advice of Imam Musa, peace be on him.

So Harun sent for him and wanted to kill him, but he changed up his mind; any way, the then standing governments used all their organs to work against Ahl al-Bayt and used against them all the following ways:

1. They met them with increasingly violence and persecution. They went too far in abasing and wronging them to the extent we cannot describe because of its atrocity and bitterness. Concerning this Abu al-Ferajj al-Asfahani has singled out a book called “Maqatil al-Talibiyyin”, in which he has mentioned all kind of the hard ordeals and heavy punishments that included all the ‘Alawids.

2. They laid an economic siege to the ‘Alawids to undermine their power. For example, Harun al-Rashid

intended to practice this policy against Imam Musa. When he traveled to Yethrib (Medina), he generously gave to the children of the Prophet's companions except Imam Musa. He did not give him anything suitable to his rank. So (his son) al-Ma'mun asked him about that and he answered: "Surely, his poverty is more loveable to me than his riches; if I gave him something of which he is worthy, he would mutiny against me."

He appointed observers and spies over the people who gave money to the Imam. This measure brought to him severe financial straits and troubles. Such was the policy of those rulers toward the infallible Imams. It was marked by imposing poverty on them; all the 'Alawids suffered from abject poverty during the days of al-Mutawakil, who subjected to displeasure and vengeance all those who gave money to them; the Imams were so poor that they had nothing in their houses except one cloak. When one of them wanted to go out, he put on the cloak as a garment.14 Al-Mutawakil intended to stop all their economic incomes.

3. They veiled them from the Islamic world, imposed severe observation and fearful pursuit on all those who cooperated with them. Of course, this led to the appearance of different tendencies among the Shi'a, and the Imam of guidance had no room to unite the ranks of the Shi'ites and to remove the ideological tendencies that took place among them.15

4. They went too far in practicing severity against the Shi'a and poured upon them severe kind of painful torture. Imam al-Baqir spoke of the hard ordeals the Shi'a faced during the days of the Umayyad government. He said: "Our Shi'ites (followers) are killed everywhere.

Their hands and their legs are cut off due to suspicion and accusation. Those who show love toward us and devote themselves to us are imprisoned; their money is plundered and their houses are demolished."16

All the Umayyad and the 'Abbasid governments employed their propaganda organs against the Shi'a to the extent that the love for Ahl al-Bayt became shame and defect. The Shi'ite was regarded as unsuccessful and loser. Some Umayyads and 'Abbasids decided that love for Ahl al-Bayt was an apostasy from the religion and rebellion against Islam. To all of this, the poet of the faith and struggle, al-Kumayt, refers:

They indicate with their hands to me and their statement is: verily this is unsuccessful, while the indicters are more unsuccessful (than me).

A sect has accused me of unbelief and a sect says that I am an evil-doer and guilty.

They criticize me for (my) love for you out of their deception and deviation; rather they mock (at me), while I wonder at them.

They say: "His inclination and opinion are Turabi; (such was) I called and nicknamed by them."17

Anyway, the authorities opposed the Prophet, may Allah bless him and his family, when they took severe measures against the Imams of Ahl al-Bayt, peace be on them. For the Prophet ordered the community to show love toward his family, to take care of them, and to honor them in all things.

The ruling authorities of those times thought that the Imams had no objectives in government except that they aimed at spreading justice and equality, applying the precepts of the Qur'an on the general, real life of the Muslims. However, this did not agree with their policies aiming at selfishness, enslavement, and spending the money in the public treasury on the dissolute and the mischievous. They harbored malice against all those who demanding social reform and justice.

In addition to all of that, many of those rulers harbored malice against the Imams of Ahl al-Bayt because the Muslims unanimously agreed on honoring, magnifying, and praising them and their merits. Al-Mansur was fully aware that Imam al-Sadiq was away from the political movements of his time, that he did not intend to assume a government or an authority, and that he prevented the 'Alawids from declaring a revolution against him.

Besides he came to know that the Imam had given him good news of his assuming the Caliphate. Nevertheless, he did not leave him to lead a life of tranquility and security that he might spread the knowledge of his grandfather among the Muslims. He brought him more than one time to his capital trying to assassinate him. There was no reason for that except having malice against him due to his great personality and rank among the Muslims.

Yet another example of that is Harun al-Rashid. He knew that Imam Musa did not intend to dispute with him for his authority or to transgress against him. That is because the Imam had no forces on whom he depended to dispute with him and to revolt against him. Nevertheless, he severely punished him, threw him into dark prisons, put poison in food and gave it to him to eat in order to put an end to him. The reason for that is that he envied the Imam and had grudge against him because of his high rank among the Muslims.

The time of Imam Musa was full of heavy crises and events of which were the revolts marked by violence and shedding blood. The most important revolt was that which overthrew the Umayyad government, for the Muslim people enthusiastically hurried to declare a revolt against that government that spared no effort to debase them and to deprive them of all the life requirements.

The slogan of the revolt was the summons to al-Ridha' from among Muhammad's family; the people responded to him, for their hearts were thirsty for him, and for Muhammad's family were the first base of great objectives the Muslim society wanted, such as justice, freedom, and equality.

The masses supported this revolution to protect and preserve it, and to offer for it much more sacrifices; for they believed that there was no way for their dignity and protection from selfishness and persecutions except assuming government by the 'Alawids, the rulers of justice, protectors of truth, the refuge for the oppressed and the persecuted.

None thought that the revolt implied the summons to the ‘Abbasids, for this family had no positive deed for serving the masses. They met no oppression or persecution from the Ummayad family. They were happy and tranquil because the authorities spent too much money on them, secured for them livelihood and wealth as well as they had no brilliant past; rather the history of some of them was full of perfidy and treason toward the community.

Any way the revolt deviated from its original plan and headed for conveying the government to the ‘Abbasids, who appointed Abu Muslim al-Khuresani as a general leader of the revolt and trusted him, but he went too far in shedding blood for no reason. So the historians have unanimously agreed that he was a sinful blood-shedder.

They have maintained that he paid no attention to any crime he committed, regarded as easy destroying selves and souls, punished the innocent because of the guilty, and punished those who came to him due to those who turned away from him, killed out of suspicion and accusation.

They have said that he killed thousands of people. This indicates that he had no faith in Allah and the hereafter; nevertheless, the ‘Abbasids adopted all his terrorist plans; some sources show that it was the ‘Abbasid who entrusted him with that.

Anyway, the ‘Abbasids undertook the government through shedding seas of blood and heaping up mountains of the bodies of the innocent. When they took the reins of government, they massacred the ummayyads and their followers, spread among them murder and severe punishment.

As for Imam al-Sadiq, peace be on him, he did not confirm that; he asked the authorities to pardon and forgive them. This shows us the unique humanity of Ahl al-Bayt, peace be on them. For they did not incline to quenching their thirsty for revenge upon their enemies whatever their offences toward them were, for their custom was pardon, gentleness, and kindness to those who showed enmity toward them and wronged them.

Abu Salama, a head in the ‘Abbasid government and an active member in leading their revolution, tried to entrust the caliphate to the ‘Alawids. Whether this was as a deception and a trick of him or out of seriousness and loyalty, he sent messages to Yethrib (Medina) and his messenger handed one of his messages to Imam al-Sadiq, peace be on him, who ordered the message to be burnt in a fire was in front of him.

The messenger demanded him of a reply and he said to him: “The answer is just as you have seen.” Then the messenger went to Dhu al-Nafs al-Zakiya and his brother handed to them the letters of Abu Salama; he found in them an urgent response to his request.

Imam al-Sadiq advised them not to be deceived by that, for they would not assume the affair, but they did not take his advice and thought that it was as sign of envy of him toward them, as the narrators say. Shortly after that, the ‘Alawids declared their revolt against al-Mansur; the masses surrounded them; the

jurists and the eminent Muslim thinkers confirmed their revolt, but it failed because the Abbasid forces were able to suppress it and put an end to it–this has fully been explained in this book.

When the ‘Alawids lost their revolt, their heads were carried on the tops of the spears and were displayed in all countries and cities just as was the condition during the days of the Umayyad government. Al–Mansur paid no attention to the bonds of the womb relationship between him and the ‘Alawids.

For, after that, he spared no effort to kill and pursue them. In this respect, he excluded neither old men nor children; rather he included them all in a torture which cannot be described because it was very severe to the extent that the ‘Alawids wished that the Umayyad government would return though it was severe and torturing.

These severe measures taken by al–Mansur against the ‘Alawids left deep sadness in Imam al–Sadiq’s and his son, Imam Musa’s souls, for they saw al–Mansur severely punishing their cousins, while they had no way to support and save them from that in which they were.

Among the problems of which the time of Imam Musa was full of destructive intellectual movements such as unbelief and the like that aimed at putting an end to Islam and to demolish its supports. These movements extended too many Islamic countries and did their best to play with the philosophy of the Islamic ethics, to deny all the religions, to urge the people to perform the forbidden, to play with the general manners, and to corrupt the rest of the social regulations.

Imam al–Sadiq, peace be on him, and his son Imam Musa faced and resisted those beliefs and to refute them with scientific proofs. In addition to these destructive beliefs there were other beliefs attacked the Islamic world in those times. The beliefs summoned their followers to disunite the social ties, to divide the Muslims, and to mislead the public opinion in many sides of their ideological life, so Imam Musa and his father Imam al–Sadiq undertook enlightening the Muslims and warning them against them. The book has objectively contains a speech about all of that.

In the fields of the social service, there is nothing more important than spreading the merits of Ahl al–Bayt, peace be of them, display their behavior and affairs, for they supply the society with the requirements of renaissance and progress. The Muslims are in need of a brilliant guidance arising from the message of Ahl al–Bayt aiming at self–denial, sacrifice in the way of Allah, and the movement toward the fruitful, constructive deeds.

Surely, the Muslims live in bitter conditions; they lead a life of discords and disorders. For the colonial forces have played with their own constituents, deprived them of their fates, and strengthened among them all factors of weakness and corruption to the extent that they have led a life of abasement and disgrace.

We believe that the Muslims cannot make any progress unless they follow the behavior and teachings of

Ahl al-Bayt, for in every side of them there is a meeting of original, free awareness, ideals, and perfect belief in the rights of the community. Perhaps, we participate in the field of the social service through our research on the life of Imam Musa, peace be on him.

This book was published in 1378 A. H. and was out of print. Those who are concerned in such researches asked me to reprint it; I (the author) put their request before the great beneficent, al-Hajj Muhammad Jewad ‘Ajeena, the son of the notable Hajj, Muhammad Jewad Ajeena, and he responded to me, may Allah protect him. We thank him and may he be successful in printing the book. I ask Allah to grant him a success that he may give life to the remarkable deeds of Ahl al-Bayt, peace be on them, and to give him much more reward. Surely He, the Exalted, is the Guardian of that and has power over it.

My brother, His Eminence, great Shaykh, Hadi al-Qarashi did me a favor through revising the chapters of the book; His Eminence also did me a favor through revising many books and benefited me in finding some information relating to the life of Imam Musa, peace be on him. After the serious research, I have found that some chapters of the book I have written are in need of re-writing and analyzing; also I have changed my mind concerning some researches of the book. The reader will find that this edition is different from the previous one because it contains an addition; moreover it is distinguished by the good printing of which al-Adab Press is famous.

In the end of the introduction, I hope that those who are concerned in these researches will do me a favor through criticizing and re-writing this work, that we may all be able to serve this community; surely He, the Exalted, has power over rightness and success.

Baqir Sharif al-Qarashi
Holy Najaf
Dhu al-Hijja 1st, 1389 A. H.

1. Al-Fiqh al-Islami, Medkhel li Diraset Nizam al-Mu'amelat, p. 160.
2. Al-Razi, Tefseer, vol. 7, p. 406. Al-Durr al-Menthur, vol. 7, p. 7. Al-Nisaburi, Tefseer. Abu Na'eem has narrated through his chain of authority on the authority of Jabir, who said: "A Bedouin came to the Prophet, may Allah bless him and his family, and said to him: 'O Muhammad, show me Islam, and he said to him: 'You should bear witness that there is no god but Allah, the One without a partner, and that Muhammad is His servant and His Apostle.' He asked: 'Do you ask of me any reward for it?' He answered: 'No, but love for near relatives.' He asked: 'My or your relatives?' He replied: 'My relatives.' Give (me your hand) to pledge allegiance to you. May Allah's curse be upon those who do not love you and your relatives. The Apostle, may Allah bless him and his family, said: 'Amen!'"
3. Al-Turmidhi, Seheeh, vol. 2, p. 308. Asad al-Ghaba, vol. 2, p. 12.
4. Heyat al-Imam al-Hasan, vol. 1, p. 90.
5. Mejjma' al-Zewa'id, vol. 9, p. 168.
6. Al-Muraja'at, p. 54.
7. Ibid., pp. 40-41.
8. Ibid. p. 144.
9. Shaykh Muhammad 'Abda, Nahj al-Balagha, vol. 2, p. 259.
10. Al-Hashimiyat.

11. Al-Tenbih wa al-Radd 'alaa Ahl al-Buda', p. 14.
12. Al-Kashi, Rijal, p. 298.
13. Al-Luhuf, p. 33.
14. Maqatil al-Talibiyyin.
15. 'Aqa'id al-Zaydiya.
16. Sharh al-Nahjj, vol. 3, p. 15.
17. Al-Hashimiyat.

The unique aspect by which Islam has been distinguished from the rest of the other religions and social schools is that it has raised the slogan of equality. It has demolished the barriers among the people, adopted that in an effective way, prepared all its powers and abilities to apply that on the arena of life, regarded that as one of the elements of its civilization and an important factor in building its social structure.

According to Allah's Law, people are as equal as the teeth of a comb. No one has a distinction over another and no people have superiority over another. They are on one level with respect to their rights and dignity; there is one distinction among them except through piety and good deeds that bring man near to his Lord, send him far from the factors of evil, the inclinations of recklessness and vainglory.

Islam has brought such beliefs bringing hearts together, uniting feelings and sentiments. On these principles the summons to Islam has been based; Islam has ordered its followers to kill with their swords those who intend to destroy such fundamentals lest there should be a gap through which their union and unity is divided.

The Umayyads turned away from this Islamic basic rule and carried a pickax to demolish it because it opposed their pagan inclinations and their class interests. So they with some mad powers tried to erase it from the Islamic life; this is clear in their going too far in dispraising and scolding those who married an Arab slave girl; they not only do that, but also they severely punished them.

One of their tyrannical governors came to know that a person belonged to Saleem's tribe married a slave girl, he ordered him to be brought, whipped a hundred times, separated from his wife, his hair, his beard, and his eye-brows to be shaved.1

According to the Umayyads' traditions, such a person committed a crime and caused mischief in the land and was worthy of punishment.

The Umayyads deprived the child of a slave girl of assuming any office in the state and undertaking any public job. They claimed that he had no qualification for it.2

Through this pagan thinking, the Umayyad tyrant, Hisham b. 'Abd al-Malik, advanced as an argument against Zayd b. 'Ali, the martyr of honor and refusal, saying to him: "I have been informed that you mention the caliphate and desire it. You are not entitled to it because you are the son of a slave girl."

Zayd opposed him and aimed at him an arrow of his flowing reason, saying to him: “Surely, mothers do not prevent men from (achieving their) objectives. Ismail’s mother was Ishaq’s servant girl. Nevertheless, Allah sent him as a prophet, made him the father of the Arabs, and took out of his backbone the best of the prophets, Muhammad, may Allah bless him and his family.”3

When the Umayyads adopted this abominable policy contrary to the real Islam, Ahl al-Bayt opposed it through denying and defaming it. They hailed what their grandfather, the great Savor, may Allah bless him and his family, had brought such as just equality among the Muslims. They gave as clear, political examples of it to confirm it.

For example, Imam Zayn al-’Abidin freed a slave girl of his and married her. So his opponent ‘Abd al-Malik made use of this deed and began criticizing him. He sent him a letter in which he blamed him, saying: “Now then, I have heard that you have married your slave girl. You know that there are among Quraysh your equals through whom you are glorified in marring and begetting children; therefore, you have not thought of yourself, nor have you retained your children. Greetings.”

When the Imam received the letter, he read it and understood that there was a belief of paganism standing among its lines and words. So he, peace be on him, refuted him with his answer in which appeared the beliefs and objectives of Islam, saying: “Now then, I have received your letter in which you have scold me due to my marrying my slave-girl.

You have claimed that there are among the Quraysh women (equal to me) through whom I am glorified in marrying and begetting children. There is no glorious ascent and no generous increase higher than Allah’s Apostle, may Allah bless him and his family. She had been possessed by my right hand and has been freed by me through the command of Allah’s will, Mighty and Majestic be He.

Through her I have sought His reward. Then I have returned her according to His Law. Whoever is pure in his religion, none of his affairs bring him about a defect. Through Islam Allah has raised meanness, completed defect, and taken away blame; therefore, no blame is placed on a Muslim, but the blame is placed on al-Jahiliya (pre-Islamic beliefs).”4

These are the beliefs of Islam in respect with justice and equality. According to them, the real honor belongs to the obedience to Allah and cleaving to His religion, so he who educates his own self, prevents it from committing sins and the forbidden, and conforms to Allah’s religion is the unique person who has excellence in Islam. As for superiority through racism and the rest of the other material considerations, they are not included in the excellence and honor with Allah.

No one should harbor malice against the Imam when he married a Muslim slave-girl after he had emancipated her, for he through that did not oppose Allah’s Book, and the Sunna (practices) of His Prophet.

Surely, Islam has proudly and gloriously treated all Muslims equally, regarded the Muslim male as equal

to the Muslim female, and abolished all the pagan distinctions. An example of that is that the great Prophet married his slave-girl, Zaynab, daughter of Jahsh, to his retainer Zayd b. Haritha, who was not equal to her in her social rank.

As for the story of Juwaybir, the destitute, the miserable, it is well-known and written in detail. Through this Islam has established a basic rule for the bond of marriage; it is based on the unity in religion and love in Allah.

When Islam spread in the first times and its brave mujahidin liberated many lands of the world to summon them to Allah, the movement and bringing of the slaves became very wide. We think that many kinds of such slaves were taken illegally, for the ruling authorities in those times did not observe the Islamic precepts in respect with them.

Anyway, Yethrib markets were full of slave traders who brought slaves to sell them; a street in Baghdad was called Slave Street5, in which slaves were shown and sold.

As for the attitude of Ahl al-Bayt toward those unfortunate slaves, it was merciful and kind to them. They bought some of them as possible as they could, and freed them for Allah's sake. An example of that is that Ahmed b. Musa al-Kazim copied the Qur'an and bought it to buy for it some slaves and freed them for Allah's sake; he freed a thousand slaves through his handwork.

The Imams not only showed kindness to them through releasing them, but they also held them through giving them a lot of money that they might be in no need of what was in the hand of the people; in this way they could get rid of slavery and poverty.

Imam Musa motivated and urged his companions to marry female slaves, saying: "Marry female slaves, for they have cleverness and intellects many women do not have."6

Ahl al-Bayt not only were kind to slaves, but they also married female slaves to indicate that Islam had abolished discrimination and to destroy the severe measures taken by the Umayyads toward them.

Imam Musa's mother was among those women brought to be sold in Yethrib market; Allah singled her with merit and honor through making her a container for the Imamate, virtue, and dignity.

As for how Abu 'Abd Allah al-Sadiq got married, it has been narrated by b. 'Akkasha al-Asadi. We will briefly mention his narration as follows:

"I (b.Akkasha) visited Imam Abu Ja'far al-Baqir, peace be on him. His son Abu 'Abd Allah was standing before him to hand some grapes. 'He turned to us to give us some teachings on the manners of having food, saying. The old man and the young boy must eat grapes one by one; those who think that they do not get full must eat it three or four (by three or four); and you eat it two by two because it is recommended.'"

Ibn ‘Akkasha said: “I looked at Abu ‘Abd Allah al-Sadiq and saw that he became a grown-up; I asked his father to marry him, saying: ‘My master, why do you not marry Abu ‘Abd Allah, for he has attained puberty.’ The Imam told me that he had decided that; there was a purse (of money) before him and he said to me: ‘A slave trader will come and stop at Maymun’s house; we will buy him (al-Sadiq) a slave-girl for this purse (of money).’”

The people left the Imam’s house. Shortly after that b. ‘Akkasha along with a group of his companions visited the Imam. When they had sat down, the Imam told them about the arrival of the slave-trader and the slave-girl. He asked them to buy the slave-girl for the purse they have seen before. They all arose and their hearts were full of happiness and delight. When they reached the slave trader, they asked him to show them the slaves he had.

He told them that he had no slave girl except two sick ones. They asked him to bring them and he did. They chose the one who was about to get well. He wanted to sell her for seventy dinars. They asked him to reduce her price, but he refused. They opened the purse and found seventy dinars wherein. They gave the money to him, took the slave-girl, and brought her to the Imam, who praised and lauded Allah, became happy and asked the slave-girl:

“What is your name?”

“Hamida,”[7] she answered with a voice dripping shamefulness.

The Imam gave her a medal of honor and dignity, saying: “You are praiseworthy

(Hamida) in this world and praised (Mahmuda) in the hereafter.”

The Imam happily turned to his son and granted her to him.[8] Abu ‘Abd Allah (al- Sadiq) married her; she was the dearest, most beloved, and preferred of all his wives to him.

The historians have differed over her name and origin: it was said that she was from al-Andulus and her nickname was Lu’lu’a.[9] It was said that she belonged to the Berbers[10] and was the daughter of Salih, al-Beriberi.[11] It was said that she was Salih’s sister.[12] Some historians believed that she was from Rome.[13] It was said that she belonged to one of the greatest families of the non-Arabs.[14] Many historians have neglected her lineage and not mention it.

Mrs. Hamida was generously treated in her house; the ‘Alawid women took care of her and respected her. Also Imam al-Sadiq did her a lot of favor, for he came to know that she had plentiful, perfect reason, and good faith. He greatly lauded her, saying: “Hamida is as purified from defilement as a gold ingot; the angels guarded her until she gave to me and the Imam after me a dignity from Allah.”[15]

This lady was righteous, pure and free from defects; the soul was full of faith and righteousness. Imam al-Sadiq supplied her with his knowledge to the extent that she became on top of the women of her time in knowledge, piety, and faith. He entrusted her with teaching the Muslim women the religious aspects.[16]

She was entitled to occupying this rank and to be the most brilliant of the women of her time in chastity, jurisprudence, and perfection.

The Blessed Baby

The time after the Imam's marrying her lengthened, life was tranquil; house life was full of delights, prevailed by love, leaving formality, and avoiding bitter obscene language.

She became pregnant during that happy period of time; she was taken to Allah's Sacred House by Abu 'Abd Allah (al-Sadiq) when he went to perform the religious duty of the hajj. After they had finished the ceremonies of the hajj, they came back to Yethrib (Medina). When they reached al-Abwa'17, Hamida felt labor and she sent for the Imam telling him of the matter, for he had asked her not to precede him in respect with his child. Abu 'Abd Allah al-Sadiq was having food along with a group of his companions. When he heard of the good news, he hurried to her.

Shortly after his arrival, Hamida gave birth to one of the masters of the Muslims and of the Imams of Ahl al-Bayt.

The world shone with this blessed baby like whom none was born at his time and was greater than him in bless, benefit, and favor toward Islam.

He was born (and his birthday) indicated that he would be the most pious of the people, the kindest of them to the poor, the greatest of them in tiredness and ordeals for Allah, the greatest of them in worship and fear of Allah.

Imam Abu 'Abd Allah (al-Sadiq) hurried and received his baby; he performed for him the religious ceremonies of birth; he said the adhan in his right ear and the iqama in his left ear.

The first picture Imam Musa saw was that of his father like whom there was none under the sky in highness, greatness and importance after his forefathers. The first word he heard was that of monotheism having the full meaning of faith.

Imam Abu 'Abd Allah (al-Sadiq) returned to his companions smiling, so one of them asked him: "My master, may Allah make you glad and make us your ransom, what has Hamida done?"

The Imam gave them good news of his blessed baby telling them of his great affair, saying: "Allah has given a boy to me; he is the best of those Allah has created."

Yes, he was the best of those Allah has created in knowledge, piety, rightness, and cleaving to the religion. Imam al-Sadiq informed his companions of that his son would be among the Imams of Ahl al-Bayt, peace be on them, to whom obedience Allah made incumbent on His servants, saying to them: "Follow him; by Allah, he will be your leader."18

Imam Musa was born at al-Abwa'. It was said that he was born in Yethrib (Medina).19 This (narration) is contrary to the unanimous agreement of the historians. He was born in the year 128 A. H.20 it was said that he was born in the year 129 A. H.21 that was during the reign of 'Abd al-Malik b. Merwan.

General Food

Imam Abu 'Abd Allah (al-Sadiq), peace be on him, did not stay for a long time in al-Abwa'; rather he left it and headed for Yethrib (Medina). When he arrived in it, he immediately made a banquet to honor his baby; he gave food to the people for three days.22 His followers came to him, congratulated him on his blessed baby and took part in his delight and gladness.

His Pure Childhood

Imam Musa made general progress during his childhood. He sucked at the breast of faith and was brought up in the lap of Islam. Imam Abu 'Abd Allah (al-Sadiq), peace be on him, fed him on his sympathy and kindness. He poured down upon him rays of his great soul, guided him to noble habits, and directed him to brilliant behavior. So during his early age all the elements of the Islamic education gathered in him to the extent that during his childhood he attained perfection and education none had ever attained.

Love and Honouring

Imam Musa made good progress during his childhood. He was tranquil and received life with welcome and honoring. Everyday his father showered him with his plentiful sympathy. The Muslim masses met him with care and honoring. Imam al-Sadiq, peace be on him, gave preference to him over the rest of his children; he showed toward him love he did not show toward any other than him.

Among the aspects of his love for him is that he gave him a piece of ground called al-Basariya, which he had bought for twenty-six thousand dinars.23 He was asked about the extent of love for him and he answered: "I wish that I had no child other than him lest none should take part in my love for him."24

While still young, Imam Musa said some words that amazed his father, who said: "Praise belongs to Allah Who has made you as a successor instead of the forefathers, a delight in the place of the children, and a substitute for the friends."25

The Shi'ites believe that the office of the Imamate is like that of the prophethood irrespective of favoritism, zeal out of the sentiment of love, except confirming virtue and praising faith.

Accordingly Imam Abu 'Abd Allah (al-Sadiq), peace be on him, declared his strong love and firm affection for his son. For he came to know that he was a real copy of him in talent and genius. Besides he came to know that he would be the Imam after him over the community of his grandfather.

His Features

The narrators of traditions have described Imam Musa's features, saying: "He was very brunet."[26] It was said that he had a black color.[27] It was said that he had a bright color, of medium height, and had a thick beard.[28] Shaqiq al-Balakhi has described him, saying: "He had a good face, was very brunet and weak-bodied."

His Veneration and Esteem

Imam Musa had veneration similar to that of the prophets. The features of the pure Imams from among his forefathers appeared on his face. When some saw him, he respected and admired him. His veneration and esteem was described by Abu Nu'as, the poet of the 'Abbasid royal palace, when he met him on the road, saying:

If the eye sees you without doubt and doubt opposes you, the heart will confirm you.

And if some riders appoint you as an Imam, your knowledge will lead them, so the riders see guidance through you.

I have made you as my sufficiency in my affairs, and he whose sufficiency is you does not fail.[29]

These poetry lines are one of the gushes of the soul and one of the kinds of awareness of living conscience. That is because Abu Nu'as spent the days of his life in amusement and impudence and lived on the dining tables of the 'Abbasids.

He showed this sweet-smelling praise toward the Ahl al-Bayt at the time when someone praised them faced punishment and displeasure. He was urged to declare such praise by the Imam's reality and ideals of which there was no like during his time.

The lights of the Imam dazzled the poet of al-Ma'arra, Abu al-'Ala, and he composed a poem on lamenting Abu Ahmed, the Imam's grandson, saying:

Because of his majesty in the soul, your grandfather, Musa, is regarded as the character in Surat al-'Araf.[30]

Abu al-'Ala had no good opinion of anyone, nor did he praise anyone unless he tested him and came to know of his reality, but when he heard of Imam Musa and knew that he was unique, he praised and described him.

The Inscription of his ring

As for the inscription of his ring, it displays that he cleaved to Allah and devoted himself to Him. It is as

follows: “The kingdom belongs to Allah only.”31

His Kunyas

(His kunyas are): Abu al-Hasan, Abu al-Hasan al-Madi, Abu Ibrahim, Abu ‘‘Ali, Abu Isma’il.

His Nicknames

As for his nicknames, they indicate the aspects of his personality and sides of his greatness; they are as follows:

Al-Sabir (The Patient)

Because he was patient toward the pain and the misfortunes he met form the tyrannical rulers, who punished him severely and treated him with all kinds of wrong and detested things.

Al-Zahir (The Brilliant)

Because he was brilliant through his holy ethics and his bright generosity through which he represented the ethics of his grandfather, the Messenger, may Allah bless him and his family.

Al-Abdal-Salih (The pious worshipper)

He was given the nickname of al-’Abd al-Salih because of his (too much) worship and exertion in obedience (to Allah) to the extent that proverbs were coined about him throughout times and generations. He is famous for this nickname with the narrators of hadith; those who narrated on his authority said: “Al-’Abd al-Salih has related to me.”

Al-Sayyid (The Master)

Because he was one of the Muslim masters and one of their Imams; due to this nickname he was praised by the famous poet, Abu al-Fath who says:

I am the servant of the noble master; wherever I am, he is given my best regards. And if I am the servant of the noble, then I am free and the time is my servant.32

Al-Wafi (The Faithful)

Because he was the most faithful human being who was created in his time; he was loyal and kind to his companions and followers; rather he was loyal even to his opponents and those who harbored malice against him.

Al-Amin (The Trusted one)

He was trusted in the full meaning of the word; rather his great personality was full of trust-he was entrusted with the affairs and precepts of the religion and with the affairs of the Muslims. He gained this nickname just as his grandfather, the great Prophet, had gained it and attained through it the confidence of all the people.

Qa'idal- Askar (The Commander of the Troops)

Among his nicknames is Qa'id al-'Askar.33 Shaikh 'Abbas al-Gummi, Thiqatual Islam and a famous researcher, may Allah make bloom his grave, has said: "The reason for giving such a nickname to the Imam, peace be on him, is that he represented al-Mansur on the Day of al-Nouruz. Meanwhile the troops and their commanders paid a visit to him. None of his forefathers and sons had undertaken such a ceremony, so he was given this nickname on this occasion."34

Al-Kazim (The Restrained)

He was given this nickname because he restrained his anger toward those wrongdoers who severely punished him and subjected him to exhaustion, to the extent that he died a martyr of poison in a dark prison. He did not show his pain and sorrows to anyone; rather he thanked Allah for that. Ibn al-Athir has said: "He (Musa) is known for this nickname due to his patience, gentleness, and repelling evil with kindness."35

Dhual-Nafsal-Zakiya (The one with pure Soul)

He was given this nickname because he had a clear soul which was not spoiled by neither the sins of life nor by the defilement of material, to the extent that it became high and unique.

Babal-Hawaijj (The Gate of Need)

This is the greatest of his nicknames in mentioning, the most famous of them in circulation and spreading. The non-Shi'a and the Shi'a know well that when a distressed or a sad person visit the grave of Musa, Allah relieves his pain and sorrows, and that when someone seeks sanctuary in his holy shrine, his needs are granted.

He returns home cool-hearted and tranquil, free from sudden events and the calamities of days. All Shi'a, rather all Muslims, of different classes and tendencies, believe in that; for example, Shaykh and head of the Hanbalis, says: "When a certain matter worries me, and I visit the grave of Musa b. Ja'far, Allah, the Exalted, make easy to me what I like."36

Imam al-Shafi'i says: "The grave of Musa b. Ja'far is a tried antidote."37

The disasters of time and misfortunes of days overburdened a group of poets and writers, so they resorted to him and sought refuge with his shrine asking Allah through him to raise their ordeals, to remove their tribulation and detested things, so Allah remove that from them. We have read many of their eloquent poems.

If we want to mention all their poems, then we have to write a big book; but we will mention some of them. Among them is al-hajj Muhammad Jewad al-Baghdadi, who visited the grave of the Imam asking him for granting his need, saying:

O he who is the namesake of the epithet of Moses, I have come to you walking toward your grave and intending (to visit you) from my homeland.

Our needs are not granted except through the Gate of Hope, al-Jewad's grandfather.

Ayat Allah al-'Uzma Aal Bahr al-'Ulum, Sayyid Mahdi Aal Bahr al-'Ulum, May

Allah light his grave, have hemstitched the above-mentioned two lines, saying:

O he who is the namesake of the epithet of Moses, I have come to you walking while love is my mount and love for you is my provisions.

Harm has afflicted me; my poverty has made me head for your grave intending (to visit you) from my homeland.

Our needs are not granted except through the usual Gate of Needs, near the see of generosity, at the Gate of Hope, al-Jewad's grandfather.38

'Abbas al-Baghdadi, the orator, has made them five, saying:

You are still doing well to mankind, giving sanctuary to him who comes to you and take care (of him).

If the vast space is unable to bear me, O namesake of the epithet of Moses, I will come to you running; and love is my mount and love for you is my provisions.

You are rain for those who have no rain; were it not for your abundant knowledge, existence would vanished.

I swear by Him Who is Exalted and Almighty, needs are not granted for us except at the Gate of Hope, al-Jewad's grandfather.

Yet another example of those who composed poetry on this subject is the great, genius poet, the late Sayyid 'Abd al-Baqi al-'Umary, who says:

If your affairs become narrow or difficult, resort to Abu al-Ridha', Musa b. Ja'far, al- Jewad's

grandfather; seek refuge with him and use him as a means (for granting your needs).39

During his lifetime, Imam Musa was a place of flight and shelter for all Muslims. After his death, he is also an invincible fortress for those who seek refuge with him. For Allah, may His name be exalted, has gifted him with granting the needs of those who seek refuge with his shrine; to this meaning Thabit al-Wa'iz has referred in his poem in which he has praised Yehya b. Ja'far, Abu al-Fadhl:

Yehya b. Ja'far is in the eastern side, and Musa b. Ja'far is in the western side.

That intercedes with Allah, the Generous, for us, and this (intercedes) with the pure Imam (for us).40

Most Muslims believe that Allah removes affliction and harm through resorting to the shrine of the Imam, peace be on him. Al-Khatib al-Baghdadi reported a story on the authority of an eye-witness who saw a woman who lost her mind and was very worried because she was told that her son had committed a crime. The local authority had arrested and imprisoned him; the woman began running toward the shrine of Imam Musa seeking refuge with it; a rogue who did not believe in the Imam asked her: "Where to?"

"To Musa b. Ja'far," she replied, "for my son has been imprisoned." "Surely, he has died in prison," explained the rogue sneeringly.

His words hurt the woman and she said with pain: "O Allah, show me your power by him who has been killed in prison!"

Allah responded to her prayer- her son was released and the mocker's son was imprisoned due to the crime ascribed to the former.41 In this manner, Allah wanted to show her His power and to show to that person the dignity of the Imam with Allah.

I (the author) personally was afflicted by one of the ordeals of the world and was about to fold my life, so I hurried to the shrine of Imam Musa, peace be on him, with a good intention, so Allah relived me and removed what had afflicted me. No one has doubt about this aspect by which the Imam has been marked except those who have doubt about their religion and Islam.

Since the dawn of history, the Muslims have believed in this (quality of the Imam) and thought without doubt that Ahl al-Bayt, peace be on them, have a noble position with Allah, that tribulation is repelled through them, and that Allah is asked for rain through them. Just as Jabir b. 'Abd Allah (al-Ansari) said during his talk with Imam "Ali b. al-Husayn, peace be on him; praising Imam Zayn al- 'Abidin, al-Farazdaq says in his poem called al-'Asma':

He belongs to the people for whom love is religion, toward whom showing hatred is unbelief, to whom nearness is a refuge and place of preservation.

Evil and affliction are driven away through love for them; kindness and favors are increased through it.

Surely their graves are shelter and refuge for askers.

Al–Jawahry says:

Those who have installed their houses and their graves as guide for those who ask about the generous.

Those who have effaced the darkness of ignorance and showed the lamp of reason.42

Allah has gifted them with His favors and distinguished them by a great position, whether they are dead or alive.

1. Al–Aghani, vol. 4, p. 150.
2. Al–'Aqd al–Fereed, vol. 4., p. 160.
3. Ibn al–Atheer, al–Kamil, vol. 5, p. 84.
4. 'Ayan al–Shi'a, vol. 4, p. 480.
5. Murjj al–Dhahab, vol. 3, p. 316.
6. Al–Ithaf bi Hub al–Ashraf, p. 55.
7. Al–Nefha al–'Anbariya, p. 15. It is a handwritten book and is available in the Public Library of Imam Kashif al–Ghta'. It has been mentioned in it that her name was Nabbata.
8. Usool al–Kafi, vol. 1, p. 476. Bihar al–Anwar, vol. 11, p. 232.
9. Mir'at al–'Uqool, vol. 1, p. 451. Ma'lim al–'Ittra.
10. Keshf al–Ghumma, vol. 3, p. 2.
11. A'lam al–Wara. Bihar al–Anwar. In al–Menaqib vol. 4, p. 323, her name is Hamida al–Musaffat (the purified one), daughter of Sa'id al–Berberi.
12. Mukhtasar Akhbar al–Kulafa', p. 39.
13. Al–Sayyid Damin b. Shaddqam, Tuhfat al–Azhar wa Zulal al–Anhar. It is a handwritten book and is available in the Library of Imam Kashif al–Ghita'.
14. Al–Anwar al–Behiyya, p. 87.
15. Bihar al–Anwar, vol., 11, p. 232. Usool al–Kafi, vol. 1, p. 477. A'yan al–Shi'a, second part of vol. 4, p. 5.
16. Al–Anwar al–Behiyya, p. 78.
17. Al–Abwa' is a village in Medina. The gave of the pure one Amina b. Wahab, mother of the great Prophet, may Allah bless him and his family, is in it. It was said that it was called al–Abwa' because many epidemics happened in it. Thabit, a linguist, said that it was named al–Abwa' because it was full of floods. This justification is good. Mu'jam al–Buldan, vol. 1, p.92.
18. Bihar al–Anwar, vol. 11, p. 230. Dela'il al–Imama.
19. Wafayat al–A'yan, vol. 4, p. 395.
20. Tehdhib al–Tehdhib, vol. 10, p. 34. Al–Tebeqat al–Kubra, vol. 1, p. 33. Noor al–Abbsar, p. 135. Al– Menaqib, vol. 4, 323. Keshf al–Ghumma, vol. 3, p. 2.
21. A'yan al–Shi'a, vol. 4, p. 3. It has been mentioned in Tuhfat al–Azhar that he was born before the rise of dawn of Tuesday, in the month of Sefer, in the year 127 A. H. It has been mentioned in Behar al–Ansab that he was born on Sunday, Sefer 7. A narration similar to this has been mentioned in the book al–Durus
22. A'yan al–Shi'a, vol. 4, p. 3.
23. Dela'il al–Imama, pp. 49–50.
24. Al–Ithaf bi Hub al–Ashraf, p. 54.
25. Bihar al–Anwar, vol. 11, p. 237.
26. Ibn al–Sebbagh, al–Fusool al–Muhimma. Akhbar al–Duwal, p. 112.
27. 'Umdat al–Talib, p. 185. Al–Nefha al–'Anberiya, p. 15. In it the author has added that he was self– possessed and open handed

28. A’yan al-Shi’a, vol. 4, p. 9.
29. Al-Menaqib, vol. 4, p. 318.
30. Seqeta al-Zind.
31. Akhbar al-Duwal, p. 112.
32. Ibid., p. 133.
33. Tuhfat al-Azhar wa Zulal al-Anhar.
34. Al-Kuna wa al-Alqab, vol. 1, p. 167.
35. Mukhteser Tarikh al-’Arab, p. 209.
36. Tarikh Baghdad, vol. 1, p. 120. Al-Shi’a wa al-Tarikh.
37. Tuhfat al-’Alam, vol. 2, p. 20.
38. Al-Sayyid Mehdi Behr al-’Uloom, Divan. It is a handwritten book and is available in the Library of al-’Allama al-Sayyid Sadiq Behr al-’Uloom.
39. ‘Abd al-Baqi, Divan, p. 133.
40. Al-Nijoom al-Zahira.
41. Tarikh Baghdad.
42. Al-Jewahiri, Divan, vol. 3, pp. 177-178.

Before we talk about the immoderate cleverness by which Imam Musa, peace be on him, was distinguished in his early childhood, we have to talk about the educational factors that form a unique personality; Imam Musa attained the most wonderful means and results of such education. The educationists and others have mentioned the factors leading to an educational entity and behavioral results of a person; they are as follows:

1. Heredity

The scientists of heredity and psycho think that heredity is among the effective reasons for the psychological formation and mental growth. They say that cleverness and all kinds of intellectual maturity of a person directly depend on heredity. The branch not only resembles its origin in its formal aspects but also it resembles it in its qualities.

Concerning its smallest attributes, Heksely says: "All signs and characteristics of an organic being belong to heredity or environment. The hereditary formation puts the limits of that which is possible; environment decides that this possibility will be a fact; therefore, hereditary formation is the ability to react with any environment through a special way."

This means that all signs and qualities in man's living systems belong to heredity or environment or society where man lives. Mendil has confirmed this hereditary aspect called conjugation heredity. He says: "Surly many hereditary attributes pass without division or change from one of the origins or from both of them to the branch." Janjaz has established that in his statement: "Surely every man has hidden hereditary abilities, but the appearance of each ability depends on the conditions encompassing these abilities when they grow."

Islam had discovered this phenomenon before it had been discovered by the scientists of heredity and psycho. It has been reported from the Prophet, may Allah bless him and his family, that a man belonged to the Ansars came to him and said to him: "O Allah's Apostle, this is my cousin. I am so-and-so, son of so-and-so (counting ten forefathers). She is the daughter of so-and-so (counting ten forefathers); there is no Abyssinian in her lineage nor in mine, but she has given birth to this Abyssinian."

Allah's Apostle, may Allah bless him and his family, bowed his head and then he raise it and said: "Surely you have ninety-nine races, and she has ninety-nine races. When the races come together, they move, and each race of them asks Allah, the Great and Almighty, to let it's like to go to it. Stand up! He is your son; he has not come to you except through a race of yours or of hers."

The man left taking his wife and his son by the hand. In another tradition, (the Prophet) said: "Choose (good women) for your sperms, for ethics pass from fathers to children (al-'iriq dassas)."

The Holy Qur'an refers to the smallest attributes carried by heredity. Narrating from His Prophet Noah, Allah the most High, says:

"And Noah said: My Lord, leave not upon the land any dweller from among the unbelievers, for surely if you leave them, they will lead astray your servants and will not beget any but immoral, ungrateful (***children***)***."*** (***Qur'an, 71:26***)

The verse clearly indicates that the beliefs of unbelievers and atheists pass through heredity from fathers to children.

The encyclopedias of hadith are full of hadiths reported on the authority of Ahl al-Bayt, peace be on them. The hadiths indicate the reality of heredity, its laws, and its great importance in man's life.1 In the light of the hereditary rule, we decide that Imam Musa, peace be on him, inherited from his forefathers, peace be on them, all the attributes that distinguished them from all people, such as generosity, clemency, love for good, kindness to men, and full dedication to general, good deeds.

2. The Family

Surely the family is one of the basic factors in building the educational entity and finding the social acquirement of someone's manners. It has a perfect effect on forming the child's character and on making him acquire habits staying constantly with him throughout his lifetime. For the child imitates the others in habits and behavior.

Mander says: "Surely, the child-in the smallest habits staying constantly with him, in the most important qualities, in the general attitude toward people, in the general viewpoint through which he thinks of life or work, in all these things-is an imitator to a great extent. Perhaps imitation is sometimes conscious and intentional, but in most cases it is unconscious.

If the child imitates well-mannered people, he will be impressed by their morals and their sentiments. In the first place this impression is regarded as an imitation, but quickly it becomes a habit, and the habit is a second nature; imitation is one of the two ways through which the individual attributes are acquired and personal ethics are formed."2

According to this viewpoint, Imam Musa was unique in his attributes and essentials. For he grew up among a family who was the origin of piety, guardian of wisdom and knowledge, visited frequently by the angels, place of descent of inspiration and revelation, and to whom belonged all noble qualities and virtues in Islam.

Imam Musa was brought under the care of his father, Imam al-Sadiq, and the like of whom human history has ever known in faith, piety, and all tendencies except his forefathers, the pure Imams. Concerning him, his student Malik b. Anas said: "No eye has seen, no ear has heard, and (none) come to someone's mind more meritorious than Ja'far b. Muhammad al-Sadiq in knowledge, worship and piety."

'Amru b. al-Muqdam said: "When I looked at Ja'far b. Muhammad (al-Sadiq), I came to know that he belonged to the descendants of the prophets."3 The martyr, Zayd b. 'Ali, peace be on him, said: "In every time there is a man from among us, Ahl al-Bayt, whom Allah advances as a proof over His creatures.

The proof of our time is my nephew, Ja'far; he who follows him does not go astray; he who opposes him is not rightly guided."4 This great Imam planted in the soul of his son Musa all his ideals and tendencies to the extent that he became, according to his early life and education, one of the unique Muslim thinkers and of the most prominent Muslim Imams.

3. The Environment

Those who are concerned in educational researches have unanimously agreed that environment is one of the most important factors on which education depends. It is it that forms instincts and habits in the child's self; so if it was good, its effects would also be good; if it was polluted with mal factions and deviation, the young would certainly suffer from the defects and blights wherein.

Surely man, in his behavior, is not subject to his inward formation only, but also he is subject to outward factors that react with him and affect him. In this manner, environment imprints its effects in the inward thoughts and the depth of soul; through it a high degree of social perfection is achieved when it is good.

Surely if the social environment is stable and the family is not disordered, they will make the behavior of the young righteous, gentle, and void of deviation. The UNESCO has made a research on the non-natural effects on the child's self. After the specialists had made an elaborate research (in this respect), they stated the following:

"Without doubt, the environment that is psychologically stable and the united family whose members live

in an atmosphere of mutual sympathy is the first foundation on which the adoption of the child from sentimental viewpoint is based. The child later depends on this foundation in fixing his social relationship hypothetically; if the child's personality is distorted by the parent's bad treatment, he is unable to associate with society."[5]

As for the environment where the Imam lived, it was religious and prevailed by human values and ideals. As for the house in which he lived, it was one of the institutes of virtue, and of the schools of faith and piety; it was flooded by love, avoiding formality, leaving bitter, and obscene language; in this manner all the elements of high education were secured for the Imam.

Cleverness and Genius

The psychologists have divided cleverness into two kinds: social cleverness, and abstract one. Concerning the difference between them, they have said: "Surely social cleverness means understanding people in a right manner and associating with them with wisdom and reflection. As for the abstract cleverness, it means understanding concepts and symbols of which is understanding scientific schools and making distinction between the correct and the incorrect from among them."[6]

In his early age Imam Musa attained both kinds of cleverness; that was through his understanding the people, his behavior toward them with wisdom and reflection, his understanding the facts of affairs, his knowledge of hidden things the great religious scholars had not understood.

Yet another aspect that fills hearts with admiration and astonishment is that Imam Musa, peace be on him, in his early age, was able to encompass different kinds of sciences and knowledge, though the early age does not help man do that. This matter cannot be justified except in what the Shi'ites believe and are unanimous on it.

That is that the Imam should throughout the stages of his lifetime be the most knowledgeable of the people of his time. He should be the greatest of them in reflection, and encompassing all the things the community needs in all fields. Moreover, his knowledge should be divine and not acquisitive just as that of the prophets.

Not only the Imam had such an aspect, but also all the Imams of Ahl al-Bayt, peace be on them, shared him with it. For example, his grandson al-Jewad was the youngest of all the Imams; nevertheless, the Shi'a resorted to him and believed in his Imamate after the death of his father Imam al-Ridha', peace be on him.

He was then about seven years old, but al-Ma'mun held a meeting and summoned the greatest religious scholars in order to examine him in the most important, ambiguous, and difficult questions. They asked him about them and about various kinds of sciences and knowledge, and he answered them successfully. They admired him, and some of them believed in his Imamate. The biographers of Imam

al–Jewad have unanimously agreed on writing that on his authority.

We will mention some of Imam Musa's attitudes during his early age to indicate his great scientific abilities.

With Abu Hanifa

Abu Hanifa was among those who believed in the (doctrine) of compulsion and summoned (the people) to believe in it. This belief maintains that the act that issues from man is not created by him and does not issue from him through his choice. Rather it is created by Allah and issues through Allah's will, and that man's will and power has no relationship in finding any deed whether it issues from him through his choice or he is forced to perform it.

The Shi'ites have unanimously agreed that such a belief is invalid and incorrect. Besides the jurists have established that it is false; they have conscientiously decided that any optional act should be preceded by some voluntary prerequisites which are as follows:

1. One must imagine the thing in mind.

2. His soul must incline to it.

3. He should perfectly be sure of its advantage.

When these prerequisites are perfect in the horizon of soul, the will clings to deed, and man strives to find it or orders it to be performed, whether it is good or ugly, and there is no coercion or compulsion on man to perform it.7

Anyway, Abu Hanifa was on top of those who believed in compulsion; he traveled to Yethrib (Medina) to debate with Imam al–Sadiq, peace be on him, on this belief, while he was famous for his being the opponent of it. When he arrived in it, he headed for the Imam's house. He sat in the corridor waiting for a permission to enter. While he was sitting there, a boy came out walking slowly. He asked the boy: "Where does the stranger relieve nature?"

The boy turned to him and said to him: "Slowly!" Then he sat down politely, leaned against the wall, and began to give him an answer to his question, saying: "Avoid the banks of rivers, the places where fruit fall, the courtyards of mosques, and the middle of a road.

Hide yourself behind a wall; you should not face the qibla (direction to the Kaaba) nor have your back towards it; and relieve nature where you wish." He explained to him the places where it is detested or forbidden to relieve nature, so Abu Hanifa was dazzled and astonished because he had not thought that there was a boy who had such a scientific ability.

"What is your name?" asked Abu Hanifa.

"Musa b. Ja'far b. Muhammad b. 'Ali b. al-Husayn b. 'Ali b. Abi Talib," was the answer.

When Abu Hanifa came to know that the boy was a branch of the Tree of the Prophecy and the Imamate, he became tranquil, and then he asked him about the question he had prepared for Imam al-Sadiq, saying: " Boy, from whom does disobedience (issue)? Does it issue from Allah or from the servant?"

The Imam answered him, saying: "Either it issues from Allah and not from the servant at all, so Allah does not punish the servant for what he does not do; or it issues from the servant and Allah, and Allah is a stronger partner. Therefore, the stronger partner has no right to punish the weak for a sin in which they are equal; or it issues form the servant and not from Allah.

So If He wills to pardon (him), (He will pardon him), and If He wills to punish (him), (He will punish him); and Allah is He whose help is sought." According to the rational restriction, this conclusion is full of all the elements of the firm scientific proofs man cannot invalidate or refute.

Abu Hanifa became dazzled and astonished, so he raised his voice, saying: "I am satisfied with what I have heard!" He went out defeated; inability appeared on his face. He did not met with Imam al-Sadiq; the Imam's answer to him and his inability to replay him became famous among the scientific circles; accordingly, a poet composed a poem on the answer of the Imam, peace be on him, to Abu Hanifa, saying:

Our deeds through which we are dispraised have three meanings when we perform them: either our Lord create them by Himself, so we are not blameworthy when we perform them, Or He shares them with us, so the sin that befalls us will befall Him, Or my Lord has no sin in performing them, so the sin belongs to him who performs them.8

This attitude indicates that Imam Musa had abundant sciences and knowledge during his early age. For he understood what the intellects of the great religious scholars did not understand. For example, Abu Hanifa was unable to stand before his flowing thinking.

He found no way to safe and preserve his position except withdrawing from him and avoiding discussing with him any subject matter; this attitude shows that the Imam had abundant knowledge and cleverness none had in such an age except his forefathers, who were singled out with the Imamate.

His Decision against Abu al-Khattab

Muhammad b. Maqlas al-Asadi, better known as Abu al-Khattab, was among the Imams of the atheists in the Arab and Islamic world. He spoiled the religion of the young Muslims. That was through his originating a belief through which he launched a war against all the Islamic regulations; the principles of his thought has been mentioned by al-Qadi, Abu Hanifa al-Maghribi, who said:

"He (Abu al-Khattab) claimed that Ja'far b. Muhammad was Allah, be He raised far above his statement. When his companions were overburdened by performing the religious duties, they came to him and said: 'Abu al-Khattab, make light for us (the religious duties).' So he ordered them to leave them to the extent that they left all the religious duties and performed the prohibited. He permitted them to bear witness to each other through falseness. He said: "He who recognizes the Imam is permitted to perform all the forbidden things."9

Abu al-Khattab's destructive beliefs appeared in Kufa at the time when the political disorders reached the zenith and the summons to the 'Abbasids was opening its way firmly and successfully. The conditions helped him gather around him some Kufan men to teach them his beliefs and to show them the plans of the summons, meeting, and appearance.10

When Imam al-Sadiq, peace be on him, heard of his heresy and unbelief, he disavowed him and openly cursed him, for he was among his companions and followers, then he renounced (his doctrine) after that. 'Isa al-Shalqani hurried to Imam al-Sadiq, peace be on him, to ask him about his opinion of this dangerous atheist, and he, peace be on him, answered:

"Isa, what has prevented you from meeting with my son (Imam Musa) to ask him about all what you desire? Thus, 'Isa went to Imam Musa, who was then a young boy studying in his room. When the Imam, peace be on him, saw 'Isa, he had answered him before he asked him.

He said to him: "Isa, surely Allah, the Blessed and Exalted, made a covenant through the prophets for the prophethood and they never turned away from it. He made a covenant through the testamentary trustees for religious obligations and they never turned away from it; He gave faith to a people for a time and then He deprived them of it; as for Abu al-Khattab, he is among those who were given faith and deprived of it."

'Isa admired the Imam's answer, so he rose for him embraced him and kissed his forehead and said: "May my father and mother be your ransom, offspring, one of the other; and Allah is Hearing, Knowing."

Then he turned to Imam Abu 'Abd Allah (al-Sadiq) and told him about the wonderful talents of his son Imam Musa, peace be on him. So Abu 'Abd Allah (al-Sadiq) said to him: "Isa, If you ask this son of mine about what is between the two covers of the Qur'an, he will give you an answer to it with knowledge."

Then he ordered his son to be brought out of the study. At that time 'Isa believed that Musa, peace be on him, was an Imam, that he was the heir apparent and successor of his father over all the people.11 Yet another example of Imam Musa's immoderate cleverness is that he came to his father carrying a tablet (lawh) with him.

His father made him sit in his lap and said to him: "My little son, write: Abandon ugly things and do not perform them!" When he wrote that, his father said to him: "My little son, complete it." He completed it saying: "If you perform good deeds to someone, then increase them."

Then the Imam gave another statement to his son and ordered him to complete it, saying: "You will meet from your enemy all tricks." He completed it saying: "If the enemy schemes against you, do not scheme against him." The Imam became happy with his son' talents and genius; he embraced him, showed his admiration toward him, and said: "Offspring, one of the other!"12

Another example of the sings of his genius in his childhood is that which has been reported by Saffwan al-Jammal, who said: "I (Saffwan al-Jammal) asked Abu 'Abd Allah (al-Sadiq), peace be on him, about the leader of this affair (after him). He said: 'The leader of this affair is one who does not fool and play.'"

Saffwan said: "While he was relating to me about that, Abu al-Hasan Musa, who was then a young boy, came towards us along with a young sheep. He addressed the young sheep, saying: 'Prostrate to your Lord!' So Abu 'Abd Allah, peace be on him, took and embraced him, and then he said to him: 'May my father and mother be ransom to you, O you who do not fool and play!'"

We have mentioned these attitudes that show a great part of his cleverness and genius as if he, through this wonderful cleverness, did not passed any of the stages of childhood.

1. Al-Nizam al-Terbewi fi al-Islam.
2. 'Ilm al-Nefs fi al-Heyat.
3. Tehdhib al-Tehdhib, vol. 2, p. 104.
4. Al-Menaqib, vol. 2, p. 147.
5. UNESCO, the Effects of Family and Society on the Young under 13, p. 35.
6. Mejelet Heyatek, vol. 6, p. 157, an Essay by Professor Thorindik.
7. Professor Ayat Allah al-'Uzma al-Sayyid Abu al-Qasim al-Khu'I has explained these affairs and given more proofs of them. That is in his researches in Science of Islamic Fundamentals ('Ilm al-Usool). He has given decisive proofs of that compulsion and authorization are invalid. He has established the affair between two affairs in which the Imams of Ahl al-Bayt believed. I (the author) have mentioned that in my book Teqrirat Ayat Allah al-Khu'I in Science of Islamic Fundamentals ('Ilm al-Usool).
8. Al-Murtadha, Amali, vol. 1, pp. 105-106. Bihar al-Anwar, vol. 4, p. 1049.
9. De'a'im al-Islam, p. 64.
10. Herekat al-Shi'a, p. 73.
11. Bihar al-Anwar, vol. 11, p. 237.
12. Al-Menaqib, vol. 2, p. 380.

Among the most important things of which Islam has taken care in its brilliant message is spreading cultural awareness and making public knowledge among people, for this reason it has made seeking knowledge as a religious obligation. It is incumbent on all Muslims to undertake it in order to develop their life in the economic and political fields, and to make them as a righteous community having a wise leadership for the peoples and nations of the world.

Surely Islam believes in knowledge and its creative ability in making a human civilization. It shows that man cannot reach his sound objectives in building his society except through the foundation of scientific awareness standing on understanding and reflecting on the facts of affairs. Besides it has regarded

armament with knowledge as an individual and a social necessity.

The Imams of Ahl al-Bayt played a positive role in giving life to the scientific life and to develop it in the world of Arabs and Islam, in spite of the harassment they met from the ruler of their times. Among the most prominent activities they rendered in this way was founding a science school aiming at spreading all kinds of knowledge, freeing the opinions of the Muslims from ignorance and dullness. We will mention some affairs of this school as follows:

The First Founder

The first founder of this great school was Imam 'Ali, the Commander of the faithful, the first pioneer of knowledge and development in Islam. He spared no effort to spread sciences and educate the Muslims; he used the Kufa Mosque as a school where he delivered from his pulpit his golden sermons full of economics, politics, administration, philosophy, ethics, enlightening awareness aiming at establishing good behavior and morals.

He singled his companions and disciples with his brilliant knowledge taken from that of the great Prophet, may Allah bless him and his family, so they learned from him theology, monotheism, jurisprudence, Islamic legislation, eloquence, and the like. Then they supplied the Islamic world with their books and their legacy. Some of them were 'Abd Allah b. 'Abbas, the great scholar of the community and great authority of the Qur'anic sciences.

Abu al-Aswad al-Du'ali, the first teacher of Arabic grammar. Abu Rafi' was the first to write on the science of military expeditions and biographies in Islam1; he wrote the book al-Sunan wa al-Ahkam wa al-Qada'2; the Companions (of the Prophet) admired and magnified this book.3 There are many writers like these scholars who have lighted the intellectual life in Islam.

After his father, Imam al-Hasan, the sweet basil and first grandson of the Prophet, developed those science foundations and took care of them, but these foundations were moved from Kufa to Yethrib (Medina) after the Iraqis had deserted him. He, peace be on him, used the Mosque of the Prophet as an institute for giving his scientific lectures. The narrators of traditions have mentioned some of his eminent students and the narrators of his sayings.

They are al-Hasan al-Muthanna, al-Musayyab b. Nujba, Swayd b. Ghafla, al-Ala' b. 'Abd al-Rahman, al-Sha'bi, Hubayra b. Barkam, al-Asbagh b. Nabbata, Jabir b. Khuld, Abu al-Jauwaz, Isa b. Ma'mun b. Zarara, Naffala b. al-Ma'mum, Abu Yehya Umayr b. Saeed al-Nakha'i, Abu Maryam b. Qays al-Thaqafi, Tuhrub al-Ajali, Ishaq b. Yasar (the father of Muhammad b. Ishaq), 'Abd al-Rahman b. 'Awf, Sufayn b. al-Layl, and 'Umar b. Qays al-Qufun.4

Yethrib flourished during that time and became the richest of all the Islamic cities in science, literature, and culture.

After the death of his brother, Imam al-Husayn, peace be on him, undertook taking care of that institute and supplying its students with different kinds of science. However, he did not last for a long time because he met a difficult affliction and trial from the tyrant of his time, Yazid b. Mu'awiya, who made public unbelief and atheism. So Imam al-Husayn, peace be on him, thought that the religious duty made it incumbent on him to sacrifice his valuable blood for the religion of his grandfather.

He also felt that he had to sacrifice his star children and his household for the sake of the word of monotheism and to save the Muslims from the tyranny and violence of the Umayyads. Through that he could record for the truth and the thought the most wonderful, noblest, and highest sacrifice in human history.

After the martyrdom of the one who refused injustice (i.e., Imam al-Husayn)5, his son Imam 'Ali b. al-Husayn devoted himself to worship. He fasted by day and spent night in worship. So he became like an old small-sized water-bag out of too much worship. Moreover he suffered from the painful sorrows that attacked him during all the periods of his lifetime due to the calamities and misfortunes had befallen his father.

The tragedy of Karbala' was standing in front of him. He was drowned in a current of pain and sadness. So he is regarded as one of the five tearful persons who represented sorrow and agony in the world of existence. In spite of these strong sorrows that did not leave him, he, peace be on him, played an important role in supplying the religious scholars and the narrators with his traditions on different kinds of sciences and arts.

Many traditions have been reported on his authority by his sons: Muhammad, Zayd, and 'Abd Allah. Many traditions have also been narrated on his authority by Abu Salam b. 'Abd al-Rahman, Tawus b. Kasan, Abu al-Zanad, 'Asim b. 'Amr b. Qattada, Asim b. 'Ubayd Allah, al-Qa'qa' b. Hakeem, Zayd b. Aslam, al-Hakam b. 'Utayba, Habeeb b. Abu Thabit, Abu al-Aswad Muhammad b. 'Abd al-Rahman b. Nawfal, Muslim al-Butayn, Yehya b. Saeed al-Ansari, Hisham b. Urwa, 'Ali b. Zayd b. Jadd'an, and the like.6

These narrators have reported on his authority different kinds of sciences. They have also reported on his authority al-Saheefa al-Sajjadiya, which is regarded as the Gospel of Muhammad's household; that is because it contains intellectual wealth distinguished by deciding the rules of morals, the principles of virtues, the sciences of monotheism, and the like.

They have narrated on his authority the Treatise on Rights (Risalat al-Huquq), which is the most wonderful treatise written in Islam. For it has shown the creative rules for the rights of the state against the people, the rights of the people against the state, and the rights of the Muslims against each other.

It has also decided the general programs for the principles of education, the types of behavior, the precepts of teaching, the rights of the teacher against the learners, and the like from among the rights that are necessary to men in their individual and social life They have reported on his authority the

authentic wise sayings, valuable opinions, and proverbs; through all these things Imam 'Ali b. al-Husayn contributed in building the scientific life, and developing the intellectual life on the earth.

After the death of his father, Imam Muhammad al-Baqir7, peace be on him, took care of that religious foundation and supplied its scientists and students with the Islamic sciences and morals. During his time science institutes flourished; some scientists surrounded him to learn his brilliant sciences; he was the only authority in the Islamic world in his time for the religious sciences; concerning him Malik al-Juhni says:

When the people seek for the knowledge of the Qur'an, Quraysh rely on him. If someone asked where the son of the daughter of the Prophet is, you would gain through him the wide branches (of knowledge). You are like stars shine for night-travelers, (you are) like mountains which have inherited vast knowledge.8

The scholars of his time lowered themselves before him9 in recognition of his high scientific position the like of which none had. The reliable narrators have reported on his authority great abilities of the jurisprudence of Ahl al-Bayt, peace be on him. Some of these narrators are: Zarara b. A'yun about whom Imam al-Sadiq has said: "Were it not for Zarara, I would think that the traditions of my father would get lost.10

Muhammad b. Muslim heard from him thirty thousand traditions11. Abu Basir and his brothers concerning whom Imam al-Sadiq has said: "Were it not for these, the traditions of the Prophet would be cut off and be effaced.12 'Abd al-Malik b. A'yun, for whom Imam al-Sadiq invoked Allah, saying: "O Allah, surely Abu al-Daris was with Your choice from among Your creatures, then place him among the household of Muhammad, may Allah bless him and his family, till the Day of Judgement."13

His traditions have also been reported by 'Amr b. Dinar, who is one of the authors of the tradition books called "the Six Authentic Books", (al-Sihaah al-Sitta). Yet other examples of the narrators of his traditions are: al-A'rajj, al-Zuhri, Abu Jahdam, Musa b. Salim, al-Qasim b. al-Fadhl, al-Awzaa'i, Ibn Jurayh, al-A'mash, Shayba b. Nassaah, 'Abd Allah b. Abi Bakr, 'Amr b. Hazm, 'Abd Allah b. Ata', Bassam al-Sayrafi, Harb b. Surayh, Hajjajj b. Artara, Muhammad b. Sawqa, Makhul b. Rashid, Mu'ammar b. Bassam,14 and other than them.

The scientific life flourished and grew in the period of the School of Ahl al-Bayt, which supplied the Islamic world with all the essentials of the intellectual renaissance.

At the Time of Imam al-Sadiq

Imam al-Sadiq, peace be on him, caused the springs of knowledge and wisdom to gush out on the earth. He opened to the people doors to knowledge they had not known before; he filled the world with his knowledge, as al-Jahiz said.15 The people transmitted from him knowledge. The knowledge was

circulated by the riders and its fame spread in all the countries, as Ibn Hajar stated.16

Among the most prominent activities Imam al-Sadiq made to spread and make public knowledge among the people was his developing the School of Ahl al-Bayt and supplying it with the elements of life and survival. This school has been ascribed and added to him because of his positive role in widening and promoting it from a special level to a high level through which it became the highest of all the scientific institutes and schools in all the times.

Imam al-Sadiq's school enlightened human thinking, made the Islamic reason appear, developed human society produced a choice of scholars, leaders, and inspired thinkers who spared no effort to spread all kinds of knowledge and to ripen the intellectual life at that time. So they were worthy of taking the medal of the golden time in Islam.

Those who made some researches on Imam al-Sadiq's school said: "Some great thinkers, philosophers, and scholars graduated from Imam Ja'far al-Sadiq's intellectual school. The Islamic civilization and the Arab though are indebted to this intellectual school for development, progress, and everlastingness, (and they are indebted) to its den Imam al-Sadiq for scientific glory and valuable inheritance."

Imam al-Sadiq's school released thinking and spread scientific awareness through employing a great group of scholars who educated and set right the Muslims and made them progressive in the scientific fields. The following is a brief review on the affairs of this great institute during the time of Imam al-Sadiq, peace be on him.

The factors of Development and Prosperity

As for the factors that led to developing and progressing the School of Imam al-Sadiq, they are as follows:

1. The Islamic world in the time of Imam al-Sadiq, peace be on him, was sinking under discords and disorders, swinging in corrupt inclinations and private tendencies, prevailed by the parties that led to the disunion of the society and the disagreement of its sectors, and witnessed the outbreak of the war in all cities and regions.

That is because the Umayyad Empire collapsed, the 'Abbasid state was established, the Muslims turned away from knowledge and sciences and headed for those terrible events. Some of them supported the previous regime and some of them supported the new one; they were busy defending their political beliefs and this distracted them from seeking knowledge and religious guidance.

Imam al-Sadiq seized this appropriate opportunity and began spreading the Islamic culture that was part of the Islamic message. The Muslims again found the opportunity to return to the Islamic regime that had made it incumbent on them to seek knowledge as one of the religious duties. They found in the grandson of the great Prophet the leader who would direct them to build their civilization and scientific

entity, so they intended to attend his school to supply themselves with its brilliant knowledge.

2. Imam al-Sadiq, peace be on him, was apart from intervening in any of the affairs of the Umayyad and 'Abbasid governments. He did not practice any positive act against the political objectives of the two states. He was isolated from all the people who loved him and intended to please him. The local authority did not observe him nor did it harass him and prevent him from spreading his sciences.

He found a vast opportunity before him to open the gates of his school and to supply his students with all kinds of knowledge and sciences. The great scholars, narrators, and traditionists hurried to join his institute. He, peace be on him, found them as good helpers to achieve his reformative, immortal message that enlightened the intellects of the Islamic society and saved it from the sediment of ignorance and dullness.

3. Imam al-Sadiq, peace be on him, himself undertook the affairs of this institute and took care of it. The Muslims of all different tribes and tendencies have unanimously agreed that he was the most brilliant of all the Muslim Imams in knowledge, jurisprudence, and talents. It is natural that the personality of a den has an effect on making the school successful and prosperous.

The Public Center

Imam al-Sadiq chose Yethrib, the land of emigration and place of descent of inspiration, as a place for his great school and institute; thanks to his efforts, Yethrib became one of the cities of science in Islam and one of the institutes of sciences. As for the place of giving lectures, it was, of course, the Mosque of the Prophet where the Imam gave his lectures and lessons on all arts. The Imam sometimes gave his lessons in the courtyard of his house. Through his students Yethrib became prosperous, regained its activity and position in guiding the Islamic society.

The Science Delegations

When Imam al-Sadiq opened the gate of his school, all the pioneers of virtue and knowledge from different Islamic countries hurried to join it. That is because they intended to learn the sciences of the Imam and educate themselves with the precepts and teachings of the religion. Besides joining the school of Ahl al-Bayt was regarded as one of the requirements of honor and pride with the Muslims.

Professor Sayyid 'Abd al-'Aziz al-Ahl has talked about the science delegations who joined the school of the Imam, peace be on him, saying: "Kufa, Basrah, Wasit, and al-Hijaz sent to Ja'far b. Muhammad their children who belonged to all tribes such as Banu Asad, Ghani, Mukhariq, Tay, Saleem, Ghatfan, Ghaffar, al-Azd, Khuza'a, Khath'am, Makhzum, Banu Dabba, and Quraysh, especially Banu al-Harith b. 'Abd al-Muttalib and Banu al-Hasan b. 'Ali.

A crowd of the free and the children of the retainers from among the notables of this community from among the Arabs and the Persians, especially the City of Qum17, traveled (to Yethrib to join the school

of the Imam).

The Muslim country took part in sending its children to the school of the Imam, the grandson of the great Prophet, may Allah bless him and his family, to learn his pure sciences and to study the religious precepts under him. Through that the Islamic society won a wonderful victory in supporting the scientific movement and taking part in building its entity.

The Number of its Students

When the School of Imam al-Sadiq opened its doors for all the children of the Muslims, a great number of the pioneers of science hurried to join it. The narrators mentioned that their number was four thousand students.[18] This number is great in comparison with the other science institutes of that time.

Among them were great scholars and traditionists some of whom became the Imams and heads of some Islamic schools, and who transmitted from the Imam vast knowledge the riders circulated and whose fame spread throughout the countries.[19] Al-Hafiz Abu 'Abbas b. 'Uqda al-Hamadani al-Kufi wrote a book on the name of the traditionists who reported traditions on the authority of Imam al-Sadiq; he has mentioned the biographies of four hundred thousand narrators of them.[20]

In his book called al-Mu'tabar, al-Muhaqiq (al-Hili) has said: "In his time, vast sciences spread from him (Imam al-Sadiq) through which he dazzled the intellects; a group of the traditionists reported on his authority; their number is about four hundred thousand traditionists." Sayyid Muhammad Sadiq Nasha'at has said: "Ja'far al-Sadiq's house was like a university and was always embellished by the great scholars (specialists) in hadith, explanation (of the Qur'an), wisdom, and theology.

The session of his lessons was most times attended by two thousand and sometimes by four thousand famous religious scholars; his students who attended his session and lectures collected his traditions in a group of books regarded as an encyclopedia for the Shi'ite of Ja'fari doctrine."[21] Accordingly, the scientific movement widened at that time, and its waves included the following times and spread light, guidance, and righteousness among all the Muslims.

Its Branches

Most of those who graduated from the school of Imam al-Sadiq returned home while they had vast scientific wealth. When they settled in their homelands, they played an important role in spreading the Islamic culture, establishing science institutes and religious clubs that educated souls and raised the level of morals.

The religious institute established in the Mosque of Kufa was the greatest of all those institutes. For it was attended by the nine hundred religious scholars from among those who were graduated from the school of Imam al-Sadiq. Likewise, al-Hasan b. 'Ali al-Washsha'[22] has been related to us, saying: "I (al-Hasan b. 'Ali al-Washsha') found in this mosque (i.e., the Mosque of Kufa) nine hundred old men

(traditionists); they all said: 'Ja'far b. Muhammad related to me.'[23]

For this reason, the scientific movement vastly widened to the extent that it included all the Islamic regions. This has been mentioned by professor Sayyid Meer 'Ali al-Hindi: "It goes without saying that the publication of science at that time released intellect. So the philosophical discussions became public in all the cities of the Islamic world. It is worth mentioning that this movement was headed by the grandson of 'Ali b. Abi Talib whose name is Ja'far and whose nickname is al-Sadiq.

He was a man with a wide horizon of reflection and unfathomable reason. He was well-versed in the sciences of his time. In fact, he is regarded as the first to found the philosophical schools famous in Islam. Not only those who became the heads of the Islamic schools attended his scientific seminar, but also the seekers of philosophy and the philosophers from the remote regions attended it."[24]

Many knowledgeable families in Kufa studied sciences under Imam al-Sadiq, and then they became famous for jurisprudence and hadith such as the family of Hayyan al-Taghlubi, the family of A'yun, Banu 'Attiya, the family of Banu Darrajj, and other than them.[25] These families honored Imam al-Sadiq when he resided in Kufa for two years during the days of al-Saffah.

His house was among the Banu of 'Abd al-Qays. The Shi'a crowded before him to ask him about religious edicts and the precepts of their religion. Concerning this crowd and their too much going to him, Muhammad b. Ma'ruf b. al-Hilali has related to us, saying: "I went to al-Hira to (visit Ja'far b. Muhammad al-Sadiq), but I had no ability to reach him because there were many people.

On the fourth day the people left him; he saw me and brought me near to him; then he went to visit the grave of (Imam 'Ali) the Commander of the faithful; I followed him; while I was walking with him, I heard his speech."

Any way the school of the Imam and all the science foundations that branched from it established the edifices of knowledge and virtue in the Islamic world.

His Professional Students

Many students of Imam al-Sadiq specialized in a group of sciences and arts. Among those who were specialists in philosophy, theology, and the researches on the Imamate were Hisham b. al-Hakam, Hisham b. Salim, Mu'min al-Taq, Muhammad b. 'Abd Allah al-Tayyar, Qays al-Masir, and the like.

Those who specialized in the science of Islamic jurisprudence and its principles, exegesis, and the rest of the religious sciences were Zarara b. A'yun, Muhammad b. Salim, Jameel b. Darrajj, Burayd b. Mu'awiya, Ishaq b. Ammar, Ubayd Allah al-Halabi, Abu Basir, Aban b. Taghlub, al-Fudayl b. Yasar, Abu Hanifa, Malik b. Anas, Muhammad b. al-Hasan al-Shaybani, Sufyan b. 'Uyayina, Yehya b. Sa'eed, Sufyan al-Thawri, and the like.

The specialist in chemistry was Jabir b. Hayyan al-Kufi, the most famous chemist in the world, as Fandik has said. The specialist in the Philosophy of Existence and Secrets of Creation was al-Mufaddal b. 'Amr, who has also mentioned in his book which was dictated to him by Imam al-Sadiq most chapters of medicine such as physiology, blood circulation, germs, anatomy, and others.

Surely, the School of Imam al-Sadiq, peace be on him, had proudly preceded science institutes in founding specialization in scientific studies.

Recording Sciences

Imam al-Sadiq urged his students to write down his lessons and lectures on most sciences and arts lest they should be disordered and lost; he emphasized this summons in other places. Abu Basir has narrated, saying: "I visited 'Abd Allah (al-Sadiq) and he asked: 'What prevents you from writing? You do not keep (your information) unless you write them down.

A group of people from Basrah asked me about something; they had recorded it before they left me.'" Abu Basir has narrated, saying: "I have Heard Abu 'Abd Allah (al-Sadiq) say: 'Write down (your information), for you do not keep (them) unless you write (them) down.'"

'Asim has said: "I have heard Abu Basir say: 'Abu 'Abd Allah al-Sadiq, peace be on him, said: 'Write down (your information), for you do not keep (them) unless through writing (them) down.'"[26]

His students responded to this brilliant summons that deeply aimed at enlightening human reason and spreading knowledge among the people; his companions recorded sciences. For example, Aban b. Taghlub has written the following books:

1. Kitab Ma'ani al-Qur'an (a book on the Meanings of the Qur'an).

2. Kitab al-Qira'at (a book on the recitations of the Qur'an).[27]

3. Kitab al-Fada'il (a book on the outstanding qualities).

4. Al-Usool fi al-Ruwaiya (Principles of Narration).

5. Aghareeb al-Qur'an

Muhammad b. 'Ali al-Bajali al-Kufi, better known as Mu'min al-Taq, has written the following books:

1. Kitab al-Imama (a book of the Imamate).

2. Kitab al-Ma'rifa (a book on knowledge).

3. Kitab Ithbat al-Wasiya (a book on proving the will).

4. Kitab al-Radd 'alaa al-Mu'tazila fi Imamat al-Mafdul (a book on refuting the beliefs of the Mu'tazilites

in the Imamate of the less excellent).

5. Kitab fi amar Talha wa al-Zubayr wa 'Aa'isha (a book on the affair of Talha, al-Zubayr, and 'Aa'isha).

6. Kitab If'al, La Taf'al (a book on do, do not do).

7. Al-Munazara ma'a Abu Hanifa (a book on the debate with Abu Hanifa).28

Hisham b. al-Hakam, Abu Muhammad al-Baghdadi, has written books on various sciences and arts; his seventeen books has been mentioned by Ibn al-Nadeem; we will mention it in his biography when we deal with the companions of Imam Musa, peace be on him.

Al-Mufaddal b. 'Amr has written a book on Monotheism (al-Tawheed). The book is one of the greatest of the Islamic books; in it he has dealt with the creation and formation of man, the secrets and wonders in his organs; he has also dealt with some medical researches.29 Jabir b. Hayyan has written a book on chemistry. The book consists of one thousand pages including the Imam's treatises, which are five hundred treatises; these treatises are rich sources to scientists30

The scientists of this science have taken a great an advantage from it. All men of knowledge from among the Muslims and the orientalists have lauded Jabir and admired his efforts. The following is a wonderful statement of professor 'Abd al-Rahman Bedawi, who has shown his admiration toward Jabir's personality, one of the candles of that school:

"The researcher in the history of the Islamic thought cannot find a personality more wonderful and fertile than that of Jabir b. Hayyan. He had a personality that went too far in vagueness. Mystery surrounded it to the extent that it was about to be a legend. It was high in thinking to the extent that man stands today astonished before the scientific, philosophical viewpoints full of depth and life it gives to us.

(Man stands astonished) before this general soul prevailed by the spirit of enlightenment and human tendency that inclined to fathom all the secrets, and to feel the creative divine powers that spread in it. So it raises man to the divine station, and hope incited it to make a continuous progress that keeps pace with mankind in its development.

The personality whose spiritual portion is this will be alive forever, for it is among the living, always examples for man who progressively walks on his way to achieve the ideal (model) on earth.

Scientific, philological, and civilization research cannot finish it completely whatever effort it makes in this way. Rather it will continue in remoteness whenever it goes deeply into the way to it, and its extent will increase whenever man touches its dimensions; today we are farther away from perceiving it generally other than encompassing its main lines and its guiding trends."31

Jabir b. Hayyan was among the leading personalities of the School of Imam al-Sadiq and was one of its brilliant, eminent men who are really regarded among those who established the cultural movement in

the Islamic world and other than it.

Yet there are a great number of the genius students of the Imam who wrote books on various sciences. They are Zarara, Abi Basir, Isma'il b. Khalid, and the like. In his book called al-Dhari'a,32 the late of Islam, Shaykh Aaghaa Buzurg,

May Allah make shine his grave, has written the biographies of a hundred traditionists who have classified the students of Imam al-Sadiq. These big books are regarded as vast encyclopedias; they have become as sources for the Shi'ite doctrine and a proof of its scientific and intellectual wealth.

Pride and Glory

The students of Imam al-Sadiq took a pride in their attending the session of his lectures. They were very proud on that and regarded joining his school as among the achievements that qualified them to the high positions in the Islamic society. Among those who prided themselves on that is Abu Hanifa, who has said: "Were it not for the two years, al-Nu'man would be perished."33

Abu Hanifa took a pride in the days when he attended the lessons of Imam al-Sadiq and regarded them as the best of the stages of his scientific life. Malik b. Anas has talked about his teacher Imam al-Sadiq, saying: "No eye has seen, no ear has heard, and (none) came to someone's mind more meritorious than Ja'far b. Muhammad al-Sadiq in knowledge, worship and piety."34

In another place he has talked about him, saying: (I saw Ja'far b. Muhammad. He used to smile very much. When the Prophet, may Allah bless him and his family, was mentioned in his presence, his face became yellow. I did not see him talk about Allah's Messenger, may Allah bless him and his family, except he performed an ablution. I visited him frequently for a time.

I saw him except in three qualities: he prayed or kept silent or recited the Qur'an. He did not talk about the things that did not concern him; he was among the (religious) scholars and worshipers who feared Allah."35 Surely, it is an act of the truth that Abu Hanifa and Malik b. Anas were proud on their joining the school of the Imam and attending his researches.

For he, peace be on him, was the original source of the sciences he inherited from his forefathers and from his grandfather, the great Prophet, who had caused the sources of knowledge and wisdom to gush out on earth.

Its special Nature

Surely the School of Imam al-Sadiq, peace be on him, had a special nature by which it was distinguished from the rest of the other foundations. It was the self-independence which was marked by that it was not affiliated to any official organ of government, so the authority had no chance to employ it in any of its political purposes, for it has no power over it. It enjoyed great freedom whether in its

teaching programs or in its intellectual fields.

It did not receive from the ruling authority any economic or material help. Rather it was separate from it and was away in its behavior from all the external effects; it was run according to the Islamic brilliant teachings; it followed a clear way far from crookedness and deviation; its aim was to serve the community, and its pioneer was the truth.

Al-Mansur tried to bring the Imam near to him and to earn his affection. In the meantime he tried to attain the trust of his students and his followers; he wrote to him: "Why do you not fear us just as the people do?"

The Imam answered him about his plan and his behavior, saying: "We have nothing of the world for which we fear you; you have nothing of the hereafter for which we hope you."

Imam al-Sadiq had nothing of the vanities of the world, so he had no fear of the authority of al-Mansur; meanwhile al-Mansur had nothing of the pleasures of the hereafter in order that the Imam might hope him and communicate with him. Then al-Mansur followed another way; he wrote to the Imam: "Surely (we want you) to make friends with us in order to advise us."

The Imam answered him: "Whoever desires the hereafter should not make friends with you; whoever desires the life in this world should not advise you."

Through these words full of all the elements of truth, the Imam expressed his behavior concerning turning away from authority and refraining from cooperating with it. Mr. Asad Hayder has talked about this brilliant nature by which the school of the Imam was distinguished. He has said: "The nature and program by which the school of Imam al-Sadiq was distinguished from the rest of the Islamic schools was that it was spiritually independence.

It did not yield to the regime of the authority. It did not give an opportunity to the rulers to intervene in its affairs or to have a hand in guiding it or applying its regulations. For this reason it was not possible for those in charge of authority to employ it for their personal interests or to make it cooperate with them in the affairs of the state.

It was impossible even though they spared no effort to achieve it. The school warred against the wrongdoers from the beginning and did not incline to them. Likewise, there was no relationship between them and it, no harmony between it and them. That is because of this program it followed and the nature by which it was distinguished. The School was liable to danger, so the dispute between it and the state became strong.

The enmity between them magnified. For neither the state was ready to yield to the program of the school to earn its affection and be happy with its help nor was the school ready to yield to the will of the state in order to support it, serve it, and cooperate with it. How would that be so? (Certainly, that would

not be so), for since its beginning the school had related to the two important things (al-Thaqalayn): the Book of Allah, and the family of His Messenger.

They were connected to each other and helped one another. They did not separate from each other in performing their duties that aimed to direct and guide the community. That is because the Qur'an prevents (Muslims) from helping the oppressive and inclining to them:

And do not incline to those who are unjust, lest fire touch you, and you have no guardians besides Allah, then you shall not be helped (***Qur'an, 11:113***).36

All the science foundations followed this brilliant program. They followed the program and behavior of the school of Imam al-Sadiq, peace be on him. An example of them is the Holy Najaf and Qum Theological Schools, for they both followed the original objectives declared by Imam al-Sadiq and used by him as a slogan and program for his school, such as refraining from making relationship with the ruling authorities and cooperating with them.

The Authority fears the Imam's School

The ruling authorities were afraid of the Imam's school, for it became larger; many people attended it, studied the Imam's science, told the others about it, spread the merits and outstanding qualities of Ahl al-Bayt. These things made al-Mansur sleepless and he had fear for his political interests.

He was fearful because he thought that the people would admire Imam al-Sadiq, so he entrusted Abu Hanifa with testing the Imam through the most difficult and ambiguous questions. Now, we will let Abu Hanifa tell us of that: "I have never seen anyone more knowledgeable than Ja'far b. Muhammad. When al-Mansur brought him, he sent for me and said: 'Abu Hanifa, the people have admired Ja'far b. Muhammad.

So prepare for him difficult questions.' I prepared for him forty questions. Then he sent for Ja'far when he was in al-Hira. He brought him and I came in to him. Ja'far b. Muhammad was on his right hand. When I looked at him, I venerated him more than I venerated Abu Ja'far al-Mansur. I greeted al-Mansur and he asked me to sit down. He turned to him (Imam al-Sadiq) and said to him: 'Abu 'Abd Allah, this is Abu Hanifa!' 'Yes, I know him', he, peace be on him, replied.

"Then al-Mansur turned to me and said: 'Abu Hanifa, ask Abu 'Abd Allah about your questions.' I asked him about them and he answered me, saying: 'You say so-and-so; the people of Medina say so-and-so; we say so-and-so. Perhaps we follow (you and them) and perhaps we oppose (you and them). I asked him about the forty questions and he showed no defect in any of them.'"37

This attitude indicates that the authority had harbored malice and rage against the Imam and that it was cautious of him; likewise it indicates that the Imam had great scientific abilities.

Al-Mansur intended to battle against the Imam's school, to disparage it and to isolate the Imam from the community. So he turned his eyes towards Malik b. Anas, dignified and honored him in order to put him face to face with the Imam and to make him an authority for the community. He entrusted him with writing a book in order to force the people to put the book into practice.

However, Malik refused to respond to him, but he forced him to do that and said to him: "Write it, for there is no one more knowledgeable than you at the present time."[38] So Malik wrote his book called al-Muwatta'. Al-Rashid ordered his governor over Medina not to decide any affair without consulting Malik. He sat on the ground in order to listen to his speech.[39]

The state supported Malik and employed all its propaganda organs to spread his doctrine and to force the people to follow it. It did all these things to turn the people from the doctrine of Ahl al-Bayt whose position became high due to Imam al-Sadiq, peace be on him.

Meanwhile al-Rashid went too far in magnifying and honoring Abu Yousif, for the latter was the student of Abu Hanifa and publisher of his doctrine, to the extent that he appointed him over the judicial power. No judge was appointed over Iraq, Iran, and Syria except through the advice and order of Abu Yousif.[40]

Al-Rashid said to him: "Abu Ya'qub, if I had permission to include you in my lineage and to make you take part in the caliphate with which I am entrusted, then you are entitled to it."[41]

In this manner, the 'Abbasid authority spared no effort to found some Islamic doctrines, to honor their founders and take care of them. It forced the community to follow their beliefs and to put into practice their religious decisions. Through this procedure, al-Mansur opened the doors to the mental persecution; then the 'Abbasid kings followed him in repressing the religious awareness taken from the message of Ahl al-Bayt.

The Teaching Programs

The Imam's valuable lectures and researches dealt with all kinds of traditional and rational sciences, theology, morals. They also dealt with high culture such as the science of Islamic jurisprudence, hadith, the sciences of the Holy Qur'an, medicine, chemistry, botany and other sciences that have perfect effects on the social progress.

The most prominent science the Imam analyzed and fully explained is jurisprudence; he dealt with all its chapters such as the acts of worship ('Ibadat), dealings, contracts, and iqaa'aat. The Imam did not limit his researches to the scientific side only; rather he elaborated on spreading social manners, noble moral traits, the rules of behavior, and the like. The following is a brief review on some of them:

Noble Moral Traits

Imam al-Sadiq, peace be on him, urged his companions and his followers to endow themselves with

noble moral traits and good deeds in order that they might be a righteous model of the society. In this respect some commandments have issued from him; among them are his commandments to his son Imam Musa; in them he has mentioned:

"O my little son, surely whoever is satisfied with that which is apportioned to him is rich. Whoever extends his hand to that which is in the hands of other than him dies poor; whoever is not satisfied with what Allah apportions to him accuses Allah of His decree; whoever deems his own slip small regards as great the slip of the other than him.

"O my little son, whoever unveils (the defects) of other than him, the defects of his own house are unveiled. Whoever pulls out the sword of wrong is killed by it; whoever digs a well for his brother falls into it; whoever associates with the foolish is degraded; whoever mixes with the scholars is respected; whoever enters the entrances of evil is accused.

"O my little son, take care not to despise men lest you should be despised; be careful not to enter that which does not concerns you lest you should be debased because of that."O my little son, say the truth whether it is for you or against you. "O my little son, recite the Book of Allah; spread Salam (greetings). Enjoin the good; forbid the evil. Communicate with him who cuts you off. Start (conversation with) him who keeps silent toward you.

Give him who begs you. Beware of slander, for it plants enmity in the hearts of men; be wary of mentioning the defects of men, for the position of him who mentions the defects of men is like the position of a target. "O my little son, if you seek generosity, then stick to its origins. For surely generosity has origins; the origins have an origin; the origins have branches; the branches have fruit; the fruit is not good except through a branch; no branch except through an origin; and no firm origin except through a good origin.

"O my little son, if you visit, then visit the good; do not visit the wicked, for they are like the stone whose water does not gush out, like the tree whose leaves do not get green, and like the land whose grass does not become good...."[42] These commandments are full of good deeds.

They include noble moral traits, the foundations of virtues and the standards of behavior. Imam al-Sadiq, peace be on him, continuously supplied his children and his companions with such valuable commandments and useful lessons, that they might summon the people to righteousness and guidance. He, peace be on him, sent to his companions a letter in which he urged them to cling to noble moral traits and good deeds.

In the letter he has mentioned the following: "You should show love for the Muslim poor people, for him who disparages them and shows haughtiness toward them deviates from the religion of Allah. Know that he who abases a Muslim, Allah detests him.

Therefore, fear Allah in respect with your brothers, for their right against you is that you should love

them, for surely Allah commanded his Prophet to love them. So he who does not love those to whom Allah has made love a must disobeys Allah and His Apostle. He who disobeys Allah and His Apostle and dies in this state dies as one of the deviators.

"Be careful not to wrong each other, for surely it is not of the qualities of the righteous, for surely he who wrongs (people), Allah turns his wrongdoing against himself, and the help of Allah is for him who is wronged and his gains success from Allah."Be careful not to envy each other, for envy is the origin of unbelief.

"Be careful not to help (someone) against a wronged Muslim who invokes Allah against you and He responds to him, for surely our father Allah's Apostle has said: Surely the supplication of the wronged is granted.' "Be careful not to let yourselves be greedy for something from which Allah has prohibited you, for if someone violates something from which Allah has prohibited him, Allah prevents him from entering the Garden."[43]

Through these commandments Imam al-Sadiq, peace be on him, summoned his companions to perform good deeds and to follow high values that send man far from evil and direct him at perfection. He has mentioned numerous commandments similar to these in which he urged his companions to endow themselves with noble moral traits and good deeds.

Justice

Without doubt justice is the vein which beats in the body of society. On it is based the life, security, and stability on earth. The Imam gave a lecture on it; he has described it with the most wonderful meaning and briefest statements, saying: "Justice is sweeter than the water a thirsty person finds; how wide justice is even if it is little!

Fear Allah and be just, for you find fault with the people who do not establish justice." The free peoples have struggled for a long time to establish justice, for they have regarded it as their highest aim. Justice was among the main aims the Imam's school supported and spread among the Islamic society.

Preferring the Truth

Imam al-Sadiq always lauded the truth and regarded it as the Shadow of Allah on earth. He described it to his companions as the essence of faith, saying: "Surely it is an act of faith is that you prefer the truth even if it harms you to falsehood even if it benefits you." Surely following the truth and its followers and preferring it to personal interests is the most important of all realities Islam has underlined and the Imam's school had supported.

Bringing together the People of Separation

The best and most loveable works to Allah is bringing together the people of separation to the extent that the Greatest Legislator (Allah) has permitted lying, which is the greatest of all the ruinous sins, for

correcting discord, raising disputes, spreading love and peace among the people.

Imam al-Sadiq urged his companions to put into practice this noble deed, saying: "The alms Allah loves is setting the people right when they are hostile to one another and bringing them together when they separate from each other."

Surely the reconciliation in the full sense was the highest objective of Ahl al-Bayt, peace be on them, who dedicated themselves to it and for it they met too much persecution and injustice.

Oppression

The intellects of mankind throughout generations and times have admitted that oppression is ugly and abominable. That is because it is the source of corruption and crimes. All kinds of oppression have been prohibited by Imam al-Sadiq, peace be on him, who has said: "He who puts oppression into practice, he who helps him, and he who is satisfied with oppression are three partners."[44]

He, peace be on him, prohibited the Muslims from cooperating with the oppressive or to share with them any positive work that led to spread their influence or to strengthen their authority. He was asked by a companion of his about whether it was permissible for him to build houses for them or to dig a river for them, and he answered: "I dislike to make a contract with them.…Surely the helpers of the oppressive will enter the hellfire on the Day of Resurrection."

"He, peace be on him, talked to his companions about the greatness of the crime of oppression with Allah, saying: "Guard against oppression, for surely the supplication of the oppressed ascends to the heaven." He talked to them about the ugliest kind of oppression, saying to them: "No oppression is greater than that against which one can find no helper except Allah."

There are other sayings similar to these reported on his authority concerning warning against oppression and forbidding all its kinds. Likewise, in his valuable, numerous lectures, he, peace be on him, explained to his companions the dangerous harms resulting from oppression. This indicates that he took great care of establishing security and peace among the people.

Cooperation

Imam al-Sadiq urged his companions to cooperate firmly with each other, for this bring about to them love and friendship. In this respect Saffwan al-Jammal has narrated, saying: "I was with Abu 'Abd Allah (al-Sadiq) when a Mecca man called Maymun visited him and complained to him of (his inability) to rent (a house). He turned to me and said: 'Rise and help your brother.'

I rose with him and Allah made easy his rent; I returned to my session and Abu 'Abd Allah (al-Sadiq) asked me: 'What have you done in respect with your brother's need?' 'Allah has granted it to him, may my father and mother be your ransom,' I replied. 'Your help to your Muslim brother is more loveable to me than your circumambulating the Kaaba for one week,' he said.'"

He, peace be on him, said to Jameel b. Darrajj: "Among the good deeds is kindness to brothers and striving for accomplishing their needs, for such deeds silence Satan, remove (the doer) far away from the fires, and make (him) enter the gardens. Jameel, tell your noble companions about this tradition."

"May I be your ransom, who are my noble companions," asked Jameel
"Those who are kind to brothers in difficulty and ease," replied the Imam.45

His Words about Allah

Surely to know Allah is the most important of all the Islamic duties. The Imam urged his companions to cling to it. He discovered to them its great results, saying: "If the people knew the virtue of having knowledge of Allah, may He be magnified and exalted, they would not stretch out their eyes to the pleasures Allah gives to the enemies such as the splendor and luxury of the life in this world, their life in this world be less than that on which they tread, would take pleasure in having knowledge of Allah, may He be magnified and exalted, would enjoy it with the enjoyment of him who is in the gardens along with the friends of Allah.

Surely to have knowledge of Allah, may He be magnified and exalted, is comfort against any loneliness, a companion against any isolation, light against any darkness, strength against any weakness, and a cure against any malady."

Then he, peace be on him, explained to his companions the sufferings and terrible chastisement the friends of Allah, the Exalted, met from His enemies, saying: "A people before you were killed, burnt, sawed. They felt that the earth was narrow thought it was wide; nevertheless, nothing turned them away from their beliefs...

And they did not take vengeance on them for aught except that they believed in Allah, the Mighty, the Praised (***Qur'an, 85:8***).

Therefore, ask (Allah to give you) degrees like theirs; be patient toward the misfortunes of your time and you will reach their efforts."46 This wonderful description has encompassed the true nature of the Allah–fearing and included their real life, their struggle, and their firm belief in Allah.

The Qualities of the Believers

Imam al–Sadiq, peace be on him, explained to his companions and the students of his school the qualities of the believers and of Allah–fearing, that they might follow them and their model.

He has said: "The believer has strength in religion, determination with mildness, faith with certainty, devotion with knowledge, activity through guidance, piety along with straightness, knowledge along with clemency, politeness along with gentleness, generosity in a right way, moderation during riches, patience during poverty, pardon in time of ability, obedience to Allah through giving advice, an expiration during an appetite, piety through a desire, sticking to struggle, prayer along with devotion (to Allah),

steadfastness during a hardship.

He is venerable during adversities, grateful during ease. He does not backbite nor does he show haughtiness, nor does he cut off womb relatives. He is neither feeble nor rude nor rough. His eye does not precede him, nor does his stomach disgrace him, nor does his private part overcome him. He does not envy the people.

He does not revile nor is he reviled nor does he steal. He helps the oppressed and has mercy on the miserable. He is tired of himself while the people find themselves in comfortable position with regard to him. He does not beseech the exaltedness in the world nor is he impatient toward the abasement therein.

The people are with their own concern while he is busy with his own concern. None finds a defect in his decision, feebleness in his opinion, and waste in his religion. He guides him who seeks advice from him, helps him who helps him, withdraws from obscene language and ignorance."[47]

He, peace be on him, has described the believer saying: "The believer is not believing unless he has perfect reason. He has no perfect reason unless he has ten qualities: good from him is hoped: Evil from him is safe. He regards his own too much good as little and regards the little good of other than him as much. He regards his own little evil as much and regards too much evil of other than him as little.

He is not fed up when he is asked to accomplish needs nor is he bored with seeking knowledge throughout his lifetime. Humbleness is more loveable to him than exaltedness and poverty is more loveable to him than riches; he is satisfied with a simple food in this world. When he meets someone, he says: 'He is better and more pious than me.'

When he meets someone who is better than him, he shows humbleness toward him in order to follow him. When he meets him who is more wicked and lower than him, he says: 'Perhaps, the evil of this is manifest and his good is hidden.' When he does that, he becomes high and a master over the people of his time."[48]

Piety

Imam al-Sadiq, peace be on him, advised his companions to refrain from the things prohibited by Allah. Among his statements to them are the following: "Cling to piety, for that which is with Allah is not attained except through piety."[49] He, peace be on him, has said: "Cleave to fear of Allah, piety, diligence, truthful talk, returning the things deposited, good moral traits, good-neighborhood. Be summoners to yourselves without your tongues; be ornaments and not be disgrace."[50]

We are content with this small group of his high teachings with which he has supplied the Islamic society and through which he has decided the rules of manners and the rules of conduct.

In the Time of Imam Musa

Imam Musa, peace be on him, made good progress during his lifetime at the great school of his father. He was the most prominent of all the brilliant scholars; likewise, he shared his father in giving scientific lectures, supported him in strengthening the school and making it progressive in the cultural fields. When his father passed away, he undertook the affairs of this great school and spread virtues.

For this reason the scholars and the narrators surrounded him. They did not separate themselves from him nor did they leave him. They recorded his traditions, his researches, and his religious verdicts; for example, Sayyid b. Tawus51 narrated that the companions of the Imam and his special associates attended his sessions and there were in their sleeves thin ebony boards and pencils. When he said a word or gave a religious edict on a certain event, they hurried to write it down.

These scholars have narrated on his authority all kinds of science; thanks to his and his father's efforts, the scientific movement included all the Islamic and Arab cities and its scientific inheritance has been transmitted by generations one by one.52

1. Te'sees al-Shi'a li 'Uloom al-Islam, p. 232.
2. A'yan al-Shi'a, vol., part 2, pp. 34-35.
3. Al-Nejashi, Rijal, p. 5.
4. Heyat al-Imam al-Hasan, vol. 2, p. 280. It has been quoted from Ibn 'Asakir's History.
5. Al-Zuhri has said: "I have never seen a Qereshi better than 'Ali b. al-Husayn." He has also said: "I have never seen anyone greater in jurisprudence than him." Ibn Weheb has said on the authority of Malik: "There was none among the household of the Apostle, may Allah bless him and his family, like 'Ali b. al-Husayn."
6. Tehdhib al-Tehdhib, vol. 7, p. 305.
7. He was given the nickname of al-Baqir because he was well-versed in knowledge. It was the Prophet, may Allah bless him and his family, who had given him this nickname before he, peace be on him, was born. Jabir b. 'Abd Allah al-Ansari narrated on the authority of the Prophet, may Allah bless him and his family, who has said: "It will happen that you will live until you meet one of my children descended from al-Husayn, called Muhammad, who will spilt wide open knowledge. When you meet him, recite my greeting to him." A narration similar to this in meaning has been mentioned in Ibn Qutayba' 'Uyoon al-Akhbar, vol., p. 212.
8. Al-Ithaf bi Hub al-Ashraaf, p. 52.
9. Mir'at al-Jinan, vol., p. 248.
10. Al-Keshi, Rijal, p. 88.
11. Ibid. p. 112.
12. Ibid., p. 113.
13. Ibid. p. 117.
14. Tehdhib al-Tehdhib, vol.9, p. 350.
15. Al-Sendubi, Resaa'il al-Jaahiz, p. 106.
16. Al-Sewa'iq al-Muhriqa, p. 120.
17. Ja'far Bin Muhammad, p. 59.
18. Al-Irshad. A'lam al-Wara. Al-Mu'tabar. Al-Anwar. Al-Dhikra.
19. Al-Sewa'iq al-Muhriqa, p. 120.
20. Tarikh al-Kufa, p. 40.
21. Imam al-Sadiq wa al-Medhahib al-Arba'a, vol. 1, p. 62.

22. Al-Hasan b. 'Ali b. Ziyad al-Washsha' was Bejeli and Kufi. He was among the great figures of this sect. He devoted himself to Imam al-Ridha', peace be on him. He is regarded as among his loyal companions. He wrote many books of which were: Thawab al-Hajj, al-Manasik, al-Nawadir, Masa'il al-Ridha', and others. This has been mentioned in the book al-Ta'liqat, p. 103.
23. Al-Mejalis al-Seniya, vol. 5, p. 28.
24. Ja'far Bin Muhammad, p. 59.
25. Tarikh al-Kufa, p. 408.
26. Wasa'il al-Shi'a. Kitab al-Shehadat, Chapter 8.
27. Ibn al-Nedim, Fihrast, p. 308.
28. Ibid., p. 250. Shaykh al-Tusi, Fihrast, p. 121.
29. Our friend, late, Shaykh Muhammad al-Khalili has commented on it and fully explained it. He has shown the sciences and the secrets and the medical researches that agree with modern science. He has entitled it Amali Imam al-Sadiq. It is in two volumes.
30. Al-A'lam, vol. 1, p. 186, first edition. Mir'at al-Jinan, vol. 1, p. 304.
31. Al-Ilhad fi al-Islam, p. 189.
32. Al-Thari'a, vol. 6, pp. 301-374.
33. Al-A'lam, vol. 1, p. 186. Al-Tuhfa al-Ithna 'Ashariya, p. 8.
34. Al-Tawassil wa al-Wasila, p. 52.
35. Ibid.
36. Imam al-Sadiq wa al-Medhahib al-Arba'a, vol. 3, p. 13.
37. Al-Dhahabi, Tadhkirat al-Hafiz.
38. Al-Zarqani, Sharh al-Muwatta', vol. 1, p. 8.
39. Al-Zawi, Manaqib Malik.
40. Al-Maqrizi, Khutat, vol. 4, p. 144.
41. Ibn al-Qaya, al-Mukafa'a, p. 63.
42. Imam Ja'far al-Sadiq, pp. 79-80. An account similar to it has been mentioned in Hulyat al-Awliya', vol. 3, p. 135.
43. Tuhaf al-'Uqul, p. 76.
44. Al-Kafi, Chapter on Oppression.
45. Al-Saduq, al-Khisal.
46. Al-Kafi, al-Rouda.
47. Al-Kafi, Usool, vol. 2, p. 209.
48. Al-Shaykh al-Tusi, al-Majalis.
49. Al-Kafi, Usool, vol. 2, p 76.
50. Ibid.
51. Al-Sayyid b. Tawus is a great Sayyid, knowledgeable, worshipper. His name is Rady al-Deen Abu al-Qasim 'Ali b. Sa'd al-Deen b. Ibrahim al-Husayni. He lived in al-Hilla. He was given the nickname of al-Tawus due to the beauty of his face and the coarseness of his legs. He was among the great and notable Sayyids. He was their head. He had many books indicating his abundant knowledge. His good qualities and his knowledge have been mentioned by al-Sayyid Muhammad Baqir al-Khunsari in his book Roudat al-Jinan, vol. 3, pp. 43-47. In the book al-Kuna wa al-Alqab, vol. 1, p. 338, it has been mentioned: "Sayyid Ibn Tawus undertook the affairs of the union of the Talibiyyin. He sat in a green dome and the people visited him. He died on Monday, Dhi al-Qi'da 5th, in the year 664.
52. Al-Anwar al-Behiyya, p. 19.

Through his talents and genius, Imam Musa could reach the highest human levels and values; due to his abilities and powers he became one of the unique thinkers and among the wonderful examples of good and perfection on earth. The Imam was the object of pride in the Islamic world.

That is because of his virtues and achievements such as vast knowledge, clemency, gentleness, liberality, kindness to men, steadfastness in front of events, and other noble tendencies which are sanctified by every man who believes in ideals and honorable humanity; we will deal with his tendencies and qualities as follows:

His Imamate

Allah gifted him with the Imamate and singled him out with the general deputyship on behalf of his grandfather, the Messenger, may Allah bless him and his family; he was one of his testamentary trustees of authority and his successors over his community. The 22Shi'a maintain that the Imamate is similar to the prophet hood Allah does not gift to anyone except the good people who are pure from defilement and sins and void of all kinds of oppression and false things.

It is one of the highest divine offices none undertakes except him who is the best of all creation and most honorable of them to Allah. It is necessary for us to pause in order to give an account of the Imamate, for it is automatically and objectively related to our subject matter.

The Meaning of the Imamate

The theologians have defined it, saying: "The Imamate is the general presidency of one person over the affairs of the religion and the world." Therefore, the Imam, according to this definition, is the general leader and president who has the general authority over the worldly and religious affairs of men, so all people should follow him.

The Prophet, may Allah bless him and his family, is more appropriate for authority over the believers than themselves, and so is the Imam according to the stipulation of the sermon of the Prophet, may Allah bless him and his family, on the Day of Ghadeer Khum when he appointed Imam 'Ali, the Commander of the faithful, peace be on him, as an Imam and a successor over the Muslims after him.

The Necessity of the Imamate

Surely the Imamate is among the rules and principles of Islam. The Muslims are in agreement on the necessity and requirement of the Imamate. That is because Islamic Law is a group of precepts and rules. So it contains the prescribed punishments, the government according to what Allah has revealed, enjoining the good, forbidding the evil, jihad in the way of Allah, protecting the religion, and other precepts one cannot establish without an Imam who undertakes carrying them out.

Ibn Taymiya says: "Surely the authority over the affairs of men is the greatest of all the religious duties; rather the religion cannot be established except through it; that is because Allah has made obligatory enjoining good, forbidding the evil, helping the oppressed; likewise the rest of that which Allah has made obligatory such as jihad, justice, administering the prescribed punishments, and (these things) are not

put into effect except through force and authority."[1]

Surely it is necessary for the Muslims to establish their political and religious entity through an Imam who undertakes their affairs, solves their problems according to the Book of Allah, and the Sunna of his Prophet, and treats them with justice and pure truth. Surely the Imamate is one of the requirements of the Islamic life; man cannot function without it; through it man can achieve the great justice Allah desires on earth.

The most important affairs require the Imamate are helping men know Allah and obey Him, supplying society with the essence of faith and piety, sending it far from the tendencies of evil and delusions.

Agreement on the Necessity of the Imamate

The Muslims have unanimously agreed that the Imamate is required and necessary except the Kharijites who have said: "Imposing the Imamate is not required of people, but they should practice the truth among them."[2] This belief is false and invalid. For the narrations have been reported on a wide scale about the necessity of the Imamate.

It has been reported from the Prophet, may Allah bless him and his family, who has said: "He who dies and does not pledge an allegiance (to an Imam) dies like those who died in the pre-Islamic period of ignorance."

He, May Allah bless him and his family, has said: "He who separates himself from the community dies like those who died in the pre-Islamic period of ignorance. He who fights under the standard of fanaticism, sides with a group or summons (people) to a group or helps a group and is killed, then his death is like that of those who were killed in the pre-Islamic period of ignorance."[3]

Ibn Khaldun has said: "Surely installing the Imam is required. It has been known that it is required according to the unanimous agreement of the companions (of the Prophet). That is because when the Prophet, may Allah bless him and his family, passed away, his companions hurried to pledge allegiance to Abu Bakr and entrusted him with their affairs.

Such was the procedure in the times that followed; the people were not left to lead a life of chaos; this is well-established as a unanimous agreement on the necessity of installing the Imam."[4] Since the dawn of their history, the Muslims have unanimously agreed that appointing an Imam is required and that the Islamic life does not run well without him.

The Duties of the Imam

Islam has entrusted the Imam with great responsibilities. It has made it incumbent on him to guard the interests of the Muslims, to take care of their affairs, to develop their life, to send them far from all the factors of decline and backwardness. Those who are concerned in these researches have mentioned

some important duties the Imam should carry out, and they are as follows:

1. The Imam should keep the religion, guard Islam, and protect it from those who make light of values and morals.

2. He should protect the Islamic country, defend the sacred things in order that the people may move about in their livelihood, travel and feel that their souls and properties are safe.

3. He should fortify the frontiers of the Muslims with the reinforcements and an adequate number of fighters in order that the enemy may not find a gap through which he violates the sacred things and sheds the blood of a Muslim or an ally.

4. He should struggle against the stubborn unbelievers in order that they may become Muslim or enter the protection of Islam, i.e., he should undertake the right of Allah through causing His religion prevail over all religions.

5. He should carry out the Islamic precepts, settle disputes in order that the oppressive may not transgress, and the oppressed may not become weak.

6. He should administer the prescribed punishments, that the sacred things may be protected, souls and properties may be preserved.

7. He should choose those trusted and well-qualified, entrust authorities to those trustworthy and loyal, that works may accurately be done by the well-qualified, and properties are kept by the trusted.

8. He should collect the funds of the war booty gained without fighting, zakat, land taxes (kharaj) on that which the Islamic law has made obligatory whether according to a certain text in the Qur'an and the Sunna or according to deriving religious decisions without any injustice and tyranny.

9. He should estimate soldiers' pay and what each person deserves of the public treasury without any extravagance and stinginess; he should pay it to them in a fixed time without any delay or advance.

10. He should supervise the public affairs by himself, not depending on his governors or his rulers. For the trusted may break the law, and the loyal may cheat people. In this respect Allah, the Exalted, says:

O Dawood, surely We have made you a ruler in the land; so judge between men with justice and do not follow desire, lest it should lead you astray from the path of Allah. (***Qur'an, 38:26***)

In the two books called al-Sahihayn5 there is a narration on the authority of Ibn 'Umar, who has said: "I have heard the Apostle of Allah, may Allah bless him and his family, say: 'All of you are guardians and all of you are responsible for your subjects. The woman in her husband's house is a guardian and is responsible for her subjects; the servant (who is in charge of) the property of his master is a guardian and is responsible for his subjects.'"

He has said: "I have heard that from the Apostle of Allah, may Allah bless him and his family, and I think that he has said: 'The man (who is in charge of) the property of his father is a guardian and is responsible for his subjects. Therefore, all of you are guardians and all of you are responsible for your subjects'"

Al-Turmidhi6 has published a tradition narrated by 'Amru b. Murra al-Juhni, who said to Mu'awiya: [I have heard the Apostle of Allah, may Allah bless him and his family, say:] "If the Imam close his door at the faces of the needy and the miserable, Allah closes the gates of the heavens and the earth at the faces of his shortcoming, need, and misery."

Addressing al-Ma'mun, his minister, Muhammad b. Yazdad, said:

He who guards the world is surely worthy of that he should not sleep when all the people are asleep.

How do the eyes of him whom two worries of his affair, revocation and rectification, annoy sleep?7

These duties have been described as an including constitution; if we put them into practice in the language and idioms of the time, they would be higher and more inclusive than those of the rulers in the international constitutions.8

Whoever ponders over what has been transmitted from 'Ali, the Commander of the faithful, peace be on him, sees that the duties of the Imam, peace be on him, are more inclusive than that. For they include morals, virtues, and building the society that lives under justice and the truth, from which are uprooted all kinds of opportunism, wrong, and corruption.

I (the author) have in detail talked about that in my book Nizam al-Hukum wa al-Idara fi al-Islam.

The Qualities of the Imam

The Imam must have all the good tendencies, high attributes, noble ideals such as knowledge, piety, easy opinion, original thinking, perfect awareness of what the community needs in all fields; those concerned in the Islamic, political science of jurisprudence have mentioned the qualities the Imam must have as follows:

1. He must have the comprehensive conditions of justice such as refraining from great sins and not insisting on small sins.

2. He must have knowledge of deriving religious decisions on mishaps and precepts.

3. He must have sound senses such ears, eyes, and tongue, that he may perceive things through them.

4. He must have limbs sound of any defect that may prevent him from movement and quick rising.

5. He must have an opinion leading to ruling his subjects and managing their interests.

6. He must have bravery and help leading to protecting the Islamic country and struggling against an enemy.

7. He must have a lineage, i.e. the Imam should be from Quraysh.

These qualities have been mentioned by al-Mawardi and Ibn Khaldun;9 other qualities have been mentioned by al-Juwany, al-'Ayjy, al-Jurjany, and al-Faraby.

I (the author) have in detail mentioned these qualities in my book Nizam al-Hukum wa al-Idara fi al-Islam.

The Shi'a maintain that the Imam should be the most meritorious of all people in talents, genius, and that he must have the following:

Infallibility

The Shi'a maintain that the infallibility of the Imam is a basic rule in the Imamate and among the primary principles in their ideological entity. The theologians have defined the Imamate, saying: "Surely the Imamate is a grace from Allah, Who grants it to the most perfect and best of His servants to Him; through which he (the servant) refrains from committing sins and crimes intentionally and unintentionally."

This belief has brought about to the Shi'a many accusations and criticisms. A group of people has accused them of excessiveness and immoderation in love for their Imams. However, if we resort to the proofs, we will find them confirm the beliefs of the Shi'a. Aayat al-Tathir is a sufficient proof of that; Allah, the Most High, says:

Allah only desires to keep away the uncleanness from you, O people of the House and to purify you a (***thorough***) ***purifying.*** (***Qur'an, 33:33***).

This verse clearly indicates the infallibility of Ahl al-Bayt, peace be on them, of sins and their purity from deviation and defilement. That is because the will of keeping away the uncleanness-namely acts of disobedience-has been limited by the word innama (only), which is the strongest of all the determiners. The definite article al (the) has been added to the predicate; the word tahara (purity) has been repeated.

All these words, according to the Arabic Terminology, indicate limitation and specialization. Likewise it is impossible for the willed thing to remain behind Allah's will that has decided to keep away the uncleanness from them; in this respect Allah, the Exalted, says:

His command, when He intends anything, is only to say to it: Be, so it is. (***Qur'an, 36:82***)

By that their infallibility of sins and acts of disobedience is established.10

Similarly, hadith al-Thaqalayn clearly indicates their infallibility. In it the Messenger, may Allah bless him and his family, has compared his family to the Book. The Holy Book is immune from mistakes and slips, and so is the family of the Prophet. Otherwise, the comparison between them is incorrect. The conclusive proofs of the infallibility of the Imam are available, so it is not permissible for others to criticize the Shi'a for it.

This has been explained by 'Allama, Shaykh Muhammad Ameen Zayn al-Deen, who has said: "What shall the Shi'a do when they have been forced by the nature of Islam itself to (embrace) this belief? What shall they do when they have been led by the texts in the Qur'an, the authentic books on traditions, and rational proofs (to this belief)? What shall they do when they have fully been led by these demonstrations to this result?

"Does the infallibility they have stipulated in the Imam of Muslims take him out of the class of Mankind and add him to gods, as those who fabricate lies against them say?

"Is infallibility itself a divine part? Do we believe in incarnation when we impose it as a condition in the Imam? Does divinity have parts in order that infallibility regarded as one of them, and that this fabrication can stand on one foot? Has the Muslim general populace not imposed it as a condition in the message of the Messenger?

Did it have this stipulation there? Did anyone criticize it there with such a criticism? Infallibility is a condition in the message of the Messenger as the Muslim general populace maintain even if their schools have differed over this condition: Was infallibility available only in the time of the prophet hood or even before his time?"

The Shaykh has added, saying: "Only the Shi'a of Ahl al-Bayt maintain that infallibility is a condition in the message of the Messenger, and that the Imam throughout the stages of his life should be infallible of all kinds of sin and defect even mistake, heedlessness, and inattention.

"Infallibility is a great, psychological balance. It is formed when all the psychological forces are equal and when each of them reaches the maximum degree man is able to reach. Then the rational forces fully control all these forces, instinct, pillars that they may not deviate (from them) and may not be exploited in a work by other than them.

"This self immunity makes man far above the lowness in his nature. It makes him refrain from the sliding in his will, the deviations and crookedness that precipitate in the area of the unconscious, as the psychologists say, and change into complexes that control his motives, his behavior, his inclinations, and his talents. And then unwillingly drives him to disobey truth and to escape from justice.

This self immunity arouses perfect man's feelings lest he should be heedless. It makes him high through

his talents and radiance lest he should fall into error or stumble. It guarantees to him his psychological health from all sides; this is the infallibility the school of Ahl al-Bayt has imposed as a condition in the supreme president of the Islamic government; I think that this stipulation is very clear and wise."11

Surely scientific thinking decides that the Imams of Ahl al-Bayt, peace be on them, should be infallible is correct, as for the opinion that opposes it, it is very far from the thinking based on evidence and proof.

Yet, there is another thing; the thing is that the Shi'a believe that the Imam should be the most knowledgeable and meritorious of all people in scientific abilities. This belief has fully been clarified, explained, and established by His Eminence, late Shaykh, Muhammad Rida al-Muzaffer, who has said: "As for his knowledge-namely the Imam's knowledge-he receives the divine knowledge and precepts and all the teachings through the Prophet or the Imam before him.

When something has happened lately, it is necessary for him to know it through inspiration through the holy ability Allah, the Exalted, has deposited in him. When he heads for something and desires to know it as it is through a way with which he makes no mistake. All of that is based on the rational proofs and not on the teachings of teachers, though his knowledge is increasable and strength enable.

For this reason, the Prophet, may Allah bless him and his family, has said: My Lord, increase me in knowledge!"

Having given proofs of that, he has added, saying:

"This subject matter is clear in the history of the Imams, peace be on them. They were like the Prophet Muhammad, may Allah bless him and his family, for no one educated and taught them even reading and writing from their childhood to the age of ritual puberty. None has proved that they attained schools or studied under a teacher a certain thing, though they had a matchless, scientific position, immediately answered all the questions about which they were asked, the word 'no' was not uttered by their tongues.

They did not postpone the answer to another time in order to study or consider it carefully. If we study a biography of a Muslim jurist, narrator, and scholar, we will find the teachers under whom he studied, the well-known persons from whom he took the narration and knowledge, his inability to answer some questions, and his doubt about a lot of information, just like mankind throughout times."12

His Eminence Imam Kashif al-Ghita' has mentioned the qualities of the Imam, and especially as it concerns his scientific talents, saying: (He-namely the Imam-should be the most meritorious of the people of his time in all virtues and most knowledgeable of them in all sciences. For he should perfect men, purify their souls, educate them with knowledge and good deeds; He it is:

Who raised among the illiterates an Apostle from among themselves, who recites to them His communications and purifies them, and teaches them the Book and the Wisdom. (***Qur'an, 62:2***)

The imperfect (person) cannot perfect (men); one who is void (of knowledge) does not give (knowledge),

so in respect with the outstanding qualities, the Imam is inferior to the Prophet and superior to men."[13]

This is the frank opinion of the Shi'a concerning the knowledge of the Imam, which has no excessiveness of which their opponents have accused.

The Designation of the Imam for the Imamate

The Shi'a have unanimously agreed that neither the community nor those in power have the right to designate the Imam, that electing the Imam is null and void, and that choosing him is impossible, for the Imam is similar to the prophet. The prophet is not designated according to man's election and desire, and so is the Imam.

That is because the Infallibility, which is a condition in the Imamate with them, is not known by anyone except Allah, Who is fully aware of the secrets of souls and inward thoughts. So He it is Who grants it for whom He pleases of His servants and chooses for the office of the Imamate and Caliphate.

As for that whether it is permissible to nominate and elect the Imam and the prophet for these divine offices, it is that Allah Who designate them. This has been shown in the Holy Book in which Allah, the Exalted, has said:

O Dawood, surely We have made you a ruler in the land; so judge between men with justice. (***Qur'an, 38:26***).

And your Lord creates and chooses whom he pleases; to choose is not theirs; glory be to Allah, and exalted be He above what they associate (***with Him***). (***Qur'an, 28:68***).

The Imamate is just like the prophethood concerning which there is no need to resort to the election and will of the community. The Shi'a have concluded this belief from the successive traditions transmitted from the Imams of Ahl al-Bayt, peace be on them. Among these traditions is that which has been given as a proof by (Imam al-Mehdi), the Proof of Allah (hujjat Allah) and His vicegerent over His creatures.

He will make straight the crookedness of the right, set right those corrupt precepts have been fabricated by some people and ascribed to the religious regime, the rightly-guided one of this community, may Allah hasten his coming. That was when he was asked by Sa'd b. 'Abd Allah about the reason why men are prevented from choosing an Imam for themselves, and he, peace be on him, answered him, saying:

-Do they choose a righteous person or a mischievous one?

-A righteous one.

-Is it possible that they may choose the mischievous one when none knows the righteousness and mischief that comes to the mind of other than him?

–Yes.

–So this is the reason I have given to you with a proof your reason trusts. Tell me of the apostles Allah chose and revealed the Books to them, confirmed with inspiration and infallibility when they were the great figures of the communities and the most rightly–guided to be chosen. From among them were (Musa) Moses and 'Isa (Jesus); though they were abundantly wise and perfectly knowledgeable. If they intended to choose (someone), was it possible for them to choose a hypocrite and they had thought that he was a believer?

–No.

–Though the epithet of Musa (Moses) had abundant reason and perfect knowledge, and received the inspiration, he chose some hypocrites. That was (when) he chose seventy men from among the notables of his people and had no doubt about their faith and loyalty. Allah, the Great and Almighty, has said:

And Musa chose out of his people seventy men for Our appointment. To His words: (***Qur'an, 7:155***)

For they said:

Show us Allah manifestly; so the lightning overtook them on account of their injustice. (***Qur'an, 4:153***)

We have found that the one Allah had chosen to be a prophet chose the mischievous and not the righteous; he thought that they were righteous. So we have come to know that none has the right to choose except Allah, Who knows what hearts hide and what minds conceal."[14]

Surely man's abilities fall short of perceiving the righteous through whom the community becomes happy; so this subject matter is in the hand of Allah, the Most High, Who knows hidden affairs.

The Statement of Imam al–Ridha'

The deepest of all the proofs of the Imamate, the greatest of them in encompassing, including and explaining this office and in (showing) the impossibility of electing someone for it is the talk of Imam al–Ridha', peace be on him, with 'Abd al–'Aziz b. Muslim. The Imam has explained many sides of the Imamate; the following are some texts of the talk:

'Abd al–'Aziz b. Muslim has said: "In the days of 'Ali b. Musa al–Ridha' we were in Maru. We held a meeting in its mosque; the people discussed the affair of the Imamate; they mentioned many differences over it; after the talk had come to an end, I rose and (went) to visit Imam al–Ridha', peace be on him. I told him about what the people had discussed; he, peace be on him, smiled and said:

'"Abd al–'Aziz, the people have become ignorant; they have been deceived in respect with their religions.

Surely Allah, the Blessed and Exalted, did not take unto Himself His Prophet, may Allah bless him and his family, till he completed for him the religion. He revealed to him the Qur'an in which there are details about all things, in which He has explained the lawful, the forbidden, the prescribed punishments, and all necessary things. He, the Great and Almighty, has said:

We have not neglected anything in the Book. (***Qur'an, 6:38***)

In the Farewell Pilgrimage, which was in the last time of the Prophet's span, He revealed:

This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion. (***Qur'an, 5:3***)

"The subject matter of the Imamate is part of the perfection of the religion. The Prophet, may Allah bless him and his family, did not pass away until he explained to his community the principal features of their religion. He clarified to it its way, left it seeking the truth, installed for it 'Ali as a signpost (of knowledge) and an Imam, and explained to it all the things it needed.

So whoever claims that Allah, may He be magnified and exalted, has not completed His religion refuses the Book of Allah, may He be magnified and exalted; whoever refuses the Book of Allah, the Most High, is an unbeliever.

"Do they know the importance of the Imamate and its place among the community, so their choice in respect with it is permissible?

"Surely the Imamate is greater in importance, larger in affair, higher in position, more invincible, and farther in fathom than that men can reach it through their intellects, attain it with their opinions, or install an Imam through their election.

"Surely Allah singled out Ibraheem, the bosom friend, peace be on him, with the Imamate after the prophethood. The friendship is a third rank, and an excellence through which he had honored him and lauded his name. So He, may He be magnified and exalted, has said:

Surely I will make you an Imam of men. (***Qur'an, 2:124***)

So the bosom friend said out of his pleasure with it: And of my offspring? Allah, may He be magnified and exalted, has said:

My covenant does not include the unjust. (***Qur'an, 2:124***)

So this verse has invalidated the Imamate of all the unjust till the Day of Judgment. And it (the Imamate) has been limited to the choice. Then Allah, May He be magnified and exalted, honored him (Ibraheem) when he appointed his offspring as the people of choice and purity; when He, may He be magnified and exalted, said:

And We gave him Ishaq and Ya'qub, a son's son, and We make them all good. And We made them Imams who guided (people) by Our commands, and We revealed to them the doing of good and the keeping up of prayer and the giving of the alms, and Us (alone) did they serve. . (Qur'an, 21:72-73)

So it (the Imamate) was still among his offspring. They inherited it one by one a century after a century till it was inherited by the Prophet, may Allah bless him and his family. He, may He be magnified and exalted, has said:

Most surely the nearest of people to Ibraheem are those who followed him and this Prophet and those who believe and Allah is the guardian of the believers. . (Qur'an, 3:68)

He was singled out for it, so he entrusted it to 'Ali according to the Command of Allah, may He be magnified and exalted, according to the description Allah has made obligatory, so it (the Imamate) was entrusted to him and his children, the chosen ones, Allah has given knowledge and faith in His words, may He be magnified and exalted:

And those who are given knowledge and faith will say: Certainly you tarried according to the ordinance of Allah till the day of resurrection. (Qur'an, 30:56)

"Therefore, it is entrusted to 'Ali's children only till the day of resurrection, for there will be no prophet after Muhammad, may Allah bless him and his family; so from where do these ignorant choose? Surely the Imamate is the position of the prophets and legacy of the testamentary trustees (of authority). Surely the Imamate is the vicegerency of Allah, may He be magnified and exalted, and of the Messenger, position of Imam ('Ali), the Commander of the faithful, and inheritance of al-Hasan and al-Husayn, peace be on them.

"Surely the Imamate is the reins of the religion, regulation of the Muslims, righteousness of the world, and exaltedness of the believers. Surely the Imamate is the growing foundation of Islam and its high branch; through the Imam the prayers, zakat (alms), fasting, the hajj, jihad are performed; war booty gained without fighting and endowments are secured; the prescribed punishments and precepts are administered; the frontiers and borders are protected.

"The Imam makes lawful what Allah has made lawful, forbids what Allah has made forbidden, administers the punishments prescribed by Allah, defends the religion of Allah, summons (men) to the way of his Lord with wisdom, good exhortation, and conclusive argument." The Imam, peace be on him, elaborated on the attributes of the Imam, his perfection and genius given to him by Allah; after that he has stated that men fall short of knowing the reality of the Imam and perceiving his excellence, saying:

"So who is it he who reaches the knowledge of the Imam and is able to choose him? How far! How far! Intellects have failed. Insights have become perplexed. Hearts have become confused. Eyes have failed. The great have become too low. The wise have become bewildered. The clement have fallen short.

Orators are unable. The intelligent have become ignorant.

Poets have fallen silent. Writers have become unable. The eloquent have become tired to describe one of his affairs or one of his excellence. So they have acknowledged incapacity and falling short; how is he described or his core depicted or a thing of his affair understood or is available he who replaces him or sufficient as he is? No, and how?

"How far election still is from this (Imam)? How far intellects still are from this? Where is the like of this? They thought that was available in other than the family of the Prophet, May Allah bless him and his family; by Allah, their souls have deluded them and made them desire falsehood; so they have ascended a slippery ascent; (which make) their feet slip to the bottom!

They want to install the Imam through unjust, dull, and defective intellects and through misleading opinions, so they have increased (themselves) nothing except farness; may Allah destroy them; how they are turned away. They have desired something difficult, told lies, and strayed off into a remote error.

They have fallen into perplexity, for they have intentionally left the Imam; and the Shaytan made their deeds fair-seeming to them, so he kept them back from the path, though they were endowed with intelligence and skill. They have turned away from the choice of Allah and of His Apostle to their choice while the Qur'an calls them out:

And your Lord creates and chooses whom He pleases; to choose is not theirs; glory be to Allah, and exalted be He above what they associate (***with Him***). . (***Qur'an, 28:68***)

And Allah, may He be magnified and exalted, has said:

And it behooves not a believing man and a believing woman that they should have any choice in their matter when Allah and His Apostle have decided a matter. . (***Qur'an, 33:36***)

And He, may He be magnified and exalted, has said:

What has happened to you? How do you judge? Or have you a book wherein you read, that you have surely therein what you choose? Or have you received from Us an agreement confirmed by an oath extending to the day of resurrection that you shall surely have what you demand? As them which of them will vouch for that, or have they associates? Therefore, let them bring their associates if they are truthful! (***Qur'an, 68: 36-41***)

And He, may He be magnified and exalted, has said:

Do they not then reflect on the Qur'an? Nay, on the hearts there are locks. (***Qur'an, 47:24***)

Or has Allah set a seal on their hearts so they do not understand? Or have they said: We hear,

and they do not obey? Surely the vilest of animals, in Allah's sight, are the deaf, the dumb, who do not understand. And if Allah had known any good in them He would have made them hear, and if He makes them hear they would turn back while they withdraw. (***Qur'an, 8:21–23***)

They said:

We hear and disobey. (***Qur'an, 2:93***)

That is the grace of Allah:

He gives it to whom He pleases, and Allah is the Lord of mighty grace. (***Qur'an, 57:21***)

"Accordingly, how do they choose the Imam? And the Imam is the knowledgeable one who does not be ignorant. The guardian who does not draw back, the origin of sacredness and purity, (of) piety and asceticism, (of) knowledge and worship, distinguished by the summons of the Messenger. He is of the children of the purified, chaste (lady).

There is no defect in his lineage; no noble equals him. So the lineage is from Quraysh; the top is from Hashim; the family belongs to the household of the Messenger, may Allah bless him and his family, the consent is from Allah, the honor of the nobility; the branch is from 'Abd Manaf.

He has growing knowledge and perfect clemency; he is versed in the Imamate (and) knowledgeable in policy. Obedience to him is obligatory. He undertakes (the office of the Imamate) according to the Command of Allah, may He be magnified and exalted, and he is loyal to the servants of Allah and observes His religion."

After this, Imam al–Ridha' has presented the knowledge of the prophets and of the Imams, saying:

"Surely Allah grants success to the prophets and the Imams, the blessings of Allah be on them. He gives to them some of his stored knowledge and wisdom He does not give to any other than them. So their knowledge is superior to the knowledge of the people of their time; then reflect on these words of Him, the Exalted:

...is he then who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What then is the matter with you; how do you judge? (***Qur'an, 10:35***)

And these words of him, the exalted,

And whoever is granted wisdom, he indeed is given a great good. (***Qur'an, 2:269***)

And His words, may He be magnified and exalted, concerning Taloot:

Surely Allah has chosen him in preference to you, and He has increased him abundantly in knowledge and physique, and Allah grants his kingdom to whom He pleases, and Allah is Ample–

giving, Knowing. (***Qur'an, 2:247***)

And He, may He be magnified and exalted, has said to His Prophet:

And Allah's grace on you is very great. (***Qur'an, 4: 113***)

And He, may He be magnified and exalted, has said concerning the Imams from among the household, the family and the progeny of His Prophet:

Or do they envy the people for what Allah has given them of His grace? But indeed We have given to Ibraheem's children the Book and the wisdom, and We have given them a grand kingdom. So of them is he who believes in him, and of them is he who turns away from him, and hell is sufficient to burn. (***Qur'an, 4:54-55***)

If Allah, may He be magnified and exalted, for the affairs of His servants, He will open his heart for that, deposit in his heart the sources of wisdom, and inspire him with an inspiration. So, after that, he does not fail to give any answer, and concerning it he does not deviate from correctness.

He (the Imam) is infallible, confirmed, successful, directed, and safe from mistakes, slips, and stumbles. Allah singled him out with that, that he may be His proof over His servants and a witness over His creatures. That is the grace of Allah:

He gives it to whom He pleases, and Allah is the Lord of mighty grace. (***Qur'an, 57:29***)

"Therefore, are they able (to find) the like of this (person) and choose him? Or does the one chosen by them have such attributes and they give him precedence (over them)? By the House of Allah, they have exceeded the truth and thrown the Book of Allah behind their backs as if they knew nothing. In the Book of Allah there are guidance and cure; nevertheless they have thrown it (behind their backs).

They have followed their desires, so Allah has dispraised, detested, and make them miserable when He, may He be magnified and exalted, has said:

And who is more erring than he who follows his low desires without any guidance from Allah? Surely Allah does not guide the unjust people. (***Qur'an, 28:50***)

And him, may He be magnified and exalted, has said:

For them is destruction, and He has made their deeds ineffective. (***Qur'an, 47:8***)

And He, may He be magnified and exalted, has said:

Greatly hated is it by Allah and by those who believe. Thus does Allah set a seal over the heart of every proud, haughty one." (***Qur'an, 40:35***)

Imam al-Ridha"s speech has come to an end.15 It is full of the most wonderful kinds of proofs of the Imamate. It indicates that the Imamate is required, and that it is impossible for men to choose and elect an Imam.

It also shows that it is only Allah, the Exalted, Who chooses for this high office whom he pleases of His servants. It displays that such servants must have the attributes of good and perfection, the purity of soul, the clearness of self. They must not yield to the motives of inclination, the tendencies of evil and vainglory, that they may be righteous for guiding men, planting the essence of trust and virtue in their souls.

Texts on the Imamate

Surely the Shi'a maintain that the Imam is appointed according to the texts, and there is no other way for that. Accordingly it is incumbent on the Prophet, may Allah bless him and his family, to appoint him who will succeed him. Likewise it is incumbent on the Imam to appoint his successor to whom men should resort.

All the tradition books that deal with such a subject matter are full of different kinds of texts on that. For example, the Prophet, may Allah bless him and his family, has said concerning the Commander of the faithful (Imam 'Ali) on the day (of the assembly) at the house: "This is my brother, my trustee, and my successor among you, so listen to him and obey (him)."16 Al-Tabarani has published the following tradition on the authority of Selman al-Farisi, who has said: "Allah's Apostle has said:

'Surely my trustee, the place of my secrets, the best one I will leave behind me, who will fulfill my promise, and carry out my religion will be 'Ali b. Abi Talib.17 In his Hulyat al-Awliya', Abu Na'eem al-Hafiz has published the following tradition on the authority of Anas, who has said: "Allah's Apostle, may Allah bless him and his family, has said:

'O Anas, the first one to come to you through this door is the Imam of the Allah-fearing, master of Muslims, leader of those famous nobles, and last of the testamentary trustees (of authority).'" Anas has said: "'Ali came and Allah's Apostle rose cheerfully; he embraced him and said to him: 'You will carry out (my religion) on my behalf, make them (men) hear my voice, and explain to them that over which they differ after me."18

In his book al-Kabeer, al-Tabarani has published the following tradition on the authority of Abu Ayyoob al-Ansary, on the authority of Allah's Apostle, who has said: "O Fatima, did you not know that Allah, may He be magnified and exalted, looked thoroughly over the people of the earth and chose your father from among them and made him a Prophet. Then He looked over them a second time and choose your (present) husband and made him a trustee of authority; Allah inspired me to marry you to him."19

Al-Muhib al-Tabari has reported the following tradition on the authority of Anas, who has said: "We said

to Selman al-Farisi: 'Ask the Prophet, may Allah bless him and his family, about his trustee of authority, and he asked him: 'O Allah's Apostle, who is your trustee of authority?'

'Who was the trustee of Musa?' he asked. 'Yushi' b. Nun,' replied Selman. 'So surely my trustee, my inheritor, (the one who) carries out my religion on my behalf, and fulfills my promise is 'Ali b. Abi Talib."[20]

Al-Muhib al-Tabari has reported the following tradition on the authority of Burayda, who has said: "Allah's Apostle, may Allah bless him and his family, has said: 'Every prophet has a trustee and an inheritor, and that 'Ali is my trustee and inheritor.'"[21]

Numerous Prophetic traditions ensured by many lines of transmission have been narrated by the two parties (i.e., the Shi'a and the Sunna) on the Imamate of the two grandsons and sweet basil (of the Prophet), peace be on them. Concerning them the Prophet, may Allah bless him and his family, has said: "You are two Imams, and your mother has (the right) to intercede (with Allah for men)."[22]

Referring to al-Husayn, he may Allah bless him and his family, has said: "This is an Imam, son of an Imam, brother of an Imam, and father of nine Imams."[23] In his book al-Ikmaal, al-Saduq has published the following tradition on the authority of Selman, who has said: "I visited the Prophet, may Allah bless him and his family, and there was al-Hasan b. 'Ali (sitting) on his thigh.

He was kissing him on the mouth and saying: 'You are master, son of a master; you are an Imam, son of an Imam, brother of an Imam, and father of the Imams. You are the proof of Allah, the son of His proof, father of the nine proofs from your backbone; their nine (one) will be their Qa'im (the one who will undertake the office of the Imamate).'"[24]

Hadith books are full of Prophetic traditions that confine the Imamate to the twelve Imams who are all from Quraysh. For example, Jabir b. Samra has narrated, saying: "On Friday, the eve of stoning al-Aslami, I heard Allah's Apostle, may Allah bless him and his family, say: 'The religion is still standing until the Hour begins, and there will be over them (men) twelve caliphs who are all from Quraysh.'"[25]

In his book al-Ikmaal, al-Saduq has published the following tradition on the authority of Imam al-Sadiq, peace be on him, on the authority of his father, on the authority of his grandfather, who has said: [Allah's Apostle, may Allah bless him and his family, has said:] "The Imams are twelve. The first of them is 'Ali and the last of them is al-Qa'im; they are my successors and my trustees (of authority).'"[26]

Al-Hafiz Abu Na'eem has narrated the following tradition on the authority of Ibn Abbas, who has said: "Allah's Apostle, may Allah bless him and his family, has said: 'If a man desires to be pleased to live as I do, dies as I do, resides in Adan Garden my Lord has planted, then let him follow 'Ali after me and follow his friends and imitate the Imams after me. For they are my family who have been created of my clay and given understanding and knowledge. Woe unto those from among my community who deny their excellence and cut off their relationship with me (due to their cutting off their relationship) with them; may Allah do not make my intercession include them.'"[27]

In addition to these Prophetic traditions are those have been narrated by those trustworthy and religious traditionists on the authority of the Imams from among Ahl al-Bayt, peace be on them, concerning their designating each other. For example, when he was about to die, the Commander of the faithful (Imam 'Ali), peace be on him, designated his son Imam al-Hasan, peace be on him.

He said to him: "My little son, Allah's Apostle has ordered me to make you as a trustee (of authority) and to give to you my books and my weapon. (That is) just as Allah's Apostle had appointed me as his trustee (of authority) and given to me his books and his weapons. And he has ordered me to order you that when death was close to you, you had to give them to your brother al-Husayn."

Then he turned to al-Husayn and said to him: "And Allah's Apostle had ordered you to hand them over to this son of yours-and indicated with his hand to Zayn al-'Abidin." Then he took 'Ali b. al-Husayn by the hand and said to him: "And Allah's Apostle had ordered you to hand them over to your son Muhammad; recite to him the greetings of Allah's Apostle and of mine."[28]

Hadith books contain hundred traditions similar to the ones mentioned above and that indicate that texts on the Imamate are required and other than them is invalid; the Shi'a have depended on them in building their beliefs in the Imamate.

The Texts on his Imamate

Imam al-Sadiq, peace be on him, informed his followers of the Imamate of his son Musa, peace be on him, when the world shone with his birthday. On every occasion he told them of that and asked them to keep that a secret for fear for them and his son of the ruling authority.

When the Imam, peace be on him, was seventy years old, a group of his followers hurried to him to ask him about the Imam after him to pledge allegiance to him and to resort to him in respect with the affairs of their religion. He answered them that the Imam after him would be his son Musa, peace be on him; the following is the presentation of these texts:

1. Al-Mufaddal Bin 'Umar

Al-Mufaddal Bin 'Umar al-Ju'fi[29] was among the prominent Shi'ites and one of their famous, great figures. He asked Imam Ja'far b. Muhammad, peace be on him, about the Imam after him to follow him and to adopt his Imamate, and he, peace be on him, answered: "Mufaddal, the Imam after me is my son Musa, the hoped, awaited successor."[30]

2. Yazid Bin Sulayt

Yazid Bin Sulayt[31] was trustworthy and trusted. He was among the men of piety and knowledge. He and a group of his companions made the pilgrimage to the Sacred House of Allah (Mecca). On his way, he met Imam Abu 'Abd Allah (al-Sadiq), who was accompanied by his sons and retainers. He hurried to the

Imam to ask him about the Imam after him, saying: "May my father and mother be your ransom; you are the purified Imams; none escapes from death; who is the Imam after you?"

The Imam, peace be on him, indicated with his hand to his son Musa and explained his ideals with which he was endowed. He said: "He has the knowledge of wisdom, understanding, and generosity, knowledge of that which men need and of the affairs of their religion over which they differ. He has good manners and good neighborhood; he is one of Allah's gates; he has another (quality) that is the best of all these (qualities)."

–May my father and mother be your ransom, what is it?

–Allah, the Most High, will bring forth from him the succor of this community, its relief, its knowledge, its light, its understanding, and its wise man, the best baby and youth. Through him Allah will prevent bloodshed, correct discords, bring together the people of separation, make peace among (them), clothe the naked, satisfy the hungry, make the fearful safe, and send rain down. Men obey him; the best middle–aged one and young man; his words are a decision; his silence is knowledge; he explained to men that over which they differ."[32]

The Imam, peace be on him, told them about that with which Allah had gifted his son such as that He placed among his progeny the rightly–guided one (Mahdi) of the family of Muhammad, may Allah bless him and his family, of whom the Prophet and the Imams after him gave good news.

He will set right crookedness, the regulations of the world and the religion. He will not come till corruption prevails, oppression becomes public, chaos spreads, deviation from the religion becomes famous, the earth is full of discords and disorders; may Allah bring about his early reappearance, place us among those who summon to him and support him.

3. Dawud Bin Kuthayr

Dawud Bin Kuthayr hurried to Imam Abu 'Abd Allah (al–Sadiq) to ask him about the Imam after him, saying: "May Allah make me your ransom and make me die before you, I am afraid that something may happen, to whom shall I resort?" "To my son Musa," replied the Imam. Dawud became assured with this answer; his conscience rested; he had no doubt and perplexity about the knowledge of the Imam; just as he has said: "I have no doubt of Musa even a twinkle of an eye."[33]

4. Al–Fayd Bin al–Mukhtar

Al–Fayd had the honor of visiting Imam Abu 'Abd Allah (al–Sadiq), peace be on him. A conversation took place between them about Abu al–Hasan Musa; while they were talking about his affairs, he entered; Abu 'Abd Allah turned to al–Fayd and said to him: "Fayd, he is your leader about whom you have asked me; rise and admit his right."

Al-Fayd hurried and began kissing the Imam on the hand and the head; he asked Allah to prolong his lifetime; then he turned to Abu 'Abd Allah and asked him: "May I be your ransom, shall I tell someone of him?" "Yes," replied the Imam, "your family, your children, and your companions." Through this tradition we understand that the Imam and his followers kept the affair of the Imamate a secret for fear of the oppressive authority.

So al-Fayd went to his loyal companions and gave them good news (of the Imamate of Musa). Among them was Younis b. Zabyan, who wanted to be sure of (the news) and went to the house of Imam Abu 'Abd Allah (al-Sadiq); when he reached the Imam, he said to him: (Younis, the affair is just as al-Fayd has told you." Accordingly, Younis left cool-hearted; he was flooded by happiness and delight out of this grace he attained.34

5. Ibraheem al-Karkhi

Ibraheem al-Karkhi visited Imam Ja'far b. Muhammad (al-Sadiq), peace be on him. While he was sitting with the Imam, Abu al-Hasan Musa came. Ibraheem rose for him and Abu 'Abd Allah said to him: "Ibraheem, he is your leader after me. Some people will perish through him, and some others will be happy through him. May Allah curse those who will kill him and double chastisement against their souls.

Allah will bring forth from his backbone the best of the people of the earth of his time, the namesake of his grandfather and inheritor of his knowledge. The tyrant who belongs to the children of so-and-so will kill him after unique miracles out of envy of him, but Allah will attain His purpose though the polytheists may averse."

By him he meant Muhammad al-Mahdi, May Allah bring about his early reappearance, the namesake of the Prophet and the one similar to him in destroying oppression and putting an end to the oppressive.

He talked about his son Allah had gifted with grace and dignity, saying: "Allah will bring forth from his backbone twelve rightly-guided ones. He will distinguished them by his dignity and place them in the abode of His Holiness; he who follows the twelve one from among them is like him who draws his sword before Allah's Apostle to defend him."

When Imam al-Sadiq, peace be on him, reached these words, some Umayyad hirelings broke into his house, and he, peace be on him, stopped his talk. Ibraheem wanted him to complete it but he did not do that; so he left Yethrib (Medina) for his homeland. In the following year he had the honor of visiting the Imam while he felt burning desire for hearing the rest of his speech.
The Imam, peace be on him, understood that and said: "Ibraheem, he will remove distress from his Shi'ites after long straits and tribulation, impatience and fear; so blessed is he who lives during his time." Then he said to him: "That is enough for you, Ibraheem."

Ibraheem was pleased with this speech of the Imam and said: "I have never returned with a thing more delightful and happier to my heart than this (speech)."35

6. 'Isa al-'Alawi

`Isa b. 'Abd Allah al-'Alawi visited Imam Ja'far b. Muhammad to ask him about the Imam after him, saying: "If something happened-may Allah not make me see such a thing-who should I follow?"

He, peace be on him, pointed to his son Musa.

"If anything happened to Musa, who should I follow," asked 'Isa.

"His son," replied the Imam.

"If anything happened to his son," 'Isa went on, "and he left a big brother and a small son, who should I follow?"

"His son; it is always this," answered the Imam.

"If I do not recognize him and his place?"

"You say: O Allah, I follow the one from among Your proofs from among the children of the last Imam who has remained, for that is enough for you."[36]

7. Mu'adh Bin Kuthayr

Mu'adh Bin Kuthayr[37] visited Imam al-Sadiq to ask him about the Imam whom he should follow after him, saying: "I ask Allah, Who provided your father with you for this position, to provide you with one of your offspring for the same position before your death."

"Allah has granted that," he answered.

"May I be your ransom, who is it?"

He pointed to his son Musa, who was sleeping, saying: "This one who is sleeping." He was at that time a boy. [38]

8. Mansur Bin Hayim

Mansur Bin Hayim visited Imam Abu 'Abd Allah (al-Sadiq) asking him to designate the Imam after him, saying: (May I ransom you) with my father and mother. There is a great coming and going among men about (the succession). Since that is so, who is it?" "This is your leader," replied Abu 'Abd Allah. He pointed to Abu al-Hasan Musa; then he tapped the right shoulder of Abu al-Hasan (Musa). He was at that time, as far as I know, about five years old.[39]

9. Sulayman Bin Khalid

Sulayman Bin Khalid has narrated, saying: "I and a group of my companions were sitting with Imam Abu 'Abd Allah (al-Sadiq), peace be on him. He called for his son Musa. When he stopped in front of him, he turned to his companions, saying: 'It is your duty (to follow) this man after me. By Allah, he is your leader after me.'"[40]

10. Saffwan al-Jammal

We have previously mentioned his narration we have given as a proof of the cleverness and genius of Imam Musa during his childhood.

11. Ishaq Bin Ja'far

Ishaq b. Imam Ja'far al-Sadiq has narrated the following, saying: "One day I was with my father when 'Umran b. 'Ali asked him: "May I be your ransom, to whom shall we and the people turn after you?" He answered: "To the owner of two yellow clothes. He who is coming out of the door to you." 'Ali was yearning for and looking at him who was coming out of the door. They did not wait long before Imam Musa came out of the door. He was still a boy and was wearing two yellow garments.[41]

12. 'Ali Bin Ja'far

'Ali b. Imam Ja'far al-Sadiq, peace be on him, has narrated, saying: "I heard my father Ja'far b. Muhammad, peace be on him, say to a group of his close associates and followers: 'Treat my son Musa with kindness. He is the most meritorious of my children and the one who will succeed after me. He is the one who will undertake my position. He is Allah's proof (hujjat) to all his creatures after me.'"[42]

13. Zayd Bin Asbat

Yazid b. Asbat visited Iman Abu 'Abd Allah al-Sadiq, peace be on him, during his illness of which he passed away; the Imam turned to him, saying: "Yazid, do you see this (pointing to his son Musa)? When you see that the people differ over him, then bear witness for me that I have told you that Yousif's sin in his brothers' sight when they had thrown him into the well was that they envied him. That was when he told them that he had seen eleven stars and the sun and the moon making obeisance to him; similarly this boy shall be envied."

Then he called for his sons: 'Abd Allah, Ishaq, Muhammad, al-'Abbas, and Musa. He said to them: "This-pointing to his son Musa-is the testamentary trustee of the testamentary trustees, the scholar of the scholars, and a bearer of witness to the dead and the living."[43]

14. Salama Bin Muhriz

A hypocrite from among the 'Ajaliya has criticized the Shi'a for their belief stipulating that an Imam should be succeeded by an Imam. The hypocrite said that Imam al-Sadiq had no successor to replace him. He mentioned that in the presence of Salama b. Muhriz. When the latter heard the words of the former, he became displeased and went to the Imam, peace be on him to inform him about his words and to ask him to designate an Imam after him.

He said to him: "My master, a man from among the 'Ajaliya said to me: 'How long will this an old man remain (alive) for you? He will die within one or two years, and then you will have no Imam to follow." Abu 'Abd Allah al-Sadiq said to him: "Why have you not said to him that Musa b. Ja'far has attained the age of ritual puberty?"44

15. Zarara Bin A'yun

Zarara b. A'yun45 has narrated, saying: "I visited Abu 'Abd Allah (al-Sadiq), peace be on him. There was with him the master of his children Abu al-Hasan Musa, and there was in his assembly a corpse covered with a garment. Abu 'Abd Allah (al-Sadiq), peace be on him, ordered me to bring him Dawud al-Raqqi, Hamran, and Abu Baseer.

I went out to bring them and came across al-Mufaddal b. 'Amr, who was heading for the Imam. (Meanwhile) I saw the people going to the house of the Imam. I quickly went and brought the people to him. When they had the honor of meeting him, he, peace be on him, turned to Dawud al-Raqqi and said to him: 'Uncover Isma'il's face.' He uncovered his face and he was a motionless corpse. He, peace be on him, asked Dawud al-Raqqi: 'Dawud, is he alive or dead?'

'"My master, he is dead."'

He showed him to all those who attended his assembly to make them bear witness to his death; he asked them to acknowledge and admit his death. He did that to refute the claims of some Shi'ites who maintained that Isma'il would be the Imam after his father, for he was righteous and abundantly knowledgeable. He, peace be on him, wanted to return them to reason and correctness and to tell them that the Imam after him was his son Musa.

Then he ordered Isma'il to be prepared for burial. He was washed and shrouded. Then the Imam ordered al-Mufaddal b. 'Amr to uncover Isma'il's face again that the people might see him and be sure of his death and that they would have no doubt about that. After that he wanted to increase them in certainty and to remove doubt from them, so he turned to all his companions and asked them: "Is he alive or dead?

They all confessed his death, so the Imam, peace be on him, raised his hands towards the heaven, saying: "O Allah, bear witness, for surely those who say untrue things will have doubt about him. They

desire to put out the light of Allah–he pointed to his son Musa– with their mouths, but Allah will perfect His light, though the unbelievers may be averse.

Then the Imam ordered Isma'il to be buried in his final resting place. After he had laid him to rest in the narrow space within the grave and poured the earth over him, he turned to his companions to remove doubts and suspicions from them, asking: "Who is the one who is dead, shrouded, perfumed, and buried in the grave?"

"He is Isma'il," they all said.

"O Allah, bear witness!" Then he took his son by the hand and said: "He will be the truth; the truth will be with him and (issue) from him till Allah inherits the earth and those who are on it."[46]

Imam al–Sadiq confuted with these repeated declarations all those who had doubts and suspicions about the Imamate of his son Isma'il. More than one time He explained to them that the Imamate was not in his hand but it was in the hand of Allah, the Exalted, Who grants it for whom He pleases of His servants. Abu Baseer has narrated, saying: "I was with Abu 'Abd Allah (al–Sadiq), peace be on him.

His companions mentioned the testamentary trustee (of authority) and Isma'il. So the Imam turned to them and said: 'No, by Allah! Abu Muhammad that (the affair of the Imamate) does not belong to us; no one except Allah, may He be magnified and exalted, Who designates (the Imams) one by one."[47]

Imam al–Sadiq, peace be on him, declared that the affair of designating an Imam was not in his hand. However, it was in the hand of Allah, Who chooses from among his servants those who have good tendencies and noble talents. Accordingly, none has the right to choose the Imam; a special group of the Shi'ites knew this subject matter and believed in it.

In this respect Zareef b. Nafi'[48] has narrated the following: "While I was (sitting) with al–Husayn b. Zayd and his son 'Ali, Abu al–Hasan Musa, peace be on him, passed by us. He greeted us and went away. I asked al–Husayn: 'May I be your ransom, Musa is known as the Qa'im of the household of Muhammad, may Allah bless him and his family?'

'"If someone knows him, then it is he." Then he said: "And how does (none) know him? And he has the writing of 'Ali b. Abi Talib and the dictation of Allah's Apostle, May Allah bless him and his family."'

His son asked him: "Why do my father Zayd b. 'Ali have not that?"

"My little son, surely 'Ali b. al–Husayn and Muhammad b. 'Ali are two masters and Imams of men. So, my little son, your father Zayd kept close to his brother, followed his example, and studied jurisprudence under him." "My father, if something happens to Musa, peace be on him, will he designate one of his brother as his testamentary trustee?" "No, by Allah, he will designate none as his testamentary trustee except his son."[49]

16. A Shi'ite

A Shi'ite visited Imam Ja'far al-Sadiq and asked him to designate the Imam after him, and he, peace be on him, answered: "Your seven one is he who will undertake the office of the Imamate (Qa'im); he is the namesake of the owner of the Torah." By the owner of the Torah he means Musa b. 'Umran, peace be on him.50

17. A Companion of his

One of his companions had the honor of meeting him and asked him to designate the Imam after him, and he, peace be on him, replied: "Count the days." He counted them beginning from Sunday. The Imam asked Him: "How many days have you counted?" "Seven days," he answered.

Imam al-Sadiq explained, saying: "The Saturday of the Saturdays, the Sun of the times, the Light of the months, the one who does not fool and play, your seven one who will undertake the office of the Imamate (Qa'im)." Then he pointed to his son Musa.51

With this narration we will end our speech about some texts have been reported on the authority of Imam Ja'far b. Muhammad, peace be on him, concerning the Imamate of his son Musa, peace be on him. They indicate that his Imamate is certain. As we have previously mentioned that the Imamate is the most important favor with which He singled out Ahl al-Bayt, for it includes all the elements of righteousness and perfection. We will mention his other ideals that uncover the secrets of his Imamate as follows.

His Scientific Talents

Imam Musa, peace be on him, was the most knowledgeable of the people of his time in all rational and traditional sciences; his knowledge was divine and not acquisitive just like that of the prophets and the testamentary trustees of authority and not like that of men. The Shi'ite theologians have given a torrent of reliable proofs of that.

Imam Ja'far b. Muhammad al-Sadiq has borne witness to the abundant knowledge of his son Imam Musa, peace be on him. Concerning him he has said to Isa: "If you ask this son of mine about what is between the two covers of the Qur'an, he will give you an answer to it with knowledge."

And he has said concerning him: "He has the knowledge of wisdom, understanding, and generosity, knowledge of that which men need and of the affairs of their religion over which they differ."

The sufficient evidence for his abundant knowledge is that the religious scholars have narrated from him all kinds of the sciences of the religion and other than them, to the extent that they have filled books with them, and written many books to the extent that they have called him the Scholar (al-'Aalim).

Al-Shaykh al-Mufeed has said: "The people have reported traditions on the authority of Abu al-Hasan Musa, and they have become very numerous; he was the most knowledgeable in the law during his time."[52]

His Worship and Fear of Allah

Imam Musa grew up in the house of sacredness and piety, in the institute of worship and obedience (to Allah), as well as he inherited from his forefathers the love for Allah, faith in Him, and loyalty to Him. For they had sacrificed them souls in His way, done their best to spread his religion and to put an end to polytheism and misguidance.
So Ahl al-Bayt were the foundation of fear of Allah, the origin of faith and thought; were it not for them, no worshiper would worship Allah, no monotheist would profess His Unity, no religious duty would be performed, no Sunna would be established, and no Islamic law would be permissible.

Imam Musa, peace be on him, saw all kinds of fear of Allah standing in his house. For example, his father Imam al-Sadiq, peace be on him, had, as Malik says, three qualities: "He was either fasting or praying or mentioning (Allah); he fed the poor and clothed the naked to the extent that he had left nothing of food and clothes to his family."[53] He generously spent all that in the way of Allah and in order to seek nearness to him.

Imam Musa saw his father do that, and he acquired it and it became one of the elements of his self and of his personality. The historians have said that he was the most worshipful of the people of his time[54] to the extent that he was given the nickname of al-'Abd al-Salih (the pious worshipper) and of Zayn al-Mujjtahideen (the ornament of those who spent night in prayer).

That is because no man has ever seen someone equal to him in worship and obedience to Allah. We will give some examples of his obedience and worship as follows:

His Prayers

The most beautiful and valuable hour to Imam Musa, peace be on him, was that when he was alone with Allah, may His name be exalted. He devoted himself to Him with all his feelings and sentiments. The narrators have mentioned that when he stood before Allah, the Most High, to perform the ritual prayers or to say a whispered prayer or to supplicate, he wept so much, his heart beat and became disordered out of fear of Allah.

He spent most his time in performing prayers; he used to pray supererogatory prayers throughout the night so that he would make them extend until the morning-prayer, then continue them until the sun rose. He would remain prostrating himself before Allah without raising his head from prayer and praising Allah until the sun came near to descending (from its midday zenith)[55]

One of the aspects of his obedience to Allah is that he entered the Mosque of the Prophet, may Allah

bless him and his family, at the beginning of the night and prostrated himself before Allah for a long time and said sincere words out of fear of Him:

"The sin is great with You! Therefore let forgiveness seem good to You, O Worthy to be fear and Worthy to forgive!" He repeated these words with turning to Allah in repentance, submission, and weeping till morning.[56]

When the tyrant of his time, king Harun al-Rashid, threw him into the dark cells of prisons, he devoted himself to obedience and worship to the extent that he with that dazzled and perplexed the intellects. He thanked Allah for giving him free time to worship Him, saying: "O Allah, you know that I used to ask You to give me free time to worship You. O Allah, You have done that. To You be praise."[57]

The Imam set a record in worshipping, for none was like him in obeying Allah and devoting himself to Him; his soul adored Allah and deep faith in Him took root in his heart.

Al-Shaybani[58] has talked about Imam Musa's too much worship, saying:

"In some tens of years Abu al-Hasan Musa, peace be on him, would perform a sajjda after the whiteness of the sun until its coming near to descending (from its midday zenith). His opponent Harun al-Rashid acknowledged that he was the ideal of turning to Allah in repentance and faith; that was when he kept him in the prison of al-Rabi'.[59]

He looked from the top of the palace and saw a garment thrown in a special place of the house and did not change its place. He would be astonished at that and ask al-Rabi': 'What is that the garment I see at that place every day?'

"Commander of the faithful, that is not a garment; that is Musa b. Ja'far; every day he performs a sajjda after the sunrise to its coming near to descending (from its midday zenith)," replied al-Rabi'.

So Harun was dazzled and showed his admiration toward Imam Musa, saying: "Surely he is among the Hashimite monks."

Having heard Harun acknowledging the Imam's asceticism and renouncing the world, al-Rabi' turned to him and asked him to release the Imam and not to harass him, saying: "Commander of the faithful, why have you harassed him in prison."

Harun replied him with an answer void of mercy and piety, saying: "How far! There is no escape from that!"[60]

Surely Harun knew the achievements and asceticism of the Imam, but he was blinded by his craving after the world and his loving the kingdom, and so he exerted pressure on him. We will fully explain that when we speak about the heavy misfortunes and black ordeals the Imam met from Harun.

When the Imam was imprisoned in her brother's house, al-Sind b. Shahik's sister has narrated the following on his worship, saying: "Surely when he had performed the evening prayer, he praised Allah, gloried Him, until midnight. Then he rose and performed prayers until morning, so he performed the morning prayer. Then he praised Allah until the sun rose.

Then he sat down until forenoon. Then he slept and woke before the sun came near to descending (from its midday zenith). Then he performed the ritual ablution and performed prayers until he performed the afternoon prayer; then he praised Allah until he performed the sunset prayer; then he performed a prayer between the sunset and the evening prayers; so this was his behavior till he died."61

These examples indicate that the Imam was very fond of worship and that he devoted himself to Allah. He was most times busy performing prayers; he prostrated himself in prayer so much that he had calluses like those of a camel; he had a boy and he ordered the boy to cut off those calluses from his forehead and nose; a poet has hinted at that, saying:

A callus became long out of his long sujud, so his forehead and his nose ulcerated.

He thought that his free time in prison was as his wish and as a favor for which he thanked Allah for a (long) time.62

His Fasting

Imam Musa spent most days of his lifetime obeying Allah. He fasted by day and performed prayers by night, especially when he was imprisoned by Harun; he did not leave all kinds of the recommendable prayers such as fasting and the like; he thanked and praised Allah for giving him free time he spent worshipping Him.

His Performing the Hajj

Imam Musa sincerely performed all the things Allah loved and recommended; among these things is that he performed the hajj on foot, while the high born camels were driven before him. He along with his brother 'Ali b. Ja'far and all his family performed the hajj four times.

'Ali b. Ja'far talked about the time when they covered their ways, saying: "The first journey lasted for twenty-six days; the second took twenty-five days; the third was twenty-four days; and the fourth lasted for twenty-one days."

He most times kept away from the road to the House of Allah and withdrew from the people, for his heart and mind had clung to Allah, the Most High. One time he, peace be on him, performed the hajj and none accompanied him. All those who have written the biography of the Imam have unanimously agreed that a story took place between him and Shaqeeq al-Balakhy.63

The story reads as follows:

Shaqeeq al-Balakhy went out to make the pilgrimage to the Sacred House of Allah (Mecca) in the year 149 A. H. or in the year 146 A. H. He stopped at al-Qadisiya. When he resided in the place, he began supervising the pilgrims and took care of their readiness (for the hajj).

While he was busy looking at the pilgrims, he saw, as he says, a handsome, brown, and thin young man wearing a woolen garment on his clothes sitting alone and withdrawing himself from the people far away from their affairs and from associating with them.

He (Shaqeeq al-Balakhy) thought that the young man belonged to Sufis and wanted to be a heavy burden on the pilgrims, for he had no provisions. Shaqeeq al-Balakhy decided to go to him to scold him that he might refrain from that in which he was and return to rightness. When he approached him, the young man gently said to him: "O Shaqeeq al-Balakhy, avoid most of suspicion, for surely suspicion in some cases is a sin."

He said no word more than these words. Then Shaqeeq al-Balakhy left him and went away. He was dazzled, remained perplexed in thinking and intellect: Who ordered the young man to utter his name and know his inner thoughts? He admired him very much and was assured that he was among the righteous servants of Allah.

He repented of his neglecting his affairs, so he decided to go to him in order to ask him for pardon and to forgive him his sin. He hurried to him but did not find him. When the caravans stopped at the Valley of Fudda, Shaqeeq al-Balakhy saw his companion praying, shaking with fear of Allah, and his tears flowing down his cheeks.

He kept silent until he finished his prayer. Before he asked him (for pardon), the young man had turned to him and said: "O Shaqeeq, recite: And most surely I am most Forgiving to him who repents and believes and does good, then continues to follow the right direction.

Then Shaqeeq left him and went away. He roamed in a current of suspicions and thoughts, then he began saying: "O Allah! How wonderful! He revealed twice what my soul had hidden! Surely he is among the righteous! He is one of the rightly-guided who turns to Allah in repentance!"

He reflected for a long time on his affairs. Anyway, the caravan walked and began covering the desert. When it arrived at al-Abwa', Shaqeeq went out to wander at it. Suddenly he saw the young man. He hurried to him. He found him standing by a well to take some water with a coffeepot. The coffeepot fell into the well and the young man glanced at the heaven; he addressed Allah with submission and faith, saying:

"You are my drink of water when I become thirsty and my food when I desire food!

"My Lord! My Master! I have none except You! Therefore do not deprive me of it!"

He said no word more than these words and suddenly the water began rising to the top of the well; the

coffeepot was floating on it. He stretched out his hand and took it; then he made the ritual ablution out of it. He performed four ruk'as and then he bent down a sand hill. He took a handful of sand and put it into the coffeepot. He stirred it and drank some of it. Shaqeeq greeted him and said: "Give me some of the food with which Allah has provided you!"

"Shaqeeq, Allah still bestows upon me outwardly and inwardly," explained the Imam, "therefore you must have good opinion of your Lord." Then he gave the coffeepot to Shaqeeq and he drank out of it and found in it fine flour and sugar. Shaqeeq said that he never drank something more delicious than it.

He lasted for some days and he had no appetite for food and drink. Then he left him and went away. He did not meet him in any place except in Mecca. He found him beside Qubat al-Shirab in the dark night standing and performing prayers with humbleness, moaning, and weeping.

He continued performing that till the light of dawn appear; then he rose and went to Hashiyat al-Mataf and performed the two ruk'as of the dawn. Then he performed the morning prayer with the people; then he went to the House (the Kaaba) and circumambulated it after the sunshine; then he went out of the House and Shaqeeq followed him in order to greet him and to have the honor of meeting him.

He found that the retainers and the followers had surrounded him. He admired that situation and hurried to ask those around him about the owner of that situation, and it was said to him: "This is Musa al-Kazim." Accordingly, Shaqeeq was sure that the Imam was worthy of such a miracle on which64 a poet has composed a poem, saying:

Ask Shaqeeq al-Balakhi about what he has seen of him.

He said: When I performed the hajj, a pale, thin, brown person.

He was alone and had no provisions. I was always thinking of him.

I imagined that he would beg the people; I did not know that he would perform the major hajj.

When we stopped at (al-'Abwa), I saw him on the red sand him.

He was putting sand into the coffeepot. I called him out and my intellect was perplexed.

Give me a drink. When he gave the drink, I saw that it was fine flour and sugar.

*I asked the pilgrims who was it? It was said: "This is Musa b. Ja'far."*65

The story of Shaqeeq shows some of the Imam's miracles and that he was endowed with faith and knowledge of what souls hidden.

His Reciting the Qur'an

The Holy Qur'an was the comrade of the Imam during his privacy and his companion during his loneliness. He recited it with scrutiny and reflection. He was the best of the people in reciting it. When he recited it, the listeners became sad and wept.66

Hafs has talked about his reciting the Qur'an, saying: "His reciting (the Qur'an) was sadness. He recited it as if that he addressed a person."67 In this manner, he recited the verses of the Holy Qur'an. He carefully considered its teachings and moral rules; he reflected on its commands, its prohibitions, and its precepts.

E. His Weeping out of Fear of Allah

Imam Musa, peace be on him, was the greatest of the people in fear of Allah; he was as afraid of Allah as his grandfather, the Commander of the faithful, peace be on him, was. Concerning his fear of Allah, the narrators have said: "He used to weep so much out of fear of Allah that his beard would be wet with tears."68

F. His Releasing Salves

Yet another example of his obedience to Allah is that he, peace be on him, was merciful and kind to slaves, so he released a thousand slaves for Allah's sake, beseeching His good pleasure, and seeking nearness to Him.69

His Renouncing the World

Imam Musa was on top of those who renounced the world and turned away from its ease and vanities. He headed for Allah and desired the comfort and dignity He has prepared for him in the Abode of Everlastingness. Ibraheem b. 'Abd al-Hameed has related to us about his great asceticism, saying: "I visited him in his house where he used to pray. I saw nothing in the house except a basket, a hung sword, and a copy of the Qur'an."70

He led a simple life and lived in a simple house that was void of even the furniture the poor had; this indicates that he renounced the world and turned away from it. It is worth mentioning that enormous funds were collected for him, legal rights send to him by the Shi'ites in the Islamic world.

Besides he owned al-Basariya and other lands that yield him important funds, but he generously spent all those funds on the miserable and the deprived for Allah's sake and beseeching his good pleasure. He, peace be on him, always recited to his companions Abu Dharr's behavior, the great companion of the Prophet, and the model for self-negation, renouncing the world, and turning away from its pleasure.

He, peace be on him, said: "May Allah have mercy on Abu Dharr, who said: 'May Allah dispraise the

world on my behalf after two barely loaves of bread. I eat one at lunch and the other at dinner, and after the two woolen cloaks; I use one as a loincloth and the other as a garment.'"[71]

In this manner he, peace be on him, put before his eyes the behavior of the immortal, great companions of the Prophets, may Allah bless him and his family. He praised their names, recited to his companions their brilliant behavior, that they might follow their example in the life in this world.

His Generosity and Liberality

Imam Musa, peace be on him, is the highest example for man's perfection in his talents. Among the noble talents standing in him it is that he was generous and open-handed in giving. Undoubtedly, liberality indicates the goodness of soul if it is for good and kindness and not for other reasons such as show-off and reputation, for such an act is not of generosity; rather it opposes it in the full sense of the word.

Real generosity and actual liberality appeared in Imam Musa al-Kazim. He was cited as an example for generosity and kindness. For the miserable and the deprived resorted to him in order that he might save them from the abject poverty and the inferno of misery. The historians have unanimously agreed that he, peace be on him, spent on them all that which he had for Allah's sake.

He besought neither reward nor thankfulness from anybody; on the contrary he secretly sent his gifts to the poor lest the abasement of need should be seen on the face of the receiver. Through that he besought Allah's good pleasure, for this reason he went out in the dark night and sent his gifts to the weak class while they did not know who sent them such gifts.

He sent them purses containing money ranging from two hundred dinars to four hundred dinars;[72] his purses were proverbial, so his family said: "We wonder at him to whom Musa's purses come while he complains of paucity and poverty."[73]

He was so kind that when he heard that someone harmed or wronged him, he sent him a purse of one thousand dinars.[74] Generally speaking, the poor in Yethrib (Medina) lived on the Imam's secret gifts. The historians have mentioned a group of those upon whom the Imam lavishly spent; we will mention only the following:

Muhammad al-Bakri

Some people in Yethrib (Medina) were in debt to Muhammad al-Bakri, so he went to them to ask them to repay the debts; he asked them for the repayment of the debts and insisted on that for a long time, but he took nothing of his debts. It came to his mind that he had to go to Imam Musa to have the honor of meeting him and to complain to him of need and poverty.

He went to him and he had been in one of his estates at Niqma. When he reached the place of the

Imam, the Imam came out (to receive him); with the Imam was a servant carrying a basket in which there was some chopped-up meat. They all ate some of the meat. Then the Imam asked him what he wanted. So he told him his story.

The Imam, peace be on him, arose and entered the house. Then he came out and ordered his servant to go away lest he should see the asker and he felt abasement. He gave him a purse in which was three hundred dinars-perhaps it was more than his debts. Muhammad took it, thanked the Imam for it, invoked Allah for him, and went away.75

2. Black Servant

Imam Musa along with his servants and some of his children left Yethrib (Medina) for his estates at Saya; before reaching them, they had a rest in one of the neighboring places. It was very cold. While they were sitting, an eloquent black servant came out to them. The black servant was carrying on his head a boiling pot. He stopped in front of the Imam's servants and asked them:

Where is your master?

There he is. They indicated with their hands to Abu al-Hasan (Imam Musa).

What is his Kunya?

Abu al-Hasan.

He stopped in front of him, begging him and saying:

My master, I want to gift this porridge to you!

The Imam, peace be on him, accepted his gift and ordered him to give it to the servants. He gave it to them and went away. It was only a short time before he came back carrying a bundle of wood. He stopped in front of the Imam and said to him:

My master, I want to gift this bundle of wood to you!

The Imam, peace be on him, accepted his gift and ordered him to fetch him a firebrand. He went for a short time and then came back carrying a firebrand. The Imam order his name and his master's one to be written. He ordered a son of his to keep their names for the time of need. Then they went to their estates.

They remained there for some days and then they headed for the Sacred House of Allah (Mecca). The Imam, peace be on him, performed Omra therein. Having finished it, he ordered Saa'id to look for the black servant's master. He said to him: "When you come to know of his place, then inform me of it, that I may walk to him, for I hate to send for him while I am in need of him."

Saa'id went and looked for the man till he found him. He recognized him and understood that he was among those who believed in the Imamate. He greeted the man and he asked about the arrival of the Imam. Saa'id denied that. Then the man asked Saa'id about the reason for his coming.

He told him that he had traveled for some needs. The man was not satisfied with his answer. He thought that the Imam had come to Mecca. Saa'id said good-bye to him and returned to the Imam. The man followed him. Saa'id turned and saw the man walking behind him. He wanted to leave him but he could not. They both walked until they reached the Imam.

When they stopped in front of him, he, peace be on him, rebuked Saa'id for telling the man of his coming. Saa'id apologized to the Imam for that he had not told the man, and that it was he who willingly followed him. When the man sat down, the Imam turned to him and asked him:

Do you sell your servant so-and-so?

May I be your ransom, the servant, the estate, and all my possessions are yours!

As for the estate, I do not want to deprive you of it.

The man tried to convince the Imam to accept the estate, but he refused to accept it. Then the Imam bought the estate and the servant for a thousand dinars. Then he released the slave and gifted the estate to the man. He did that as kindness for kindness and good for good. Thanks to Imam Musa, Allah enriched the slave to the extent that his children became among the rich and the money changers in Mecca.76

3' Isa Bin Muhammad

'Isa b. Muhammad al-Qurtubi has said: "I planted melons, cucumbers, and gourd in a place in al-Jawaniya (village) by a well called um 'Izam. When the blessing approached and the plants ripened, grasshoppers attacked them and ate them up. I paid a hundred and twenty dinars for sowing then and buying two camels. While I was sitting, I saw Imam Musa b. Ja'far walking towards me. He greeted me and said:

How are you?

It has become as black, barren land.

How much have you paid to sow your land?

A hundred and twenty dinars including the cost of two camels.

The Imam, peace be on him, turned to 'Arafa and ordered him: "Give to al-Mugheeth's son ('Isa) a hundred and fifty dinars."

Then he said to 'Isa: "Therefore, you have profited thirty dinars in addition to the two camels."[77]

4. A Poor Man

A poor man visited Imam Musa and begged him. The Imam, peace be on him, intended to test the poor man in order to give him some money as equal as his knowledge. He asked him:

If you were given to wish in this world, what would you wish?

I would wish that I would be provided with piety in my religion and that I would fulfill the rights of my brothers against me.

The Imam, peace be on him, approved his answer and ordered him to be given a thousand dinars.[78] History books are full of numerous examples of his kindness to the miserable he showered with his generosity and beneficence to the extent that he made them in no need of begging.

Yet another example of his generosity is that he gave a banquet on the occasion of one of his children. He gave food to all the people in Yethrib for three days. One of those who envied him criticized him for that, and he, peace be on him, said to him:

"Allah gave to Muhammad, may Allah bless him and his family, all the things He had given to His prophets and gave him things He did not give to them. He, the Most High, has said to Sulayman b. Dawud: This is Our free gift, therefore give freely or withhold, without reckoning[79]."[80] He, peace be on him, said: "One of the things that bring about forgiveness is giving food."[81]

He, peace be on him, thought that property was insignificant except that it should be spend on satisfying the hungry and clothing the naked. He took this noble attribute from his forefathers, who were the models of generosity, liberality, and kindness.

His Clemency

Islam has taken great care of fixing clemency in the souls of Muslims and made it as a custom for them. Many traditions have been narrated from the Prophet, may Allah bless him and his family, and the Imams of guidance; the traditions urge Muslims to be clement. The Prophet, may Allah bless him and his family, has said:

"O Allah, enrich me with knowledge and adorn me with clemency." He, May Allah bless him and his family, has also said: "Allah does not strengthen (anyone) with ignorance, nor does He abase (anyone) with clemency." Imam 'Ali, the Commander of the faithful, has said: "The good is not that your possessions and your children are many, but the good is that your knowledge and your clemency are much." Imam Zayn al-'Abidin has said: "Surely I admire the man whose clemency sets him right during his anger." Imam al-Sadiq has said: "Clemency is a sufficient helper."[82]

This aspect was one of the most prominent qualities of Imam Musa, peace be on him. He was proverbial in his clemency and restraining his anger; he pardoned those who wronged him and forgave those who show enmity towards him. He not only did that but also he showed beneficence toward them and showered them with his favors in order that he might remove from their soul's evil and selfishness.

The historians have mentioned many examples of his examples. They have narrated that one of the grandsons of 'Umar b. al-Khattab wronged Imam Musa, cursed his grandfather Imam 'Ali, the Commander of the faithful, peace be on him. One of the Imam's followers intended to kill 'Umar's grandson, but the Imam prevented him from doing that. He decided to solve the problem in another way.

He asked some people about his place and they answered that he was planting at one of the outskirts of Medina. He, peace be on him, disguised, mounted his mule and went away. He found him on his farm and went towards him. Al-'Umary ('Umar's grandson) shouted at the Imam, saying: "Do not walk on my plants!"

The Imam paid no attention, for he found no other way to follow it. When he reached him, he sat beside him, treated him with kindness, said to him good words and asked him with gentleness and leniency:

- How much have you paid to sow your land?

- One hundred dinars.

- How much do you hope to acquire from it?

- I do not know the unknown.

- I only asked you about what you hope it would bring you.

- I hope that it will bring me two hundred dinars.

The Imam, peace be on him, gave him three hundred dinars and said to him: "This three hundred dinars is for you and your plants are as they are." Al-'Umary changed and was ashamed of himself out of what he had neglected concerning the right of the Imam.

The Imam, peace be on him, said good-by to him and went to the Mosque of the Prophet. He found al-'Umary was sitting there. When he saw the Imam walking towards him, stood up for him and called out: "Allah knows best where to put his (prophetic) mission."

His companions jumped (in surprise) towards him criticizing him for this change in his attitude towards the Imam. He disputed with them and recited to them the achievements and noble deeds of the Imam and invoked Allah for him. So the Imam, peace be on him, turned to his companions and said to them: "Which was better-what you wanted or what I wanted? I have put right his attitude to the extent you have now become acquainted with."[83]

The Imam treated with kindness his opponents and all those who harbored malice against him. He put before his eyes these words of Him, the Exalted: Repel (evil) with what is best, when lo! He between whom and you was enmity would be as if he were a warm friend.

In this manner he gave to his companions a wonderful lesson on how should they advise and guide men. He explained to them that the summons and propagation to Islam should be based on the exalted truth, depend on good-heartedness and clemency.

Yet another example of his clemency is that he, peace be on him, passed by a group of those who envied him and showed hostility towards him. Among them was Fuhaym b. Hayyajj. He ordered one of his followers to cling to the bride of the Imam's mule and to claim that it was belonged to him.

The man went towards the Imam and clung to the bride of his mule and claimed that it belonged to him. The Imam came to know of his purpose. He dismounted his mule and gave it to him.84 In this manner he, peace be on him, gave to mankind a typical example of exalted clemency.

He, peace be on him, advised his children to have this excellent attribute and to pardon him who wronged them. He brought them all together and advised them to have that, saying: "My children, I advise you to (follow these) commandments:

Whoever memorizes them avails himself of them. When a comer comes to you and makes you hear detested things in your right ears and then he goes to your left ears and apologizes to and said: 'I have said nothing.' Then accept his apology."85

These commandments make us understand that the Imam had great clemency and great morals from which many social advantages result. For accepting a wrongdoer's apology and refusing to return like for like are among the most important means leading to friendship, love, unity, and removing hatred from the hearts of men.

His Directions

To direct and guide men to correctness is among the most reformative affairs of which the Imam took care, for he played an important role in saving a group of those the world drowned and swept away with its trends. Thanks to his teachings and preaching to them, they abandoned error and misguidance and became notables.

In this respect the historians have mentioned many examples of directions; they have narrated his story with Bishir al-Hafi, who drank wine, spent his nights and days in impudence and prostitution. The Imam passed by Bishir's house in Baghdad. He heard the singers singing and the flutes were loudly being played.

Meanwhile he saw a slave girl coming out of his house carrying some sweepings and throwing them in

the street. He turned to the slave girl and asked her: "Slave girl, is the owner of this house free or servant?"

"He is free," she replied.

"You are right," retorted the, "if he was servant, he would fear his Lord."

The slave girl came into the house while Bishir was at the wine table, so he asked her: "What delayed you?" She gave him an account of what took place between her and the Imam. Accordingly, Bishir quickly went out to catch up with the Imam. He repented at his hands, apologized to him and wept.86

After that he educated himself and clung to Allah out of knowledge and faith to the extent that he surpassed the people of his time in piety and asceticism. Concerning him Ibraheem al-Harbi has said: "Baghdad did not graduate anyone more perfect in intellect and greater in preserving the tongue than Bishir b. al-Harith. He had an intellect in each of his hair."87

Bishir turned away from the adornments of the life in this world and was satisfied with contentment concerning which he has said: “If contentment has nothing except enjoying the glory of sufficiency that will be sufficient." And he began to recite:

Contentment has brought me a perfect glory, and there is no glory more glorious than contentment.

Take it as a capital for yourself and make it as a commodity after piety, and you win two states: You are in no need of the miserly and are happy in the gardens through patience for an hour.

Bishir complained of the people of his time and hated to mix with them; that is because of the paucity of the believers and the good, and because the wicked and the errant were many. For this reason he decided to refrain from associating with many people, to the extent that al-Ma'mun asked Ahmed b. Hanbel to ask Bishir to permit him to visit him, but he refused and did not respond to him. 88

Among his poems on his complaining of the people of his time is the following:

The men whose deeds are hoped and who forbid all evil deeds have passed away.

And I have remained among the successors who adorn each other, that an ugly-conducted person man defend an ugly-conducted on.89

He got rid of the world and devoted himself to Allah to the extent that he became among the leading knowers; all that was due to the instructions and preaching of the Imam to him.90

Another example of those whom Imam Musa guided to the right way is al-Hasan b. 'Abd Allah, who was a remarkable personality with the kings renouncing the world, enjoying the good, forbidding the evil, and fearing no censure of any censurer in respect with Allah. He met with the Imam, peace be on him, and he said to him:

Abu 'Ali, I approve your behavior and am pleased with it, but you have no knowledge; therefore seek knowledge.

What kind of knowledge (do you mean)?

Study the science of Islamic jurisprudence and seek hadith.

The man (al-Hasan b. 'Abd Allah) went and wrote down the hadith on the authority of Malik and the jurists of Medina. Then he showed them to the Imam, peace be on him, and he did not accept them and directed him to the jurisprudence of Ahl al-Bayt, to take the religious precepts from them, and to adopt their Imamate. The man (al-Hasan b. 'Abd Allah) yield to that and became guided.91

Imam Musa, peace be on him, urged the people to perform good deeds. He guided them to righteous acts and warned them against the meeting with Allah and the Day of Judgment. He heard a man wishing death, and he asked him:

- Is there any relationship between you and Allah that He may side with you?

- No.

- Therefore, you invoke the everlasting destruction.92

The Imam took care of guiding the Muslims to fear of Allah and good deeds. We will mention his excellent commandments and valuable teachings when we deal with his scientific and literary legacy.

His Kindness to Men

Imam Musa was loyal to the Muslims and kind to them. He granted the need of all those who came to him and they left him while they were happy and tranquil. He, peace be on him, thought that making people happy and granting their needs were among the most important good deeds; for this reason he did not fail short of responding to the distressed and raising oppression from the oppressed.

He permitted 'Ali b. Yaqteen to take part in the government of Harun al-Rashid and regarded (the atonement for working with the ruler) as a justification for him. So some destroyed people resorted to the Imam, and he removed their pain and filled their hearts with hope and mercy.

Among those whom the Imam, peace be on him, helped was a Persian person against whom were enormous funds for the government of al-Ray (Persia) and he was unable to repay them and he feared that he would be deprived of his possessions. He reflected for a long time on what he would do.

He asked the people about the governor of al-Ray, and they told him that he was a Shi'ite; so he intended to seek the help of Imam Musa. He traveled to Yethrib (Medina). When he reached it, he had the honor of meeting the Imam. He complained to him of his critical condition. The Imam supplied him

with a letter to the governor of al-Ray. The letter reads as follows:

“In the Name of Allah, the Most Gracious, the Most Merciful

Know that there is a shade under the throne of Allah; none resides in the shade except him who does his brother a favor or dispels his worries or delight him. This is your brother.

Greetings.”

The man took the letter and went away. After he had performed the hajj, he went to his homeland. When he arrived in it, he went to the governor at night. He knocked on the door of his house, and his servant came out and asked him:

Who are you?

The messenger of Musa, the steadfast.

The servant hurried to his master and told him of that, and he came out bare-footed. He received him, embraced him, and kissed him on the forehead. He repeated that many times and with yearning asked him about the Imam. The (Persian) person handed the letter to the government, and he arose for the letter and kissed it. When he read it, he ordered his servant to bring his money and his clothes. He gave to the person a half of them and said to him:

Brother, are you pleased?

Yes, by Allah, and you have increased that!

Then the governor called for the record and ordered his debts to be canceled and freed him from them. The man went out while his heart was full of happiness and delight. He intended to reward the governor for his kindness and favor. He decided to go to the Sacred House of Allah (Mecca), to invoke Allah for him, and to tell the Imam about his kindness and favor.

When the season of the hajj came, he went to Mecca. Then he headed for Yethrib. He met the Imam and told him about the kindness and favor of the governor, and he, peace be on him, was very pleased with that. The man asked the Imam:

My master, are you pleased with that?

Yes, by Allah, it has delighted me. By Allah, it has delighted Allah, the Most High, my grandfather, Allah's Apostle, may Allah bless him and his family, and the Commander of the faithful (Imam 'Ali).

This indicates that the Imam took great care of the affairs of the Muslims, and that he had great wish for granting the needs of men. With this example we will end our talk about the ideal attributes of Imam Musa.

1. Al-Siyasa al-Shar'iya, pp. 172-173.
2. Al-Milal wa al-Ahwa', vol. 4, 87.
3. The tradition has been narrated by Muslim and al-Kisa'i.
4. Al-Muqaddama, p. 151.
5. Al-Bukhari, vol. 9, 62. Muslim, vol. 12, 213.
6. Al-Turmidhi, Sahih, vol. 6, p. 73.
7. Ma'athir al-Anafa fi Ma'lim al-Khilafa, vol. 1, p. 59.
8. Dawlat al-Qur'an, p. 82.
9. Al-Ahkam al-Sultaniya, p. 4. Al-Muqaddama, p. 135.
10. We have fully explained the meaning of the verse in the first volume of the book Hayat al-Imam al-Hasan, pp. 69-74.
11. Al-Islam, pp. 283-285.
12. 'Aqa'id al-Imamiya, pp. 51-54.
13. Asl al-Shi'a wa Usoolaha, p. 103, al- 'Urfan edition.
14. Bihar al-Anwar, vol. 13, p. 127.
15. 'Uyoon Akhbar al-Ridha', vol. 1, pp. 216-222. Usool al-Kafi.
16. Kanz al-'Ummal vol. 6, p. 392.
17. Ibid. p. 154.
18. Hulyat al-Awliya', vol. 1, p. 63.
19. Kanz al-'Ummal vol. 6, p. 153. Majjma', vol. 8, p. 353.
20. Al-Riyad al-Nadira, vol. 2, p. 178.
21. Ibid. In al-Manawi's Kunuz al-Haqa'iq, p. 121, it has been mentioned that the Prophet, may Allah bless him and his family, has said: "Every prophet had a testamentary trustee and an inheritor. And 'Ali is my testamentary trustee and inheritor."
22. Al-Ithaf Bihub al-Ashraf, vol. 129. Nezhat al-Mejalis, vol. 2, p. 184.
23. Minhajj al-Sunna, vol. 4, p. 210.
24. Al-Muraja't, p. 228.
25. Saheeh Muslim, Kitab al-Imara. Musnad al-Imam Ahmed b. Hanbal, vol. 5, p. 89. Saheeh al-Bukhari, vol. 4, p. 164.
26. Al-Muraja't, p. 227.
27. Hulyat al-Awliya', vol. 1, 86.
28. Kashf al-Ghumma, p. 151. Usool al-Kafi.
29. We will mention his biography when we talk about some of the Imam's narrators and companions.
30. Bihar al-Anwar, vol. 11, p. 234. Al-Irshad.
31. His biography will come.
32. Bihar al-Anwar, vol. 11, p. 234.
33. Ibid.
34. Usool al-Kafi, vol. 1, p. 309, vol. 11, p. 234.
35. Bihar al-Anwar, vol. 11, 235.
36. Usool al-Kafi, vol. 1, p. 309. Bihar al-Anwar, vol. 11, p. 235.
37. Mu'adh Bin Kuthayr al-Kisa'i was among the special group of Imam Abu 'Abd Allah. He is among the jurists and great figures of the Shi'ite sect. This has been mentioned in al-Ta'liqat, p. 335.
38. Kashf al-Ghumma, p. 244. Usool al-Kafi, vol. 1, p. 308. Bihar al-Anwar, vol. 235. Al-Irshad, p. 264.
39. Usool al-Kafi, vol. 1, p. 309.
40. Al-Irshad, p. 265. Usool al-Kafi, vol. 1, p.310.
41. Kashf al-Ghumma, p. 244. Al-Irshad, p. 265. Bihar al-Anwar.
42. Kashf al-Ghumma, p. 244. Al-Irshad, p. 266.
43. Bihar al-Anwar, vol. 11, p. 236.
44. Ibid. p. 237.
45. Zarara b. A'yun al-Shaybani was among the leading Shi'ites and on top of their religious scholars in jurisprudence,

tradition, and theology, as Ibn al-Nadeem said. Imam Abu 'Abd Allah was so proud of him that he appointed him as a jurist to give religious decisions to the Shi'ites. He said to al-Fayd b. al-Mukhtar: "If you want a tradition, take it from this sitting one." He indicated to Zarara with his hand. He, peace be on him, said: "Were it not for Zarara and the like of him, my father's traditions would come to an end."

Zarara narrated many traditions on the jurist of Ahl al-Bayt. All what he narrated were correct and acceptable. As he had close relationship with Ahl al-Bayt, his opponents criticized him. They accused him of many accusations and criticism. However, they did not degrade his position and his dignity. For all the people know that Zarara served knowledge and religion. He, May Allah have mercy on him, died in the year 150 A. H. See his biography in Al-Keshi, al-Najashi, al-Fihrast, al-Ta'liqat, Lisan al-Mizan, and the like.

46. Bihar al-Anwar, vol. 11, p. 237.
47. Ibid. p. 227.
48. Zareef b. Nasih was a Kufan. He grew up in Baghdad. He is reliable in traditions. He wrote many books of which were al-Diyat, al-Hudud, al-Nawadir. This has been mentioned in the book al-Ta'liqat, p. 186.
49. Zayd b. .Ali, p. 193. It has been quoted from the book Qurb al-Isnad, a handwritten book.
50. Farid Wajjdi, Da.irat al-Ma.rif, vol. 9, p. 594. Al-Milal wa al-Nihal.
51. Ibid.
52. Al-Irshad, p. 272.
53. Saffwat al-Safwa, vol. 2, p. 98.
54. Jawhart al-Kalam, vol. 2, p. 98.
55. Kashf al-Ghumma, p. 276
56. Wafayat al-A'yan, vol. 4, p. 293. Kanz al-Lugha, p. 766
57. Wafayat al-A'yan, vol. 4, p. 293. Al-Manaqib, vol. 2, p. 379.
58. Al-Shaybani's name is Abu 'Abd Allah Muhammad b. al-Hasan. He was the retainer of the Banu Shayban. He attended the assembly of Abu Hanifa for two years. He studied Islamic jurisprudence under Abu Yousif. He wrote many books. He spread the knowledge of Abu Hanifa. Al-Shafi'i has said: "I have took from the knowledge of Muhammad b. al-Husayn as equal as a camel's load." He has also said: "When someone asked (me) a question, I knew the hatred on his face except Muhammad b. al-Husayn." Al-Shaybani died in al-Ray in the year 187 A. H. He was then fifty-eight years old. This has been mentioned in the book Tabaqat al-Fuqaha'
59. Al-Rabi' b. Yunus was the chamberlain of al-Mansur. Then he became his minister after Abu Ayyub. Al-Mansur inclined to him and depended on him very much.
60. Bihar al-Anwar, vol. 11, p. 298
61. Abi al-Fida', Tarikh, vol. 2, p. 12.
62. Al-Anwar al-Bahiyya, p. 93
63. He was among the great worshippers and ascetics in the Islamic world. In the beginning, he was a doubter, and then he turned to Allah in a sincere repentance. He gave as alms his money amounted three hundred thousand dirhams. He also gave as alms his three hundred villages. When he died as a martyr at the Battle of Golan, he had no shroud. He wore coarse woolen garments for twenty years.

He said: "I have put the Qur'an into practice for twenty years, to the extent that I have distinguished the world from the hereafter through one these words of Him, the Exalted: And whatever things you have been given are only a provision of this world's life and its adornment, and whatever is with Allah is better and more lasting. He died as a martyr at the Battle of Golan in the year 194 A. H.

64. Akhbar al-Duwal, p. 112. Jawharat al-Kalam, pp. 140-141.
65. Matalib al-Sa'ul, p. 84. Bihar al-Anwar, vol. 11, p. 55. Al-Manaqib.
66. Al-Manaqib, vol. 2, p. 379.
67. Bihar al-Anwar, vol. 11, p. 265.
68. Kashf al-Ghumma, p. 247.

69. Yousif b. Hatam al-Shami, al-Durr al-Nazim. It is a precious handwritten book available in the Library of al-Hakim.
70. Bihar al-Anwar, vol. 11, p. 265.
71. Usool al-Kafi, vol. 2, p. 134.
72. Tarikh Baghdad, vol. 13, p. 28. Kanz al-Lugha, p. 766.
73. 'Umdat al-Talib, p. 185.
74. Tarikh Baghdad, vol. 13, p. 27.
75. Ibid. P. 28.
76. Ibid., pp. 29-30. Al-Bidaya wa al-Nihaya, vol. 10, p. 183.
77. Ibid. p. 29. Kashf al-Ghumma, p. 243.
78. Al-Wasa'il, Chapter on al-Amr bi al-Ma'ruf.
79. Qur'an, Surat Saad, verse 39.
80. Furu' al-Kafi, Baab al-Wala'im.
81. Al-Wasa'il.
82. Al-Nizam al-Tarbawi fi al-Islam.
83. Tarikh Baghdad, vol. 13, pp. 28-29. Kashf al-Ghumma, p. 247.
84. Bihar al-Anwar, vol. 11, p. 277
85. Ibn al-Sabbagh, al-Fusool al-Muhimma, p. 220.
86. Al-Kuna wa al-Aqab, vol. 2, p. 150.
87. Tarikh Baghdad, vol. 7, p. 73.
88. Al-Kawakib al-Durriya, vol. 1, p. 208.
89. Tarikh Baghdad, vol. 7, p. 77.
90. Bishr died in Baghdad in the year 227. His grave is beside the Mesjid of al-Imam al-'Azam.
91. Al-Manaqib, vol. 3, p. 407, al-Najaf edition.
92. Al-Ithaf Bihub al-Ashraf, p. 55.

Another aspect of the lifetime of Imam Musa, peace be on him. Perhaps this aspect is the deepest and more inclusive of all his other aspects. Most Muslims have unanimously agreed that he was great and magnified, that he was on top of the Muslim Imams in his knowledge, fear of Allah, asceticism, and clinging to the religion, and that he perfumed the world with his behavior, conduct, and firm faith.

The great scholars, the writers, and the like have recorded their impressions and sentiments full of admiration and magnification. The following is a presentation of that:

1. Imam al-Sadiq

Imam al-Sadiq has praised his son's excellence; he has explained to Muslims his talents and genius, saying: "My son Musa is the like of 'Isa, son of Maryam."1 And he has said: "He has the knowledge of wisdom, understanding, generosity, knowledge of that which men need and of the affairs of their religion over which they differ; he has good manners and good neighborhood; he is one of Allah's gates."

Numerous traditions have been reported from him, and they praise the excellence of Imam Musa, peace be on him, and show his achievements and talents.

2. Harun al-Rashid

Harun al-Rashid, the mortal opponent of the Imam, has admitted that Imam Musa had talents and remarkable deeds, and that he was more entitled to the Caliphate than other than him. He declared that when his son al-Ma'mun asked him about the reason why he admired and magnified him, saying to him: "My little son, this is the Imam of the people, the Proof of Allah's mercy to His creation (Hajjatullah) and His caliph among His servants.

I am outwardly the Imam of the masses by force and through oppression, while Musa b. Ja'far is the Imam in truth. And surely he, by Allah, is more worthy of being the successor of the Messenger of Allah as the caliph than I am and anyone else among all the people. And by Allah, if you yourself attempt to take such caliphate from me, I shall take it away from you even if that means gouging your eyes, for power is blind."

He has added, saying: "O my little son, this is the inheritor of the knowledge of the Prophets; this is Musa b. Ja'far. If you desire sound knowledge, you will find it with this."2

3. Ibn al-Saa'i

Concerning Imam Musa, Ibn al-Saa'i has said: "As for Imam (Musa) al-Kazim, he was the owner of the great prestige, tremendous glory. He spent the night in prayers and the earnest in diligence. His miracles took place in the presence of the witnesses. He was famous for acts of worship and persevering in the acts of obedience.

He spent night prostrating himself in worship and performing prayers. He spent daytime in giving alms and fasting; due to his immoderate clemency and his pardoning those who aggressed against him he has been called Kazim (the suppresser of fury).

He repelled the wrongdoers with his kindness to them and repelled those criminals with his pardoning them; due to his too much worship he has been called al-'Abd al-Salih (the righteous servant of Allah). In Iraq he is known as Baab al-Hawaa'ijj (the Gate of Needs to Allah), for the needs of those who implore Allah through him are granted. His miracles perplexed intellects and required that he had an unshakable position of honor with Allah."3

4. 'Abd Allah Bin As'ad al-Yafy

"Imam Musa was righteous, worshipful, generous, clement, and with great prestige. He is one of the twelve infallible Imams, according to their beliefs. He was called al-'Abd al-Salih (the righteous servant of Allah) due to his too much worship. He was munificent and generous. Some people harmed him, and he sent them a purse in which was a thousand dinars."4

5. Ibn al-Jawzi

"Musa b. Ja'far was called al-'Abd al-Salih (the righteous servant of Allah). He was clement and generous. When some one harmed him, he sent him money."[5]

6. Abu Hatim

"Musa b. Ja'far is trustworthy and very truthful. He is one of the Imams of Muslims."[6]

7. Al-Qarmani

"Musa is the great, unique Imam. He is the Proof (of Allah). He spent his night in performing prayers and his daytime in fasting. He is called Kazim due to his immoderate clemency and his pardoning those who aggressed against him. He is known as Baab al-Hawaa'ijj (the Gate of Needs to Allah), for those who implore Allah through him to grant their needs are never be disappointed."[7]

8. Muhammad b. Ahmed al-Dhahaby

"Musa was among the good and wise and one of the pious servants. He has a known shrine in Baghdad."[8]

9. Khayr al-Deen al-Zargaly

"Musa b. Ja'far al-Sadiq b. al-Baqir, Abu al-Hasan, the seventh of the twelve Imams with Imami Shi'ites. He was among the masters of Banu Hashim. He was the most worshipful of the people of his time and was among the great, good scholars."[9]

10. Al-Hasan Bin 'Abd Allah al-Bakhshy

"He (Musa) was the Imam of great prestige and performed many good deeds. He, May Allah be pleased with him, spent his day (in performing prayers) and was fasting by day. He was called Kazim due to his immoderate pardoning those who aggressed against him. In Iraq he is known as Baab al-Hawaa'ijj (the Gate of Needs to Allah), for those who implore (Allah) through him to grant their needs are never be disappointed.

He had manifest miracles and illustrious qualities. He ascended the pinnacle of honor and was over it. He aspired to the zenith of qualities and reached the highest one of them."[10]

11. Ahmed Bin 'Abd Allah al-Khazrajy

"Musa b. Ja'far b. Muhammad b. 'Ali b. al-Husayn b. 'Ali b. Abi Talib al-Hashimi, Abu al-Hasan al-Kazim al-Medani reported (traditions) on the authority of his father. His son 'Ali al-Ridha', his two brothers 'Ali and Muhammad and a group (of traditionists) narrated (traditions) on his authority.

Abu Hatem has said: '(Musa) is trustworthy and very truthful. He is one of the Imams of the Muslims.' Yehya b. al-Husayn has said: 'When someone harmed him, he sent him a purse in which was a thousand dinars. Al-Mehdi imprisoned him and then released him.'"11

12. Ibn Hejer al-'Asqelani

"Musa b. Ja'far b. Muhammad b. 'Ali b. al-Husayn b. 'Ali, Abu al-Hasan al-Hashimi, better known as al-Kazim is very truthful and worshipful; he is of the seventh class."12

13. Al-Sayyid 'Ali Fikry

"One of the men of knowledge has said: 'Al-Kazim is the Imam with great prestige, unique, the Proof (of Allah), and a scholar. He had understanding and religion of which none had more."13

14. Dr. Zaky Mubarek

"Musa b. Ja'far was among the masters of the Hashimites and the Imam who was given precedence in knowledge and religion."14

15. 'Ali Bin Muhammad al-Maliky (Ibn al-Sabbagh)

"His (Musa's) manifest excellence and his miracles, his illustrious virtues and attributes bear witness that he chose the top of honor and ascended it, aspired to the zenith of qualities and reached the highest of them; the upper part of the back of sovereignty became lowly before him and he mounted it; he was given a free hand to choose the clear booties of glory, and he chose the clearest of them."15

16. Al-Fadhl Bin al-Hasan al-Tabrasi

"The people well know that Abu al-Hasan Musa was the greatest of al-Sadiq's children in importance, the highest of them in the religious position, and the most eloquent of them in tongue. He was the most worshipful of the people of his time, the most knowledgeable of them, and the best of them in the science of Islamic jurisprudence."16

17. Muhammad Ameen Ghalib

"The 'Alawids followed the example of the great man, Imam Musa al-Kazim, who is famous for fear of Allah and to much worship, to the extent that the Muslims called him al-'Abd al-Salih (the righteous servant of Allah). He was also given the nickname of al-Rajjl al-Salih (the righteous man). They likened him to Musa b. 'Umran's companion, who has been mentioned in the Qur'an. He was generous and munificent."17

18. Ibn Ma'iya

"Imam Musa al-Kazim was given the kunya of Abu al-Hasan and Abu Ibraheem. His mother was a slave-wife. He had great merits and a high prestige. Al-Hadi imprisoned him and then released him due to a vision he saw (in his sleep). Then al-Rashid imprisoned, and he passed away a martyr in prison."18

19. Al-Sayyid Kazim al-Yemeni

"Musa al-Kazim is the Prophet's fifth grandson; he is the seventh Imam (from among the Imams of the Shi'ites). He was called al-Kazim because of his suppressing fury and his clemency. He went out at night carrying purses in which were dirhams.

He gave them to those who wanted his beneficence. His patience and behavior were proverbial. When he performed the evening prayer, he continued praising Allah and supplicating him till midnight. When he performed the morning prayer, he praised Allah until the sunrise; this was his habit."19

20. Muhammad Bin 'Ali Bin Shahrashub

"The Imam (Musa) was the greatest of all the people in importance, the highest of them in religious position, and the most generous of them, the most eloquent of them in tongue, and the bravest of them in heart. So he was singled for the honor of authority, won the inheritance of the Prophet, assumed the office of the succession. He was the Prophet's descendant and was entrusted with succession."20

21. Al-Sayyid Damen Bin Shedqam

"The true Imam Abu Ibraheem and Abu al-Hasan Musa al-Kazim b. Imam Ja'far al-Sadiq was a generous Sayyid. He was a clement Imam, namesake of the epithet of Musa (Moses). He was patient and grieved. He was the Commander of the troops, the possessor of the brilliant honor, manifest glory, and pure lineage. He was righteous, trusted, patient, fasting, and worshipful.

He was the ruler of the subjects and poisoned martyr. His miracles took place in the presence of the witness. He was diligent in the acts of worship and persevering in the acts of obedience. He spent night

in performing prayers and fasted by daytime. He struggled in the way of Allah, repelled the wrongdoer with his kindness, and restrained his anger. His clemency and favors spread. He was the Commander of the Army. He was buried in the cemeteries of Quraysh."21

22. 'Ali Bin Muhammad al-Sufi

"Musa was righteous, self-possessed, and freehanded. It was said that his family said: 'We wonder at him to whom Musa's purses come and he complains of paucity (of money)."22

23. Muhammad al-Sebbaan

"As for Musa al-Kazim, he was well known among the people of Iraq as the Gate through whom Allah grants needs (Baab Qada' al-Hawaa'ijj 'Inda Allah). He was the most worshipful of the people of his time, and among the great, generous scholars."23

24. Ahmed Bin Hajar al-Haythemi

"Musa al-Kazim inherited his father's sciences, knowledge, perfection, and excellence. He was called al-Kazim due to his too much pardon and clemency. He was well known among the people of Iraq as the Gate through whom Allah grants needs (Baab Qada' al-Hawaa'ijj 'Inda Allah). He was the most worshipful of the people of his time, the most knowledgeable and generous of them."24

25. Ahmed Bin Ya'qub (Ibn Waadih)

"Musa b. Ja'far was the greatest of the people in worship; he reported (traditions) on the authority of his father."25

26. 'Abd al-Wahaab al-Sha'raany

"Musa al-Kazim is one of the twelve Imams; he is the son of Ja'far b. Muhammad b. 'Ali b. al-Husayn b. 'Ali b. Abi Talib. He was given the nickname of al-'Abd al-Salih (the righteous servant of Allah) because of his too much worship, his diligence, and his performing prayers by night. When someone harmed him, he sent him money."26

27. Al-Nebehaani

"Musa al-Kazim was among the leading Imams from among our Sayyids, Aal al-Bayt, who guided men to Islam, may Allah bless them all, let us make use of them, make us die while we love them and their great grandfather."27

28. Muhammad Bin Telha al-Shafi'i

"Musa al-Kazim b. Ja'far, peace be on him, is the Imam with great prestige and importance. He was diligent and earnest in diligence, famous for miracles. He spent the night performing prayers and spent daytime in giving alms and fasting. He was called Kazim due to his immoderate clemency and pardoning those who aggressed against him.

He repelled those criminals with his pardoning them; due to his too much worship he has been called al-'Abd al-Salih (the righteous servant of Allah). In Iraq he is known as Baab al-Hawaa'ijj (the Gate of Needs to Allah), for the needs of those who implore Allah through him are granted; his miracles perplex intellects and require that he has an unshakable position of honor with Allah."[28]

29. Al-Shaykh al-Mufeed

"Abu al-Hasan Musa, peace be on him, was the most religious of the people of his time, the most knowledgeable of them in the science of Islamic jurisprudence, the most generous of them, and the noblest of them in spirit. He was the kindest of men to his family and his kin.

He used to search out the poor of Medina during the night and take them a basket, in which was money, flour and dates. He would bring that to them without them knowing in any way that it was from him."[29]

30. Hefs

"I have never seen anyone greater in fear for himself than Musa b. Ja'far, nor have I seen anyone whom the people hoped more than him."[30]

31. Al-Shiblanjy

"One of the men of knowledge has said: '(Musa) al-Kazim is the Imam with a great rank, unique, the Proof (of Allah), and a scholar. He spent the night performing prayers and the daytime in fasting. He was called al-Kazim due to his immoderate clemency and pardoning those who aggressed against him. He is known among the people of Iraq as Baab al-Hawaa'ijj ilaa Allah (the Gate of Needs to Allah), for those who implore Allah through him are successful."[31]

32. 'Ali Bin 'Isa al-Arbeli

"The qualities of al-Kazim, peace be on him, his virtues, his manifest miracles, his signs, his illustrious attributes, and his imagination bear witness that he chose the top of honor and ascended it, that he aspired to the zenith of qualities and reached the highest of them, that the upper part of the back of sovereignty became lowly before him and he mounted it, that he was given a free hand to choose the

clear booties of glory, and he chose the clearest of them.

"You have been left along with the good to take it; you choose and select of it.

"So you have chosen the best of it, and (the people) ask for more favors you do.

“His origins have become tall and reached the highest rank of greatness; his branches have become good and extended where (none) can attain. Glory comes to him from all his borders; honor is about to drip from all his sides. (Glory has come to him from here and there, and it was for him in the gathering of the floods.)

Rain clouds are a drop of his generosity. The copious waves are a gulp of his gulps. The pure, excellent number of his slaves and his retainers (clung to him) as if that Sirius clung to his right hand. The transit Sirius has no dignity, and as if that the gardens looked like his morals; the spring garden stricken by rain has no generosity, while he (Musa) is a white spot in the face of time....

He is brighter than the moon and the sun, rather he is, by Allah, higher in position than these attributes, more exalted, nobler, and more growing in race than these qualities. How do praises fathom his quantity? Or how do the concern of the eloquent reach describing his glory? Or how do good pens move in the fields of his attributes?

Or how do the imagination of illusions run in mentioning his states? He repressed fury and fasted during summer. His origin is noble; his glory is new and old; the nature of his glory is beautiful; he is responsible for all that with which he is described. The fathers are great; the children are generous; the religion is strong; the truth is manifest and clear.

Al-Kazim is strong and trusted in respect with the command of Allah; the essence of his favor is expensive and precious; whoever describes him does not tell lies nor does he take an oath. He received the standard of the Imamate with (his) right hand; so he, peace be on him, aspired to good deeds; none is equal to him; I take an oath that he and his forefather have such attributes.

He has many great excellence and qualities responsible for making his position high; nevertheless they are little in comparison with him. Whatever merits and objects of pride are mentioned, they are truthful in respect with them (Ahl al-Bayt) but they are impossible in respect with other than them.

To them belong the great; from them the scholars and the generous learn; it is they who guide (men) to Allah, the Most High; therefore follow their guidance."[32]

33. Al-Khateeb al-Baghdadi

"Imam Musa was liberal and generous. When he heard that someone intended to harm him, he sent him a purse in which was a thousand dinars. He put two hundred or three hundred or four hundred dinars

into purses and divided them (on the poor) in Medina. When the purses of Musa b. Ja'far reached someone, he became in no need (of others)."33

34. Dr. Muhammad Yousif Musa

"We can say that Imam Musa al-Kazim was the first to write (a book) on the science of Islamic jurisprudence was. He died in prison in the year 183 A. H. His writing was answers to questions under the title islamically permissible and prohibitive."34

35. Shaykh Sulayman (Khaja Kelan)

"Musa al-Kazim was his (father) inheritor in sciences, knowledge, perfection, and excellence. He was called al-Kazim due to his too much pardoning and clemency. He is known among the people of Iraq as Baab Qada' al-Hawaa'ijj (the Gate of granting Needs). He was the most worshipful of the people of his time, the most knowledgeable of them, and the most generous of them."35

36. The genealogist Ahmed Bin 'Ali

"Musa al-Kazim was great in virtue, self-possessed, and open-handed. He was given the nickname of al-Kazim due to his suppressing fury and his clemency. He went out during the night carrying purses of dirhams. He gave them to those whom he met and to him who wanted his kindness. Musa's purse was a proverbial. His family said: 'We wonder at him to whom Musa's purses come while he complains of paucity (of money).'"36

37. Mahmud Bin Weheeb al-Qeraghuly

"Musa b. Ja'far was his (father) inheritor in sciences, knowledge, perfection, and excellence. He was called al-Kazim due to his too much pardoning and clemency. He is known among the people of Iraq as Baab Qada' al-Hawaa'ijj 'inda Allah (the Gate of Needs to Allah). He was the most worshipful of the people of his time, the most knowledgeable of them, and the most generous of them."37

38. Muhammad Ameen al-Suwaydi al-Baghdadi

"Musa al-Kazim an Imam with a great prestige; he performed many good deeds. He performed prayers during the night and fasted during the daytime. He was called al-Kazim due to his showing immoderate pardon towards those who aggressed against him."38

39. Dr. 'Abd al-Jebbar al-Joumerd

"Imam al-Kazim is Musa b. Ja'far b. Muhammad b. 'Ali b. al-Husayn b. 'Ali b. Abi Talib, peace be on

him. He has a history full of asceticism, piety, generosity, and gentleness. He was nicknamed al-Kazim because he kindly treated those who wronged him."[39]

40. Jamal al-Deen al-Atabeki

"Musa was called al-'Abd al-Salih (the righteous servant of Allah) due to his worship and was called al-Kazim because of his knowledge. He was born in Medina in the year 129 or 128 A. H. He was a knowledgeable, virtuous, exalted, generous, and praised master. His supplication was granted."[40]

These great scholars have mentioned their opinions of Imam Musa in their books. They show that the Imam was respected and admired, as well as they indicate that he had the following qualities:

1. He was the most knowledgeable of the people of his time and the most learned of them in the science of Islamic jurisprudence.

2. He was diligent in the acts of worship and of obedience to Allah, to the extent that none was equal to him.

3. He was the most clement of the people and the greatest of them in suppressing fury, and that he repelled those who wronged him and aggressed against him with pardon and kindness.

4. He was the most generous of the people, so his purses of money were proverbial, and those who received them were in no need of others.

5. He is the Gate of Needs to Allah; Allah, the Most High, has gifted him with this miracle and favor; He grants the needs of those who implore Him through him, and they return to their homes while they are tranquil.

6. He had miracles that dazzled intellects.

7. He was the kindest of men to his family and his kin.

8. He was the most eloquent of men.

9. He is among the Imams of Muslims and one of Allah's proofs over His creatures.

10. He was very humble and gentle.

The historians have mentioned an account that confirms this noble aspect of the Imam; they have said: "He (Imam Musa) passed by an Iraqi person with an ugly appearance. He stopped at him, greeted him, and talked with him for a long time. He promised to grant his needs and to accomplish his affairs.

Then he went away. A companion of his was displeased with his act. The companion criticized and censured the Imam, saying: 'Son of Allah's Apostle: Why did you stop at this person and promise to

grant his needs while he was in need of you?'"

The Imam was displeased with question, and he answered him according to the teachings of Islam, which make no distinction between Muslims, saying: "He is one of Allah's servants. He is a brother in the Book of Allah and a neighbor in the land of Allah.

We are brought together with him by Adam, the best father, and Islam, the best religion. Perhaps the time make us in need of him, and he sees us, after show-off toward him, humbly (standing) before him." Making distinction between Muslims has nothing to do with Islam, for they are equal, and the best of them In Allah's sight is the best of them in fear of Him.

With this soul full of faith and piety Imam Musa, peace be on him, cured those sick souls full of selfishness and social blights. These qualities present in the Imam are the reason for his greatness, the unanimous agreement of the scholars on admiring him and of Muslims on showing love for him.

1. Muhammad Farid Wajjdi, Da'irat al-Ma'rif, vol. 9, p. 594.
2. Yanabi' al-Mawada, vol. 3, p. 32.
3. Mukhtasar Akhbar al-Khulafa', p. 39.
4. Mir'at al-Jinan, vol. 1, p. 394.
5. Mukhtar Saffwat al-Safwa, p. 152.
6. Tahdhib al-Tahdhib, vol. 10, p. 34.
7. Akhbar al-Duwal, p. 112.
8. Mizan al-I'tidal, vol. 3, p. 209.
9. Al-A'lam, vol. 3, p. 108.
10. Al-Nur al-Jali fi Nasab al-Nabi, p. 97.
11. Khulasat Tahdhib al-Kamil, p. 334.
12. Al-Taqreeb, p. 366.
13. Ahsan al-Qasas, vol. 4, p. 132.
14. Sharh Zahr al-Adab, vol. 1, p. 132.
15. Al-Fusool al-Muhimma, p. 214.
16. 'Alam al-Wara fi 'Alam al-Huda, p. 178.
17. Tarikh al-'Alawiyyin, pp. 157-158.
18. Sabk al-Dhahab fi Sabk al-Nasab.
19. Al-Nafha al-'Anbariya fi Ansab Khayr al-Bariya, vol. 2, p. 383.
20. Al-Manaqib, vol. 2, p. 383.
21. Tuhfat al-Azhar wa Zalal al-Anhar.
22. Al-Majjdi, a valuable handwritten book available in the Library of Imam Kashif al-Ghita'.
23. Is'f al-Raghibeen, p. 213.
24. Al-Sawa'iq al-Muhriqa, p. 121.
25. Al-Ya'qubi, Tarikh, vol. 3, p. 145.
26. Al-Tabaqat al-Kubra, p. 33.
27. Jami' Karamat al-Awliya', vol. 2, p. 229.
28. Matalib al-Sa'ul, p. 83, Iran edition.
29. Al-Irshad, p. 271.
30. Bihar al-Anwar, vol. 11, p. 265.
31. Nur al-Abbsar, p. 135.
32. Kashf al-Ghumma, p. 255.

33. Tarikh Baghdad, vol. 13, pp. 27–28.
34. Al–Fiqh al–Islami, p. 160.
35. Yanabi' al–Mawadda, p. 362.
36. 'Umdat al–Talib, p. 185.
37. Jawharat al–Kalam fi Madh al–Sada al–A'lam, p. 139.
38. Saba'ik al–Dhahab, p. 73.
39. Harun al–Rashid, vol. 1, p. 177.
40. Al–Nijoom al–Zahira, vol. 2, p. 112.

As for the Imam's intellectual legacy with which he supplied his companions and the students of his school, it is part of the most wonderful, intellectual wealth the Imams of the Muslims left behind them and of the most precious, scientific heritage the Muslim scholars left behind them.

That is because it contains many sciences such as the science of wisdom, theology, the science of Islamic jurisprudence, of exegesis, of hadith, and other sciences. Besides it includes his wise sayings, his valuable opinions that deal with the rules of conduct, ethics, and the rules of friendship. It is full of all excellent kinds of eloquence.

The following is a brief account of it.

His Treatise on Reason

Reason is the creative force Allah has given to man, with which He has ennobled him, by which He has distinguished him from the rest of beings, and through which He has made him His vicegerent on earth.

Through his reason and thinking, man is able to employ beings, to discover their secrets, to uncover their mysteries, to invade space, to reach planets, and to discover what is on their surfaces. Thanks to his reason, man has reached all these things and he will reach things deeper and more inclusive than they.

By virtue of his reason, his reflection, and his knowledge, man has reached these astonishing discoveries. Imam Musa has talked about the effects of reason and given some Qur'anic verses as proofs of its excellence; that was during his gold talk with which he supplied his student Hisham b. al–Hakam.

This tradition is regarded as part of the intellectual wealth has been reported from the Imam. Sadr al–Mute'liheen, al–Akhwend Mulla Sadra, has philosophically explained the tradition.1

He has said:

"This tradition contains the explanation of the reality of reason in the mentioned meaning. I mean the fourth rank of the four reasons mentioned in psychology. It contains most attributes characteristics, and

praise of reason. It contains great Qur'anic sciences and noble Devin purposes the like of which is not available in the knowers' many books and is not known in the results of the thoughtful scholars with authentic ideas except those one of the pure Imams reported or narrated on their authority or on the authority of one of the general populace ('amma) on the authority of the chosen Prophet, may Allah bless him and his family.

The tradition includes some titles on sciences such as theology, cosmology, astronomy, topology, psychology, setting right morals, purifying souls from vices, civil policies, sermons, commandments, asceticism, dispraising the world, the hereafter, the return to Allah, dispraising the unbelievers, the ignorant, their evil final result, the change of their growth into that of beasts, their being deaf, dumb, and blind, for they do not understand, and other knowledge and sciences...."

We will present the text of the tradition of the Imam, peace be on him, along with a brief explanation some of which we have quoted from what the philosopher of Islam, Shaykh Mullah Sadra, has mentioned in respect with his explanation to this tradition. Imam Musa, peace be on him, has said:

"O Hisham, surely Allah, the Blessed and Exalted, has given good news to the men of reason and understanding in His Book, saying:

Therefore give good news to My servants, those who listen to the word, then they follow the best of it; those are they whom Allah has guided, and those it is who are the men of understanding." (***Qur'an, Surat al-Zumar, 39: 17-18***)

The Imam, peace be on him, has given this verse as a proof of giving precedence to the men of the sound intellects over other than them, for Allah has given good news to them of guidance and success. The verse the Imam has quoted has a group of the scientific advantages; we will mention two of them:

1. Deduction is obligatory

When man faces some correct and incorrect affairs, when his guidance depends of the correct and his misguidance depends on the incorrect, then it is incumbent on him to distinguish between them, that he may know the correct from among them and he follow it, and that he may know the corrupt from among them and he keeps far from it. It is natural that such a distinction do not happen except through establishing proof and argument. This indicates that thinking and deduction in such an affair is obligatory.

2. Guidance is Occurrence

The verse demonstrates that guidance is new and incidental; it is well-known that every incidental must have a founder also it must have and acceptor. As for him who finds guidance, He is Allah, the Most High; for this reason He has ascribed it to Himself, saying:

Those are they whom Allah has guided. As for those who accept it, they are the men of straight intellects, and to this meaning He, the Exalted, has referred in His words: ***and those it is who are the men of understanding.*** It is well-known that man accepts guidance through his reason and not through his body and limbs. If he had incomplete reason, it is impossible for him to acquire knowledge and understanding.

Shaykh Mulla Sadr al-Deen, May Allah have mercy on him, has established a proof of the incidence of guidance and of its Doer, Who is Allah, the Exalted. He has elaborated on that. Imam Musa, peace be on him, has said: "O Hisham, surely Allah, the Blessed and Exalted, completed for men the proofs through reason, and helped the prophets with the explanation, and guided them to His Lordship through demonstrations, when He has said:

And your Lord is one God! There is no god but He; He is the Beneficent, the Merciful. Most surely in the creation of the heavens and the earth and the alternation of the night and the day, and the ships that run in the sea with that which profits men, and the water that Allah sends down from the cloud, then gives life with it to the earth after its death and spreads in it all (***kinds of***) ***animals, and the changing of the winds and the clouds made subservient between the haven and the earth, there are signs for a people who understand."*** (***Surat al-Baqara, 2: 163-164***).

In his tradition, the Imam has mentioned that Allah completed the souls of His prophets through virtuous reason, that they might be proofs over His servants and guides for them to the way of good and salvation. If Allah had not given them sound reason, they would not have been appropriate for leading and guiding the nations, for the incomplete one cannot complete other than him.

Indeed Allah helped his prophets through explaining the truth and the truthful verses. He guided them to His Lordship and showed them the way to know Him and to profess His Unity through decisive proofs bearing witness to His Existence and indicating His Oneness; the verses He has given as proofs are from among the traces of his creation.

It is well-known, as the logicians say, that the effect indicates the cause; the creature indicates the Creator. The verse the Imam's tradition has included contains a group of the great creatures that can be given as evidence for the Existence of Allah, the Most High, they are as follows:

1. The Creation of the Heaven and the Earth

Surely among the great, illustrious signs of Allah is His creating the heavens He has decorated with the stars that swim in the space and move in their orbits and are far from each other according to the laws of gravity. They move and attract each other according to the Command of Allah, the Most High.

The size of a star is tens of thousands as much as the size of the earth; some stars are many millions larger than the earth; they move in their orbits and curves and do not collide with each other; they indicate the Existence of Allah, may His power be great. His Eminence, the Imam, and late Shaykh

Muhammad 'Abda has said: "These heavenly bodies are composed of constellations.

Each constellation has a firm, perfect system; their systems do not invalid each other, for they all have a general system that indicates that it has issued from One God, Who has no associate in His creation, His arrangement, His wisdom, and His regulation. The nearest constellation to us is that which they call the solar system they ascribe to our sun that gives light to our earth and it is the reason for giving life to plants and animals.

The satellites of the sun are different in sizes and dimensions; each of them has become stable in its orbits; the ratio among them has been kept by a Divine ratio. Were it not for this system, these stars moving in their orbits would go in different directions and collided with each other, and the worlds would be perished out of that.

So this system is a sign of the Divine mercy as well as it is a sign of Allah's Oneness...."[2] Surely the modern science has discovered many stars, to the extent that if we counted 1500 stars at a minute, it would take us 700 hundred years to count them. As for the earth in comparison with them, it is less than a dot over a letter in a library containing a half million books of medium size.[3]

Without doubt, the stars have not come into existence by chance. Are they the regulator and creator of these worlds? How are these organized, complicated operations are explained with an explanation depends on chance and random? "How can we explain this regularity in the phenomena of the cosmos, the causal relationships, integration, purpose, harmony, and balance that in harmony with all the phenomena, and their effects pass from an age to another?

How does this cosmos function without the regulating Creator, Who has created and originated it, and regulated the rest of its affairs?" John William Kotsu has said: "Surely this world where we live is so perfect and complicated that it is impossible for it to arise from the pure chance.

It is full of wonderful things and complicated affairs that are in need of a regulator and which cannot be ascribed to a blind fate. Without doubt the sciences have helped us increase, understand, and estimate the phenomena of this cosmos; they, thereby, have increased our knowledge of Allah and our faith in His Existence."[4]

2. The Earth

Among the wonderful signs of Allah is His creating this planet where we live; He, the Most High, has made it turn on its axis one time every 24 hours. The earth moves at a speed of 1000 miles per hour. If this planet turned on its axis at the speed of 100 miles per hour, then night and day would be ten times as many as they are now, the sun would burn all plants in summer; in cold nights the plants and animals on it would become frozen.

Likewise if the sun came close to the earth more than it is now, the rays would be so much that the life

on it would be impossible. Similarly if the sun became far from the earth more than it is now, the vice versa would happen, the rays would be few, the severity of cold would be too much that the life on it would be impossible.

If the earth was as small as the moon or its diameter was quarter of its present diameter, it would fall short of keeping atmosphere and water that encompasses it; the heat would be too much that it brought about death. If its diameter was twice as much as its present one, then its gravity to bodies would be twice as much as it is now.

Accordingly the height of the atmosphere would decrease and the atmospheric pressure would increase, and it would have a strong effect on life. For the distance of the cold regions would be very wide, and the distance of the residential areas would quickly decrease.

Accordingly human societies would separately live or they would live in distant regions; therefore isolation among them would increase; travels and communications would be impossible; rather it would be a kind of imagination.5

If the earth was as big as the sun, then its gravity to the bodies on it would be 150 folds, and accordingly the height of the atmosphere would decrease; the weight of an animal would be 150 folds and mental life would be impossible in general.6

Allah has singled out the earth with another quality. He has made for it a thick atmosphere. The atmosphere is estimated at 800 k.m. It is composed of elements necessary for life. It prevents deadly meteors from reaching the earth and lets heat moderately reach it, that plants and animals may live on its surface; besides it plays an effective role in carrying waters and water vapor from the oceans to the continents.

Were it not for it, the continents would be arid lands. As some planets do not have such an atmosphere, life did not appear on them. For example, Mars has such an atmosphere, but it is very thin and inappropriate for life, for it is void of oxygen.

Venus has an atmosphere, but it contains carbon dioxide and this makes it inappropriate for life; similarly the moon has an atmosphere, but it is thin and void of elements necessary for life such as oxygen.7

Yet another distinction Allah has given to the earth. He has made it roan, that it may be illuminable and light able. He has made it middle in solidity, that walking on it may be possible and that it may accept plants and plowing; moreover, there are signs and wonders in the waters, the rivers, and the mountains on it, and the minerals in it.

His Eminence late Imam Kashif al-Ghitaa' has said: "Indeed among the signs by which we pass every time and in all conditions is the earth where we live, from which we live and with which we live, from which is our beginning, and to which is our return. From it We created you and into it We shall send you

back.

We still walk on the earth. We plow and plant it. We lead a life of ease and comfort on it. We employ it in all the affairs of life. The earth still copiously give us its boons and its blessings, while we are inattentive and heedless and turn away from the signs on it. We are unmindful of the great power, illustrious creation, the proofs of greatness and power on it.

The earth contains uncounted elements and endless characteristics. You sow into it the grains of wheat, and they give you many folds of its kind. You sow into it broad beans, lentils, and other seeds different in taste and characteristics, and they return them to you doubled substitutes. You sow in the same earth the stone of a date-palm, the seeds of grapevine, fig and apple cuttings and other kinds of fruit, and they produce delicious fruit different in tastes and qualities."

The Shaykh, may Allah have mercy on him, has said: "The earth is the mother of three born things: inanimate beings, plants, and animals; it takes care of them with the three supporters: water, air, and the sun. Therefore, it is the life and death; therein is illness, and from it comes the medicine. The stars of the heaven may be counted. As for the stars of the earth, they cannot be counted."

Yes, neither the stars of the earth, nor its minerals, nor its elements can be counted. The Qur'an and the hadith always magnify the affair of the earth and refer to it directly or indirectly:

Have We not made the earth to draw together to itself, the living and the dead. And the earth, He expended it after that. He brought forth from it its water and its pasturage. Then let man look to his food, that We pour down the water, pouring down (***it***) ***down in abundance, then We cleave the earth, cleaving it asunder, then We cause to grow therein the grain, and grapes and clover, and the olive and the palm, and thick gardens, and fruits and herbage.*** (***Surah Al-Mursalat 77:25-42***)8

Surely the keen thoughts and the great intellects that have employed all the means of modern science have not reached analyzing all the elements of the earth and bringing forth all its treasures, while it is among the creatures of Allah, rather it is the simplest of them all. Therefore, glory belongs to Him! How great His power and creation are!

3. The Difference between the Night and the Day

Another example of the signs of Allah, the Most High, is the difference between night and day. The scholars of exegesis have mentioned two meanings of the alternation.

The first meaning of the difference is that it is creation (ifti'aal) taken from khalqahu, yakhliqahu (He created it; He creates it); when the first goes and the second comes, so the meaning of the difference between the night and the day is their alternation in going and coming.

The second meaning is that they are different in length and shortness, light and dark, increase and decrease. As they differ in time, they also differ in place. For example, a certain hour that is morning in a

certain place of the earth is noon in another place, afternoon in a third place, evening in a fourth place, etc. That is due to the sphericity of the earth. This difference arises from the solar system that indicates the Unity and Existence of Allah.

There are uncounted interests result from this difference such as regulating the affairs of mankind of which are seeking earning and livelihood during the day, seeking rest and sleep during the night9. Yet there are other vital interests the scholars have mentioned concerning the secret of this difference that shows the Existence of Allah, the Most High, His beautiful creation, and His great power.

4. The Running of Ships

Another example of His signs is the running of ships on water. Were it not for that water is middle in thinness and lightness, ships were unable to run on it; likewise, were it not for the winds that help them run in different directions according to the purposes of men, they would be not useful.

Allah has made the winds middle in calmness, for if they were stormy, ships would be destroyed, as well as the materials of ships such as wood and iron are among the creation and finding of Allah, the Exalted, though men make them.10 All these affairs we have mentioned are among Allah's deeds and signs.

5. The Coming down of Rain from Clouds

Another example of the signs of Allah, the Most High, is His sending down rain from clouds; rain is among His wonderful creatures and His illustrious power. He has created it composed of oxygen and hydrogen; its elements differ from each other. He has made rain a reason for giving life to growing bodies. He has said:

And We have made of water everything living. (***21:30, 24:45***)

He has also made it a reason for the life, daily bread, and livelihood of man;

and in the heaven is your sustenance and you are not promised of it. (***51:22***)

The Scared Verse has declared that rain gives life to the earth, for it has the force of the animal and the plant life, though the force is far in comparison with the animal force. So when rain comes down to the earth, grass and other plants on which man and animals live appear.

Or the coming down of rain gives rise to the appearance of plants, flowers, and basil that clothes the earth in a beautiful garment that pleases and delights those who look at it. This is the meaning of giving life to the earth; all these things are sings and proofs of the Existence of the Maker and His illustrious power.

If man carefully considers plants and corps and the wonders wherein, he will believe in Allah's power, His beautiful making and designing, for plants come forth as equal as the needs of mankind in certain

times. The plants that grow in spring are not available in autumn; those that grow in summer are not available in winter.

Besides trees and fruits are different in color, taste, and scent though they are given the same water and come forth from one land; if man carefully considers all these things, he will believe in His Lord, and his heart will not deviate from the way of faith.

6. The Spreading of Animals on the Earth

Among Allah's great signs is the spreading of animals on the earth different in kind, category, appearance, honor, meanness, manners, natures, and life. Man belongs to animals, but he is the most honorable and highest of them. He is the vicegerent of Allah on His earth, for he is an example to all that which is in the earth and the heaven.

That is because he is aware, perceptive, and acquainted with many total and partial facts and information, for he himself is a world; rather he is a larger than a world as Imam 'Ali, the Commander of the faithful, peace be on him, says:

"Do you thing that you are a small body while the larger world is hidden in you?"

According to his structure, man is among Allah's great signs; he has small, uncounted systems of which is the eye that has telescopic and microscopic systems, 130 million light receivers that are the tips of the optic nerves. The lid with lashes moves involuntary, protects the eye by day and night, and keeps it from dust and the sun.

The eye has a liquid called tears that is the strongest purifier and sterilizer; it has other systems that are strong proofs of the Existence of Allah. Man has the ear that is the most astonishing of man's systems. For it has the ladyrinth, concerning which the scientist Korthy has said: "The ladyrinth contains the Eustachian Tubes that are between its two spiral, and semicircular tubes; the spiral part has 4000 small bows connected to the auditory nerve in the head."

How long are these bows?

What size are they?

How have they been made?

They are so accurate that they perplex intellects, so glory belongs to Allah, the Maker, and the Former!

Man has a nose; the nose is among Allah's great signs. The center of this sense is a limited area of the mucous membrane that covers the inside of the nose. It is called the area of smell; it is void of lashes; it has some thin, long olfactory cells that covey effects to the brain; that is in a part of the nose and it is the main entrance of the respiratory system on which man's life depends.

Man has a skeleton composed of 206 bones connected to each other through the joints moved by the muscles. These bones are regarded as a factory in the body, for they form red and white blood cells that are the foundation of life. About 180,000,000 of these cells die every one minute, for they defend the body against the microbes entering it. As well as the bones are regarded as a store for keeping the additional food whether that is in the bones themselves such as fatty and aluminous materials or on the bones themselves such as lime materials.

The bones are astonishing, for they are appropriate to the purpose for which they have been created. For example, the bones of the skull that protect the brain are more solid than other than them, and are thicker than them, for they protect small, thin tissues.

Yet there are other astonishing systems such as the nervous system, the reproductive system, the lymph system, and the muscular system.11 They clearly indicate Allah, the Former, the Creator, for they cannot be formed by chance, for the talk about chance has become a fable in which none believes even those who have little thinking and feeling.

7. The Changing of the Winds

Another example of the signs of Allah is His changing the wind, for it blows in south and north, comes and goes; this is how it is changed.12 The wind is the movement of the air available in the low layers of the atmosphere when it blows parallel to the surface of the earth; the wind blows at different speeds; it sometimes blows at a speed of one hundred km per hour, and it is called storm.

When it is over this speed, it is called hurricane. Perhaps, it blows at a speed of two hundred km per hour; the wind is the important factor for conveying and distributing water vapor. Likewise, it is the most important means for pollinating plants; it has been established that a great part of plants is not pollinated except through the wind. Allah, the Most High, has said:

And We send the wind fertilizing, then send down water from the cloud so We give it to you to drink of, nor is it you who store it up. (***Qur'an, Surat al-Hajer, 15: 22***).

8. Clouds made subservient

Among the signs of Allah, the Exalted, is His making clouds subservient; He makes them subservient in certain times that He may give life to mankind and earth. If clouds continue for a long time, they will be harmful, for they veil the rays of the sun and spoil all compound things that depend on dryness. When they stop, drought happens, so man and animals perish.

They come in certain times and seasons for general interests. Clouds are formed due to the condensation of water vapor in the air. The height of clouds is different according to their kinds; some of them are close to the surface of the earth such as fog; some of them are about 12 km high such as the thin cirrostratus.

When the speed of the ascending wind is more than 30 km per hour, the drops of the formed rain do not come down, for the wind resist them. When the drops scatter, they are charged with positive electricity and are isolated from negative electricity carried by the wind.
After a short time, they are fully charged with electricity. When the two charges approach each other by means of the wind, the electric discharge takes place through a spark passes between them. The lightning lasts for a short time and is a broken line. Then the thunder is heard; it is the sound waves caused by the air. Then clouds spread through the sky and rain comes down from it, so the earth takes the water Allah decrees for it.

Therefore, think about how the wind generates two kinds of electricity in clouds and makes rain come down.13 This happens through the arrangement of Allah, the Great, and the Omniscient. In his Tafseer, al-Tantawi has talked about clouds and their advantages, saying: "Do you wonder why clouds do not rise more than 16,000 cubits in the air?

The nearest cloud is that which touches the surface of the earth and such a cloud is rare in some countries. If clouds touch the surface of the earth, they will harm animals, plants, and men's possessions. If they were very high in the sky and could not be seen, rain and snow would suddenly come down while men were heedless of them and did not guard against them, so the harm would be inclusive."14

These are some proofs in the verse on the Existence of Allah, the Most High, Who is the Origin of the worlds. Imam Musa has given these verses as evidence for supporting the reality of faith in Allah, and for freeing reason from the fables of polytheism.

The following is another part of the speech of Imam Musa, peace be on him, who has said: "O Hisham, surely Allah has given that as evidence for knowledge of Him that they have a Regulator. So He has said:

And He has made subservient for you the night and the day and the sun and the moon, and the starts are made subservient by His commandment; most surely there are signs in this for a people who ponder. (**Quran, Surat al-Nahl, 16:12**).

And He has said: He it is ***Who created you from dust, then from a small life-germ, then from a clot, then He brings you forth as a child, then that you may attain your maturity, then that you may be old-and of you there are some who are caused to die before-and that you may reach an appointed term, and that you may understand.*** (**Quran, Surat al-Mu'min, 23:67**).

And He has said: ***And*** (***in***) ***the variation of the night and the day, and*** (***in***) ***what Allah sends down of sustenance from the cloud, then gives life thereby to the earth after its death, and*** (***in***) ***the changing of the winds,*** (***and the clouds made subservient between the heaven and the earth***) ***there are signs for a people who understand.*** (**Quran, Surat al-Jathiya, 45:4**)

And He has said: ***He gives life to the earth after its death; indeed, We have made the communications clear to you that you may understand.*** (**Qur'an, Surat al-Hadeed, 57: 17**).

And He has said: ***And gardens of grape and corn and palm trees having one root and*** (***others***) ***having distinct root-they are watered with one water, and We make some of them excel others in fruit; most surely there are signs for a people who understand.*** (**Quran, Surat al-Ra'd, 13:4**).

And He has said:

And one of His signs is that He shows you the lightning for fear and for hope, and sends down water from the clouds, then gives life therewith to the earth after its death; most surely there are signs in this for a people who understand. (**Quran, Surat al-Rum, 30:24**).

And He has said:

Say: Come I will recite to you what your Lord has forbidden to you-(***remember***) ***that you do not associate anything with Him and show kindness to your parents, and do not slay your children for*** (***fear of***) ***poverty-We provide for you and for them-and do not draw nigh to indecencies, those of them which are apparent and those which are concealed, and do not kill the soul which Allah has forbidden except for the requirements of justice; this He has enjoined you with that you may understand***. (**Quran, Surat al-An'am, 6:151**).

And He has said: ***Have you among those whom your right hands possess partners in what We have given you for sustenance, so that with respect to it you are alike; you fear them as you fear each other? Thus do We make the communications distinct for a people who understand."*** (**Quran, Surat al-Rum, 30:28**).

Imam Musa, peace be on him, has given these verses as proofs of the Existence and Oneness of Allah, the Most High. We have elaborated the speech on some of them. The Imam, peace be on him, has repeated them to draw attention to that the proofs are reliable. If a wise man carefully considers them, he will believe in that and have no doubt about that.

For this reason Allah, the Exalted, has repeated them in His wise Book. Then Imam Musa, peace be on him, has mentioned some ruinous sins and crimes the Qur'an has made forbidden and that are as follows:

1. Polytheism.

2. Disobeying the parents.

3. Slaying children for fear of poverty.

4 Apparent and concealed indecencies.

5. Killing the respected soul.

Were it not for that the book would be unduly long, we would elaborate on explaining the rest of the verses the Imam has quoted in his speech. Now, we will move to another part of his speech. He, peace be on him, has said: "O Hisham, then He (Allah) has preached to the men of reason and made them desire for the hereafter, saying:

And this world's life is naught but a play and idle sport, and certainly the abode of the hereafter is better for those who guard **(*against*)** ***evil; do you not then understand?"*** **(Quran, Surat al-Rum, 30: 32).**

Imam Musa has given this verse as evidence for that Allah, the Most High, makes His wise servants desire for the abode of everlastingness and ease, and that He has dispraised this world's life for it is confined to amusement and play. Accordingly, the wise should renounce the life in this world, avoid the evil and the forbidden wherein, and perform good deeds for the everlasting abode has been prepared for the Allah-fearing and the righteous.

Now, we will go to another part of his speech; he, peace be on him, has said: "O Hisham, then He has frightened those who do not understand His punishment, saying:

Then We destroyed the others. And most surely you pass by them in the morning, and at night; do you not then understand? **(Quran, Surat al-Saffat, 37: 136-138).**

And He has said: ***Surely We will cause to come down upon the people of this town a punishment from heaven, because they transgressed. And certainly We have left a clear sign for a people who understand."*** **(Quran, Surat al-'Anqabut, 29: 33-34).**

Imam Musa, peace be on him, has quoted these sacred verses as proofs of His, the Exalted, destroying those who did not understand from among the bygone communities. The verses were revealed concerning the people of Loot when they denied Allah and disbelieved in his communications.

So He, the Most High, caused His punishment to come down upon them and placed their homeland in a bad-smelling, ugly lacked and placed it by a permanent road by which passers-by passed in the morning and at night. For this reason He, the Exalted, has said: ***And most surely you pass by them in the morning, and at night.*** 15

He, the Most High, made them a lesson and an admonition to those who understand. He warned them against opposing and disobeying the Apostles and the righteous, for the final result of opposition and disobedience is destruction and ruin. 16

Imam Musa, peace be on him, has said: "O Hisham, surely reason is with knowledge. Allah, the Exalted, has said:

And (***as for***) ***these examples, We set them forth for men, and none understands them but the learned."*** (**Qur'an, Surat al-'Anqabut, 29:43**).

He, peace be on him, has cited this sacred verse as evidence for that reason accompanies knowledge, for all kinds of reason do not leave knowledge, nor do they separate themselves from it. Concerning the reason for the revelation of this verse, the explainers of the Qur'an have said: "Why do Allah set forth examples of beasts and insects such misquotes, flies, and spiders while the examples must be set forth of something important?"

This thinking is poor, for comparison is eloquent when it has a strong effect on soul. For example, when a wise man says to someone who backbites others: "You backbite them as if that you ate the flesh of a dead animal!" This statement of his is more effective in deterring him than his saying:

"Most surely backbiting is forbidden or it brings about admonition and enmity among people." In His statement ***and none understands them but the learned,*** Allah, the Most High, has referred to that none can understand the reality of things and distinguish between the correct and incorrect from among them except those who have science and knowledge; none understands that except the learned.17 Now, will move to another part of the speech of Imam Musa.

He, peace be on, him has said: "Then He (Allah) has dispraised those who do not understand, saying: ***And when it is said to them: Follow what Allah has revealed, they say: Nay! We follow what we found our fathers upon. What! and though their fathers had no sense at all, nor do they follow the right way.*** (**Qur'an, Surat al-Baqara, 2:169**).

And He has said: ***And the parable of those who disbelieve is as the parable of one who calls out to that which hears no more than a call and a cry; deaf, dumb*** (***and***) ***blind, so they do not understand.*** (**Quran, Surat al-Baqara, 2: 171**).

And He has said: ***And there are those of them who hear you, but can you make the deaf to hear though they will not understand?*** (**Quran, Surat Yunus, 10: 42**).

And He has said: ***Or do you think that most of them do hear or understand? They are nothing but as cattle; nay, they are straying farther off the path.*** (**Quran, Surat al-Furqan, 25: 44.**

And he has said: ***They will not fight against you in a body save in fortified towns or from behind walls; their fighting between them is severe; you may think them as one body, and their hearts are disunited; that is because they are a people who have no sense.*** (**Quran, Surat al-Hashr, 59:14.**)

And He has said: ***What! Do you enjoin men to be good and neglect your own souls while you read the Book; have you then no sense?"*** (**Quran, Surat al-Baqara, 2:44**).

Imam Musa, peace be on him, has quoted the sacred verses as proofs of dispraising those who have no

sense. We will explain some of their meanings that the Imam's quotation may be clear:

The first verse has dispraised those who follow their ancestors and their Shaykhs in the religious affairs without sense and evidence, for they are urged to follow them by ignorance, stupidity, and fanaticism. The verse was revealed concerning the Jews when Allah's Apostle, may Allah bless him and his family, summoned them to follow Islam, but they refused it and said that they would follow what they found their fathers upon, for they were better than them.[18]

If the Jews had sound intellects and mental maturity, they would understand that sound reason did not confirm imitation in the beliefs should be followed according to sound scientific proofs, for they are the foundations of man's life and behavior. In his Tafseer, Shaykh Muhammad 'Abda has said: "If the imitators had intellects through which they understood, then this narration along with its style would be sufficient to make them disgust imitation.

For in every creed and generation they turn away from that which Allah has revealed as a sign of liking that which they find their fathers upon. This ugliness is enough for them, for the wise do not prefer imitating any of men whatever great his reason is and whatever good his behavior is to that which Allah has revealed. For all the opinions of those sane are liable to mistake. And the behavior of those rightly-guided may be errant.

Therefore, there is no trust in any religion save that which Allah has revealed, and there is none preserved except him whom Allah preserves, so why do the sane turn away from what Allah has revealed and follow their fathers while they claim that they believe in the Revelation. If they had no faith in the inspiration, then they must turn away from imitation due to these words of Him, the Exalted:

What! And though their fathers had no sense at all, nor do they follow the right way (***2:170***).[19]

The second verse is related to the first one and completes it, for Allah, the Most High, has given an account of the state of the unbelievers who insisted on the blind imitation when they were summoned to follow Islam; then He has given to the listeners an example of their state lest they should be deceived by them; He has described them as cattle or as beasts that do not understand the call of a shepherd to them; in other words, they only hear his voice but do not understand its meaning; similarly those who follow the religion of their fathers do not reflect on the summons of the truth and do not understand it; therefore, they are in the same position with respect to those who do not understand; this is the worst criticism and dispraise to those who do not understand.

In the third verse Allah, the Exalted, has given an account of the state of some unbelievers who were very rude, dull, and stupid. That is because they heard the verses and the proofs were recited to them concerning the authenticity of the mission of the Prophet, may Allah bless him and his family. However, they were deaf in respect with that they did not realize and understand the meaning, that it was useless to summon them to follow this religion, for they were mentally and psychologically very sick, to the extent that the cure and advice did not profit them.

In the fourth verse Allah has addressed His Prophet in order not to hope for the faith of some unbelievers because they were as cattle in respect with that they did not make use of the illustrious verses they had heard. Rather they were worse than cattle, for the cattle obey their owner who takes care of them, find their pastures and drinking places, and return to their folds.

As for the unbelievers, they do not obey their Lord and Creator and Provider nor do they thank Him for His favors and boons. As well as animals do not paralyze any of their forces deposited in them. Rather they spend each power on that for which it has been created. As for the unbelievers, they have paralyzed their mental forces, so they lose the original nature in which men have been made, and that is the knowledge of Allah and faith in him, so they are worse than beasts.

The fifth verse has dispraised the unbelievers, for they have three dispraised qualities:

1. They are cowardly during war.

2. Their fighting between them is sever.

3. Their hearts are disunited.

Allah, the Most High, has given a reason for these three qualities, and the reason is that they are not sane, for the sane cannot be cowardly. No fighting takes place between him and other than him, for this arises from ignorance and stupidity by which the believers are not distinguished.

To this meaning Imam Musa, peace be on him, has referred in his statement: "The believers are as one hand against those other than them." That is because they have united opinions and one trend, so disunity and division among them is impossible.

The sixth verse was revealed concerning the Jewish scholars who said to their Muslim relatives: "Cling to that which you follow!" They did not believe in Islam.20 They had better believe in Islam, and then they had to order other than them to cling to it. With this verse we will end our talk about explaining the verses Imam Musa, peace be on him, has cited as evidence for dispraising those men who has no sense.

Now, we will mention another part of Imam Musa's speech; he, peace be on him, has said: "O Hisham, then Allah, has dispraised the majority, saying: ***And if you ask them who created the heavens and the earth, they will certainly say: Allah. Say :(All) praise is due to Allah; nay! Most of them do not know.*** (**Qur'an, Surat Luqman, 31 :25**).

And He, the Exalted, has said: ***"And if you ask them Who is it that sends down water from the clouds, then gives life to the earth with it after its death, they will certainly say: Allah. Say :(All) praise is due to Allah. Nay, most of them do not understand."*** **Surat al-'Anqabut, verse 63.**

The Imam, peace be on him, has quoted the three verses as proofs of dispraising most men, for they

veil from their selves the truth, go deeply into falsehood, and drown into pleasures except those upon whom Allah have mercy and whom He brings forth from utter darkness into light. We will briefly explain the verses as follows:

In the first verse Allah, the Most High, has addressed His Prophet, may Allah bless him and his family, but He meant someone other than him; or the address is for him and for other than him. If the Prophet, may Allah bless him and his family, obeyed the majority of the people and followed their desires and inclinations, they would lead him astray from the religion and turned him away from the truth.

According to its meaning, the second verse indicates that the majority of the people say what they do not know, that they do not believe in Allah in their hearts; rather faith runs on their tongues and does not enter their hearts.

In the third verse Allah, the Most High, has addressed His Prophet, saying: "If you ask the polytheists: Who sends down from heaven water that is the reason for their livelihood and their life, they would answered him that it was Allah, the Exalted, Who created all the possible things."

Nevertheless, they associate others with Allah and serve some of His creatures that can create nothing; therefore, we thank Allah for that they have showed the proof and confessed that the Creator of the origins and branches of boons is Allah, the Most High. So the praise Allah, the Most High, has mentioned is like the praise on seeing someone afflicted.21

Now, we will present another part of the speech of Imam Musa, peace be on him. He has said: "O Hisham, then He has praised the minority. He has said: ***And very few of my servants are grateful.*** (**Qur'an, Surat Saba', 34:13**).

And He has said: ***And very few are they.*** (**Surat Saad, 38:24**).

And He has said: ***And a believing man of Firon's people who hid his faith: What! Will you slay a man because he says: My Lord is Allah***. (**Surat Ghafir, 40:28**).

And He has said: ***And those who believe, and there believed not with him but a few.*** (**Surat al-An'am, 6:37**).

And He has said: ***but most of them do not know. And He has said: And most of them do not understand. And He has said: And most of them do not perceive."*** (**Surat al-Ma'ida, 5:103**).

Imam Musa, peace be on him, has quoted the scared verses as proofs of that Allah has praised the believers who are few in number. The traditions reported from Ahl al-Bayt, peace be on them, have mentioned that. For example, Abu 'Abd Allah (al-Sadiq), peace be on him, has said: "The believing female is rarer than the believing male, and the believing male is rarer than the red sulfur." The reason for this rarity is that the real faith in Allah is the greatest rank in perfection man can attain.

Where are many hindrances that prevent man from reaching such a kind of faith such as bad education and environment and other hindrances that veil man from his Creator and make him go too far in committing sins.

These words of Him, the Exalted, ***and very few of my servants are grateful***, does not mean that man must say: praise belongs to Allah; rather they mean that he must spend all that which Allah has bestowed upon him on His creatures in His way. This is a great rank that does not issue from anyone except from him who knows Allah and believes that all boons and blessings issue from Him.

Accordingly, man should perform good deeds and purify his own soul, and then he is among the grateful to Allah; the gratefulness in this meaning is among the highest ranks by which none is marked except very few. Now, we will present another part of the Imam's speech; he, peace be on him, has said: "O Hisham, then He has mentioned the men of understanding with the best mentioning and adorned them with the best ornaments. He has said:

He grants wisdom to whom He pleases, and whoever is granted wisdom, he indeed is given a great good and none but men of understanding mind. (**Surat al-Baqara, 2:269**).

And He has said: ***And those who are firmly rooted in knowledge say: We believe in it, it is all from our Lord; and none do mind except those having understanding.*** (**Surat Aal 'Imran, 3:7**).

And He, the Exalted, has said: ***Most surely in the creation of heavens and the earth and the alternation of the night and the day there are signs for men who understand***. (**Surat Aal 'Imran, 3: 190**).

And He, the Exalted, has said: ***Is he then who knows that what has been revealed to you from your Lord is the truth like him who is blind? Only those possessed of understanding will mind.*** (**Surat al-Ra'd, 13:19**).

And He, the Exalted, has said: ***What! He who is obedient during hours of the night, prostrating himself and standing, takes care of the hereafter and hops for the mercy of his Lord! Say: Are those who know and those who do not know alike? Only the men of understanding are mindful.*** (**Surat al-Zumer, 39: 9**).

And He, the Exalted, has said: (***It is***) ***a Book We have revealed to you abounding in good, that they may ponder over its verses, and that those endowed with understanding may be mindful.*** (**Surat Saad, 38:29**).

And He, the Exalted, has said: ***And certainly We gave Musa the guidance, and We made the children of Israel inherit the Book, a guidance and a reminder to the men of understanding.*** (**Surat Ghafir, 40:53**).

And he, the Exalted, has said: ***And continue to remind, for surely the reminder profits the***

believers." **(Surat al-Dhariyat, 51:55).**

Imam Musa, peace be on him, has quoted the sacred verses as evidence for praising the perfect wise and their surpassing over those other than them. Allah, the Exalted, has praised them with the best attributes and given them the highest qualities. We will present a brief explanation of the meaning of the verses, that the quotation of the Imam may be clear.

The first verse indicates that Allah, the Most High, has given to some of His servants' wisdom that is the greatest gift and the most magnified quality. Concerning its definition it has been said: "It is the knowledge whose use is great and whose advantage is magnificent."

Allah, the Most High, has described those who are gifted with wisdom as ones who are given great good; He has also mentioned that none knows the meaning of wisdom or the Qur'an except the men of understanding.

In the second verse Allah, the Exalted, has described His servants with perfect reason with three attributes:

1. They are firmly rooted in knowledge.

2. They have faith in Allah.

3. They acknowledge that all things are from Allah.22

Allah, the Most High, has decided that those who have these noble attributes are the perfect sane, who are the men of understanding.

As for the third verse, we have previously explained and clarified it.

The fourth verse has criticized those who equalize those who have knowledge of the precepts of the Qur'an and those other than them, though the difference between them is as the difference between the blind and the endowed with eyesight, between the living and the dead.

The fifth verse displays the difference between him who spends the night in obeying Allah and other than him who spends his times in amusement centers and pleasures, and turns away from mentioning the Name of Allah; therefore, how are they equal?

The sixth verse says that the wise Qur'an has great secrets, magnificent knowledge, and illustrious verses, so Allah has revealed it to His servants that they may ponder over it and understand it, but the verse has shown that only those with sound reason carefully consider it.

The seven verse indicates that Allah, the Most High, made the children of Israel inherit the Book and know it by heart; He granted that to them, that it might be guidance and reminder for the possessors of intellects.

In the eighth verse Allah has addressed His Prophet, may Allah bless him and his family, to continue reminding men and not to pay attention to the ignorant who do not understand and ponder over his summons.

The verse indicates that the Prophet, may Allah bless him and his family, had to elaborate on spreading teaching and spiritual forces, and that none would make use of that except the believers. Imam Musa, peace be on him, has said: "O Hisham, most surely Allah, the exalted, says in His Book:

Most surely there is a reminder in this for him who has a heart–i.e. reason. **Qur'an., (Surat Qaaf, 50:37).**

And He, the Most High, has said: And certainly ***We gave wisdom to Luqman–i.e. understanding and reason."*** **(Surat Luqman, 31:12).**

Imam Musa, peace be on him, has mentioned that the word heart has been mentioned in the first verse does not mean the special organ available in man and all animals. Rather it means the reason that perceives total and partial meanings and knows the realities of things; indeed it is man's spiritual entity.

The second verse refers to the boon Allah, the Exalted, bestowed upon Luqman, for Allah had given him wisdom, which was the greatest and most magnificent boon.

Then Imam Musa, peace be on him, began reciting to Hisham Luqman's wise sayings and commandments, saying: "O Hisham, most surly Luqman has said to his son: 'Be humble to the truth and you be the sanest of all the people; the sane during (saying) the truth are few. O my little son, most surely, the world is a deep sea in which many people have drowned.

Therefore, your ship therein should be fear of Allah, its loading should be faith (in Allah), its sail should be reliance (on Him), its guardian should be reason, its guide should be knowledge, and its helm should be patience.'"

In his speech, Imam Musa, peace be on him, has mentioned the commandments of Luqman, who advised his son to be humble to the truth, which is that man should see that he has no existence except through the truth, that he or other than him has no force except through Allah.

Humbleness is the best deed; it has been narrated on the authority of the Prophet, may Allah bless him and his family that he has said: "Whoever is proud, Allah lowers him; and whoever is humble for Allah, Allah raises him."

Most surely when man gets rid of selfishness and haughtiness, Allah increases him in honor and excellence. Luqman has compared the world to a sea; the point of resemblance is that the world changes, its appearance and conditions change every moment, so the beings on it are like the waves of a see, liable to vanishing and annihilation. Perhaps the point of resemblance is that the world is like the sea over which men pass.

Similarly is the world through which men pass and go to the hereafter; souls wherein are like travelers; the bodies are like ships; the ships carry them from the world to the Abode of Everlastingness; certainly a large number of men drown into the world; they drown into it because they rush upon pleasures; the world is like the sea that brings about drowning and perishing, so there is no salvation and safety from it except through the ship of fear of Allah and righteousness whose sail should be reliance on Allah and dependence on Him in all affairs; likewise there should be reason that is the guardian and captain of this ship; the guidance of reason is knowledge; therefore, the relationship between them is like the relationship between the light and the lamp, the sight and the eye.

In spite of these qualities, man must be patient, for he cannot be close to his Lord except through a strong struggle against his own soul.

Now, let us move to another part of the speech of the Imam, peace be on him, who has said: "Most surely, there is a guide for everything: the guide of reason is reflection; the guide of reflection is silence. There is a mount for everything: the mount of reason is humbleness; enough for your ignorance is that you mount that from which you are prohibited.

"O Hisham, Allah has sent His prophets and apostles to His servants for nothing but to reflect on Him. Therefore the best of them in answer is the best of them in knowledge (of Him). The most knowledgeable of them in the affair of Allah is the best of them in reason; and the most perfect of them in reason is the highest of them in rank in this world and the next."

In his last statement, Imam Musa, peace be on him, has concluded that the prophets are noble and virtuous due to their perfect intellects. The Prophet, may Allah bless him and his family, said to Imam 'Ali, the Commander of the faithful: "O 'Ali, if men seek nearness to Allah through different kinds of good deeds, then you seek nearness to Him through reason, that you may precede them."

Surely, abundant reason is the best thing with which man endowed, for he through it reaches the happiness in this world and wins the hereafter.

Imam Musa, peace be on him, has said: "O Hisham, most surely, Allah has two proofs over men: outward proof and inward one. As for the outward proof, it is the messengers, the prophets, and the Imams. As for the inward proof, it is reason." "O Hisham, most surely, the sane is he whose gratitude is not occupied by the lawful nor does his steadfastness is overcome by the unlawful."

In the last paragraphs of his speech, Imam Musa, peace be on him, has dealt with some states of the wise who are grateful to Allah, the Most High, in spite of the many favors He bestow upon them, and who are steadfast regardless of misfortunes and disasters.

Imam Musa, peace be on him, has said: "O Hisham, whoever empowers three (things) over three (things) is as if that he helped (them) demolish his reason. Whoever makes dark the light of his reflection through his drawn out expectations, erases his original wisdom with his surplus speech, and puts out the

light of his learning a lesson with his own pleasures as if that he helped his desire demolish his reason. Whoever demolishes his reason spoils his religion and his life in this world."

In his speech, the Imam has mentioned that man has two different forces; they are reason and low desire; each of them has three qualities that contradict the other ones. As for the qualities of reason, they are: reflection, wisdom, and learning a lesson (from experiences); as for the qualities of the low desire, they are: drawn out expectations, surplus speech, and indulgence in pleasures.

As for the drawn out expectations in the world, they prevent man from reflecting on the affairs of the hereafter and make him desirous of the affairs of this world; this is the meaning of Imam Musa's speech: "Makes dark the light of his reflection through his drawn out expectations." Most surely, drawn out expectations make darkness replace the light of reflection and veil reason from moving about in the good field.

As for the surplus speech, it erases the original wisdom from soul. As for the indulgence in pleasures and devotion to desires, they blind the heart, take away the light of faith, and remove the light of the insight and of learning lessons (from experiences).

Therefore, whoever empowers these three evil qualities over his own soul, certainly help them demolish his own reason; whoever demolishes his reason, and certainly spoils his religion and his life in this world. Imam Musa, peace be on him, has said: "O Hisham, how do your deeds grow with Allah while you have diverted your heart from the Command of your Lord and obeyed your low desire due to your overcome reason?

"O Hisham, steadfastness during loneliness is a sign of strong reason. So whoever has knowledge of Allah, isolates himself from the people of this world and those who crave after it, desires that which is with Allah. Allah is his bosom friend during loneliness, enriches him during poverty, and exalts him without a clan.

"O Hisham, the truth has been found for the obedience to Allah; no salvation except with obedience; obedience is through knowledge; knowledge is through learning; learning becomes firm and strong through reason; no knowledge except from a divine scholar; the knowledge of science is through reason.

“O Hisham, little work from a scholar is doubly accepted; much work from the men of low desire and ignorance is refused." Imam Musa, peace be on him, means that little work performed by a scholar is accepted; the reason for that is that knowledge clarifies hearts, purifies souls and makes man know Allah, the Exalted.

And the excellence of every deed is equal to its effect on clarifying the heart, removing veils and darkness from the soul; it is different according to persons. Perhaps little work is enough for clarifying a person's soul due to his gentle nature and his thin veils. Perhaps the good deeds that issue from a person has no effect on clearing the soul of the person himself due to his rude nature and the thick veils

covering his soul.

Imam Musa, peace be on him, has said: "O Hisham, most surely, the sane is satisfied with the small thing of the world along with wisdom and is not satisfied with a little thing of wisdom along with the world, so his bargain brings gain. "O Hisham, most surely, the sane leave the surplus of the world; just imagine how much more sins are! Renouncing the world is of excellence; giving up sins is of (the religious) duty."

He, peace be on him, has said: "O Hisham, most surely, the sane carefully consider the world and its inhabitants and come to know that it cannot be attained except through hardship. They carefully consider the hereafter and come to know that it cannot be obtained except through hardship, so they seek through hardship the more permanent one.

"O Hisham, most surely, the sane turn away from the world and desire for the hereafter, for they know that the world is a requester and in request; the hereafter is a requester and in request. So whoever requests the hereafter, the world requests him till he takes his livelihood in full from it; whoever requests the world, the hereafter requests him and death comes to him and spoils his life in this world and in the next."

As for explaining the statement of the Imam, peace be on him: "The world is a requester and in request," it is that the world delivers the apportioned livelihood to those who are in it; in this meaning it is a requester. As for that it is in request, it is that its inhabitants strive to attain the boons wherein.

As for that the hereafter is a requester, it is that death comes and the inevitable fixed term happens to all those who are in the world, so it requests them in order to carry them from the world to it. As for that the hereafter is in request, it is that its righteous inhabitants strive to perform good deeds, that they may be safe from the punishment and the censure.

The Imam, peace be on him, has said: "O Hisham, whoever wants riches with out money, the rest of the heart of envy, and safety in religion, then he should implore Allah, the Great and Almighty, and ask Him to perfect his reason. So whoever becomes sane is content with that which suffices him. Whoever is content with that which suffices him becomes rich; and whoever is not content with that which suffices him never attains riches.

"O Hisham, most surely, Allah has given an account of the people of Salih, who have said: Our Lord, make not our hearts to deviate after You have guided us aright, and grant us from You mercy; surely You are the most liberal Giver. That was when they came to know that their hearts deviated and returned to their blindness and badness.

Surely whoever has no knowledge of Allah does not fear Allah. Whoever has no knowledge of Allah does not fasten his heart to the firm knowledge he sees and whose reality he finds in his heart. None is so except him whose deeds are in agreement with his words and his inward confirms his outward; that is because Allah, May His Name be Great, has not shown the hidden, inward part of reason except

through a manifest part of it and a speaker on its behalf."

In his last statements, the Imam, peace be on him, has referred to that if a believer's heart is not illuminated by the Light of Allah and his reason is not rightly-guided by the guidance of Allah, he is not safe from deviation and apostasy after his adopting Islam. The Holy Qur'an has referred to this phenomenon; Allah, the Most High, has said:

That is because they believe, then disbelieve, so a seal is set upon their hearts. (***63:3***)

And He, the Exalted, has said:

And whoever of you turns back from his religion, then he dies while unbeliever. (***2:217***)

For this reason the righteous always ask Allah not to deviate their hearts and not to go astray from His religion, for, according to its formation and structure, human soul is not safe from Satan's whisperings and delusions, and especially when it is not granted success to avoid them.

Imam Musa, peace be on him, has said: "O Hisham, the Commander of the faithful, peace be on him, has said: 'Allah is not served through a thing better than reason. Man's reason is not perfect unless it has various qualities: unbelief and evil from him are safe. Reason and good from him are hoped. The surplus of his money is spent. The surplus of his speech is prevented.

His share of the world is only daily bread. He is not full of knowledge throughout his lifetime. Abasement along with Allah is more beloved to him than exaltedness along with other than Him. Humbleness is more beloved to him than high rank. He regards as much the little good from other than him and as little his own good. He sees that all men better than him, and that he is the most wicked of them in his soul. This is the perfect affair."

Giving as proof of the meaning of his speech, Imam Musa, peace be on him, has quoted the speech of his grandfather, Imam 'Ali, the Commander of the faithful, peace be on him, in which he has mentioned the qualities of the sane and the characteristics of their deeds. Imam Musa, peace be on him, has said: "O Hisham, the rational do not tell lies even if their interests are in them.

"O Hisham, he who has no reason has no manhood; and that the greatest of men in importance is he who does not see that the world is important for himself. As for that your bodies have no value except the Garden; therefore do not sell them for other than it." The explanation of what the Imam, peace be on him, has mentioned in his speech, "As for that your bodies have no value except the Garden; therefore do not sell them for other than it," is that it is inappropriate to sell the bodies for something other than the garden.

The author of the book al-Wafee has narrated from his teacher an explanation to the statement of the Imam; the text of the explanation is as follows: "Surely, bodies decrease day by day; and that is because the souls from them head for another world, so if the soul is happy, then the purpose of one's effort in

this world and the devotion of his bodily life are for Allah, glory belongs to Him, and for the comfort of the Gardens.

That is because he follows the way of guidance and righteousness as if that he sold his body for the Garden as a bargain with Allah, the Most High, and for this reason Allah has created him. If it (the soul) is unhappy, then the purpose of his effort and the devotion of his fixed term and his life span is for associating with Satan and the chastisement of the fires.

That is because he follows the way of error as if that he sold his body for the perishing lusts and animal pleasures that will become burning fires, that are today hidden and concealed from the senses of the inhabitants of the world, and that will appear on the Day of Judgment,

And the hell shall be made manifest to him who sees, as a bargain with Satan; and those who treated (it) as a lie were lost. (***79:36***)"[23]

Imam Musa, peace be on him, has said: "O Hisham, surely the Commander of the faithful, peace be on him, has said: 'Surely, among the qualities of the sane is that he must have three qualities: He answers when he is questioned. He utters when the people fall short of speaking. And he suggests an opinion that sets right his people. So whoever has nothing of these three qualities, then he is foolish.

"Surely, the Commander of the faithful (Imam 'Ali), peace be on him, has said: 'None sits in front of the assembly except the one who has these three qualities or one of them. If he has nothing of them and sits (in front of the assembly), then he is foolish.' "Al-Hasan b. 'Ali, peace be on him, has said: 'If you request the needs, then request them from those qualified to them.' He was asked: 'Who are those qualified to them?' 'Those of whom Allah has given an account in His Book and mentioned them: ***Only those possessed of understanding will mind.*** (***14:52***)' He has said: 'They are the possessors of intellects.'

"And 'Ali b. al-Husayn, peace be on him, has said: 'Sitting with the righteous brings about righteousness; the morals of (religious) scholars increase reason; obeying the just rulers perfects exaltedness; investing money perfects generosity; guiding the seeker of advice fulfilling boons; refraining from harm completes reason and relieves the body sooner or later.

"O Hisham, surely the sane do not talk with him who accuses them of lying. They do not ask him who prevents them. They do not promise that which they do not fulfill. They do not hope for that through which they are scolded. And they do not undertake that which they miss because they have no ability (to undertake it)."

In the last paragraphs Imam Musa, peace be on him, has referred to the determination and caution in respect with their words, their honor and position, and their undertaking that which they do not attain.

This excellent message has come to an end according to the narration of Thiqat al-Islam Shaykh al-

Kulayni.24 In his book Tuhaf al-Uqool al-Hasan b. 'Ali al-Harrani has mentioned an addition to the above-mentioned message; whereas al-Kulayni has neglected the addition. We have decided to quote some paragraphs of it without any commentary preferring brevity and completing advantage; and that is up to readers.

Imam Musa, peace be on him, has said: "Whoever prevents himself from the honors of men, Allah will release him from his stumble on the Day of Judgment; he who suppresses his fury toward men, Allah will suppress His fury toward him on the Day of Judgment.

"O Hisham, it has been found in the sword of Allah's Apostle, may Allah bless him and his family: 'The most insolent in Allah's sight is he who hits other than him who hits him, and kills other than him who kills him. Whoever follows other than his follower, then he disbelieves in that which Allah has revealed to Muhammad, may Allah bless him and his family. Whoever originates a heresy or lodges a heretic, Allah will accept from him neither a favor nor a compensation on the Day of Judgment.'

"O Hisham, the best thing through which the servant seek nearness to Allah after knowledge of Him is (performing) prayers, obedience to the parents, giving up envy, vainglory, and pride.

"O Hisham, set right your day that is before you; think which a day it will be and prepare an answer for it, for most surely you will be stood and questioned. Learn a lesson from the time and its people. Ponder over the changes and states of time, for most surely the future part of the life in this world is just like the part of it that has passed; therefore, take an example from it.

'Ali b. al-Husayn, peace be on him, has said: 'Surely all that over which the sun rises in the east of the earth, its west, its sea, its land, its plain, and its mountains is like a shade in the sight of a friend of Allah's and of men of knowledge of Allah's right.' Then he has said: 'Is there a free man who leaves the world for its inhabitants, for there is no value for your souls except the Garden; therefore, do not sell them for other than it. For whoever is satisfied with the world instead of Allah, then he is satisfied with the mean.'

"O Hisham, most surely all men see the stars, but none follows them but those who know their movements and stages; and similarly you study wisdom, but none of you follow it except those who put it into practice.

"O Hisham, it is written in the Bible: 'Blessed are those who have mercy upon each other; these are upon whom Allah will have mercy on the Day of Judgment. Blessed are those whose hearts are purified; these are who fear the Day of Judgment. Blessed are the humble in the world; these are who will ascend the pulpits of the Kingdom on the Day of Judgment.

"O Hisham, little speech is great wisdom; therefore, stick to silence, for leaving it is a good deed; the little of it is a burden; the light of it is among the sins. Therefore, fortify the door of clemency, for surely the door to it is patience. Allah, the Great and Almighty detests the one who laughs without a reason and the

one who walks for no need.

The ruler should be like a shepherd; he should not be heedless of his subjects nor should he show haughtiness toward them. Therefore, feel shame of Allah in secret just as you feel shame of men in public. Know that a wise word is the believer's object; therefore, stick to knowledge before it is raised; its raising is that your scholar is absent from among you.

"O Hisham, learn of knowledge that which you do not know; teach the ignorant of what you learn; magnify the scholar due to his knowledge and leave disputing with him. Make friends with the ignorant; do not dismiss them, but bring them near (to you) and teach them.

"O Hisham, most surely if you fall short of showing gratitude for a boon, you are in the same position with respect to him who performs an evil deed and you will be punished for that. The commander of the faithful (Imam 'Ali), the blessings of Allah be on him, has said: 'Most surely, Allah has servants whose hearts have been broken by fear of Him and silenced them from utterance.

They are eloquent and sane; they compete with each other for Allah through pure deeds. They do not regard as many the many (deeds they perform) for Him, nor are they satisfied with the few (deeds they perform) for Him; they think that they are wicked while they are sane and pious.

"O Hisham, shamefulness is of faith; faith is in the Garden. Obscenity is of estrangement; estrangement is in the fire. "O Hisham, speakers are three: winner, safe, and perishable. As for the winner, it is he who praises Allah; as for the safe, it is he who keeps silent; and as for the perishable, it is he who enters into falsehood.

Most surely Allah has made the Garden forbidden to every one ill-deed doer, obscene, shameless, paying no attention to what he says and to what is said about him. Abu Dharr, may Allah be pleased with him has said: 'O you who seek knowledge, surely this tongue is a key to good and evil; therefore, set a seal on your mouth just as you set a seal on your gold and bills.

"O Hisham, bad is the servant who is double-faced and tongued, praises his brother when he sees him, backbites him when he is absent from him, envies him when he is given, and deserts him when he is afflicted with a misfortune. Surely the quickest of good in reward is kindness; the quickest of evil in punishment is aggression; the most wicked of Allah's servants is he with whom you dislike to sit down due to his obscenity.

Men shall be thrown on their faces into the fire because of their obscene words; part of one's good Islam is that he should leave that which does not concern him. "O Hisham, man is not a believer unless he is fearful and hopeful; he is not fearful and hopeful unless he performs (good) deeds for Him Whom he fears and hopes.

"O Hisham, Allah, the Great and Almighty, has said: 'I swear by My might, My exaltedness, My

greatness, My power, My radiance, and My highness in My place, if a servant prefers My desire to his desire, I will place riches in his soul, make him take care of his life in the hereafter, stretch out My hand to him during his loss, the heavens and the earth will guarantee his provision, and I will be for him from behind the trade of every trader.

"O Hisham, stick to gentleness, for, most surely, gentleness is a blessing, and foolishness is ill-omen. Most surely, gentleness, piety, and good manners make houses flourishing and increase daily bread.

"O Hisham, these words of Him, the Exalted: ***Is the reward of goodness is aught but goodness?*** Concern the pious and the wicked; whoever is done a favor, he should reward for it. The reward is not that you do a favor as he does a favor, that you may see your favor. If you do a favor as he does, then the favor belongs to him due to the beginning.

"O Hisham, the world is just like a snake-a soft thing to touch but a deadly poison is in its head; men with understanding guard against it but boys swoop down on it with their hands.

"O Hisham, be patient to obedience to Allah, and be patient to acts of disobedience to Allah, for the life in the world is an hour. You find neither delight nor sadness in the part of it that passes, and you do not know that part of it that will come. Therefore, be patient to that hour and you will be delighted.

"O Hisham, the world is just like the water of a sea; the more the thirsty drinks of it, the thirstier he is until it kills him.

"O Hisham, beware of pride, for whoever has in his heart a little bit of pride does not enter the Garden; pride is the garment of Allah, so whoever disputes with Him over His garment, He will throw him down on his face into the fire

"O Hisham, whoever does not reckon himself every day does not belong to us; if he performs good deed, he must increase it; if he performs evil deeds, he must ask Allah to forgive him of it and turn in repentance to Him.

"O Hisham, the world appeared before al-Maseeh, peace be on him, in the image of a blue woman, and he asked her: 'How many husband have you married?' 'Many,' she answered. 'Have they all divorced you?' he asked her. 'Rather, I have killed them all,' she replied. 'So, woe unto the rest of your husbands! Why do they not learn a lesson from the past?' he asked her.

"O Hisham, surely the eye is the light of the body; if the eye is luminous, the whole of the body seeks light (from it); the light of soul is reason; if the servant is sane, he has knowledge of his Lord; if he has knowledge of his Lord, he knows his religion; if he has no knowledge of his Lord, he does not establish His religion; the body does not last except through a living soul, similarly the religion does not last except through a true intention; the true intention is not firm except through reason.

"O Hisham, surely plants grow in a plain and do not grow in solid rocks; similarly, wisdom grow in the

heart of the humble and do not grow in the heart of the proud and tyrannical. That is because Allah has regarded humbleness as the tool of reason and regarded pride as the tool of ignorance.

Do you not know that whoever raises his head high towards a ceiling, he breaks it; and that whoever lowers his head, he shades himself under it, and it covers him? Likewise whoever does not behave humbly before Allah, Allah lowers him; and whoever behaves humbly before Allah; he raises him.

"O Hisham, how an ugly poverty after riches is! How ugly offence after piety is! The uglier than that is the servant who serves Allah and then he leaves serving Him!

"O Hisham, life is not good except for two men: an aware listener, and a speaking scholar.

"O Hisham, nothing better than reason has been apportioned among mankind; the sleep of the sane is better than the staying up at night of the ignorant.

"O Hisham, Allah's Apostle has said: 'When you see a believer keep very silent, seek nearness to him, for his delivers wisdom; a believer speaks a little bit and works very much; a hypocrite speaks a lot and works a little bit.

"O Hisham, Allah revealed to Dawud, peace be on him, to say to His servants: 'They should not place between Me and them a (religious) scholar fascinated by the world. For he turns them away from My reminder, the way of love for Me and of performing whispered prayers to Me. They are the highway men from among My servants; the least thing I will do toward them is that I will take away from their hearts the sweet love for Me and performing whispered prayers to Me.

"O Hisham, whoever feels haughtiness in himself, the angels of the heaven and the earth curse him; whoever shows pride and impudence toward his brothers, he opposes Allah; whoever claims that which he does not have, he yields (to something) other than his reason.

"O Hisham, Allah, the Most High, revealed to Dawud: 'O Dawud, warn your companions against loving desires, for those who have clung to the desires in the world, their hearts have been veiled from Me.

"O Hisham, be ware of showing pride toward My friends and of being insolent through your knowledge. Therefore, Allah detests you, so your life in this world and the next will not benefit you after His showing detestation toward you; be in this world like him who lives in a house that does not belong to him; rather he waits for a departure.

"O Hisham, sitting with the men of religion is an honor in this world and the next. Consulting a loyal, sane (person) is a good fortune, blessing, right guidance, and success from Allah; therefore, when a loyal, wise person gives you a piece of advice, then beware of opposing (him), for in that is the ruin.

"O Hisham, beware of associating with men and of being intimate with them, but when you find sane and trustworthy from among them, then associate with them, and escape from the rest of them just as you

escape from predatory animals. When the sane performs a deed, he should feel shame of Allah.

When He (Allah) singles him for boons, he must let someone other than him take part in them. When you faces two affairs and you do not know which one is good and correct, then think of which one is nearer to your desire and oppose it, for many correct things result from your opposing your desires; beware of seeking wisdom and placing it among the ignorant."

Hisham asked the Imam: "If I find a man seeking wisdom but his reason have no capacity for it?" "Then gently advise him. If his heart becomes narrow, then do not subject yourself to an affection." Then the Imam elaborated on his speech, saying: "Beware of the response of the haughty, for knowledge is abased when it is dictated to him who does not understand."

"If I do not find him who questions me of it?" asked Hisham. "Then make use of his being ignorant of questioning (you) of it, that you may be safe from the affection of the statement and the great affection of the answer. Know that Allah do not raise the humble according to their humbleness, but He raises them according to His Greatness and Glory.

He does not make the fearful safe according to their fear (of Him), but He makes them safe according to his generosity and munificence. He does not gladden the sad according to their sadness, but according to His compassion and mercy. Therefore, what is then your idea about the Most Forgiving, the Merciful, Who forgives him who shows enmity toward Him; just imagine how much more is (the reward of) him who seeks His good pleasure and chooses the enmity of the creation for Him.

"O Hisham, whoever loves the world, the fear of the hereafter goes from his heart. When a servant is given knowledge and he increases his love for the world, he increases his farness from Allah, and Allah increases his anger against him.

"O Hisham, surely the wise, sane man is he who leaves that which he cannot do; much correctness is in opposing mean desires; whoever draws out his expectations performs evil deeds."O Hisham, if you saw the course of the fixed term (death), you would forget (your) expectations.

"O Hisham, beware of greed; you must be hopeless of that which in the hands of men; deaden greed from the creatures. For surely greed is the key to humiliation; it embezzles reason, wears out manhood, defiles honor, and takes away knowledge. You must resort to your Lord and rely on Him. Struggle against your own soul, that you may repel it from its mean desires, for (such a struggle) is an obligation on you just as the struggle against your enemy."

Hisham asked him, which enemy is the most obligatory in struggle (jihad) (The Imam answered): "The nearest of them to you and the greatest of them in showing hostility to you, the most harmful of them to you, the greatest of them in showing enmity toward you, the most hidden of them in person to you in spite of his nearness to you. He who provokes your enemies against you is Iblis (Satan) who is entrusted with whispering into the hearts (of men).

Therefore, your enmity toward him should be intense. He must not be more patient in struggling against you to destroy you than you in struggling against him, for he is weaker than you in his strength, and less in harm through his much evil. If you resort to Allah, then you will follow the right path.

"O Hisham, he whom Allah ennobles with three (things), then He is gentle to him: Reason suffices him the burden of his mean desires, knowledge suffices him the burden of his ignorance, and riches suffices him the fear of poverty.

"O Hisham, guard against this world and guard against its inhabitants. For the men wherein are of four kinds: a bad man embracing his mean desires; a learner and reciter (of the Qur'an), the more he increases in knowledge the more he increases in haughtiness; He shows superiority through his recitation and knowledge toward those who are inferior to him; and an ignorant worshipper who makes little of those who are inferior to him in his worship, he wants them to respect and magnify him; and the possessor of insight who is learned and knowledgeable of the way of the truth he loves to undertake, but he is incapable or overcome; so he cannot undertake that which he knows; therefore he is sad and grieved out of that, while he is the most outstanding of the people of his time and the most notable of them in reason."25

This is the end of these valuable commandments containing the fundamentals of the virtues, morals, the rules of conduct, and ethics. The Imam has placed in them general programs that set right individual and social life.

His Treatise on the Oneness of Allah

Yet another example of Imam Musa's valuable legacy is his treatise of the Oneness of Allah; it is, though brief, supported with some theological proofs of the existence of Allah, the Most High, and of explaining His positive and negative attributes. This treatise is, as the historians have reported, an answer to a letter sent to him by al-Fath b. 'Abd Allah, asking him about that, so he, peace be on him, has answered him as follows:

In the Name of Allah, the Most Gracious, the Most Merciful

Praise belongs to Allah, Who has inspired His praise to His servants, made them know His Lordship by nature, proven His existence through His creatures, given his signs as proof of His power, whose Selfness abstains from attributes, whose figure eyes cannot see, Whom imaginations cannot encompass.

There is no period for His existence and there is no limit for his staying. Feelings do not include him and veils do not veil him. The veil between Him and them is His creation for them; that is because it is impossible to that which in their selfness. His (selfness) abstains from possible (attributes); there is a difference between the Creator and the created, Limiter and the limited, Lord and a vassal.

(He is) the One without interpreting counting. He is the Creator not in the sense of movement, the All-seeing not through an instrument the All-hearing not in need of an instrument, the Witness not through touching, the Hidden not through covering (Himself with a veil), the Manifest and the Clear not through the wideness of a distance. It is impossible for intellects to ponder over His eternity.

His staying deters ambitious reason (from understanding Him); sharp eyes fail before his core; His existence overcomes occupying imaginations. The beginning of religion is to know Him; the perfection of knowledge of Him lies in (the acknowledgement of) His Unity, the perfection of His Unity is the denial of attributes from Him.

(This is) because of the testimony (of the reason) that the description is other than the described, that the described is other than the description; (this is) because they both bear witness that this is a comparison that is impossible to the Eternal. So whoever describes Allah certainly limits Him; whoever limits Him certainly accounts him; whoever accounts him invalidates His eternity. Whoever says 'how' asks Him to be described. Whoever says 'in what' includes Him. Whoever says 'on what' has no knowledge of Him.

Whoever says 'where' (regards all places as) void of Him. Whoever says 'what is He' depicts Him. Whoever says 'how long' gives Him a period (of time). He is knowledgeable when was nothing known; Creator when was nothing created; Lord when was nothing a vassal. Such is described our Lord; and (He is) far above that through which the describers describe Him.26

This letter full of the fundamentals and rules of the Oneness of Allah has come to an end. Many of its words has been narrated on the authority of Imam 'Ali, the Commander of the faithful, peace be on him. Any way, the words of the Imams of Ahl al-Bayt resembles each other in theology, for they established its rules, its fundamentals, its evidence, and its proofs.

This science has been known through them; its fundamentals and rules have been taken from them.

Al-Bida'

Al-Bida' is a vague, complicated, theological subject matter. The Muslims have differed over it. The Shi'a have unanimously agreed that it is correct, and that they have to adopt it. The Sunnis have denied it and criticized the Shi'a for it and regarded it as among the criticisms facing their ideological entity.

Perhaps, the reason for this, as we think, is that they have not objectively understood the meaning and reality of al-Bida' the Shi'a maintain. So they have criticized them for it. It is necessary for us to pause to deal with it before we present the Imam's opinion concerning it.

The Meaning of al-Bida'

In the language al-Bida'-an extended noun (*isim mamdud*)-has been derived from al-budu meaning

manifestation; and it is a name of a fresh, new opinion which its owner approves and prefers to his first opinion.27

In the tradition: "It seems to Allah, the Great and Almighty, that He is going to try them." That is to say that He has decreed that; and that is the meaning of al-Bida'.28

The Reality of al-Bida' in the Sight of the Shi'a

The Shi'a have maintained al-Bida', and the Imams of Ahl al-Bayt, peace be on them, have declared it; it has been reported that they have said: "Allah has not been served through a thing like al-Bida'."

The great scholars have established through sufficient proofs the possibility and necessity of conforming to it, but not in a general meaning, just as we will explain it. Among those who have objectively and inclusively discussed it is Ayat Allah al-'Uzma al-Sayyid Abu al-Qasim al-Khu'i; he has decided it in his research and written it in his Bayan.
We will mention the text of what he has written in his al-Bayan. He has said: "Al-Bida' in which the Imami Shi'a believe lies in the evitable decree. As for the inevitable (decree), it does not stay behind. It is necessary that the will associates with that which the decree associates. The explanation to that is in three parts:

"The first is Allah's decree of which He informs none of His creatures, and the stored knowledge He has possessed alone. Without doubt al-Bida' does not lie in this part; rather it has been mentioned in many traditions reported on the authority of Ahl al-Bayt, peace be on them, that al-Bida' arises from this knowledge.

"In his al-'Uyyun, al-Shaykh al-Saduq has narrated on the authority of al-Hasan b. Muhammad al-Nawfali that al-Ridha', peace be on him, said to Sulayman al-Merwazi: 'I have reported on the authority of Abi 'Abd Allah (al-Sadiq), peace be on him, that he said: 'Surely Allah, the Great and Almighty, has two kinds of knowledge: stored and hidden knowledge none knows except He; al-Bida' is of that.

The knowledge He taught to His angels and His apostles, so the scholars from among the House of your Prophet know it. "In Basa'ir al-Darajat al-Shaykh Muhammad b. al-Hasan al-Saffar has narrated on the authority of Abi Baseer on the authority of Abi 'Abd Allah, who said:

"Surely Allah has two kinds of knowledge: stored and hidden knowledge none knows except He; al-Bida' is of that. The knowledge he taught to His angels and His apostles and His prophets; and we know it.29
"The second is Allah's decree of which He told His Prophet and His angels that it would certainly happen; without doubt al-Bida' is also not of this part, though it is different from the first part that al-Bida' does not arise from it.

Al-Ridha', peace be on him, said to Sulayman al-Merwazi in the above-mentioned tradition reported by al-Saduq: "'Ali said: 'Knowledge is of two kinds: a kind of knowledge Allah taught to His angels and

apostles, so what He taught to His angels and apostle would be; He neither deceives Himself nor His angels nor His apostles; and there is with Him a kind of knowledge stored of which He informs none of His creatures; He advances what He pleases and delays what He pleases; He makes to pass away and establishes what He pleases.'"30

Al-'Ayyashi reported on the authority of al-Fudayl, who said: 'I heard Abu Ja'far (al-Sadiq) say: 'Among the affairs are the affairs that certainly happens. Among the affairs are the affairs that concerns Allah, of which He advances, makes to pass away, and establishes what He pleases; He informs none of that. As for that which the apostles brought, it would be. He neither deceives Himself nor His Prophet nor His angels.

The third is the decree about whose occurrence in outside Allah told His Prophet and His angels, but it depends on that Allah's will does not associate with something contrary to it; al-bida' happens in this part (according to His words):

Allah makes to pass away and establishes what He pleases, and with Him is the basis of the Book. Allah's is the command before and after. (***13:39***)"

His Eminence (al-Sayyid al-Khu'i) has concluded that al-Bida' in which the Shi'a believe is the third part of the decree according to a group of traditions reported on the authority of Ahl al-Bayt, peace be on them. After that he has added a full explanation to the reality of al-Bida', saying: "Al-Bida' is in the dependent decree called the tablet of making to pass away and establishing.

Conforming to the possibility of al-Bida' does not require ascribing ignorance to Allah, the Most Glorious. In this conforming to al-Bida' there is nothing opposing His Greatness and Majesty. Maintaining al-Bida' is the frank confession that the world is under the sovereignty of Allah and His power over creating and preserving it, and that the will is valid in things eternally and always.

Rather through maintaining al-Bida' the difference between the Divine knowledge and that of the creatures is clear, for the knowledge of the creatures, though they are prophets or testamentary trustees, does not encompass that which the knowledge of Allah, the Most High, encompasses, for surely some of them- though they are knowledgeable, through Allah's teaching them, of all the worlds of the possible things-do not encompass that which Allah's stored knowledge, which He alone possesses, encompasses, for they do not know the will of Allah. For there is a thing-or His non-will except when Allah, the Exalted, tell them in a certain manner.

Maintaining al-Bida' requires that the servant devotes himself to Allah, asks Him to grant his supplication, to suffices his concerns, to give him success to the acts of obedience, and to send him away from disobeying him. Therefore, denying al-Bida' and conforming to that what the pen of decree writes certainly, without any exception, requires the believer's despair in this belief of granting his supplication.

For most surely what the servant requests from his Lord, though the pen of decree writes putting it into effect, certainly is, and there is no need of supplication and imploring; and if the pen writes something contrary to it, it will never occur, and supplication and imploring will never benefit him.

When the servant is hopeless of granting his supplication, he will leave imploring his Creator, for it is useless; similarly are the acts of worship and alms concerning which it has been reported on the authority of the infallible (Imams), peace be on them, that they increase lifetime, livelihood, and other things the servant demands.31

After this (explanation), Sayyid al-Khu'i has confirmed his opinions through (some Qur'anic) verses and traditions reported by both sides (i.e. the Sunnis and the Shi'ites) in respect with the necessity of al-Bida' and the requirement of maintaining it.

This is the opinion of the Shi'ites of al-Bida', just as it has been mentioned by Ayat Allah al-Khu'i. Their opinion is frank and manifest; evidence and proof require its correctness.

Criticizing the Shi'ites

Al-Bida' in which the Shi'a believe, just as we have mentioned, does not deviate from the scientific rules and does not oppose the Islamic rules, but their opponents criticize them for it; they explain al-Bida' with an explanation different from what the Shi'a think. The following is a brief account of some criticizers:

1. Sulayman Bin Jareer

Al-Shahristani has narrated the following from Sulayman b. Jareer, who has said: "Surely the Imams of the Rafidites (the Shi'ites) have put two beliefs for their followers-the first is the belief in al-Bida'. So when they say: the affair of its imminence will be for them then the affair is not according to what they had said, they will say: Allah, the Exalted, has an opinion of it.

"Concerning it (al-Bida') Zarara b. A'yun has composed poetry:

"These are signs come in their time, and you have no way (other than) what Allah ordains."

"Were it not for al-Bida', I will call him not past and describe al-Bida' with a description for him who changes.

"Were it not for al-Bida', He was not and then He acted freely and was like the fire that always flamed.

"The second is (practicing) the precautionary dissimulation (taqiyya), so whenever they want a thing, they talk about it; and when it is said to them: this is a mistake, they say: We had said it out of (practicing) the precautionary dissimulation (taqiyya)."32

2. Al-Fakhr al-Razi

Explaining these words of Him, the Exalted: ***Allah makes to pass away and establishes what He pleases, and with Him is the basis of the Book*** **(*13:39*),** al-Fakhr al-Razi has said: (The Rafidites have said :) "It is permissible for Allah (to practice) al-Bida', that means that He believes a thing, then the affair appears to him in a manner different from that which he believes."[33]

3. Ahmed Ameen

Dr. Ahmed Ameen has said: "We have seen that some Shi'ites maintain al-Bida' the Jews have denied. The earliest one to maintain it was al-Mukhtar b. Abi 'Ubayd, who summoned (the people to follow) Muhammad b. al-Hanafiya. Al-Shahristani has said: 'Al-Mukhtar maintained al-Bida' because he claimed that he had knowledge of the occurrence of the circumstances either through an inspiration inspired to him or through a letter from the Imam. If he promised his companions that something would happen and it happened as he had predicted, he used it as proof of his truthful claim; and if it had not happened just as he had predicted, he would have said: 'Your Lord has an opinion of it.' He did not differentiate between the abrogation and al-Bida'; so if abrogation was permissible in the (religious) precepts, then al-Bida' is permissible in the traditions (akhbar).'

Many Shi'ites believe in the doctrine of al-Bida' and used it in many of their historical subject matters; and one of their Imams has said: 'Allah is not served (through a belief) better than al-Bida'.' For it opens the door to repentance in seeking forgiveness from Allah; and the Jews were the strongest to oppose al-Bida'."[34]

These people have criticized the Shi'a for their maintaining al-Bida', but they have no opinion near to reality, that is because they do not understand the reality of al-Bida' in which the Shi'a believe.

The Jews deny al-Bida'

The Jews were the first to deny and change al-Bida'. They believe that when the pen of ordinance and decree wrote the things in eternity, it was impossible for the will to associate with (something) opposite and contrary to it. For this reason they have said: "Allah's hand is tied up from expansion and contraction, taking and giving; that is because the pen of the ordinance wrote it; therefore change and alternation is impossible in it."

Imam Musa's Opinion

Imam Musa has talked about al-bida' during his talk with al-Mu'alla b. Muhammad, who asked him about how Allah knew things, so he answered him with an answer in which he dealt with the most important phiosophical and theological subject matters.

He, peace be on him, has said:

"He (Allah) knew and willed, desired and ordained, decreed and carried out, so He carried out what He decreed, decreed what He ordained, and ordained what He desired. Therefore through His knowledge was the will, through His will was the desire, through His desire was the ordinance, through His ordinance was the decree, and through His decree was the carrying out.

Knowledge precedes the will; the will is the second; the desire is the third. The ordinance is resting on the decree through carrying out. Therefore, to Allah, the Blessed and Exalted, belongs ***al-bida'*** in what He knows when He wills and in what He desires for ordaining the things. So when the decree happens though carrying out, then there is no bida'.

Therefore, the knowledge of the known before it is; the will in the willed before it becomes material; the desire in the desired before fulfilling it, the preordainance of these known things before detailing and connecting them in material and time; and the decree through the carrying out is the final (one) from among the done (things) with bodies perceived through the senses from among (the things) endowed with color, wind, weight, measure; and those that creep and toddle from among mankind and jinn, birds and animals and other than that from among that which perceived through the senses.

So to Allah, the Exalted, belongs ***al-bida'*** in respect with them from among that which has no material; therefore when the material, the understood, the perceived happen, then there will be no bida'; and Allah does what He pleases. Thus, through knowledge He knows the things before they are.

Through the will He knows their attributes and their limits; and He creates them before showing them. Through the desire He distinguishes their beings in their colors and attributes. Through the ordainment He ordains their nourishment and knows their first and their last.

Through the decree He explains to men their places and lead them to them. Through the carrying out He describes them and clarifies their affairs; and ***that is the ordinance of the Mighty, the Knowing.*** (***6:96; 36:38***)***"***

This speech full of the most wonderful and ambiguous, theological topics has come to an end; therein the Imam has explained the stage of Allah's knowledge where al-bida' happen. We have previously explained that.

Faith in Allah

When souls are full of faith in Allah, they are clear from sins and are safe from deviation; through faith justice and love prevail (society), virtue and affection spread, all kinds of social vices such as oppression, deception, and aggression come to an end.

Allah sent the prophets and the apostles to His servants to plant in their souls this noble quality. Imam Musa has spoken of faith and preferred it to all kinds of deeds; that was when a person asked him and he answered him, saying:

–O Scholar, tell me: Which deed is the best in Allah's sight?

–That which his deed is not accepted except through it.

–And what is that?

–Faith in Allah, which is the highest of deeds in degree, the fullest of them in share, and the noblest of them in rank.

–Tell me of faith: Is it words and deeds or words without deeds?

–The whole of faith is deed; and words are of that deed according to an obligation from Allah; it is manifest in His Book; its light is clear; the proof of it is firm; the Book bears witness for it and summons (men) to it.

–Describe that to me that I may understand it.

–Surely faith has states, degrees, layers, and positions: of it is fully complete, of it is manifestly incomplete, and of it is outweighingly additional.
–Is faith complete, incomplete, and additional?

–Yes. –How is that?

–Surely Allah, the Blessed and Exalted, has made faith obligatory on man's limbs, divided it on them, and distributed it on them. Each of his (man's) limbs is entrusted with part of faith other than that with which its sister has been entrusted. Of them is his reason, through which he realizes, grasps, and understands, and which is a commander over his body through which limbs bring and send (nothing) except through its opinion and command.

Of them are his two hands through which he strikes sharply, his two legs with which he walks, his pudenda which incites him, his two eyes through which he sees, and his two ears through which he hears. He (Allah) has imposed (a kind of faith) on heart other than that which He has imposed on the tongue, imposed on the tongue other than that He has imposed on the two eyes, imposed on the two eyes other than that He has imposed on the ears, imposed on the ears other than that He has imposed on the two hands, imposed on the hands other than that He has imposed on the legs, imposed on the legs other than that He has imposed on the pudenda, and imposed on the pudenda other than that He has imposed on the face.

As for the faith He has imposed on the heart is acknowledgment, knowledge, acceptance, submission, contract, consent that there is no god but Allah, Who is unique and without partner, Single, on Whom all depend, has not taken a consort nor a son, and that Muhammad, may Allah, bless him and his family, is His servant and His Prophet.35

Science

The Imams of Ahl al-Bayt carried the torch of the scientific renaissance in the Islamic world. They established in its cities the principal features of the intellectual life; they seriously summoned the Muslims to build their life on the foundation of scientific awareness; hadith and fiqh encyclopedias are full of the traditions reported from them and that make (Muslims) desirous of knowledge.

Imam Musa, peace be on him, took care of this creative summons; he ordered the Muslims to be serious in acquiring knowledge and understanding the religion; he warned them against acquiring some science of which they took no advantage in developing their life.

The historians have narrated that Imam Musa entered the Masjid of the Prophet, peace be on them, and saw some people surrounding a man, magnifying him and going too far in honoring him. So he, peace be on him, said to one of his companions:

-What is that (man)?

-'Allama (a scholar).

- (In which science) is he 'allama?

-He is the most knowledgeable in the lineage and battles of the Arabs.

-Such a science does not harm him who has no knowledge of it and does not benefit him who has knowledge of him.

Then Imam Musa turned to his companions and explained to them the beneficial science for whose acquiring they had to spend their life. He said to them:

"Science is of three kinds: a clear verse or a just (religious) duty or a standing Sunna, other than them is surplus." Genealogy or having knowledge of events of a war do not grow intellect nor it makes a human civilization nor does it create a progress and development in the life of the Muslims.

For it is a science that does not harm him who has no knowledge of it and does not benefit him who has knowledge of him. For this reason the Imam regarded it as unimportant and urged the Muslims to spend their time on science other than it.

Imam Musa, peace be on him, talked to his companions of that which they had to know. He, peace be on, has said to them: "I have found the knowledge of all the people (encompassed) by four things:

1. You should know your Lord;

2. You should know what He has done for you;

3. You should know what He wants from you;

4. You should know what would make you abandon your religion.

These four points has been explained by His Eminence, late, Sayyid Muhsin al-Ameen, who has said:

"The first (point means that it is) obligatory (on you) to have knowledge of Allah, which is a favor.

The second (point) is that you should know the boons He bestows upon you and you should thank and serve Him for them.

The third (point) you should know what He wants from you in what He has made obligatory on you and commanded you to perform it, that you may perform it according to the limit He wants from you, so through that you are worthy of reward.

The fourth (point) is that you should know the thing that makes you disobey Allah in order to avoid it."[36]

Obtaining Understanding in Religion

Imam Musa urged the Muslims to obtain understanding in religion and to have knowledge of the religious precepts. He has said to them: "Obtain understanding in the religion of Allah, for obtaining understanding is a key to the inner self, a perfect act of worship, a means for high positions and great rank in religion and the world.

The superiority of a learned man over mere worshippers is like the superiority of the sun over the stars. Whoever does not obtain understanding in his religion, none of his deeds pleases Allah." A Companion of his asked him about the religious precepts he needed, saying: "Can men leave the question about what they need?" He, peace be on him, said: "Men cannot leave what they need in the respect of the affairs of their religion."

Sitting with (religious) Scholars

Imam Musa, peace be on him, ordered his companions to accompany (religious) scholars and to sit with them, that they might make use of their sciences and their morals and to follow their behavior. He, peace be on him, has said to them: "Talking with a (religious) scholar on dunghills is better that talking with an ignorant (person) on cushions."

The Excellence of Jurists

Imam Musa, peace be on him, lauded the excellence of jurists who are the signposts of religion and have memorized Allah's Book. Reporting traditions on the authority of his grandfather, Allah's Apostle, May Allah bless him and his family, on the excellence of jurists, he, peace be on him, has said:

"Allah's Apostle, may Allah bless him and his family, has said: 'Jurists are entrusted by the apostles except when they enter the world." A Companion of his asked him, saying:

–O Allah's Apostle, what is their entering in the world?

–Following the supreme ruler (sultan); when they do that, then beware of them for your religion. Work Islam has declared its certain summons to work and earn; Allah, the Most High, has said:

But when the prayer is ended, then disperse abroad in the land and seek of Allah's grace, and remember Allah much, that you may be successful. **Qur'an, (Surat al–Jumm'a, 62:10).**

Islam has summoned men to work and urged them to continue it, that they may be positive in their lifetimes enjoying earnestness and activity, that they may benefit others and make use (of their work). It has made them hate negative life and neglecting work that results in hindering economy, spreading poverty and neediness in the country.

Hadith books are full of traditions reported on the Prophet, may Allah bless him and his family, and his testamentary trustees concerning urging (Muslims) to work and giving work good qualities, so it (work) is jihad, honor, worship, and of the behavior of the prophets. The Imams of Ahl al–Bayt, peace be on them, themselves practiced work, that the Muslims might follow their example.
For example, Imam Ja'far al–Sadiq, peace be on him, worked on one of his farms. In this respect Abu 'Umar al–Shaybani has related, saying: "I saw Abi 'Abd Allah (Ja'far al–Sadiq), peace be on him, carrying a spade in his hand, wearing thick loincloth and oozing sweat.

Thus, I said to him: 'May I be your ransom, let me help you!' He, peace be on him, said: 'I like to see man be harmed by the heat of the sun for seeking his livelihood."[37]

Imam al–Kazim worked for earning the daily bread of his family. Al–Hasan b. 'Ali b. Hamza has narrated, saying: "I saw Abi al–Hasan Musa working on a land of his. His feet were soaked with sweat, so I asked him: 'May I be your ransom, where are the men?'

–'Ali, the one who is better than I and my father worked with his hand? Al–Hasan was dazzled and asked him:

–Who is he?

–Allah's Apostle, may Allah bless him and his family, the Commander of the faithful (Imam 'Ali), and all my forefathers worked with their hands; work is of the behaviors of the prophets, the apostles, and the righteous.[38]

Through that Imam Musa, peace be on him, has given (men) a wonderful lesson on Islam, which is the religion of work and activity, and which says that whatever high is the position of a person is he is ordered to work to prevent himself and his family from that which is in the hand of the people.

Warning against Laziness

Islam has warned (Muslims) against laziness, for it paralyzes the economic movement, freezes man's abilities, and spoils society. It has been mentioned in the traditions reported from the Imams of guidance that they have sought refuge in Allah from laziness; it has been mentioned on the authority of one of them, saying:

"O Allah, I seek refuge in you from laziness, boredom, and flagging." Imam al-Sadiq, peace be on him, said to a companions of his: "Beware of laziness and weariness, for they are a key to all evil things; most surely he who becomes lazy performs no right (against him); and he who becomes weary is not patient toward any true (thing)."[39]

Imam Musa b. Ja'far, peace be on him, has advised a son of his to be earnest in his affairs and to be cautious of laziness. He, peace be on him, has said: "Beware of laziness and boredom, for they prevent you from your share in this world and the next." Imam Musa, peace be on him, hated laziness, unemployment and the one who had such qualities, for they lead to poverty, lowness, and losing manhood. Whoever has them is regarded as among the dead, who have neither thinking nor contemplation.

Moderation

Imam Musa has advised his companions to be moderate and refrain from wastefulness and extravagance, for they bring about the removal of boons. He, peace be on him, has said: "Whoever is moderate and content enjoys his boons; whoever wastes and goes too far (in spending) loses his boons." He, peace be on him, has said: "Whoever is moderate never becomes poor."

Surely, among the features of Islamic economy is the prevention from extravagance, for it brings about the loss of possessions, corruption of morals, spread of lax morals and negative traits of character, excitement of malice and hatred in the souls of the poor who find no plenty of money. We have subjectively and inclusively talked about this aspect in our book "Work and Worker's Rights in Islam."

Noble Moral Traits

Islam has brought noble moral traits and regarded them as a basic rule in its brilliant message. The Messenger, may Allah bless him and his family, has said: "I have been appointed as a prophet to complete noble moral traits."

Through his morals, he, may Allah bless him and his family, was a model for noble humanity; after him, the Imams of guidance followed him in spreading noble moral traits and good deeds; that was through their behavior, their commandments and teachings to their companions.

Imam Musa took care of this aspect; he always advised his companions to have noble qualities, that

they might be a good model for society through their behavior, and that they might spread the concepts of good and righteousness among men. We will deal with what has been narrated on his authority in this respect.

Generosity and good Manners

Imam Musa, peace be on him, urged his companions to be generous and to have good manners. He has said: "The generous and polite is under the protection of Allah; He does not leave him until He makes him enter the Garden. Allah sends out none as a prophet except the generous. My father recommended generosity and good manners."

Piety

Imam Musa, peace be on him, always advised his companions and his followers to refrain from things made forbidden by Allah. He has said: "I always heard my father say: 'He about whose piety the women kept in seclusion do not talk does not belong to our followers."

Patience He, peace be on him, advised his companions to cling to patience when they faced a disaster or a misfortune, for impatience takes away the reward Allah has prepared for the patient. He, peace be on him, has said: "One is not worthy of the reward of a misfortune except through patience and (saying) we belong to Allah and to Him is our return."

He, peace be on him, has said: "Surely patience during affliction is better than well-being during ease." He, peace be on him, has said: "Misfortune is one for the patient and two for the impatient."

Silence

Imam Musa, peace be on him, has advised his companions to cling to silence. He explained to them its advantages, saying: "Silence is among the doors to wisdom; it brings about love and is a proof of all good things."

Pardon and Restoration

Imam Musa, peace be on him, has urged his companions to pardon those who wrong them and treat them kindly. He has also encouraged them to make peace among people. He has explained to them the result of the good-doers and peace-makers and their reward with Allah, saying: "On the Day of Resurrection a caller will call out: 'Let those who have reward with Allah stand,' none will stand except those who pardon (men) and make peace (among them)."

Saying good Words

He, peace be on him, has ordered his companions to say good words and to do men good favors. He

said to al-Fadhl b. Younis: "Inform in a good manner and say good (words) and do not be imma'a!"

-What is the imma'a?

-Do not say: I am with men and among them. Most surely, Allah's Apostle, may Allah bless him and his family, has said: "O People, they are two ways: the way of good and the way of evil; therefore, the way of evil must not be more lovable to you than the way of good."

Saying the Truth

He has ordered his companions to say the truth and to show it and to refrain from falsehood, saying: "Fear Allah and say the truth though therein is your destruction, for therein is your salvation; O So-and-so, fear Allah and leave falsehood though therein is your salvation, for therein is your destruction."

Good Neighborhood

He, peace be on him, has advised his companions to do good to their neighbors and to be patient toward bearing harm and detested things issue from them, saying: "Good neighbor is not refraining from harm, but good neighbor is showing patience toward harm."

Relieving Sanctuary-seekers He, peace be on him, has urged his companions to relieve the sanctuary-seekers and to grant their needs, saying: "If a sanctuary-seeker go to his brothers to relieve him and they do not do, then they cut off their relationship with Allah, the Great and Almighty."[40]

He has ordered them to grant the needs of men, saying: "If a believer comes to his brother (in religion) for a need, then he is a mercy Allah, the Blessed and High, drives to him. If he accepts him, then he makes him follow Allah through us; if he refuses to grant his need and he can grant it, Allah empowers over him a snake created from fire to bite him in his grave until the Day of Resurrection."

And he, peace be on him, has said concerning him who does not refuse to grant the need of his believing brother: "Surely, Allah has on earth servants who strive to grant the needs of men; they are safe of the Day of Resurrection. Whoever delights a believer, Allah will delight his heart on the Day of Resurrection."[41]

Paying Visit to Brothers

Imam Musa has ordered his companions to show affection to each other, to harmonize with one another and to visit each other, for such deeds bring about love, spreading affection, as well as they lead to a great reward from Allah. He has said:

"Whoever visits his believing brother for Allah, not for other than Him, seeking through him a reward from Allah, Allah entrusts with him seventy thousand angels from the time when he leaves his house to his return to it calling him out: 'You are happy, and the garden is happy with you. You will abide a house in

the Garden!'"

Consent with Allah's Decree

Imam Musa, peace be on him, has urged his companions to be consent with Allah's decree and to be submissive to His will and command, saying: "Whoever has knowledge of Allah should not regard the provision from Him as slow and should not accuse Him of (injustice) in His decree."

Gratitude for Bounties

He, peace be on him, has advised his companions to show the bounties given by Allah and to be grateful to Him for them. He has said: "Talking about the bounties given by Allah is gratitude, and leaving that is ingratitude.

Therefore connect the bounties given by your Lord to gratitude, fortify your possessions through paying ***zakat***, and repel tribulation with supplication, for supplication is a shield that repels tribulation even if it is adopted with an adoption."

Reckoning Soul

He, peace be on him, has urged his companions to reckon their selves and to ponder over their deeds; if they are good, they must increase them; if they are evil, they must ask Allah to forgive them and to be pleased with them. He has said: "He who does not reckon himself every day does not belong to us. If he performs good deeds, he must increase them; and if he performs evil deeds, he must repent of them and ask Allah to forgive him."

Consultation

He, peace be on him, has advised his followers to consult each other in respect with their affairs and not to be obstinate. He has said: "Whoever consults (others) is praised during correctness and excused during committing a mistake."

Evil Deeds

Imam Musa, peace be on him, has prohibited his followers from having dispraised deeds and performing evil deeds. That is as follows:

Following Mean Desires

He, peace be on him, has said: "Guard against the easy ascent when its slope is rugged; surely my father has said: 'Do not leave the soul alone with its mean desire, for its mean desire destroys it; leaving the soul alone with what it desires harms it; preventing the soul from what it desires cures it."

Disobedience of Parents

He, peace be on him, has said: [Allah's Apostle, may Allah bless him and his family, has said:] "Be obedient (to your parents) and restrict yourself to the Garden; be disobedient and rude and restrict yourself to the Fire."

Regarding Sins as Small

He, peace be on him, has said: "Do not regard as much good and do not regard as little few sins, for few sins come together and become many; fear (Allah) in private, that you may be just."

Joking

He, peace be on him, has said to a son of his: "Beware of joking, for it takes away the light of your faith and makes (men) disparage your manhood." His Supplications Imam Musa devoted himself to Allah; he mentioned Him, the Most High. He supplicated Him with the supplication of those who turn to Allah in repentance. Supplication books have many of his supplications.

As for the advantage of supplication, he has talked about it through his statement: "Adhere to supplication, for most surely supplication and request from Allah repel tribulation even if it is ordained and decreed and nothing has remained but carrying it out. When Allah, the Great and Almighty, is supplicated and asked, He turns away tribulation."

He, peace be on him, has again talked about the advantages result from supplication, saying: "When a tribulation befalls a believing servant and Allah, the Great and Almighty, inspires him with supplication, the tribulation is about to be removed. When a tribulation befalls a believing servant and he refrains from supplicating (Allah), the tribulation lasts for a long (time); therefore when tribulation comes down, adhere to supplication and imploring Allah, the Great and Almighty."42 We will briefly present some of his supplications:

His Supplication against Someone who wronged him

He, peace be on him, supplicated with this holy supplication during his qunut against the 'Abbasid Caliph who was a contemporary of him and made him suffer from various kinds of pang and pain. We will present the full text of the supplication that, through it, what the Imam met from the tyrants of his time may be clear:

"O Allah, surely I and so-and-so son of so-and-so are two of your servants! Our forelocks are in Your hand. You know our resting place, our depository, our return, our abode, and our secret and open deeds. You know our intentions and encompass our minds. Your knowledge of what we show is just as Your knowledge of what we hide.

Your knowledge of what we conceal is just as Your knowledge of what we make public. None of our affairs is hidden from You; none of our conditions is covered from You. No fortress protects us from You; no sanctuary guards us from You and no place to flee from You.

The fortresses do not preserve the unjust from You. His fighters do not struggle for him against You. No overcomer attempts to overcome You through his standing by him; You catch up with him wherever he walks and have power over him wherever he goes. Therefore the wronged from among us seeks refuge in You.

The vanquished from among us relies on You, resorts to You, seeks help from You when deserted by the aider, cries to You for help when neglected by the helper, seeks shelter in You when banished by the courtyards, knocks on Your gate when doors with bolts are closed before him, reaches

You when the heedless kings are veiled from him. You know what happens to him before he complains of it to You; You know what sets him right before he supplicates You for it; therefore praise belongs to You, O Aware, Knowing, and Most Kind!

“O Allah, and that it certainly was in Your previous knowledge, Your firm decree, Your going on determination, and Your valid command. Your will is in process among all Your servants, happy and unhappy, pious and sinful.

You have given so-and-so power over me, and he has wronged me with it, aggressed against me through his position, showed audaciousness and mighty through his authority with which You have invested him, showed tyranny and pride through his high state which You have given to him.

Your giving respite to him has deluded him and Your clemency toward him has made him tyrannical, so he has aimed at me with detested things toward which I am impatient, intentionally performed to me evil (things) before which I am feeble. I cannot seek justice from him because of my frailty nor can I gain a victory over him because of the paucity (of my supporters); therefore I have entrusted his affair to You and I have relied on You in respect with his affair.

You have threatened him with Your punishment, warned him through Your power, and frightened him with Your vengeance, but he has thought that Your clemency toward him is out of weakness, and Your giving respite to him is out of feebleness. None has prevented him from (doing) another, nor has he been prevented from a second by a first.

However, he has gone too far in his error, continued doing wrong, persevered in his enmity, and increased his tyranny, out of audaciousness toward You. O my Master and Protector! Undertake Your wrath You do not withhold from the oppressors. So here I am, O my Master, wronged under his authority, abased in his courtyard, transgressed, apprehensive, fearful, terrified, and vanquished.

My patience has become little; my strength has become narrow. The ways have been closed before me

except (the one leading) to You; the directions have been blocked up all around me except a direction to Your. My affairs have become ambiguous in repelling his detested things.

The opinions have become dubious to me in removing his oppression; the one from among Your creatures I have asked for help has deserted me; the one from among Your servants to whom I have clung has handed me over. So I had consulted my adviser and he advised me to beseech You. I had asked my guide to show me the right way and he showed me none except You.

Therefore I have come back to You, O my Protector, lowly, willingly, miserable, knowing that there is no relief for me except from You, and there is no salvation for me except through You. Fulfill Your promise in helping me and grant my supplication; that is because Your words are true and are not refuted and changed.

Certainly You, Blessed and Most High You are, have said: and he who has been oppressed, Allah will most certainly aid him; and You, Majestic is Your eulogy and Holy are Your names, have said: Supplicate Me and I will respond to you.

So I am going to do what You have commanded me not by making You feel obliged. How can I make you feel obliged and You have guided me to it; therefore, respond to me just as You had promised me, O You Who do not fail to perform the promise. I certainly know, my Master, that You will someday take vengeance on the oppressors for the oppressed; I am sure that some time You will punish the usurper for the usurped.

That is because no obstinate precedes You; no opponent comes out of Your grasp. You do not fear the escape of an escaper, but my impatience and dismay do not reach the patience toward Your deliberateness and waiting for Your clemency. So Your power, my Master, is over all powers; Your force overcomes all forces. Everybody will return to You even if You give them time; all oppressor will come back to You even if You respite them.

O My Master, certainly Your clemency toward so-and-so, Your long deliberateness toward him, and Your giving him time have harmed me. Despair is about to dominate me were it not for trust in You and certainty in Your promise. So if it is in Your valid decree and Your going on power that he will turn to You in repentance or repent or withhold from wronging me or refrain from the things I detest and leave the great (sins) he commits (through wronging) me, then bless Muhammad and his family and let that fall into his heart before You remove Your blessing You have bestowed upon him and before You muddy Your good You have done to him.

If Your knowledge of him is other than that of his station through which he has wronged me, then I ask You, O Helper of the wronged and transgressed, grant my supplication. Bless Muhammad and his family and overtake him in his place of safety with the overtaking of a Mighty, Powerful One. Surprise him during his inattention with the surprise of a Victorious King.

Deprive him of his blessing and his authority, disband his troops and his helpers. Completely tear apart his kingdom, thoroughly scatter his supporters, and isolate him from Your blessing for which he has showed neither gratitude nor kindness. Strip him of the shirt of Your Exaltation toward which he has showed no good turn. Snap him, O Snapper of the tyrants. Destroy him, O Destroyer of the bygone generations. Ruin him, O Ruiner of the oppressive nations.

Abandon him, O Abandoner of the rebellious groups. Cut off his lifetime; take his properties; efface his trace; cut off his news; put out his fire; make dark his house; ball his sun; make him give up the ghost; smash his legs; cut off his head; rub his nose in the ground; hasten his death.

Leave neither shield for him unless you destroy it, nor support for him unless You snap it, nor a union unless You scatter it, nor a post of loftiness unless You lower it, nor a pillar unless You undermine it, nor a tie unless You cut it off. Show us his helpers and troops as slaves after the exaltation; make them disunited after their unity, bow their heads after their show-off before the community.

Relieve, through the removal of his affair, the fearful souls, the grieved hearts, the perplexed community, and the lost mankind. Show, through his removal, the suspended, prescribed punishments, the effaced laws (Sunna), the neglected precepts, the changed, principal features (of religion), the distorted verses, the deserted schools, the abandoned places of worship, and the demolished shrines. Through it (his removal) satisfy the hungry, hollow stomachs.

Water, through it, the exhausted palates and the thirsty livers. Through it give rest to the tired feet. Strike him with an affliction that has no sister (lit. no like), with an hour when there is no abode, with a misfortune with which there is no refreshment, and with a stumble from which there is no release.

Make lawful his forbidden things; muddy his ease. Show him Your most violent seizing, Your ideal vengeance, Your power that is over all powers, Your force that is mightier than his. Overcome him for me through Your strong strength and Your severe punishment. Protect me from him through Your protection.

Afflict him with poverty he cannot redress and with evil he cannot cover. Entrust him to himself in what You desire. Surely You do what You desire! Release him from Your force and power and entrust him to his force and power. Remove his scheming through Your scheming; repel his will through Your will.

Sicken his body; orphan his children; decrease his fixed term; disappoint his hope; remove his state; prolong his wailing; make him busy with his own body. Do not set him free from his sadness. Turn his trickery into error, his affair into disappearance, his comfort into removal, his earnestness into lowness, his authority into vanishing, and his final result into the wicked result.

Make him die of his fury if You intended to make him die; let him remain in grief if You intended to let him remain. Protect me from his evil, his backbite, his slander, his influence, and his enmity. Glance at him with a glance through which You destroy him; for most surely You are strongest in prowess and

strongest to give an exemplary punishment."[43]

From this holy supplication we conclude that Imam Musa met heavy misfortunes and exhausting pain from his opponent, for he did not supplicate against him with this supplication unless he filled his heart with severe sadness and bitter pain.

His Supplication in Seeking Needs

He, peace be on him, supplicated with this supplication when he was poverty or lack-stricken: "O Allah, I ask You through him whose right against You is great to bless Muhammad and his family, to provide me with putting into practice the knowledge of Your right You have taught me, and to make easy to me Your provision of which You have deprived me."[44]

His Supplication for Help in Repaying Debts A Companion of the Imam's complained to him of his accumulated debts against him, and he, peace be on him, wrote him the following supplication and ordered him to supplicate (Allah) with it:

"O Allah, repay to all Your creatures their complaints against me, small and great, through ease and well-being from You, and that which my strength cannot reach, my own hand cannot embrace, my body, my certainty, and my soul cannot endure. So repay it on my behalf from the plentiful You have from Your favor.

Then do not let anything of it remain behind me to settle it of my good deeds. O Most Merciful of the merciful! I testify that there is no god apart from Allah, Who is unique and without partners, that Muhammad is His servant and His Prophet, that the religion is just as He Has legislate, that Islam is just as He has described, that the Book is just as He has revealed, that the speech is just as He has related, and that Allah is the Clear Truth.

Allah has mentioned Muhammad and his Household in a good way, and He has greeted Muhammad and his Household with (the greeting) Salam."[45]

His Supplication for Seeking Veil

Imam Musa, peace be on him, sought veil through the following supplication and sought protection with it:
"I have trusted in the Living, Who does not die; I have fortified myself in the Possessor of the might and invincibility; I have sought help from the Possessor of the magnificence and kingdom. O My Protector! I have submitted to You, so do not hand me over.

I have trusted in You, so do not desert me. I have sought refuge in Your easy protection, so do not dismiss me. You are the Object of requests and to You is the flight. You know what I conceal and make public; You know the stealthy looks and that which the breasts conceal; therefore withhold from me, O

Allah, the hands of the oppressive from among all the jinn and the men; heal me and make me well, O Most Merciful of the merciful!”46

It is enough for us to mention this number of his holy supplication that indicates that he devoted himself to Allah and clang to Him. Many of his supplications have been mentioned in the books al-Iqbal, Muhajj al-Da’awat, and other than them have been written on this subject.

Sermons and Commandments

He gave high advice and valuable teachings to his companions and his followers; he, peace be on him, always warned them against the chastisement and punishment of Allah and made them fear the hereafter; the following are some of his commandments:

His commandments to a Son of his

He, peace be upon him, has said to him: “O my little son, beware that Allah sees you (commit) an act of disobedience from which He has prohibited you. Beware that Allah misses you during an act of obedience He has commended you (to perform). Adhere to diligence.

Do not take out of yourself falling short of worshipping Allah, for surely they do not assign to Allah, the Great and Almighty, the worship due to Him. Beware of joking, for it takes away the light of your faith and makes (men) disparage your manhood. Beware of laziness and boredom, for they deprive you of your share in this world and the next.”47

Directions and Guidance

He, peace be on him, has given to all Muslims general directions in which he has mentioned: “Experiences are sufficient education; the passage of time is a (sufficient) lesson; the morals of him with whom you associate are (sufficient) knowledge; the remembrance of death is a (sufficient) barrier against sins and offences.

The wonder of wonders is those who are on diet and drink lest they should be infected by a malady, but they do not guard against sins out of fear of the fire when it burns their bodies.”48

General Advice

He, peace be on him, advised his companions to organize their time and to educate their souls, saying: “Try hard, that your time may be four hours: one hour is for supplicating Allah, one hour for the affairs of the livelihood, one hour for associating with the brothers (friends) and the reliable ones who let you know your defects and who are inwardly loyal to you, and one hour for that you are alone with yourselves (and) for non-forbidden things.

Through this hour you have power over the three hours. Tell yourselves of neither poverty nor a long lifetime, for whoever tells himself of poverty becomes miserly. Whoever tells himself of a long lifetime becomes greedy. Appoint for yourselves a share of the world through giving them something lawful they desire, that does not defile manhood, and in which there is no immoderation.

Seek help from that for the affairs of your religion, for it has been reported: 'Whoever leaves his life in the world for his religion or leaves his religion for his life in the world does not belong to us."[49]

Urging for Doing Good

He, peace be on him, has said: "He whose two days are equal is cheated. He whose end of his two days is more wicked than them is cursed; whoever does not know the increase to his own soul is in a decrease; whoever is in a greater decrease, it is better to him die than to remain alive."[50]

With this brief presentation we will end our talk about his sermons and teachings and we will deal with another apart of his heritage.

His Debates and Discussions

Imam Musa, peace be on him, entered eloquent debates and discussions with his opponents; likewise he debated with some Jews and Christian scholars. He, peace be on him, confuted all of them through sufficient proofs he gave to them concerning the correctness of his beliefs and the falsehood of theirs.

They have acknowledged their incapability and their failure, the Imam's abundant knowledge and his superiority over them.

The following are some of his debates:

1. With Nafee'al-Ansari

Imam Musa, peace be on him, visited Harun (al-Rashid's) palace. When the chamberlain of the palace saw him, he received him with honoring and welcome, gave him precedence over other than him to meet Harun. In the waiting-room was Nafee'al-Ansari. When he saw that honoring and welcome, he burnt with anger, turned to 'Abd al-'Aziz, who was with him, and said to him:

-Who is this Shaykh?

-Do you not know him?

This is the Shaykh (Chief) of the family of Abi Talib; this is Musa b. Ja'far Nafee'criticized the 'Abbasids for their honoring Imam Musa, saying: "I have never seen someone more incapable than this group of people who welcomes and honors a man who is able to remove them from their throne; when he comes out, I will treat him badly!"

‘Abd al-‘Aziz scolded, saying: “Do not do that! For they are the Household (of the Prophet). When someone addresses them in a bad manner, they brand him through an answer for life.” When the Imam ended his meeting with Harun and came out of him, Nafee‘angrily walked towards him, caught the reins of his mount, and asked him:

-Who are you?

-Fellow, if you want (to know) the lineage, then I am the (grand) son of Muhammad, the one loved by Allah, the (grand) son of Isma‘il, the one whom Allah ransomed with a great sacrifice, and the (grand) son of Ibraheem, the bosom friend of Allah. If you want (to know) the city, it is that to which Allah, the Great and Almighty, has made the hajj obligatory on Muslims and on you, if you belonged to them!

If you want to vie in glory (with me), by Allah, the polytheists from among my people did not regard the Muslims from among your people as their equals when they said: “Muhammad, let our equals from Quraysh meet us (in battle)!

Leave the reins of my mount!

Nafee‘went away while he was unable to see his way out of shame and disgrace with which the Imam branded him.51

2. With al-Fadhl b. al-Rabi‘

Harun al-Rashid paid a visitation to the tomb of the Prophet, may Allah bless him and his family. So Imam Musa, peace be on him, met him. When the meeting was over, the Imam came out and passed by Muhammad al-Ameen, son of (Harun) al-Rashid, who turned to al-Fadhl b. al-Rabi‘ and commanded him: “Admonish this!”

So al-Rabi‘arose and asked the Imam:

-What! Is this the animal on which you meet the Commander of the faithful? If you were seeking (something) on it, you would not obtain it and if you were being sought (while you were on it), you would not escape.

-It is beneath the vanity of horses and above the lowliness of asses and the best of matters are those that are moderate.52

The Imam left him and went away. Confusion, tiredness, and incapability appeared on al-Fadhl’s face.

3. With Abu Yousif

Harun al-Rashid ordered Abu Yousif 53 to ask Imam Musa in his presence, that incapability might appear on him and he would use it as a means to degrade his dignity. When the Imam, peace be on

him, met them, Abu Yousif asked him:

– What do you say about making shade (from the sun) for the person consecrated as (muhrim)?

– It is not permitted.

– Shall he pitch a tent and enter it?

– Yes.

– What is the difference between the two places?

– What do you say about a menstruating woman–does she compensate the prayer?

– No.

– Does she compensate the fasting?

– Yes.

– Why?

– In this manner it has been mentioned, and in this manner this has been mentioned. Abu Yousif kept silent and gave no answer. Shame and incapability appeared on his face, so Harun said to him:

– I think you have done nothing!

– He has given me an irrefutable answer![54] Imam Musa left them and went away while sadness and unhappiness dominated them.

4. With Abu Hanifa

Abu Hanifa visited Imam al–Sadiq, peace be on him, and said to him: "I have seen your son, Musa, pray while the people were passing before him. He did not prevent them from that." Abu 'Abd Allah (al–Sadiq), peace be on him, ordered his son to be brought before him. When he stood before him, he asked him:

"O My little son, Abu Hanifa says that you pray and the people pass before you." "Yes, father," replied Imam Musa, "the One to Whom I pray is nearer to me than them; Allah, the Great and Almighty, says: We are nearer to him than the jugular vein."

Imam al–Sadiq, peace be on him, was very delighted and glad when he heard these wonderful words of his son, so he rose for him, embraced him, and said to him: "May my father and mother be your ransom, O he in whom secrets have been deposited!"[55]

5. With Harun al-Rashid

Harun al-Rashid ordered Imam Musa, peace be on him, to be arrested, and he stayed in prison for many years. Then he ordered him to be brought in his palace. When he was brought and sat down, Harun al-Rashid turned to him and angrily asked him:

– Musa b. Ja'far, are land taxes collected for two caliphs?

– Commander of the faithful, I seek refuge for you with Allah that you should bear the sin committed against me and your own sin, and that you accept falsehood from our opponents against us. You have come to know that lies have been fabricated against us since the death of Allah's Apostle, may Allah bless him and his family; you have knowledge of that.

I ask you through your kinship to Allah's Apostle, may Allah bless him and his family, to permit me to relate to you a tradition related to me by my father on the authority of his forefathers on the authority of my grandfather, Allah's Apostle, may Allah bless him and his family.

– I have given you permission.

– My father has told me on the authority of his forefathers on the authority of my grandfather, Allah's Apostle, may Allah bless him and his family that he has said: "Surely when kinship touches kinship, it moves and shakes." Therefore, give me your hand! Accordingly, Harun felt pity (for him) and his anger disappeared.

He stretched out his hand to him, drew him towards him, and embraced him for a long time; then he brought him nearer to him while his eyes were bathed in tears; he turned to him and said to him some words full of sympathy:

– You and your grandfather are truthful. My blood has moved and my veins have shaken to the extent that compassion has dominated me and my eyes has flowed with tears. I want to ask you about something that has been on my mind for a time; I have asked none about it. If you answer me about it, I will release you and do not accept the words of anybody against you. I have been informed that you never tell lies; therefore, tell me the truth about what I ask you.

– If I had knowledge of it and you gave me security, I would tell you about it.

– I would give you security if you told me the truth and left the precautionary dissimulation for which you had been known, O Fatima's sons.

– Ask me about whatever you wish.

– Why have you been given preference over us while you and us belong to one tree, the Banu 'Abd al-Muttalib, we, and you are one (tree), so the Banu al-'Abbas and you are the children of Abi Talib. They

are two uncles of Allah's Apostle, may Allah bless him and his family, and they have the same kinship to him?

– We are nearer to him.

– Why is that?

– That is because 'Abd Allah and Abi Talib belong to one father and mother; your father al–'Abbas does not belong to the mother of 'Abd Allah and Abi Talib.

– Why have you claimed that you have inherited the Prophet, may Allah bless him and his family, and (that) the uncle veils the cousin, and Allah's Apostle, may Allah bless him and his family, has died, and Abu Talib had died before him, and al–'Abbas, his uncle, was alive?

– I ask the commander of the faithful to exempt me from it and to question me about all chapters other than it.

– No, you should answer (it)!

– Give me security.

– I had given you security before the speech.

– It has been mentioned in the speech of (Imam) 'Ali, peace be on him: "None, male or female, has (the right) to share (the inheritance) with the child of the backbone (sons, daughters, and grandsons) except the parents, the husband, and the wife. It has not been established that the uncle shares the inheritance with the child of the backbone.

However, Taym, 'Adi, and the Umayyads have said that the uncle is a father; that is their (personal) opinion without a reality and no tradition (reported) on the authority of the Prophet, may Allah bless him and his family."

Then Imam Musa, peace be on him, mentioned to him a group of the jurists of the time who gave a religious decision on this matter similar to that his grandfather, (Imam 'Ali) the Commander of the faithful, peace be on him, had given. He, peace be on him, has added his speech to that: "The earlier general populace have narrated on the authority of the Prophet, may Allah bless him and his family that he has said: ''Ali is the most capable of you in giving legal decisions.'"

Similarly, Umar b. al–Khattab has said: ''Ali is the most capable of us in giving legal decisions.' And it (judgment) is a comprehensive noun, for it includes all things such as recitation (of the Qur'an), religious duties, and knowledge through which the Prophet, may Allah bless him and his family, praised his companions."

After Imam Musa, peace be on him, had given this irrefutable proof, Harun al–Rashid asked him to give

him more explanations, so he, peace be on him, said: “Surely the Prophet did not bequeathed those who did not emigrate and did not establish their pledge of allegiance until they emigrated.”

Harun asked: “What is your proof?”

He, peace be on him, said: “These words of Him: ***and*** (***as for***) ***those who believed and did not fly, not yours is their guardianship until they fly***. (**Qur'an Surat al-Anfal, 8:72**).

And my uncle al-‘Abbas did not emigrate.” Harun turned yellow and burst with anger, so he said to the Imam:

-Have you told any of our enemies or our jurists about that?

- No, and none had told me about it except you. He calmed down and asked:

-Why have you permitted the non-Shi’ites (‘amma) and the Shi’ites (khassa) to ascribe you to the Prophet, may Allah bless him and his family, and to call you: O Sons of Allah’s Apostle, and you are the sons of ‘Ali, and one is ascribed to his father, and Fatima was a container, and the Prophet, may Allah bless him and his family, is your grandfather on the side of your mother?

- If the Prophet, may Allah bless him and his family, was raised from the dead and proposed to your daughter, would you respond to him?

- Glory belongs to Allah! And why do I not respond to him? Rather I would through that pride myself on the Arabs, the non-Arabs, and Quraysh

- But he would not propose (to my daughter) and I would not marry (her) to him.

- Why?

- Because he begot me and did not beget you.

- Well-done, Musa!

- Why have you said that you are the Prophet’s progeny, while the Prophet had no progeny, the progeny belongs to the male and not to the female, and you are his daughter’s children?

- I ask you, by the right of the kinship, to exempt me (from that)

- No, you should tell me about your proof, O ‘Ali’s sons, and you are, Musa, their chief and the Imam of their time; I do not exempt you (from that).

- Will you give me permission to answer?

- Give (me the answer).

– Allah has said in his book: ***and of his descendants, Dawud and Sulayman and Ayyub and Yousif and Harun; and thus do We reward those who do good*** (***to others***). ***And Zakariya and Yehya and Isa and Ilyas; everyone was of the good***. (**Surat al-An'am, 6:84-85**).
Who is 'Isa's father, O Commander of the faithful?

– 'Isa had no father.

– Allah has ascribed him to the descendants of the prophets through Maryam; similarly, we have been ascribed to the descendants of the Prophet, may Allah bless him and his family, through our mother Fatima, peace be on her.

Nevertheless, Harun asked Imam Musa to give him more evidence and proofs. So he, peace be on him, responded to him, saying: "Allah, the Great and Almighty, has said:

But whoever disputes with you in this matter after what has come to you of knowledge, then say: Come, let us call our sons and your sons and our women and your women and our near people and your near people, then let us be earnest in prayer, and pray for the curse of Allah on the liars. (**Surat Aal 'Imran, 3: 60**).

None claims that the Prophet, may Allah bless him and his family, made someone enter under the cloak (**kisa'**) when he challenged the Christians to a contest of prayer to Allah (**mubahala**) except 'Ali b. Abi Talib, Fatima, al-Hasan, and al-Husayn. Therefore the explanation of the words of Him, the Exalted, is:

Our sons are al-Hasan and al-Husayn; our women is Fatima; our near people is 'Ali b. Abi Talib, peace be on him. He has added another proof to this proof: "Surly the (religious) scholars have unanimously agreed that Gabriel said on the Day of Uhad: 'O Muhammad, surely this is the help from 'Ali.' So he (the Prophet), may Allah bless him and his family, has said: 'Surely he ('Ali) is of me and I of him.' So he (Gabriel) has said: 'And I am of you.'"[56]

Harun stopped his argument and found no way to follow, for the Imam gave undoubtable, conclusive arguments. Then Harun asked the Imam to write him a brief, comprehensive letter on the affairs of the religion, and he, peace be on him, wrote him the letter that reads as follows:

In the Name of Allah, the Most Gracious, the Most Merciful

All the affairs of the religion are four: the affair over which there is no difference; it is the unanimous resolution of the community on the necessity to which they are forced. The traditions on which there is unanimous resolution; they are the utmost degree before which all doubts are brought, from which all events are derived.
The affair in which doubt and denial are possible, so the way to it is to consult its men, the argument of it is of that which has been established to those who embrace it from the Book on whose explanation there is unanimous resolution or a Sunna from the Prophet, may Allah bless him and his family, over which

there is no difference.

Or analogy whose justice intellects know and which the special group and the general populace of the community cannot doubt and deny. These two affairs of monotheism and those inferior to them to the wound money and those inferior to it. These are the presented (things) before which the affairs of the religion are brought.

Therefore you can choose the thing established through a proof and refuse the one whose correctness is vague to you. So whoever mentions one of these three (matters), then it is the conclusive argument Allah has explained to His Prophet in the words of Him: Say: ***Then Allah's is the conclusive argument; so if He pleased, He would certainly guide you all.*** **Qur'an, (Surat al-An'am, 6:149).**

The ignorant knows the conclusive argument; he comes to know it through his ignorance just as the learned knows it through his knowledge; that is because Allah is just and does not wrong (anyone). He advances the knowledge of His creatures as an argument against them.

He summons them to know what they do not know and deny. Imam Musa had gone away after Harun rewarded and honored.57 He guided his opponent-the so-called the Caliph of the Muslims and Commander of the faithful-to the affairs of the religion and explained to him the position of Ahl al-Bayt and the correctness of their sayings and confirmed his beliefs with the most reliable evidence and proofs.

The traditionists have mentioned his other debate with Harun. I (the author) think that is debate is one of the fabricated narrations, and that it is nearer to imagination than to reality; it reads as follows:

Harun al-Rashid made the pilgrimage to the Sacred House of Allah (Mecca), so the police prevented the pilgrims from entering the House while circumambulating it. While he was busy circumambulating and surrounded by royal guards, a Bedouin hurried to the House and began circumambulating it along with him, so the chamberlain walked towards him and commanded him, saying:

-Fellow, go away from the face of the Caliph!

-Surely Allah has regarded men as equal in this place when He said: ***The Sacred Mosque which We have made equally for men,*** (***for***) ***the dweller therein and*** (***for***) ***the visitor.*** (***22: 25***)

The chamberlain left him and went away. Whenever Harun al-Rashid circumambulating the Kaaba, the Bedouin was before him. When he arose to kiss the Black Stone, the Bedouin preceded him and kissed it. When he went to the Standing Place to perform a prayer wherein, the Bedouin preceded him and prayed before him. So he became angry and ordered his chamberlain to bring the Bedouin before him, and he ordered him:

-Respond to the Commander of the faithful!

–I do not go to him, for I am in no need of him! He must come to me, for he is in need of me!

The chamberlain went to al–Rashid (and told him of the Bedouin's words), and he said: "He is truthful!"

Then he went to him. When he approached him, he greeted him and asked him:

–O Bedouin, shall I sit down?

–Do not ask permission from me, for the place does not belong to him; it is the House of Allah; He has installed it for His servants. If you like to sit down, then sit down; if you like to go away, then go away!

Harun al–Rashid sat down while he was furious and angry and scolded the Bedouin, saying:

–Woe unto you! Are you the one who vies with the kings?

–Yes; and I have knowledge to which you must listen!

–Therefore, I am going to ask you. If you cannot (answer my questions), I will harm you!

–Does your question belong to a learned one or to an obstinate one?

–Rather a question belongs to a learned one!

–Sit down and question.

–Tell me: What is your (religious) duty?

–Surely the (religious) duty is one, five, seventeen, forty–three, forty–nine, one hundred and fifty–three, one out of twelve, one out of forty, five out of two hundreds, one throughout the (life) time, and one for one.

So Harun al–Rashid laughed and sneeringly said:

–Woe unto you! I ask you about your (religious) duty while you answer in an arithmetical way!

–Do you not know that the whole of the religion is arithmetic; if the religion was not arithmetic, Allah would not prepare reckoning from creatures. Then he recited (these words of Him): ***and though there be the weight of a grain of mustard seed,*** (***yet***) ***will We bring it, and sufficient are We to take account.*** (***21:47***)

–Explain to me what you have said; otherwise I will ordered you to be killed between al–Safa and al–Marwa!

So the chamberlain begged Harun, saying:

–Pardon him for Allah and this Standing Place!

So the Bedouin laughed at his words, and Harun was angry with him and asked him:

–What has made you laugh?

–I wonder at you, for I do not know who is the more ignorant than you, who makes slow the death that has come or who makes haste the death that has not come yet.

Al–Rashid commanded:

–Explain what you have said!

–As for my words: the (religious) duty is one, they are that the whole of Islam is one and it has five ritual prayers that are seventeen rakka's: forty–three sajjdas, forty–nine takkbirs, and a hundred and fifty–three tasbihs. As for my statement: one out of twelve, it is that fasting during the Month of Ramadan is one out of twelve months.

As for my statement: one out of forty, it is that whoever has forty dinars, Allah has made it incumbent on him (to pay) a dinar. As for my statement: five out of two hundreds, it is that whoever has two hundred dirhams, Allah has made it incumbent on him (to pay) five dirhams.

As for my statement, one throughout (life) time, is the hajj of Islam. As for my statement: one for one, it is that whoever sheds blood unjustly, then it is obligatory to shed his own blood. Allah, the Most High, has said: life is for life.

So Harun (al–Rashid) admired the Bedouin's abundant knowledge, saying: "What a generous man!" Then he ordered him to be given a purse of money. So the Bedouin asked:

–What made me deserve this purse of money? Through speech or through your questioning me?

–Rather through speech.

–I am going to question you about a certain matter. If you answered it, the purse of money would be yours in order to give it as alms in this Holy Place. If you did not answer it, you had to add another purse of money to it, that I might give it as alms to the poor of the district from among my people.

Accordingly, Harun ordered another purse of money to be brought and said to him:

–Ask about whatever you like!

–Tell me about the beetle: Does it feed or suckle its young?

So Harun turned yellow and was dominated by anger, and he said:

–Woe unto you! Is it I whom is asked about such a question?

–I have heard from him who had heard from Allah's Apostle, may Allah bless him and his family that he said: "Whoever is appointed as a ruler over some peoples is granted an intellect like those of theirs." You are the Imam of this community; when you are questioned about any of the affairs of your religion and of the (religious) duties, you must answer it.

Have you any answer to it?

–Explain to me what you have said and take the two purses of money.

–Surly when Allah created the earth, he created the insects of the earth without feces and blood. He created them from earth and made them feed on it. When the young insect leaves its mother, it does not feed it nor does it nurse it, and it lives on earth.

So Harun said: "By Allah, none has been tried with such a question." The Bedouin took the two purses of money and went away. A person followed him and asked him about his name, and suddenly he was Imam Musa al–Kazim, peace be on him. The person came back to Harun and told him about that, and he said:

"This leaf must be of that tree!"[58]

We have doubt about this narration for the following reasons:

1. Imam Musa vied with Harun al–Rashid for performing the hajj and prayers; this rivalry is far from the guidance and behavior of the Imam, and no religious deed resulted from it.

2. Harun did not recognize the Imam throughout this debate that took a long time, while he fully knew him.

3. The Imam took two purses of money from Harun, whereas he was very far above such a deed, for he was famous for that he refused Harun and did not submit to him or those kings of his time.

4. The story, which is questions and answers, is weak and illogical; therefore it is nearer to imagination than to reality. It was created by the excessive and the Mufawada; it has no share of correctness, as I (the author) think.

With some Jewish Scholars

A delegation of Jewish scholars visited Imam al–Sadiq to debate with him on Islam. When they had the honor of standing before him, they asked him about the evidence and proof of the prophecy of Allah's Apostle, may Allah bless him and his family:

–Which miracle is a proof of the prophethood of Muhammad, may Allah bless him and his family? His (Allah's) dominating Book that dazzles the intellects of beholders along with the lawful and the unlawful

He has given, and other than them; if we mentioned it, it would take us along time to explain it.

–How can we come to know that this (miracle) is just as you have mentioned? Imam Musa, though young, asked them:

–How can we come to know the verses Allah (revealed) to Musa (Moses) according to what you describe?

–We have known that through the narration reported by the truthful.

–Therefore, know the truthfulness of what I have told you through the answer of the boy (Imam Musa) Allah has taught without teaching and knowledge from narrators.

Imam Musa dazzled the Jews, and they believed in his words, which were really a miracle, and became Muslims, saying: "We bear witness that there is no god but Allah, that Muhammad is the Apostle of Allah, that you are the guiding Imams and the proofs of Allah over his creatures."

When Imam Musa mentioned this proof and the people became Muslims at his hand, Abu 'Abd Allah (al–Sadiq) arose and kissed him on the forehead and said to him: "You are the one who will undertake the office of the Imamate (qa'im), after me." Then he (al–Sadiq) ordered clothes and gifts to be given to them. They thanked him for that and went away."[59]

With Burayha

Burayha was among the leading personalities of the Christians and among their brilliant scholars. He looked for the truth and sought guidance, so he associated with all the Muslim sects; he debated with them but did not reach the objective he wanted. The Shi'ites and Hisham b. al–Hakam were described to him, and he along with a hundred Christian scholars.

When they sat down, Burayha questioned Hisham about the most important ideological and theological matters. Hisham answered them, and then they all went to have the honor of meeting with Imam Abi 'Abd Allah (al–Sadiq), peace be on him. Before they met him, they had met with Imam Musa, so Hisham told him about his debates and speech with Burayha.

Thus, the Imam turned to Burayha and asked him:

–O Burayha, what about your knowledge of your Book?

–I am knowledgeable of it.

–What about your trust in the explanation on it?

–Just as I have knowledge of it.

Then, he, peace be on him, recited to him the Bible and read to him its chapters. When Burayha heard of that, he believed that the religion of Islam was true, that the Imam was of the Prophet's Tree, and he said to him:

"I have sought you or the like of you for fifty years." Then he and his wife became Muslims; they went to Abi 'Abd Allah (al-Sadiq), peace be on him, and Hisham told him that they became Muslims at the hand of his son Musa, peace be on him. Imam al-Sadiq, peace be on him, became pleased, turned to Hisham and said to him: "Offspring, one of the other."

Burayha asked Abi 'Abd Allah (al-Sadiq): "From where have you brought the Torah, the Bible, and the Books of the prophets?" "We have them," replied the Imam, "we have inherited them from them; we read them just as they had read them; we say them just as they had said them; surely Allah does not appoint over the earth a proof who says that he does not know when he is asked."

Burayha associated with Imam Abi 'Abd Allah (al-Sadiq) and was among his most loyal companions. When the Imam moved to the Abode of Everlastingness (lit. passed away), Burayha associated with Imam Musa till he died during his lifetime.60

With a Monk

There was a monk in Syria (Sham). The Christians glorified and magnified the monk. The monk preached to them once a year. Imam Musa met him on that day when he was surrounded by monks and people. When the Imam sat down, the monk turned to him and asked him:

-Fellow, are you a stranger?

-Yes.

-Are you from us or against us?

-I am not from you.

-Are you from the community upon which (Allah) has mercy?

-Yes.

-Are you from among its scholars or from among its ignorant?

-I am not from among its ignorant.

The monk became confused and began to ask the Imam about the most difficult questions he had, saying:

-How is that the origin of the Tree of Tuba is with us, in the Abode of Isa (Jesus), with you, in the Abode

of Muhammad, may Allah bless him and his family, and its branches are in every house?

–It is just like the sun whose light reaches every place and situation while it is in the heaven.

–Why does the food in the Garden not run out and not decrease even though they eat of it?

–It is just like the lamp in the world from which (men) take fire while it does not decrease.

–What is the extended shade in the Garden?

–The time before the sunrise is the extended shade. Then he recited these words of Him the Exalted: ***"Have you not considered* (*the work of*) *your Lord, how He extends the shade?* (*25:45*)"**

–Why do the inhabitants of the Garden not relieve the nature while they eat and drink?

–They are just like the embero in its mother's womb.

–How do the servants in the Garden serve its inhabitants without being ordered?

–When man is in need of a thing, his limbs know that, so the servants know that and carry it out without being ordered.

–Are the keys of the Garden (made) of gold or silver?

–The keys of the Garden are the servant's words: "There is no god but Allah!"

–You are right!

Then the monk and his people became Muslims.61

These are some of the Imam's arguments and debates; we will mention another part of them in a chapter of the book.

His Composing Poetry

As for his composing poetry, it is very little. Al–Shaykh al–Mufeed has mentioned a poem of his recited by his son Imam al–Ridha' to al–Ma'mun and ascribed it to his father:

Repel detested things through comfort; you may someday do not see what you dislike.

Perhaps one conceals himself and the eyes compete for him though he is concealed.

Perhaps the polite withholds his tongue for fear of answering though he is eloquent.

Perhaps the venerable similes out of harm while his mind moans due to its severity.62

Dhu al-Nun al-Mesri has mentioned that he passed by a village called Betidsar during his tourism and saw a wall on which the following poetry lines have been written:

I am the son of Mina, al-Mish'arayn, Zamzam, Mecca, and the Magnified Kaaba.

My grandfather is the chosen Prophet; my father is he whose authority is incumbent on all Muslims.

My mother is the chaste (one) from whom (men) seek light if we do not number her as equal to Maryam (Mary).

The grandsons of Allah's Apostle are my uncles and (fore) fathers; his pure (grand) sons are nine stars.

If you cling to the cord of their authority, you will be successful on the day when the successful will be rewarded and you will lead a life of ease and comfort.

The Imams of this creation are after their Prophet; if you do not know that, then know (it).

I am the 'Alawid, the Fatimid who is full of fear; days fill man with (fear).

Thus, I feel that the earth is narrow through it is wide; I cannot obtain the sky through a ladder.

So I have stopped at the house in which I have written my poetry; therefore, read and acquaint yourself with whatever you like.

And submit to the Command of Allah in all circumstances; whoever does not submit (to His command) is not a follower of Islam.63

Dhu al-Nun said that he came to know that the writer of the above-mentioned was an 'Alawid who escaped from the authorities during the Caliphate of Harun (al-Rashid).

Al-Mejjlisi assumed that the poetry lines were composed by Imam al-Kazim, peace be on him, who went to that place and wrote them in order to complete the proofs against his opponents. These opinions are impossible because Imam Musa did not escape from the authorities and did not hide himself from them; rather he was in Yethrib (Medina) criticizing Harun (al-Rashid) and the other kings of his time; he did not escape from the authorities and was not afraid of their oppression.

We will in detail mention that.

Comprehensive Sayings

Imam Musa, peace be on him, has wise sayings in which he has mentioned some moral and social affairs; this is an addition to what we have mentioned. We have preferred to mention them without any explanation or commentary. He, peace be on him, has said:

Do not remove the modesty between you and your brother; keep some of it, for removing it is removing shame.

Your helping the weak is the best kind of alms.

Whoever suffers injustice knows its severity.

The ignorant wonder at the wise more than that the wise wonder at the ignorant.

Begging is incorrect except in three (situations): the blood money one cannot pay, heavy loss, and object poverty.

The believer is stronger than the mountain; (one) can take something of the mountain with a pickaxe, but (none) can take anything of the believer's religion.

Making over trusts to their owners and truthfulness win provision; treason and lying win poverty and hypocrisy.

'Ubayd Allah b. Ishaq al-Mada'ini asked Imam Musa: "Surely the man sees me and swears by Allah that he loves me; shall I swear by Allah that he loves me?"

And he answered him: "Try your heart. If you love him, then swear (by Allah); otherwise do not (swear by Him)." Whoever undertakes that which is not his work, his work is lost and he is disappointed. There is no good in life except for an aware listener and a speaking scholar.

Surely your righteousness results from the righteousness of the supreme ruler (sultan); the supreme ruler (sultan) is just like a merciful father; therefore love for him what you love for yourselves, and hate for him what you hate for yourselves.

He, peace be on him, has said to Muhammad b. al-Fadhl: "O Muhammad, belie your ear and your eye in respect with your brother (lit. Friend) even if fifty persons bear witness for you (against him). If he says something to you, then believe him and belie them and do not spread anything that disgraces him.

Whoever supplicates before lauding Allah and calling down blessings upon Muhammad, may Allah bless him and his family, is like him who shoots an arrow without a bowstring.

The best kind of worship after knowledge is waiting for relief.

Showing affection to men is a half intellect.

Many worries bring about old age.

Hastiness is foolishness.

A small family is one of the two easy things.

Whoever saddens his parents disobeys them.

A favor is not a favor but for those who have a religion and a lineage.

And Allah sends down help according to a burden and patience according to a misfortune.

If oppression is more than truth, then one has no right to have a good opinion of another until he comes to know that he has it.

A believer is just like the scales of a balance; the more his faith is the more his tribulation is.

Imam Musa attended a dead person who was lowered into his grave and said: “Surely the thing whose end is this is worthy of abstaining; and surely the thing whose beginning is this is entitled to be feared.”

The burden of the religion and the world has become intense. As for the burden of the world, it is that when you stretch out your hand to (attain) it, you will find a wicked person who precedes you to (attain) it. As for the burden of the hereafter (the religion), it is that you find no helper to help you against it.

Do not give to your brothers (something) of yourself that harms you more than it benefits them.

He, peace be on him, has said: “My father took me by the hand and said: ‘O My little son, surely my father Muhammad b. ‘Ali took me by the hand and said: ‘Surely my father ‘Ali b. al–Husayn took me by the hand and said: ‘My little son, do good to all those who ask you for it. If they deserve it, then you hit its place. If they do not deserve it, then you deserve it. If a person curses you on your right (hand) and then he moves to your left (hand) and apologizes, then accept his apology.’”

When men completely despise the world, Allah makes them enjoy it and blesses them wherein; when men completely love it, Allah makes them hate it. He, peace be on him, mentioned a tyrant in his gathering, saying: “By Allah, if he has become exalted through injustice in the world, he will become low through justice in the hereafter.”

Whoever brings a detested thing to his brother begins it with himself. Whomever is born by poverty, riches spoils him.

When two (persons) curse each other, the higher of the (in rank) degrades to a lower rank.

The believer is the brother of a believer on the side of his mother and father though he is not born by his parents. Cursed is he who accuses his brother; cursed is he who does not advise his brother; cursed is he who submits himself as a captive to his brother; cursed is he who veils himself from his brother; and cursed is he who backbites his brother.

The paucity of loyalty is a defect in manhood.

A good deed by a good deed is a shackle nothing can open except a reward or gratitude.

If fixed terms appear, expectations are disclosed.

The paucity of gratitude makes (one) abstain from performing good deeds.

The head of generosity is making over trusts to their owners.

Whoever has no admonisher of his own soul, his enemy (Satan) has power over him.

The cheated is he who of whose lifetime an hour is decreased.

He whose morals are many is not famous for evil.

Whoever leaves requesting high ranks due to that his hope is cut off from them attains no important (thing).

The more appropriate knowledge to you is that which is not righteous to you to work except with it. The most incumbent knowledge on you is that which you are responsible for working with it. The most required knowledge is that which leads you to the righteousness of your heart and shows you its corruption.

The most praiseworthy knowledge in the final result is that which increases the reason of the wise. Therefore do not busy (yourself) with the knowledge that does not harm you if you are ignorant of it; and do not be heedless of the knowledge that increases your ignorance when you leave it.

Beware of withholding from (spending money) on the acts of obedience to Allah lest you should spend twice as much as it on the acts of disobedience to Allah.

Whoever speaks of Allah perishes; whoever seeks presidency perishes; whoever is vainglorious perishes.

A man asked Imam Musa about a generous person, and he, peace be on him, replied: “Surely your speech has two meanings: If you are asking about the creatures, then the generous person is he who performs that which Allah has made obligatory on him.

The miser is he who refrains from that which Allah has made obligatory on him. If you mean the Creator, then He is generous when He gives and He is generous when he withholds, for if He gives you, He gives you that which does not belong to you; and if he withholds you, He withholds you from that which does belong to you.

Surely if some people accompany the supreme ruler (sultan) that the believers may use them as caves, they will be safe on the Day of Resurrection.

One jurist who saves one of our orphans who cannot see us through teaching him that which he is in need of is more violent to Iblis than a thousand worshippers. For the worshipper takes care of himself

only; and this (jurist) takes care of himself along with the servants of Allah–male and female–in order to save them from the hand and disobedience of Iblis; for this reason he is better in Allah's sight than a million worshippers.

'Abd Allah b. Yehya said: "I wrote to Imam Musa in a supplication: Praise belongs to Allah (to) the end of His knowledge. And he, peace be on him, wrote back: 'Do not say (to) the end of His knowledge, for there is no end to His knowledge, but say to the end of His good pleasure.'"

If men commit sins they have not to do, Allah subjects them to tribulations they do not expect.

'Ali b. Swayd al–Sa'i said: "I questioned Abu al–Hasan al–Awual about the words of Him, the Exalted and Great: ***And whoever trusts in Allah, He is sufficient for him*** (***65:3***). And he, peace be on him, has said: 'The trust in Allah is degrees: of them is that you trust in Him in all your affairs, so you should be satisfied with what He does to you.

You should know that He gives you nothing but good and favors; you should know that the decision regarding that belongs to Him; and you should trust in Him in respect with it and other than it. Allah has mercy on the inhabitants of the earth as long as they love each other, make over trusts to their owners, and work with the truth.

Do not neglect the right of your brother depending on that which is between you and him, for he whose right you neglect is not your brother; let not your brother be stronger in (establishing) relationship than your abandoning him.

Surely the prophets, their children, and their followers were singled out with three qualities: maladies in the bodies, fear of the supreme ruler (sultan), and poverty.

Imam Musa, peace be on him, said to a son of his: "Do not take out yourself of the limit of curtailment in respect with the acts of worship and obedience to Allah, for surely none worships Allah with the worship due to Him."

He, peace be on him, said: "Surely Allah, the Great and Almighty, has said: 'Most surely I do not enrich the rich due to his dignity with Me nor do I impoverish the poor due to his abasement with Me; I try the rich with the poor through that. Were it not for the poor, the rich would not deserve the Garden.'"

If you do not feel shame, then do what you like. Al–'Abbas b. Hilal al–Shami said: "I said to Abi al–Hasan Musa: 'May I be your ransom, men admire him who eats the simplest food, wears coarse clothes, and shows reverence.' So he, peace be on him, said: 'Did you not know that Yousif (Joseph) was a prophet, son of a prophet? (However) he used to wear silk mantles brocaded with gold. He sat on the thrones of the Pharaohs and ruled.

The people were in no need of his clothes, but they were in need of his justice. An Imam is required to be just and fair; when he says something, he says the truth; when he promises something, he fulfills his

promise; when he passes a judgement, he judges equitably.

Allah has not forbidden wearing a particular type of clothes or eating a particular type of food earned through a lawful way; rather He has forbidden the unlawful, little or much. And most certainly Allah has said: Say: Who has forbidden the beautiful (gifts) of Allah which He has produced for His servants, and the agreeable things of the sustenance.'"

Musa b. Bukayr has said: "I asked Abu al-Hasan (Musa), peace be on him: Which is older, unbelief or polytheism?' And he answered me: 'As far as I know that you do not debate.' I said: 'Hisham b. Salim ordered me to question you.' So he answered me: 'Unbelief is older and is denial. Allah, the Great and Almighty, has said: But Iblis (did it not). He refused and was proud.'"

'Ali b. Suwayyid said: "I asked Aba al-Hasan Musa, peace be on him, about the weak (at faith), and he wrote back to me: 'The weak (at faith) are those whose proofs are not raised and they do not know the difference. If they know the difference, then they are not weak.'"

'Ali b. Suwayyid said: "I asked Aba al-Hasan Musa about the self-admiration that spoils deeds, and he, peace be on him, replied: 'Self-admiration is degrees: Of them is that the evil-deed of a servant is made fair-seeing to him so much so that he considers it good. So he admires it and thinks that he does well; of them is that the servant believes in his Lord and lays Allah under obligation, while it is Allah Who lays him under obligation in respect with it.'"

Whoever seeks this livelihood through a lawful way to profit through it himself and his family is just like the one who struggles in the way of Allah. If he becomes helpless, he must borrow a loan on the account of Allah and His Apostle in order to maintain his family. If he dies and had not repaid the loan, then it is incumbent on the Imam to repay it.

If he (the Imam) does not repay it, then its burden is on him. Surely Allah, the Great and Almighty, has said: Alms are only for the poor and the needy, and the officials (appointed) over them...and those in debts. And this (person) is poor, needy, and in debts.

Imam Musa, peace be on him, said: "Allah's Apostle, may Allah bless him and his family, has said: 'Whoever gives religious decisions to men without knowledge, the angels of the heaven and the earth curse him.'" The truthful is better than the truth, and the good-doer is better than good-deeds.

'Ali b. Ja'far said:

-I asked my brother Musa b. Ja'far: Is a believer a miser?

-Yes.

-Is he a traitor?

–No, nor is he a liar.

Then he said: “Surely my father related to me on the authority of his forefathers on the authority of Allah’s Apostle, may Allah bless him and his family, who has said: ‘A believer may have all qualities except lying and treason.’”

Imam Musa, peace be on him, said: “A man asked Allah’s Apostle, may Allah bless him and his family: ‘What is a father’s right against his child?’ He, May Allah bless him and his family, replied: ‘He should not call him by his name, nor should he walk before him, nor should he sit in front of him, nor should he make men curse him.’”

He, peace be on him, said: “Allah’s Apostle, may Allah bless him and his family, said: ‘Whoever enters upon morning and does not intend to wrong anybody, Allah forgives him what he has committed.’”

He, peace be on him, said: “A man came to Allah’s Apostle, May Allah bless him and his family, and asked him: ‘O Allah’s Apostle, what is the right of my child against me? And he, May Allah bless him and his family, replied: ‘You must give him a good name and educate him.’”

The best property is the date–palms growing in mud and giving fruit during drought.

I (the author) have confined myself to this number of Imam Musa’s comprehensive sayings. He has another legacy on refuting the unbelievers and other than them. I shall present it when I deal with the problems of his time.

The following are some books from which I have quoted the valuable sayings:

1. Muhammad b. al–Hasan al–Hir al–‘Amili, al–Wasa’il.

2. Al–Saduq Muhammad b. ‘Ali al–Qummi, Men La Yahdarahu al–Faqih.

3. Abi Ja‘far Ahmed b. Muhammad al–Barqi, al–Mehasin.

4. Abi Ja‘far Muhammad b. Ya’qub al–Kulayni al–Razi, Usool al–Kafi.

5. Al–Saduq Muhammad b. ‘Ali al–Qummi, ‘Uyun Akhbar al–Ridha’.

6. Al–Sayyid Muhsin al–Ameen al–‘Amili, A‘yan al–Shi‘a.

7. Muhammad b. Ahmed al–Dhahaby, Mizan al–I‘tidal.

8. Al–Shibrawi, al–Ithaf fi Hub al–Ashraf.

9. Al–Shiblenji, Noor al–Abbsar.

10. Al–Tabrasi, al–Ihtijajj.

11. ‘Abd Allah b. Ja‘far al-Humayri, Qurb al-Isnad.

12. Muhsin al-Qashani, al-Wafi.

13. Ahmed b. Abi Ya‘qub, better known as b. Wadih, Tarikh al-Ya‘qubi.

14. Waram b. Abi Firas, Majjmu‘at Waram.

15. Al-Hasan b. ‘Ali, Tuhaf al-‘Uqul.

16. Al-Husayn b. Muhammad al-Halawani, Nazhat al-Nazir fi Tanbeeh al-Khatir.

1. Shaykh Mullah Sadra's name is Muhammad b. Ibrahim al-Shirazi. He was wise, famous and had knowledge of Allah. He was the most knowledgeable of the people of his time in wisdom. The author of the book al-Salafa has said: "He (Mullah Sadra) mastered all arts of wisdom." Mullah Sadra has the four books. He explained the book Usool al-Kafi and some Qur'anic verses. He died in Basrah in the year 1050 A. H. This has been mentioned in the book al-Kuna wa al-Alqab.
2. Tafseer al-Manar, vol. 2, p. 60.
3. Allah Yatajalla fi 'Asr al-'Ilm, p. 48.
4. Ibid.p. 48.
5. Al-Takamul fi al-Islam, vol. 4, p. 66.
6. Allah Yatajalla fi 'Asr al-'Ilm, pp. 10-11.
7. Al-Takamul fi al-Islam, vol. 6, p.128.
8. Al-Ard wa al-Turba al-Husayniya, pp. 10-13.
9. Tafseer al-Razi, vol. 2, pp. 65-66.
10. Ibid. p. 68.
11. Allah wa al-'Ilm al-Hadith. Al-Saduq, Amali. Allah Yatajalla fi 'Asr al-'Ilm. Al-'Ilm yad'u ila al-Iman.
12. Al-Tabari, Tafseer, vol. 2, p. 65.
13. Allah wa al-'Ilm al-Hadith, pp. 174-175.
14. Tafseer al-Jawahir, vol. 1, p. 155.
15. Ibn Kuthayr, Tafseer, vol. 4, p. 20.
16. Rooh al-Ma'ani, vol. 7, p. 313.
17. Al-Razi, Tafseer.
18. Al-Tibyan, vol. 1, p. 188, Iran edition.
19. Al-Manar, vol. 1, p. 100.
20. Majjma' al-Bayan, vol. 1, p. 98.
21. Rooh al-Ma'ani, vol. 6, p. 423.
22. It means that both clear and ambiguous verses issued from Allah.
23. Al-Waafi.
24. Usool al-Kafi, vol. 1, pp. 13-20. It has also been mentioned in the book al-Waafi, vol. 1, p. 26-28.
25. Tuhaf al-'Uqool, pp. 390-400.
26. Usool al-Kafi, vol. 1, pp. 139-140.
27. Al-Sihah. Al-Qamoos. Asas al-Balagha.
28. Al-Bidaya, vol. 1, p. 109.
29. Shaykh al-Kulayni has narrated it on the authority of Abu Basir. Al-Waafi, Chapter on al-Bida', vol. 1, p. 113.
30. Shaykh al-Kulayni has narrated it on the authority of al-Fudayl b. Yasar on the authority of Abu Ja'far. Ibid.
31. Al-Bayan fi Tafseer al-Qur'an, vol. 1, pp. 271-276.
32. Sharh Usool al-Kafi.
33. Al-Razi, Tafseer.

34. Fajjr al-Islam, vol. 1, p. 354.
35. Usool al-Kafi, vol. 2, pp. 38-39.
36. A'yan al-Shi'a, vol. 4, p. 57.
37. Al-'Amal wa Huqooq al-'Amil fi al-Islam, p. 135.
38. Men Laa Yahdarahu al-Fadeeh, vol. 3, p. 53.
39. Al-'Amal wa Huqooq al-'Aamil fi al-Islam, p. 140.
40. Al-Wasaa'il, Chapter on al-Amr fi al-Ma'ruf wa al-Nahy 'an al-Munker.
41. Ibid.
42. Usool al-Kafi, vol. 2, p. 553.
43. Muhajj al-Da'wat, pp. 67-72.
44. Usool al-Kafi, vol. 2, p. 553.
45. Ibid., p. 373.
46. Muhajj al-Da'awat, p. 373.
47. Al-Waafi, vol. 3, p. 78.
48. Al-Durr al-Nazim.
49. Tuhaf al-'Uqool, p. 409.
50. Al-Ithaf Bihub al-Ashraf, p. 55.
51. Nizhat al-Nazir fi Tenbeeh al-Khatir, p. 45.
52. Zahr al-Adab, vol. 1, p. 132.
53. Abu Yousif's name is Ya'qub b. Ibrahim al-Ansari. He was born in the year 113 A. H. He died in Baghdad in the year 282 A. H. He was a traditionist, and then he followed opinion. He studied jurisprudence under 'Abd al-Rahman b. Abi Layla and Abu Hanifa. He was appointed as a judge by Harun al-Rashid. This has been mentioned in Tabaqat al-Fuqaha', p. 113.
54. Al-Manaqib, vol. 3, p. 429.
55. Bihar al-Anwar, vol. 12, p. 283.
56. Bihar al-Anwar, vol. 12, pp. 274-275.
57. Tuhaf al-'Uqool, pp. 407-408.
58. Al-Manaqib, vol. 3, pp. 427-429.
59. Bihar al-Anwar, vol. 4, p. 148.
60. Ibid, vol. 4, p. 147.
61. Al-Manaqib, vol. 3, p. 427.
62. Al-Amali, p. 150.
63. Bihar al-Anwar, vol. 11, p. 286.

Imam Musa, peace be on him, was in an early age during the violent revolution against the Umayyad government. His holy age, as the narrators say, was over four years. This period of time allows its owner to carry into his inner self many of the views and pictures that pass by him, especially when they are of the heavy events. For they, without doubt, affect his inner self and react with it and leave in it many impressions, just as the psychologists say.

In his early age, Imam Musa saw or heard the violent revolution against the Umayyad government that included all the Islamic regions. Many terrible events accompanied that revolution; for example, there were mountains of the corpses of the victims, and sees of blood were generously given to get rid of that black government standing on injustice, exploitation, and turning away from human's rights.

We are not busy with writing a research on the foundation of the Umayyad government and explaining the reasons for establishing it, for that is something hurts one's feelings and leaves the flames of sadness in hearts.

Surely this government was established to isolate Ahl al-Bayt, peace be on them, and remove them from leading the community, according to the results concluded from the Consultative Council designed for this purpose. Throughout its stages, this government was accompanied by many social problems that had an effect on the Islamic general life and losing the original objectives Islam seeks under its rule such as spreading justice, equality, welfare, and ease among men.

All Islamic, constructive concepts were completely freezed; the expectations of Islam in finding a society free from ignorance, dullness, miserly, and poverty were lost. The noble life for which Islam strove was changed into a dark life prevailed by pre-Islamic tendencies, dominated by oppression, tyranny, and deviation from humanitarian values.

It is necessary for us to pause to look for the reasons that folded that black government and removed its detested existence from the Islamic world. Surely the speech of that has a close relationship, as we think, with the research on the Life of Imam Musa.

For it shows us that Ahl al-Bayt, peace be on them, during those terrible times, faced ordeals, suffered from bitter oppression and severe tyranny, that their followers suffered from massacres, prisons, pursuit, severe punishments, that all the Muslims met mass persecutions distinguished by depriving from freedom, paralyzing economy, spreading, misery, poverty, chaos in their regions.

It is natural that all these things had a great effect on forming Imam Musa's life and made it full of deep sadness and intense sorrow.

The following is a brief presentation on some of those events:

Ahl al-Bayt meet Severe Punishments

The prominent thing in the Umayyads' policy is that they directed all their administrative, economic, and political organs of government to persecute Ahl al-Bayt, peace be on him, and to punish them severely; the following are some aspects of their policy:

1. They made it incumbent on all Muslims to curse and disparage Ahl al-Bayt; they made it a religious duty on Muslims; they asked and punished them if they did not curse them. So the orator began and ended his sermon with cursing the pure family (of the Prophet), who were equal to the Holy Qur'an.

Those ruling authorities were so mentally and socially low that the opportunists and those who sold their conscience sought nearness to them through disparaging and cursing the family of the Prophet, may Allah bless him and his family. The historians have mentioned that an ugly person hurried to al-Hajjajj

and raised his voice, saying:

"O Emir, my family has wronged me when they have named me 'Ali. I am poor and miserable. I am in need of the gifts of the Emir!"

Al-Hajjajj forced a laugh and said to him: "That is an act of gentleness through which you have gained access (to us). I have appointed you over the office so-and-so!"1

Surely the offices and the properties of the state were given to the bastards and the stupid without reckoning because they cursed Ahl al-Bayt, from whom Allah took away defilement and whom He fully purified.

That moved the hidden malice and fury in the souls of the believers and those committed by their religion, and they hurried to declare their displeasure with the Umayyads; among them was the inspired poet, Kathir b. Kathir, who has said:

May Allah curse him who curse 'Ali and Husayn, whether they are common or leaders.

Are those whose grandfathers pure and their uncle's noble cursed?

The birds and doves are safe whereas the Messenger's family is not safe at the Standing Place (of Ibrahim). O House, you are good and your owners are good! Welcome to the Household of the Prophet and Islam!

The mercy and peace of Allah be on them whenever one safely rises.2

These lines describe the general displeasure and deep sadness that resulted from disparaging Ahl al-Bayt; similarly they show the most truthful and purest affection toward them.

2. The authorities employed education as means to war against Ahl al-Bayt, and it was the most dangerous means on which they depended to support their purposes. They entrusted the school teachers with feeding the children on the spirit of hatred and enmity to the family of the Prophet, may Allah bless him and his family, and with going too far in planting this wicked tendency in their souls, that an offspring harboring malice against the family of the Prophet, may Allah bless him and his family, might grow.

That was the most destructive and dangerous means to Islam, for it separated the Muslims from the family of the Prophet, may Allah bless him and his family, to whom affection Allah has made obligatory in the firm text of His Book. The results of this bad policy are still standing until this day of ours.

3. The Umayyads formed committees to fabricate and embellish traditions on the defects of Ahl al-Bayt and to fabricate traditions on praising and lauding the companions (of the Prophet) and the Umayyads. Among the fabricated traditions are: The Prophet, may Allah bless him and his family, said: "Surely the

family of Abi Talib are not my friends; my friend is Allah!"

Abu Hurayra, the head of these committees, narrated that the Messenger said: "Surely Abu Talib is in a shallow (place) of fire!" It was Abu Hurayra who narrated many traditions on the unbelief of Abi Talib, the believer of Quraysh, protector of Islam, and defender of Allah's Apostle, may Allah bless him and his family, during the most critical and difficult attitudes; the reason for that he wanted to decrease his importance and to degrade his achievements and outstanding qualities.

Any way, the Umayyad authorities took care of the committees of fabrication and spared no effort to spread their fabricated traditions against Ahl al-Bayt, peace be on them, that they might mislead the public opinion and turn it away from the family and progeny of the Prophet, may Allah bless him and his family.

4. The Umayyads went too far in killing the pure family (of the Prophet), for they stretched out their sinful hands to those pure souls to whom Allah has made affection incumbent on all Muslims. They had a role in assassinating Imam 'Ali, the Commander of the faithful, peace be on him, as I (the author) have established.

Mu'awiya assassinated the first grandson and plant of sweet basil of the Prophet, may Allah bless him and his family, Imam al-Hasan, peace be on him. That was when he ordered his (al-Hasan's) wife, Ju'da daughter of al-Ash'ath,3 to put poison into his food.

After him, (his son) Yazid committed the most horrible crime shook human conscience through his annihilating the pure family of (the Prophet) on the hills of Karbala". This horrible tragedy, with which the Islamic world was afflicted, brought about a general feeling of displeasure toward the Umayyads and gave rise to many violent revolts against that government that had the qualities of the pre-Islamic period.

The tyrant of the Banu Merwan, Hisham b. 'Abd al-Malik, killed Zayd b. 'Ali b. al-Husayn, peace be on him. This dirty, wicked person ordered the head of Zayd to be put in his gathering and ordered those who came in to him to tread on the face of Zayd with their shoes, while Zayd was a piece of the liver of Allah's Apostle, may Allah bless him and his family.

Hisham wrote to the governor of Kufa to let Zayd crucified and not to bring him down the gallows, that he might abase the 'Alawids and quench his thirst for revenge. The pure body of Zayd remained crucified on the gibbet; the sun melted it and the winds scattered dust over it. They put guards around it lest it should be taken and buried. Then the authorities ordered the great body to be burnt and scattered in the air.4

The Umayyads intentionally killed Yehya b. Zayd, the great revolutionary. The family of Allah's Apostle, may Allah bless him and his family, met in the way of Allah murder, severe punishment, injustice, humiliation from the Umayyads, who, through that, violated the sacredness of the Prophet, may Allah bless him and his family, in respect with his family, who was worthy of care and sympathy.

Any way, the various kinds of disasters and misfortunes the pure family (of the Prophet) faced throughout the Umayyad reign brought about the displeasure of the good and the religious. Likewise, they gave rise to the unity of the forces and moved the Islamic peoples to declare their great revolt that overthrew the Umayyad government.

The Shi'a are persecuted

During the Umayyad reign the Shi'a faced increasingly tyranny and persecution; the authorities wreaked their wrath upon them and met them with all kind of violence, for they were the aware force that urged the peoples to oppose injustice and to battle against oppression. All the bloody revolt that frightened the Umayyad authorities depended on the Shi'a, who led the struggle, summoned to social justice and inspired the peoples with the spirit of sacrifice for faith and thought.

During the most critical and intense of all conditions in crisis and complication, the Shi'a resisted injustice and combated tyranny and freed the society from abasement and enslavement; they, for the sake of that, faced the most violent problems and the most of them in anguish and bitterness.

Imam al-Baqir, peace be on him, talked about them, saying: "Our followers (Shi'a) in all cities were killed; their hands and legs were cut off due to suspicion; whoever loves us and devotes himself to us is imprisoned, his property is plundered, and his house is demolished."5

After the Year of the Peace Treaty (with Imam al-Hasan), Mu'awiya wrote letters to all his governors in which he mentioned: "Look for him who loves 'Ali and his family; erase him from the Divan; cancel his salary and provision." Then he sent them another letter: "Whomever you accuse of following these people (i.e., the Shi'a), then punish him severely and demolish his house."6

The Shi'a faced tiredness and exhaustion to the extent that none can imagine it. The greatest of them in ordeal were the Shi'a of Kufa during the days of Mu'awiya, who appointed over them Ziyad Bin Abeeh, who had knowledge of them, so he spread among them killing and execution. He killed them everywhere, cut off their hands and their legs, knocked out their eyes, crucified them on the trunks of the date-palms, made them homeless, and dismissed them.7

This abominable policy spread displeasure and complaints among all the Muslims, for they had not been familiar with this policy and had not known it before, and for they had not met from the previous governments such persecutions and severe punishments. As the Shi'a faced such persecutions and tyranny, they spared no effort to overthrow the Umayyad government and to destroy its throne.
They organized their ranks, formed secret organizations that did their best to enlighten the public opinion and send it to the fields of struggle and sacrifice, that they might get rid of the Umayyad government.

The Battle of al-Hurra

The most important tragedies with which the Islamic world was afflicted was the Battle of al-Hurrah, at which the dignity of Islam and the sacredness of the Prophet, may Allah bless him and his family, were violated. For the military leadership made lawful shedding blood and violating the honors after occupying Yethrib (Medina).The Umayyad arm went too far in that in a way which none had known in respect with using severity and rudeness. It made lawful killing women, innocent children, and violating honors.

The people of Medina resort to the tomb of the Prophet, may Allah bless him and his family, and sought refuge in it, for they thought that its sacredness would protect them from the aggression. However those wild people paid no attention to its sacredness and did not fear its greatness. They intentionally killed them and violated their honors in the Mesjid of the Prophet.

A European historian has commented on this sad event, saying: "Surely the effect of this event on the whole of the Islamic world was immense and terrible as if that the Umayyads wanted to settle their debts when the Messenger, while his army treated them with mercy and sympathy.

They made homeless and killed the best youths of Medina and its blessed men. They forced the rest of them to pledge allegiance to Yazid b. Mu'awiya on that they were slaves and on that he would rule over their blood, their properties, and their families. He (Yazid) ordered those prevented from that to be branded in the neck.

"During the reign of the Umayyads, the City of the Messenger became like an oasis in a desert; gloomy depression and deep-black darkness surround it all around its four sides. Medina never regained its past times to the extent that it became during the time of the Umayyads the city of the ancient times."8

The Muslims were terrified by this abominable event at which none paid attention to the sacredness of the Prophet, may Allah bless him and his family, in respect with his neighbors, who lodged him, supported him, and protected him during the ordeal and loneliness of Islam.

Nevertheless, their shedding blood was made lawful, their honors were violated, their properties were plundered, and they were forced to pledge allegiance to Yazid and to regard themselves as slaves to him. This painful disaster ended with waves of displeasure and complaints.

The people talked about it during their gatherings. It was among the firmest reasons that led to unifying the forces and mobilizing the public opinion for the great revolution that overthrew the Umayyad government.

The Policy of Unbelief and Oppression

The certain thing over which the historians have not differed is that the Umayyads had no Islamic tendency; rather they had those tendencies in the pre-Islamic period. Islam did not penetrate their inner

selves, rather it flowed on their tongues out of fear of the edge of the sword and the heads of the spears.

When they embraced this religion, they began scheming against it and waiting for opportunities to vengeance on it. When Uthman b. 'Affan, the chief of the Umayyads, undertook the affairs of the Muslims according to the terrible plan which was designed by the Consultative Council, Abu Sufyan, the leaders of the Umayyads hurried to the tomb of Hamza, the master of martyrs, and kicked, saying: "O Aba 'Ammara, the affair for which we yesterday engaged in a sword fight is in the hands of our boys, and they are playing with it."

Then he went happily; he came in to 'Uthman and said: "O Allah, make the power similar to that in the pre-Islamic period, make the kingdom belong to those who have usurped it, and make the projections of the earth belong to the Umayyads!"9

Certainly, Abu Sufyan said the words of unbelief before Uthman, who was the Caliph of the Muslims, but he did not blame him nor did he punish him. This atheistic tendency was standing in Mu'awiya, and he believed in it throughout his lifetime. He expressed this belief during his dangerous talk with al-Mughira b. Shu'ba; through it he revealed his pre-Islamic beliefs and his unbelief in Islam.

The following is the text of his talk as it was narrated by Mattraf b. al-Mughira, who said: "My father, al-Mughira, and I visited Mu'awiya. My father went to him frequently and talked with him. Then he came to me and told me about Mu'awiya and his reason and admired what he saw from him.

One night he came and did not have dinner; he was very grieved. I waited him for an hour and I thought that (he was grieved) for something happened to us or to our work. So I asked him:

"-Why can I see you grieved this night?

"-O My little son, I have come from the most wicked of all the 'people.'

"- And what is that?

"I was alone with Mu'awiya and said to him: 'Surely you have attained your wishes, O Commander of the faithful; therefore, if you show justice and spread good, for you have become an old man, and if you take care of your brothers from among the Banu Hashim and their womb relatives.

By Allah, today, they have nothing of which you are afraid. And he said to me: 'How far! How far! The brother of Taym ruled and acted justly, and he did what he did, by Allah, but when he perished, his name perished except that a sayer says: 'Abu Bakr!' Then the brother of 'Adi ruled, so he strove and applied himself (to the office of the caliphate) for ten year, by Allah, but when he perished, his name perished except that a sayer says: 'Umar!'

Then our brother Uthman ruled, so he ruled as a man and none was like him in lineage. He did what he did and (the people) did what they did to him, by Allah, but when he perished, his name perished and

what had been done toward him is mentioned.

And the brother of the Banu Hashim is mentioned five times a day: 'I bear witness that Muhammad is the Apostle of Allah!' So all deeds after this (call), may your mother lose you, will completely be buried!'"[10]

This speech clearly indicates Mu'awiya's unbelief and his harboring malice against the Prophet, may Allah bless him and his family. For he was terrified and disturbed by mentioning his name five times a day during the adhan.

If he had found a way, he would erase his name and efface the principle features of his religion. Because of his strong hatred to the Prophet, may Allah bless him and his family, he did not call down blessings upon him for forty Fridays. He was asked about that and he answered: "Nothing prevents me from mentioning his name except that some men turn up their noses (at me)!"[11]

This atheistic phenomenon in all its dimensions was present in his son Yazid; that is because he declared unbelief and apostasy from the religion after he had taken the reins of government. He has declared the word of atheism when he said: Hashim played with the dominion so indeed, No news came, nor there was a revelation revealed.

And in this manner if we deal with the behavior of most Umayyad kings, we will find it full of unbelief and malice against Islam. They all tried to efface its lines and to put out its light. Were it not for that there is abundant knowledge in its principles and the care of Allah, its standard would be folded and it would have neither a name nor a trace.

The Umayyads ruled the Islamic community with the atheistic policy having no faith in Islam as a basic rule in the fields of government, administrations, economy, and policy. They changed all the vital programs Islam had established to set right the society. They stopped the criminal punishments, regarded as lawful what Allah had made unlawful; they built their laws on judicial errors, killed (many people) due to doubt and accusation, plundered the properties and wealth of the Muslims.

Sadeef b. Maymun, a creative poet, has referred to that through his supplication against the oppression and tyranny of the Umayyads, saying: "O Allah, our fayya' has become alternation after the division! Our authority has become dominance after the consultation! Our covenant has become legacy after the choice of the community!

Amusement centers and stringed instruments have been bought for the portion of the orphan and the widow. The Zimmis have ruled the Muslims; the sinners from among the districts have undertaken their affairs. Therefore, no defender defends those oppressed. No compassionate one looks at them through the eye of mercy.

No deterrent deters him who wrongs them; no possessor of compassion satisfies their very thirsty livers; so they are the men of weakness and loss, the allies of depression and abasement; the plants of

falsehood has ripened, reached its end, and contained grains, become well-arranged, firm and stable.

"O Allah, enable a hand of the truth to reap them, cut off their spikes, smash their stems, scatter their unity, and disunite them; that the truth may appear in the best manner, in the most perfect light, and in the greatest blessing!

"O Allah, we have known some qualities of ourselves that do not hold us back from responding to the summons! It is You Who do favors for all the creatures and undertake doing good to all those who ask from you!

Therefore, give to us of our affair according to Your generosity, Your munificence, and Your boons! For surely You decree what You please and do what You wish!"12 Sadeef's supplication contains a wonderful description of the Umayyad policy that violated the Muslims' rights and denied all the high values Islam brought, warred against all its principles and teachings.

Any way, the Umayyads ruled the Islamic countries with a policy based on unbelief and deviation from the will of the community. The Muslims thought that the anti-Islamic won a victory when the Umayyads won the government. This meaning has been mentioned in what Fikelson has written:

"The Muslims regarded the victory of the Umayyads, headed by Mu'awiya, as a victory of the pagan aristocracy that declared itself as the enemy of the Apostle and his companions, and against which Allah's Apostle struggled until he put an end to it. The Muslims were patient along with him for struggling against it and resisting it till Allah granted them a victory over it, and they put an end to it, and they built on its ruins the pillars of the Islamic religion, the tolerant religion that has regarded men as equal in sorrow and in joy and removed the control of a group of people who disparaged the poor, abased the weak, usurped the properties. For this reason we are not amazed when the Muslims hated the Umayyads, their haughtiness, their pride, their moving the past spites, and their inclination to the spirit of the pre-Islamic period."13

The Muslims have no doubt that the Umayyads were the enemies and opponents of Islam, that they did their best to die down its voice and to put out its light, and that they embraced it to undertake the authority and to achieve their private interests.

This has been emphasized by Allama Dozy, who has said: "Surely the general Muslim populace think that some Umayyads embraced Islam to achieve their own interests, and that they had no right (to undertake) the Caliphate nor other than it, for certainly the policy of the Umayyads aimed at making the Caliphate as a kingdom like that of Kasra (in Iran). There is nothing indicative of that more than the words of Mu'awiya: 'I remove the kings from office!'"14

Surely whoever runs over the Umayyad policy concludes that it aimed at spread atheism, make public unbelief, destroy the pillars of Islam, and remove its entity. That is because the Umayyads performed destructive operations against it such as annihilating its great figures: Hajar b. 'Adi, 'Amru b. al-Hamaq

al-Khaza'i, Maythem al-Tammar, Rasheed al-Hajjri, and the like of them from among the leaders of the Islamic thought.

This anti-Islam policy required the uprising of the masses and their unanimous agreement on warring against the Umayyads and removing their state and authority.

Fiscal Policy

Islam has a creative economy that refreshes peoples, increases their individual income, and removes from them poverty and deprivation. It has made it incumbent on the state to observe the general economy, to increase production, and to spend the public treasury on the vital interests. It has made it unlawful to spend little or much of the money of the community on other than its economic and industrial development, according to the well-known plans of the fiscal policy in Islam.

The Umayyads turned away from this brilliant policy and went far away from it. 'Uthman b. Affan was the first to deviate from it, for he spent the money in the public treasury on the Umayyads and the family of Abi Mi'yat. He singled the notables, the nobility, and the influential men with great gifts and immense wealth; meanwhile he deprived the general populace of spending on them.

Accordingly, these crooked policies led to his failure and the good and those religious were displeased with him. They demanded him to refrain from it, but he paid no attention to them and insisted on carrying out his policy, so the Muslims revolted against him. They knocked him down and he weltered in his blood. 'Uthman exhausted the Muslims and made them face intense tiredness throughout the days of his government; similarly, he strained them after his death, according to the unanimous agreement of the historians!

Throughout their reign, the Umayyads followed 'Uthman's policy; they singled themselves and their followers with properties and wealth, but they deprived the community of enjoying welfare; they chose all its wealth and economic sources and left the image of poverty standing in all the houses of the Muslims.

An example of that is that the Egyptian governor resorted to the Umayyad King, Sulayman b. 'Abd al-Malik and complained to him of the sufferings of the Egyptians such as persecution and the heavy taxes imposed on them, saying to him: "O Commander of the faithful, I have come to you because the subjects have become exhausted and overstrained.

I see that you have to treat them with kindness and to reduce the land taxes due on them, that they may be able to build their own country and to improve their livelihood. Therefore, do that because you will attain it in the next year."

This is the right and just thinking, but the tyrant (i.e. Sulayman b. 'Abd al-Malik) did not understand that and answered him through his wicked tendencies, saying: "May your mother lose you! Take the milk! If it stops, then take the blood and the skin!"[15]

Is there oppression more excessive and severer than this one?

Is there disdain in human's rights and dignity like this one?

Sulayman b. 'Abd al-Malik intended to destroy the society and deprived it of life and elements. When this excessive oppression spread, the governors sought nearness to the Umayyad kings through exposing the subjects to oppression and tyranny.

The historians have reported that 'Ubayd Allah b. al-Hajib, the collector of the land taxes in Egypt, wanted to seek nearness to Hisham b. 'Abd al-Malik. He wrote to him that it was likely to increase the land tax on the Egyptian land, and he commanded him to add a qirat to a dinar![16]

In this manner the Islamic lands sank under heavy poverty and deprivation; they were deprived of all their elements and were owned by such rouges, who spend the land taxes on dissoluteness, prostitution, and despoiling morals, and who did not spend such properties on the general interests.

Additional Taxes

The Umayyad authorities went too far in exhausting and straining the subjects; they deprived them of their fates and their economic abilities that was through their imposing on them taxes the Muslims had never known nor their religion had decided. The historians have mentioned different kinds of those severe taxes of which are the following:

1. Taxes on industries and crafts.[17]

2. Taxes on marriage and on writing a proposal.[18]

3. Taxes on the rents of houses.[19]

4. A tax on Nawruz; Mu'awiya was the first to legislate it and it reached ten million dirhams.[20]

5. The tax on those who became Muslims.[21]

The reason for that is that the Umayyad kings wanted to paralyze the Islamic movement and to prevent it from spreading.

The important thing in these additional taxes is that they were not limited, rather their affair was in the hands of the governors and the collectors; it was they who estimated it according to their wishes and inclinations. Bendili Jawza has talked about those heavy and intense additional taxes, saying:

"They (the additional taxes) were greater in pressure than land and poll taxes, for they were not fixed nor were they based on an acceptable rule; rather their amount depended on the governors' wish."[22]

Sahib Akhna, who was in Egypt, asked 'Amru b. al-'Ass to tell him about the amount of the toll tax due

on him, and he answered him: "If you gave me (a toll tax extending) from the ground to the ceiling, I would not tell you about what is due on you. You are a treasury for us. If he (the king) increases (the tax) due on us, we will increase it on you; and if he reduces it for us, we will reduce it for you."23

In the concepts of social oppression there is no concept greater in pressure than this oppression on the human society, for the peoples were treasury or a garden of these rulers, as 'Amru b. al-'Ass said. Mu'awiya has said: "The earth belongs to Allah, and I am the vicegerent of Allah; therefore, if I take of the property of Allah, then it belongs to me; and what I leave, it will be permissible to me!"

Surely this abominable policy moved the displeasure of the society and inflamed the sentiments and feelings with the essence of revolt and struggle for overthrowing that government and removing its existence and traces.

The Choice of the Properties

The Umayyad government spared no effort to make the Muslims poor and hungry, so it followed all ways leading to spreading neediness and poverty among them; among the ways the Umayyads followed to make the Muslims poor is choosing properties. An example of that is that Mu'awiya wrote to Ziyad b. Abeeh, his governor over Iraq, to choose him the yellow and the white (lit. gold and silver).24

Accordingly, Ziyad commanded his governors not to divide among the Muslims neither gold nor silver. Mu'awiya wrote to Wardan, his governor over Egypt: "Add a qirat (to the tax due on) each Egyptian." So Wardan wrote him back: "How can I add (it) on them while they are in a time when it is impossible to add it on them?"

The rest of the Islamic countries faced the same condition. An example of that is that a brother of al-Hajjajj's confiscated the properties of the people in the Yemen.25 The Umayyads circulated the property of Allah and enslaved His servants, just as the Truthful One and the Trusted One (the Prophet), may Allah bless him and his family, had predicted in respect with that which his community would be afflicted under the Umayyad, tyrannical government.

This policy moved the displeasure of the general populace and they decided to declare the revolution against the Umayyads and to overthrow their oppressive, tyrannical government.

The People refuse their own Possessions

As the taxes were heavy, the weak farmers refused and abandoned their own farms; some of them registered them in the name of an Arab personality or in the name of a statesman, that they might protect them. They gave them a portion of their agricultural crops.26

During the reign of al-Hajjajj, a great number of them registered their lands in the name of Muslima b. 'Abd al-Malik. During those dark times the Muslim peoples met the most difficult wrong and persecution.

They toiled and gave the fruit of their efforts to those tyrants who spent them on impudence, prostitution, and pleasures.

This bitter condition continued until the reign of the noble one, 'Umar b. 'Abd al–'Aziz, who ordered those additional taxes to be canceled,27 and the society felt in his time a kind of ease and welfare. When his reign came to an end, unhappiness returned to the people. For Yazid b. 'Abd al–Malik ordered those taxes to be returned.

He wrote to his governor a letter in which he has mentioned: "Now then, for surely 'Umar was vainglorious; so leave what you came to know during his reign and return the people to their first class whether they are fertile or infertile, like or dislike, live or die!"28

When this royal decree reached the governors, they oppressed the people and harassed them through returning the taxes to their first condition.29 The Umayyads deviated from the right path, turned aside from justice, and separated themselves from the straightway; this is the reason for that the Muslims unanimously agreed on hating them throughout the periods of the Islamic life.

The Governors and the Tax collectors

The Umayyads chose governors and collectors from among the foreigners such as Ziyad b. Abeeh, al–Mughira b. Shu'ba, Bisr b. Abi Artat, Samra b. Jundub, Khalid al–Qasri, al–Hajjajj b. Yousif al–Thaqafi, and the like from among the tyrannical oppressors. Through their political and administrative activities they established that they were the enemies of mankind and that they knew neither mercy nor compassion nor any noble quality by which man is distinguished from grazing livestock.

The Umayyads empowered those rude rouges over the necks of the Muslims, and they went too far in wronging them, violating their sacred things, and taking their properties. Al–Nimri explained to 'Abd al–Malik b. Merwan the tyranny of his governors and their persecuting his people to the extent that they became poor and escaped in the desert, and that there was nothing with them except weak camels, saying:

O Vicegerent of the Most Merciful One, surely we are true people who prostrate in the early morning and the late afternoon.

Surely the governors disobeyed you on the day when you commanded them, and brought, if you knew, low misfortunes. They took the noble master standing and shackled, and cut off the middle of his chest with the whip. When they left nothing of his flesh on his bones and nothing reasonable in his heart, they brought their title deed to a plump one whom the whips made cowardly and fearful.

They took his camels, and he became sitting and cannot leave the houses.

He calls the Commander of the faithful and in front of him is a wide desert through which the winds draw

tails.

He is like the hoopoes whose wings the shooters have broken and that coo in the middle of the road.

O Vicegerent of the Most Merciful One, surely the livestock of my clan have become defeated groups.

They (my clan) have taken care of Islam; they have not left their paying Zakat, nor have they lost saying: There is no god but Allah.

They covered al-Yamama; they were driven away as if that they were people who hit oppressors with something.

For two spring months their milk ewes have tasted nothing but bitter, salty, bad, and withered trees.

Yehya have come to them and made firm a contract the Muslims regard as heavy.

Letters have left their rich poor after the riches and their poor emaciated.

I have left my people. Shall they entrust their affairs to you or shall they wait for a short time?30

In these poetry lines al-Nimri has described the frightful tyranny and the horrible persecutions the governors poured upon his people. This oppression also lasted to the time of 'Umar b. 'Abd al-'Aziz, who was the most just of the Umayyad kings, as they say. That is because his governors spared no effort to take unjustly the properties of the people. Addressing him, Ka'ab al-Ash'ari said:

If you protect what follows you, then the governors of your land are wolves in the country.

They do not respond to that to which you summon unless you cut off heads with the sword.

In the hands of brave ones endowed with insight; in their striking there are restraints and punishment.31 While 'Umar (b. 'Abd al-'Aziz) delivering a sermon on the pulpit, a man interrupted him, saying: Surely those whom you have sent in its countries have left your letter and regarded as lawful the unlawful. Those whose clothes are dirty (are sitting) on the pulpits of our land; all of them tyrannize (the people) and all of (the people) complain (of them).

You want a just one from among them to undertake the trust. How far is the trustworthy Muslim!32 The governors and the collectors went too far in persecuting the Islamic society and depriving it of its economic elements. They did not do that willingly; rather the Umayyad kings commanded them to do it; it was they who urged them to plunder and shared them with that which they took from the people.

This meaning has frankly been mentioned in what Fanflotin has said: "And instead of that the Caliphs- the Umayyad Caliphs-took measures to punish the governors and to prevent them from oppression, we find them shared with them in their interests of the properties which they collected through those exposed ways.

This means that the Caliphs were consent with the bad behavior of the governors toward the people of the country, as well it is a proof of that some of them was at first interested in the interests of the central treasury."[33]

Certainly the Umayyad kings did not punish their governors and their collectors for what they committed such as excessive oppression, and plundering the properties of the community in a horrible way. It was they who urged them to do that; the more oppressive and tyrannical the governor was, the more close to them he was.

For example, Ziyad b. Abeeh was the closest of all the people to Mu'awiya, to the extent that he made him belong to him in lineage. That was due to his violence, tyranny, quick assassinating the Muslims.

Yet another example of that is al-Hajjajj b. Yousif al-Thaqafi. He was the nearest of all the governors to 'Abd al-Malik (b. Merwan) and the most preferred of them to him, to the extent that he entrusted the affair of Iraq to him and he acted freely wherein and in whatever a way he wished. That is due to his violence and his going too far in shedding blood.

Any way, the tyranny and oppression of the governors toward the Muslims was among the reasons for the great revolt that overthrew the regime of the Umayyad government and folded its authorities.

Showing Despise toward the Peoples

The prominent thing in the Umayyad policy is showing disdain toward the Islamic peoples, for the Umayyad kings went too far in disparaging the rights of their peoples. For example, al-Walid b. Yazid has said:

Leave your mentioning the family of Sa'd, for we are greater (than them) in number and properties. We rule the people by force, humiliate them, and punish them severely. We take them to the pools of humiliation to abase them; we do not fall short of inflicting loss upon them. This poet has described the excessive disdain in the right of the community and making light of its will and values.

In his speech he gave before the children of the Emigrants and the Ansar in Yethrib (Medina), 'Abd al-Malik b. Merwan said: "I cure the affair of this community with nothing except with the sword, that your spear may be straight. You retain the early emigrants' deeds but you do not perform anything like them; you order us to fear Allah but you forget that in respect with yourselves. By Allah, after this station of mine, if someone orders me to fear Allah, I will cut off his head!"[34]

This severe, terrible thinking is full of sinful tyranny toward the community, for he thought that he had to look after it through spreading killing, fear, terrorism, and not through spreading justice and welfare among it. Ibn al-'Ass has said: "Al-Sawad (Iraq) is a garden belongs to Quraysh!"

This means that al-Sawad was owned by the Umayyads and not by its inhabitants, for they were as their

slaves who had neither freedom nor choice. This was the thinking of the Umayyad policy in all its periods; it paid no attention to the existence of the community; and this was among the most important reasons for overthrowing and collapse of the Umayyad government.

Their Persecuting the Non-Muslims Subjects

In its wonderful, genuine legislation, Islam has required showing respect toward all the religions and securing the dignity of their followers and granting them full freedom, for they have the right to enjoy the same rights of the Muslims as long as they are under the protection of Islam.

Surely it is not an act of Islam to persecute any person whatever his or her inclinations and beliefs are unless he or she makes a discord or mischief in the land. Imam 'Ali, the Commander of the faithful, peace be on him, the pioneer of the great justice during his international time, has said: "People are of two kinds: They are either your brother in religion or your like in creation."

Islam has positively adopted the slogan of justice and equality among men within its Islamic frame, but the Umayyad policy through all its plans carried the pickaxe to destroy what Islam adopted in the fields of the social reform. So it treated the non-Muslim subjects (Zimmis) with a severe treatment that did not agree with the essence and guidance of Islam.

The historians have narrated that Usama b. Zayd al-Tenwakhi, who was appointed by Yazid b. 'Abd al-Malik over collecting land taxes, attacked the Zimmis and exhausted them; he took their properties and branded them in the hand.35 'Abd al-'Aziz b. Merwan made poll tax obligatory on the monks; and it was the first poll tax to be taken from them.36 Surely the tyranny and oppression of the Umayyads included all the citizens and not the Muslims only. This affair required all the people to harbor malice and hatred against their government.

Their Oppressing Non-Arab Muslims

The Umayyad policy decided to deprive the non-Arab Muslims of all the natural rights of man. So it treated them as grazing animals and met them with increasingly violence and persecution, though they embraced Islam, which has declared human rights and just equality among all classes. As well as there was among them a great class of Muslim great figures and thinkers, and that a great part of the Islamic conquests were achieved through their efforts and struggles.

Unfortunately, the Umayyads did not fall short of abasing and exhausting them. The historians have narrated detested kinds of that tyranny. Mu'awiya, the Kasra of the Arabs, opened a door to oppression and tyranny towards them. He violated their sacred things and unjustly shed their blood.

He summoned both al-Ahnaf b. Qays al-Temimi and Samra b. Jundub al-Hilali and said to them: "I think that these red ones (Persian Muslims) have become greater in number, and that they have turned away from the ancestors. I see as if that they would revolt against the Arabs and their supreme authority.

So I have decided to kill part of them to build a market and a road; what do you think?" Samra confirmed him; al-Ahnaf opposed him and convinced him not to do that.37

The Umayyad kings after him followed this wicked plan; they abased the non-Arab subjects and deprived them of salaries and provision. A person from Khuresan came to 'Umar b. 'Abd al-'Aziz and asked him for justice and equality, saying: "O Commander of the faithful, twenty thousand non-Arab subjects made military campaigns but they take neither salaries nor livelihood. A similar number of them from among the Zimmis has become Muslim but they still pay toll taxes."38

The Umayyad authorities met them with deprivation and injustice. They deprived them of salaries and daily bread, though they were like the rest of the fighters in making military campaigns and conquering countries. This (treatment) made them displeased (with the Umayyads), showed wide enmity toward them, and joined all the revolts against them.

In his book al-Arab wa al-Mawali, al-Jahiz has said: "'Abd al-Rahman b. al-Ash'ath revolted against al-Hajjajj b. Yousif. He warred against him. Al-Hajjajj b. Yousif met what he met from the reciters (of the Qur'an) from among the people of Iraq.

Most those who fought against him were from among the people of Basrah, so he gathered them together after his suppressing that revolt and said to them: 'You are unbelievers and non-Arabs; your reciters (of the Qur'an) are more entitled to you!' Then he scattered them wherever he wished in the remote countries and engraved in the hand of each man of them the name of the city to which he was sent."39

The Umayyads were so blindly fanatic that they did not regard the no-Arab subjects as equal to them. So they called them by their names and surnames. They did not call them by kunyas, for the kunyas had the sense of equality. They did not let them walk in front of them or with them in the same line except behind them.

They did not appoint any of them as a commander over an Arab army; and they did not permit any of them to be an Imam and to pray over the corpse of an Arab. When they invited a non-Arab subject due to his knowledge or excellence, they made him sit down at the dining table in the way to the baker, that whoever saw him came to know that he was a non-Arab.

When an Arab returned from market carrying something, he gave it to a non-Arab to carry it, and he had not to refuse it. When he saw him riding (an animal) and wanted him to dismount, he did.40

The historians have mentioned may examples of this collective persecution toward the non-Arab subjects, so this treatment of the Umayyads opposed Islam, which ordered its follower to spread justice and equality among men whether they are Arabs or non-Arabs, white or black.

This racial discrimination divided the word of the Muslims, spread spites and differences among them;

likewise, it urged the non-Arab subjects to be in the vanguard of those who revolted against the Umayyads and destroyed their government and kingdom.

The Dissoluteness of the Umayyad Kings

The Umayyad kings indulged in prostitution and impudence. They threw themselves into pleasures, desires, and disdaining moral values. Accordingly, neglect and weakness spread throughout their days; drinking wine and gambling became public. The government spent much money on the singers, the dissolute, and the mischievous; it brought all the instruments of amusement and singing.

The following are some of their dissolute kings:

Yazid Bin 'Abd al-Malik

Yazid b. 'Abd al-Malik devoted himself to wine and songstresses; he was called the dissolute of the Umayyads; he fell in love with two of his female slaves: one was called Habbaba and the other was called Sallama. He spent the days of his lifetime with them. One day Habbaba sang him:

There is heat between the throat and the palate! It does not become calm nor does it go down, that it may be cold! He was so delighted that he lost his mind. He began flying in the air and she sneeringly said to him: "O Commander of the faithful, I have a need with you."

He unconsciously said: "By Allah, I will fly!" She began making fun of him and sneering at the community that empowered him over it, saying to him: "To whom will you entrust this community?" "To you," he replied.

Then he turned to her and began kissing her hand, while she was playing with him and making fun of him. One day he went for a walk in one of the Jordanian districts. His female slave Habbaba was with him. He and she drank wine. When he became drunk, he threw a grape at her. The grape entered her mouth. She choked to death on it.

He lost his mind due to the death of this songstress. He left her for three days. He did not bury her to the extent that she became bad-smelling. He smelt her, kissed her corpse, and wept over her, while she was a motionless corpse. One of his special group talked to him concerning her and he permitted her to be buried. He sadly returned to his palace and heard one of his female slaves say:

Enough for sadness that the lover who is madly in love sees the houses of his lover left and deserted! He wept bitter tears; sadness and sorrow controlled him. He stayed for seven days in his palace; he did not met the people as a sign of mourning and sadness for this sinful female slave.

Then his brother Muslima advised him to go out to meet the people lest he should be famous for this evil deed, and they would turn away from him. He responded to his advice and went out to meet the

people.[41] This deed is a proof of the immorality of this sinful person. Islam was indeed afflicted with this person and the like of him from among the sinful who took the reins of government.

Al-Walid Bin Yazid

An authentic tradition has been narrated on the authority of the Prophet, may Allah bless him and his family that he said: "A man called al-Walid will be among this community. He will be more wicked toward this community than Pharaoh toward his people." Al-Awzaa'i confirmed that he was al-Walid b. Yazid.[42]

This dissolute tyrant (al-Walid) went too far in prostitution; he was the first to bring singers from other countries; he sat with the amusers; he spread wine, amusement centers, and playing on musical instruments; corruption spread and the people drank wine during his time. He was fond of wine, so he described it with an exact description, saying:

May a (wine) as yellow as saffron the traders bring to us from 'Asqalan

It shows you fine dust; and the width of the vessel is a veil for it without the touching of the fingertips.

It has bubbles; whenever it decanted, you see it like the flash of Yemeni lightning.[43] Al-Walid b. Yazid was so dissolute that he wanted to build on the Kaaba a dome where he intended to drink wine and to look down upon the circumambulation of the Kaaba.[44]

But Allah came between him and that; He broke his back and punished him with the punishment of One Almighty. That was when Yazid b. al-Walid along with a group of his household overcame; they killed him, cut off his head and installed it in Damascus.[45]

Another example of this dissolute, reckless person is that Bin 'Aisha al-Qarashi[46] sang him through his words:

In the morning of immolation I saw some Houris negating the resolution of patience.

They looked like the stars in their rising places going round the full moon in the evening.

I went out and expected seeking reward, but I came back heavily loaded with sin.[47]

Al-Walid became so delighted that he went crazy. He turned to Bin 'Aisha and said to him: "You have done the Commander of the faithful a favor! Repeat it by the right of 'Abd Shams! Repeat!" He repeated it to him and he said to him: "By Allah, you have done well! Repeat it by the right of Umayya!"

He mentioned his forefather's one by one saying by the right of so-and-so, that he might repeat it to him. He repeated it to him several times while he was drunk and did not understand anything. The wine spoiled his reason and he occupied himself with kissing Bin 'Aisha's limbs and organs one by one, to the extent that he reached his private part.

After a conflict lasted for a long time between them, this dissolute person, so-called the Commander of the faithful and Caliph of the Muslims, was able to kiss Bin 'Aisha's private part in a disgraceful way. Then he took off his clothes and put them on him. He was naked and his private part was apparent. They brought him clothes and he put them on.

Then he gave him a thousand dinars, gave him his mule, and ordered him to ride it on his carpet. Then he said good-bye to him saying to him: "You have left me on tenterhooks!" This is a brief outline on the prostitution and dissoluteness of the Umayyad kings and their going too far in amusement and corruption. This matter brought about spreading malice against them and hatred toward their government.

The Fanaticism between the Yemenis and the Nazaris

Among the most important factors that led to the vanish of the Umayyad government is that a conflict broke out between the Yemenis and the Nazaris and an enmity among them increased. This matter brought about the weakness of the state. That is because the Yemenis joined the 'Abbasid State. This conflict was found by the 'Alawids.

That was when al-Kumayt, the great poet of Islam composed his poem called al-Hashimiya and praised Ahl al-Bayt, peace be on them, through it. Then he went to 'Abd Allah b. al-Hasan, and he asked him to write poetry to move spites among the Arabs, that a discord might happen and be a reason for removing the Umayyad government.

Al-Kumayt responded to him and composed wonderful, enthusiastic poetry in which he mentioned the outstanding qualities of his people, the Yemenis, and prepared them to the Qahtanis.

The following is part of what he has written:

To us belong the moon of the heaven and all the stars to which the rightly-guided indicate with their hands.

I have found Allah when He has made the Nazaris exalted and made them live in Mecca.

He has appointed the noble qualities only for us, the back for the people, and the forehead for us.

His poetry had a great impression on the hearts, to the extent that spites arose among the two tribes; hatred and enmity spread between them. Meanwhile, Di'bil al-Khaza'i, the poet of Ahl al-Bayt, supported the Qahtanis.

I (the author) think that there was an agreement between the two poets on that, for they were both among the poets of Ahl al-Bayt, and they both set a record in the deepest affection and friendship toward them. Among what Di'bil said in response to al-Kumayt is the following:

Recover from your blame, O Da'ina! The passage of the forty (days) is enough for you (to stop your) blame.

Have you not been grieved by the events of the nights that cause to turn white the forelocks and the tufts.

I greet the distinguished from among the leading members of my people; you have greeted (them) on our behalf, O Medina.

Israel's family belongs to you, and you boast of the non-Arabs.

The demand of al-Kumayt is not a demand of vengeance, but we have been satirized due to our supporting (the Prophet).

Nazar knows that my people boast of their supporting the Prophet.

The two tribes vied with each other for their outstanding qualities and their noble deeds, to the extent that the hostility between them became wide and included the inhabitants of the villages and the deserts; it spoiled their hearts.

These two families disunited, while they had been regarded as the greatest of the inhabitants of the Arab Peninsula in number and influence. As a result, Merwan b. Muhammad al-Ju'di, the last Umayyad Caliph, sided with the Nazaris; and this urged the Yemenis to deviate from them and joined the summons to the 'Abbasids. Accordingly, the entity of the Umayyad government became very weak.[48]

The Results of the Events

The Islamic world was afflicted with the terrible events resulted from the tyrannical Umayyad policy in economy and administration.

They are as follows:

1. The Local Revolts

Many local revolts broke out in most Islamic countries as a sign of vengeance on the authorities and of hatred toward them, such as the revolts of the 'Alawids and of the Kharijites. Those revolts were connected, stunned the authorities, and undermined their economic and military entity.

Of course these revolts resulted from spreading social oppression, losing justice and equality among the Muslims. If the Umayyad governments had followed, in their internal policies, the high object Islam sought under its government, they would not have been afflicted with disasters and disorders.

2. The Summons to the 'Alawids

Secret parties were formed in Kufa and Medina (Yethrib), and they, through their organs, summoned the people to al-Ridha' from among the family of Muhammad, may Allah bless him and his family, and intended to return the Islamic Caliphate to Aal al-Bayt, peace be on them.

The program of the summons was full of the following:

A. They spread among the Muslims the verses and the traditions that talked about the excellence of the pure family of the Prophet. It is worth mentioning that these verses and traditions made it incumbent on Muslims to take care of the family of the Prophet, to show love to them, and to resort to them. Among the ways the summoners followed is the following:

-Is there anyone among you who doubts that Allah, the Great and Almighty, had not appointed Muhammad as a prophet and had not chosen him?

-No.

-Do you doubt that Allah had not revealed to him His Book in which are the things made lawful and unlawful by Him and His laws?

-Do you think that his successor is not from among his family and his household?

-Do you doubt that Ahl al-Bayt are not the origin of knowledge and owners of the legacy of Allah's Apostle, may Allah bless him and his family, which Allah taught to him?

-No.49

This way made the people follow Ahl al-Bayt and yearn for the days of their government.

Al-Mansur al-Dewaniqi traveled through the countryside and sought praising Ahl al-Bayt.

I (the author) think that he was entrusted with task.

B. They propagated the disasters and misfortunes the family of the Prophet, May Allah bless him and his family, met. Such disasters and misfortunes were so painful that they made the people harbor malice against the Umayyads and revolt against the then regime.

C. They gave good news of the genuine objectives and ideals the Prophet's pure family sought such as spreading security, ease, welfare among the people, putting an end to all kinds of social deception and oppression. They also propagated that there was no government could guarantee the dignity of the Muslims, kept their rights, and achieved their hopes except that of Ahl al-Bayt, peace be on them, that followed the government of Islam and put into practice its justice and equality.

D. They made the people understand that they met ordeals and disasters during the Umayyad government because the Caliphate was separated from Ahl al-Bayt, the guardians over the revelation and equals to the Holy Qur'an. They showed them that the first Companions of the Prophet gave an opportunity through their shelter (saqifa) to the anti-Islam forces to take the reins of authority and to go too far in abasing the Muslims and forcing them to follow what they disliked.

The Prophet, may Allah bless him and his family, took precautionary measures: He entrusted the caliphate to the great figures from among his family, that he might protect the community from deviation and mischief, and that he might make it socially developed.

If the early Muslims had followed him in this respect, those ordeals and misfortunes would not have happened in the Islamic world, and that it would not have been afflicted with the Umayyad government that enslaved the servants of Allah and usurped His property.

This creative summons made progress in the atmospheres of the Islamic world, invaded sentiments and feelings, for the Muslims believed in it as a basic rule for their social development and for saving them from the tyranny, oppression, and dictatorship of the Umayyads.

The summons to the 'Alawids was based on religious and social awareness. This was affirmed by al-Qasim b. Mujashi', a leading member of the 'Abbasid state, when he sent a letter of witness to al-Mahdi, saying: "Allah bears witness that there is no god but He, and (so do) the angels and those possessed of knowledge, maintaining his creation with justice; there is no god but He, the Mighty, the Wise.

Surely the (true) religion with Allah is Islam. I bear witness for that; I bear witness that Muhammad is His servant and His Messenger; I bear witness that 'Ali b. Abi Talib, peace be on him, is the testamentary trustee of Allah's Apostle, may Allah bless him and his family, and inheritor of the Imamate after him."

When al-Mahdi read the last statement in the letter, he threw it away and angrily looked at him. So al-Qasim asked him: "We revolted against the Umayyads according these conditions, didn't we?" Al-Mahdi answered him that they departed from that when the affair went well with them and only they ruled the kingdom.

This clearly indicates that they summoned the people to that 'Ali, the Commander of the faithful, peace be on him, was the testamentary trustee of Allah's Apostle, may Allah bless him and his family, his successor after him over his community, and that he was among the progeny of those who inherited the knowledge of the Prophet, may Allah bless him and his family, and were the lifeboats of this community.

Therefore, there was no escape from their being the leaders of the community and from returning the Islamic, supreme authority to them.

3. The General Disorder

The general disorder and discords spread all over the Islamic world, for terror and fear of the standing

government prevailed it. Al-Harith b. 'Abd Allah al-Ju'di, a famous poet, has described the existing state of affairs throughout the country, saying:

I stay overnight standing to observe the stars when the first of them go higher and run.

That is because of the discord that has included all those who pray.

Those who are in Khuresan, Iraq, and Syria are sad because it has occupied them.

Because of it (the faces of) the people look like a deep-dark night.

The foolish scold both the ignorant and the sane.

The people are in an anguish because of which the pregnant are about to miscarry their babies.50

The poet wonderfully and exactly described the conditions of the people, for he has mentioned all the discords and the disorders that befell them. Al-'Abbas b. al-Walid, a poet, has described the conditions of the society, saying:

Surely I seek refuge for you with Allah from discords that become high and then rush.

Surely the people have become tired of your policy; therefore hold fast to the pillar of the religion and be deterred.

Do not offer yourselves as meat to whose people who are like wolves, for surely when wolves are given meat, they enjoy it.

Do not split your own bellies with your own hands, and then neither regret nor impatience benefit (you).51

Al-Walid has said: "The discords were as big as the mountains. They were poured down upon the people due to the Umayyad policy based on oppression and severe punishment. Accordingly, those discords brought about a general revolt before which no force in the Islamic world could stand.

The Great Revolt

All Muslim peoples violently revolted, destroyed all the shackles and the barriers on whom they were laid, called out to the overthrowing of the Umayyad government, and summoned (each other) to follow al-Ridha' from among the family of Muhammad, may Allah bless him and his family. Thus, the local authorities were unable to suppress the revolt that widened and increased.

The Founder of the Revolt

The certain thing is that the 'Alawids were the first to plan the revolt and to design its programs and

ways. That is because they suffered from the tyranny and oppression of the Umayyads. So they spared no effort to overthrow the Umayyad government, while, in the first place, the 'Abbasids took no part in it.

They were apart from taking in any political act; rather they were submissive to the state and supported its policies. Meanwhile the Umayyads granted them gifts and secured for them more salaries, that they might win their affection and undermine the entity of the 'Alawids and the Muslims might look at them with a normal look. That is because they performed no positive deed for the interests of the Islamic society.

The 'Abbasids adopted the revolt when weakness and collapse appeared in the Umayyad government and when they were sure of the successful of the revolt. So they joined the 'Alawids. The historians have differed over how they joined the revolt.

A party of them has maintained that when Sulayman b. 'Abd al-Malik was afraid of Abu Hashim b. Muhammad b. al-Hanafiya- an 'Alawid, prominent leader- he attracted him through the summons to him, and he responded to him. When he went to him, he showed him affection and met him with more magnifying and honoring.

But he managed his killing. He put some poison into (his food) on his way to al-Hamimiya where the 'Abbasids lived. When he felt the nearness of his fixed term, he entrusted his affairs to his brother Muhammad b. 'Ali, revealed his secrets to him, and made him know the names of the summoners in the countries.

Some historians have maintained that Abu Hashim did not entrust his affairs to Muhammad b. 'Ali. But when he stopped at him, and he saw his critical condition, he asked him gradually until he told him about that which was with him. When Abu Hisham died, Muhammad b. 'Ali found the files in which were the secrets of the summons and the names of the summoners.52

Any way, the 'Abbasids adopted the affairs from that moment and began harmonizing and organizing the revolt.

The Center of the Revolt

The summons to the revolt against the Umayyad government was hold in Yethrib (Medina). When Abu Hashim was assassinated, the center of the revolt was transferred to al-Hamimiya, in the Balqa' of al-Sham; it became the center of the revolt. In it the plans were drawn, the revolutionary programs were designed and sent to the summoners in Kufa, the homeland of the 'Alawid summons; it was also sent to the summoners in Khuresan, which was famous for showing enmity toward the Umayyads, who persecuted the Persians who inclined to Shi'ism.

The summoners were sent to Khuresan as traders, and they propagated the evil deeds of the Umayyads and mentioned the misfortunes and disasters that befell Ahl al-Bayt. The people of Khuresan responded

to the summons and joined it.53 Muhammad b. 'Ali described the Khuresanis and asked them to be more active wherein, saying to them: "Stick to Khuresan, for there is a great number (of people) in it, and apparent steadfastness.

There are sound chests and empty hearts have not been divided by low desires and not distributed by creeds. They are fighters who have bodies, shoulders, upper parts of the back, and frightful voices. Now then, surely I can see a good omen in the East and the rising place of the lamp of the world and the creatures."54

The summoners gave much more activity in Khuresan until the summons appeared and became strong in it, for the people of Khuresan spared no effort to protect and keep it. They firmly believed that it would protect them from the tyranny and exploitation of the Umayyads.

Al-Abwa' Conference

The Hashimites held a conference at al-Abwa'; at the conference they discussed the affairs of the summons and appointing the candidate from among them to the caliphate. The conference was attended by Ibrahim, the Imam, al-Saffah, al-Mansur, Salih b. 'Abd Allah, 'Abd Allah b. al-Hasan, his two sons Muhammad and Ibrahim, Muhammad b. 'Abd Allah, and others. Salih b. 'Ali delivered a sermon among them, saying:

"You are the people to whom the eyes of the people stretch out. Allah has brought you together at this place; therefore, have a unanimous agreement on one of you; and then scatter in the cities and supplicate Allah, may Allah grant you a victory and help you..."

Abu Ja'far al-Mansur retorted: "Why do you deceive yourselves? By Allah, you know that the people incline and quickly respond to this young man-he indicated with his hand to Muhammad b. 'Abd Allah b. al-Hasan."

"You are right; surely we know that!" they all answered. They rose and pledged allegiance to Muhammad; then he was given a pledge of allegiance by Ibrahim the Imam, al-Mansur, al-Saffah, and the rest of those who attended that meeting.55

However, the 'Abbasids were not loyal to this pledge of allegiance; they broke their promise and violated their covenant. They secretly worked for their own interests. They made the summoners understand that and asked them to keep that secret lest the 'Alawids should revolt against them and the people should not respond to them, for they had no social base and no clear history.

For this reason they advised the summoners to work secretly and ordered them to summon the people to al-Ridha' from among the family of Muhammad. Anyhow, the 'Abbasids used the summons to the 'Alawids as a slogan to attain the trust of the community and to win the affection and sympathy of Ahl al-Bayt.

Abu Muslim is elected

Ibrahim al-Imam, the chief of the 'Abbasid family, elected his retainer Abu Muslim al-Khuresani as a general leader for the revolutionary movement and made it incumbent on the summoners and the Shi'ites to obey him.

He has mentioned the following in his letter he sent to the Shi'ites in Kufa and Khuresan: "Surely I have appointed Abu Muslim (as a commander over you); therefore listen to him and obey him. I have appointed him as a commander over Khuresan and what it has overcome."[56]

The historians have unanimously agreed on that Abu Muslim was then 19 years old, that he was alert, sensitive, iron-willed, murderous, treacherous, and merciless, and that he was the most skillful of the politicians in weaving conspiracies and plots. All the people were astonished when Ibrahim al-Imam nominated him to this important office, for he was still young and had few experiences. Accordingly, some of the summoners refused to obey him or to yield to his commands.[57] But Ibrahim made it obligatory on them to listen to him and obey him. After that, they had no escape from following him.[58]

Ibrahim's Teachings to Abu Muslim

Ibrahim al-Imam required his retainer Abu Muslim to follow the following instructions full of sins, detested things, and violating the religion: "O 'Abd al-Rahman, you belong to us Ahl al-Bayt. So follow my teachings: Look at this district of the Yemen; honor them, be among them, for surely Allah will not complete this affair except through them.

Look at this district of Rebi'a and accuse them of their affairs. Look at this district of Mudar; they are the enemy near in house; therefore kill him about whose affair you doubt or of whom you have something in yourself. If you are able not to let an Arab-speaking person, then do. Kill those children who are five spans of the hand."[59]

If these teachings were correct, then they would indicate that Ibrahim al-Imam had no knowledge of the humanitarian ideals and had no relationship with Islam that has forbidden shedding blood unjustly.

Abu Muslim put Ibrahim's instructions into practice and went too far in shedding blood and violating the sacred things. He unjustly killed six hundred Arabs apart from those who were killed at the war, according to the texts of the historians. So he spread sadness, mourning, and losing children in the country of the Muslims. These deeds are not performed by those who have religious or humanitarian tendency.

In Khuresan

When Abu Muslim was appointed as a military commander by the 'Abbasids, he immediately headed for

Khuresan to lead the combatants to the field of the war to put an end to the Umayyad government. When he arrived there, he met with the summoners and the leaders and delivered a speech, saying: "Let your hearts feel bravery, for it is of the reasons for victory. Mention spites very much, for they urge (you to stick to) boldness; stick to obedience, for it is the fortress of a warrior."60

He skillfully and wonderfully organized the movement. He described to the people the corruption of the Umayyad government that ruled them through oppression and exhaustion. He told them that he would spread justice, ease, and welfare among them. So the hearts responded to him, the masses of Khuresan welcomed him, and surrounded him. Through that the first core of the 'Abbasid army was formed.

The only thing through which Abu Muslim could win a victory and overcame the events was tribalism in Khuresan. For the Yemenis disagreed with the Mudaris. Abu Muslim fed and kindled this enemy phenomenon. He aroused anger in their hearts when they were about to unite to war against him. He urged them to take vengeance on each other. In this manner he was able to distract them from warring against him.

With Nasar Bin Sayyar

When Nasar b. Sayyar came to know that Abu Muslim became strong and his influence became firm, he sent a letter to Merwan, the Umayyad king, asking him to help him before his government would be burnt with the fire of the revolt.

In his letter he wrote the following poetry lines:

I can see the remains of the ash look like the gleam of a fire that is about to have a flame.

For surely a fire is kindled with some sticks, and the beginning of a war is a speech.

So, if the wise of a people do not put it out, then its wood would be bodies and heads.

I say out of amazement:

I wish I knew whether the Umayyads were awake or asleep.

If they have been sleeping up till now, then say to them: Wake up! It is time (for you) to wake up! Merwan was unable to answer him; he wrote to him and told him about his weakness and incapability of putting out that fire, saying to: "The witness can see what the absent cannot see!"

When Nasr was hopeless of his help, he sought help from the ruler of Iraq, Yazid b. 'Amru b. Hubayra. He wrote him a letter and ended the letter with these poetry lines:

Inform Yazid and the best saying is the most truthful; I have come to know that there is no good in lying.

I have seen some eggs in the land of Khuresan. If they are hatched, they will bring about something

wonderful.

They are two -year-old young birds; they have grown up and grown features, but they do not fly.

If they fly and none wangles toward them during this period, they will kindle the fires of a terrible war.

Yazid said to the carrier of the letter: "Say to your leader: There is no victory but through a large number (of fighters); and I have no man with me."61

Nasr thought of a way to get rid of the crisis, so he sent to al-Kirmani and Shayban al-Khariji the following poetry lines:

Inform Rabi'a in Maru and those in the Yemen to be angry before that anger will not profit (them).

And to declare war, for the people has declared a war in whose edges wood is burnt.

What is the matter with you that you fight one another as if that the men with intelligence were absent from your opinion?

And you leave an enemy who has encompassed you and who has neither religion nor lineage?

We do not know Arabs similar to you among the people, nor (do we know) pure non-Arabs if their ancestry is traced back.

They are the people who narrate from the Prophet sayings of which I have never heard, and which the Books have never mentioned.

Whoever asks me about the origin of their religion, surely their religion is that the Arabs should be killed.62

Nasr's attempts for overcoming the events were useless, for the revolt widely spread, the cities of Khuresan surrendered one by one, Abu Muslim was delighted at the victory he won and recited the following:

Through firmness and secrecy I have attained that before which the Umayyad kings are feeble when they mobilize (their fighters).

With my efforts I still striving (to shed) their blood, while the people have heedlessly slept in Sham (Syria).

Until I stroke them with the sword, and they woke up of a sleep which none before them had slept.

Whoever grazes sheep in a land with lions and neglects them, a lion will undertake grazing them.63

The troops of Abu Muslim occupied the cities and the fortresses and inflicted heavy damages on the

enemy in souls and properties. As for Nasr, he was unable to stand before those immense forces. So he rode his horse and ran away; he passed through the desert between al-Ray and Hamadan and died of sadness in its unknown regions.64

Abu Muslim occupied Khuresan and the neighboring towns and villages. Then headed for Iraq to occupy it; his troops walked like waves; over them waved black standards that were the symbol of the 'Abbasids. They occupied Iraq without any resistance. In this manner the government of the 'Abbasids appeared at the hands of Abu Muslim.

We will talk about the end of the Umayyad government, the murder of its king Merwan, the different kinds of exhaustion and severe punishment the Umayyads met from the 'Abbasids when we talk about the time of (Abu al-'Abbas) al-Saffah.

Surely the talk about the factors that led to the overthrowing of the Umayyad government is necessary to the research on the life of Imam Musa, peace be on him, for he spent part of his life hearing of those social crises that changed the course of the general life. He was twenty-one years old when the Umayyad government was overthrown.

This period allowed him to convey to his inner self many views and pictures that passed by him. He saw that the revolt deviated from its course, for it was returning the government to Ahl al-Bayt, peace be on them, that the community might enjoy justice, welfare, ease, and tranquility.

Unfortunately, it conveyed the caliphate to the 'Abbasids, who went too far in killing the 'Abbasids, pursing them, punishing them severely, filling their houses with sorrow, losing children and mourning. Of course, these things had strong effects on the soul of Imam Musa, peace be on him, to the extent that it was full of intense sorrow and deep sadness.

1. Hayat al-Imam al-Husayn b. 'Ali, vol. 2, p. 336.
2. Ibn Abi al-Haddeed, Sharh Nahjj al-Balagha, vol. 3, p. 336.
3. Hayat al-Imam al-Husayn.
4. 'Aqaa'id al-Zaydiya.
5. Ibn Abi al-Haddeed, Sharh Nahjj al-Balagha, vol. 3, p. 15.
6. Ibid.
7. Hayat al-Imam al-Husayn b. 'Ali, vol. 2, p. 348.
8. Mukhtasar Tarikh al-'Arab, p. 75.
9. Ibn 'Asakir, Tarikh, vol. 6, p. 407.
10. Ibn Abi al-Haddeed, Sharh Nahjj al-Balagha, vol. 2, p. 357.
11. Hayat al-Imam al-Husayn b. 'Ali, vol. 2, p. 149.
12. Tabaqat al-Shu'ara', pp. 37-38.
13. Tarikh al-Islam al-Siyasi, vol. 1, p. 398.
14. Muluk al-Tawa'if wa Nazarat fi Tarikh al-Islam, p. 381.
15. Al-Jahshyari, pp. 51-52.
16. Tarikh al-Harakat al-Fikriya fi al-Islam, p. 42.
17. Ibid.
18. Al-Tabari, Tarikh, vol. 8, p. 129. Ibn al-Athir, Tarikh, vol. 5, p. 23.

19. Al-Wizara' wa al-Kittaab, p. 24.
20. Tarikh al-Harakat al-Fikriya fi al-Islam, p. 42. Tarikh al-Tamaddin al-Islami, vol. 2, p. 22.
21. Tarikh al-Tamaddin al-Islami, vol. 2, p. 21.
22. Tarikh al-Harakat al-Fikriya fi al-Islam, p. 42.
23. Tarikh al-Tamaddin al-Islami, vol. 4, pp. 79-80.
24. Ibid., p. 79.
25. Tarikh al-Islam, vol. 1, p. 474.
26. Al-Wizara' wa al-Kittaab, p. 118.
27. Al-Tabari, Tarikh, vol. 8, p. 129.
28. Al-Idara al-Islamiya, p. 114.
29. Al-Ya'qubi, Tarikh, vol. 2, p. 55.
30. Hayat al-Imam al-Hasan, vol. 2, p. 202.
31. Al-Jahiz, al-Bayyan wa al-Tabiyyin, vol. 3, p. 358.
32. Ibid., 359.
33. Al-Siyada al-'Arabiya, p. 28.
34. Nizam al-Hukum wa al-Idara fi al-Islam, p. 285.
35. Al-Maqreezi, Khutat, vol. 1, p. 395.
36. Ibid.
37. Al-'Aqd al-Farid, vol. 2, p. 270.
38. Al-Tabari, Tarikh, vol. 8, p. 134. Ibn al-Athir, Tarikh, vol. 5, p. 19.
39. Al-'Aqd al-Farid, vol. 2, p. 271.
40. Duha al-Islam, vol. 1, pp. 18-34.
41. Ibn al-Athir, Tarikh, vol. 5, p. 57.
42. Al-Murtada, Amali, vol. 1, p. 79.
43. Al-Mas'udi, Murujj al-Dhahab, vol. 1, p. 147.
44. Al-Murtada, Amali, vol. 1, p. 89.
45. Al-Ya'qubi, Tarikh, vol. 3, p. 73.
46. Bin 'Aisha is 'Abd al-Rahman b. 'Ubayd Allah. His mother 'Aisha is the mother of Muhammad b. 'Abd Allah b. 'Ubayd Allah. He was a Temimi belonged to Quraysh. His kunya was Abu Sa'eed. Sumayya, the mother of Ziyad b. Abeeh was among his grandmothers.
47. Al-Mas'udi, Murujj al-Dhahab, vol. 3, p. 148.
48. Ibid., pp. 159-163.
49. Ibn al-Athir, al-Kamil, vol. 5, p. 17.
50. Al-Tabari, Tarikh, vol. 9, p. 38.
51. Ibn al-Athir, Tarikh, vol. 5, p. 105.
52. Al-Imama wa al-Siyasa, vol. 2, pp. 140-141.
53. Al-Fekhri, pp. 122-123.
54. Ahsan al-Taqaseem fi Ma'rifat al-Aqaleem, pp. 293-294.
55. Maqatil al-Talibiyyin, p. 256.
56. Al-Tabari, the Events of the Year 128 A. H.
57. Ibn al-Athir, Tarikh, vol. 4, p. 295
58. The historians have said: "Abu Muslim killed all those who opposed him."
59. Ibn al-Athir, Tarikh, vol. 4, p. 295.
60. Al-'Aqd al-Fareed, vol. 1, p. 158.
61. Ibn al-Athir, Tarikh, vol. 4, p. 305.
62. Ibid. p. 304.
63. Wafayat al-A'yan, vol. 1, p. 282.
64. Al-Mas'udi, Murujj al-Dhahab, vol. 204.

Kufa received the pledge of allegiance to Abu al-'Abbas al-Saffah with much silence out of fear, many worries and disorders. That is because the Umayyad government was still standing and controlling most Islamic regions.

Meanwhile the Umayyad king was camping on the bank of al-Zaab River along with a great army composed of over one hundred thousand horsemen from the Arab Peninsula, Syria, and Mousil; whereas the 'Abbasid Caliph had no forces except those in Khuresan and its outskirts and Kufa.

Neither Basrah nor Wasit entered the frame of the pledge of allegiance (to him), as well as the summons to the caliphate was to al-Ridha' from among the family of Muhammad, and the 'Abbasids were not mentioned. That is because the masses struggled for the 'Alawids, who were the first pillar for social justice and the guarantee of the interests of the community.

None thought that the 'Abbasids would assume the caliphate, for the souls were full of doubts about them. That is because some of them were famous for treachery and treason toward the community during its most critical conditions and hours. An example of them is 'Abd Allah b. al-'Abbas. He betrayed Allah and His Apostle when he joined the camp of Mu'awiya in the dark night.

That was after he had taken a bribe to desert (Imam al-Hasan), the grandson of the Prophet, May Allah bless him and his family. The thing that made the Muslims increased their doubt about them is that they submissive to the Umayyad government throughout its periods of time and performed no positive deed in resisting the tyranny and oppression of the Umayyads.

Any way, Kufa received the procession of Abu al-'Abbas al-Saffah on Friday, Rabi' al-Awal 12, 132 A. H. when he was heading for the Mosque. After he had performed the prayer, Abu al-'Abbas al-Saffah went up on the pulpit, though he was ill, and delivered an eloquent, wonderful sermon in which he lauded the 'Abbasids, saying:

O People of Kufa, you are the place of love for us and the house of affection toward us. It is you who have not changed from that and you have not been turned from that by the wrong of men of tyranny against you until that it has happened that you have lived in our time, and Allah has brought you our state; therefore, you are the happiest of all the people with us and the most honorable of them with us; I have added a hundred dirhams to the salary of each of you. So surely it is I the one who sheds (blood), makes things permissible, revolts (against the Umayyads), and makes them wail.

After him, his uncle Dawud delivered an eloquent speech in which he praised the 'Abbasids and dispraised the Umayyads, saying: O People, by Allah, we have come out for this affair not to increase silver and pure gold nor to dig a river nor to build a palace; rather the disdain of their usurping our rights and the angry for our cousins have made us come out. We have not hated your affairs; certainly your affairs had burnt us when we were on our beds.

The bad behavior of the Umayyads toward you, their abasing you, their possessing alone your Fayyi',

your alms, and your booties made us intense toward them. To you belong the covenant of Allah, the Blessed and Most High, and the covenant of His Apostle, may Allah bless him and his family; and the covenant of al-'Abbas, may Allah have mercy on him, is against us that we shall rule among you according to what Allah has revealed, put into practice among you the Book of Allah, and behave toward the special groups and the general populace according to the behavior of Allah' Apostle, may Allah bless him and his family.

He made the people of Kufa desire for gifts and giving. He heaped promises upon them, so they craned their necks and listened to him. He emphasized to them that the new state would achieve for them political and social justice, and behave toward them with a behavior based on the pure truth.

Then Abu al-'Abbas al-Saffah descended the pulpit. He and his uncle Dawud b. 'Ali entered the princely palace. As for Abu Ja'far al-Mansur, he stayed in the mosque to take the pledge of allegiance from the people. He continued taking the pledge of allegiance from them until he led them in the afternoon, sunset, and evening prayers; and then he went on it until a late hour of the night.1

Abu al-'Abbas did not stay for a long time in Kufa, the 'Alawids' place; he went out of it and stayed in the camp of Abu Salam al-Khallal, in Hammam A'yun. Then he ordered al-Hashimiya (city) to be built, that it might be the capital of his government.

The Battle of al-Zaab

When Abu al-'Abbas al-Saffah undertook the office of the caliphate, he sent his military forces headed by Muhammad b. 'Abd Allah b. 'Ali to fight against the Umayyad king, Merwan al-Himar (the Donkey). 'Abd Allah along with his great army walked and covered the desert; they met the army of the enemy at al-Zaab, near al-Mousil.

The standards of the 'Abbasids were carried by some men riding camels called al-Bukht. He used the wood of willow and other trees along with them instead of spears. When Merwan saw them, he became terrified and asked those who were around him: "Do you not see that their spears are as thick as date-palms?

Do you not see that their standards on those camels are as black as black clouds?" While he was looking at them with a heart full of terror and fear, large groups of ravens flew and alighted in front of the army of 'Abd Allah, so their blackness connected with that of those black standards, and they became like the black night, so Merwan became very afraid and asked: "Do you not see that the blackness has connected the blackness, to the extent that they all have become like black, thick clouds?"

Then Merwan turned to a man beside him and asked him with terror and fear:

-Do you not know the commander of their army?

–'Abd Allah b. 'Ali b. al–'Abbas b. 'Abd al–Muttalib.

–Woe unto you! Is he one of al–'Abbas's sons?

–Yes.

–By Allah, I wish that 'Ali b. Abi Talib was in his place in that rank!

Merwan was sure of his inevitable fate; he wished that the conqueror would be Imam 'Ali, the Commander of the faithful, that he might meet them with pardon, kindness, and forgiveness. Any way, the man did not understand Merwan's statement and thought that he accused Imam 'Ali of cowardice, so he opposed him, asking:

–Why do you say that concerning 'Ali though he is brave?

–Woe unto you! Although 'Ali was brave, he was religious!

The religion is other than kingdom! We narrate on the authority of our old people that 'Ali and his sons had nothing to do with kingdom![2] The fire of the war broke out between the two parties. Immediately the armies of the Umayyads were fully defeated. Merwan and some groups of his army escaped. They reached Mousil, but its inhabitants prevented them from entering it out of fear of the vengeance of the 'Abbasid, victorious army.

Then he headed for Harran but he was unable to stay in it. Accordingly, he went to the city of Hams followed by the 'Abbasid armies. Then he entered Damascus, and its governor wanted to help him, but he was unable to do that due to his short time. The enemy followed him. For this reason he headed for Jordan and found it hoisting the 'Abbasid standards. He left it and stopped in Palestine.

He came to know that Damascus was overthrown at the hands of the 'Abbasids, and he was full of terror. As a result he left his place in Palestine and headed for Egypt. He stopped in a village called Boseer. He lived there in a church; nevertheless the armies of Salih reached him in a dark night. A bloody fight took place between the two parties. Merwan was killed during the fight. A Kufan cut off his head and took out his tongue, but a cat came and took it from him![3]

With this fight the 'Abbasids put an end to the Umayyad government, which ruled people with oppression and tyranny, caused mischief in the land, exploited the properties of Allah, and enslaved his servants. Accordingly, Allah severely took vengeance on the Umayyads; He made their kingdom come to nothing and their victory become alienation; He has written to them disgrace and shame throughout times.

Merwan's head was carried to Abu al–'Abbas al–Saffah. When he saw it, he prostrated for a long time. Then he raised his head and said: "Praise belongs to Allah, Who has not leave our vengeance toward you and toward your people!

Praise belongs to Allah, Who has granted us a victory over you and made us overcome you! I do not mind when death strikes me, while I have killed a thousand Umayyads, and I have burnt Hisham's corpse for the sake of my cousin Zayd whose corpse they had burnt. Then he recited the following:

If they drank my blood, they would not quench their thirst, nor would the blood of them all quench my thirst!

Then he faced the Qibla, prostrated again, and recited the following:

Our people refused to treat us with justice, so the sharp swords in our right hands and drips blood have treated us with justice.

When they (the swords) mixes with the men's heads, they would leave them destroyed like ostriches' eggs destroyed on earth.

Then he turned to those who attended his gathering and said to them:

"As for Merwan, we have killed him for my brother Ibrahim. We have killed all the Umayyads for al-Husayn, those who were killed with him and after him from among the children of our uncle Abu Talib."4

Through that the kingdom of the 'Abbasids established, and al-Saffah became a king over the Muslims in all over their countries.

The Umayyads escape

When the Umayyad state collapsed, the Umayyads became fearful; their hearts were full of terror and dismay; for this reason some of them runaway into the desert. Among those who escaped were Merwan's two sons, 'Abd Allah and 'Ubayd Allah; along with them were a group of their womenfolk and of their companions. They headed for the country of the Nubians, and their king honored them. They sought refuge in his country, but he refused that out of fear of the 'Abbasid authorities.

Thus, they fearfully went out (of his country) and went to Bijawa, but its king fought against them. They went away heading for the Yemen while their souls were full of impatience and panic. Then they found two roads. There was a mountain between the two roads. 'Ubayd Allah took a group of them and followed one road, and 'Abd Allah headed another group and followed another road. They thought that they would meet each other after an hour.

The walked throughout the day; they wanted to came back but they were not able to. As for 'Ubayd Allah, he met one of the Abyssinian (military) vanguards. He warred against them, and finally he was killed. The Abyssinians took his companions as prisoners of war and plundered their supplies. Then they left them naked and bare-footed.

They (the Umayyad prisoners) were so thirsty that they urinated in their hands and drank their urine;

they kneaded sands with it and ate it. Then they caught up with 'Abd Allah b. Merwan, who was more tired and exhausted then them. There were some women walking with 'Abd Allah b. Merwan. They were naked and bare-footed.

They felt pain after the long walk and drank urine, to the extent that their lips cracked open. They arrived in al-Mandib and stayed there in for a month. The people there collected something for them. Then they went out of it and headed for Mecca while they were wearing the uniform of the porters.[5]

Allah let down upon them this severe punishment and exhausting fear, so He has made them among the greatest lessons and examples to the enemies of peoples.

Genocide

The 'Abbasid government pursued the Umayyads and uprooted them without leniency and mercy. It killed and annihilated them everywhere. The following are some examples of the annihilation and severe punishment the Umayyads met from the 'Abbasid government:

1. In Basrah

Sulayman b. 'Ali killed and severely punished the Umayyads in Basrah. He executed a group of them. Then he ordered them to be drawn by the legs and to be put on the road, to the extent that dogs ate them. Some Umayyads hidden themselves such as 'Amr b. Mu'awiya, who was fearful and hid himself for a long time, to the extent that he felt that the earth was narrow, so he went to Sulayman b. 'Ali and stood before him, and he did not recognize him. He said to him while abasement and defeat appeared on his face:

-The (people in the) country has expelled me, (and I have come) to you; your favor has shown me the way to you. So either you kill me, and I will find rest or you send me safely, and I will be secure.

-Who are you?

He introduced himself to him, so he felt pity for him and said to him:

-Welcome! What is your need?

-Surely you are the most of the people (to protect) our womenfolk and the nearest of them to them, while they have fear for us.

-May Allah spare your blood and make abundant your properties![6] Then he gave him security and wrote a letter concerning that to al-Saffah, and he accepted it.

2. In Mecca and Medina

Dawud b. 'Ali killed a group of the Umayyads in Mecca and Medina. Ibrahim b. Haram recited him some poetry lines in which he urged him to continue pursuing and putting an end to them, saying:

May Allah not forgive Merwan, nor Umayya a complaint! What bad (their) tyrannical gathering is!

They were like 'Ad, so Allah destroyed them in the same manner through which he destroyed the erring from among (the people of) 'Ad. None of the Hashimites will accuse me of lying even if I account very much.7

Shaykh Muhammad al-Khudari felt sorry for what Dawud b. 'Ali did toward them, saying: "To the extent that he did not let any of them stay (alive) in order to satisfy the vengeful desire that clang to the hearts of the 'Abbasids, nor did that intense savagery make them ashamed."8

Al-Khudari felt sorry for killing the Umayyads, but he did not felt sorry for what they did to the family of the great Prophet such as killing them, taking them as prisoners of war, and what they inflicted on the free Muslims such as severe punishments, exhaustion, torture, and the like from among atrocities and scandals.

It was decreed for them to meet that, for Allah has ordained curse and disgrace for the oppressive and decreed that they shall meet their end full of loss and bad fate. Any way al-Khudari did not look at reality through anything but through a black perspective. Fanaticism ate his heart, and he adored his Umayyad masters. He wept for their conditions and felt pain for their fate!

3. In al-Hirah

When the affair went well with Abu al-'Abbas, he pursued them. When he found any of them, he executed him, that he might strengthen his kingdom and his authorities, please his 'Alawid cousins, and respect the sentiments of most citizens whom the Umayyad authorities afflicted with disaster. Sulayman b. Hisham b. 'Abd al-Malik asked him for security, and he gave him security. He and a group of the Umayyads came in to him in al-Hirah.

While they were sitting, his chamberlain came in to him and said to him: "O Commander of the faithful, a veiled, black man from al-Hijaz riding a highborn horse asking (you) for permission (to come in to you). He does not tell (me of) his name. He swears (by Allah) not to uncover his face until he sees you."

"This is my retainer Sadif. Let him enter," was the answer. Sadif entered. When he entered and saw al-Saffah surrounded by the Umayyads, who sat on cushions and chairs, he became angry and asked him to recite some enthusiastic poetry lines to him. He permitted him, and he recited them with anger and fury, saying:

The foundations of the kingdom has become firm through the masters including all good from among the

'Abbasids.

Through the chiefs who were advanced in the past, and (through) the firm, open-handed masters.

O Commander of those who are free from dispraise, O head who is the highest of all the heads,

You are the guide and guidance of the Hashimites! How many a people hoped for you after despair!

Do not release 'Abd Shams from his stumble! Cut off all his tall palm-trees and plants!

Let him settle where Allah settled him, in the abode of abasement and misery!

Their fear (of you) has made them show their affection (to you), while they have harbored malice against you!

Remember the death of al-Husayn, Zayd, and of the one who was killed by al-Mihras,

And the Imam in Harran who has become a hostage to a grave in loneliness and forgetfulness!

These poetry lines inflamed al-Saffah's heart; fury fully seized him, to the extent that it appeared on his facial expressions. One of the Umayyads felt that and said: "By Allah, the black man has killed us!"

Al-Saffah flamed with anger, so he shouted at the Khuresanis: "Take them!"

The Khuresanis took them and severely hit them with batons, to the extent that they fell to the ground on their faces. Then al-Saffah ordered the dining table to be spread on them, and it was spread on them. The food was put on it. Al-Saffah and his attendants sat and had food. They heard their moaning until they all perished. Delight appeared on the face of al-Saffah, and he said: "Throughout my lifetime, I have never eaten a meal more agreeable than this one!"

Then the food was raised from them. Their bodies were drawn and thrown away on the road, and most of them were eaten by dogs.9 Sadif looked at them, and he became delighted and tranquil. So he said: The Umayyads desired that the Hashimites would be pleased with them; and their (martyrs called) Zayd and al-Husayn would be in vain.

No! (I swear by) the Lord and God of Muhammad, (the Hashimites would not be pleased with them) until they annihilated their unbelievers and traitors.10

After al-Saffah had killed the Umayyads and erased them from the world of existence, he became delighted and rejoiced, so he said:

O Umayyads, I have annihilated your gathering, so how much more my (attitude would be) toward the past one.

That the fire will bring you together makes my soul good; it will compensate you (for your crimes) of its

flame with evil compensation.

You have been afflicted with, may Allah not release you from your stumble, a jungle lion who rises against the enemies.

If my fury is due to past (things issued) from you, then I have been afflicted with you through something with which my Lord is pleased.

In this way was the end of the wrong-doers and enemies of nations; there end was killing, destruction, disgrace, and shame!

The 'Abbasids dig up the Graves of the Umayyads

The 'Abbasids pursued their Umayyad opponents while living, just as we have mentioned. Then they turned to their dead. They dug up their graves and burnt their remaining decayed bones. That took place when the 'Abbasid armies occupied Damascus. So 'Abd Allah b. 'Ali, commander-in-chief, commanded his fighters to disinter the graves of the Umayyads.

They dug up the grave of Mu'awiya b. Abu Sufyan and found nothing therein except a piece of thread like ash. They disinterred the grave of 'Abd al-Malik b. Merwan and found in it a skull. They dug up the grave of Yazid b. Mu'awiya and found therein remains looked like ashes. Then they took out the corpse of Hisham b. 'Abd al-Malik and flogged it, crucified it, and scattered it in the air.[11]

With this subject matter we will end our talk about the Umayyads and what happened to them such as defeat and destruction.

Al-Saffah and the 'Alawids

None expected that the 'Abbasids would undertake the caliphate, for the great revolt that overthrew the Umayyads was for the 'Alawids; the cheers of the demonstrators were summoning the people to follow al-Ridha' from among the family of Muhammad. This summons was the slogan of the revolutionaries who gave many sacrifices for it.

The 'Abbasids themselves did not dream of that, for al-Saffah and his brother al-Mansur had pledged allegiance to Muhammad Dhu al-Nafs al-Zakiya, but the fates withdrew the affair from the al-'Alawids and carried it to the 'Abbasids. When the Kingdom went well with Abi al-'Abbas, he did his best to please the 'Alawids.

He gave them many gifts, received them with different kinds of magnification and honor, put an end to their Umayyad opponents. The relationships between him and them were apparently clear and friendly, but, indeed, the 'Alawids were full of deep sadness and intense sorrow, for the 'Abbasids schemed against them and possessed alone the caliphate without asking their opinion.

Any way, the 'Alawids went to Abi al-'Abbas when he was in al-Anbar to congratulate him on his assuming the caliphate. But Muhammad and Ibrahim did not go to him. Al-Saffah had doubt of them; he turned to their father and asked him:

-What has prevented them from coming along with those who have come to me from among their household?

-They have not come not because of a thing the Commander of the faithful dislikes. Al-Saffah unwillingly and reluctantly accepted the excuse.

The thing that increased the worries and disorders of al-Saffah due to Muhammad and his brother is that when he built al-Anbar city to take it as his capital, he entered it along with his brother Abu Ja'far (al-Mansur) and 'Abd Allah b. al-Hasan. While he was walking between them and showed them what was in the city such as factories and palaces, a slip of tongue issued from 'Abd Allah when he recited the following two poetry lines:

Do you not see that Jawshan builds palaces whose profits belong to the children of Nufayla.

He hopes that he will live as long as Noah did; and the Command of Allah happens every night.

Abu al-'Abbas's face turned yellow. So Abu Ja'far al-Mansur turned to 'Abd Allah and asked him:

-Do you think that your two sons will certainly undertake the caliphate?

-No! By Allah, I have not thought of that, nor have I wanted it. They were mere words ran on my tongue; I paid no attention to them. These words displeased al-Saffah. When the 'Alawids decided to go to Yethrib (Medina), he gave them many things, sent with them a man of his trustworthy men, and said to him:

"Provide lodgings for them; do your best to comply with their wishes. When you are alone with them, show inclination toward them and hatred toward us and their being more appropriate for this affair more than us. Account for me what they say and what issues from them during their travel and arrival."

When 'Abd Allah arrived in Yethrib, he held a meeting with his sons, and they asked him about all things, small and great. He explained to them the conditions and moved them to revolt (against Abu al-'Abbas). That man attended their meeting, and he memorized all their words. When he returned to Abu al-'Abbas, he informed him of all what he had seen of al-Hasan's sons, and he boiled with anger at them; and al-Mansur became very angry with them.

Those who sought nearness to the authorities created slanders saying that the 'Alawids had summoned the people to break the pledge of allegiance to al-Saffah. Al-Saffah had no patience with that, so he wrote to 'Abd Allah a letter in which he mentioned the following poetry line:

I want his friendship and he wants my death. The one who makes excuses to you is one of your bosom friends from (the tribe of) Murad.

Thus, 'Abd Allah sent him a letter in which he refuted his claims and wrote in the bottom of it the following poetry lines:

And how does he want that while you are from him in the same position with respect to him as the aorta is to the heart?

And how does he want that while you are from him and your lighter takes fire from mine?

And how does he want that while you are from him, and you are a head and guide for Hashim?12

Abu al-'Abbas made sure of that, and his fear calmed down; yet (his brother) Abu Ja'far al-Mansur urged and moved him to attack Muhammad and Ibrahim, so he rebuked him and said to him: "Whoever exerts pressure (on people) alienates (them); whoever is flexible regrets; and to feign inattention is among the qualities of the generous."13

He treated the 'Alawids with treatment of those politically experienced. He did not show harm or detested things toward them; rather he feigned affection and sympathy to them.

Imam al-Sadiq's Attitude

The attitude of Imam al-Sadiq, peace be on him, was distinguished by neutrality, resorting to peace and tranquility, and refraining from any political activity. The Imam came to know that any political activity would fail and would bring the community nothing except inclusive harm that would destroy the society and bring about to it many disasters and misfortunes. The Imam insisted on this sound plan on his attitude toward the 'Alawids and the summoners to the 'Abbasid state.

The following are explanations to that:

1. With the 'Alawids

Imam al-Sadiq, peace be on him, predicted that the 'Abbasids, and not the 'Alawids, would assume the caliphate after the overthrowing of the Umayyad government. He went too far in advising the 'Alawids and warned them against seeking rule. The historians have narrated many of his initiatives in this respect.

An example of that is that they have narrated that the 'Abbasids and the 'Alawids held a meeting during the Umayyad governments and decided to pledge allegiance to Muhammad Dhu al-Nafs al-Zakiya. So they sent for Imam al-Sadiq and presented that before him, but he prevented them from that and said to them:

"Do not do (that), for the affair has not come yet." 'Abd Allah b. al-Hasan became angry and thought that the Imam envied his son; yet the Imam looked at him with a look of mercy and compassion, saying to him: "No! By Allah, that does not urge me, but this-indicating with his hand to Abu al-'Abbas al-Saffah, his brothers, and their sons are other than you."

The Imam rose excited, so 'Abd al-Samad and Abu Ja'far al-Mansur followed him and asked him: "O Abu 'Abd Allah, do you say that?"14 "Yes! By Allah, I say it and know it."

The Imam, peace be on him, went too far in advising 'Abd Allah, that he might turn away from that affair and not to involve himself and his two sons in it. He, peace be on him, said to him: "By Allah, neither you nor your sons will undertake it (the caliphate), but they (the 'Abbasids) will undertake it. Your sons will surely be killed."15

The Imam had taken this knowledge and inspiration from Allah's Apostle, may Allah bless him and his family, for he was his testamentary trustee, inheritor of his knowledge, keeper of his wisdom, and place of his secrets. He, peace be on him, gave them a piece of advice to save them (from killing); he told them that they would not assume the caliphate.

If they had taken his advice, they would have saved themselves from destruction and hardships, and the community would not have been afflicted with their disasters. Any way, they, May Allah have mercy on them, are excused in this respect. That is because they met abasement and humiliation from those reckless authorities, which spared no effort to force them to follow what they disliked, so they went to the fields of struggle as free people and died honorable under spearheads.

We will in detail talk about that when we talk about the tyrannical one, Abu Ja'far al-Mansur.

2. With Abu Salama

When the Umayyad state was about to collapse under the pressure of the 'Abbasid Armies and their uninterrupted attacks against it, Abu Salama, called Wazir Aal Muhammad, thought that he had to hand over the caliphate to the 'Alawids. Whether he was earnest and loyal or plotter and deceiver, he wrote (letters) to three of them and showed them his viewpoints; they were Imam Ja'far b. Muhammad, 'Abd Allah al-Mahdi, and 'Umar al-Ashraf b. Imam Zayn al-'Abidin, peace be on him.

He gave the letters to one of their retainers who inhabited Kufa and said to him: "In the first place, go to Ja'far b. Muhammad al-Sadiq, peace be on him. If he responded, then you could cancel the other two letters. If he did not respond, then you could go to 'Abd Allah al-Mahdi. If he responded, then you could cancel the letter of 'Umar al-Ashraf. If he did not respond, then you could meet 'Umar.

The messenger traveled to Yethrib (Medina). When he arrived in it, he started meeting Imam Abu 'Abd Allah al-Sadiq, peace be on him, told him about the speech of Abu Salama and gave him the letter at night, and he, peace be on him, took it and said to him: "As for Abu Salama, he is a follower of other

than me!"

The messenger said to the Imam: "Read the letter and answer it as you think."

The Imam said to his retainer: "Bring nearer the lamp."

The retainer brought it nearer, and the Imam put the letter into the fire, and it burnt. Thus, the messenger asked him:

–Do you not write an answer to him (Abu Salama).

–You have seen the answer!

Then he, peace be on him, recited the following poetry line of al–Kumayt:

O You who kindles a fire whose light is for other than you; and O wood gatherer whose woods in a rope of other than yours!

As a result, the messenger left him and went to 'Abd Allah b. al–Hasan. He gave him the letter, and he read it and became delighted with it. On the following morning, 'Abd Allah rode (his horse) and went to the house of Abu 'Abd Allah al–Sadiq, peace be on him. He came in to him, and he rose for him, welcomed and magnified him, saying:

–O Abu Muhammad, what has brought you?

–It is too great to be described!

–What is it?

–This is Abu Salama's letter in which he has asked me to assume the caliphate at the time when our followers (Shi'ites) from Khuresan have come to him.

The Imam, peace be on him, became displeased and said to him: "O Abu Muhammad, when have the people of Khuresan been your followers? It was you who sent Abu Muslim to Khuresan; and it was you who ordered them to dress in black. Do you recognize any of them through his name or his voice? How have they become your followers, while you do not recognize them nor do they recognize you?"

'Abd Allah began arguing with him, and he, peace be on him, stopped his speech and said to him: "Allah has come to know that I have made it incumbent on me to advise all Muslims; therefore, how do I refrain from advising you? So do not make yourself desire for false things, for they (the 'Abbasids) will undertake this state; and a letter similar to the one that has come to you had come to me!"16

Through his brilliant speech, the Imam predicted an unknown period of time, enlighten it with his own knowledge, and removed from it all kinds of confusion and ambiguity. He foretold that the 'Abbasids

would certainly assume the caliphate and that it was useless to oppose them. After some years his prediction and truthfulness concerning that became true.

Any way, the Imam fully understood the course of events, so he refused to accept Abu Salama's proposal, for the latter's proposal, if he was serious in it, was not due to his faith in the rights of Ahl al-Bayt; rather it resulted from losing his interests and hopes; why had he not responded with them before that time full of dangers?

For surely the 'Abbasid Armies that crept to occupy Iraq were not the followers of the 'Alawids. Rather they were the followers of the 'Abbasids, for their summons had great effects on them; therefore, how would the Imam respond to the summons of Abu Salama or walk on the unknown ways of those black trends surrounded by destruction and dangers? 'Abd Allah b. al-Hasan responded to him, but he earned nothing from him except that he exposed himself and his family to inclusive destruction.

The affair of this summons was clear to the 'Abbasids; it made them worried and disordered, so they decided to kill him. The historians narrated that Abu al-'Abbas al-Saffah and Abu Ja'far al-Mansur agreed that al-Mansur had to go to Khuresan to visit Abu Muslim and to talk with him about the affair of Abu Salama and to ask him to assassinate him. As a result al-Mansur went there and met with Abu Muslim. He told him about the affair, and he asked: "Has Abu Salama done it? I will be sufficient to him on your behalf!"

Then he summoned one of his military commanders called Marar b. Anas al-Dabbi and commanded him: "Go to Kufa and kill Abu Salama wherever you find him!" Marar along with a group of his fighters headed for al-Kufa. Abu Salama chanted at night with al-Saffah, who affected pardon and pleasure with him. Marar and his fighters sat in his way. When Abu Salama came out at midnight, they hurried to kill him; in the morning they propagated that it was the Kharijites who killed him.[17]

Through that the affair of Abu Salama was over at the dawn of the summons to the 'Abbasids.

3. With Abu Muslim

When Abu Muslim came to know about the reality and treachery of the 'Abbasids, he attempted to hand over the authority to Ahl al-Bayt, peace be on them, thus he wrote to the Imam a letter in which he mentioned: "Surely I have shown the word and summoned the people to (refrain from) following the 'Abbasids.

Therefore, if you wish, then none is better than you!" The Imam, peace be on him, wrote him an answer in which he showed wisdom, awareness, and perceiving the realities of the affairs. In the letter he mentioned: "You are not among my followers, nor the time is mine!"[18]

Yes! How would Abu Muslim be among the followers of Imam Abu 'Abd Allah al-Sadiq, peace be on him, who was of great importance in Islam?

Certainly, the companions and the summoners to the Imam were good, cleaved to their religion, and preferred obedience to Allah to all things.

How would the Imam be pleased with receiving the authority from Abu Muslim, who regarded as lawful all the things made unlawful by Allah and unjustly shed the blood of the Muslims?

Abu Muslim repents

Finally Abu Muslim repented for the ruinous offenses and the sins he committed; he ascribed all things he done to al-Saffah. That was mentioned in the letter he sent to Abu Ja'far al-Mansur. In it he has mentioned: "I have adopted your brother as an Imam and regarded him as a guide to religion due to kinship and the will he claimed that it came to him.

So through me he lowered the darkness of error; and he placed me in the lasso of the discord. He commanded me to punish (the people) for suspicion, to kill them for accusation, and not to accept any excuse (from them). As a result, through his commands, I violated some forbidden things whose maintenance Allah decreed, shed blood who's sparing Allah made obligatory, withdrew the authority from its men and handed it to those other than them.

Therefore, if Allah pardoned me, then it would be through a favor of him; and if he punished (me), then it would be through what my hands had earned; ***and Allah does not wrong the servants***."[19]

In his letter, Abu Muslim has shown his repent, his barbarism, and his rudeness. Besides he has indicated that he, according to al-Saffah's commands, shed blood, violated forbidden things, made public panic, and spread terror. Abu Muslim has made a statement similar to the one mentioned above. He sent the statement to Abu Ja'far al-Mansur. In it he has mentioned:

"Now then, surely I have adopted a man as an Imam and a guide to the things Allah has made obligatory on his creatures; the man was knowledgeable and had close kinship to Allah's Apostle, may Allah bless him and his family; he has deemed me as ignorant through the Qur'an, and he has altered it (the Qur'an) from its places craving after a little thing from which Allah has withhold his creatures; he is like the one who expresses with arrogance; he has commanded me to pull out the sword, to raise mercy, not to accept any excuse, and not to release (any person) from his stumble.

I have done that in order to make firm your supreme authority, to the extent that those who have no knowledge of you have come to know you; those who are your enemies have obeyed you; Allah has made you manifest after that disappearance, abasement, and lowness."[20]

In this important statement, Abu Muslim has mentioned al-Saffah's qualities such as deception, error, and being void of man's values.

He felt remorse and repent of the great sins he had committed, to the extent that he did no hope that

Allah would forgive him them. He supplicated at 'Arafat: "O Allah, surely I am going to turn in repentance to you of that which I do not think that you will not forgive me it!"

He was asked: "Is it difficult for Allah to forgive you your sins?" He replied: "Certainly, I have woven a garment of oppression as long as the state belongs to the 'Abbasids. How many a female crier met me when the oppression became aggravated! Therefore, how will Allah forgive him whose opponents are these creatures?"[21]

Certainly, Abu Musa spoiled the affair of his life in the next world and sold his religion for establishing the 'Abbasid kingdom. He repented (of his sins) but repent does not benefit him. Allah will not be kind through pardoning and forgiving him who unjustly shed the blood of the innocent and spread in the country of the Muslims losing children, sadness, and mourning.

Al-Saffah dies

Al-Saffah became sick; he suffered from intense and severe pain for several days.

When he became critically ill and death was at hand, he sent for his nephew 'Isa b. Musa; in another narration (he sent for) his uncle 'Isa b. 'Ali. He handed him a closed letter and wrote on the envelope:

From the servant and friend of Allah,

To the family of Allah's Apostle, may Allah bless him and his family, friends, and all the Muslims.

He asked him to keep his affair secret until he died, that he might read the letter to the people. None came to know whom he appointed as successor after him.[22]

Al-Saffah died on the night of Sunday, Dhu al-Hijja 12, 136 A. H.[23] When he died, 'Ali b. 'Isa shrouded him with his garment; he kept his death secret to the people. In the morning, he summoned some 'Abbasids and the high-ranking statesmen; and then he announced to them the death of al-Saffah. He brought to them the closed letter of the pledge of allegiance. He opened (and read) the letter before them; he found that al-Saffah had appointed his brother Abu Ja'far (al-Mansur) as successor after him, and that he had appointed his nephew 'Isa b. Musa b. Muhammad as a hire apparent.

Then he commanded those present to pledge allegiance to Abu Ja'far al-Mansur. After that he buried him in his palace according to his will.[24]

Al-Saffah's lifetime ended in this manner full of shedding blood and violating the forbidden things. He ended his lifetime with imposing his brother al-Mansur as a caliph over the Muslims, and he was the wicked of the creatures of Allah and the evilest of all Muslim rulers in meanness and deviation from justice. For he spared no effort to make the Muslims poor, to spread panic and fear all over the Islamic world, just as we will mention it in detail.

With this point we will end our talk about Imam Musa, peace be on him, during the time of al-Saffah. As a result, during his youth and prime of his lifetime, he witnessed the ordeal and misery of the Islamic society during those terrible periods when he lived, for when he got rid of the tyranny and oppression of the Umayyads, he became under the pressure of the 'Abbasid government.

So he suffered from tyranny, despotism, wrong, and exhaustion; and the 'Abbasid authorities went too far in making poor the Muslims, plundering their wealth and generously spent it on dissoluteness and prostitution, just as the condition was during the Umayyad government. Of course, such practices had great effects on the life of Imam Musa, peace be on him, and on its carrying sadness and sorrow.

1. Ibn al-Athir, Tarikh, vol. 4, p. 325.
2. Ibn Abi al-Haddeed, Sharh Nahjj al-Balagha, vol. 7, p. 134.
3. Mukhtasar Akhbar al-Khulafa'.
4. Ibn Abi al-Haddeed, Sharh Nahjj al-Balagha, vol. 7, p. 131.
5. Al-Ya'qubi, Tarikh, vol. 3, pp. 84-85. Ibn 'Abd Rabba, al-'Aqd al-Fareed, vol. 3, pp. 198-199.
6. Al-Kamil, vol., 5, p. 206.
7. Mukhtasar Akhbar al-Khulafa', p. 4.
8. Al-Muhadarat, p. 49.
9. Mukhtasar Akhbar al-Khulafa', p. 10.
10. Al-'Aqd al-Fareed, vol. 3, p. 207.
11. Al-Kamil, vol. 5, p. 205.
12. Al-Ya'qubi, Tarikh, vol. 3, p. 97.
13. Shadharat al-Dhahab, vol. 1, p. 159.
14. Maqatil al-Talibiyyin, p. 555.
15. Ibid.
16. Al-Mas'udi, Murujj al-Dhahab, vol. 3, p. 184. Al-Aadaab al-Sultaniya, p. 137.
17. Al-Tabari, the Events of the Year 132 A. H. Abu Muslim was killed in Rajab 15th. That was a month after the defeat of Merwan
18. Al-Milal wa al-Nihal, vol. 1, p. 241.
19. Tarikh Baghdad, vol. 10, p. 208.
20. Al-Bidaya wa al-Nihaya, vol. 10, p. 64.
21. Al-Kuna wa al-Alqab, vol. 2, p. 151.
22. Al-Ya'qubi, Tarikh, vol. 3, p.348.
23. Al-Mas'udi, Murujj al-Dhahab, vol. 3, p. 181.
24. Al-Mas'udi, Murujj al-Dhahab, vol. 3, p. 181.

Al-Mansur had no previous convictions, nor had he any achievement, that he might deserve the caliphate that was the greatest office in Islam. He had neither humanitarian tendency nor honest quality that would qualify him to undertake the affairs of the Muslims.

The historians have unanimously agreed that he was ignoble, miserly, mean, low, treacherous, and murderous. They have said that he ruled the Muslims with the policy of him who did not believe in Allah and the hereafter, that he spread among them fear and exhaustion and deprived them of their economic requirements.

To the extent that they wished the return and the days of the Umayyad government though they were full of severity and torture. One of those who lived through the two states has said:

Would that the tyranny of the Banu Merwan lasted for us; and would that the justice of the Banu 'Abbas be in the fire!

The great revolutionary, Muhammad Dhu al-Nafs al-Zakiya, has said in his talk he stated concerning the tyranny and oppression of the 'Abbasids: "We had took vengeance on the Umayyads, but the 'Abbasids are less in fear of Allah than them. The argument against the 'Abbasids is more obligatory than it is against them; the people (the Umayyads) had noble deeds and favors Abu Ja'far (al-Mansur) did not have."1

Abu Ja'far al-Mansur went too far in shedding blood, to the extent that none can describe it. He killed (people) for suspicion and accusation, turned away from all the people even his family when he annihilated its members and cut off their heads; that is ascribed to his malice and recklessness.

He has been described by professor al-Sayyid Meer, who has said: "Al-Mansur was deceptive; he did not hesitate at all in shedding blood; his severity is ascribed to his excessive malice, whereas his successor did not kill anybody except after much reflection and scrutiny.

Generally speaking, Abu Ja'far was careless of his violence and reckless of his assassination; his treatment towards 'Ali's children is regarded as the worst page in the history of the 'Abbasids." Al-Seyuti has said: "Al-Mansur was the first to find the gap of the difference between the 'Abbasids and the 'Alawids, while they had been as one bloc."2

Ibn Hubayra,3 one of al-Mansur's contemporaries, has described him, saying: "I have never seen a man in war or in peace more cunning, difficult, and watchful than al-Mansur, to the extent that he besieged me along with a group of Arab horsemen. We spared no effort to attain something of his troops but we were unable because he firmly controlled his fighters and was very alert."4

Through his violence and scheme he could established the 'Abbasid state and controlled fully all the organs of government. The severest kind of oppression he practiced was that toward the 'Alawids. He treated them with violence and persecution none can describe; he wreaked his wrath upon them and punished them severely; he paid no attention to his womb relations with them and their kinship to the Messenger, may Allah bless him and his family.

As for Imam Musa, peace be on him, he witnessed all kinds of ordeals and exhaustion that befell his family; these practices had great effect on his soul, which became a place of pain and sadness.

Imam Musa, peace be on him, spent twenty years of his lifetime during the time of al-Mansur. He witnessed that abominable policy that carried the signs of death and annihilation to all the subjects. It is necessary for us to talk about the aspects of his personality, his policy, and his practices.

That is because the research on such topics has a close relationship with the life of Imam Musa, for it describes to us the time when he lived, the fatigue and tiredness from which the Muslims suffered, and for that had an effect on his impressions. The following is a brief account of al-Mansur's personality:

The Aspects of al-Mansur's Personality

As for the aspects for which al-Mansur has been known and were among his elements and selfness, they are as follows:

Miserliness

Without doubt, miserliness is the only source of all psychological vices; therefore, the one who has it is void of all kinds of generosity and nobility; this quality urges him to go too far in committing sins and throws him in ruinous evil. This evil tendency was among the most prominent aspects of al-Mansur, for he was a proverbial for his miserliness.

He subjected the Islamic state to inclusive famine, misery, and deprivation. Because of his intense miserliness he was given the nickname of al-Dewaniqi.

Ibn al-Athir has said: "Al-Mansur was named al-Dewaniqi because of his miserliness. That was when he ordered a trench to be dug in Kufa (and ordered) a danaq to be given (to the workers) and to be spent on the digging. The danaq is one sixth a dirham."

Then he has said: "In the year 155 A. H. al-Mansur ordered a wall and a trench to be built and dug around Basrah and Kufa. He ordered those workers who built the wall and dug the trench to be given five Dirhams. After they had finished that, he ordered them to be brought together and forty dirhams to be taken from each of them.

Concerning that the poet has said: O My people, what have we met from the Commander of the faithful? He gave five (dirhams) to each of us and took forty (dirhams) from each of us![5]

Having finished building Baghdad, al-Mansur settled an account with the commanders of his army and forced them to return that which was with them, to the extent that he took fifteen dirhams from some of them.[6] He would settle an account with the workers even it was an amount of danaq or habba.[7]

As for the aspects of his miserliness, they are as follows:

A. He deprived himself of pleasures

His miserliness urged him to deprive himself of enjoying the pleasures in life. He avoided luxury; he wore coarse garments; perhaps, he patched his own shirt with his hand. Concerning him, Imam al-Sadiq has said: "Praise belongs to Allah Who tried him with his own poverty in his kingdom!"[8]

One of his female slaves saw him wearing a patched shirt, and she sneeringly asked him: "Does a caliph wear a patched garment?" He smiled and answered her: "Woe unto you! Have you not hear the words of the poet, Bin Harama: "Man may attain honor though his shirt is old and the pocket of his shirt is patched!"9

Certainly al-Mansur did not attain honor; rather he reached the deep bottom of meanness and lowliness!

B. His showing Miserliness toward his friends

Al-Mansur was miserly to himself and his friends. He gave them nothing generously, nor did he think of helping them. He had a friend called al-Wadin b. 'Atta' during his poverty and neediness. He sent for the friend when he undertook the office of the caliphate. When he stood before him, he asked him about his conditions and his affairs:

-O Abu 'Abd Allah, what do you have?

-The good the Commander of the faithful know!

-What about your family?

-Three daughters, a wife, and their servant.

-Do you have four (persons) in your house?

-Yes.

He asked him about that several times, to the extent that al-Wadin thought that he would give him something as a gift, but he, after long thinking, raised his head and said to him: "You are the richest of all the Arabs, for there are four spindles turning in your house!"10 Such was his personality full of meanness; it had no ray of pity and mercy.

C. His Depriving the Writers of Giving

The Umayyad government spent lavishly upon the poets and the writers, so literature flourished and its market became active; the social circles looked at this class with great importance, for the state took care of it and honored it. When al-Mansur became a caliph, he went too far in abasing them, destroying them, depriving them of giving, and preventing them from coming in to him.

He did not permit them to visit him except after many efforts. For example, Abu Nuhayla went to him and stopped at the door of his palace and asked for permission to visit him; yet he did not give him permission, whereas the Khuresanis and other than them went in and came out without paying attention to him.

Moreover they laughed and sneered at him. One of his friend saw him in that state of abasement and

disgrace and asked him: "How do you see the state in which your are?"

He answered him through these following poetry lines he improvised and in which he described the state in which he was:

Most Allah's creatures do not know which of Allah's creatures (I am) when they meet (me).

Many a garment is spread and folded; and many a pallium is bought and boiled for a retainer or for the master of a retainer. Woe unto the public treasury! What has it met?11

Certainly the thing that urged al-Mansur to make little of this educated class was miserliness.

The historians have narrated an example of his stinginess and his turning away from poets as follows: "Al-Mu'ammal b. Umayl visited al-Mehdi, al-Mansur's hire apparent, and praised him with a wonderful poem that moved his feelings, and he gave him twenty thousand dirhams. His secretary sent al-Mansur a letter in which he informed of the affair.

When the letter came to him, and he came to know of the affair, he boiled with anger and immediately sent his son a letter in which he criticized his deed, saying: "You had to give four thousand dirhams to the poet after his standing at your door for one year!" Then he sent the secretary of al-Mehdi a letter in which he commanded him to send him the poet immediately.

The secretary send for the poet, but he did not find him. He was told that he headed for Medinat al-Selam. So he sent some of his police men and ordered them to arrest him. They stood by the bridge of al-Nehrwan. They asked those who passed by them about al-Mu'ammal. Al-Mu'ammal passed by them, and they asked him about his name, and he told them about it.

They arrested him, and he was about to die out of fear and panic. They brought him to al-Rabi', al-Mansur's chamberlain. They told him that they had found him, and he commanded them to bring him in. When he stood before him, he turned to him angrily and asked him:

-Are you al-Mu'ammal b. Umayl?

-Yes, may Allah set right the Commander of the faithful!

-Did you go to an inexperienced boy and cheated him?

-Yes, may Allah set right the Commander of the faithful! I went to a generous boy. I deceived him and he was deceived. So al-Mansur became calm. Then he commanded him to recite the poem to him, and he recited it, saying:

He is the Mehdi but he looks like the bright moon.

This and this resemble each other; therefore they make clear the vague to him who is endowed with

eyesight.

So this is a night lamp in the dark; and this is the lamp of light by daylight.

But the Merciful (Allah) has preferred this to that through the pulpits and the thrones and through the strong kingdom.

So this is an emir and that is neither emir nor a minister.

The decrease of the month makes this die away; and this is brilliant during the decrease of the month.

So he is different from the pure vicegerent of Allah through him the pride of the proud becomes high.

The kings become weak when they come to you from easy and difficult places.

Your father preceded the kings to the extent that they became sumbling and tired.

You have come after him running quickly; and you have no flagging when you run.

So the people have said: They are in same position of the meriting and the deserving.

If the old one precedes, then he is qualified for precedence; he has the merit of the old over the young.

If the young reaches the range of the old, then the young has been created from the old. Al-Mansur admired this wonderful, short poem that has contained the most beautiful signs of lauding and praising him.

He said to him: "By Allah, you have done well! But this (poem) is not equal to twenty thousand dirhams. Where is the money?" He answered him that it was present and he was shaking with fear and panic. He commanded his chamberlain to take the money, and to give him four thousand dirhams. The chamberlain responded to that.

The historians have narrated another example of his miserliness: "On his way to Mecca, al-Mansur ordered a singer to be brought to sing him. Selem, the singer, was brought to him. He sang him songs, and he became delighted to the extent that he was about to fall off his horse. He gave him a half dirham, and he criticized him for that, saying to him:

-O Commander of the faithful, I sang Hisham b. 'Abd al-Malik and he gave me ten thousand dirhams.

Al-Mansur furiously looked at him and said to him:

-He had no right to give you (money) from the public treasury. Then he ordered his chamberlain al-Rabi' to take the money from him, so he begged him and sword (by Allah) that he had nothing of that money. He went on begging al-Mansur, and he left him provided that he should sing him songs back and forth without money.12

Bishr, the astrologer, has said: "Abu Ja'far (al-Mansur) sent for me in the evening. He sent me to (carry out) a certain affair. When I came back, he raised a side of his prayer rug, and there was a dinar. He said to me: 'Take this (dinar) and keep it. I took it and I still have it lest he should demand it, for he had not told me to take possession of it.'"

When he decreed that the subjects should wear tall hats, Abu Dulama, a humorous poet, criticized him for his miserliness, saying: We had expected that the Imam would increase (our wages), but the chosen Imam has increased the hats in length! We see them on the heads on men; they look like those hats clothed in burnooses worn by the Jews![13]

Al-Mansur did his best to monopolize and to hoard the wealth of the community; he spent nothing of it on public interests, so he spread poverty and misery all over the Islamic countries.

D. With al-Mehdi

Al-Mehdi was the most preferable of the people and the nearest of them to al-Mansur, to the extent that he appointed him as his crown prince; nevertheless, he turned away from him for a simple material affair. Al-Mansur's servant, Wadih, has related, saying: "One day, while I was standing beside Abu Ja'far (al-Mansur), al-Mehdi came in to him. He was wearing a new, black, outer garment.

He greeted (us) and sat down. Then he rose and went away. Abu Ja'far looked at him, for he loved and admired him. When he (al-Mehdi) was in the middle of the corridor, he tripped over his own sword, and his black (garment) was torn. He rose and went away paying no attention to it.

When al-Mansur saw that, he lost his mind. Then he ordered him to be brought back, and he angrily attacked him, saying: 'O Abu 'Abd Allah, (do you) regard (my) talents as little? Or are you ungrateful (to Allah) for the boon? Or do you have little knowledge of the misfortune? It seems that you are ignorant of that which for you and that which against you!'"[14]

He bitterly admonished his son for an insignificant thing to which most people do not pay attention. Wadih reported that he came in to al-Mansur, and he said to him: "'Look for torn clothes and collect them. When you come to know that al-Mehdi will come, bring them before he comes in. There should be patches along with them.' I did that. Al-Mehdi came in and found his father trying patches on the torn clothes.

He smiled and said to him: 'O Commander of the faithful, for this reason the people say: 'They crave after the dinar and the dirham!' He did not mention the danaq lest he should move his feelings. So al-Mansur said to him: 'Whoever does not repair his torn clothes has no new (ones). The winter has come. We are in need of clothes for the family and the children.' Thus, al-Mehdi said to him: 'At my expense are the clothes of the Commander of the faithful, of his family, and of his children!' He said to him: 'Do that!'"[15]

Al-Mansur's female slave, Khalisa, has related, saying: "I came in to al-Mansur and found him complaining of toothache. When he heard my voice he said: 'Come in!' I came in and saw him putting his hand on his temple. He kept silent for an hour, and then he asked me: 'How much money do you have?' 'One thousand dirhams,' I replied. 'Put your hand on my head and take an oath,' he commanded me.

I was afraid of him, so I said to him: 'I have ten thousand dinars.' 'Bring them to me,' he retorted. I came in to al-Mehdi and al-Khayzaran. I told them about what had happened, so al-Mehdi kicked me with his foot, and asked me: 'What made you go to him? He has no pain. Yesterday he asked me for money, so he feigned illness. Carry to him that about which you have told him.' When al-Mehdi came to him, he asked him: 'O Abu 'Abd Allah, why do you complain of poverty while Khalisa has such amount of money?'"[16]

He turned away from his son al-Mehdi while he was the most preferable of all the people to him. The reason for that is his miserliness and meanness.

E. With the Jurist Ibn al-Samman

The jurist Azhar al-Samman was al-Mansur's friend before his undertaking the caliphate. He went to him when he became a caliph, and he asked him:

-What is your need?

-I am in debt (to someone) for four thousand dirhams; my house is demolished; and my son wants to consummate the marriage with his wife. He ordered an amount of money to be given to him and prevented him from coming to him, saying to him:

-After this do not come to me and ask me to grant your needs!

-I will do. After several days, Ibn al-Samman came to him, and he angrily looked at him and asked him:

-What has made you come to me?

-I have come to you not ask you to grant my need, but I am a Muslim!

-I think that you have come to us for that for which you had come to us for the first time! Do not come to us and ask us to grant your need and do not come to us as a Muslim! Then he ordered a gift to be given to him. Ibn al-Samman went out and, shortly after that, he returned, so al-Mansur asked him:

-What has made you come back?

-I have come to you not to ask you to grant my need and not as a Muslim. However, I have come for a supplication I had heard from you. I would like to learn it from you.

-Do not learn it, for it is not granted. That is because I have supplicated Allah with it to rid me of you,

and He has not done it! He dismissed him and gave him nothing.[17]

F. With his Governors

Al-Mansur deprived his governors of money and straitened them. The historians have mentioned many examples of his oppression toward them. They mentioned that he entrusted a man with a certain work, and he completed it. The man came in to him and settled an account. He rose and intended to go away, but al-Mansur said to him:

-I made you a partner in my trust and appointed you over one of the Muslims' taxes, but you misappropriated it!

-I seek refuge for you with Allah, Commander of the faithful! I have taken nothing of that except a dirham that is in my sleeve. I have taken it to hire a mule to carry me to my family, that I may enter my house and have nothing of the wealth of Allah and of your wealth.

So al-Mansur said to him: "You are truthful! Give us our dirham!" He took the dirham and put it under his woolen mat."[18]

His governor, Ziyad b. 'Abd Allah al-Harithi, sent him a letter in which he asked him to increase his salary. The letter was so eloquent that al-Mansur admired it and wrote an answer to it, saying: "When riches and eloquence come together in man, they make him ungrateful. The Commander of the faithful feels pity for you for that; therefore, be satisfied with eloquence!"[19]

Al-Mansur was so miserly and ignoble that the evil deeds of the world and those of the kings came together in him.

The Reasons for his Miserliness

Al-Mansur was excessively miserly because he was wicked and mean and had no faith in Allah. Before his attendants and his special group, al-Mansur talked about the reasons that urged him to go too far in making the subjects poor and straitening them, saying: "Ibn al-A'rabi was truthful when he said: 'Starve your own dog, and it will follow you!'"

So Abu al-'Abbas al-Tusi opposed him, saying: "O Commander of the faithful, I am afraid that someone may give it a loaf of bread, and it will follow him and leave you!"[20]

May a handful of dust be on al-Mansur and on all those rulers who make light of their subjects! This tyrannical ruler tried to subjugate the people through starving them, and not through spreading justice and welfare among them. Al-Mansur also talked about the reasons that urged him to monopolize huge amount of money in his own treasuries and to spend nothing of it on public interests, saying:

"He whose wealth is little, his men are few. He whose men are few, his enemy has power over him; he

whose enemy has power over him, his kingdom becomes weak; and he whose kingdom becomes weak, his protected things are violated!"21

He based his opinion on monopolizing money and refraining from spending it on the Muslims. Without doubt, he is the most prominent of those whom Allah, the Most High, has meant in these words of Him:

And as for those who hoard up gold and silver and do not spend it in Allah's way, announce to them a painful chastisement. On the day when it shall be heated in the fire of hell, then their foreheads and their sides and their backs shall be branded with it; this is what you hoard up for yourselves, therefore taste what you hoard." (**Qur'an, Surat al-Tawba, verses 34-35**).

His Despotism

Al-Mansur was despotic in all the affairs that concerned his kingdom; he did not consult anyone in respect with his measures. He opposed all those who advised him. The historians narrated that he sent for his nephew, 'Ali b. 'Isa, and commanded him to fight against Muhammad b. 'Abd Allah, and he said to him:

"O Commander of the faithful, consult your uncles." He rebuked him, saying to him: "Where is Ibrahim b. Harama's speech:

'You visit the one whose secrets the people do not shake violently, nor does he exchanges secrets with the ears in respect with that which he tries.

'When he does something, he concludes it; and when he says that he is going to do (it), he carries it out.'"

Then he said to him: "Go away, O man! By Allah, other than me and other than you is not wanted. And it is that either you leave or I leave!"

With such pride he governed over the people and over all their abilities. He always recited the following poetry lines of al-Haythem b. 'Adi to show his arrogance and despotism:

Surely my spear, which is like a spring, is not driven to despair by neither the touch of the spears nor by oil nor by fire.

When I reward a traitor, I will be safe of his ways. When I frighten a safe person, I will make the land upset through him.

Come to me and lower some of your eyes; I am nearer to all persons than their neighbors.22

This indicates that he was reckless, vainglorious, and despotic in the affairs of the Muslims. This crooked policy led to spreading terror and fear among all the people.

His Assassinations

Al-Mansur enjoyed severe punishments, shedding blood, and assassinations. He intensely and rudely went too far in practicing such things. History has never known massacres similar to those committed by him. There was no ray of pity and mercy in his inner self.

He was delighted with the wailing of the orphans, the lamentation of the female slaves, and the moaning of the wounded. This tyrannical, bloodthirsty person assassinated a group of the heads of his state and of those who established his supreme government. For he was beware of them and afraid of their power.

We will mention some of them as follows:

1. Abu Muslim

It was Abu Muslim who established the 'Abbasid state. Were it not for him its flag would not have been hoisted, nor its name would have been mentioned; nevertheless al-Mansur turned away from him and rewarded him with the reward of Sinmmar23. Al-Mansur summoned the head of his bodyguards, 'Uthman b. Nuhayk, along with Shabib b. Wajj, and Abu Hanifa Harb b. Qays. He said to them:

"When Abu Muslim come in to me, stop behind the door. When I clap my hands, come in and kill him." He summoned Abu Muslim, gave him security, and received him with too much welcome and honoring. Then he lodged him in one of his palaces. Abu Muslim came and sat in the room next to that of al-Mansur. He was told that al-Mansur was busy. He sat for a long time. He was given permission, and he entered. He greeted him, but he furiously looked at him and asked him:

-Tell me why did you precede me on the way to Mecca?

-I hated our gathering around the water lest it should harm the people.

Then he began counting his detested deeds and blaming him, and he apologized to him for that. When his censure was too long, he said to him:

-This should not be said to me after my showing extreme courage and that which (issued) from me. So al-Mansur shouted at him: "O Son of the wicked woman! By Allah, if there was a female slave in your place, she would take your place!

You destroyed our state and our power! If that was up to you, you would not cut the husk of a date stone!" Abu Muslim apologized to him for that, but his apology was useless. Al-Mansur loudly clapped his hands, and the people came in to him drawing their swords. Abu Muslim felt that death was close at hand, so he begged al-Mansur, saying to him:

-Let me stay (alive) for your enemy!

–Which enemy is more hostile than you?

The swords took Abu Muslim while he was saying: "Pardon me! Pardon me! Pardon me!"

The people finished him off, so al–Mansur improvised:

You claimed that the debt would not be repaid!

So take your share in full through the measure, O Abu Muslim!

You were watered out of a glass out of which you watered (the people), and that was in the mouth bitterer than colocynth![24]

Then he ordered his corpse to be thrown into the Tigris, and it was thrown into it.[25]

Through that Abu Muslim's lifetime was treacherously folded at the hand of al–Mansur; and through that Abu Muslim lost the affair of his life in this world and the next; and that is the very clear loss!

2. 'Abd Allah b. 'Ali

Al–Mansur gave security to his uncle 'Abd Allah b. 'Ali and decided not to assassinate him due to the fact that he revolted against him. However, he broke his promise. He summoned his crown prince 'Isa b. 'Ali and said to him: "Keep 'Abd Allah b. 'Ali until I return from the hajj. Do not oppress him. That is because he is my uncle and brother of the present from among the Shaykhs of your household."

Then he secretly summoned him and said to him: "O 'Isa, surly this (i.e., 'Abd Allah b. 'Ali) intended to remove the caliphate from you and me. You are my crown prince; you will undertake the caliphate, so take him and cut off his head. Beware of that you be calm and weak lest you should oppose the affair I have schemed." Then he went to Mecca.[26]

'Isa consulted his secretary, Yunus b. Abi Farwa, and informed him of the affair, and he said to him: "Surely this man has openly handed over his uncle to you before his relatives, while he has secretly commanded you to kill him. He intends to kill him at your hand, and then he will condemned you for killing him and kill you.

I think that you have to hide him in your house and tell none about his affair, that you have to send someone to al–Mansur to tell him that you have killed him. If he demand you him openly, then you hand him over to him openly. Beware of that you bring him secretly."[27]

'Isa did that and made public among the 'Abbasids that he had killed him. When al–Mansur came back from Mecca, the 'Abbasids went to him. They talked with him about the affair of his uncle, and he said to them: "In your presence I handed him over to my hire apparent and commanded him (to treat him kindly).

I asked him about him, and he said that he had died." Then he summoned 'Isa.

When he stood before him, he shouted at him:

–Why have you killed my uncle?

–You had commanded me to kill him.

–I had not commanded you to do that.

–This is your letter you had written to me concerning him.

–I had not written it.

When 'Isa understood that al–Mansur was earnest in his attitude, he had fear for himself and said to him:

–He is with me.

–Hand him over to Abi al–Azhar al–Muhalab b. Abi 'Isa. So he was still imprisoned with him until al–Mansur ordered him to kill him. So he along with a female slave came in to him. He started with 'Abd Allah. He strangled him until he died. Then he put him on the bed. Then he turned to the female slave to kill her, and she said to him: "O Servant of Allah, I want you to kill me in a way other than this!"

He turned his face away from her. Then he ordered her to be strangled. He put her on bed and put her had under his ('Abd Allah's) side, and his hand under her side. They seemed that they had embraced each other. Then he ordered the house to be demolished on them. He summoned the judge, Ibn 'Allam, along with group of people to inform them of the affair. The two corpses were brought out and were buried in their final resting–place.28

3. Muhammad Bin Abi al–'Abbas

Al–Mansur employed a Christian doctor to kill those he did not want to kill openly. The doctor was rude and merciless. He assassinated a group of innocent people through his medical prescriptions according to al–Mansur's orders. Among those he killed was Muhammad b. Abi al–'Abbas.

Al–Mansur ordered him to do that, and he made a deadly poison to him. He waited for an illness to happen to him. He suffered from a fever in his body, so he consulted him. He gave him that poison to drink. He drank it, and it cut off his intestines. Immediately he died. His mother brought suit to al–Mansur against him, and he ordered him to be flogged thirty times and to be imprisoned for several days.

Then he ordered him to be released and to be given three hundred dinars. These are some of al–Mansur's assassinations that indicate that he had a wicked soul void of pardon and mercy. He was able to treat them kindly and to keep an eye on them if he was afraid that they would revolt against him. However, that was far away from his tendencies full of spite and severity.

His Ruinous Offences

The history of this tyrannical, bloodthirsty person (al-Mansur) is full of crimes and ruinous offences, for he followed a policy contrary to Allah's Book and the Sunna of His Prophet. He terrified the Muslims; he spread terror, panic, and fear all over the Islamic countries; and he put an end to the cultural and social life in Islam.

We will deal with some of his offences as follows:

1. His Frightening the Civilians

Al-Mansur treated the people of Yethrib (Medina) with persecutions, violence, and tyranny. He deprived them of all their economic elements such as the supplies sent by sea and land.29

Through this economic war he wanted to subject them to misery and famine, that he might distract them from revolting against him and from criticizing his policy. He appointed Rabah b. 'Uthman al-Murri as a governor over them. Rabah was rude and merciless; souls turned away from him because he was ill-tempered.

When al-Mansur appointed him as a governor, he gathered the people and ascended the pulpit. He announced to them his terrorist policy having the signs of death and torture, saying:

"O People of Medina, I am the snake son of snake, cousin of Muslim b. 'Aqaba; I will destroy your green lands and annihilate your men! By Allah I will turn it into a desert where no dog will bark!"

This statement shows that he was tyrannical, dissolute, paying no attention to the men's lives and dignity. He decided to rule the country through committing inclusive annihilation and rendering the people homeless. May Allah help the Muslims with those ordeals and misfortunes that melted their hearts and filled their souls with sorrows and regrets.

After this wild, predatory person had finished his severe speech, some of those present rose and answered him with most violent words, saying with one tongue: "By Allah, son of the one who was flogged twice, you must refrain from (doing this) or we will prevent you from (annihilating) us."

Immediately this sinful rouge sent a letter to the 'Abbasid king telling him about the disobedience of the people of Medina to him and their insisting on mutiny against him. When the letter reached him, he wrote to the people of Medina a letter full of warning and threading. He ordered his governor to recite it to them. When the letter came to him, he gathered them and recited it to them.

In it he mentioned:

O People of Medina, surely your governor wrote to me and mentioned your cheating, your disobedience, your evil viewpoints, and your turning away from pledging allegiance to the Commander of the faithful.

The Commander of the faithful has sworn by Allah that if you do not refrain from (disobedience), he will turn your security into fear, prevent you from the sea and the land, send to you thick-hearted and far-wombed men (who will attack you) in the middle of your houses, do what they are ordered. Greetings!

Some enthusiastic and free people opposed him, saying: "You are a liar, son of the one who was flogged twice!" Then they threw stones at him from all directions. He escaped in fear to his fortified, wide house. He closed it and sought protection in it. Ayyub b. Salam al-Makhzumi, a follower of the authority, came in to him and provoked him to punish the revolutionaries severely, saying:

"May Allah set right the Emir, the rabble have done that; therefore cut off their hands and flog them on the backs!" Some Hashimites advised him not to pay attention to the statement of this slave who turned away from his country and his countrymen. They advised him to send for the notables and the nobility and to recite to them al-Mansur's letter to see their viewpoints concerning it.

He responded to that and sent for them. He recited to them al-Mansur's letter. Hafs b. 'Amr b. 'Abd Allah b. 'Awf al-Zuhri and Abu 'Ubayda b. 'Abd al-Rahman al-Azhar said to him: "By Allah, you are a liar! You did not command us and we did not disobey you! You did not summon us, and we did not oppose you!"

Then they turned to the messenger and representative of al-Mansur and asked him:

-Will you inform the Commander of the faithful of us?

-I have come for nothing except for that!

-Say to him: "As for your statement that you will turn the security of Medina and of its inhabitants into fear, it is that Allah, the Great and Almighty, has promised us other than that. Allah, the Great and Almighty, has said: ***And that He will most certainly, after their fear, give them security in exchange; they shall serve Me, not associating aught with me.***

So we will serve Him and associate aught with Him."[30] Al-Mansur treated the people of Medina with severity and alienation. He did not respect their being neighbors to Allah's Apostle, May Allah bless him and his family, nor did he pay attention to their forefathers who established this religion and consolidated its foundations.

2. His Making little of the Kaaba

Al-Mansur disbelieved in Islam and turned away from all its principles and objectives. He tried to move the Kaaba from its place to Dar al-Salam. Meanwhile he built a huge building in his capital Baghdad and called it al-Qubba al-Khaddra' (the Green Dome) as a sign of making little of the Holy Kaaba.[31] Through this he showed his disbelieve (in Islam) and his apostasy from the religion.

3. His Embezzling Properties

Al-Mansur spared no effort to exhaust and persecute the subjects, so he plundered and embezzled their properties. The historians narrated that he took the properties of the people, to the extent that they had nothing. The amount he took from them was eight hundred million dirhams;32 on this day of ours it is equal to four thousand million dinars according to the value of the currency.33

In his last will to his son al-Mehdi, he mentioned: "I have collected properties to you, to the extent that no caliph before me had collected them."34

His fiscal policy was based on plundering, embezzling, choosing, and unjustly taking properties. As a result he made misery and poverty prevail all over the Islamic regions.

4. His Punishing the 'Alawids severely

The ordeal of the 'Alawids during the time of al-Mansur, the tyrannical, was the severest and most tragic of all ordeals, for he poured upon them all kinds of torture, met them with increasingly violence and tyranny. He annihilated their old and young; he had no mercy on any of them.

The severe punishment that befell them was many times as much as what they met during the Umayyad government, so concerning that it has been said: By Allah, the Umayyads had not done to them one tenth of what the 'Abbasids did! Di'bil al-Khaza'i, the poet of the thought, has described the disasters and the misfortunes that befell them, saying:

All the districts which we have come to know from among Dhi Yemen, Bakr, and Muder took part in (shedding) their blood just as the butchers take part in slaughtering a camel.

They killed them, took them as prisoners of war, burnt them, and plundered them just as the invaders did in the land of the Romans and the Khazars. I think that the Umayyads were excused when they killed them; and I think that the 'Abbasids have no excuse. They have meant the most violent problems, the severest disasters and misfortunes in ordered that they might liberate the Islamic society and save it from tyranny and despotism.

They proudly went to the fields of jihad and struggle. They died honorable and free. So they illuminated the way to the free and the combatants. They have opened to them the doors to struggle and jihad, and planned to them the way to getting rid of the government that practiced abasement and enslavement.

Before we talk about what had happened to them during the time of al-Mansur, we must present the reasons for their revolt and struggle:

The Reasons for the Revolt

As for the reasons that urged them to declare their violent revolt against the Umayyad and the 'Abbasid governments, they are as follows:

1. The Sense of Responsibility

According to their clear lineage, the 'Alawids thought that they were responsible for protecting the society, driving away disasters and misfortunes from it. In some of his words, Imam 'Ali, the Commander of the faithful, peace be on him, has shown the reasons for his refraining from pledging allegiance to Abu Bakr, saying:

O Allah, You know that that which (issued) from us was not for competing for the supreme authority (sultan), nor was it for beseeching a thing of the over left of the vanities, but that we may return the principle features of Your religion and show the reform in Your country.

Therefore the oppressed from among Your servants is safe, and the suspended from among the punishments prescribed by You is put into practice.35

Imam 'Ali refrained from pledging allegiance to Abu Bakr for these noble objectives, for he thought that he was responsible for taking care of the community and establishing inclusive reform in its land. So he expressed his displeasure toward those caliphs who preceded him.

The 'Alawids thought that the Islamic communities in those dark times sank under heavy oppression, tyranny, and poverty. So they went to the fields of jihad and struggles to liberate them. For example, Muhammad b. Ibrahim al-'Alawi went to Kufa to ask about the conditions of the people, to feel them, and to get ready (for the revolt).

While he was walking in a street in Kufa, he saw an old woman following loads of dates, collecting them, and putting them in an old bag she carried. So he could not walk. He went to ask her about her deed, and she answered him, saying: "Surely I am a woman and has no husband to provide for me; I have daughters having no work; therefore I follow this way to feed myself and my children."

He became motionless, burst into tears, and said to her: "By Allah, you and the like of you will make me revolt against (the 'Abbasids), and they will shed my blood!"36 This feeling full of mercy and sympathy toward the poor and the deprived urged them to battle against the oppressive and to oppose the tyrannical rulers who possessed alone the properties and food of the community. As a result they went to the fields of jihad to struggle against tyranny and despotism.

2. Self-esteem and Refusal

The 'Alawids were disposed by nature for glory, dignity, nobility, and generosity. Thus, the tyrannical

authorities of their times spared no effort to abase them; and they could not bear with abasement, so they competed with each other for martyrdom, that they might enjoy dignity.

When Yazid b. Mu'awiya tried to force Imam Husayn, the grandson and plant of sweet basil of the Prophet, may Allah bless him and his family, to pledge allegiance to him and to obey him, he went to the fields of jihad and declared on the Day of al-Taff his immortal words in which he described refusal in the brilliant full sense of the word.

He, peace be on him, has said: "Most surely, the bastard son of the bastard (Yazid) has focused on two (choices) between death and abasement; and abasement is far away from us! Allah, His Apostle, the believers, the good lap, the pure wombs, the proud noses, and the refusing souls refuse on our behalf to prefer obeying the ignoble to the death of the noble!"37

These luminous words rotated along with the orbit and embraced it, so they have become a wonderful lesson for the mujahideen from among his children. When the tyrannical one, Hisham, tried to abase Zayd b. 'Ali, he said: "When people dislike the heat of the swords, they become low."

When some people blamed him for revolting (against the 'Abbasids) and frightened him with death, he said to them:

She came early to frighten me with death as if that I was apart from life.

So I answered her: Surely death is a water-place, and I will be watered out of the water-place!38

When the Umayyads went too far in forcing Yehya b. Zayd to accept humiliation and abasement, he revolted against them and addressed his own great soul, saying:

"O Zayd's son, has Zayd not said: Whoever loves life lives low? Be like Zayd, for you are Zayd's soul and take a thick shade in the Gardens!"39 O Yehya, by Allah, you are Zayd's soul; you are a piece of the liver of your grandfather, the Apostle, may Allah bless him and his family.

You carried in your great inner self self-esteem and refusal, so you refused to lead a life full of abasement and wrong, you walked to the field of battle with desire and yearning, that you might die free and noble!

Through their sacred revolts, the 'Alawids have filled the history of Islam with pride, honor, and glory. They have described to Muslim peoples throughout their life stages the way to struggle for freedom and dignity.

3. Deprivation of their Rights

The ruling authorities went too far in wronging the 'Alawids and depriving them of all their natural rights. They spread among them poverty and neediness, met them with persecution and deprivation after the

death of the Prophet, may Allah bless him and his family.

They deprived them of the one-fifth (khums) which was made obligatory by Allah to them. They confiscated Fadak from them lest they should be strong. They possessed alone the affairs of the caliphate and government. They turned away from the family of the Prophet, may Allah bless him and his family, and went too far in degrading their social rank.

In his sermon "al-Shaqshaqiya", Imam 'Ali, the Commander of the faithful, peace be on him, has shown his deep sadness for losing his right. He has many statements in his Nahjual Balagha in which he has shown his displeasure with plundering his legacy and authority. The souls of his children were filled with this opinion, and they struggled for a long time to regain their rights.

When Di'bil al-Khaza'i recited his poem to Imam al-Ridha', peace be on him, and reached this poetry line: "I can see that their fayya' is divided among other than them while their hands are void of it," he became sad, turned his holy hand, and said with sorrow and sadness:

"Yes, by Allah, they are void!"

The Imams of Ahl al-Bayt and their followers had such feelings, so they struggled for them. They made many sacrifices, to the extent that the prisons and the grave yards were full of them; and they faced the most violent and severest problems.

These are some factors that urged the 'Alawids to revolt against the tyrannical governments of the Umayyad and the 'Abbasids.

Imam Bin al-Sa'i's Statement

Imam al-Siba'i, a jurist, has talked about the reasons for the revolt of the 'Alawids. His statement is full of reliable proofs of his beliefs as follows: "Surely whoever carefully considers Islamic history certainly comes to know that all those from among the family of the Prophet, may Allah bless him and his family, came out in revolt because they were liable to disasters, straits, poverty, and abasement.

The Umayyads gave to non-Arabs and Arab paupers hundred thousands of dinars. They gave to them estates, appointed them as governors over the countries, and employed them as ministers while they were stingy toward the 'Alawids, that they might subject them to straits and severe ordeals.

So the Fatimid ('Alawid) was unable to find the cost of a Negro female slave to marry her in order to protect his chastity, nor was he able to find the value of a cloth to cover his own body.

He saw those disgraceful (persons) who went too far in (serving) the Umayyads, helping them in their gatherings, took part in their drinks, their debauchery, and their dissoluteness (lead a life of) boons and exaltedness and roll in all kinds of welfare. For this reason the Fatimid groups were moved by their honor and manhood, and they went out in revolt, not in disobedience nor in breaking the pledge of

allegiance, but they said that the earth of Allah was wide.

So one of them emigrated to one of the earth's sides in which was a people from among the community of his grandfather, may Allah bless him and his family. When he reached them, the enthusiasm of the religion moved them, and they respected and honored him; their hearts became familiar with him, and they joined him.

So when his news reached the Umayyads, they said: 'He has come out in revolt, by the Lord of the Kaaba!" They sent to him commanders and soldiers and they continued (to do so) until they left him a martyr. Such were the 'Abbasids. That happened because Allah had chosen to try the family of His Prophet in this perishing world (to make them live) in Paradise in the everlasting hereafter.

Throughout all times Allah has made them the mirror of the conditions of the people in that time toward Allah, the Most Exalted. The time when Ahl al-Bayt, peace be on them, were honored, protected, given security, and their needs were granted was good in Allah's sight, and vice versa.

Moreover, they (Ahl al-Bayt), may Allah be pleased with them, has a high position and great rank with Allah, the Most High. Through them Allah has guided the community and removed darkness from it; and their grandfather, may Allah bless him and his family, is mercy for all people.

Love for them is a religion, affection for them is guidance! Hating them is unbelief, and helping them is piety![40] I mam b. al-Siba'i's viewpoint is very trustworthy. In other word, the 'Alawids came out in revolt and died free and honorable under the shade of spears because the Umayyads and the 'Abbasids went too far in depriving them of their natural rights and materially straitened them.

So they could not keep barely alive and cover their own bodies. After this brief presentation on the reasons that urged the 'Alawids to come out in revolt, we have to return to the tyranny and exhaustion they met from al-Mansur as follows:

His Spying on the 'Alawids

Al-Mansur came to know that all the Muslims loved the 'Alawids, for they were distinguished by good manners, good lineage, generosity, abundant knowledge, and other qualities that enabled them to undertake the office of Islamic Caliphate and to lead the community.

He also came to know that some people hated him because he was marked by stinginess, miserliness, severity, alienation, tricks, and other vices and evil deeds, in addition to the evil deeds of his family who was famous for their treason toward the community.

Al-Mansur wakefully spent his nights reflecting on oppressing the 'Alawids and scheming against them. At last he decided to send someone to spy on their affairs and to come to know of Muhammad and his brother Ibrahim. So he chose a man and sent with him a letter to Muhammad on behalf of the Shi'ites

who mentioned their obedience (to him), their hurrying (to him), their sending money and gifts.

The man went to Medina. He came in to 'Abd Allah b. al-Hasan and asked him about his son Muhammad, and he concealed his news. He frequently went to him and insisted on asking him about him. So 'Abd Allah was deceived by him and said to him: "He (Muhammad) is in Mount Juhayna." He ordered him to pass by 'Ali called al-Aghar to guide him to his place. Al-Mansur had a Shi'ite secretary.

The secretary wrote a letter to 'Abd Allah b. al-Hasan and informed him of the spy. When his letter came, they were afraid, so they sent Abu Habbar to Muhammad and 'Ali, al-Hasan's sons, to warn them against the man. Abu Habbar went out and reached Muhammad in his place. He found him along with a group of his companions sitting in a cave.

That spy was with them. He was the loudest of them in voice and the greatest of them in humbleness. When he saw Abu Habbar, he feared him and came to know that he would disclose his affair to the people. Abu Habbar said to Muhammad: "I have a need with you."

He rose and went with him, and he told him about the affair of the man and advised him to kill him. However, Muhammad did not respond to him. Then he advised him to shackle him and to deposit him with his womb relatives, and he responded to that. When the man felt that which was schemed against him, he escaped and hid himself from them. They looked for him but did not find him. He went in disguise to al-Mansur and told him about the affair.

Al-Mansur summoned 'Aqaba b. Salam al-Azdi and said to him: "I want you (to go) for an affair in which I am concerned. I am still looking for a man for it; perhaps you are he. If you are sufficient to it on my behalf, I will promote you." So 'Aqaba said: "I hope that I will accept the reflection of the Commander of the faithful on me."

As a result al-Mansur commanded him to hide his personality, to conceal his affair, and to meet him at a time he appointed to him. Al-Mansur said to: "These cousins of us have refused all things except scheming against our kingdom and assassinating us. They have followers in Khuresan in a village called so-and-so. They wrote (letters) to them and send them the alms due on their properties, and some gifts from their country.

Therefore, take clothes, gifts, and other materials and go to them in disguise along with a letter we will write on behalf of the villagers. Then head for them. If they change their mind, then show love toward them and bring them near. If they insist on their own viewpoint, you must know that and beware (of them).

So head for 'Abd Allah b. al-Hasan and meet him with humbleness and asceticism. If he opposes you, then be patient and go to him again until he becomes intimate with you and makes mild with you his temper. If he shows you his agreement, then quickly come to me."

'Aqaba went to Yethrib (Medina). He came in to 'Abd Allah and gave him the letter. However, 'Abd Allah denied and rebuked him; yet he continued going to him until he accepted his letter and his gifts and became intimate with him. 'Aqaba asked him about the answer, and he said:
"As for the letter, I will write to none, but you write to them on my behalf. Send to them my greetings and inform them that I will go out in revolt." 'Abd Allah appointed to 'Aqaba the time of going out in revolt. 'Aqaba returned to al-Mansur and told him about the affair.41

He became extremely disordered and carefully considered it. He did not find any way more successful than his traveling to Yethrib, that he himself might undertake suppressing the movement and put an end to his 'Alawid opponents.42

His Arresting the 'Alawids

Al-Mansur waited for the season of the hajj. When it came, he and his attendants traveled to the Sacred House of Allah. After he had finished its ceremonies, he returned to Yethrib. He was accompanied by 'Aqaba b. Salam, who was a spy on the 'Alawids. Before his travel, he instructed him, saying: "When al-Hasan's son along with 'Abd Allah meet me, I will honor him, raise his position, and invite him to lunch.

When we finish having our food and look at you, stand before him, and he will turn away his eyes from you. Then turn and poke his back with your great toe until he fill his eye with you. Beware of that he sees you while eating." When al-Mansur reached Yethrib, he was received by the Hasanid. Among them was 'Abd Allah b. al-Hasan.

Al-Mansur received him with care and honoring, seated him beside him, ordered food to be put before them. They ate some of the food, and he looked at 'Aqaba. He rose and carried out that which al-Mansur entrusted to him. Then he jumped and sat before al-Mansur. So 'Abd Allah became afraid of him and said to al-Mansur: "Release me (from my stumble)!" The wicked, dirty one (al-Mansur) shouted at him: "May Allah not release me if I release you!"43

Then he ordered him to be shackled and thrown into prison. So he along with a group of the 'Alawids were shackled and imprisoned in Merwan's house. Three saddle-bags filled with hay were put under him. The governor of Medina sent him some men, and they warned him against the violence and vengeance of al-Mansur.

They asked him to tell them about the place of his two sons, that he might leave prison. Thus, 'Abd Allah turned to al-Hasan b. Zayd44 and said to him: "O My nephew, by Allah, my tribulation is greater than that of Ibrahim, peace be on him. Surely Allah, the Great and al-Mighty, ordered Ibrahim to slay his own son; and that was an act of obedience to Allah; nevertheless Ibrahim said: ***Most surely this is a manifest trial.*** **Qur'an, Surat al-Saffaat, verse 106.**

And you have come to me (to ask me) to bring my sons to this man (al-Mansur) to kill them; and that is an act of disobedience to Allah, the Great and Almighty. Therefore, O My nephew, I am on bed and do

not sleep; and I am, as you see, in need of sleep!"[45]

'Abd Allah's ordeal in respect with his two sons was the hardest and severest of all ordeals, for he had fallen into two misfortunes. He had no escape from them; either he had to stay in a dark prison suffering from pain or he had to inform (the authorities) of his two sons and expose them to death. However he chose to sacrifice his own soul that they might carry out their task and save the community from the government and tyranny of al-Mansur.

His transferring them to Iraq

The 'Alawids stayed in the prison of the tyrannical, bloodthirsty one (al-Mansur) in Yethrib for three years. They suffered from the most frightful and greatest one of all misfortunes in ordeal and severity. The good and those sticking to their religion were displeased with their being prisoners.

The gatherings talked about their ordeal and about what would happen to them in the time of this tyrannical one (al-Mansur). The spies informed al-Mansur of the grumbles of the general populace and their criticizing him, and he decided to perform the hajj and investigate the affair of the 'Alawids, that he might took required measures

In the year 142 A. H. he traveled to Mecca. After he had finished the rites of the hajj, he returned and headed for al-Rabadha. He stayed there and was received by Rabah his governor over Yethrib. He commanded Rabah to go to Yethrib and fetch the 'Alawids.

Rabah went to it, ordered the 'Alawids to be brought out of prison, shackled, and brought to the Masjid of the Prophet, may Allah bless him and his family. The people had already overcrowded to see them. Some of them were crying and others were silent; they were astonished at that misfortune. Rabah cursed and insulted the 'Alawids. Then he ordered the people to curse them, but they curse him and al-Mansur instead.

Imam al-Sadiq's anguish

Imam al-Sadiq was distressed by the destructive misfortune that happened to his household. He became very sad. He saw them when they were about to be transferred, so he wept bitter tears. Then he turned to al-Hasan b. Zayd and said to him:

"O Abu 'Abd Allah, by Allah, after (this attitude), none of the things made forbidden by Allah will be kept. By Allah, neither the Ansar nor their children were loyal to Allah's Apostle, may Allah bless him and his family, when they pledged allegiance to him at al-'Aqaba."

Then he, peace be on him, mentioned to him the story of al-'Aqaba, saying to him: "Surely, the Prophet, may Allah bless him and his family, said to 'Ali: 'O Allah, exert pressure on the Ansar!'"[46]

'Abd Allah b. Ibrahim al-Ja'fari narrated on the authority of Khadija, daughter of 'Umar b. 'Ali, who said:

"When they (the 'Alawids) were stopped at the door of the Masjid called the Door of Gabriel, Imam Abu 'Abd Allah (al-Sadiq) looked at them while the whole of his cloak was thrown on the ground.

Then he looked at them through the door of the Masjid and said three times: 'May Allah curse you, O People of the Ansar! You had not promised Allah's Apostle nor had you pledged allegiance to him in order (to do) this! By Allah, I am adhering (to you) but I have been overcome!' And none can drive away the decree!'

Then he rose, took one of his sandals, and put it on. The other was in his hand. He was drawing the whole of his cloak along the ground. Then he entered his own house and stayed in it for twenty nights weeping by day and night."47

The Imam's heart melted in sadness; and his soul roamed in a current of suspicions and pain. He inclined to weeping in order that he might lighten the anguish of the misfortune and the sadness.

His Letter to 'Abd Allah

Imam al-Sadiq, peace be on him, sent a letter to 'Abd Allah b. al-Hasan to console him on the painful misfortune that befell him.

The following is the text of the letter.

In the Name of Allah, the Merciful, the Compassionate

To the righteous descendants and good progeny from among the children of his brother and his cousin

Now then, if you and those from among your household who were transferred with you have possessed alone the misfortune that has befallen you, you have not possessed alone sadness, fury, depression, and the painful heartache as I have done. Because of that (misfortune) impatience, worry, and anguish have affected me just as they have affected you.

However, I have resorted to that which Allah, the Great and Almighty, has ordered the Allah-fearing(to do)- such as patience and good consolation- when He said to His Prophet, may Allah bless him and his family: ***And wait patiently for the judgment of your Lord, for surely you are before our eyes.*** (**Qur'an, Surat al-Toor, 52: 48**).

And when He says to His Prophet: ***So wait patiently for the judgment of your Lord, and be not like the companion of the fish.*** (**Surat al-Qalam,68: 48**).

And when He says to His Prophet, may Allah bless him and his family when (the polytheists) maimed Hamza: ***And if you take your turn, then retaliate with the like of that with which you were afflicted; but if you are patient, it will certainly be best for those who are patient.*** (**Quran**, **Surat al-Nahl, 16:126**). So Allah's Apostle became patient and did not punish (them).

And when He says: ***And enjoy prayer on your followers, and steadily adhere to it; We do not ask you for subsistence; We give you subsistence, and the*** (***good***) ***end is for guarding*** (***against evil***). (**Quran, Surat Taha, 20: 132**).

And when He says: ***Who, when a misfortune befalls them, say: Surely we are Allah's and to Him we shall surely return. Those are they on whom are blessings and mercy from their Lord, and those are the followers of the right course.*** (**Surat al-Baqara, 2:156-157**).

And when He says: ***Only the patient will be paid back their reward in full without measure.*** (**Surat al-Zumer, 39: 10**).

And when Luqman says to his son: ***And bear patiently that which befalls you; surely these acts require courage.*** (**Surat Luqman, 31: 17**).

And when He says on behalf of Musa: Musa said to his people: ***Ask help from Allah and be patient; surely the land is Allah's; He causes such of His servants to inherit it as He pleases, and the end is for those who guard*** (***against evil***). (**Surat al-A'raaf, 7:128**).

And when He says: ***Except those who believe and do good, and enjoin on each other truth, and enjoin on each other patience***. (**Surat al-'Asr, 103: 3**).

And when He says: ***Then he is of those who believe and charge one another to show patience, and charge one another to show compassion.*** (**Surat al-Balad, 90:17**).

And when He says: ***And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits; and give good news to the patient.*** (**Surat al-Baqara, 2: 155**).

And when He says: ***And how many a prophet has fought with whom were many worshippers of the Lord; so they did not become weak-hearted on account of what befell them in Allah's way, nor did they weaken, nor did they abase themselves; and Allah loves the patient.*** (**Surat Aal 'Umran, 3:146**).

And when He says: ***The patient men and the patient women***. (**Surat al-Ahzab, 33: 35**).

And when He says: ***And be patient till Allah should give judgment, and He is the best of the judges.*** (**Surat Yunus, 10: 109**). Verses similar to these are many in the Qur'an.

O My uncle and cousin, know that Allah, the Great and Almighty, never pays attention to the distress of the world toward his friend for an hour; and that there is nothing more beloved to him than distress, toil, and tribulation along with patience, and that He, the Blessed and Exalted, never pays attention to the ease of the world toward his enemy for an hour.

Were it not for that, His enemies would not kill his friends, frighten them, and prevent them; and His

enemies were safe, tranquil, high, and manifest. And if it were not for that, Zakariya and Yehya b. Zakariya were not unjustly and aggressively killed through the oppression of an oppressor.

And if it were not for that, your grandfather, 'Ali b. Abi Talib, peace be on him, was not unjustly killed when he undertook the affair of Allah, the Great and Almighty, likewise your uncle al-Husayn b. Fatim, may Allah bless them, (was killed) out of persecution and aggression.

And if it were not for that, Allah, the Great and Almighty, would not say in His Book: ***And were it not that all people had been a single nation, We would certainly have assigned to those who disbelieve in the Beneficent Allah*** (***to make***) ***of silver the roofs of their houses and the stairs by which they ascend.*** **(Surat al-Zukhruf, 43: 33).**

And if it were not for that, He would not say in His Book: ***Do they think that by what We aid them with of wealth and children, We are hastening to them of good things? Nay, they do not perceive.*** **(Surat al-Mu'minun,23: 55-56).**

And were it not for that, it would not have been mentioned in the hadith: "Were it not for that the believer became sad, I would make for the unbeliever an iron head cloth, so his head would never have ache."

And were it not for that, it would not have been mentioned in the hadith: "Surely, the world is not equal to a mosquito's wing in Allah's sight." And were it not for that, the unbeliever would not be given a drink of water of it (the world). And if it were not for that, it would not have been mentioned in the hadith:

"If the believer was on the top of a mountain, Allah would send to him an unbeliever or a hypocrite to harm him." And if it were not for that, it would not have been mentioned in the hadith: "When Allah loves people or loves a servant, he pours upon him tribulation with pouring; therefore, when he gets out of a grief, he falls into (another) grief."

And if it were not for that, it would not have been mentioned in the hadith: "No two qualities are more lovable to Allah, the Great and Almighty, with which His believing servant can bear in the world, than restraining anger and keeping patient toward a misfortune through a good consolation and expecting a reward (from Allah)."

And if it were not for that, the companions of Allah's Apostle, may Allah bless him and his family, would not have supplicate (Allah) to prolong the lifetimes of those who wronged them, to make their bodies healthy, to give them abundant wealth and many children.

And if it were not for that, it would not have reached us that when Allah's Apostle, may Allah bless him and his family, singled out a man with through asking Allah to have mercy on him and to forgive him, he would die a martyr.

Therefore, O My uncle, cousin, my cousins, and my brothers, stick to patience, consent, submission, and entrusting (your affairs) to Allah, the Great and Almighty, and consent with patience to His decree,

clinging to obedience to Him, and submitting to His orders. May Allah pour down upon us and you patience, end our lifetime and yours with reward and happiness, save us and you from all misfortunes through His force and strength.

Surely He is Hearing, Nigh; and may Allah bless His Choice from among His creatures, Muhammad the Prophet, may Allah bless him and his family."[48]

This letter was as consolation to them for what they suffered such as hard ordeals and misfortunes, likewise it has laudation and praise to them. If they had unlawfully gone out in revolt against al-Mansur, Imam al-Sadiq would not have felt pain for them and praised them, for the office of the Imamate is just like that of the Prophethood far away from prejudice and rushing through any of the sentiments of love.

The thing that indicates that they were on the right course is that he, peace be on him, yearningly looked forward to know their news. Khallad b. 'Umayr al-Kindi, the retainer of the family of Hajr b. 'Adi, reported: "I came in to Abu 'Abd Allah (al-Sadiq), peace be on him, and he asked: 'Have you any knowledge of the family of al-Hasan?"

Khallad said: "News from them came to us, and we did not want to start with it. So we said to him: 'We hope that Allah will make them well.' And he, peace be on him, said: 'How far they still are from well-being?' Then he loudly cried, and we cried with him."[49] In addition to that is the praise has been mentioned in respect with them.

Khallad narrated on the authority of his father on the authority of Fatima daughter of al-Husayn, peace be on him, who said: [I have heard my father say:] "Some people who belong to you will be killed or suffer a misfortune on the bank of the Euphrates (Iraq). The first did not precede them, nor will the last catch up with them; none of your children will remain (alive) except them."[50]

Any way, the 'Alawids went out in revolt against al-Mansur through awareness of the essence and guidance of Islam that made it incumbent (on Muslims) to oppose oppression and to resist tyranny and wrong.

At al-Rabadha

The caravan of the 'Alawids left Yethrib. When it was three miles far from it, they were made to dismount their camels. Blacksmiths were brought to them, and they put their legs into shackles. The shackles of 'Abd Allah b. al-Hasan were so tight that he moaned out of pained; so his loyal brother asked the blacksmiths to put them around his legs, and they put them around them.

In this manner he has become the ideal for truthful brotherhood. When the caravan reached al-Rabadha, the 'Alawids were ordered to dismount their camels while they were shackled and burnt by the sun. Then al-Mansur ordered Muhammad b. 'Abd Allah to be entered to him.[51] When he stood before him, he received him with cursing, insulting, and defaming; he accused him of things we do not want to

mention because they were ugly.

This wicked, dirty person (al-Mansur), whose history is full of shame and disgrace, did not refrain from accusing (the 'Alawids of ugly things) and fabricating lies against them.

The sinful oppressor (al-Mansur) ordered his policemen to take off 'Abd Allah's clothes. They did and left him naked. Then he ordered them to flog him, and they flogged him one hundred and fifty times. 'Abd Allah felt pain, while al-Mansur was delighted and happy.

A policeman flogged 'Abd Allah on the face, and he said to him: "Refrain from flogging me on the face, for it has sacredness like that of Allah's Apostle, may Allah bless him and his family."

However, al-Mansur commanded the policeman, saying: "Flog him on the head! Flog him on the head!" So he flogged him thirty times on the head. Then he ordered his neck and hands to be tied to a piece of wood. Then he was taken out naked and was entered into a room where his companions were sitting.

He looked like a black man, for the flogging changed his color and made his blood flow; he received a whip stroke on the eye, and it made it bleed. A retainer of Abu Ja'far's asked him: "Shall I cover you with my cloak?" "Yes, may Allah reward you good," he replied, "By Allah, that I am naked is more intense to me than the flogging I have received." The retainer covered him with his cloak.52

In that state Muhammad asked for water, but none gave him water to drink except a man from Khuresan. The man went to him and gave him water to drink. Shortly after that, al-Mansur passed by them, so 'Abd Allah b. al-Hasan reminded him of the favors and kindness of his grandfather the Prophet, may Allah bless him and his family, toward al-'Abbas, al-Mansur's grandfather, when he was brought as a captive, saying to him: "We have not treated your captives on the Battle of Badr in such a way!"

However, al-Mansur turned his face away from him, for he hurts him with his words. Then he ordered the 'Alawids to be taken to Iraq.

At al-Hashimiya

The caravan of the 'Alawids covered the desert and quickly took them to graves and prisons. When it reached al-Hashimiya, al-Mansur ordered the 'Alawids to be thrown into dark prisons, to the extent that they were unable to know the times of the prayers, so the divided the Qur'an into five parts. They performed the prayers according to the end of each part.53

Al-Mansur ordered Muhammad b. Ibrahim to be brought before him. Muhammad was so handsome that the people went to look at him. When he stood before al-Mansur, he turned to him, and sneeringly asked him:

-Are you the one who called the yellow silk?

–Yes.

–By Allah, I will kill you in a way with which I have never killed any of your household.

Then he ordered a built column to be emptied, and it was emptied. Muhammad was entered into the column, and he was bricked up in it alive.54 The policy of this sinful oppressor (al–Mansur) toward the 'Alawids was distinguished by all kinds of bad deeds and offenses, for he did not pay attention to the sacredness of Allah's Apostle in respect with his grandsons, and intentionally annihilated them in a way matchless in the history of mankind.

The police of al–Mansur was so rude. An example of their rudeness is that 'Abd Allah b. al–Hasan, the head of the 'Alawids, asked for water. Some of them asked permission from al–Mansur to give him water, and he permitted that. He brought him cold water. While 'Abd Allah was drinking water, Abu al–Azhar went to him and violently kicked the glass with his foot, so 'Abd Allah's front teeth fell into the glass.55

The 'Alawids stayed in the prison of al–Mansur; they suffered from severe misfortunes. They performed the ritual ablution in their places, to the extent that they became bad–smelling. Some of their retainers brought them perfume of musk and ambergris that they might through it remove the abominable smell, but it was useless.

Their feet became swollen, then the swelling crept into their hearts, and most of them died. The tyrannical one (al–Mansur) ordered the prison to be demolished on the rest of them, and it was demolished. Most of them died; among them was 'Abd Allah b. al–Hasan.56

This tragedy, immortal in the world of sorrows, was full of different kinds of disasters and misfortunes, for through it the sacredness of the great Prophet was violated in respect with his progeny. That is because al–Mansur paid no attention to their sacredness, nor did he fear Allah in respect with them.

Those pure persons sacrificed their own souls for Allah to save His servants from the wickedness of that ruling group who disbelieved in all the values of mankind.

This great tragedy moved waves of displeasure with the 'Abbasids. After long times Abu Firas al–Hamadani satirized the 'Abbasids for this abominable crime their grandfather al–Mansur committed. He has said:

You badly reward the Hasanid, whose father and mother were guiding eminent men.

Neither pledge of allegiance nor oath nor kinship nor covenants prevented you from (shedding) their blood.

Why did you not pardon those taken prisoners without any reason for those who had pardoned your prisoners (at the Battle of) Badr?

Why did you not stop your whip from striking the one called the Yellow Silk? And (why did you not) refrain from cursing the grand daughters of Allah's Apostle?

None of those souls belong to Allah's Apostle was far from whips; therefore was Mecca far (from them?) The Banu Harb harmed them in away less than yours, though their crimes were great.

How many a clear perfidy you have toward the religion; and how many a blood for Allah's Apostle is with you. You think that you are his followers while the blood of his pure grandsons is on your finger-nails.

How far! Neither kinship nor womb (relationship) is close (to him) one day as long as morals and self-esteem have been send far. The love of Selman for him was a womb (relationship), while there was no womb (relationship) between Noah and his son.57

This poetry contains deep sadness for the misfortunes and the disasters that befell the 'Alawids during the time of al-Mansur and all the 'Abbasid kings, who severed the bonds of the womb relationships and kinship, and denied the kindness the great Apostle did to their grandfather al-'Abbas when they returned that through severely punishing his family and descendants.

His confiscating the 'Alawids' properties

When al-Mansur ordered the 'Alawids to be arrested and to be thrown into dark prisons, he ordered his governor to confiscate all their properties and to sell their slaves.58 Besides he ordered the properties of Imam al-Sadiq, peace be on him, to be confiscated. When al-Mansur perished, al-Mehdi returned them to Imam Musa, peace be on him.

The Revolt of Muhammad al-Zaki

Muhammad b. 'Abd Allah b. al-Hasan was among the leading 'Alawids in his knowledge, his jurisprudence, his bravery, and his generosity. He had all kinds of hereditary and acquisitive merits. He was called Dhu al-Nafs al-Zakiya and Sarih Quraysh, for neither his mother nor his grandmothers were slave wives; rather his forefathers and grandmothers belonged to Quraysh. The people called him al-Mehdi of whom the Prophet, may Allah bless him and his family, gave good news.59

In this respect the poet says:

We hope that Muhammad will be an Imam through whom the revealed Book lives.

Through whom Islam is good as it became corrupt, and (through whom) a miserable, dependent orphan lives.

He will fill our land with justice as is filled with misguidance, and will bring that which I expect.60

He was similar to his grandfather the Prophet, may Allah bless him and his family, in his behavior and

morals. The people of Medina thought that if it was possible for Allah to send a prophet after Muhammad, may Allah bless him and his family, he would be he.61

All the Hashimites nominated him for the caliphate. Al-Mansur al-Dewaniqi served him, ordered the clothes he worn, and held his mount, that he might seek nearness to him. He and his brother al-Saffah pledged allegiance to him twice. When the 'Abbasids usurped the government, Muhammad severely felt pain and summoned the people to pledge allegiance to him, and they responded to him.

Muhammad and his brother Ibrahim hid themselves, while the summoners to them traveled through the cities summoning the people to them. Their father 'Abd Allah urged them to revolt (against the 'Abbasids) and moved them to struggle against them. He said to them: "Surely, If Abu Ja'far (al-Mansur) has prevented you from living as honorable, he cannot prevent you from dying as honorable."62

When Muhammad heard of the death of his father along with his 'Alawid cousins in the prison of al-Mansur, and of different kinds of punishment and torture which happened to them, he and his brother Ibrahim decided to declare the revolt on a certain day. Muhammad declared it in Yethrib on the due day, as it was said.

The people pledged allegiance to him; they were delighted with their pledging allegiance to him. His army occupied the official offices and controlled the public treasury. The people of the Yemen and Mecca hurried to pledge allegiance to him. Many people gathered to show obedience and submission to him, and he rose among them and delivered a sermon.

He praised and lauded Allah, and then he said: "Now then, O people, it is clear to you that this tyrannical, the enemy of Allah, Abu Ja'far (al-Mansur) has built a green dome as a sign of opposing Allah in His kingdom and of belittling the Holy Kaaba, while Allah punished Pharaoh when he said: "I am your most high lord!

The most appropriate of people in undertaking this religion are the children of the Emigrants and the Ansar, who helped them. O Allah, surely they have made lawful the things you made unlawful and made unlawful the things you made lawful. So they have given security to him whom You frightened and frightened him to whom You gave security.

Therefore, count them in number, and kill them separately, and leave none of them!

"O people, surely, by Allah, I have come out in revolt among you while I think that your not men of strength and intense. However I have chosen you for myself; I have come to this (city) while the pledge of allegiance has been taken to me in all those cities where Allah is served."63

This oration indicates that the pledge of allegiance was taken to him from all the Islamic regions. However, some of those who commented on his speech thought that al-Mansur schemed against him. It was he who ordered his governors to write letters to Muhammad and to respond to his summons, that

he might hurry to declare the revolt before he ended his plans, and that al-Mansur might put an end to it in the bud.

Any way, when al-Mansur hear of the revolt, he sent an army of about four thousand horsemen and appointed over it his crown prince, 'Isa b. Musa, as commander in chief. The army covered the desert and reached Yethrib (Medina). When Muhammad came to know of the arrival of the army, he spread his fighters all over the streets and the lanes. Before the outbreak of the battle, he addressed his army, saying:

"O People, we have gathered you to fight (them); we will entrust the mountain passes to you. The enemy is close to you and is many in number. Victory is from Allah, and the affair is in His hand. It seems to me that I have to give you permission (to leave) and to make easy the ways to you; therefore, whoever wishes to stay, he can stay; and whoever wishes to leave, he can leave."

This oration belongs to someone who was deserted, had no trust in victory and no hope in overcoming the events due to the fact that his army was few in number while that of the enemy was great in number. He did not force his companions to battle against the enemy, nor did he depend on the means of deception and misguidance. So manhood and nobility were clear in this attitude of his.

When the opportunists and those ambitious heard his speech, they deserted him. Accordingly, none remained with him except his very loyal companions,64 who had no ability to defend him. So 'Abd Allah b. Ja'far65 hurried to him and said to him:

"My father and mother be ransom for you; surely you have no ability (to defeat) what I have seen, and with you there is none honest to fight (them). Therefore, go now and join al-Hasan b. Mu'awiya in Mecca, for most your companions are with him."

Muhammad answered him according to the honor and nobility his great soul had, saying: "O Abu Ja'far, by Allah, if I went out, the people of Medina would be killed. By Allah, I will not return until I kill or be killed. You are free in respect with me. So go wherever you wish."66

If Muhammad had left Yethrib (Medina), al-Mansur's Army would have occupied it, treated the people with an extreme severity, and violated all the sacred things. Thus, Muhammad thought that he had to stay therein and to sacrifice himself for security and safety of the people.

The battle broke out between the two sides. After a terrible conflict between the forces of the truth and those of falsehood, the great leader, Muhammad Dhu al-Nafs al-Zakiya, was badly wounded and fell on the ground and knelt down. The sinful one, Hemid b. Qahtaba, shouted at his fighters, saying: "Do not kill him!" Then the rogue (Hemid b. Qahtaba) himself went and cut off his holy head,67 that he alone might commit the sin and enter the Hell-fire!

With this one of the most wonderful page of the pages of the holy jihad ended, and the greatest

reformative movement in the Islamic world was folded, while it aimed at spreading justice, prevailing of security and ease among the people. The good forces collapsed; the hopes of the free were destroyed, for they lost their high leader, who was for them as a light stand in the way of struggle and jihad.

The Revolt of Ibrahim al-Zaki

Ibrahim b. 'Abd Allah was among the leading thinkers and one of the eminent men of his time in his knowledge, his courtesy, his good manners, and his good management. His pure soul was full of faith in the right of the community. So he went to the fields of jihad to save it from the government of enslavement and abasement. He intended to establish among its lands the Islamic justice and the Qur'anic laws.

The thing for which Ibrahim was famous was that he had an iron will; he was alert and sensitive. Al-Mansur increasingly wanted him to be arrested, so he spread spies on him. Ibrahim could sit on the dining tables of al-Mansur, and he did not recognize him. He mentioned that, saying: "The looking (for me) in al-Mousil forced me to sit on the dining tables of al-Mansur.

He came to it (al-Mousil) to look for me. The (people of) the land expelled me, and I found no allowable place. He imposed searching (for me), spread spies (on me), and invited the people to his lunch. However, I came in among those who came in, and ate among those who ate, and then I went out. As a result he refrained from looking (for me)."

This boldness is a proof of his unique abilities that placed him on the level of the great, who do not think of defeat, and whose determination is not changed by difficult events. The sad news of the murder of his brother came to him while he was on the pulpit and delivering a speech, so he recited the following poetry lines:

O Abu al-Manazil, O best of knights, whoever is bereaved of you in the world is indeed bereaved!

Allah knows that if I fear them and the heart is fearful of them, they will not kill him, and I will not hand over my brother to them until we all die or we all live!

Then his tears flowed on his holy face, and he praised his brother, and composed some words out of his sadness, saying: "O Allah, You know that Muhammad went out in revolt to show anger for You, to remove these heavy (days), and to prefer Your right; therefore have mercy on him, forgive him; make the hereafter the best resort and return for him in the world."

He elegized his brother with these poetry lines:

I will lament for you through the thin, white (swords) and the spear, for surely through them the seeker attain his revenge.

We are the people who do not weep for their perishing one, even if he breaks their backs.

I am not like the one who mourns for his brother with tears he makes through pressing the water of his eyeball with pressing.

But I relieve my heart through an attack with which I inflame firebrands among their phalanxes.68

The heroism in the brilliant sense of the word was present in this wonderful attitude Ibrahim adopted, for the murder of his brother did not weaken his determination; rather it increased him in faith and determination, and he continued his struggle.

Ibrahim declared his great revolt against al-Mansur in Basrah, so the Muslims responded to him and joined his summons. Sufyan b. Mu'awiya, the governor of Basrah, was among those who supported him. He always contacted with him and informed him of al-Mansur's new decisions concerning Basrah. He helped him very much with the affairs of the revolt.

Ibrahim occupied Basrah and sent the summoners to him to al-Ahwaz, Persia, Wasit, and al-Meda'in. These countries responded to him and pledged allegiance to him. The flag of the 'Alawid state waved over them. The news of the violent revolt successively came to al-Mansur, and he became afraid, frightened, and impatient. Al-Hajjajj b. Qutayba came in to him and saw him hitting the ground with his scepter and reciting:

I have installed myself as a target for spears; surely the head does the like of that!

So al-Hajjajj said to him: "May Allah make your glory last and grant you a victory over your enemy, you say just as al-A'sha has said:

"'And if their war is kindled among them and is heated for them after its being cold, it will find someone who is patient toward its heat, the attacks of wars, and their repetition."

Al-Mansur said to him: "O Hajjajj, surely Ibrahim has come to know my rough side, my difficult direction, and my coarse horn. He has been encouraged to walk towards me from Basrah by these countries neighboring the troops of the Commander of the faithful; the people of Iraq have agreed with him on opposition and disobedience to me.

I have shot each country with its own stone and every district with its own arrow. I have sent to them a noble, blessed, victorious one, 'Isa b. Musa along with many troops and equipment. I have sought help from Allah against him (Ibrahim) and regarded Him as sufficient to him, for surely the Commander of the faithful has neither strength nor force except through Him."

When Ibrahim had troops supplied with numbers and equipment, he decided to go to war against al-Mansur. However, his companions from Basrah advised him to stay in Basrah and to send the troops; if they had escaped, he would have reinforced them with other than them. Some people from Kufa said:

"Surely there are many groups of people in Kufa.

If they saw you, they would die before you; and if they did not see you, many reasons would hold them back (from fighting)." As for Ibrahim, he responded to the viewpoint of the Kufans. As a result he himself headed for al-Mansur to war against him. If he had stayed in Basrah, he would have overcome those events and won a victory.

Al-Mansur sent an army of fifty thousand fighters to battle against Ibrahim. He appointed 'Isa b. Musa, his crown prince, as a command-in-chief over the army and appointed Hemid b. Qahtaba as commander over its vanguard. He said to him when he saw him off:

"Surely these wicked people (the astrologers) claim that when you meet Ibrahim, your companions will wander about one time in order to find him, then they will come to, and the final result will be yours."

Ibrahim along with his troops covered the desert; he was heard reciting al-Qatami's poetry lines:

If a wise man manage the affairs, then what will end what he can do.

The disobedience to the one who is compassionate to you is of that which increases you in strength when you hear from him.

The best of things is that which you receive from him, and not that you follow him with following.

But when the leather is cut, is won-out and defective, so artisans are overcome.69

This indicates that he repented of his walking (towards al-Mansur), for he came to know that if he had stayed in Basrah, it would have been better for him. Then he along with his troops headed for Bakhimra, and not for Kufa lest the honors should be violated and the children should be killed.

Some people advised him to walk towards Kufa, for it would be more guaranteed, but he did not respond to them out of fear of what we have mentioned.

The fire of the war broke out between the two sides, and al-Mansur's army was defeated and its vanguards reached Kufa. So al-Mansur was afraid, intended to escape, and mentioned the words of Imam al-Sadiq, peace be on him, concerning that the 'Abbasids would win the government.

That was when he said to al-Rabi': "Where is the statement of their (Imam called) al-Sadiq? How have our children not attained it (the government)? So where is the emirate of the boys?"

When he was besieged and straitened, he ordered the camels and other animals to be put at all the gates of Kufa that he might escape from it. Al-Mansur's troops returned after their defeat because of a river they found and were not able to pass it. So they all came back. Ibrahim's companions had moved through water that they might fight on one front.

Thus, when they tried to escape, the water prevented them from escaping. Ibrahim along with some of his companions resisted. Hemid b. Qahtaba fought against them and sent their heads to 'Isa. A treacherous arrow came and fell into Ibrahim's mount, and he changed his place and said to his companions: "Bring me down!" They brought him down off his mount, and he said: "Allah's command is a sealed determination! We wanted an affair, and Allah wanted other than it."

His companions and his special group gathered around him to defend him and to fight on his behalf. So Hemid b. Qahtaba said (to his troops): "Attack that group (of fighters) to remove them from their places and to know that around which they have gathered." They attacked them and removed them from Ibrahim. They cut off his holy head and brought it to 'Isa. So he prostrated and sent the head to al-Mansur.70

With this one of the most wonderful pages of holy jihad was ended and a great person in the Islamic world was folded, while he intended to put an end to oppression and tyranny, and to return the honorable life in Islam.

When al-Mansur, the wicked and evil one, heard of the murder of the great martyr (Ibrahim), he was about to fly out of happiness, for he achieved all his hopes and expectations. He found delicious the food which was before him, and he said to those around him: "Ibrahim intended to prevent me from (having) such a food!"71

Surely, the revolt of Ibrahim al-Zaki was not for the enjoyments and pleasures of the world; rather it was for destroying evil deeds, annihilating oppression, and saving the people from the terrorist government that ruled them during the days of al-Mansur.

Surely that immortal revolt was for achieving ideals, putting the Qur'anic laws into practice among the general life of the people. Al-Mansur happily turned to those present in his gathering and said to them: "By Allah, I have never seen one more loyal to Merwan's children than al-Hajjajj!"

So al-Musayyab b. Zahra al-Dabbi opposed him and showed him that they obeyed him more than al-Hajjajj did to his masters, the Umayyads, saying: "O Commander of the faithful, al-Hajjajj did not precede us to an affair, and we remained behind him. By Allah, Allah did not create on earth someone more beloved to us than our Prophet, may Allah bless him and his family. You ordered us to kill his children, and we obeyed you and did (that); therefore, are we loyal to you?"

His words hurt al-Mansur, and he shouted at him: "Sit down! May you not sit down!"72 Al-Mansur possessed alone the kingdom after the revolt of the 'Alawids. After that, the tyrannical and arrogant one, al-Mansur, went too far in oppressing and exhausting the subjects. That was because the good forces of which he was afraid were defeated. As a result he became earnest in punishing the 'Alawids severely and in uprooting them.

In the following pages we will deal with the different kinds of exhaustion they faced and which cannot be

described out of its atrocity and severity.

His putting them in Columns

When the revolt of the 'Alawids was suppressed, al-Mansur looked for the rest of the 'Alawids. He put those he found into empty columns built of plaster and bricks. He found a handsome boy of al-Hasan. He handed over the boy to a builder and ordered him to put him into an empty column and to brick him up.

He entrusted one of his reliable persons with carrying that task. The builder put the boy into the empty column. He felt pity for him, and he left for him an outlet in the column, that some air might enter through it. He said to the boy: "Do not worry! Be patient! For surely, I will take you out of this column when it gets dark!"

When it became dark, the builder came and took the 'Alawid (boy) out of it and said to: "Fear Allah in respect with (shedding) my blood and that of those workers with me. Hide your person; for surely I have taken you out of the column in the dark, for I have fear that your grandfather, Allah's Apostle, May Allah and his family, will be my opponent before Allah on the Day of Judgment."

He asked the boy to hide his person, and he asked him to tell his mother of that, that her soul might be good, and her impatience might be less. The boy escaped, and none came to know where he lived. The builder reached the house appointed by the 'Alawid boy, and he heard sound like that of bees out of crying. He knew that it was the boy's mother. He told her about the story of her son and went away from her.73

The Case of the 'Alawids' Heads

The story of the case is full of sorrows and anxieties, for al-Mansur filled it with the heads of the 'Alawids, old, young, and children. He ordered Rita, al-Mehdi's wife, not to let al-Mehdi open it and not to come to know about it except after his death.

Al-Teberi has narrated it in his book al-Tarikh. The following is its text: "When al-Mansur decided to perform the hajj, he sent for Rita, al-Mehdi's wife, and ordered her about what he wanted. He entrusted her with and gave her the keys of the cases. He walked towards and made her take an oath. He confirmed the oath lest she should open some of the cases and inform anyone even her and al-Mehdi except that she came to know of his death.

When she came to know of it, only she and al-Mehdi had to sit together to open the case. Al-Mehdi had been in al-Ray when Abu Ja'far (al-Mansur) went to the hajj. When he came from al-Ray and went to Medinat al-Salam (Baghdad), Rita gave him the keys and asked him not to open the cases and not to inform anybody of them until she came to know of al-Mansur's death.

When al-Mehdi heard of the death of al-Mansur and he undertook the caliphate, he along with Rita opened the door. Suddenly he found a big case where was a group of the Talibiyyin dead in whose ears were labels on which were their lineage. Among them were children, young men, and many old men. When al-Mehdi saw that, he became terrified. He ordered a bit to be dug, and they were buried in it. Then he ordered a shop to be built on them."74

Al-Mansur kept and stored that case for the day on which property will not avail, nor sons. He stored it for the Day of Decision, and the day when the unjust one shall bite his hands.

The 'Alawids ask al-Mansur for Mercy

The 'Alawids asked this tyrannical one (al-Mansur) for mercy. However, neither human feelings nor the close kinship moved him to pardon them. He went to the Sacred House of Allah. While he was walking among his procession, the daughter of 'Abd Allah b. al-Hasan walked towards him and recited to him the following, gentle poetry lines:

Have mercy on the young children of Yazid, surely they have become orphans because they have lost you, not because they have lost Yazid! Have mercy on the toothless old people who are in chains and shackles in prison!

If you punish us due to our crime, then we will be killed out of it everywhere!

If you are generous through the womb kinship among us, then your grandfather is not far from our grandfather!75

Yet this gentle entreaty did not move his severe mind, and he said to her: "Have you reminded me of him, 'Abd Allah's daughter?"

Then he ordered him to be killed in the ground prison, and he breathed his last in it.

Through this action al-Mansur reached bottomless meanness and severity!

Imam al-Sadiq passes away

Imam al-Sadiq suffered all kinds of misfortunes and pain during the time of al-Mansur. He saw the exhaustion and the ordeals from which the Muslims suffered and saw the different kinds of punishments and torture the 'Alawids met. His being safe from al-Mansur was a miracle in spite of his guarding against taking part in any of the political fields.

This can be established through his famous tradition: "Safety has become rear, to the extent that requesting it has become hidden, for surely if it is (attained) through a thing, then it is about to (be attained) through inactivity. If it is sought through inactivity and is not found, then it is about (to be

attained) through silence; and the happy is he who is busy with his own soul."

Al-Mansur tried to kill him several times, but Allah turned away his plot from him. He summoned him several times while he was bursting with anger. He tried to kill him, but Allah drove away his evil from him. One day he commanded al-Rabi' to go to him. However, al-Rabi' sent his son Muhammad to him.

He ordered him to bring him in the state in which he was, saying to him: "Go to Ja'far b. Muhammad. Climb the wall. Do not open any door to him lest he should change his condition. However, come down (the wall) and go to him." Muhammad carried out the orders. He found the Imam standing and praying. After the Imam had finished his prayer, Muhammad said to him:

-Respond to the Commander of the faithful.

-Let me put on my clothes.

-We have no way to do that.

He brought the Imam as he was and made him come in to al-Mansur, and he angrily said to him: "Why do you not give up your envy, your oppression, and your plotting against this 'Abbasid house. Allah will increase you nothing through that but intense envy and unhappiness through which you cannot attain what you have.

So the Imam said to him: "By Allah, O Commander of the faithful, I have done nothing of this. I lived during the reign of the Umayyads. You have come to know that they were the most hostile of creation to us and you, and that they had no right (to assume) this authority; nevertheless, by Allah, I did not wrong them, nor did they hear any evil from me, though I turned away from them. O Commander of the faithful, how do I do that while you are my cousin, the nearest of the creation to me in womb kinship, the greatest of them in giving and kindness to me? So how do I do that?" Al-Mansur bowed his head for an hour. Then he raised his head and said: "You are false and sinful!"

He brought out a file of letters. He threw the file to him and said to him: "These are your letters to the people of Khuresan. In them you have summoned them to break their pledge of allegiance to me and to pledge allegiance to you instead of me."

The Imam said to him: "By Allah, O Commander of the faithful, I have not done that. I do not regard that as lawful, nor is it of my creed. I am among those who believe in obeying you in all circumstances. I have reached an age that has made me too weak to do that. If I intended to do that, then send me to one of your prisons until death comes to me, for it is close to me!"

The wicked, ignoble one (al-Mansur) shouted at him: "No! No dignity!"

He bowed his head. Then he stretched his hand to the sword, drew a span of the hand of it, caught its hilt, and then he sheathed it. After that he said rude words to the Imam: "O Ja'far, do you not feel shame

of this white hair and this lineage? Why do say false words and sow dissension among the Muslims?

You want to shed blood and stir up discord between the subjects and the rulers!" The Imam said to him: "No, by Allah, O Commander of the faithful, I have not done that. These are not my letters, nor that is my hand writing, nor is that my seal."

Al-Mansur drew a cubit of the sword, and then he sheathed it. He admonished the Imam, and he apologized to him. He drew the sword except a little bit of it, and then he sheathed it. He bowed his head, and then he raised it and said: "I think that you are truthful!"

He commanded al-Rabi' to bring him a perfume of musk and ambergris (ghaliya). He took some of it and put it on the Imam's beard. The Imam's beard was white, and it turned black due to the perfume. He went too far in honoring and magnifying the Imam. The reason for that is that he saw a proof of his Lord, so he pardoned him.76

Al-Mansur harbored malice against Imam al-Sadiq because the Muslims had unanimously agreed that he was great. Al-Mansur's name went out before the Imam's brilliant name. The Islamic world talked about his reputation and carried his merits and knowledge. The tyrannical, arrogant one (al-Mansur) tried to bring the Imam gradually to his procession when he wrote to him: "Why do you not visit us just as the people do?"

He thought that the Imam, peace be on him, would respond to him like those whom the world deluded. He did not know that the Imam, peace be on him, refrained from contacting with him, for he put before him these words of Him, the Exalted:

And do not incline to those who are unjust lest the fire should touch you. (***11:113***)

When Imam al-Sadiq, peace be on him, read al-Mansur's letter, he answered him: "We have nothing of the world for which we fear you, nor have you anything of the hereafter for which we hope you, nor are you in a blessing on which we congratulate you, nor do you regard it as a wrath, that we may console you for it. Therefore, why do we visit you?"

However al-Mansur did not understand the Imam's speech, for the world deluded him, and the love for kingdom and authority blinded his heart. When he read the Imam's letters, he answered him: "Surely you make friends with us to advise us."

The Imam, peace be on him, wrote an answer to him, saying: "Whoever likes the world should not advise you; and whoever likes the hereafter should not make friend with you."

Al-Mansur failed in achieving his hopes. Imam Musa, peace be on him, met with him. Some flies sat on al-Mansur's face and he drove them away with his hand, but they came again, to the extent that he became bored with them, so he turned to the Imam and asked him: "O Abu 'Abd Allah, why did Allah create flies?"

The Imam, peace be on him, paid no attention to him and indifferently answered him, saying: "In order to abase tyrants with them!" That answer displeased al-Mansur, and that the Imam paid no attention to him annoyed him. As a result he thought for a long time to assassinate him.

The tyrannical one (al-Mansur) decided to commit the most dangerous atrocity and the greatest crime in Islam, pay no attention to disgrace and the fire. He gave a deadly poison to his governor over Yethrib (Medina) and commanded him to put it into food and give it to the Imam to eat.

When the Imam had the food, the poison cut off his intestines. The Imam felt severe pain and painful aches. When he felt that his decreed death was close at hand, he ordered his family and his relatives to be brought. When they gathered around him, he gave them this valuable teaching: "Surely our intercession do not include him who makes light of prayers."

Then he secretly entrusted his son Imam Musa, peace be on him, with his affairs and gave him his special teachings. He also entrusted the office of the Imamate to five people, who were Abu Ja'far al-Mansur, Muhammad b. Sulayman, 'Abd Allah, Musa, and Hamida. He did that because he had fear for his son of the infidel authority.

That became clear after his death. For al-Mansur wrote to his governor and commanded him to kill the testamentary trustee of the Imam if he had been appointed. So his governor wrote back to him that they were five people, and that he was among them. Al-Mansur said that he had no way to kill those people.

The pain of the Imam became intense, and he suffered from severe aches. When his decreed death was close at hand, the Imam recited some verses of the Holy Qur'an. He secretly addressed his Lord and implored him until his pure soul joined the Garden of the Abode. That great soul the like of which was not created in the past and the future, except his forefathers, in clemency, knowledge, kindness, and showing sympathy to all people rose high to the High Comrade (Allah).

The head of Islam and first guide of the Islamic caravan who spared no effort to enlighten human thought and to spread the essence of knowledge and virtue among people passed away. His death was among the dangerous events with which the Islamic world was afflicted; its gravity shook the world.

The outcry from the houses of the Hashimites became loud. The crying and wailing from the houses of Yethrib (Medina) became loud. Many people hurried toward the Imam. They were either silent or crying or astonished or wailing for the demise of the great Imam, who was for them as shelter and place of flight in all their affairs.

Imam Musa, peace be on him, was broken-hearted; his soul melted in sorrows and regrets. He prepared his father for burial while he was shedding tears. He washed the pure corpse and shrouded it with two Shatawi garments he used during the ritual consecration, with a shirt and a turban belonged to Imam Zayn al-'Abidin, peace be on him, and with a garment Imam Musa, peace be on him, bought for forty dinars.

After he had prepared him for burial, Imam Musa, peace be on him, prayed over him. Then the holy corpse was carried on fingertips. The crowded masses surrounded it. He was brought to the holy cemetery of al-Baqi' and was buried in his final resting place beside his father al-Baqir and his grandfather Zayn al-'Abidin, peace be on him.

The famous poet Abu Hurayra stood on the edge of the grave and praised Imam al-Sadiq with these poetry lines:

When they carried him on their shoulders, I said:

Do you know what are carrying to the earth? The one who is like a rock that falls off the top of a lofty height!

In the early morning the people poured dust upon his grave, while he had been on the crossroads![77]

Having finished burying and praising Imam al-Sadiq, peace be on him, the Muslims walked towards Imam Musa to console him on his painful misfortune, and he thanked them for their consolations.

Then he came back home accompanied by his household and his loyal companions. Then he ordered a light to be put in the place where his father died according to the Sunna. The light was kindled every day until Imam Musa, peace be on him, was arrested in Iraq.[78]

Imam Musa undertook the great office of Imamate after his father's death; his holy age was then twenty years,[79] and al-Mansur was in the tenth year of his reign.

The Shi'ites follow Imam Musa

When the Shi'ites were afflicted with the death of their great spiritual leader, Imam al-Sadiq, peace be on him, they imitated his son Imam Musa. The people all over the countries that adopted the Imamate sent delegations to appoint the Imam after Abi 'Abd Allah (al-Sadiq), peace be on him.

Those delegations went to Yethrib (Medina). They met with Imam Musa, adopted his Imamate and pledged allegiance to him. That is because he had all the qualities his father had such as knowledge, piety, righteousness and other high moral qualities that were not available except with those Allah protected from slips, purified from defilement, and chose to guide His servants to the straight path.

Hisham b. Salim, a Shi'ite master and notable, related about how he and his companions resorted to Imam Musa after the death of his father, saying: I (i.e. Hisham b. Salim) and Muhammad b. Nu'man (known as) Sahib al-Taq were in Medina after the death of Imam Abu 'Abd Allah (al-Sadiq).

The people had agreed that 'Abd Allah b. Ja'far was the leader of the affair (sahib al-amr) and the one who would undertake the office of the Imamate after his father. I and my companions came in to him. When we sat down, we asked him the following questions:

–How much poor–tax (zakat) should be paid on two hundred dirhams?

–Five dirhams.

–How much on a hundred dirhams?

–Two and a half dirhams.

They were astonished at this religious decision that has no relationship with the Islamic Law. That is because the minimum amount of dirhams is two hundred dirhams; and there is nothing on that which is less than it. Hisham sneered at this religious verdict that has no concept:

–By Allah, you are declaring the doctrine of the Murji'a.

–By Allah, I do not know the doctrine of the Murji'a.

Hisham and Muhammad left him while they could not see the way out of pain and sadness, for they did not come to know the Imam who would undertake the office of the Imamate after Abu 'Abd Allah (al–Sadiq). Then Hisham said: "(Shall I go) to the Murji'ites, the Qadarities, the Mu'tazilites, to the Zaydites, to the Kharijites?"

While Hisham and Muhammad were roaming in a current of suspicions and thoughts and were reflecting on a doctrine to follow, they saw an old man indicating with his hand to Hisham to follow him. Hisham thought that the old man was among the spies of al–Mansur and could understand their speech.

He fearfully turned to his companion and ordered him to go away from him, that only he might be punished. He followed the old man, and he took him to Imam Musa b. Ja'far, peace be on him. When he came in to him, he became tranquil. When he sat down, the Imam turned to him and said to him with kindness and affection:

"To me, not to the Murji'ites, nor to the Qadarities, nor to the Mu'tazilites, nor to the Zaydites...." Hisham became happy, for he found his objective when the Imam told him about what he had in his inner self. This is one of the marks and signs of the Imamate. Then Hisham asked him the following question:

–May I be your ransom, has your father gone?

–Yes.

–Has he left through death?

–Yes.

–Whom shall we follow after him?

–If Allah wills, He will guide you to that man.

–May I be your ransom, your brother 'Abd Allah claims that he is the Imam after his father.

–'Abd Allah intends that Allah should not be worshipped (properly).

–Who is in charge of us after him.

He answered him with an answer similar to his first one, and Hisham asked him:

–Are you him?

–I am not saying that.

Hisham made a mistake in his speech, and he corrected his mistake, saying:

–Do you have an Imam over you?

–No.

He admired and magnified the Imam, to the extent that none knew except Allah. Then he said to him:

–May I be your ransom, may I question you like I used to question your father.

–Question.

You will be informed but do not spread (the answer) around. For if you do spread it around, then slaughter will take place. Then he asked him many questions, to the extent that he came to know that the Imam was a sea (of knowledge) which could not be exhausted out of his abundant knowledge and merit.

After he had come to know him and been sure of his Imamate, he asked him:

–May I be your ransom, the Shi'a of your father is lost (without a leader). May I put this matter to them and summon them (to follow) you? For you have taken (a promise of secrecy from me).

–Tell those of them whose righteousness you are familiar with, but take (a promise of) secrecy from them. For if it gets spread around, there will be slaughter. And he pointed to his neck with his hand.

Then he went out while he was tranquil and happy-hearted due to what he had found. So his friend hurried to him and asked him:

–What happened to you?

–Guidance.

Then he told him the story, and they both went to Zarara and Abu Basir. After they had met with them, they told them about the Imam's tradition. Thus, Zarara and Abu Basir hurried to the Imam and asked

him some questions. He answered them, and they were sure of his Imamate.

Then the Shi'ite masses went to the Imam in groups and pledged allegiance to him and acknowledged his Imamate. The overwhelming majority of the Shi'ites adopted his Imamate except the companions of Ammar al-Sabati, for they insisted on their own thoughts.80

After his father, the Imam, peace be on him, took care of the affairs of the Shi'ites, spreading the Islamic principles, supplying the religious scholars and the students with different kinds of knowledge. Due to these deeds the government kept an eye on him. Accordingly he was unable to communicate with the Shi'a openly; likewise the Shi'a were unable to declare their beliefs and principles.

Al-Mansur's Policy is criticized

Al-Mansur followed a policy through which he opposed Allah's Book and the Sunna of His Prophet. For he killed the innocent, violated honors, plundered properties, threw the free into prisons, pursued the thinkers, and uprooted the progeny of the Prophet, may Allah bless him and his family. These actions excited waves of displeasure against him.

For example some great Muslim figures criticized him. The following are brief lines on each of them:

1. 'Abd Allah b. Tawus

'Abd Allah b. Tawus al-Yemeni 81 along with Malik b. Anas visited al-Mansur. Al-Mansur turned to him and said:

-Tell me about your father.

-My father related to me: "The greatest of people in torture on the Day of Resurrection is the one whom Allah makes a partner in His supreme authority, and he makes oppression enter it through his governing."

Al-Mansur became displeased, and great anger appeared on his face. Malik was sure that his companion would be killed. He brought together his clothes lest they should be stained by 'Abd Allah's blood. Then al-Mansur turned to 'Abd Allah and commanded him:

-Give me the inkwell!

He did not give it to him, so al-Mansur shouted at him:

-Why do you not give me the inkwell?

-I fear that you may write an act of disobedience with it!

Al-Mansur found no answer. He ordered 'Abd Allah to be brought out. 'Abd Allah went away and left al-

Mansur burst with anger and rage.[82]

2. Sufyan al-Thawri

Sufyan al-Thawri [83] came in to al-Mansur. When he sat down, he turned to al-Mansur and bravely said to him:

-Fear Allah! You have occupied this position and reached this place through the swords of the Emigrants and the Ansar, while their children die of hanger! 'Umar b. al-Khattab performed the hajj and spent nothing except fifteen dinars; he used to stop under the trees!

Al-Mansur sneeringly said to him:

-You want me to be like you!

-Do not be like me, but be less than that in which you are and higher than that in which I am!

So al-Mansur shouted at him:

-Go out!

Al-Thawri opposed him and threw at him an arrow of his flowing knowledge, saying:

-Surely I know the position of one man! If he becomes righteous, all the community will be righteous!

-Who is it?

-You, Commander of the faithful! He burnt his heart with his words.[84] Then he left him and went away.

3. Ibn Abi Dhi'b

3. **Ibn Abi Dhi'b** [85]

Some great Muslim jurists visited al-Mansur when he assumed the caliphate. His gathering was fearful. For he sat on furniture brocaded with pearls and precious stones. Many guards drawing their swords surrounded him. They were waiting for issuing his orders to execute any person whatever he was. When the jurists sat down, al-Mansur angrily looked at them and said:

-Now then, people of jurists! Something from you reached the Commander of the faithful, and it has displeased him, and he has no patience with it! You are the most appropriate of the people in showing obedience and advise secretly and openly to him whom Allah has appointed as caliph over you!

The religious leader Malik b. Anas showed obedience to him and refuted those who informed him of them, saying:

–O Commander of the faithful, Allah, the Most high, has said: "O you who believe! If an evil–doer comes to you with a report, look carefully into it, lest you should harm a people in ignorance, then be sorry for what you have done."

So al–Mansur's excitement and anger abated, and he turned to them and asked:

–What a kind of man am I in your viewpoints?

–Am I among the just Imams or among the unjust ones?

Malik begged him through Allah and the Prophet, may Allah bless him and his family, to exempt him from the answer, and he exempted him. However, Ibn Sam'an, a pseudo clergyman, explained to him that he was the shadow of Allah in His earth, symbol of justice, and the one who made peace among the people, saying:

"You, by Allah, the best of men, O Commander of the faithful. You make the pilgrimage to the Sacred House of Allah, struggle against the enemy, make the roads safe, the weak feel safe through you from the strong; the religion is established through you; therefore you are the best man and the most just Imam."

Ibn Sam'an flattered al–Mansur through these cheap words that are of those hirelings and slaves, and that issued from a soul disposed by nature for abasement and hypocrisy. Then al–Mansur turned to Ibn Abi Dhi'b and asked him: "I adjure you before Allah, what a kind of man am I in your sight?"

And he stood before him like a roaring lion; he was not afraid of that terrible view; he did not fear the severity of the tyrannical authority; he was good–hearted and had strong faith. He said to him: "By Allah, I think that you are the worst man; you have possessed alone the wealth of Allah and of His Apostle, the portion of the near of kin, of orphans, and of the needy. You have ruined the weak, exhausted the strong, and confiscated their properties; therefore, what is your answer before Allah tomorrow?"

Ibn Abi Dhi'b hurt al–Mansur with his words, and he became angry and shouted at him: "Woe unto you! What are you saying? Do you understand? Look! What is in front of you?" He indicated with his hands to the swordsmen.

Ibn Abi Dhi'b paid no attention to him and said to him: "Yes. I have seen some swords. It is death; there is no escape from it. Soon death is better than late one."

He destroyed his entity through this frankness that issued from a good heart. Then he left him and went away.86

4. 'Abd al–Rahman b. Ziyad

'Abd al–Rahman b. Ziyad al–Afriqi went to visit al–Mansur. However he waited at the gate of his palace

for a month. He was unable to come in to him. Then he was given permission to see him. When he sat down, al-Mansur asked him:

-What made you come?

-Tyranny has appeared in our country, so I have come to inform you (of it), but suddenly I have come to know that tyranny has begun to come out of your own house. I have seen evil deeds and prevailing oppression; I thought that was because of that the country was far away from you.

However, whenever I come nearer to you, (I feel that) the affair is worse." Al-Mansur became displeased with his words, and ordered him to be brought out.87 'Abd al-Rahman visited al-Mansur another time, and he asked him: -What is the difference between my authority and that of the Umayyads?

-In your authority I have seen all kinds of tyranny I saw in theirs!

-We have no helper.

-'Umar b. 'Abd al-'Aziz said: "A supreme ruler (sultan) is like a market to which is brought that which is sold in it. If he is pious, they will bring him their piety; and if he is sinful, they will bring him their sins." Al-Mansur kept silent and said nothing.88

5. A great Reformer

A great reformer criticized al-Mansur for his policy that opposed the truth and justice. History has not mentioned the name of this great reformer. Any way, this reformer told al-Mansur about his crimes and censured him for his acts. He said to al-Mansur during his circumambulating the Kaaba:

"O Allah, surely I complain to you of the appearance of error and corruption on earth, and of greed that comes between the truth and its men."

These words stunned al-Mansur, the tyrannical and arrogant one. So after he had finished circumambulating the Kaaba, he ordered the man to be brought. When the man stood before al-Mansur, he asked him about his words. The man asked al-Mansur for security and not to punish him if he had showed the truth, and al-Mansur gave him security.

He said to him:

-Surely the one who has greed to the extent that he has come between the truth and its people is you, O Commander of the faithful.

-How have I greed while I have gold and silver, the sweet and the sour are under my grasp?

-Surely, Allah has appointed you as a ruler over the Muslims and their properties. But you have placed between you and them a veil of plaster and bricks, and chamberlains with weapons. You have ordered

them not to let anyone come in to you except so-and-so; you have not ordered them to let those oppressed, sorrowful, weak, poor, hungry, and naked come in to you, while they all have rights against these properties.

When those people you have chosen as your special group and preferred to your subjects have seen that properties are collected to you while you do not give them (to people), and you gather them and do not divide them among (the people), they said: "This (al-Mansur) has disobeyed Allah and His Apostle. Therefore, why do we not betray him while he has employed himself for us?"

Accordingly, they have agreed on that they have not inform you of the stories of the people accept that which they want. When a governor opposed them, they send him far and expelled him, that they may degrade his position and importance. When you and they have become famous for that, the people have magnified and respected you and them.
Your governors are the first to flatter them through gifts, that they may gain power to oppress your subjects. Then this has been done by those powerful and rich from among your subjects, that they may wrong those inferior to them; therefore, the land has become full of greed out of oppression and corruption. These (people) have become your partners in your supreme authority while you are heedless (of them).

When someone comes to complain (to you of them), he is prevented from coming in to you. When he wants to bring his story before you, he is prevented from doing that. You have appointed someone to solve complaints. The oppressed one frequently comes to him, and he dismisses him out of fear of your entourage. When he cries out before you, he is hit, that he may be an example to those other than him. You see (these deeds) but do not reflect (on them)!

So Islam does not last on account of these (deeds). You, Commander of the faithful, collect properties for your children while Allah wills a woman to miscarry her baby, and it will have no wealth, and while there is a miserly hand that takes all properties. Allah will show kindness to that baby until it becomes a grown-up, and the desire of the people toward him becomes great.

It is not you who give, but it is Allah Who give without measure. You collect properties to establish and strengthen your kingdom while Allah has shown you what He had done to the Umayyads in spite of the gold and the silver they had collected, and in spite of the men, the weapons, and the horses they had prepared.

You collect properties to seek an objective more important than that in which you are whereas, by Allah, there is no position higher than that in which you are except that which cannot be obtained except through an act of disobedience (to Allah).89

Through these statements, this great critic has shown all kinds of oppression and tyranny the Muslims met from al-Mansur and his treacherous hirelings who plundered the wealth of the community and veiled from al-Mansur the stories of the subjects and what they suffered such as pressure and tyranny.

For if an oppressed one went to him, they prevented him from coming in to him. When he raised his voice through complaining and seeking help, they severely punished him, that he might be an example to those other than him. Meanwhile, al-Mansur veiled himself from the subjects; he did not take care of their interests and did not reflect on raising their standard of living. He devoted himself to hoarding up and storing properties and spending nothing of them on the Muslims.

6. 'Amru Bin 'Ubayd

'Amru b. 'Ubayd[90] met with al-Mansur and bravely said to him:

-Nothing has been done behind your door according to Allah's Book and the Sunna of His Prophet.

-What shall I do? I said to you: "My ring is in your hand, so you and your companions come and help me."

-Summon us through your justice, and we will generously help you; surely there are a thousand complaints behind your door. Solve some of them, and we will come to know that you are truthful.[91]

All these pieces of advice to al-Mansur went in vain. For he went too far in practicing tyranny and oppression. He was not cautious of the punishment of Allah, nor was he afraid of the Day of Resurrection.

Imam Musa with al-Mansur

Imam Musa, peace be on him, witnessed all the misfortunes and disasters that befell his household and his family, so his soul had deep sadness and bitter sorrow; nevertheless he was patient, regarded Allah as sufficient to him, and restrained his anger.

The Imam did not take any part in any of the political affairs, nor did he join the 'Alawid revolutionaries, for he came to know that their movement would not succeed. For this reason al-Mansur refrained from harming him and from subjecting him to detested things. He asked him to represent him on the Day of al-Nouruz and to receive the gifts were given by the notables, the nobility, military commanders to the Caliph.

That was legislated by Mu'awiya b. Abi Sufyan and was followed by the kings after him. Accordingly, the Imam, peace be on him, refrained from responding to al-Mansur, saying: "I have investigated the traditions narrated from my grandfather, Allah's Apostle, may Allah bless him and his family, and found no tradition on this 'Id, which is a tradition (Sunna) of the Persians and which Islam has erased. I seek refuge in Allah from that I give life to that which Islam has erased."

However, al-Mansur paid no attention to that such a tradition was islamically unlawful, and insisted on that the Imam had to represent him on that day to comply with his Persian fighters who used to celebrate

it. The Imam had no escape from responding to him. So he sat in his place, and the notables and the leaders came in to him in order to congratulate him and to give him gifts.

There was with him a person appointed by al-Mansur to write to him the gifts. Meantime a shabby, old man came in to the Imam carrying a gift most precious of jewels and most expensive of all the things given to him. The old man stood in front of the Imam and said to him: "O My master, I am a poor man and have no money to give to you. Anyway, I will gift you with three poetry lines my grandfather said in praising your grandfather al-Husayn."

"Welcome to you and to your gift! Recite what he said." retorted the Imam.

The old man began saying:

I wondered at the sword that rose over (you), and its equal escaped on the Day of the Battle when dust rose over you.

(And I wondered at) the arrows that penetrated you in defense for the free ladies who called out your grandfather while their tears were copious.

Why did those arrows not become weak? And why did that esteem and admiration not prevent them from (penetrating) your body?92

Accordingly the delights on that day turned into a funeral ceremony full of sorrow and sadness for the Master of martyrs (Imam al-Husayn), peace be on him.

The Imam, who was full of grief and sadness, turned to the old man said to him: "I have accepted your gift! Sit down! May Allah bless you!" Then he raised his head and said to the servant: "Go to al-Mansur and tell him about these gifts and (ask him about what) he will do with them."

The retainer went to al-Mansur and told him about the Imam's speech, and he told him that all the gifts were a gift to the Imam. He returned to the Imam and told him about al-Mansur's answer. As a result the Imam, peace be on him, gave all those gifts to the old man as a sign of honoring his grandfather, who praised the Master of martyrs (Imam al-Husayn), peace be on him, through these nice poetry lines.

The narration has not mentioned in which country the Imam, peace be on him, represented al-Mansur. Did he represent him in Yethrib (Medina) or in Baghdad? It has neglected that; besides al-Mansur was famous for miserliness and stinginess. This brings about a doubt about the narration.

The Death of al-Mansur

Al-Mansur decided to go to Mecca. He thought that he would die during his travel. He roamed in a current of suspicions and thoughts, so he said: "Surely I was born in the month of Dhi al-Hijja, undertook the caliphate in Dhi al-Hijja, and I think that I will die in Dhi al-Hijja, this year."93

Thus, he entrusted his affairs to his son al-Mehdi and appointed him as a king after him. He gave him the following teachings that show his terrorist policy: "Surely I have left three kinds of bad people: The poor who hope nothing except your riches; the fearful who hope nothing except your security; and the prisoners who hope none for release except from you.

So when you become a ruler over them, make them taste welfare; do not lavishly extend aid to them. I have collected to you properties no caliph before me had collected. I have collected to you retainers no caliph before me had collected. And I have built to you a city the like of which is not available in Islam."[94]

Certainly al-Mansur not only left three kinds of bad people, but also he left all the people in such conditions. He terrified them, deprived them of security and ease, spread poverty and famine among them, and filled the prisons with the free and the reformers.

Any way al-Mansur's procession left Baghdad and covered the desert. When he was far away from Kufa, he felt a severe pain. Thoughts came to his mind, and he said to al-Rabi': "Quickly take me to the Sacred House and Security of my Lord, for I want to escape from my sins!"

He reached the last station of his road, so al-Rabi' said to him: "We have reached the Well of Maymoon." And al-Mansur said to him: "Praise belongs to Allah! Can you take me to the Kaaba?" He was critically ill, so al-Rabi' was unable to continue walking.

He stopped there and prevented the people from coming in to al-Mansur. The tyrannical, arrogant one (al-Mansur) perished on Saturday morning, Dhi al-Hijja 6, in the year 158. He made the people taste all kinds of oppression and fear.

This page full of tyranny, sins, and offences was folded. The Muslims did not come to know a ruler more tyrannical, more violent, and severer than al-Mansur.

Imam Musa, peace be on him, was then thirty years old. He spent his youth during the reign of this tyrannical one (al-Mansur). He was broken-hearted and sad. He felt pain out of sadness for the Muslims and out of patience for what the 'Alawids met such as severe punishments and painful torture. We will see him off here, that we may meet him at the time of al-Mehdi.

1. Abu al-Farajj al-Asfahani, al-Aghani, vol. 10, p. 106.
2. Mukhtasar Tarikh al-'Arab, p. 184.
3. Ibn Hubayra's name is 'Amr b. Sa'd b. 'Adi al-Fazari. He was the governor over the Iraqis for six years during the time of Yazid b. 'Abd al-Malik. He was given the kunya of Abu al-Muthanna.
4. Al-'Asr al-'Abbasi, p. 68.
5. Al-Kamil.
6. Al-Fekhri, p. 118.
7. 'Inwan al-Majjd, p.161.
8. Al-Fekhri, p. 115.
9. Tarikh Baghdad, vol. 1, p. 57.
10. 'Asr al-Ma'mun, vol. 1, p. 294.

11. Abu al-Farajj al-Asfahani, al-Aghani, vol. 18, p. 148.
12. Ibid., vol. 13, p. 110. Tarikh al-Kulafa', p. 267.
13. Tarikh al-Kulafa', p. 262.
14. 'Asr al-Ma'mun, p. 93.
15. Al-Tabari, Tarikh.
16. Ibid., the Events of the Year 158 A. H.
17. Ibid.
18. Ibid.
19. Tarikh al-Khulafa', p. 267.
20. 'Asr al-Ma'mun, vol. 1, p. 93.
21. Al-Ya'qubi, Tarikh, vol. 3, p. 121.
22. Al-Tabari, Tarikh, vol. 9, p. 316.
23. Sinmmar was a Roman. He built king al-Nu'man, son of Imru' al-Qays, his palace called al-Khuwarniq in the outskirts of al-Kufa. After he had finished building the palace, al-Nu'man ordered him to be taken up to the top of the palace and to be thrown down.
24. Ibn al-Athir, Tarikh, vol. 4, p. 355.
25. Al-Ya'qubi, Tarikh, vol. 2, p. 399.
26. Al-Tabari, Tarikh, vol. 6, p. 266.
27. Ibid.
28. Al-Mas'udi, Murujj al-Dhahab, vol. 3, p. 230.
29. Ibn al-Athir, Tarikh, vol. 5, p.261.
30. Al-Ya'qubi, Tarikh, vol. 3, pp. 110-111.
31. Al-Tabari, Tarikh, vol. 3, p.197.
32. Al-Ya'qubi, Tarikh, vol. 2, p. 121.
33. Abu Ja'far al-Mansur, p. 416.
34. Al-Ya'qubi, Tarikh, vol.23, p. 349.
35. Nahjj al-Balagha, vol. 2, p. 18, explained by Muhammad 'Abda.
36. Maqatil al-Talibiyyin, p. 521.
37. A narration similar to this has been mentioned in Ibn 'Asakir's Tarikh, vol. 4, p. 333.
38. Al-Roud al-Nadeer, vol. 1, p. 75.
39. 'Aqa'id al-Zaydiya.
40. Mukhtasar Akhbar al-Khulafa', p. 26.
41. Al-Kamil, vol. 4, pp. 370-371.
42. Al-Tabari, Tarikh, vol. 9, p.181.
43. Al-Kamil, vol. 4, p. 371.
44. Al-Hasan b. Zayd b. al-Hasan b. Imam 'Ali, the Commander of the faithful, peace be on him. He narrated traditions on the authority of his father and his cousin 'Abd Allah b. al-Hasan. A group of traditionists narrated traditions on his authority. Ibn Hayyan has mentioned him among the trustworthy narrators. Al-Mansur appointed him as a governor over Medina for five years. Then he was angry with him and imprisoned him. Then al-Mehdi released him.

Al-Zubayr has said: "Al-Hasan was virtuous and noble." 'Ali b. Harama has praised him with some poems. Al-Hasan b. Zayd was the father of the great lady, Nafeesa. He died on his way to Mecca in the year 168. A. H. He was then eighty-five years. 'Ali b. al-Mehdi performed the prayer over him. This has been mentioned in Tahdhib al-Tahdhib, vol. 2, p. 279.

45. Maqatil al-Talibiyyin, p. 216.
46. Ibid, p 219-220.
47. Bihar al-Anwar, vol. 47, p. 283.
48. Bihar al-Anwar, vol. 47, pp. 299-301. Al-Iqbaal, pp. 49-51.
49. Ibid., p. 302.

50. Ibid.
51. Al-Bidaya wa al-Nihaya, vol. 10, p. 81.
52. Al-Tabari, vol. 6, p. 179.
53. Al-Mas'udi, Murujj al-Dhahab, vol. 3, p. 225.
54. Al-Tabari, vol. 9, p. 398.
55. Maqatil al-Talibiyyin, p. 243.
56. Al-Mas'udi, Murujj al-Dhahab, vol. 3, p. 225.
57. Al-Ghadir, vol. 3, p. 238.
58. Al-Bidaya wa al-Nihaya, vol. 10, p. 81.
59. Ghayat al-Ikhtisar, p. 12.
60. Maqatil al-Talibiyyin, p. 243.
61. Shadharat al-Dhahab, vol. 1, p. 213.
62. Maqatil al-Talibiyyin, p. 243.
63. Al-Tabari, Tarikh, vol. 9, p. 219.
64. Ibid.
65. 'Abd Allah b. Ja'far was the eldest of his brothers after Isma'il but he did not have a position of honor with his father similar to the rest of his father's sons. He was suspected of opposing his father's teaching; and it is said that he used to mix with the Hashwiyya and was inclined towards the beliefs of the Murji'a. He claimed the Imamate after his father and argued that he was the eldest of the surviving brothers. A group of the followers of Abu 'Abd Allah, peace be on him, followed him in his declaration. Later must of them went back to the doctrine of the Imamate of his brother Musa, peace be on him. We will explain that. This has been mentioned in Tanqeeh al-Maqaal, vol. 2, p. 174.
66. Al-Tabari, Tarikh, vol. 9, p. 224.
67. Maqatil al-Talibiyyin.
68. Ibid., 342.
69. Al-Kamil, vol. 5, p. 18.
70. Ibid., p. 224.
71. Al-Mas'udi, Murujj al-Dhahab, vol. 3, p. 224.
72. Ibid.
73. Bihar al-Anwar, vol.47, pp. 306-307. 'Uyun Akhbar al-Ridha', vol. 1, p. 111.
74. Al-Tabari, vol. 6, p. 320, first edition.
75. It has been mentioned in the book Tadhkirat al-Khawas, p. 230: "The statement of Fatima, daughter of 'Abd Allah, 'Have mercy on the young of Yazid,' was a slip of tongue. That is because 'Abd Allah b. al-Husayn had no son called Yazid, nor there was among the family of Abu Talib a person called Yazid except Yazid b. Mu'awiya b. 'Abd Allah b. Ja'far. expected."
76. Bihar al-Anwar, vol. 47, pp.195-199. Muhajj al-Da'awat, p. 192.
77. Usool al-Kafi.
78. Al-Jawahir, Kitab al-Tahara.
79. Saffwat al-Saffwa.
80. Al-Mejalis, vol. 5, p. 328.
81. 'Abd Allah b. Tawus b. Kaysan al-Yemeni was a jurist and knowledgeable of Arabic sciences. He harbored malice against Ahl al-Bayt, peace be on them. He died at the time of al-Mansur. This has been mentioned in Tahdhib al-Tahdhib, vol. 5, pp. 267-268.
82. Shadharat al-Dhahab, vol. 2, p. 188.
83. He is the Shaykh of Islam and master of those whom memorized the Qur'an by heart. Abu Usama has said: "Do not believe him who tells you that he has seen the like of Sufyan." Ibn Dhi'b has said: "I have not seen anyone like al-Thawri in Iraq." He was born in the year 97. He sought knowledge while he was still young. His father was among the religious scholars in Kufa. He hid himself at the time of al-Mehdi because he said the truth. He died in Basrah in the month of Sha'ban, in the year 161 A. H. This has been mentioned in Tadhkirat al-Hafiz, vol. 1, pp. 190-192. He took his knowledge from Imam al-Sadiq, peace be on him, for he was among his students.

84. Al-Musamarat, vol. 1, p. 98.
85. Ibn Abi Dhi'b is Muhammad b. 'Abd al-Rahman al-Qarashi al-'Amiri, al-Medani. He was a jurist. Ahmed b. Hanbel has said: "Ibn Abi Dhi'b was better than Malik, but Malik was greater than him in purifying the traditionists." Al-Waqidi has said: "He (Ibn Abi Dhi'b) was the most wonderful and best of all the people." Ibn Abi Dhi'b was born in the year 80 A. H. He said the truth and did not fear the authority. When al-Mehdi came into the Mosque of the Prophet, may Allah bless him and his family, all the people rose for him except Ibn Abi Dhi'b. So it was said to him: "Rise! This is the Commander of the faithful!" He said: "Men should rise for the Lord of the world!" He died in the year 159. This has been mentioned in Tadhkirat al-Hafiz, vol. 1, pp. 179-181.
86. Al-Imama wa al-Siyasa, vol. 2, pp. 185-187.
87. Tarikh Baghdad, vol. 10, p. 215.
88. Tarikh al-Khulafa', p. 268.
89. Mukhtasar Akhbar al-Khulafa', pp. 17-18.
90. 'Amru Bin 'Ubayd al-Basri was the Shaykh of the Mu'tazilites and among their famous ascetics. His grandfather was taken as a prisoner of war in Persia. His father was a weaver, and then he became a policeman in Basrah during the time of al-Hajjajj. 'Amru was famous for his knowledge and his renouncing the world. Concerning him al-Mansur has said:
All of you seek hunting except 'Amru b. 'Ubayd.
'Amru has treaties and books of which are al-Tafseer, and al-Radd 'alaa al-Qadariya. He died near Mecca. Al-Mansur lamented for him. We have not heard that a caliph lamented for a person except him. This has been mentioned in the book al-A'lam, vol. 2, p. 736.
91. 'Uyun Akhbar al-Ridha', vol. 2, p. 337.
92. Al-Manaqib, vol. 2, p. 380. Bihar al-Anwar, vol. 11, p.264.
93. Ibn al-Athir, Tarikh, vol. 5, p. 43.
94. Al-Ya'qubi, Tarikh, vol. 3, p. 349.

The Islamic world received the government of al-Mehdi with more joys and delights. That is because of what it had met during the time of al-Mansur such as severity, strictness, and tyranny in the governing they ended with his death. For al-Mehdi was more tractable than his father and was famous for generosity, open-handedness, refraining from severity and rudeness.

When al-Mehdi ascended the throne, he issued a royal decree to release all the political detainees and prisoners except those killers and mischief-makers. He also returned the movable and the immovable properties his father unjustly and aggressively confiscated to their owners. He returned to Imam Musa what his father had taken from Imam al-Sadiq, peace be on him. The reason for that is that he undertook the kingdom that led a life of stability and tranquility.

Besides he received the great wealth his father had collected while he was stingy toward himself and the community; so neither he nor it enjoyed the blessings of that great wealth. Unfortunately, al-Mehdi spent that great wealth on amusement, dissoluteness, gifts to the hirelings and the dissolute.

The weak class did not make use of it, for he did not give anything of it, and for he had no concern except satisfying his pleasures and going too far in lavish expenditure, luxury, and dissoluteness.

Any way al-Mehdi cannot be compared to his father, for he was contrary to him in most his qualities and deeds, but he inherited from his father an intense enmity toward the 'Alawids and their followers, for he

detested them very much.

He inherited that from his father al-Mansur, thought that he would not last in undertaking the government and authority except through destroying the 'Alawids and their followers. In the following we will deal with some of his qualities and his deeds and what Imam Musa, peace be on him, met during his time.

His Dissoluteness

The Islamic Caliphate is the shadow of Allah on earth; therefore, it was necessary for it to represent the objectives, reality, and guidance of Islam; and it was necessary for it to be kept from futility and temptations, and to be far above amusement and dissoluteness. Any way it has not reported that many of the Umayyad and the 'Abbasid rulers were far away from the abominable things and amusement were forbidden by Allah.

For they turned the Islamic caliphate into theaters for dance, pleasure, and corruption. If they had taken off the garment of the caliphate, they would have preserve Islam and kept its ideals.

Amusement, dissoluteness, liquidity, and corruption spread among the people during the time of al-Mehdi. Bashshar's poems circulated; the people memorized his love poetry. The honorable and the enthusiastic were displeased with that. An example of that is that Yazid b. Mansur came in to al-Mehdi and asked him to stop Bashshar and to prevent him from writing love poetry, and al-Mehdi summoned him and prohibited him from that.

In this respect Bashshar says:

I lived among plants of sweet-basil, wine, and flowers under the protection of a good gathering.

I filled the land among Faghfor,1 al-Qayrawan, and the Yemen with poetry to which the people pray just as the errant pray to an idol.

Then al-Mehdi prevented me from that, so my soul turned away (from that) due to the good deed of the successful one who quickly understands.

Therefore, praise belongs to Allah with Whom there is no partner, nothing will stay forever.

Yet Bashshar secretly went on composing love poetry and practicing dissoluteness.

In this respect he says:

I have seen a good view of a slave girl's face, and I ransomed it.

She sent for me to offer for sale the garment of youth while I had folded it.

By Allah, the Lord of Muhammad, I did not betray, nor did I intend (to betray).

I refrained from it; perhaps accidentally tribulation came, and I did not seek it.

Surely the Caliph refused (it); when he refuses a thing, I also refuse it.

The gallant King prevented me from the women and I did not oppose him.

Rather, I was loyal and broke neither covenant nor promise.

It is I who is towering over the enemies; and when praise is expensive, I will buy it.

I incline to the amusement of the drinking companion though I feel no appetite for it.

The lover's house fills me with longing when I leave in the early morning.

The Caliph has prevented me from (going to her) though I have not hated her.

Bashshar has also said:

I have buried love, so I will not visit neither Sulama nor Saffra' as long as the turtle dove cooks.

I have left the communication with her for the sake of the Mehdi of mankind and conformed to the covenant between us, which is not betrayal.

Were it not for Muhammad (al-Mehdi), I would kiss her on the mouth or I would break my fast through her.

By my life, a sin has burdened my own soul, so I do not want to commit sin by sin.2

Al-Mehdi straitened Bashshar in the beginning, and then he released him. Then a current of dissoluteness and prostitution carried Bashshar away. He is regarded as the first to establish the amusement during the 'Abbasid government. Al-Jahiz says: "In the first place, Bashshar veiled himself from the singers, and then he said: 'Pleasure is in witnessing joy through approaching him who delights me; there is neither good nor pleasure in keeping away (from him)."3

He (al-Mehdi) was informed of the voice of Ibrahim al-Mousili and his good songs, so he brought him near to him and promoted his position.4 When he practiced dissoluteness and amusement, the people had suspicions about him and accused him of different accusations; to this meaning Bashshar b. Burd al-'Uqayli refers when he satirized him:

The Caliph fornicates his aunts, plays with the tambourine and the scepter.

May Allah replace him by other than him and put Musa into the heat of the canes.5

Al-Jahiz mentioned that al-Mehdi loved songstresses and hearing songs, that he was fond of a slave girl called Jawher whom he bought, and that he composed poetry on her.6 He was fond of drinking wine, to the extent that his minister Ya'qub b. Dawud prohibited him from that, saying to him: "Do you do that after performing prayers in Mesjid?"

However, he paid no attention to his advice and took the advice of some dissolute poets who recommended him to continue drinking wine and not to pay attention to his minister's speech, saying:

Put Ya'qub b. Dawud aside and drink sweet-smelling wine!7

Al-Mehdi gave free rein to his desires, his pleasures, and his dissoluteness, to the extent that his son Ibrahim and his daughter 'Aliyya inherited that from him. Accordingly Ibrahim was the head of the singers, and 'Aliya was on top of the songstresses and the musicians in Baghdad.

His Lavish Expenditure and Extravagance

Al-Mehdi spent on his sensual desires all the great properties al-Mansur had plundered from the Muslims and left behind. He spent them on pleasures and dissoluteness and left the community suffer from poverty and misery. He spent lavishly to the extent that he made the people astonished with him.

An example of his lavish expenditure and extravagance was that when he married his son to Mrs. Zubayda. He celebrated a great festival and spent fifty million dirhams of the properties of the Muslims. He held the festival in the Palace of al-Khuld on the bank of the Tigris. He invited the people from all the cities before some months. They hurried to him and indulged in the hope of attaining enormous properties.

They stopped at al-Mehdi as guests. Al-Mehdi had ordered various kinds of furniture to be brought. Examples of that are gold and silver containers, Armenia excellent carpets and rugs the 'Abbasids took from the Umayyad government. Those carpets and rugs were of the possessions of al-Walid b. Yazid, who was fond of them, for he decorated the floor and the walls of his palace; they were the most excellent things given as presents to the caliphs.

Concerning them, Marco Polo, the explorer, has said: "The eye has seen nothing more beautiful and better than them." Al-Mehdi also ordered clothes brocaded with gold, perfume of different kinds, boxes full of jewels, precious ornaments, maids, retainers, and boys to be brought.

On the night of the wedding, Zubayda was clothed in a shirt brocaded with great pearls the like of which none had ever seen and whose value none could estimate, for it was very precious. He ordered her to be clothed in the budna of the wife of Hisham b. 'Abd al-Malik; the budna is a shirt; most of it is made of gold; it consists of only two Awkeias (127 gram); and the rest of it is gold.

Then he ordered her to be adorned with ornaments, to the extent that she was unable to walk due to the

many jewels she wore. Mitz says: "Neither the Persian kings, nor the Roman Caesar, nor the western kings had practiced such a thing."

The Hashimite women came, and they were given a garment brocaded with gold, a bag full of dinars, and a vessel full of silver. The retainers filled the gold containers with dirhams and the silver containers with dinars and gave them to the notables; they added to that perfume of musk and ambergris.[8]

In his book al-Diyarat, al-Shabishty has mentioned: "When al-Mehdi married his son to his niece Um Ja'far, he prepared for her furniture, boxes full of jewels, ornaments, crowns, wreaths, gold and silver domes, and perfumes. Then he ordered the budna of 'Abda, Hisham's wife to be given to her."

He (al-Shabishty) added: "The like of the budna and of the beads that were in it had never been seen in Islam. There were two lines of ruby on the front and the back of it; and the rest of it was decorated with great pearls the like of which was not available."[9] It was said that the estimators were unable to estimate these pearls because they were very expensive.[10]

This is an example of the lavish expenditure and of making light of the Muslims' properties of which Islam took great care and required (the rulers) to spend them on public interests, and made it forbidden for them to choose any of them. Yet another example of al-Mehdi's lavish expenditure is that he bought a very precious gem of ruby for three hundred thousand dinars.

The money was in bags. When they were put one on another, they became like a mountain. When al-Mehdi received it, he gave it to his son al-Hadi.[11] Through these examples we can understand his lavish expenditure and extravagance. Who could at that time criticize the Caliph and say to him that those properties belonged to the community and he had no share of it, nor had he the right to dispose of them?

The Influence of Woman

According to her nature, woman follows the sentiments that achieve her desires, so how is it correct for them to dispose of the affairs of society? Al-Saffah and al-Mansur felt that, and they did not allow woman to enter the political affairs. Any way, when al-Mehdi undertook the office of the caliphate, the woman had an influence in it.

An example of that is that his wife al-Khayzaran had an authority and a strong influence on the palace, the drinking companions, the chamberlains, the doctors, and the like; she brought near whomever she pleased and sent far whomever she pleased.

For example, she harassed Bakhtshiyu' b. Jorjis, a famous doctor, and she forced al-Mehdi to return him to Jind Nisabur.[12] Since that day the influence of the women increased and became strong, to the extent that it reached zenith in the middle and end of the 'Abbasid state; this affair led to disorders and instability among the people.

Bribe and Oppression

Al-Mehdi occupied himself with amusement and pleasures, so he neglected the affairs of his subjects. Accordingly, his wicked governors plundered properties and striped the people of their wealth. Bribe greatly spread among all the officials, especially as it concerns Egypt.

For its governor was Musa, who went too far in collecting land taxes. He doubled it on the crop of each feddan. Besides he imposed land taxes on the owners of shops in markets and of cattle. He took bribe in respect with laws. To this meaning the poet refers in his saying:

If al-Mehdi came to know of what Musa and Ayyub did in Egypt when they inhabited it, he would not accuse Ya'qub of advice.[13] Al-Mehdi himself intentionally wronged the people and unjustly behaved toward their rights. He ordered taxes and wages to be imposed on the markets in Baghdad.[14]

He exerted intense pressure on the citizens. The people on whom land taxes were imposed met strictness and torture to the extent that there is no way to describe it.[15] If someone raised his voice to complain of (taxes) or to seek help (from the ruler), he would be sent to graves or to prisons.

His Taking care of the Fabricators

Al-Mehdi brought near a bad group of religious scholars whose minds were not educated by the teachings of the religion, so they supported the oppressive and gave them good nicknames and noble attributes, that they might seek nearness to them and crave for their world. They neglected the Islamic ideals, so they followed greed and avarice, and strove for material. They abased themselves before the kings and the sultans, so they encompassed them with a halo of sanctification and magnification. They told the community that the kings and the sultans represented the will of Allah and that they were far above errors. It is these fabricators who destroy Islam and distort its principal features.

Al-Mehdi brought near a group of such slaves, and they wrote false things in elegant style and fabricated lies on praising and lauding al-Mehdi. Examples of them are Abu Ma'shar al-Sindi, who was the most lying person under the sky;[16] and Ghayyath b. Ibrahim, who came to know that al-Mehdi was fond of doves and loved them.

So he related to him on the authority of Abu Hurayra that he said: "There is no precedence except through a hoof or a spearhead or a wing!"

So al-Mehdi ordered ten thousand dirhams to be given to him for his fabricating the tradition. When Ghayyath went away from al-Mehdi, he said to those sitting with him: "I bear witness that he fabricated (a tradition) against Allah's Apostle, may Allah bless him and his family. Allah's Apostle did not say that, but he (Ghayyath) intended to seek nearness to me."[17]

Although al-Mehdi came to know that Ghayyath fabricated (a tradition) against Allah's Apostle, may

Allah bless him and his family, he gave him an amount of money as a gift. In this manner he encouraged the movement of fabricating traditions and spared no effort to develop it, while it was the most dangerous disaster with which Islam was afflicted, for it degraded its importance and entered many fables into it.

We will mention that in a much more explanation when we talk about the problems at the time of the Imam.

His Showing Enmity toward the 'Alawids

Al-Mehdi inherited from his father an intense enmity toward the 'Alawids and their followers, so he was full of malice and hatred toward them. The reason for that is that the 'Abbasids had no right in undertaking the government, for the revolt against the Umayyad government was declared for the sake of the 'Alawids, the defenders of the truth and justice in Islam.

The revolt had the nature and reality of Shi'ism, for the revolutionaries adopted it as a slogan for them, and they struggled for it. For this reason the 'Abbasids joined the summons. The proof of that is that al-Mehdi came in to Abu 'Awn, who was the dearest of his companions to him and the most preferable of them to him, to visit him. Al-Mehdi asked him to mention his needs, that he might grant them. Abu 'Awn said to him:

-My need is that I want you to be pleased with my son 'Abd Allah, for your anger toward him has lasted for a long time.

-O Abu 'Abd Allah, your son has not followed our way, and he is contrary to your and our opinions. He criticizes the two Shaykhs (i.e. Abu Bakr and 'Umar) and says bad words against them.

-By Allah, O Commander of the faithful, he is still following the affair for which we went out in revolt (against the Umayyads) and summoned (the people) to it. If you have changed your mind, then command us to follow what you like, that we may obey you.18

This statement indicates that the revolt against the Umayyad government was Shi'ite in the full sense of the word. Yet there is another example indicating that: Al-Qasim b. Mujashi' sent his will to al-Mehdi, that he might bear witness for it, in it he mentioned:

"Allah bears witness that there is no god but He, and (so do) the angels and those possessed of knowledge, maintaining his creation with justice; there is no god but He, the Mighty, the Wise.Surely the religion with Allah is Islam. (***3:18***)

I bear witness for that; and I testify that Muhammad is His Servant and His Apostle, and that 'Ali b. Abi Talib, was the testamentary trustee of Allah's Apostle, May Allah bless him and his family and inheritor of the Imamate after him."

When al-Mehdi read the last statement of the will, he threw it away and did not read the rest of it.19 A special group of the 'Abbasids believed in that and firmly believed that the revolt was declared for Shi'ism. However, the 'Abbasids who usurped the government deviated from that for their own ambitions and for their ascending the throne.

Any way, al-Mehdi harbored intense malice against the 'Alawids.

As for the aspects of that enmity, they are as follows:

His spending a lot of Money on disparaging the 'Alawids

Al-Mehdi spent enormous amount of money on disparaging Ahl al-Bayt and on degrading their importance. Some hireling poets came to know that the way to get rich was through disparaging Ahl al-Bayt and going too far in dispraising them, so they fabricated lies in order to satirize them.

Among such slave poets was Bashshar b. Burd, who was famous for unbelief and atheism. He came in to al-Mehdi and recited to him his poem in which he said: O Son of him who inherited the Prophet Muhammad excluding the womb relatives.

The Revelation has stopped the dispute between the children of the daughters and you, so it is too late to dispute. Women have no religious duty along with men; concerning that Surat al-An'am has been revealed. How is, and that is not, that the children of the daughters inherit the uncles?20

So al-Mehdi gave him seventy thousand dirhams for that to encourage him and those dishonest other than him to disparage Ahl al-Bayt. When Imam Musa, peace be on him, heard of Bashshar's poem, he was very displeased and spent that night upset and in pain. He heard someone reciting to him poetry lines contrary to that of Bashshar, saying:

How is it, and it is not, that the polytheists are the pillars of Islam?

The children of the daughters have their share of their grandfather, whereas the uncle is left without share.

There is no relationship between the released one and the inheritance; the released one prostrated out of fear of the sword.

Ibn Shullah remained stopping and puzzled by it, and the womb relatives prevent him (from that).

Surely Fatima's son, whose name is mentioned, attained the inheritance excluding the cousins.21

When al-Mehdi spread disparaging Ahl al-Bayt, some poets began seeking nearness to him through satirizing them. Among them was Merwan b. Abi Hafs,

Who recited before him this poem in which he said:

Do you want to cover the stars and the moon of the sky with your hands?

Or do you refute a statement from your Lord Gabriel conveyed to the Prophet, and he said it?

The last verse in (Surat) al-Anfal bears witness for their inheritance, while you want to abolish it.

When al-Mehdi heard that, he crept from his place of praying and sat on the rug. He did not control himself, so he said to him:

-How many poetry lines does it (the poem) have?

-A hundred lines.

He ordered a hundred thousand dirhams to be given to him, and he said to him: "This is the first time I give it to a poet during the caliphate of the 'Abbasids."22

Al-Mehdi granted these important properties in order to degrade the importance of Ahl al-Bayt. It is worth mentioning that he and the rest of his family did not assume the office of the Islamic caliphate except through the name, struggle, and sacrifices of the 'Alawids.

His distressing his Minster Ya'qub

Ya'qub b. Dawud had a great influence with al-Mehdi, to the extent that he was loyal to him in love and taking part in all his affairs. He announced that in his official divan. Concerning that Muslim al-Khasir says:

Say to the Imam whose caliphate has come to gift him with a right not refused.

The best friend from whom you get help with piety is your brother in Allah, Ya'qub b. Dawud. Ya'qub overcame al-Mehdi on his affair, so all his affairs were in his hand, and he managed them as he wished.

Some of his friends harbored malice against him and envied him for that great influence, and they asked al-Mehdi to send him far from his office, but he did not accept that from them and refrained from responding to them. Those who envied him practiced various ways to send him far from his office. Al-Mehdi passed by a wall and saw a poetry line written on the wall:

What a generous man you are, O Mehdi! Were it not for that you had adopted Ya'qub b. Dawud!

But he paid no attention to this line and ordered to be written under it this statement: "In spite of the writer! Woe to his grandfather!"

When his enemies despaired of him, they begged the Umayyads and asked them to revolt (against the 'Abbasids). In this respect Bashshar says: Rise, O Umayyads! Your sleep has become long! Surely the Caliph is Ya'qub b. Dawud.

Your caliphate is lost; therefore look for the vicegerent of Allah between the flute and the lute.[23]

When al-Mehdi closed all the ways before his opponents, they followed another way through which they could remove his blessing and inflict a disaster on him. They said to al-Mehdi that Ya'qub inclined to the 'Alawids, that he was among their helpers and the summoners to them, that he was one of them when they revolted against his father, that he was the secretary of Ibrahim b. 'Abd Allah, that he and Muhammad went in revolt against al-Mansur in Yethrib.

When al-Mehdi heard of these points, he fully changed his mind, and roamed in a current of suspicions and worries. So he decided to try Ya'qub and to know his real attitude. He ordered the floor of his palace to be covered with furniture brocaded with flowers. He also wore clothes brocaded with flowers.

He ordered a pretty slave girl to stand by him. Then he summoned Ya'qub to his palace. When Ya'qub came in, al-Mehdi showed delight and happiness, and gave him all that valuable furniture along with that beautiful slave girl. Then he asked him to kill an 'Alawid person. Ya'qub responded to that.

He took a strong oath to carry that out. Ya'qub along with the 'Alawid person and the slave girl went away. When he sat in his house, he talked with that 'Alawid, and he came to know that he was a perfect, ripe writer. The 'Alawid begged al-Mehdi through various ways to pardon him and to release him. He responded to him and gave him an amount of money to seek help through it against his time and his ordeal. The slave girl whom al-Mehdi gave to Ya'qub as a gift was a spy on him.

So she went to al-Mehdi and told him fully about the talk. Accordingly, al-Mehdi sent policemen and spies to arrest the 'Alawid, and they arrested him. When they brought him to al-Mehdi, he ordered him to be hidden. Then he ordered Ya'qub to be brought. When he stood before him, he asked him about the 'Alawid, and he told him that he had executed him.

Al-Mehdi asked him:

-Is he dead?

-Yes.

Then al-Mehdi commanded him to put his hand on his head and to swear by Allah, and he did that. He said to a retainer of his: "Bring him who is in the house!"

When Ya'qub saw the 'Alawid, he became bewildered and was not able to say any word. As a result al-Mehdi said to him: "Now, it is lawful for me to shed your blood! If I prefer to shed it, I will shed it!" Then he ordered him to be imprisoned forever in an underground prison (al-Mattbaq), and all his properties to be confiscated.

Ya'qub remained in prison until the caliphate of al-Rashid. Then Khalid b. Yehya al-Barmaki interceded with al-Rashid for Ya'qub, and he pardoned him. He came out of prison, while he was emaciated, blind,

and subservient.24 This attitude is a proof of that al-Mehdi harbored malice against the 'Alawids and their Shi'ites (followers).

With Imam Musa

In the beginning of his government, al-Mehdi did not harass Imam Musa. He did not subject him to detested things, nor did he treat him badly. Instead of severe punishment, he thought that it was sufficient for him to put him under an intense supervision.

When the fame of the Imam spread among the circles, al-Mehdi did not control his anger, and he intentionally ordered him to be arrested. However, he quickly released him, for he saw a proof from his Lord, just as we will mention.

We will deal with some attitudes that happened to the Imam along with explaining his arrest.

His giving a Proof of that Wine is forbidden

Al-Mehdi made a pilgrimage to the Sacred House of Allah. When he had finished the rites of the hajj, he went to visit the grave of the Prophet, may Allah bless him and his family. He spent enormous amounts of money on the people of Medina. The Imam met with him. When he sat down, al-Mehdi asked him the following question:

-Is wine forbidden in the Book of Allah? The people know wine but they do not know that it is forbidden.

-Yes. It is forbidden in the Book of Allah.

-In which place is it forbidden?

-In the words of Allah, the Great and Almighty: Say: My Lord has only prohibited indecencies, those of them that apparent as well as those that are concealed, and sin and rebellion without justice. Then he, peace be on him, explained to him the meanings of the verse, saying:

As for His words: ***those of them that apparent***, meaning open fornication and the flags the prostitutes hoisted in the pre-Islamic period. As for His words: ***as well as those that are concealed,*** meaning the women whom fathers married. This concerns the people before the Prophet, may Allah bless him and his family.

If a man had a wife and died, his son married her if she was not his mother, so Allah prohibited that. As for the sin, meaning wine itself, for Allah, the Blessed and Exalted, says in another place: ***They ask you about intoxicants and games of chance. Say: In both of them there is a great sin and means of profit for men.*** So the sin in the Book of Allah is wine and games of chance, and in both of them there is a great sin.

Al-Mehdi admired the Imam and turned to 'Ali b. Yaqtin and said to him:

-By Allah, this is a Hashimi religious verdict.

-By Allah, you are truthful, O Commander of the faithful, praise belongs to Allah, Who has not made this knowledge come out of you, O household! Ibn Yaqtin hurt al-Mehdi with these words, and he said to him: "You are truthful, O Rafidite!"[25]

The Borders of Fadak

When al-Mehdi decided to return the confiscated properties to their owner, Imam Musa, peace be on him, came in to him. He saw him busy with that, so he turned to him and asked him:

-Why is our confiscated property not returned to us?

-What is it, O Abu al-Hasan?

-Fadak.

-Determine its boundaries to me.

-Its boundaries are: Jabal Uhd, Arish Masr, Sayf al-Bahr, and Domat al-Jandal.

-Are all these the boundaries of Fadak?

-Yes.

Al-Mehdi's face turned yellow and angry appeared on his facial expressions. Thus, he said: "This is too much! I will try it!"[26]

His widening al-Mesjid al-Haram

Al-Mehdi ordered the Holy Mosque in Mecca (al-Mesjid al-Haram) to be enlarged along with the Mesjid of the Prophet. That was in the year 161 A. H.[27] The owner of the houses neighboring to the two Mesjids refrained from selling them to the government. Accordingly, al-Mehdi asked the jurists of his time whether it was possible for him to force them to do that.

In his gathering was 'Ali b. Yaqtin, who advised him to ask Imam Musa, peace be on him, about that. He regarded his opinion as correct and wrote a letter to his governor over Yethrib (Medina) to ask the Imam about that. When the letter reached him, he went to the Imam and questioned him, and he wrote an answer as follows:

"If the Kaaba has occupied (the houses of) the people, then the people are worthier (than it) of its building; and if the people have occupied the courtyard of the Kaaba, then the Kaaba is more entitled

(than them to regain) its courtyard."

When al-Mehdi received the answer, he ordered the houses to be demolished and added to the courtyard of the two Mesjids. The owner of the houses restored to Imam Musa and asked him to write them a letter to al-Mehdi concerning that, that he might give them money in exchange for their house. He responded to them and wrote al-Mehdi a letter concerning that.

When al-Mehdi received the letter, he gave them gifts and pleased them.28 This is not a kind of the appropriation which is nowadays called Public Interest Appropriation just as it has been understood by some contemporaries. Rather, this is a religious decision that follows its special proofs that say that the Jami' (mosque) has a courtyard, and that it is not forbidden to demolish the house of him who occupies it.

Al-Muhaddith, al-Hafiz Abu al-Khattab ascribed the story to Imam al-Sadiq, peace be on him, with al-Mansur.29 That is impossible, for history has mentioned that al-Mansur did not achieve any constructional movement.

Imam Musa is arrested

When the Imam's fame and name spread all over the cities, al-Mehdi became angry with and harbored malice against him. Al-Mehdi had fear for his throne and thought that his kingdom would not be stable except through arresting the Imam. So he wrote a letter to his governor over Medina and ordered him to send the Imam to him immediately.

When the governor received the letter, he went to the Imam and told him about that. Soon the Imam, peace be on him, prepared himself for travel. When he, peace be on him, arrived in Zubala, Abu Khalid received him with depression and sadness. The Imam looked at him with pity and mercy, saying to him:

-Why do you look depressed?

-Of course, I am depressed because you are going to this tyrannical one (al-Mehdi); I have fear for you. The Imam, peace be on him, quietened his fear and told him that he would face no harm during that travel of him. He appointed a time to pass by him.

Then the Imam left him and headed for Baghdad. When he arrived in it, al-Mehdi ordered him to be arrested and thrown into prison. Al-Mehdi slept that night and dreamt of the Commander of the faithful, peace be on him, who was displeased and sad. He heard him addressing him: "O Muhammad, but if you held command, you were sure to make mischief in the land and cut off the ties of kinship!"

So al-Mehdi rose with fear and terror. Then he sent for his chamberlain al-Rabi'.

When al-Rabi' stood before him, he heard him repeating the sacred verse. Al-Mehdi ordered Imam Musa to be brought. When the Imam walked toward him, he rose, embraced him, and made him sit

beside him. Then he said to him with sympathy and gentleness:

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

–By Allah, I have not done that, nor is it among my affairs!

–You are truthful. O Rabi', give him three hundred dinars and return him to his home in Medina.30 Al–Rabi' escorted the Imam, made his affairs firm, and released him at night. In the morning the Imam was on the road to (Medina).

He covered the desert and reached Zubala on the day when he had appointed to Abu Khalid. Abu Khalid was impatiently waiting for the Imam. When he saw him, he hurried to him and kissed his hands with happiness. The Imam understood his too much delight, so he said to him: "Surely, I will return to them; and I will not get rid of them!"31

With that he, peace be on him, meant that Harun al–Rashid would arrest and throw him into his prisons until he breathed his last. Al–Mehdi brought the Imam to Baghdad one time. The Imam spent twenty years of his lifetime during the time of al–Mehdi.

During that period of time, he spread knowledge and supplied the youths with different kinds of sciences and arts. This period was the most important of his lifetime when he established the edifices of knowledge, virtue, and morals.

The Death of al–Mehdi

The historians have differed over the reason for the death of al–Mehdi. It was said that he went hunting and chased a gazelle. The gazelle entered an old house, and he followed it. The door of that old house was narrow. He hit his backbone against that door, and it was badly injured. So he died on the same day.

It was also said that one of his slave girls was jealous of the slave girl whom he loved and to whom he was loyal, so she put a poison into a food, and al–Mehdi ate it while he did not come to know of the poison. Any way, when he died, his household were impatient to his death, and sadness prevailed them. After his death some of his slave girls worn sackcloth as a sign of sadness and mourning for him.

To them Abu al–'Atahiya has referred in his saying:

They went wearing embroideries and came back wearing sack cloth.

There is a butting day for every a butter of the time.

You will not remain (alive) even if you live as Noah did.

Therefore, wail over your own self if there is no escape from that you should wail.32

With this we will end our speech on the time of al-Mehdi and on what Imam Musa met during it.

1. A Chinese king.
2. Duha al-Islam, vol. 1, pp.112-114.
3. Al-Tajj, p. 35.
4. Abu al-Farajj al-Asfahani, al-Aghani, vol. 5, p. 5.
5. Shadharat al-Dhahab, vol. 1, p. 265.
6. Akhlaq al-Muluk, p. 34.
7. Al-Fekhri, p. 167.
8. Bayna al-Khulafa' wa al-Khula'a, pp. 25-26.
9. Al-Diyarat, p. 100.
10. Tuhfat al-'Arus, p. 36.
11. Al-Jawahir, p. 61.
12. Al-Quttfi, Akhbar al-Hukama', p. 101.
13. Al-Wilat wa al-Qudat, p. 125
14. Al-Ya'qubi, Tarikh, vol. 3, p. 134.
15. Al-Jahshyari, p. 103.
16. Tarikh Baghdad, vol. 6, p. 346.
17. Ibid., vol. 2, p. 193.
18. Al-Tabari, Tarikh, the Events of the Year 169.
19. Ibid. vol. 6, p. 397.
20. There is nothing refers to this meaning in Surat al-An'am. Besides it does not contain any of the precepts of inheritance.
21. Al-Tabrasi, Ihtijajj, vol. 214. It was said that the poetry lines belonged to Muhammad b. Yehya al-Taghlubi. This has been mentioned in the book al-Shi'r fi Baghdad, p. 110.
22. Tarikh Baghdad, vol. 3, p. 144.
23. Abu al-Fida', vol. 2, p. 10.
24. Al-Wizara' wa al-Kittab, pp.119-121.
25. Bihar al-Anwar, vol. 4, p. 48.
26. 'Umdat al-Akhbar fi Medinat al-Mukhtar, p. 316.
27. Al-Ya'qubi, Tarikh, vol. 3, p. 393.
28. Bihar al-Anwar, vol. 4, p. 248.
29. Al-Nibras, p. 24.
30. Tarikh Baghdad, vol. 13, pp. 30-31. Wafayat al-A'yan, vol. 4, p. 493.
31. Nur al-Abbsar, p. 136. Bihar al-Anwar, vol. 11, p. 252.
32. Al-Fekhri, p. 157.

Musa al-Hadi received the Islamic caliphate during its tender youth, the bloom of its wet branch, its perfect strength and its abundant wealth. A pledge of allegiance was given to him while he was in the bloom of youth. For he was, just as the narrators say, twenty-five years old.1 He was reckless and vainglorious. He went too far in committing sins and practicing dissoluteness.

Allah relieved the people from him in the beginning of his government. For his days did not last long. If he had lived for a longer time, the Muslims would have met during his reign the most violent and

severest problems. He was tyrannical and arrogant. He did not refrain from shedding blood without justice.

He went too far in shedding the blood of the ‘Alawids and subjected them to severe punishment. At last he decided to severely punish Imam Musa, peace be on him, but Allah had broken his back before he carried that out. It is necessary for us to pause to talk about him.

His Tendencies

Musa al-Hadi was distinguished by wicked tendencies that appeared throughout his behavior and his deeds, to the extent that those near and far were displeased with him and all the people hated him. His mother al-Khayzaran harbored malice against him. She was so angry with him and so grudging to him that she killed him.

As for his qualities, they are as follows:

A. His Vainglory and his Recklessness

Al-Hadi undertook the office of the caliphate while he was in the bloom of youth, and that urged him to go too far in showing vainglory and recklessness. Among the aspects of that is that when he walked, the police walked before him carrying swords and spears,2 that he might, through that, show the pomp of the king and supreme authority, and show superiority to the people.

B. His Amusement and Dissoluteness

Musa al-Hadi was dissolute; he went frequently to the houses of prostitution and amusement. So he lavishly spent enormous money on his desires and pleasures. For example, he gave fifty thousand dinars to Ibrahim al-Mousili because he sang him a song of three poetry lines, and they delighted him.3 He gave him thirty thousand dirhams for the same reason.4 He was too fond of singing that he spent a large amount of the state treasury.

For this reason Ishaq al-Mousili said: “If al-Hadi had lived for a longer time, we would have built the walls of our houses of gold!”5 Al-Hadi was interested in drinking wine, so he was the first ‘Abbasid caliph to be fond of wine.6 Then al-Rashid and the rest of the ‘Abbasid kings followed his model!7

C. His Ill-temperedness

He was bad-tempered and ill-natured. Al-Jahiz has said: “Al-Hadi was peevish; he was hard in choosing his wishes, overlooked (the people) a little bit and mistrusted (them). He enriched those who guarded against him and came to know of his morals. Nothing was more abominable to him than beginning him with a question.8

D. His Showing Enmity toward the ‘Alawids

This vainglorious, tyrannical one (al-Hadi) went too far in punishing the ‘Alawids severely and in exhausting them. He spread among them fear and terror. He stopped from them the livelihood and the gifts apportioned by al-Mehdi. Then he wrote letters to his governors in all the regions to look for them and to transfer them to Baghdad.9

During the short period of this terrorist ruler, the ‘Alawids suffered all kinds of persecution and tyranny. For the authorities were excessive in oppressing them, abasing them, and forcing them to do what they had disliked. This made the ‘Alawids head for the fields of jihad and declare their great revolt aiming at saving the community from tyranny and oppression. We will talk about that.

The most horrible tragedy the Islamic world faced was that of Fekh, which was similar to that of Karbala" in pain and sorrow. Imam al-Jewad spoke of its strong effects on Ahl al-Bayt, peace be on them, saying: “After (the Battle of) al-Taff we have no killed greater than those at (the Battle of) Fekh.

At this horrible tragedy the sacredness of the Prophet, may Allah bless him and his family, was violated in respect with his family and his progeny. For at it the ‘Abbasids committed (crimes) and offences similar to those committed by the Umayyads during the tragedy of Karbala".

They planted the heads of the ‘Alawids atop the spears, showed the prisoners of war all over the countries and the cities, left the pure bodies thrown on the surface of the earth, and did not bury them, that they might extremely quench their thirst for revenge on Ahl al-Bayt. Thus, the tragedy of Fekh was similar to that of Karbala" in painful stages.

The following is a brief account on some stages of that tragedy, explaining the attitude of Imam Musa, peace be on him, and what happened to him:

Al-Husayn, the great Revolutionist

It was al-Husayn b. ‘Ali who declared the great revolt against the ‘Abbasid government. We have to talk about his lineage, his tendencies and his qualities before we talk about his revolt:

A. His clear Lineage

As for his noble lineage, it is: Al-Husayn b. ‘Ali b. al-Hasan b. al-Hasan b. ‘Ali b. Abi Talib. His mother is Zaynab, daughter of ‘Abd Allah b. al-Hasan b. ‘Ali b. Abi Talib. Zaynab and her husband ‘Ali b. al-Husayn were nicknamed the righteous wife and husband due to their much worship.

When Abu Ja‘far al-Mansur killed her father, her brother, her uncles and her cousins; so she wore sackcloth and wore no underwear between it and her body till she joined Allah, the Great and Almighty, (lit. passed away). She mourned for her household with the most tragic mourning, to the extent that the

people had fear for her.

Yet she did not say bad words against al-Mansur, for she was pious and hated to quench her thirst for revenge through things that would make her commit sins. She said nothing except: "O Originator of the heavens and the earth! O Knower of the unseen and the seen! O He Who judges between his servants, judge between us and our people with justice; and You are the best of the judges!"

She predicted that her son al-Husayn would raise the standard of the revolt against the 'Abbasids, so she danced him when young and said to him: O Son of Zayd and Hind10, do you know how many truthful, glorious uncles and grandfather who belong to Ma'ad you have?11

B. His Early Life

Al-Husayn grew up in a house covered with pain and sorrows and prevailed by losing children and mourning for the martyrs from among his family whom al-Mansur had executed. He witnessed nothing in his house except crying and impatience. His soul was full of deep sadness and bitter sorrow. So since his earliest life, he got ready to demand vengeance for them and to battle against their opponents.

C. His unique Qualities

Al-Husayn's personality had all noble qualities such as knowledge, fear of Allah, piety, righteousness, and renouncing the world. He was among the generous people of his time. The historians have narrated many examples of his generosity. Abu al-Ferajj al-Asfahani narrated on the authority of al-Hasan b. Hudhayl, who said: "I used to accompany al-Husayn b. 'Ali, the leader of (the Battle of) Fekh.

He went to Baghdad and sold his estate for nine hundred dinars. We went out and stopped at the Market of Asad. Carpets were spread for us at the gate of al-Khan. A man carrying a basket came and said to him: 'Order the boy to take the basket from me.' 'Who are you?' he asked him. 'I make good food,' he replied, 'When a generous man stops at this village, I give it to him as a gift.' He said: 'Boy, take the basket from him. Then come back to us to take your basket.'"

He (al-Hasan b. Hudhayl) said: "Then a man wearing old clothes came towards us and said: 'Give me of what Allah has given to you.' Al-Husayn said to me: 'Give him the basket.' And he said to the man: 'Take that which in the basket and return the basket to us.' Then he turned (to me) and said: 'When he returns the basket, give him fifty dinars.

When the owner of the basket comes, give him a hundred dinars.' So I (al-Hasan b. Hudhayl) said to him: 'May I be your ransom, you sold your state to repay the debts against you, but one asked you and you gave him satisfying to him, and you were not satisfied with that until you ordered fifty dinars to be given to him. Then a man brought you some food, that he might get one or two dinars, while you ordered a hundred dinars to be given to him."

So he (al-Husayn b. ‘Ali) said: “O Hasan, we have the Lord Who knows the good deeds. When the beggar comes, give him a hundred dinars; and when the owner of the basket comes, give him two hundred dinars. By Him in whose hand is my soul, surely I fear that He does not accept (that) from me. That is because gold, silver, and earth are the same to me.”12

Surely they were generous souls having qualities from their grandfather, the Messenger, may Allah bless him and his family, who came to make the people happy and to raise unhappiness from them.

Al-Hasan b. Hudhayl has narrated, saying: “I sold a wall belonged to al-Husayn b. ‘Ali for forty thousand dinars, but he scattered them at his door, and none of his family took any of them. He gave me a relief, and I sent it to the poor in Medina.”13

Surely he was among the origins of favor and kindness. He thought that money was worthless except that through which he satisfied the hungry and clothed the naked; he was similar to his forefathers who showed kindness and good toward all the people. The tradition narrated from the Prophet, may Allah bless him and his family, in respect with him:

It has been narrated on the Prophet, may Allah bless him and his family, that he passed through Fekh and led his companions in the prayer for the dead, and then he said: “A man from among my household along with a group of believers will be killed here. Shrouds and scent for embalming will be sent down to them from the Garden; and their souls will precede their bodies to the Garden.”14

Muhammad b. Ishaq reported on the authority of Abu Ja‘far Muhammad b. ‘Ali, peace be on him, who said: “The Prophet, may Allah bless him and his family, passed through Fekh; he dismounted and performed one ruk’a. When he performed the second, he cried while he was praying.

When the people saw the Prophet, may Allah bless him and his family, cry, they cried. When he went away, he asked them: ‘What made you cry?’ They replied: ‘When we saw you cry, we cried, O Allah’s Apostle.’ He said: ‘When I had finished performing the first ruk’a, Jibril came down to me and said: ‘O Muhammad, one of your grandsons will be killed in this place; the one who will be martyred with him takes reward of two martyrs.’”15

A tradition narrated from Imam al-Sadiq concerning him:

Al-Nadr narrated, saying: “I rent out (my camel) to Ja‘far b. Muhammad from Medina to Mecca. When we passed through Batn Murr, he said to me: ‘Nadr, when we arrive at Fekh, tell me.’ I asked him: ‘Do you not recognize it?’ ‘Yes,’ he replied, ‘but I fear that my eye may overcome me.’”

Nadr added: “When we arrived in Fekh, I approached the double camel-litter, and found him sleeping. I cleared my throat, but he did not rise. Then I shook the double camel-litter, and he woke up. I said to him: ‘You have reached (Fekh).’ He said to me: ‘Take my place.’ And I took it. Then he said: ‘Go on walking.’ I went on it.

Then I took him away from the road and made his camel kneel down, and he said: 'Give me the container and the coffee pot.' He performed the ritual ablution and prayed. Then he mounted (his camel), and I asked him: 'May I be your ransom, I saw you doing something; is it among the rites of the hajj?' 'No,' he replied, 'but a man from among my household along with a group (of believers will be killed here). Their souls will precede their bodies to the Garden.'"[16]

The Reasons for his Revolt

The historians have unanimously agreed on that the reason for the revolt of al-Husayn, the great, is the enormous pressure and intense tyranny from which he suffered. Musa al-Hadi appointed 'Umar b. 'Abd al-'Aziz, a grandson of 'Umar bin al-Khattab's, as a governor over Yethrib (Medina).[17] 'Umar b. 'Abd al-'Aziz was rude, boorish, and ill-tempered. He was known for showing enmity toward Imam 'Ali, the Commander of the faithful, peace be on him.

The sinful one ('Umar b. 'Abd al-'Aziz) went too far in abasing and wronging the 'Alawids. He forced them to stand before him every day and imposed upon them personal observation. He made them bail each other to stand before him. His policemen arrested al-Hasan b. Muhammad b. 'Abd Allah b. al-Hasa, Muslim b. Jundub, and 'Umar b. Selam. They claimed that they had found them drinking wine.

So 'Umar b. 'Abd al-'Aziz ordered them to be flogged. Accordingly, al-Hasan was flogged eighty times; Muslim b. Jundub was flogged fifteen times; and 'Umar b. Selam was flogged seven times. He ordered their necks to be tied to ropes and them to be displayed through the streets of Yethrib (Medina), that he might expose them.

For this reason the Hashimite (lady), who carried the black standard during the days of Muhammad b. 'Abd Allah, sent him (a letter in which) she said to him: "No, and there is no dignity (for you). Do not expose any Hashimite, and do not revile them, while you are an oppressor. Refrain from that and release them!"

Al-'Umari ('Umar b. 'Abd al-'Aziz) appointed a man called Abu Bakr b. 'Isa al-Ha'ik (the weaver) as a ruler over the Talibiyyin, and he showed them on Friday. He did not allow them to go to their houses until it was time for prayer. They frequently asked him to perform the religious duty, and he allowed them after several attempts. After they had performed the religious duty, he imprisoned them in the fortified, wide house until the afternoon. He did that to them for nothing except that he wanted to seek nearness to al-'Umary.

Then he showed them and sent for al-Husayn b. Muhammad, but he did not come, so he said to Yehya and al-Husayn b. 'Ali: "You should bring him to me, otherwise I will imprison you, for he has been absent from the show for three days.

They gently answered him, but it was useless to this rouge, so Yehya was forced to return in like. He

angrily went out to al-'Umary and told him of the story, and he ordered them to be brought before him. When they stood before him, he threatened them. However, al-Husayn laughed at his silly words and said to him with mockery: "Are you angry, Abu Hafs?"

Al-Husayn called al-'Umary by his kunya, and not by an official title, and he became angry and displeased with him, saying: "Why do you sneer at me and call my by my kunya?"

Al-Husayn opposed him and aimed at him an arrow of his eloquent words, saying: "Abu Bakr and 'Umar, who were better than you, were called by their kunyas, and they did not refuse that, while you hate the kunya and want (us) to call you by an official title!" Al-'Umary became exited and did not control himself, saying:

"The end of your words is worse than its beginning." "I seek refuge with Allah; Allah refuses that for me; it does not belong to me," retorted al-Husayn.

"Did I make you come in to me to vie with me in glory and to harm me?" al-'Umary asked.

Yehya became angry due to his flagrant aggression against al-Husayn, saying to him: "What do you want from us?" "I Want you to bring me al-Hasan b. Muhammad," al-'Umary replied.

"We are unable to bring him," Yehya retorted, "he is like any other person. Send for the household of 'Umar b. al-Khattab; gather them just as you have gathered us; then show them one by one, and you will find some of them have absent from you for a period longer than that of al-Husayn. In this case you must have treated us with justice."

Al-'Umary lost his mind and swore by divorcing his wife and releasing his slaves that he would not release al-Husayn unless he brought him during the rest of his daytime and his night. If he did that, it would be good and well, otherwise he would go to Suwayqa 18 to destroy it and burn it and flog him a thousand times. If he had found al-Husayn, he would have shed his blood.

Yehya answered him while he could not see his way out of displeasure. He decided to revolt and battle against that government, saying: "I will give a promise to Allah, and all my slaves will be released. I will not taste sleep tonight until I bring you al-Hasan b. Muhammad. If I do not find him, I will knock at your door that you may come to know that I have come to you."

They left him and went out. They were angry with him, for his rudeness hurt them. Al-Husayn turned to Yehya and criticized him for the promise he gave to al-'Umary in order to bring al-Hasan, saying: "By Allah, bad is what you did when you swore (by Allah) to bring him! Where will you find al-Hasan?"

Yehya told him that he practiced precautionary dissimulation, and that he meant to carry out something else. "By Allah, if bring him al-Hasan, then I will turn away from Allah's Apostle, may Allah bless him and his family, and from 'Ali, peace be on him. I want to sleep that I will be able to knock at his door while I have the sword with me. If I have power over him, I will kill him."

Al-Husayn met al-Hasan and said to him: “O Cousin, you have heard of what was between me and this sinful (al-‘Umary); therefore, go wherever you wish.”

“No, cousin,” replied al-Hasan,”by Allah, I will come with you now, that I may put my hand in his hand. I do not want Allah to see me when I will meet Muhammad, may Allah bless him and his family, while he will be my opponent and argumentative out of (shedding) your blood.” Honor and nobility have appeared in these words that issued from a soul that did not come to know of treason and betrayal, nor was it defiled by the love of life.

The ‘Alawids and their believing, righteous followers held a meeting and discussed al-‘Umar’s bad treatment toward them. So they decided to attack him in his house. When they attacked him, he escaped in a cowardly manner. Then Yehya said: “This is al-Hasan. I have brought him; therefore, bring al-‘Umary; otherwise, by Allah, it will go out of my right hand.”

This attitude is the reason for the revolt of al-Husayn, for the foolish authorities forced him to resist them. That is because he thought that he had to yield to abasement and humility refused by the ‘Alawids who drew the refusal and glory in the world of Arabs and Islam or he had to die for dignity that was the slogan of the ‘Alawids, who said:

“When people hate the heat of fight, they become low.” As a result al-Husayn chose the way of resistance and struggle, so he and the choice from among his household decided to die free and noble under the shadow of the spearheads.

His Martyrdom

Al-Husayn hoisted the standard of the revolt and declared holy jihad, so al-Talibiyyin joined him; none was absent from them except few persons. He took them and headed for Imam Musa to consult him. After he had sat down, he presented his viewpoint before the Imam, and he, peace be on him, turned to him, saying: “You will be killed; therefore, sharpen the sword, for the people are sinners; they show faith and harbor hypocrisy and polytheism.
To Allah we belong and to Him is our return! I sacrifice you, O Group of people, in anticipation of Allah’s reward!”

Imam Musa, peace be on him, thought that the revolt would fail and the ‘Alawids would be the victims to the treacherous aggression. However, al-Husayn had no escape from the revolt, for he suffered oppression and abasement. He went away from the Imam, gathered the people and led them in prayer. After he had finished performing the prayer, he rose and delivered a sermon among the people. He praised and lauded Allah, and then he said:

I am the son of Allah’s Apostle and in the Sacred City of Allah’s Apostle. I summon you to the practices (Sunna) of Allah’s Apostle, 19 may Allah bless him and his family. Do you seek the traditions of Allah’s

Apostle on prevention and benefits, while you have lost his grandsons![20]

When he had finished his wonderful speech, the people walked toward him to pledge allegiance to him according the Book of Allah, and the Sunna of His Apostle, and the summons to al-Ridha' from among the family of Muhammad, may Allah bless him and his family.[21]

It was said that he said to those who pledged allegiance to him: "I pledge allegiance to you according to the Book of Allah and the Sunna of Allah's Apostle, that Allah should be obeyed and not disobeyed. I summon you to al-Ridha' from among the family of Muhammad, and that we should behave toward you according to the Book of Allah, the Sunna of his prophet, justice among the subjects, equal division, and that you should side with us and struggle against our enemy.

So when we are loyal to you, then you must be loyal to us. If we are not loyal to you, then we have no pledge of allegiance against you."[22]

This speech is a proof of what he sought through his reformative revolt. He intended to spread social justice, to raise the standard of living, to put into practice the Qur'anic laws, and to establish the Islamic justice.

After the people had pledged allegiance to him, he appointed Dinar al-Khaza'i as a governor over Yethrib (Medina), and then he headed for Mecca accompanied by his household and his companions, who were about three hundred people. He stopped at Fekh and pitched his tents there. The 'Abbasid troops headed by al-'Abbas b. Muhammad and Musa b. 'Isa followed them.

The two parties met during the morning prayers on the Day of al-Tarwiya (Dhu al-Hijja 8th). The troops of oppression and error (the 'Abbasid troops) attacked those some believers who have no objective except saving the community from that ruling group who spread corruption in the land. After a terrible conflict between the troops of the truth and those of oppression, al-Husayn was killed with a treacherous arrow shot at him by Hammad al-Turki, the sinful rogue!

Most al-Husayn's companions were martyred; their heads were cut off [23] and sent to the 'Abbasid Caliph. The 'Abbasid troops, who did not come to know of honor and humanity, buried their sinful companions, and left al-Husayn and his companions, who were slaughtered immolation, without washing and shrouds.

They sent the heads to Musa b. 'Isa, in whose gathering was a group of the 'Alawids headed by Imam Musa, peace be on him. When the Imam saw the heads, he felt pain and sadness, so he, peace be on him, praised al-Husayn, saying: We belong to Allah and to him is our return! By Allah, al-Husayn has died! He was a righteous Muslim! He used to fast, to pray, to enjoin the good, and to forbid the evil; none of his household was like him."[24]

The murder of al-Husayn was among those great events at that time. For it made a big gap in Islam,

and for through it the sacredness of the Prophet, may Allah bless him and his family, was violated, while it is the most appropriate of the sacred things to be respected. The Shi'ite poets wept bitter tears for his murders and mourned over him with moving mourning. Among those who elegized he is 'Isa b. 'Abd Allah, saying:

I will weep over al-Husayn and al-Hasan 25 with lamentation.

And so do I for Bin 'Atiqa26 whom they buried without a shroud.

In the early morning they left him in Fekh, which is not his homeland.

They (the 'Alawids) died noble; they were neither reckless nor cowardly.

They washed abasement off themselves just as dirt is washed off clothes.

People have been guided by their grandfather; therefore, they have showed kindness to men.27

Another poet has elegized al-Husayn with a poem in which he has said:

O my eye, weep with tears pouring down, for I have seen what the children of al-Hasan meet!

They were thrown down at Fekh; the wind and the rain clouds that come at the last hour of night and in the early morning draw their tails on them.

To the extent that their bones have been effaced. If Muhammad saw them, he would defend them and be not feeble.

What will they and those before them say concerning the enmity, the hatred, and the grudge?

What will they say when the Prophet asks them: What did you do to us in the bygone time?

Neither the people from among Mudar, nor Rabi'a, nor the districts from the Yemen protected (them) and became angry (with their enemies).

Woe unto them! Why did they not respect their sacredness, while the Elephant respect the Corner of the Kaaba? 28

Certainly, the murder of al-Husayn, the martyr, was among the heavy events in Islam, for it has left bitter pain in the souls of Muslims who still remember it with too much sorrow and sadness.

The Prisoners of War reaches al-Hadi

The heads of the pure, pious 'Alawids reached al-Hadi, the tyrannical. Along with them were the prisoners of war. They were shackled with ropes and chains; their hands and legs were put into iron, to the extent that abasement and humility prevailed them.

Al-Hadi, the sinful and tyrannical, ordered them to be killed. They were unjustly killed and crucified on the gate of the prison. 29 Among them was an invalid man who begged al-Hadi, saying: "I am your follower, O Commander of the faithful?"

However, al-Hadi shouted at him, saying: "Does my follower go out in revolt against me?"

Musa b. 'Isa had a knife, and he said to him: "By Allah, I will cut you into pieces with this knife."

The invalid man lived for an hour. The illness overcame him, and he died a natural death.30

The 'Alawids' heads were put before al-Hadi, the tyrannical, and he recited these poetry lines:

Our cousins, do not compose poetry after you have been buried in the desert with very hot borders!

We are not like him whose attainment you had got, and he accepted oppression or appointed someone as a judge! However, the decision of the sword among you is empowered! So we are pleased when the sword is pleased! If you say that we have oppressed you, we have not oppressed you, but we have misjudged! 31 This poetry is evidence for al-Hadi's vainglory and recklessness, and for his vengeful soul, which did not came to know of mercy and pity.

His threatening Imam Musa

When Musa al-Hadi uprooted the 'Alawids, he threatened those living from among them with murder and destruction. He mentioned their head and master, Imam Musa, peace be on him, saying: "By Allah, al-Husayn did not go out in revolt except through his order, nor did he follow anything except love for him. For he (Imam Musa) is the one who gives orders to his household.

May Allah kill me if I keep his life!" He added: "Were it not for that which I heard from al-Mehdi who narrated from al-Mansur concerning that Ja'far (i.e. Ja'far al-Sadiq), peace be on him, had merits exceeding those of his household in his religion, his knowledge, and his virtue, and (were it not for) that which reached me from al-Saffah concerning praising him and preferring him to others, I would dig up his grave and burn him completely with fire!"

Abu Yousif, the judge, was in his gathering; he opposed him, saying: "I would divorce my wives, release the slaves whom I own, give all my properties as alms, and imprison my back animals if Musa b. Ja'far went out in revolt. Neither he nor his sons believe in that. We should not think that that will issue from them."

Abu Yousif went on calming down al-Hadi, and he became calm.32 This noble attitude is a proof of his nobility and honor.

Imam Musa pays no attention to al-Hadi's Threats

Al-Hadi threatened Imam Musa, peace be on him. So his household and his companions hurried to him. They had fear for him, so they unanimously agreed on that he had to hide himself, that he might be safe from the wickedness of al-Hadi, the tyrannical. However, the Imam smiled at them, for he came to know through the unseen that al-Hadi, the oppressive, would perish.

He, peace be on him, recited the poetry line of Ka'ab b. Malik 33

Sukhayna claims that she will overcome her Lord; the Victor will overcome the fighter! And he recited another poetry line:

Al-Farazdaq claims that he will kill Mirbi'; be delighted at a long safety, O Mirbi'! This is evidence for that Imam Musa, peace be on him, paid no attention to al-Hadi's threats, for he had come to know that Allah would beak his back before he harmed him.

His Supplication against him

Imam Musa, peace be on him, faced the Qibla (direction to prayer). He pleaded to Allah and implored Him in order to save him from the wickedness of al-Hadi, the tyrannical. He invoked Allah against him through this great supplication:

My God, how many an enemy has unsheathed the sword of his enmity toward me, honed the cutting edge of his knife for me, sharpened the tip of his blade to me, mixed his killing poisons for me, pointed toward me his straight-flying arrows, not allowed the eye of his watchfulness to sleep toward me, and secretly thought of visiting me with something hateful and making me gulp down the bitter water of his bile!

So you looked, my God, at my weakness in bearing oppressive burdens, my inability to gain victory over him who aims to war against me, and my being alone before the great numbers of him who is hostile toward me and lies in way for me with an affliction about which I have not thought. You set out at once to help me and You barced up my back! You blunted for me his blade, made him, after a great multitude, solitary, raised up my heel over him, and turned back upon him what he had pointed straight.

So you sent him back, his rage not calmed, his burning thirst not quenched! Biting his fingers, he turned his back in flight, his columns having been of no use. So Your is praise, O My Lord, the All-powerful who is not overcome, and the Possessor of patient waiting who does not hurry, bless Muhammad and the family of Muhammad, place me among those who thank You for Your favors, and among those who remember Your boons!

My God, how many an oppressor has oppressed me with his tricks, set up for me the net of his snares, appointed over me the inspection of his regard, and lay in ambush of a predator for its game, waiting to

take advantage of its prey, which he showed me the smile of the flatterer and looked at me with the intensity of fury!

So when You saw the depravity of his secret thoughts and the ugliness of what he harbored, You threw him on his head into his own pitfall and dumped him into the hole of his own digging. So he was brought down low, after his overbearing, by the nooses of his own snare, wherein he had thought he would see me; and what came down upon his courtyard–had it not been for Your mercy–was on the point of coming down upon me!

So Your is praise, O My Lord, the All–powerful who is not overcome, and the Possessor of patient waiting who does not hurry, bless Muhammad and the family of Muhammad, place me among those who thank You for Your favors, and among those who remember Your boons!

My God, how many an envier has choked upon me in his agony, fumed over me in his rage, cut me with the edge of his tongue, showed malice toward me by accusing me of his own faults, made my good repute the target of his shots, collared me with his own constant defects, showed malice toward me with his trickery, and aimed at me with his tricks!

So I called upon You, my Lord, seeking aid from You, trusting in the speed of Your response, relying on Your good defense which I still know, knowing that he who seeks haven in the shadow of Your wing will not be mistreated, and he who seeks asylum in the stronghold of Your victory will not be frightened.

So You fortified me against his severity through Your power. So Your is praise, O My Lord, the All–powerful who is not overcome, and the Possessor of patient waiting who does not hurry, bless Muhammad and the family of Muhammad, place me among those who thank You for Your favors, and among those who remember Your boons!

My God, how many a cloud of detested things You have dispelled from me, a cloud of favor You have made rain down upon me, a stream of dignity You have let flow, an eye of mishap You have blinded, a growing mercy You have spread, a well–being in which You have clothed me, a wrap of distress You have removed, a going on affair You have decreed, which does not render You feeble when I ask You for it, and is not impossible to You when You will it.

So Your is praise, O My Lord, the All–powerful who is not overcome, and the Possessor of patient waiting who does not hurry, bless Muhammad and the family of Muhammad, place me among those who thank You for Your favors, and among those who remember Your boons!

My God, how many a good opinion You have verified, a destitution You have redressed, a heavy misery You have transformed, an infirmity You have restored to health, and a hardship You have removed. You cannot be questioned concerning what You do and they shall be questioned. What You give does not decrease You.

You are asked and You bestow. You are not asked, and You begin. Your favor is requested, and You do not skimp. You refuse, my Master, everything but beneficence, kindness, graciousness, and favor; and I refuse everything but plunging into what You have made unlawful, showing audaciousness to the acts of disobedience to You, transgressing Your bounds, paying no heed to Your threat, obeying my and Your enemy.

My God, my Helper, my breaking gratitude does not hinder You from completing Your beneficence, nor am I stopped from committing acts displeasing to You!

O God, so this is the station of a lowly servant who confesses to Your Oneness, acknowledges against himself in falling short of performing Your right, bears witness to Your ample favor upon him, Your beautiful manners toward him, and Your beneficence to him. So give me, my God, my Master by Your favor which I want as means to Your mercy and may take as a ladder with which to climb to Your good pleasure and be secure from Your displeasure, through Your might and power, and by the right of Muhammad, Your Prophet, and the Imams, the blessings of Allah be upon him and them all.

So Your is praise, O My Lord, the All-powerful who is not overcome, and the Possessor of patient waiting who does not hurry, bless Muhammad and the family of Muhammad, place me among those who thank You for Your favors, and among those who remember Your boons!

My God, how many a servant enters into evening and upon morning in the anguish of death, rattle in the throat, looking at that with which skins shiver and of which hearts are afraid, while I am secure from that all. So Your is praise, O My Lord, the All-powerful who is not overcome, and the Possessor of patient waiting who does not hurry, bless Muhammad and the family of Muhammad, place me among those who thank You for Your favors, and among those who remember Your boons!

My God, how many a servant enters into evening and upon morning sick, feeling pain, seriously ill, moans, wails, rolls in grief, finds no escape, does not swallow food easily, does not find drink sweet, can do neither harm nor benefit, in regret and remorse, while I have a sound body and safety life; all that is from You.

So bless Muhammad and the family of Muhammad, place me among those who thank You for Your favors, and among those who remember Your boons!

My God, how many a servant enters into evening and upon morning afraid, frightened, sleepless, broken-hearted, lonely, ignorant, fugitive, runaway or confined in a narrow place or a hiding place, feeling the earth narrow though it is wide, finding no means nor refuge nor shelter nor a place of flight, while I am in security, safety, tranquility, and secure from that all.

So Your is praise, O My Lord, the All-powerful who is not overcome, and the Possessor of patient waiting who does not hurry, bless Muhammad and the family of Muhammad, place me among those who thank You for Your favors, and among those who remember Your boons!

My God, my Master, how many a servant enter into evenings and upon mornings handcuffed, shackled in iron, in the hand of the enemies who have no mercy upon, deprived of his homeland, his children, and his family, cut off from his brothers, every hour expecting in which killing he will be killed, and in which maiming he will be maimed, while I am secure from that all.

So Your is praise, O My Lord, the All-powerful who is not overcome, and the Possessor of patient waiting who does not hurry, bless Muhammad and the family of Muhammad, place me among those who thank You for Your favors, and among those who remember Your boons!

My God, my Master, how many a servant enters into evening and upon morning suffers war, undertakes fighting, surrounded from all sides by enemies, swords, spears, war tools, moving in iron in the range of his effort, knowing no means, coming upon no way, finding no place of flight, weakened by inflicting wounds, stained with blood, under the toes of the hoofs and feet, desirous for a drink of water, unable to see his family and his children, while I am secure from that all.

So Your is praise, O My Lord, the All-powerful who is not overcome, and the Possessor of patient waiting who does not hurry, bless Muhammad and the family of Muhammad, place me among those who thank You for Your favors, and among those who remember Your boons!

My God, how many a servant enters into evening and upon morning in the shadows of sea, violent winds, terrors, waves, expecting drowning and ruin, unable to find a means or afflicted with a thunderbolt or a burn or choking or sinking down or disfigurement or defamation, while I am secure from that all.

So Your is praise, O My Lord, the All-powerful who is not overcome, and the Possessor of patient waiting who does not hurry, bless Muhammad and the family of Muhammad, place me among those who thank You for Your favors, and among those who remember Your boons!

My God, how many a servant enters into evening and upon morning a traveler, far away from his family, his homeland, his children, perplexed in the deserts, wandering among wild animals, beasts, and vermin's, lonely, singular, knowing no means, finding no way, suffering from cold, heat, hunger, nakedness or other hardships of which I am void; I am secure from that all.

So Your is praise, O My Lord, the All-powerful who is not overcome, and the Possessor of patient waiting who does not hurry, bless Muhammad and the family of Muhammad, place me among those who thank You for Your favors, and among those who remember Your boons!

My God, how many a servant enters into evening and upon morning poor, dependent, naked, reduced to poverty, failing, abandoned, hungry, afraid, thirsty, waiting someone to do him a favor; or a notable servant, who is more notable than me with You or greater in worshiping You, (but he is) fettered, overcome, carrying the burden of tiring toil, severe enslavement, troublesome slavery, and a heavy tax or afflicted with an intense tribulation which he cannot endure except through Your showing kindness to him, while I am served, live in comfort, enjoy well-being, honored, and secure from that in which he is.

So Your is praise, O My Lord, the All-powerful who is not overcome, and the Possessor of patient waiting who does not hurry, bless Muhammad and the family of Muhammad, place me among those who thank You for Your favors, and among those who remember Your boons!

My God, my Master, my Protector, how many a servant enters into evening and upon morning homeless, runaway, perplexed, hungry, afraid, bareheaded in the deserts and lands, burnt by heat and cold, in a harmful, hard life, and a lowly station, looking at himself with regret, can do neither harm nor benefit, while I am secure from that all through Your munificence and generosity.

So there is no god but You; glory belongs to You, the All-powerful who is not overcome, and the Possessor of patient waiting who does not hurry, bless Muhammad and the family of Muhammad, place me among those who thank You for Your favors, and among those who remember Your boons! Have mercy upon me through Your mercy, O Most Merciful of the merciful, O Possessor of the merciful!

My Protector, my Master, how many a servant enters into evening and upon morning sick, ill, invalid, seriously ill, on the bed of illness and in its garment, turning left and right, knowing nothing of the pleasure of food and drink, looking at himself with regret, can do to it neither harm nor benefit, while I am secure from that all, through Your munificence and generosity.

So there is no god but You; glory belongs to You, the All-powerful who is not overcome, and the Possessor of patient waiting who does not hurry, bless Muhammad and the family of Muhammad, place me among those who worship You, among those who thank You for Your favors, and among those who remember Your boons! Have mercy upon me through Your mercy, O Most Merciful of the merciful, O Possessor of the merciful!

My Protector, my Master, how many a servant enters into evening and upon morning close to his death, encompassed by the Angel of death and his helpers, suffering the agony of death, turning his eyes left and right, looking not at his beloved ones and his friends, prevented from speech, veiled from addressing (them), looking at himself with regret, can do to it neither harm nor benefit, while I am secure from that all, through Your munificence and generosity.

So there is no god but You; glory belongs to You, the All-powerful who is not overcome, and the Possessor of patient waiting who does not hurry, bless Muhammad and the family of Muhammad, place me among those who worship You, among those who thank You for Your favors, and among those who remember Your boons! Have mercy upon me through Your mercy, O Most Merciful of the merciful, O Possessor of the merciful!

My Protector, my Master, how many a servant enters into evening and upon morning in narrow prisons, in their distress, their abasement, and their iron; their guards undertake him one by one; he does not know what they will do to him and what kind of maiming they will maim him, so he is in a harmful, hard life, looking at himself with regret, can do to it neither harm nor benefit, while I am secure from that all, through Your munificence and generosity.

So there is no god but You; glory belongs to You, the All-powerful who is not overcome, and the Possessor of patient waiting who does not hurry, bless Muhammad and the family of Muhammad, place me among those who worship You, among those who thank You for Your favors, and among those who remember Your boons! Have mercy upon me through Your mercy, O Most Merciful of the merciful.

My Protector, my Master, how many a servant enters into evening and upon mornings the decree continues against him, the tribulation encompasses him; he leaves his beloved ones and his friends; he becomes lowly, captive, humble in the hands of the unbelievers and the enemies taking him to the left and to the right. He is confined in the underground (prisons) and made heavy with iron, seeing nothing of the light and happiness of the world, looking at himself with regret, can do to it neither harm nor benefit, while I am secure from that all, through Your munificence and generosity.

So there is no god but You; glory belongs to You, the All-powerful who is not overcome, and the Possessor of patient waiting who does not hurry, bless Muhammad and the family of Muhammad, place me among those who worship You, among those who thank You for Your favors, and among those who remember Your boons! Have mercy upon me through Your mercy, O Most Merciful of the merciful, O Possessor of the merciful!

My Protector, my Master, how many a servant enters into evening and upon morning yearling for the world and desirous for it, to the extent that he endangers his life and his properties out of craving after it. He embarks the ships, and they break down while he is in the horizons and the shadows of the seas, looking at himself with regret, can do to it neither harm nor benefit, while I am secure from that all, through Your munificence and generosity.

So there is no god but You; glory belongs to You, the All-powerful who is not overcome, and the Possessor of patient waiting who does not hurry, bless Muhammad and the family of Muhammad, place me among those who worship You, among those who thank You for Your favors, and among those who remember Your boons! Have mercy upon me through Your mercy, O Most Merciful of the merciful, O Possessor of the merciful!

My Protector, my Master, how many a servant enters into evening and upon morning the decree continues against him, surrounded by tribulation, the unbelievers, and the enemies, taken by the spears, the swords, and the arrows; he is thrown down, and the earth absorbs his blood; beasts and birds of prey eat his flesh, while I am secure from that all, through Your munificence and generosity, not through a merit of mine.

So there is no god but You; glory belongs to You, the All-powerful who is not overcome, and the Possessor of patient waiting who does not hurry, bless Muhammad and the family of Muhammad, place me among those who thank You for Your favors, and among those who remember Your boons! Have mercy upon me through Your mercy, O Possessor of the merciful!

I swear by Your might, O Generous, I will seek of that which is with You, insist on You, resort to You,

stretch out my hand toward You though it is sinful in Your sight. So with whom, my Lord, shall I seek protection? And with whom shall I take refuge? I have none except You. Shall You turn me away while I rely and depend on You?

I ask You–through Your name which You put on the heaven, and it became independent, on the mountains, and they became firm, on the earth, and it became stationary, on the night, and it became dark, on the day, and it became luminous–to grant my needs, to forgive me all my sins, small and great, and to give me generously that You may make me reach the honor in this world and the next, O Most Merciful of the merciful!

My Protector, I seek Your help, so bless Muhammad and the family of Muhammad, and help me. I see protection with You, am in no need of obeying Your servants through obeying You, of begging Your creatures through begging You. Move me from the abasement of poverty to the glory of riches, for the abasement of acts of disobedience to the glory of the acts of obedience, for You have preferred me for many of Your creation in munificence and generosity, not out of a merit of mine!

My God! So praise belongs to You for that all! Bless Muhammad and the family of Muhammad, place me among those who thank You for Your favors, and among those who remember Your boons! Have mercy upon me through Your mercy, O Most Merciful of the merciful![34]

After the Imam, peace be on him, had finished his holy supplication, he turned to his companions to calm them down and to give them some of his knowledge which he took from his grandfather, the Apostle, may Allah bless him and his family, saying: “Your fear will be relieved. The first letter to come from Iraq is on the death of Musa al–Hadi.”

They asked him to disclose to them the veil, saying: “And what is that, may Allah set you right?”

“By the sacredness of the owner of this grave–he indicated with his hand to the tomb of the Prophet, may Allah bless him and his family” he replied, “Musa al–Hadi has died on this day of his. By Allah, it is true just as you say.” The people scattered and impatiently looked for the coming of the postman from Iraq. The postman quickly came and gave them good news of the death of Musa al–Hadi, the tyrannical.

One of Ahl al–Bayt composed a poem on this miracle, which happened at the hand of the Imam, saying:

Many a night supplication which does not walk on earth seeking a place and which no messenger carries due to the remote distance.

It walks where it does not bound the stirrup, does not stay at a place, and no hindrance shortens the remoteness for it.

It passes from behind the night which is long in mid, during which there are sleeping and sleepless.

The gates of the heaven and those below them are open when a knocker knocks on them.

When it comes, Allah does not turn its coming away from its men; and Allah is Seeing and Hearing.

I hope for Allah as if that I, through good opinion, could see what he would do.35

The Death of Musa al-Hadi

Allah responded to the supplication of his friend, the righteous servant, (Imam Musa). He destroyed his tyrannical, arrogant enemy, saved the people and the country from his wickedness and tyranny. As for the reason for his death is that some sources say that he had an ulcer in his stomach, and he died of it.36

Most resources have mentioned that his mother al-Khayzaran was angry with him, for he stopped her influence for a famous story, and that she had fear of him for her son Harun, who was the most lovable to her of the world and what was in it.37 So she ordered some of her slave girls to strangle him, and they strangled him while sleeping.38

Any way the page of al-Hadi, the tyrannical, was turned over, and his days did not last long. His caliphate was a year and some months, but it was tiring and heavy on the Muslims who faced during it the most violent and difficult problems. That was when they saw the heads of the grandsons of the Prophet were planted atop spears and displayed all over the countries and the cities.

They also saw their captives killed and crucified, so the sacredness of the great Prophet, may Allah bless him and his family, and that of Islam was not respected, while Islam made it incumbent on Muslims to love them.

The thing that increased the Muslims in ordeal and tiredness is that Musa al-Hadi devoted himself to amusement, futility, and dissoluteness. He spent the money in the central treasury on his pleasures and gave a lot of money to the singers. He paid no attention to Islam, which made it obligatory on rulers to be very careful of the Muslims' properties and made it forbidden to them to spend money on things other than their interests and their economic development.

Imam Musa, peace be on him, witnessed all those immense events and faced most of its tragedies, which increased him in tiredness and effort. He came to know that the truth was lost, justice was deserted, and Islamic life was absent. That is because the then ruling authorities broke all the Islamic teachings on the world of policy, economy, and administration.

1. Khulasat al-Dhahab al-Masbuk, p. 75.
2. Hadart al-Islam fi Dar al-Salam, p. 84.
3. Al-'Asr al-'Abbasi, p. 128.
4. Abu al-Farajj al-Asfahani, vol. 5, p. 241.
5. Ibid., p. 6.
6. Al-Jahshyari, p. 144.
7. Al-Tabari, Tarikh, vol. 6, p. 489. Abu al-Farajj al-Asfahani, vol. 5, p. 216.

8. Al-Tajj fi Akhlaq al-Muluk, p. 35.
9. Al-Ya'qubi, Tarikh, vol. 3, p. 136.
10. Hind was Zaynab's mother. She was the daughter of Abu 'Ubayda b. 'Abd Allah b. Samm'a b. al-Aswad b. al-Muttalib b. Asad b. 'Abd al-'Izza b. Qasir. Before 'Abd Allah b. al-Hasan married her, she had been the wife of 'Abd al-Malik b. Merwan. When 'Abd al-Malik died, she took her inheritance and returned home. 'Abd Allah said to his mother: "Propose to Hind." She blamed him for that and said to him: "Do you crave after her while you are poor and having no money?" So 'Abd Allah left his mother and went to Hind's father. He proposed to his daughter, and he welcomed him and responded to him.

He said to him: "She is your wife." Then he came in to his daughter and said to her: "My daughter, 'Abd Allah b. al-Hasan has proposed to you." She asked him: "What have you said to him?" "I have married you to him," he replied. She agreed with him on that. 'Abd Allah married Hind, but his mother had no knowledge of that. He remained there for seven days, and then he returned to his mother. He was perfumed and dressed in new clothes, so his mother asked him: "My son, from where have you brought this?" "From her whom you had claimed that she did not like me," he answered. Abu al-Farajj al-Asfahani, vol. 18, p. 209.

11. Maqatil al-Talibiyyin, pp. 431-432.
12. Ibid., pp. 436-441.
13. Maqatil al-Talibiyyin.
14. Maqatil al-Talibiyyin.
15. Maqatil al-Talibiyyin.
16. Ibid. p. 437.
17. Al-Kamil, vol. 5, p. 74. It has been mentioned in Maqatil al-Talibiyyin, p. 243: "Musa al-Hadi appointed over Medina Ishaq b. 'Isa, and he appointed over it a man from among the children of 'Umar b. al-Khattab called 'Abd al-'Aziz b. 'Abd Allah."
18. Suwayqa was a house belonged to the children of al-Hasan. It was near Medina and was among the endowments of the Commander of the faithful, peace be on him. Mu'jam al-Buldan, vol. 5, p. 18.
19. In his history, al-Tabari has mentioned that al-Hasan has said: "I summon you to the Book of Allah and the Sunna of his Prophet. If I was not loyal to you in respect with that, then you had not to pledge allegiance to me."
20. Maqatil al-Talibiyyin, p. 484.
21. Al-Tabari, Tarikh, vol. 10, p. 25.
22. Maqatil al-Talibiyyin, p. 490.
23. In his history, vol. 10, p. 28, al-Tabari has mentioned that the number of the heads cut off was a hundred and some
24. Maqatil al-Talibiyyin, p. 453.
25. Al-Hasan b. Muhammad b. al-Hasan, the Prophet's grandson, peace be on him. Was captured at the battle and his head was unjustly cut off.
26. Ibn 'Atika is 'Abd Allah b. Ishaq b. al-Hasan al-Muthenna, as it has been mentioned in the book al-Istisqa', vol. 1, p. 67.
27. Al-Mas'udi, Murujj al-Dhahab, vol. 3, pp. 248-249.
28. Maqatil al-Talibiyyin, p. 460.
29. Al-Tabari, Tarikh, vol. 10, p. 29.
30. Maqatil al-Talibiyyin, p. 453.
31. Mu'jam al-Buldan, vol. 6, p. 308.
32. Bihar al-Anwar, vol. 11, p. 278.
33. Ka'b b. Malik al-Kazraji was the poet of Allah's Apostle, may Allah bless him and his family, and was among the seventy persons who pledged allegiance to him at al-'Aqaba. He took part in all the battles except the Battle of Badr. He became blind. He died during the Caliphate of Imam 'Ali, the Commander of the faithful, peace be on him. Mu'jam al-Shu'ra', p. 342.
34. This Supplication is better known as the Supplication of al-Jawshan al-Sagheer. It has been mentioned by al-Sayyid Ibn Tawus in his book Muhajj al-D'art, pp. 220-427. It has also been mentioned by Shaykh 'Abbas al-Qummi in his book Mafatiheeh al-Jinan. It has also been mentioned by Ibn Shahrashub in his book al-Menaqib.
35. Al-Manaqib, vol. 2, p. 378.

36. Al-Tabari, Tarikh, vol. 10, p. 33.
37. Ibid., p. 36.
38. Al-Jahshyari, p. 175. Al-Ya'qubi, Tarikh, vol. 3, p. 138.

The Caliphate reached Harun; the world shone for him; the affairs went well with him; and he attained from his world all that which he desired and wanted. His influence included most part of the earth, to the extent that he addressed the clouds, saying: "Go wherever you want; your kharaj (land tax) will come to me!"1

Kharaj (land tax) was brought to him from all the Islamic countries. His capital Baghdad became the bride of the world and a store for the biggest public treasury in the world. The distinguished persons, the geniuses, and the artists from among all the peoples headed for it. The merchants, the officials, the drinking companions, the singers, and the dissolute in it were excessively rich.

The wonderful palaces were built according to the Arabic-Persian beautiful architecture spread in it. Baghdad and its fascinating gardens became the embellishment of the East. It became the greatest capital of the most important empire history witnessed.

In it were the Palace of Immortality (Qasr al-Khuld), which was likened to the abiding garden which the Allah-fearing are promised, the Palace of Peace (Qasr al-Salam), which was likened to these words of Him, the Exalted, the abode of peace with their Lord. Rivers flowed beneath these palaces full of intensely white and deep black-eyed women the like of the hidden pearls.

Harun sat on the throne of the Islamic, great Caliphate. He was the absolute master and obeyed spiritual ruler. He controlled all the powers of the state and the fates of the society. He gave to whomever he pleased and prevented from whomever he pleased. He was not questioned about what he did and not reckoned about what he wasted. That is because he was the shadow of Allah on His earth and His vicegerent over His creatures, just as they say.

He undertook the office of the Caliphate while he was in the prime of youth. He tasted nothing of the hardships and ordeals of the days, nor was he hardened by experience. The authority spontaneously came to him after a plot made by his mother al-Khayzaran and his prime minister, Yehya al-Bermeki. They managed to assassinate al-Hadi. They succeeded in designing that plan and put an end to him very quickly.

None of the members of the royal palace came to know of it. Harun also did not know that, for he was detained. He did not know all the affairs. After the plot had been carried out, al-Hadi had been killed and become a motionless body in his palace, Yehya hurried to the prison and walked towards al-Rashid, who was sleeping. He woke him, and he got up in terror. Yehya said to him: "Rise, Commander of the faithful!"

Al-Rashid became angry, so he rebuked him, saying to him: “You always terrify me due to your admiration for my succession! You are fully aware of my condition with this man (al-Hadi). If he hears of this, what will my affair with him?”

Yehya smiled at him and said to him: “Al-Hadi has died. This is his ring. His minister al-Herrani is at the door.” Al-Rashid rose happily. He immediately went to the palace where his brother’s corpse was. He came to know of the affair. He spent that night there.

It was a historical night full of important events of which were: Al-Rashid left prison and was appointed as a caliph. His Persian slave girl, Merajil, born him a male baby, and he named him ‘Abd Allah, who is better known as al-Ma’mun. Concerning that night, they said: “It was the night of the caliphs.” On it a caliph died, a caliph was given the pledge of allegiance, and a caliph was born.

In the morning al-Rashid rose and performed the prayer over his brother and buried him in the garden of his palace.2 Then the notable men of Baghdad went to al-Rashid to pledge allegiance to him. When the White Palace was full of the people from among different classes, Yousif b. al-Qasim b. Sabeeh al-Katib ascended the pulpit and addressed them, saying:

“Surely Allah, the Great and Almighty, has made his vicegerent Musa al-Hadi die and appointed al-Rashid as Commander of the faithful. He (al-Rashid) has promised to have mercy on the people, to establish justice, to spread the truth among them, to protect their souls and their honors from the disobedient apostates.”

Then he turned to the people and asked them to hurry to give the pledge of allegiance, saying: “Rise to your pledge of allegiance and give the bargain of your faith.” The people hurried to give al-Rashid the pledge of allegiance and declared their pleasure with him. All things were completed in the White Palace. So al-Rashid decided to leave ‘Iyabad and to go to Baghdad. However, Yehya advised him to delay, that he might prepare for him popular festivals.

Nevertheless, al-Rashid did not yield to that. He along with his procession immediately headed for his capital (Baghdad). When he approached it, the masses received him with cheers, and the women uttered trilling cries of joy from the balconies of the palaces. So it was a wonderful, popular celebration. When it was time to pray, al-Rashid went to the mosque along with a great procession.

He led the people in prayer, and those who were not present in the White Palace pledged allegiance to him. After he had finished the prayer and taken the pledge of allegiance, he went to his royal palace. In the following day, he held a meeting attended by the politicians and high-ranking men. He summoned Yehya al-Bermeki.

When he stood before him, he entrusted him with the office of the prime minister, gave him the ring, and said to him: “O My father, you have seated me in this place through your blessed opinion and your good management. I have entrusted the affair of the subject to you and regarded you as responsible for it.

Therefore govern according to your viewpoint, employ whomever you please and depose whomever you please. For I will not be a supervisor along with you in anything."3 A poet composed a poem before him, saying:

Do you not see that the sun was ill, but when Harun has become a caliph, its light has shone.

And the world has been clothed in beauty through his face. So Harun is its Caliph and Yehya is its minister.4

Yehya received the seal of the ministry. He was entrusted with all the executive and administrative powers. He was also entrusted with the fates of the state. Accordingly, he neither consulted nor resorted to anyone in respect with his work. Al-Rashid depended on him when he was in the prime of youth, and he supported him, freed him from need to watchfulness, and mental troubles. He devoted himself to life pleasures such as music, singing, and jokes in the gatherings of the witty.

As for Yehya, he purified the organs of government from the hostile elements or those friends of the past reign. He also took care of developing and constructing the country. He spent part of the budget on land reform, constructing bridges, industries, and other constructional projects that widened the civilization in Baghdad, to the extent that the world bloomed and fascinated the people.

Fascinating gardens and charming flowers such as jasmine and pomegranate blossom spread in Baghdad. The luxurious palaces of the 'Abbasids and of the Beramika also spread in it. The Palace of Immortality and other than it from among Harun's palaces towered over it. 'Ali b. al-Jahm has described one of them in a wonderful poem, saying:

Many a dome of a king as if that the stars reveal their secrets to it.

The delegations fall down in prostration when it manifests to their eyes.

Many a fountain whose flow is (*high*) *in the sky, and it does not fall short of its flowing.*

It sends back to the rain clouds what they send down to the earth from the direction of their copious shower.

When its fire is kindled in Iraq, the brilliance of its light illuminates al-Hijaz.

It has balconies as if that spring had clothed them in gardens through their light.5

That civilization progress depended on al-Beramika, for it was they who placed the life of luxury and lavishness in Baghdad, developed the mental and constructional life in it.

The most important thing is that many historians gave Harun the nickname of the Caliph of the Muslims and the Commander of the faithful. They described him as the greatest of all the caliphs in taking care of the Islamic affairs. They said: "He put the precepts and laws of the Qur'an in practice."

They also said that he renounced the world and turned away from the forbidden things. Ibn Khaldun said: “He (Harun) avoided and refrained from the forbidden things. He enjoyed that which was made lawful to him.”

Ibn Khilikan said: “Surely he (Harun) preformed a hundred rak‘as a day.”

A historian exaggerated when he added him to the level of those good and complying with their religion from among the Orthodox Caliphs. However, the measures narrated from him in respect with his fiscal policy and other than it from among the affairs of his general police clearly indicate the opposite of that which his followers mentioned such that he was distinguished by fear of Allah and sticking to the religion.

That is because the nature of his fiscal police was selfish use, plundering the wealth of the Muslims, spending a great part of the public treasury on the mischievous and the dissolute. His nights were full of all kinds of singing and amusement. He spent a lot of money on the slave girls and the singers while the community did not enjoy the enormous revenues that came to the public treasury.

The government did not appoint any amount of money to spread knowledge and sciences and to send away ignorance from the Islamic peoples. Besides it did not spend anything on developing the economy and industry in the country.

When we carefully consider his other polices, we find that he faced the ‘Alawids and their followers very severely and strictly. He treated them just as his grandfather al-Mansur did through the policy of violence, tyranny, and persecution, just as we will talk about that.

Any way, there is no relationship between the fear of Allah and righteousness ascribed to him with the reality of his conduct and policy. Yes, without doubt, he was the most brilliant political personality history has ever known in the Islamic world and other than it. That is because, through his skill and ability, he was able to control most regions of the world, to the extent that his name became brilliant in the east and the west.

He got a wide reputation history has rarely recorded to the kings and the sultans other than him. However the affair of this does not concern us; rather the thing that concerns us is that his policy in all its plans was far away from the Islamic principles that are the criterion, in reality, of the Islamic government.

So whoever of the rulers applies them to the reality of his policy, then he is of the Orthodox Caliphs we respect a lot. Whoever turns away from them is not regarded as among the Muslim caliphs, and it was not correct for him to be the representative of this Islamic, great office.

The following is a brief account of that which reported from Harun, whether in the political fields or in the world of manners and morals; they all oppose the Islamic principles and do not suit any firm program of them.

His Fiscal Policy

Before we speak about Harun's fiscal policy, we have to deal with the fiscal policy in Islam. Islam has taken very severe precautionary measures in respect with it. It has made it incumbent on the state not to spend any of it on things other than the interests of the Muslims and their economic development. It has not permitted the president of the state to choose for himself and his relatives anything of it.

The proof of that is the conduct of Allah's Apostle, may Allah bless him and his family. That was when his only dear daughter the mistress of the women of the world, Fatima, the chaste, peace be on her. She asked him to grant her a servant to serve her with the affairs of her house, for her hands blistered because of the hand mill. However, he answered him generously and asked her to glorify, praise, and magnify Allah.

Through that, he, may Allah bless him and his family, gave a lesson to those who undertake the affairs of the Muslims, that they may take precautionary measures in respect with their properties and do not spend any of them on things other than their interests.

This luminous policy was followed by Imam 'Ali, the Commander of the faithful, testamentary trustee of Allah's Apostle, May Allah bless him and his family, and gate of the city of his knowledge. An example of that, his brother 'Aqeel was afflicted with neediness and poverty. He took his children, who were shaggy and dust–colored out of misery, whose face were black as if that they were blackened by darkness, as the Imam, peace be on him, said.

So he went to him, but the Imam prevented and blamed him. Such a way was useless, and he insisted on asking him. Accordingly, the Imam showed him the Islamic justice. He heated a piece of iron and drew it nearer to his body, so he cried because of its heat with the crying of one who suffered from a serious illness.

This hot piece of iron was about to burn 'Aqeel, so he left in terror and sadness. The Imam did that to show the world that the public treasury belonged to the Muslims, and that the president of the state had no right to spend it according to his wishes and his low desires.

When the companions of Imam 'Ali came to know that money played an important role in attracting great part of people, they asked him to change his policy in respect with distributing money, that he might singled out the nobility and the notable men with part of it. They said to him: "Commander of the faithful, give these properties. Give preference to this nobility from among the 'Arabs and Quraysh and include the people whose opposition you fear."

However, the Imam, peace be on him, answered them with the words of justice and truth: "Do you order me to seek victory through tyranny? If the money belonged to me, I would equally divide it among them. Just imagine how much more (one should be just) when the money belongs to Allah!"

This is the precept of Islam in respect with the properties of the Muslims. They belong to them all. It is not permissible for the head of the state to spend them lavishly on his wishes and low desires and strengthening his authority. Islam has ordered them to be spent on:

1. The deprived, the orphans, the widows, and the disable. Therefore, it is incumbent on the state to specify for them part of the public treasury, that they may lead a pleasant life and are free from need to that which in the hand of men.

2. Those who are unable to maintain their families. So the state is responsible for remedy their lack with something of the public treasury.

3. The debtors who cannot find money to repay their debts provided that they should not spend it illegally.

4. Those who are not able to get married because of the paucity of that which in their hands.

5. General projects leading to economic and industrial development of the country and increasing per capita real income.

6. Putting an end to unemployment, securing work for civilians, and improving the conditions of their livelihood. That is because Islam regards poverty as a social disaster; so it is obligatory to put an end to poverty and to remove its effects.

7. Education, removing illiteracy, spreading science and knowledge among people. That is because the community cannot develop itself and reaches its objectives unless science prevails and knowledge spreads among all its circles.

These are some affairs of which Islamic fiscal policy takes care. However, Harun and other than him from among the Umayyad and ‘Abbasid kings achieved nothing of that on the arena of life. Rather they swallowed Allah’s wealth just as camels swallowed spring plants. They lavishly spent the properties of the Muslims on dissolution and prostitution, and on warring against the members of the House (Ahl al-Bayt), the summoners to truth and justice.

Anyhow, through his fiscal policy, Harun deviated from the Islamic policy in this respect. That was when he, his family, his ministers, and his servants went too far in wasting and spending lavishly on themselves, while the community led a life full of exhaustion, tiredness, and straits.

His general Budget

The greatest budget of the Islamic state was that at the time of Harun. For he had money the like of which none of the Muslim kings had. Ibn Khaldun reported that the money carried to the public treasury amounted to 7500 Cantars a year.6 Al-Jahshyari estimated the total revenues in about five hundred

million, two hundred and forty thousand dirhams.7 It is worth mentioning that the dinars at that time was of great importance cannot be compared to that which we have today.

A ram was sold for a dirham, a camel for four dinars, sixty ratl (a weight) dates for a dirham, sixteen ratl oil for a dirham, and eight ratl cooking fat for a dirham. The wage of an excellent builder was five habba. It was well-known that the habba was one-third a dirham during their days, and the danak was one-sixth a dirham.8

According to this the budget of the state of Harun was, according to the price of the Iraqi current dinar, two billions, two hundred and twenty millions, nine hundred and sixty thousand dinars.9 It was a great budget the like of which no government before that of Al-Rashid had.

These revenues were collected from the following:

1. Land tax (al-kharajj), which was an amount of money or of crops imposed on the lands of those polytheists before the Conquest (feth).

2. Poll tax (al-jizya), which was that the Zimmis paid to the Islamic state, that it may protect them. Meanwhile it is instead of the taxes were taken from the Muslims. It had no harm of the Zimmi when it was taken from him, as the enemies of Islam say. It was in exchange for the services and interests the state rendered to them and other than them.

The poll tax the Zimmi paid at the time of al-Rashid was different according to his wealth. It ranged from eight to fourteen dirhams. It was not taken from woman, the poor, and the young.10

3. Alms (Zekat), which is an important revenue. It is due on the following:

A. The two currencies: gold and silver. The minimum amount of gold is twenty dinars. Whoever has it, it is incumbent on him to pay a half dinar. If the amount is more than twenty dinars, it is obligatory on him to pay two Qirats for every four (dinars). The minimum amount of silver is two hundred dirhams. The zekat on it is five dirhams.

When it increases and comes to forty dirhams, then a dirham is due on it whatever it amounts. The Muslim jurists have mentioned some conditions for the zekat of the two currencies; zekat is not obligatory unless these conditions are available.

B. The three kinds of livestock: camels, cows, and sheep of various kinds such as handsome Arabian camels (al-'Iraab), Persian camels (al-Bekhaati), cows, buffaloes, goats, and sheep. The conditions concern them should be available such as the minimum amount, freely grazing livestock, and the like, according to what the jurists have mentioned.

C. The four crops: wheat, barely, dates, and raisins. There should be available conditions such as the minimum amount, and other conditions the jurists have mentioned.

Zekat is an Islamic duty for which the Islamic state fights and regards him who does not pay it as an apostate. It is enormous revenue that satisfies many affairs of the state and the needs of the poor. It had a special divan in Baghdad and had many branches all over the country.

These are some state revenues Islam established to satisfy its economic affairs. They are huge revenues. If the Islamic government put them into practice, no fiscal lack would befall it, and it would be in no need of loans from foreign countries that place it among the regions of their influence.

Besides, if the Islamic governments spent their budgets on the interests of the Muslims and follow the Islamic fiscal policy, poverty and deprivation would not spread among the houses of the society, atheist thoughts and weak principles that threaten their entity, subject them to distress and destruction would not invade them.

On whom is the public treasury spent?

Surely the properties collected for Harun's budget set a record in their greatness, as we have mentioned. Unfortunately, not much of it was spent on the interests of the Muslims. Rather it was spent on giving variety to pleasures, desires, building palaces full of singers and the dissolute.

It was also spent on the poets who devoted their mental activities to praise, laudation, giving noble qualities to Harun and regarding him as one of the caliphs who were careful of the affairs of the Muslims.

Anyhow, Harun spent a lot of the public treasury on his pleasures, which are as follows:

Gifts to Singers

Harun went too far in spending on the singers. He gave to them wide wealth and spent on them enormous properties, while it was incumbent on him to spend them on the interests of the Muslims, not on the things that spoiled morals and exited desires. The historians have mentioned many examples of his gifts to them. If they were collected, they would be a big book.

We will mention some of them as proofs of his wasting the wealth of the community. They are as follows:

1. Abu al-'Atahiya recited to him the following poetry lines:

May my father be ransom for whom there is strong, little love in my heart, and it has been stolen. O Banu al-'Abbas, there is among you a king from whom kindness branches.

The whole of Harun is good. All evil has died since he was born. Ibrahim al-Mousili sang him a song through these lines, and he gave to him a hundred thousand dirhams and a hundred garments.11

2. His singer Ishaq al-Mousili narrated, saying: "I went out along with al-Rashid to al-Hira. When he stopped at it, he ordered the lunch to be brought. He had lunch, and then he slept. So I seized the

opportunity of his sleep and went away. I rode (my mount) and went around al-Hira. I looked at a garden and headed for it. I found a handsome young man. I asked the young man to allow me to come into the garden, and he allowed me.

I came into it and came to know that it was one of the gardens on the best earth and the greatest of them in water. I went out and asked him: 'Whose garden is this?' 'To one of the Asha'itha,' he answered. 'Does he sell it?' I asked him. 'Yes,' he replied, 'and it is for sale.' 'How much is it?' I asked him. 'Fourteen thousand dinars,' he answered. 'What is the name of this places?' I asked him. 'Shamara,' he replied. So I said:

"'O Shamara gardens, there is nothing like you in view. I have ophthalmia that has made the doctor tired.

Your earth is camphor; your light is a flower giving a good scent after plowing.

"When Harun woke and ordered me to sing him a song, I sang him these lines. So he said: 'Woe unto you! Where is Shamara? I told him about the story. So he ordered fourteen thousand dinars to be given to me, and I bought it."[12]

3. Yehya al-Mekki sang Harun a song and delighted him, and he said to him: "O Yehya, rise and take what is in the house." Yehya thought that there were carpets and garments in the house. However, he found in it notes and coins. They were carried before him. When they were counted, they were fifty thousand dirhams.[13]

4. Yehya sang him a song through this poetry line

When does the thousands meet with all the camels that ascend a valley and descend to a valley?

So Harun had wine until evening, and then he ordered ten thousand dirhams to be given to him.[14]

5. Al-Rashid became angry with al-Mousili and ordered him to be imprisoned. One day he sat and remembered his good songs, so he said: "If al-Mousili was present, our affair and delight would be perfect." Accordingly, one of those who were sitting with him said to him: "Commander of the faithful, shall we bring him? He did not commit a great crime." So he sent for him. When he stood before him, he ordered him to sing him a song. So he sang him a song through this poetry line:

Ni'man's belly exudes musk when she walks among ashamed women. Al-Rashid became delighted. He ordered the shackles to be untied. Then he ordered him to be covered with robes of honor, and ordered thirty thousand dirhams to be given to him.[15]

6. Ibrahim al-Mousili sang al-Rashid one of his best songs, and he became so delighted that he said: "I have never heard a song greater in gathering generosity, delight, and good skill than this one!" So Ibrahim asked him: "If a man granted you two hundred thousand dirhams, would you be delighted at it or

at this song?"

"By Allah, I am more delighted at this song than the two million dirhams," al-Rashid replied.

"Why do you not give me two hundred thousand (dirhams)?" asked Ibrahim.

So, al-Rashid immediately ordered two hundred thousand dirhams to be given to him.16

7. Dehman al-Ashqar sang him a song through this poetry line:

If we enter and you are our Imam, then it is enough for our mounts to see you as a guide.

One day I remembered you at al-Dayr, so the prostitutes shone, to the extent that they came up to the throat.

O Malik's mother, if the time ended you, then the fatal death will do the same to me.

Al-Rashid became delighted, asked him to repeat the song several times, and then he said: "Ask me for something."

Dehman said: "I wish that you would give al-Heni' and al-Meri.'" They were two country estates whose corps amounted forty thousand dinars. It was said to Harun: "Commander of the faithful, these two country estates are too great that you have not given them to him." "There is no way to get back what I have given," he retorted, "but try to buy them from him." So they bought them from him for a lot of money.17

8. One night Harun and his drinking companions chatted with one another, and one of them sang him a song through Jereer's poetry line:

Surely those who left early in the morning are still on your mind and have left in your eye dripping water (like) a spring.

So he became delighted, admired these poetry lines, and said to his friends: "Whoever composes poetry lines similar to these will take this purse of money from me." They tried to do that but did nothing. So the servant who was standing behind him: "I will do it for you, Commander of the faithful." "Do as you like!" retorted Harun. The servant went to al-Natifi and told him about the story. Al-Natifi came in to 'Enan, and she composed that, saying:

Through the words you have said, you have exited in my heart the illness that is till hidden.

Its fruits have ripened in their foldings, they were watered of the love water and drank their fill. My master, those who say that hearts love when they love are liars.

He brought them to al-Rashid, and asked him about him who composed them. He told him about the

affair, and he bought the slave-girl for thirty thousand dirhams. He let her stay with him for some days, and then he gifted her to one of his special associates.18

These are some examples the historians have mentioned in respect with Harun's gifts to the singers who represented mischief and dissoluteness at his time. Such an action opposes Islam that has made it forbidden to spend money on all things made forbidden by Allah. In the meantime it opposes the Islamic economy that has required the rulers over the Muslims to spent money on the interests of the Muslims, their economic and scientific development, and establishing vital projects that bring about the prosperity of the country.

Surely this excessive spending wasted the wealth of the community and paralyzed its economic movement; it is one of the things Islam has made forbidden.

Yet another example of Harun's wasting the properties of the Muslims is that which Abu al-Ferejj narrated: "Very beautiful and perfect slave girl was gifted to al-Rashid. One day he was alone with her; he brought out all songstresses of his house, and had breakfast. So the number of his slave girls who sang him and the servants who offered him wine was two thousands. They wore the best kinds of clothes and jewels. Um Ja'far heard of that, and she became displeased with it.

"So she sent for 'Aliya and complained to her of that. So 'Aliya sent to her (a letter saying): 'Do not let this terrify this. By Allah, I will return him to you. I have decided to compose poetry and to set melody and teach it to my slave girls. Therefore, send all your slave girls to me. Clothe them in different kinds of garments, that they may take part in singing with my slave girls.'

Um Ja'far did what 'Aliya had ordered her. When the time of the afternoon player came, al-Rashid did not feel when 'Aliya suddenly came out of her room, and Um Ja'far came out of her room along with two thousand slave girls and the rest of the slave girls in the palace. They were dressed in strange garments. They all sang the poetry 'Aliya had composed, saying:

"He is separated from me, and my heart is not separated from him.

"O You who have stopped associating with me, with whom have you "Intended to associate?

"Accordingly, al-Rashid became delighted and rose on his leg, to the extent that he received Um Ja'far and 'Aliya. He was too pleased that he said: 'I have never seen a day like this day! Mesrur, do not let any dirham in the public treasury. Scatter them all!' The amount he scattered on that day was six thousand dirhams. None has ever heard of the like of that day."19

This is the excessive recklessness in respect with the properties of the Muslims and the disobedience to the will of Islam and its precepts that has made that forbidden.

His Gifts to the Poets

Harun went too far in spending money on the poets. He generously spent properties on them. He enriched them, for they went too far in praising him and giving him the qualities of the Allah-fearing, the protection of the religion and keeping it. They described him as the shadow of Allah on earth.

They said that Allah would not accept deeds except through Harun's pleasure and showing obedience to him. They also said that if Harun was discontented with someone, then prayer and acts of worship would not benefit. This meaning has clearly been mentioned in what Mansur al-Nimri has said:

If someone discontents Harun, he does not benefit by the five prayers.

Surely noble deeds and kindness are valleys. Allah has placed you where they widen. If you raise a man, then Allah raises him. And whomever of the peoples you push down is pushed down. Harun employed those poets as mouthpieces of propagation and buffoonery.

So they, through what they composed, spread among the people that Harun was the protector of Islam, that he was the representative of the Islamic justice on earth, and that he spread the truth all over the country. Among those who described him as the representative of justice and the protection of the religion is Dawud b. Razin, who said:

Through Harun light appeared in all cities, and through his just conduct the right way has been established.

He is the Imam who is busy (thinking of) the selfness of Allah, and the most thing of which he takes care is invasion and the hajj.

The eyes of the people become narrow because of the light of his face when his bright view appears before the people.

An Umayyad person praised him through a poem in which he has mentioned:

O One entrusted by Allah, I say the words of one with intelligence, truthfulness, and lineage.

You have an excellence over us; and we have through you the excellence over all the Arabs.

'Abd Shams followed Hashim, and they both belonged to one father and mother.

Therefore, bestow upon our womb relatives, for 'Abd Shams was 'Abd al-Muttalib's uncle.

So he ordered a thousand dinars to be given to him for each a poetry line; and then he said to him: "If you increase us, we will increase you."[20] The poets went too far in praising him, elaborating on and lauding him. He also went too far in giving them generously and bestowing on them.

One of his gifts to them is that which has been narrated by al-Teberi, who has said: “Sa‘eed b. Muslim b. Qutayba al-Bahili came in to al-Rashid in his gathering of poetry, and the poets were reciting to him their poems. He said to him: ‘Commander of the faithful, there is a Bedouin from Bahila at the door. I have never seen a person greater than him in poetry.’

He permitted the Bedouin, and he came in. The Bedouin was wearing a silk jubbah and a Yemeni cloak. He tied it in the middle, and then he bent it on his shoulder. He folded his turban on his cheeks and loosened a tassel of it. He recited him an excellent poem on praising him.

In his gathering were al-Kesa’i, Ibn Selem, and al-Fadhl b. al-Rebi‘. When he finished, al-Rashid said to him: ‘I hear you as one who approves (your poetry), and denies you as one who accuses you. If you yourself have composed this poetry, then compose two poetry lines in respect with these.’ He indicated with his hand to al-Amin and al-Ma’mun, who were present there. So he said:

They are its two ropes, may Allah bless them; and you, Commander of the faithful, are its pole.

The top of the dome of Islam was built by ‘Abd Allah after Muhammad, so its two sticks shook.

Accordingly, al-Rashid gave to him a hundred thousand dirhams.21

Ashja‘al-Selemi, who was disagreeable to him, came in to al-Rashid and said to him: “Commander of the faithful, I think you have to permit me to recite a poem to you. That is because if I do not attain my wish from you today, then I will never attain it. Al-Rashid asked him: “How is that?”

Ashja‘said: “For I have praised you through poetry. I think neither I nor those other than me can compose something better than it. If I do not shake you on this day, I will be deprived of that to the end of the time.”

So al-Rashid said to him: “Give. Therefore, we will hear (it).”

So he recited to him his poem until he reached:

And over your enemy, O Muhammad’s cousin, are two observers: the light of the morning, and the shadows of darkness.

So if he is careful, you terrify him; and if he raves, you will pull out your clement swords.

Al-Rashid said: “By Allah, this is the good praise and the correct meaning, not that with which you busied my ears this day.” On that day a group of poets recited poems to him. Then he recited to him his poem in which he has said:

His father was a king; and his mother was from among the good people to whom belongs the glowing lamp of the community.

On the tops of the basin-shaped valleys of Mecca, they drank the pure water of the prophethood.

When Harun heard these two poetry lines, he was about to fly out of happiness. Then he said to him: "O Ashja', you came in to me and you were the most disagreeable of all the people to me; and now you are going to leave me while you are the most lovable of the people to me."

So Ashja'asked him: "What has this position made me acquire?"

Al-Rashid said: "Riches. Therefore, ask whatever you wish."

Ashja'said: "One million dirhams."

Al-Rashid said: "Give it to him."[22]

Al-Asfahani said that the total amount Ibrahim al-Mousili took was more than two hundred thousand dinars.[23]

The books of history are full of his plentiful giving to the poets and their rear stories with him. We do not doubt that generosity is a good, high quality that is when the person spends on others something of his private properties. However if he spends on them lavishly something of the properties of the Muslims, then he betrays Allah and the Muslims.

His spending lavishly on Food

Harun spend lavishly on food. He spend on it ten thousand dirhams a day. Perhaps, the cooks cooked him thirty kinds of food.[24] Al-Asma'i narrated, saying: "One day I came in to al-Rashid. While he was eating al-Faludhej[25], he asked me: 'What have the Arabs said about this?' I answered: 'The Arabs have no Faludhej. However, they have something similar to it concerning which al-Shammakh has said:

When my mother went to visit her family, she fell upon al-'akem, which was not available.

A measure of pressed dates was mixed with two measures of wheat; and a measure of fat sat on it.

They are provided with tails like andirons; it is like men's heads cut off and not gathered together.

If you have yellows, then this is your medicine; and if you are hungry, then this is the day when you become full.

So Harun laughed and gave him the plate that was before him. One day he called his cook, and when he stood before him,[26] he said to him:

-Have you food of slaughter sheep?

-Yes, I have various kinds of it.

Al-Rashid said: “Bring it along with the food.”

When the food was brought, al-Rashid took some of the meat. Ja‘far al-Bermeki laughed. So al-Rashid asked him: “Why are you laughing?”

Ja‘far answered: “Nothing, Commander of the faithful, I have remembered a conversation took place yesterday night between me and my slave girl.”

Al-Rashid said to him: “By my right against you, I want you tell me about it.”

Ja‘far said: “Until you eat this mouthful.”

When al-Rashid took it out of his mouth, Ja‘far asked him:

“How much is this food along with the meat?”

Al-Rashid replied: “Three dirhams.”

Ja‘far retorted: “No, by Allah, Commander of the faithful. Rather, four hundred thousand dirhams.”

Al-Rashid asked: “How is that, Ja‘far?”

Ja‘far answered: “A long period before this day, you commanded your cook to fix you mutton, but it was not available with him. And I said to him: ‘The kitchen should not be void of mutton.’ Accordingly, we slaughter a sheep for your kitchen every day. That is because we do not buy mutton from market. So we have spent four hundred thousand dirhams since that day.

The Commander of the faithful, had not requested mutton except this day. So I laughed because the Commander of the faithful had nothing of it except this mouthful. So has the Commander of the faithful bought it for four hundred thousand dinars.”[27]

Food along with small pieces of fish in gold containers was put before Harun. So he sent for the head of the cooks. When he stood before him, he said to him: “Did I not tell you that the pieces of fish should not be small?” So he answered him: “Commander of the faithful, this year I have placed the fish among the food as an ornament.”

Harun asked him about their price, and he answered him: “They cost four thousand dirhams.” The most delicious fruit was brought to him from the Islamic countries. The ‘Abbasid kings after him went too far in spending on food, to the extent that they requested different kinds of birds and meat from the remote places and spent a lot of money on bringing them.[28]

All these things are regarded as violating the Islamic regulations and rules that require the head of the government to be moderate and not to waste the properties of the Muslims.

His Spending lavishly on Salve Girls

Harun was fond of slave girls and desirous for enjoying them, to the extent that he went too far in that and deviated from the way of justice and Islamic law. The historians have mentioned many examples of his fondness of that. They have narrated his story with Ghadir, the slave girl of his brother al-Hadi. Ja'far b. Qaddama29 has narrated about her, saying: "Ghadir was the best of the people in beauty and singing.

Al-Hadi loved her very much. One day while she was singing him a song, a thought came to his mind. So one of his special associates who were present there asked him about that, and he answered him: "I think that I will die, and that my brother Harun will marry my slave girl after he undertakes the caliphate after me."

So it was said to him: "I seek refuge for you with Allah, and that He may advance all (people) before you." So he ordered his brother Harun to be brought before him. He told him about the thought came to his mind, and he answered him with that which was a must on of that.

However, he said: "I am not satisfied until you swear (by Allah) that when I die you should not marry her." He swore by Allah. Yet al-Hadi took a full oath from him, that he should perform the hajj on foot, divorce his wives, release his slaves, and to dedicate his possessions to charitable purposes.

Then he ordered her to swear by Allah just as he did to his brother, and she swore by Allah. One month after that, al-Hadi died and al-Rashid undertook the caliphate. He sent for Ghadir and proposed to her. So she asked him: "What shall we do toward the oath?" He answered: "I will expiate on behalf of all and perform the hajj on foot."

She responded to him, and he married her. He loved her so much that he put her head in his lap. When she slept, he did not move until she woke. One day, while she was sleeping, she woke in terror. She wept, and he asked her about her condition. She said to him: "I dreamt of your brother and heard him saying to me:

You have broken my promise after I had neighbored the inhabitants of the cemeteries.

You swore before me through your lying, dissolute oath.

And you, Ghadira, have married my brother. Truthful was he who named you Ghadir.

You have become among the men of tribulation and one of the women having eyes with a marked contrast between white and black, and who go and come.

The new mate will not enjoy you; and the calamities will not turn away from you.

And you will follow me before the morning.

By Allah, Commander of the faithful, it is as if that I heard them, and as if that I wrote them in my heart. I have forgotten no word of them. So al-Rashid said to her: “This is a confused dream.” So she said: “No.” She became disordered and shook all over until she died before him.30

This is an example of his fondness of slave girls and his disobedience to the Islamic Law through his breaking the oath he gave to his brother for that he would not marry her. Besides he opposed the Islamic Law when he married her because she was in her waiting period; Islam has made that forbidden and decided that it is forbidden for husband to marry the woman in such a state forever.

Yet another example of his fondness of slave girls is that he abandoned his slave girl Marida, and then he remorse for that, to the extent that he was about to die due to his love for her. He showed pride toward starting her with peace, and she also showed pride to start him with peace.

So he unwillingly showed patience and was about to die. His minister al-Fadhl b. al-Rabi‘understood that, so he sent for al-‘Abbas b. al-Ahnef and told him about the affair and said: “Say something about that.” And he said:

Both lovers are avoid; they blame each other and angry with one another.

She has turned away, and he has turned away. They both are tired of that which they treat.

Surely if an experience lasts long, forgetfulness will creep into (hearts) because of it. Then the request will be difficult.

Al-Fadhl sent him these poetry lines, and he became very pleased with them. Before al-Rashid completed reading them, al-‘Abbas composed other two poetry lines in this respect:

The lover must have a pause between reunion and desertion.

If desertion lasts long, he will comes back to his lover.

Al-Rashid approved that and said: “I will make peace with heart.” Then he went to her and made peace with her. Marida came to know of the reason for the poetry lines, but she did not know him who composed them. She sent for al-Fadhl to ask him about him. He told her about him. So she ordered him to be given one thousand dinars.31

Al-Rashid also ordered him to be given two thousand dinars. He also fell in love with a slave girl. So he ordered his minister Yehya to buy her for one hundred thousand dinars. Yehya regarded this sum as much and did not intend to pay it. So al-Rashid became angry with him.

Yehya wanted to explain to him the amount spent on such things of which the government made no use. So he changed this sum into dirhams, and they amounted a million and a half dirhams. He put them in the corridor through which al-Rashid passed to perform the ritual ablution. When al-Rashid saw them,

he regarded them as many. So he understood his extravagance. In the mean time he felt that Yehya disobeyed him.32

Al-Rashid gave a lot of money to his salve girls. The historians narrated that he sent al-Hereshi to the district of al-Mousil, and he collected to him a lot of money from the remainders of the land taxes. He brought it to Harun, and he ordered all of it to be spent on some of his slave girls.

The people regarded that as great and talked about it. Semi madness befell Abu al-'Atahiya because of that, so Khalid b. al-Azher asked him:

-What wrong with you Abu al-'Atahiya?

-Glory belongs to Allah! Why is this plentiful money given to such a woman? 33 Surely these huge gifts to his slave girls made the good discontented with him and those who clung to their religion bear a grudge against him. That is because he broke the Islamic law in respect with the properties of the Muslims when he spent them on things other than their interests.

Anyway Harun was very fond of slave girls; he adored them. For his sexual desires he paid no attention to the things made forbidden by Allah. For example, he loved the slave girl his father al-Mehdi had already married. However, she refused him and said to him: "It is not lawful for you to marry me, for your father had married me." He loved her too much that he sent for the jurist Abu Yousif and asked him: "Do you have anything concerning this affair?"

So Abu Yousif gave a religious decision contrary to the Book of Allah and the Sunna of His Prophet, saying: "Commander of the faithful, shall we believe all the things a slave girl claims? Do not believe her because she is not reliable!"

Abu Yousif gave a verdict suitable to Harun's low desire and turned away from that which Islam legislated concerning believing women in respect with their marriage. Ibn al-Mubarak commented on this measure, saying: "I do not know at whom I shall wonder: Shall I wonder at this (Harun) who has put his hand in the blood of the Muslims and their properties and does not pay attention to the sacredness of his father?

Or shall I wonder at this community that has turned away from the Commander of the faithful? Or shall I wonder at the jurist of the land? He said: 'Violate the sacredness of your father, carry out your pleasure, and I am responsible for that!"34

Abu Yousif gave many religious verdicts according to Harun's desires that oppose the Islamic precepts. Yet al-Rashid lavishly spent on him for that. Abu Yousif gave a religious decision appropriate for Harun's inclination, and he ordered a hundred thousand dirhams to be given to him.35

Anyhow, al-Rashid went too far in associating with the slave girls. He had a slave girl called Haylana. The slave girl lived with him for three years. Then she died, so al-Rashid grieved for her very much, and

then he elegized her, saying:

I have said when they buried you and regret occupied my heart: Shall I go? No, by Allah! Nothing will please me after you to the end of the time!

Al-'Abbas b. al-Ahnef elegized her with forty poetry lines, so al-Rashid ordered forty thousand dirhams to be given to him.[36] Al-Rashid was too fond of slave girls that he went too far in acquiring them, to the extent that their number was two thousands. His slave girls were from different countries:

Some were from Rome, some were from al-Sind, and some were from Persia.[37] Al-Rashid bought a slave girl from al-Mousil for thirty-six thousand dinars.[38] The inhabitants of Baghdad talked about a slave girl called Kheneth. The slave girl was given the nickname of Dhat al-Khal (the possessors of the beauty spots). She charmed the poets and the singers. Yet al-Rashid bought her for seventy thousand dinars and made her live in his palace.[39]

He bought all those beautiful slave girls offered for sale. His palace had no slave girl bought for less than ten thousand dirhams or dinars.[40] These salve girls required too much expenses such as ornaments, clothes, and decoration.

It is worth mentioning that these too much expenses were not of his private properties; rather they were of the Islamic Public Treasury, and that Islam made it for bidden to spend anything of it on such affairs.

His Fondness of Jewels

Harun was too fond of jewels and precious stones that he spent a lot of money on buying them. He bought a ring for a hundred thousand dinars.[41] He had an emerald bar longer than a cubit. He wore a very precious bird-like ruby crown. The value of the crown was a hundred thousand dinars.[42] As Harun was fond of jewels, he sent al-Jewheri, al-Kindi's grandfather, to the leader of Sarandib to buy jewels from him.[43]

He scattered jewels over his slave girls without reckoning. He had a very beautiful slave girl. The slave girl refused her share when Harun gave her jewels similar to that of his slave girls. So he was displeased with that. One day he scattered jewels on his slaves, and they picked them, but that slave girl did not stretch her hand out to them.

Then he ordered better jewels to be brought. They chose, and he said to that slave girl: "Why do you not choose as your friends do?" She answered: "If the thing I choose is available, I will do." Then she took him by the hand and said to him: "This is my choice from among the jewels of the world." So he admired her and called her Khalisa (the pure one).[44]

Al-Bayqehi mentioned that al-Rashid bought jewels for two hundred thousand dinars and gave them as gift to al-Beramika. His children followed him in acquiring jewels and giving them to those loyal to them.

For example, al-Ma'mun gave a thousand pearl stones to his wife Bouran on her wedding night.

He ordered carpets to be spread for her. Each carpet was brocaded with gold, pearls, and corundum. The whiteness of the pearls covered the yellowness of gold.45 Al-Amin drank out of crystal glasses inlaid with precious jewels.46 The value of the jewels that were safe from plundering when al-Ma'mun killed his brother al-Amin was one million, a hundred and sixteen thousand dirhams.47

Besides the entourage and the slave girls had too many jewels and precious stones bought for plentiful money plundered from the public treasury, for there was none to ask and punish them for spending it illegally!

The Extravagance of Zubayda

The princess Zubayda amassed enormous properties. She spent the properties of the Muslims on her pleasures. She bought a good musician for three hundred thousand dinars 48 and gave the musician as gift to 'Abd Allah, son of Musa al-Hadi. She ordered her maids to wear pearls.

Then she became too fond of pearls that she wore sandals inlaid with jewels in her palace.49 She bought a pearl rosary for fifty thousand dinars.50 One day she sent for her husband al-Rashid to see him. When he came to her, Ibn Jaami'sang them a song from behind a curtain, saying:

It neither thundered nor lightened, but it made for us a circle.

The water flowed according to a regulation of it. If the water found a place of tearing, it would tear it.

We spent the night, and she spent the night on her pillows until the eye of the morning appeared sleepless.

Accordingly, Zubayda ordered her servant to give a hundred thousand dirhams to Ibn Jami'for each poetry line. So al-Rashid said: "Abi al-Fadhl's daughter has overcome us and preceded us in showing generosity to our guest and friend." Then he sent him dinars as equal as to the dirhams she had given to him.51

Ashja b. 'Amru al-Selemi came in to Muhammad al-Amin, aged four years, to teach him. He said in respect with him:

His father was a king; and his mother was from among the good people to whom belongs the glowing lamp of the community.

On the tops of the basin-shaped valleys of Mecca, they drank the pure water of the prophethood.

So Zubayda ordered a hundred thousand dirhams to be given to him. Surely this money given to this poet and others represent part of wasting the properties of the Muslims. Although misery prevailed the

people, Zubayda and her husband spent this enormous money on such things made forbidden by the Islamic Law.

Another example of her extravagance is that al-Rashid regarded staying at al-Riqqa as good, so Zubayda said to the poets: "Whoever describes Medinat al-Selam (the City of Peace, Baghdad) through poetry lines that pleases the Commander of the faithful, I will make him rich." So a group of them described it. Among them was al-Nimari, who said:

What are in Baghdad of good fashions and of wonders for the world and the religion?

When the east wind blows and the night is deep-black, it comes together among the branches of the plants of sweet basil.

So al-Rashid approved it and returned to Baghdad. As for Zubayda, she gave a jewel to al-Nimri. Then she sent someone to buy it from him for three hundred thousand dirhams.[52] She ordered a carpet to be made for her. The carpet contained all kinds of animals and birds. The picture of each bird was made of gold and its eye was made of pearl. It was said that she spent on it about a million dinars.[53]

Zubayda used a tool made of gold and inlaid with jewels. She wore a garment of top embroideries and estimated at fifty thousand dinars.[54] She fell ill for three times, so Dr. Bekhtshiyu' treated her, and she gave him a hundred thousand dinars for each time.[55]

The historians have mentioned many examples of her extravagance and lavish expenditure. She wasted the properties of the Muslims, whilst Islam ordered them to be spent on the poor and the deprived.

The Lavishness of al-Beramika

Al-Beramika dazzled the people with their lavish expenditure and their great gifts to the poets and the writers. They regarded money as worthless and unimportant. That is because the public treasury was at their hand and the organs of the government were under their control. None asked and reckoned them for that. So they went too far in practicing pleasures and desires.

The gatherings of singing in their palaces were more than those in al-Rashid's ones. They were greater in the instruments of amusement. They had the singers the like of whom was not available in the country, especially as it concerns Fouz and Ferida. Al-Rashid thought that he was in the Garden when he attained al-Beramika's places decorated with containers inlaid with jewels, full treasuries, silk pillows full of embroideries, slave girls wearing silk and jewels and received him with perfumes none came to know what they were, for they were sweet-smelling.[56]

Um Ja'far had a hundred maids who wore different kinds of clothes and ornaments.[57] Ja'far built a palace on which he spent twenty million dirhams.[58] Al-Dimyari has mentioned: "Ja'far possessed all the country estates. When al-Rashid passed by country estates or gardens, he asked about them, and it

was said to him that they belonged to Ja'far."[59]

Al-Beramika spent a lot of money on affecting noble deeds and attracting hearts to them. They gave money without reckoning. Al-Fadhl gave sixteen thousand dirhams to a person, while the person asked him for four thousand dirhams.[60] He gave to the commander of his police four million dirhams.[61]

Al-Beramika went too far in giving money. Al-Khetib al-Baghdadi has mentioned: "When Yehya (al-Bermeki) rode (his mount), he gave two hundred dirhams to those who asked him in the road." A poet came to Yehya and recited to him:

O Namesake of the chaste one, two gardens have been given to you through the favor of our Lord.

Whoever passes by you in the road gets two hundreds of your giving.

Two hundred dirhams to the one like me is few; they are given by you to him who asks to be given quickly.

Yehya approved his poetry and ordered twenty thousand dirhams to be given to him.[62] Abu Thumama praised al-Fadhl b. Yehya, an orator, saying:

To al-Fadhl belongs the day of al-Taliqan and before it, on the day when he inflects on Khaqan.

There is no two days like his two days that lasted for two successive campaigns.

He closed the fortified borderline cities and returned the friendship of the Hashimites after the disunion, so their mountain passes are close to each other. You have preserved the government of the group of Hashim from that two swords may be pulled out among them.[63]

That is the government, not that one because of its confusion the news became great and the two arbitrators scattered. So al-Fadhl gave him seven hundred thousand dirhams[64] and bestowed a robe of honor on him. Raja' b. 'Abd al-'Aziz asked Yehya for some money, and he gave him seven hundred thousand dirhams.[65]

Al-Qali mentioned that a poet came in to al-Fadhl b. Yehya, and a servant came out and told al-Fadhl of his newborn baby, so the poet said to him:

Those who seek generosity, the spear, the sword, and the arrowhead rejoice at the newborn baby from among the family of Berek.

The hopes spread out because of his favor, especially when he is from among the children of al-Fadhl.

So he ordered a hundred thousand dirhams to be given to him. Then the poet recited to al-Fadhl another poem, and he gave him another hundred thousand dirhams.[66] An 'Abbasid ruler usurped a village called al-Rughab. So their owners brought a suit against him before a judge, but the judge

decided the suit for the ‘Abbasid ruler.

The ruler threatened them and ordered them to leave the village. Accordingly, they sought help from Ja‘far, and he helped them through buying the village for twenty millions dirhams and gave it as a gift to their owners.

For this reason a poet praised him for his favor, saying:

The generosity of his hands returned al-Rughab when its inhabitants were in the same position with respect to an armless fisherman.

They believed in losing it and their destruction, and the time threatened them with a more difficult day.

So he freed it for them when they were in a critical situation.

None other than him was hoped to release it; the generous is hoped for all difficult affairs.

Those far and near talked about that generosity of al-Beramika.67 Ja‘far minted for himself big gold dinars, that he might give it to the people. He wrote on both faces these two poetry lines:

Man a yellow (dinar) of the minting of the house of the kings. On its face Ja‘far’s face appears. It is one above a hundred. If a poor person attains it, he becomes wealthy.68

They generously gave and granted without reckoning the properties to the poets and the writers. They poets praised them with the best attributes, heaped laudation and praise upon them. For example, Ashja‘al-Selemi praised Ja‘far, saying:

Ja‘far’s noble traits and deeds spread among the people just as the sun does.

A king whose soul rules high ranks; and reason is the best policy of soul.

When the kings see him, they change loud speech into whisper.69

Yazid b. Khalid better known as Ibn Hesiyat praise al-Fadhl b. Yehya, saying:

Do you not see that generosity descended and came to Ja‘far’s palm of the hand.

If the sky of Abu al-‘Abbas rains heavily, then what a drizzle and what a downpour!

Muslim b. al-Waleed praised Ja‘far, saying:

The misfortunes of the time turned away from Ja‘far’s neighbor; and his asker caught precious desires.

He is the sea whose flowing covers the valley of the earth, and whose coasts reach the borders of the country.

If there was nothing in his palm of the hand except his soul, he would give it generously; therefore, his asker should fear Allah.

Allah has a sword the like of which is not available on earth. You strike with it and Yehya fight with it.

The poets went too far in praising and magnifying them, for they received from them many properties and gifts, to the extent that the market of poetry and literature was active. To that a poet referred when he said:

What we have found of the generosity of Fedl b. Yehya is that he has made all the people poets.

Anyway, those enormous properties al-Beramika gave to the poets were of the public treasury of the Muslims. That is because they had had no money before they undertook the ministry. The historians have narrated: "Khalid b. Bermek was a governor over Tebristan, al-Ray, and Demawand. Al-Mansur punished him, accused him of taking three thousand dirhams, and threatened him with killing.

Khalid was unable to pay them from his personal property. He sought help from his companions, and they gave him some of it, and al-Khayzaran gave him a lot of it. Then al-Mehdi interceded with his father for him, and he exempted him from the remainder."70 However, when he and his sons were entrusted with authority, they controlled the wealth of the 'Abbasid government.

So they possessed villages, gardens, and other things whose number was not accounted and whose value was not known. They had a good village in every corner, a fruitful garden on each creek, a valuable possession in every city and town. Their annual income was millions of dinars.71

Of course this abundant wealth they had during that short period of time resulted from their possessing alone the properties of the Muslims and their plundering the possessions of the government. They made use of their political influence in playing with the public treasuries to which money was collected from all the Islamic regions.

These examples we have mentioned of Harun, his family's, and his ministers' extravagance indicate his high treason toward the Muslims, his possessing alone their wealth, and his violating the sacredness of Islam.

His Letter to Sufyan

As Harun deviated from the moderate way and wasted the properties of the Muslims, the righteous men were displeased with him and turned away from him. He tried to meet with Sufyan al-Thouri. So he wrote him a letter and filled the letter with cajolery and showing affection to him, that he might respond to his purpose, and he would use that as a means to deceive the general populace. In it he has mentioned:

From the servant of Allah, Harun, the Commander of the faithful.

To his brother in Allah Sufyan b. Sa'eed al-Thouri.

No then, O My brother, you have come to know that Allah has made the Muslims as brothers, and I have made you as a brother with a brotherhood through which I will never cut off your rope, and from which I will never cut love for you. I have the best affection to you and the most complete will.

Were it not for this authority with which Allah had entrusted me, I would go to you, even if creeping. That is because of the love for you I find in my heart. All my and your brothers visited me and congratulate me on that to which I came. I have opened the public treasuries and given them grand gifts through which my soul has become happy and I have become delighted.

I have found you slow. I have written you many letters telling you of my strong yearning for you. O Abu 'Abd Allah, you have come to know of the excellence of the visitation to the believer and communicating with him. Therefore, when this letter of mine reaches you, then hurry! Hurry!

Sufyan's Answer

When Sufyan received Harun's letter, he threw it away and said to his righteous brothers: "Let one of you read it, for I ask Allah's forgiveness that I may touch a thing an oppressor had touched. When he read it, he (Sufyan) ordered them to write him an answer as follows:

From the dead person.

To the servant deceived by hopes, Harun, who is deprived of the sweetness of faith and the pleasure of the recitation of the Qur'an. Now then, I wrote to you to inform you that I have cut off your rope and affection to you. You have made me a witness against you through your confessing against yourself in your letter through your plundering the public treasury of the Muslims.

You have spent it on something other than its right and employed it in something other than its concept. You are not content with that which you have done. You are far away from me when you wrote to me to make me as a witness against you. I and my brothers who were present when your letter was read have borne witness against you. We will bear witness against you when we stand before Allah, the Just Judge, tomorrow.

O Harun, you have spent the wealth in the public treasury of the Muslims without taking their consent. Are those whose hearts have been reconciled, those officials appointed over them on the earth of Allah, the Mujahid in the way of Allah, and the wayfarer content with your deed? Are those who know the Qur'an by heart and men of knowledge satisfied with your deed?

Are the orphans and the widows pleased with your deed? Does a group of your subjects consent to that? Therefore, Harun, tie your loincloth, prepare an answer to the question, and a gown to the tribulation. Know that you will stand before Allah, the Just Judge. So fear Allah in respect with yourself,

for you have deprived of the sweetness of knowledge, asceticism, and the pleasure of recitation of the Qur'an, and sitting with the good. Your soul has permitted you to be an oppressor and an Imam of the oppressive.

O Harun, you have sat on the throne, worn the silk, lowered the curtains in front of your door, and likened yourself through the proof to the Lord of the worlds. Then you have seated your chamberlains before your door and your curtains. They wrong the people and do not treat them with justice. They punish those drink wine while they themselves drink wine.

They commit fornication while they punish those who commit it. They steal while they cut off the hands of those who steal. They kill but they kill those who kill. You and they should establish these prescribed punishments against yourselves before you establish them on the people.

Therefore, Harun, what will you do when the caller on behalf of Allah calls out: muster the oppressive and their helpers? You will stand before Allah and your hands are shackled to your neck. Nothing will untie them except your justice and fairness. The oppressive will stand around you; you will be in front of them and lead them to the fire.

It is as if that I saw you, O Harun, seized by the neck and taken to the place of driving, and that you saw you good deeds in the balance of those other than you, the evil deeds of those other than you along with your own deeds in your balance, a tribulation on a tribulation, and a darkness on a darkness. Therefore, Harun, fear Allah in respect with your subjects and keep Muhammad, may Allah bless him and his family, in his community.

Know that this authority has come to you and it will go to those other than you. In this manner the world does toward its inhabitants one by one. Some of them have supplied themselves with deeds that will benefit him; and some of them have lost their lives in this world and the next. Be careful and be careful not to write to me after this (letter). That is because I will not write you an answer. Greetings! Then he sent this letter open without folding and sealing.72

This immortal letter indicates that Sufyan had great faith, bravery, and self-negation. That is because he showed Harun his arbitrary deeds in respect with the properties of the Muslims and his possessing alone their wealth, and that he was responsible for his conducts and would be punished because of them before Allah, the Most High.

Besides he told him about the corrupt organs of his government. He told him that they betrayed the community and plundered its wealth. Moreover, he told him that he and the members of his government had to establish those prescribed punishments against themselves before they established them against thieves and criminals, due to the fact that they were the source of corruption and crime on earth.

It is not correct to regard Harun as among the caliphs who kept the Islamic entity and teachings because of his deeds that contradicted the essence of Islam.

Ibn Khaldun's Statement

Ibn Khaldun went too far in sanctifying Harun. He acquitted him from extravagance and treason. He has said: "The man (Harun) did not commit any forbidden thing from among the great sins with the men of the creed. Indeed those people were far from practicing extravagance and luxury in their clothes and ornaments and the rest of their needs because of their coarse desert life and the simplicity of the religion they did not leave."73

Ibn Kaldun was among those who did not write for history and serving the community. Rather he wrote for a special party far from the essence of reality. In many of his researches he lowered the curtain on the reality. He served the government or the environment. Through that he has wronged Islamic history.

Indeed to judge that Harun was innocent of extravagance and wastefulness does not fit the events on which the historians have unanimously agreed and that indicate that Harun wasted and plundered the properties of the Muslims. None of the writers has agreed with him on this statement. Ahmed Amin, known for his deviation from Islam and his partiality, has not agreed with him when he said:

"We do not agree with him (Ibn Khaldun) on that which is concluded from his statement that he (Harun) was far from extravagance and luxury, that he led a simple life, and that he did not commit a forbidden thing. For this is also excessiveness in the sanctification Harun's conduct does not show, especially as it concerns rhetorical proofs.

For the nearness of his time to that of al-Mansur does not require that he lived as he did. Indeed he declared several times that luxury and comfort at the time of al-Rashid was more than that at the time of al-Mansur. If the nearness of the time was enough as a proof, we would not see that al-Ma'mun, whose time was near to that of al-Rashid, follow his behavior.

"The wonder is that he has specified long chapters in which he has dealt with describing the civilization, the comfort, and the luxury during the days of al-Rashid, al-Amin, and al-Ma'mun and their giving variety to food and drink.

It is he who has agreed with al-Mas'udi and al-Teberi on what they have narrated in respect with the wedding of al-Ma'mun and Bouran, daughter of al-Hasan, and that al-Ma'mun gave her during her dowry on the night of her wedding ceremony a thousand stone of corundum and kindled ambergris candles, each one weighed Mann (a dry measure =815, 39 g). He ordered carpets to be spread out for her. Each carpet was woven in gold and inlaid with pearls and corundum."74

Is this not going too far in luxury? Did the nearness of the time of al-Ma'mun to that of al-Rashid make the people lead a simple life just as the nearness of the time of al-Rashid to that of al-Mansur did, as he says?

Indeed Ibn Khaldun is mistaken in his describing the time of al-Rashid with simplicity, and that he and

his people were far from extravagance and luxury.75

Al-Joumerd's Defense

Not only Ibn Khaldun stood alone in this weak speech but also Dr. 'Abd al-Jebbar al-Joumerd shared him in that. When he found no way to criticize those reports indicating al-Rashid's going too far in practicing extravagance, he began searching for him excuses and justifications.

He has said: "If we study the social and the then prevailing situation, and (if) we remember what we have previously said in respect with the amount of the properties the state taxes produced to the public treasury, which is nowadays equal to the public treasuries of more than ten states, the amount of luxury and lavishness of some special classes, the degree that competition reached for winning praise and attracting the public opinion through the poets, the writers, the narrators, every possessor of tongue and opinion, who are like the moving newspapers at this time; if we knew all these things, then we would give some right to this generous and munificent one (al-Rashid) if it was not all of it." 76

He has also said: "Indeed al-Rashid was worthier than those other than him in giving and in greater need of praise and good reputation than these (i.e., al-Beramika), due to the fact that he was a caliph and superior to the rest of the people. Nevertheless, he was open-handed by nature.

He found the environment around him (full) in the violence of the madness of lavishness and expenditure, so he kept pace with it, that he might keep the balance of his fame; and he found in that neither affection nor trouble as long as the land tax (kharajj) of the state was in great inflation."77 An excited sentiment urged professor al-Joumerd toward Harun, for he refused to condemn him for his deviating from the way or to record against him any criticism from that on which the historians have unanimously agreed.

Then he began to look for remote justifications to correct his mistakes in a weak manner far from the reality of thinking. As for his statement: "Indeed the budget of the state reached the top in inflation, that the extravagance of the special classes reached the zenith, and that they began to acquiring praise and laudation through the poets and the writers," it cannot be regarded as a justification for spending the properties of the Muslims on his pleasures and his purposes which were not adopted by Islam, which required the ruler to spend the properties of the state on developing the economic condition and securing the noble, free life for citizens.

According to the Islamic Law, it is forbidden for man to waste his own properties as well as that of men. That is because he should guarantee them and is responsible for spending them on illegal purposes. As for his need of praise and good reputation, it is not adopted by the Islamic Law, which orders the ruler to take precautionary measures in respect with the properties of the Muslims and not to spend them on any kind of personal propagation that brings no fruit or benefit to the Islamic society.

As for that the environment around Harun was in the violence of the madness of lavishness and expenditure, and he was forced to keep pace with it, that he might keep the balance of his fame, such things cannot be used as justifications for exempting him from the responsibility before Allah.

For he, according to the Islamic Law, is responsible for his possessing alone the properties of the Muslims; like wise, he was responsible for the conducts of his people due to the fact that he was the caliph of the Muslims and ruler over them. It was incumbent on him to lead them to guidance and show them the straight path.

Surely these justifications mentioned to set right Harun's mistakes in his fiscal policy are a kind of tribalism which is the misfortune from which the Islamic world has suffered in the past and in the present time, for it has hidden the truth, misled the public opinion in may sides of its ideological life, and placed the Muslims at the end of the caravan.

It is incumbent on those who make researches on Islamic History and deal with its affairs in the light of Islam to be free from their traditional tendencies and to be loyal to the truth, that they might serve their community and their society.

Indeed it is incumbent on us to manifest to society the ideal, unique figures from among the Muslim men who turned away from tyranny and oppression, raised the slogan of justice, and demanded the rulers to put into effect the high principles Islam brought and who met because of that the most violent kind of problems and the greatest of them in tiredness and ordeal.

So we should boast of them and praise them. We should make the young follow their laudable deeds. As for those who plundered, made mischief, regarded as lawful all forbidden things such as honor, blood, wealth, spread the forbidden and corruption among the Muslims, they should be send far from the high positions in Islam.

We must give proofs of the great sins they committed in respect with their community and their country. After this brief account of the fiscal policy followed by Harun, we have to return to deal with his other deeds, which indicate that he did not cling to the religion, and that he practiced the pleasures made forbidden by Allah.

His Fondness of Singing

Harun was fond of singing from his childhood, for he grew up in the laps of the songstresses. As he was so fond of singing that a large number of female singers and musicians gathered in his palace;78 and his palace included different kinds of musical instruments. It was he who classified the singers into classes and ranks.

Accordingly, Ibrahim al–Mousili, Ibn Jami', and Zelzel, the drummer, were in the first class. Zelzel drummed; al–Mousili and Ibn Jami'sang. As for the second class, it included Ishaq, Seleem b. Selam,

and ‘Amru al-Ghezzal. As for the third class, it included those who played on the stringed instruments and lutes. Harun became delighted when he heard them singing.79

He ordered the singers to choose a hundred songs, and they did. Then he ordered them to choose ten of them, and they did. Then he ordered them to choose three of them, and they did.80

Ibrahim al-Mousili promised al-Hadi not to sing for anyone after him. When he died, Ibrahim al-Mousili did not sing anyone a song as a sign of fulfilling the promise. When al-Rashid ordered him to sing, he refused to do that. So he ordered him to be thrown into prison. He did not release him until he sang a song in his gathering.81

An example of Harun’s fondness of singing is that he fell in love with three songstresses from among his slave girls, who were called Seher, Diya’, and Kheneth. He composed poetry in respect with them; of that which he composed concerning them are the following poetry lines:

The three young ladies have possessed my rein and dwelled in all the places in my heart.

Why do men obey me while I obey them, but they disobey me?

That is nothing except the power of love through which they have a power stronger than that of mine!82

Ibrahim b. Sa‘d al-Zuhri, a pseudo clergyman, went to Baghdad. Al-Rashid honored him and asked him about singing, and he gave a religious verdict according to his desire making singing lawful. Ibrahim went to a traditionist to hear from him the traditions narrated by al-Zuhri.

He heard him singing, so he said to him: “I was desirous to hear from you, but, now, I will hear no tradition from you.” So al-Zuhri said to him: “Therefore, I do not want to lose you. I must sing a song when I relate a tradition in Baghdad.” The story became famous in Baghdad. Al-Rashid heard of it, so he sent for him and asked him about the tradition of al-Mekhzumiya whose hand the Prophet, May Allah bless him and his family, cut off in respect with stealing the ornaments.

So Ibrahim asked for ‘ud (a lute). So al-Rashid asked: “The ‘ud (rod) of the brazier?” “No,” he replied, “but the ‘ud (lute) of singing.” So al-Rashid smiled. Ibrahim b. Sa‘eed understood the reason beyond his smile, so he said: “O Commander of the faithful, perhaps, you have heard of the tradition of the foolish who hurt me yesterday and made me resort to swear by Allah?”

Al-Rashid said: “Yes.” He ordered a lute to be brought to him, so Ibrahim sang him:

O Telha’s mother, indeed the separation has come! The residence has become little, for the departure will be tomorrow!

“Which one of your jurists hate singing?” al-Rashid asked him.

“He whom Allah has tied (lit. Protected),” replied Ibrahim.

“Have you heard anything from Malik b. Anas in this respect?” asked al-Rashid.

“No, by Allah,” replied Ibrahim, “but my father told me that they met during an invitation to food took place in the (district) of Banu Yerbou’. They were then great, and Malik was less than them in the Islamic science of jurisprudence and in capability. They had tambourines, stringed instruments, and lutes. They sang and played. As for Malik, he had a square tambourine. He sang them:

Sulayma has reunited us; therefore, where is her meeting? Where?

She said to her friends (of the same age): Our meeting has shone! Come! Indeed life has become good to us! Come![83]

This attitude indicates that the people and the traditionists paid no attention to the Islamic precepts. This jurist gave a verdict contrary to the Islamic Law to seek nearness to Harun and to attain something of his world. Harun was too fond of singing that he asked his sister ‘Aliya to sing him a song, and she said to him: “By your life, I will compose a poem on you; I will sing you a song.” Immediately she said:

Your sister is ransom for you. You have been gifted with a favor to which we find no equal at the time!

Except immortality, and that is the nearness to you, my master! May the nearness to you continue and the subsistence lasts longer![84] Then she sang him another song, and he became very delighted with it. ‘Aliya was on top of those songstresses at that time. The embarking of her own family on amusement centers, dissoluteness, and fornication encouraged her to do that, and made her follow them pulling the tails of treason and disgrace! Abu Firas al-Hemedani reviled the ‘Abbasid family because of her, saying:

Does ‘Aliya belong to you or to them? Does Ibrahim, head of the singers, belong to you or to them? Any way, singing spread greatly in the time of Harun, to the extent that it was regarded as one of man’s necessary needs. Male and female singers were in the public places, in the streets, in the house of those rich and poor.

The people were too fond of it that when a singer sang a song on the bridge, they overcrowded around him, to the extent that they feared that the bridge would break down.[85]Some of them banged their heads against the pole due to the good singing.[86] The prices of the slave girls who sang well became high.

The better the slave girl sang, the better her price was. It was Ibrahim al-Mousili who taught them singing. When a slave girl mastered it, her price became high. Abu ‘Uyayna al-Muhelebi said in respect with a slave girl called Eman, whom he loved and whose price her master rose:

When I saw Eman’s master, I said: He has greatly increased her price.

May Allah not reward Abu Ishaq al-Mousili good and kindness on behalf of us.

He has come to us as a messenger through Satan’s inspiration through which he has increased the

prices of the songstresses. Because of the singing that is like the drunkenness of love, and to which hearts and ears incline.87

Corruption spread during that time. The people went too far in practicing dissoluteness. They were encouraged to practice that by their king Harun. For they saw that he did not leave pleasures and singing, to the extent that he sent for his brother Ibrahim b. al-Mehdi to sing him songs.88 As Harun embarked on singing, he had abundant knowledge of all kinds of it.

For this reason Ibrahim al-Mousili said to Ibn Jami', the singer: "By Allah, I do not know that there is someone on earth knows singing more than the Commander of the faithful, Harun al-Rashid." Ibn Jami'said to him: "You are right, by Allah! He has listened to singing for twenty years and he is very clever!"89

Accordingly, his son al-Amen followed him in this respect. He was fond of singing even if during his most critical hours. He was listening to singing when he was besieged. He was listening to the singers' songs when the catapult stones fell on his carpet.90

The spread of singing inflicted heavy damages on the Islamic society. For it spoiled the morals, corrupted the society, and sent it far from the Islamic teachings that aimed at earnestness and prohibited men from practicing mischief and dissoluteness. The people were so morally corrupt that they became sad and sorrowful when Ibrahim al-Mousili died.

A poet elegized him and lamented for him, for he lost singing and amusement, saying:

The amusement has become residing beneath the earth in the district of the beloved ones.

When al-Mousili died, amusement died out through the good of the brothers and the companions.

The songstresses wept over him out of sadness, and so did amusement and pure drink.

The stringed instruments of the gatherings lamented for him, to the extent that the lute had mercy on the beat of the drum.91

Another poet elegized him, saying:

Al-Mousili died, so did the cheerfulness of the lutes and the songstresses.

Any cheerfulness subsists, the life of al-Mousili subsists throughout time.

Flutes and amusement centers will lament for him; and the old wine in the large jugs will help them.

The dead before this time were elegized through the lamentation of horses, swords, missing food bowls and guests. However, during the time of Harun, they were elegized by love, wine, and lute. Without doubt, this resulted from the disorder of the religion and the corruption of the thought in the people's

souls, to the extent that this horrible neglect grew among them.

His Drinking Wine

Harun drank wine and became addicted to it. He invited his special slave girls when he wanted to drink it.92 Perhaps he undertook giving wine to his drinking companions. Hemmad b. Ishaq related on the authority of his father, who said: "One night, al-Rashid sent for me. I came in to him. I found him sitting and there was before him a slave girl wearing a shirt, wide trousers, and veil decorated with flowers. The slave girl looked like a pearl. When he saw me, he said to me: 'Sit down!' I sat down.

Then he said to me: 'Sing!', and I sang him:

"The brown-red horse complained of running and explained that he would "speak if he could.

"'He asked: 'To whom does this (poem) belong?' 'To me, Commander of the faithful,' I replied. 'Sing me the song of Ibn Surayjj,' he demanded. I sang it to him, and he became delighted, drank a Ratl (a weight) of wine, give a Ratl of wine to the slave girl, gave me a Ratl, and then he said: 'Sing!', and I sang him:

"My yearning has become exited after the hair of my temples has become as "white as lightning.

"It has made me feeble. And the lightning has yearned for this love since the "ancient time.

"So he asked: 'To whom does this poem belong?' 'To me,' I replied. 'I heard another poem concerning it,' he retorted. 'Yes,' I replied, 'the poem of Ibn Mihriz.' 'Sing it,' he demanded. I sang him the song. So he became delighted, drank a Ratl, give a Ratl of wine to the slave girl, and gave me a Ratl of wine. Then he said to me: "Sing!" And I sang him:

"'O Fatim, slow in some of this coquetry! If you have decided to desert me, then be nice to me!'

"However he said to me, 'I do not like this poem. Sing me the poem of Ibn Surayh, and I sang him the poem. He drank a Ratl of wine, gave a Ratl of wine to the slave girl. Then he asked Ishaq to tell him about the days and the stories of the Arabs.'"93 He gave to his companions glasses full of wine,94 and so did they.

Reeq narrated, saying: "I was before al-Rashid; and his brother al-Mansur was with him. They were drinking. A salve girl called Khelub came in to them. The slave girl was carrying two glasses full of wine. There was along with her a boy carrying a lute. She sang them a song while the two glasses were in her hands. Her singing was:

May Allah greet you, my bosom friends, whether I was died or alive!

If I say something good, then it is good to you. If I say error, then it is error.

So they drank the wine and opened the letter. They found in it: ‘My two masters, your sister composed this poem today and dictated it to the slave girls. After I had had breakfast, I sent it to you. I have sent you some of my drink, my greetings, and the most skillful one of my slave girls,95 that she may sing you a song.” His sons followed that.

Al-Amin never gave up drinking wine. So his minister al-Fadhl b. al-Rabi‘described him, saying: “His glass occupied him and his cup busied him. He went on his amusement, and the days went on destroying him. He drank out of glasses laid with jewels.”96 During his first days, al-Ma’mun drank on Tuesday and Friday. Then he became addicted to wine from his going to al-Sham (Syria) to his death.97

When the people came to know that their king Harun became addicted to drinking wine, they also became addicted to it. Wine spread among most circles and included those poor whose houses were not void of it. The poets wonderfully described it, to the extent that Abu Nu’as sanctified it through his poetry, saying:

Praise wine through its boons, and call it by its best names!

Dr. Taha Husayn commented on this poetry line, saying: “Is the first hemistich of it not glorification of wine? Is the second hemistich of it not sanctification of wine? Is this poetry line, though simple and innocent, not of the words of the greatest kinds of dissoluteness?

Does it not contain mockery and sarcasm at the religion? Does the Qur’an not remind you? Do these words of Him, the Exalted, not remind you: ***And Allah’s are the best names; therefore call on Him thereby?*** (***Qur'an, 7:180***). ”98 Abu Nu’as drank wine openly though he came to know that it was forbidden, saying:

If they say (that wine is) forbidden, say: (It is) forbidden, but pleasure is in the forbidden!

He also said:

Give me wine to drink and say to me that it is wine, and do not give it to me to drink secretly when openness is possible! Abu Nu’as drank wine openly and described it in public because he came to know that the ruling authority became dissolute and turned away from the Islamic teachings that made it forbidden. The Holy Qur’an has clearly prohibited it. Allah, the Most High has said:

O you who believe, intoxicants and games of chance and (***sacrificing to***) ***stones set up and*** (***dividing by***) ***arrows are only an uncleanness, the Shaitan’s work; shun it therefore that you may be successful. The Shaitan only desires to cause enmity and hatred to spring in your midst by means of intoxicants and games of chance, and to keep you off from the remembrance of Allah and from prayer. Will you then desist?*** (***Qur'an, 5:90-91***).

However, Harun and other ‘Abbasid kings paid no attention to the things made forbidden by Islam. They drank wine by day and night. Unfortunately, some people regard these dissolute persons as among the

Imams of the Muslims and justify the great sins and the abominable things they committed.

As for al-Joumerd, he went too far in defending Harun. He said that Harun never drank wine, and that he drank nothing except grape juice which was not made forbidden by Islam.[99] Indeed these justifications indicate tribalism that represent no scientific fact, for the historians have unanimously agreed on that Harun drank wine and became addicted to it.

His Playing Backgammon

Harun committed all the forbidden things in Islam. Among that is his playing backgammon that is a kind of gambling Islam has made forbidden. Ishaq al-Mousili narrated on the authority of his father that one day he played backgammon for the robe of honor Harun worn and for that which he worn. He gambled with al-Rashid, and he won that game.

When al-Rashid won, Ibrahim rose and took off his clothes, and then he said to him: 'We must be loyal to the rules of backgammon. You have won, so I must be loyal to you. Therefore, wear my clothes." So al-Rashid said to him: "Woe unto you! I wear your clothes?" "Yes, retorted Ibrahim, "If you want to treat me with justice. If you do not treat me with justice, then you are able and capable."

"Shall I ransom for you," asked al-Rashid. "Yes," answered Ibrahim. "What is the ransom?" asked Harun. "You say, Commander of the faithful," replied Ibrahim, "for you are more appropriate for speech." "I will give to you all that which I have worn," said Harun. "Ordered it to be given to me,

" Ibrahim demanded. Harun ordered clothes other than those he had worn. He took off his previous clothes and gave them to Ibrahim.[100] Harun played chess when traveled by the Tigris.[101] Accordingly, his sons followed his example. His son al-Amin played backgammon with his minister al-Fadhl b. al-Rabi'.[102]

The historians narrated that he played with the scepter. He threw arrows at the target. He played the ball with the bat.[103] His two sons imitated him in that. Al-Ma'mun went to the field of playing every day.[104] A day after the pledge of allegiance to him, al-Amin ordered a field for those who played and for those who beat a ball with a rod to be built around Abu Ja'far's palace.[105]

Indeed at the time of Harun amusement prevailed, prostitution became general, dissoluteness spread, morals declined, and virtues were buried. If Harun had sat on the throne of the caliphate for a longer time, the Islamic state would have declined to a very low level with the ugliest declination, as Dr. Mustefa Jewad said.[106]

Surely Harun's deeds indicate that he was corrupt and that he did not follow any religious rule. He went too far in practicing pleasures, to the extent that his royal palace became a café including all kinds of prostitution and dissoluteness. It was rarely void of the dance and singing parties and drinking wine. It was also an arena for oppression, tyranny, and dictatorship.

Harun's government did not represent Islam. Al-Rashid realized this aspect, so he pretended some Islamic aspects. He attained the gatherings of the pseudo clergymen, and they preached to him. He showed weeping out of fear of Allah.

He also went to the Sacred House of Allah (Mecca) to perform the hajj, for he wanted to deceive those naive and simple-minded, and to delude them that he was clinging to his religion and taking care of the affairs of Islam, and that he was the opposite to the Umayyads who neglected the affairs of the religion during their reign. Professor 'Amru Abu Neseer referred to that when he said:

"Indeed the 'Abbasids accused the Umayyad caliphs of weakness in religion. So it was an act of the truth in respect with this condition that they had appeared before the people with a new appearance showing respect to the religion and strengthening the Islamic beliefs."[107]

Certainly Harun and other 'Abbasid kings had no purpose when they showed some religious rites except that they intended to mislead and deceive the public opinion through that their government protected Islam, defended its principles and objectives. Yes, their achieving the great conquests apparently indicate that they took care of the affairs of Islam.

However, if one carefully considers that, he will come to know that they did that to widen the area of their kingdom, spread their authority, enslave the peoples, and to control their economic resources. If they had been sticking to the interests of Islam, as it is said, they would have regarded the Muslims as equal through a truthful, just policy and put the Islamic precepts into practice.

Yet, we have never witnessed anything of that. The books of history are full of disgraceful pictures of their amusement and dissoluteness, their disparaging humane values, their possessing alone the affairs of the Muslims, and their forcing them to lead a life of abasement and enslavement. There was no shadow of the Islamic government aiming at developing life and raising the level of thought.

The Imam's Attitude

The attitude of Imam Musa, peace be on him, toward Harun's government was distinguished by severity and violence. For he made it forbidden for the Muslims to cooperate with it in all fields. This attitude clearly appeared through his conversation with Saffwan. He said to him:

"All things issue from you are good and well except one thing." Saffwan burnt with grief and his soul melted, for he was sure that he did not incline to any act of disobedience; so he asked the Imam:

-May I be your ransom, which a thing is it?

-Your hiring your camels to this tyrannical one (i.e., Harun).

-I was neither joyful nor ungrateful when I hired them to him, neither for hunting nor for amusement.

However, I have hired them to him for this road (i.e., the road to Mecca). I do not do that by myself; rather I send my servants with them.

–O Saffwan, do you take wage from them?

–Yes, may I be your ransom.

–Do you want them to subsist until you take your wage from them?

–Yes.

–Whoever wants them to subsist belongs to them; whoever belongs to them will enter the fire.

In his conversation, the Imam, peace be on him, expressed his strong vengeance and his intense displeasure with Harun's government. This attitude is strict and resulted from the core of the Islamic thought that declared war without leniency against the oppressive and the despotic, and made it forbidden for the Muslims to cooperate with them in all conditions.

Allah, the Most High, has said: And do not incline to those unjust, lest the fire touch you. (***Qur'an, 11:133***)

Besides through this decision of his, the Imam, peace be on him, displayed the severe resistance of Islam toward the unjust. That is because he made it forbidden for the Muslims to incline to them and to desire for their subsistence, even if that serves their personal interests that link them to their oppression and tyranny.

For whoever loves the subsistence of the oppressive belongs to them and will be mustered with their group in the fire hell.

In a tradition of his, the Imam, peace be on him, warned his Shi'ites against taking part in Harun's government and undertaking a job in his state. He, peace be on him, said to Ziyad b. Selema: "O Ziyad, if I was thrown down a tremendous height and cut into pieces, it would be more lovable to me than that I undertook a work for them or walked on a carpet of a man of them.[108]

The Imam, peace be on him, resisted Harun's government with this intense resistance because following him would efface justice, change the Law of Allah, erase the truth, give life to falsehood, and destroy Islam. For this reason, he made it forbidden for his Shi'ites to cooperate with him, but he, peace be on him, excluded those who through their jobs could save the Muslims from oppression and tyranny, and granted the needs of the believers.

He, peace be on him, regarded that as lawful as it is in his conversation with 'Ali b. Yaqteen, who was excluded from following the unjust. We will explain that in a chapter of this book.

Certainly the Imam's attitude toward Harun's government is frank and clear. It required destroying his

government and removing his kingdom. We will explain that he used only a negative resistance as means to achieve that. He did not think of anything other than that, due to the fact that he came to know that it would fail. We will mention that when we deal with the ordeals of the ‘Alawids during his time.

Harun severely punishes the ‘Alawids

Harun inherited from his grandfather al-Mansur violent detest and strong enmity toward the ‘Alawids. So, from the beginning of his reign, he treated them rudely and wreaked his wrath upon them. He swore by Allah to uproot and kill them. He said: “By Allah, I will kill them (the ‘Alawids) and their Shi‘ites (followers).”[109]

He sent a big group of them to the fields of execution, buried part of them alive, threw many of them into the dark cells of prisons, and subjected them to other painful tragedies. The following is an account of some of them:

Harun banishes them from Baghdad

When Harun al-Rashid sat on the throne, he issued a royal decree ordering the ‘Alawids to be immediately banished from Baghdad to Yethrib, and the authorities banished them from it.[110]

Indeed al-Rashid practiced a severe pressure on the family of the Prophet, may Allah bless him and his family. As they had come to know that he detested and hated them, they wandered aimlessly about the villages and the countryside in disguise lest someone should recognize them.

Terror and fear surrounded them. The police went too far in following and pursuing them; the intelligence and the security forces spread to look for them. They arrested some of them. Then they sent them to graves, prisons and to some of Harun’s ministers, that they might send their heads as gifts on his birthdays.

May Allah take revenge on this tyrannical, arrogant one (Harun) for his subjecting the progeny of the Prophet, may Allah bless him and his family, to exhaustion, and severe punishments, and for that he paid no attention to the sacredness of their grandfather, the Apostle, may Allah bless him and his family.

His disparaging them

Harun employed all his efforts and abilities to destroy the ‘Alawids and to defame them. He gave a lot of money to some poets to dispraise them. The key to access to him, to communicate with him, and to obtain some of his world was through this way. Aban b. ‘Abd al-Hemeed admonished al-Beramika for their preventing him from reaching al-Rashid, and they said to him:

-Why do you want to do that?

–I want to find favor with him like that Merwan b. Abi Hefsa found.

Al–Fadhl asked him: “That person has a certain way in that; and his way is dispraising Abu Talib’s family. Through this way he finds favor and according to it he is given. Then follow this way, that we may do (the same to you).” So Aban paused for a while, and then he said: “I do not regard that as lawful.”

“What shall we do,” retorted al–Fadhl, “seeking the world is not attained except through the unlawful.” At last, Aban sold his life in the hereafter for his life in this world. He withdrew from his thought. He composed a poem and dispraised them in it, saying:

By the right of Allah, I call on him who is a Muslim; I have included in what I said the Arabs and the non–Arabs. Is the uncle of Allah’s Apostle is closer in degree to him (the Apostle) or the cousin in the rank of the lineage? And which one of them is more appropriate for him and his covenant? And who has the right to inherit that which he has made obligatory?

So if ‘Abbas is more entitled to your children, and ‘Ali was after that for a reason, then ‘Abbas’s children inherit him just as the cousin is veiled from the uncle’s inheritance!

He showed his poem to al–Fadhl, and he said to him: “Nothing more wonderful than your poetry line has reached the Commander of the faithful!” Then he went to al–Rashid and recited them to him, and he gave him (money) and brought him nearer to him.111 Harun gave great wealth and enormous properties to those poets who disparaged the ‘Alawids. For example, Merwan b. Hefsa recited to him his poem in which he has mentioned:

‘Abbas’s children are luminous stars; when a star sets another appears.

The fortresses of ‘Abbas’s sons are (available) during all impasses; they are the heads of the high spears and the cutting swords.

The kingdom whose dynasty and pulpits have become strutting through you congratulate you.

Your father is the friend of the chosen one excluding the Hashimites in spite of your enviers.

So Harun gave him five thousand dinars and a robe of honor. He ordered ten Roman captives to be given to him. Moreover, he ordered him to be ridden on one of his special horses.112

Harun gave these enormous properties to this poet because he satirized Ahl al–Bayt, the members of the house, peace be on them, praised the ‘Abbasids, and indicated that he was worthier of the Prophet than the ‘Alawids.

Yet another example of that is that Mansur al–Nimri came in to Harun and recited to him his poem in which he satirized Imam ‘Ali’s family, saying: Say to al–Hasan and a–Husayn’s children: Stick to right affairs.

Remove from you the untrue wishes and dreams regarded as falsehood.

You were kind to Yehya b. ‘Abd Allah when he was on the verge of death.

If you had punished him because of what his hand committed, you would have dealt him a fatal blow.

You have showed generosity toward ‘Ali’s family a favor that is not small.

When you hurt them, though wrongdoers, you feel pricking of the conscience.

I (complain) to Allah of the falsehood of ‘Ali’s children and of the great falsehood of their statement.

They call the Prophet father, while one of the lines of (Surat) al-Ahzab refuses (that).113

After al-Nimri had finished reciting the poem, Harun said to him: “Woe unto you! A thing has been in my soul for twenty years. I have been unable to manifest it, while you have showed it in this poetry line, ‘When you hurt them....’” Then he said to al-Fadhl b. al-Rabi‘:

“Take al-Nimri by the hand, let him enter the public treasury, and let him take whatever he pleases.” Al-Rabi‘let him enter the public treasury where there was nothing except twenty purses of money. He carried them (and went away).114

Mansur al-Nimri affected inclination to Harun and enmity toward the ‘Alawids. However, he harbored friendship to them. So an opponent of his inform al-Rashid against him and told him that he secretly maintained Shi‘ism. He recited to him Mansur’s poem in which he lamented for the murder of the master of martyrs, Imam al-Husayn, peace be on him.

The poem is as follows:

A luxurious, neglect one from among the people willed; they busy the people with the false.

The Prophet’s children are killed; and they wish the killer the abiding gardens.

Woe unto you, O killer of al-Husayn! You have borne a burden weighing heavily on the bearer.

Which favoritism have you given to Ahmed in respect with his family?

With which face will you meet the Prophet while you took part in killing him?

Come on! Seek his intercession tomorrow or do not come to his heavenly water along with those drinkers.

I have no doubt about him who killed him; rather I have doubt about him who killed him.

O you who blame me, indeed I love Ahmed’s children; therefore earth is in the blamer’s mouth!

I had adopted that on which your religion depended, but I had not reached any benefit through your religion.

Your religion is turning away from the Prophet; and one who turns away from the Prophet's family is like him who communicates with them.

In his poem, Mansur has dealt with the complaint of Fatima, peace be on her, and demanded him who took vengeance on those who wronged her, saying:

She is wronged, while the Prophet is her father. She turns her eye full of tears in all directions.

Are there not enthusiastic ones to show anger for her through pulling out the swords and thin, sharp spears?

His following poetry lines were recited to Harun:

The Apostle's family and those who love them hide themselves out of fear of killing. The Christians and the Jews are safe, while the community of monotheism harasses and terrifies them.

So Al-Rashid burnt with rage and anger. He ordered him to be brought immediately. The police went to him, but they reached on the night when he died and was buried.[115] Al-Rashid said: "I have decided to exhume and burn him."[116]

The Muslims at that black period were afraid of mentioning the laudable deeds of Ahl al-Bayt, the members of the house, peace be on them. No poet dared to praise them and lament for them. If he had done that, he would have subject himself to vengeance and torture. For example, Ibn Herema[117] praised them in his following poetry lines:

Whatever I am blamed for love for them, indeed I love Fatima's children.

The children of the daughter of him who brought the clear verses, the religion, and the standing Sunna.

He was asked about the one who said them, and he denied that he had not said them. He cursed the one who said them, so his son criticized him for that he cursed himself, and he had come to know that he had said them. However, he said to him: "O my little son, this is better for one than that Ibn Qehteba takes him."[118]

The people turned away from mentioning Ahl al-Bayt, the members of the house, peace be on them, out of fear of Harun. Besides some of those who renounced Islam and turned away from it openly cursed them and criticized them, that they might seek nearness to al-Rashid.

An example of that is Merwan b. Abi Hefsa disparaged the dignity of Fatima, mistress of the women of the world, peace be on her. He said that she ground with a hand mill, and that Allah's Apostle, may Allah bless him and his family, married her to 'Ali, who was miserable and poor. Accordingly, Ibn al- Hajjajj[119]

refuted his words, saying:

Your statement on Fatima, the chaste, belongs to someone very fond of and fascinated by hostility.

You have reviled her because of the hand mill and the grains she ground, while your food is still grains not ground.

And you said that Allah's Apostle married her to a miserable one, while she was miserable, daughter of a miserable one.120

Merwan b. Abi Hefsa violated all the Islamic sacred things and values to seek nearness to Harun. He attacked the dearest of all the people to the Prophet, may Allah bless him and his family, and the most loveable to him, his pure part, mistress of the women of the world (Fatima), peace be on her, that he might attain something of Harun's comfort and world.

As for the attributes through which he tried to criticize the mistress of the women, they were the most distinguished of her attributes. She had no defect when she ground grains for her children and her husband without seeking someone's help.

For her father, the Prophet, may Allah bless him and his family, did not buy her a servant to help her with her home affairs, while she was the dearest of his children to him. Through that he, may Allah bless him and his family, gave a lessen to the rulers of the Muslims in respect with taking great care of the Muslims' properties and turning away from choosing any of them.

As for her marriage from Imam 'Ali the Commander of the faithful, peace be on him, though he was miserable and poor, that is because there was no equal to her except him. In respect with the subject of marriage, Islam pays no attention to material and wealth; rather it pays attention to chastity and excellence.

It never takes into consideration life pleasures as long as man has a sound religion. In the Islamic history, since its dawn, there is none has talents, perfection, genius, firm thought, and strong faith like those Imam 'Ali, the Commander of the faithful, peace be on him, had. Was there under the sky of the Muslim community anyone better and higher than him, that the Prophet might marry his dear daughter to him?

However, those persons who did not understand the Islamic teachings looked at the highness of personality through one corner that was wealth and property. For this reason they criticized and disparaged the mistress of the women, the equal to Meryam, daughter of 'Umran, in sacredness and chastity. That is because she married Imam 'Ali, the Commander of the faithful, who was poor and had no money.

A Terrible Massacre

Harun's tyrannical soul had neither mercy nor compassion toward the 'Alawids, for he committed the most horrible crime history has recorded against them. He ordered a group of them to be executed on one night in a sorrowful way. Hemid b. Qehteba, a headsman, related that terrible tragedy. 'Ubayd Allah al-Nisaburi narrated, saying: "I came in to Hemid b. Qehteba in the month of Remedan. He ordered a lunch to be brought.

Then he invited me to have food, so I said to him: 'O Emir, this is the month of Remedan. I am not sick, nor have I an illness that makes fast breaking obligatory. Perhaps the Emir has an excuse in respect with that.' He said to me: 'I have no illness that makes fast breaking obligatory. Then he wept.'" After he had had the lunch, 'Ubayd Allah turned to him and asked him about the reason for his weeping, and he answered him:

-When I was at Tus, Harun sent for me at a dark night. When I stood before him, he asked me:

-How is your obedience to the Commander of the faithful?

-I sacrifice my soul and property for him.

So Harun bowed his head, and then he let me go. Shortly after that he sent for me. When I stood before him, he asked me:

-How is your obedience to the Commander of the faithful?

-I sacrifice my soul and property for him.

So Harun smiled, and then he allowed me to go. When I came into my house, the messenger came for the third time, saying: "Respond to the Commander of the faithful." When I stood before him, he asked me:

-How is your obedience to the Commander of the faithful?

-I sacrifice my soul and property for him.

So he smiled and said: "Take this sword and carry out the servant's orders. I took the sword. The servant walked in front of me until he led me to a closed house. There was a well in the middle of the house. In it there were three closed rooms. He opened one of them, and I found in it twenty persons; they were ranging among old, middle-aged, and young.

Then he said to me: "Indeed, the Commander of the faithful is commanding you to kill these (people); they all are the sons of 'Ali and Fatima."

He took them out one by one, and I beheaded them. Then he threw their bodies and their heads into the well. Then he opened the second room where there was twenty persons and said to me: “Indeed, the Commander of the faithful is commanding you to kill these (people); they all are the sons of ‘Ali and Fatima.”

He took them out one by one, and I beheaded them. Then he threw their bodies and their heads into the well. Then he opened the third room where there was twenty ‘Alawids. He took them out one by one and ordered me to kill them. I executed nineteen of them, and there remained an old man, who said to me: “Woe to you!

Which an excuse will you have on the Day of Resurrection when you meet my grandfather, Allah’s Apostle, May Allah bless him and his family, and you killed sixty persons from among his grandsons? So I shook all over with fear. A violent shock befell me, so the servant looked at me angrily and rebuked me. For this reason I killed that old man and threw him in that well.

Then he turned to ‘Ubayd Allah and asked him: “Do my fasting and my prayer benefit me while I killed sixty persons from among the children of Allah’s Apostle, may Allah bless him and his family? I have no doubt that I will be immortal in the fire!”121

If the ascription of this massacre to him was correct,122 then it would indicate that he had no faith in Allah and the Last Day. For he violated the things made forbidden by Allah and unjustly shed the blood of the family of the Prophet, may Allah bless him and his family.

His demolishing the Shrine of al-Husayn Al-Rashid was unable to stand and flamed up with rage when he saw the Muslim masses frequently and in groups visit the shrine of the plant of the sweet basil of the Prophet, may Allah bless him and his family, and master of the youth of the Garden Imam al-Husayn, peace be on him.

So he ordered the custodian of the Holy Shrine, Ibn Abi Dawud that he might wreak his wrath and torture upon him. When he stood before him, he said to him angrily:

“What has made you live in al-Hayr?”123

“Indeed, al-Hasan b. Rashid 124 has put me in that place,” answered Ibn Abi Dawud.

So al-Rashid shook his head and ordered him to be brought immediately, saying: “I think that this has been planned by al-Hasan.” When he stood before him, he asked him: “What made you put this man (Ibn Abi Dawud) in al-Hayr?” Al-Hasan asked him for sympathy, saying: “May Allah have mercy on him who placed him in al-Hayr. Um Musa 125 ordered me to place him in it and to give him thirty dirhams a month.”

So al-Rashid became calm and said: “Return him to al-Hayr and give to him what Um Musa had given to him.”126 Shortly after that al-Rashid ordered the Holy Shrine and the neighboring houses to be

demolished. He ordered the nabk tree beside the Holy Grave to be uprooted.[127]

Moreover he ordered the land of Karbala' to be plow, that he might efface the traces of the Pure Grave. However, Allah took vengeance on him. For he died in Khuresan before the end of the year.[128]

Al-Rashid's effort failed and his plot came to nothing. Al-Rashid's name and glory, and those of the Umayyad and 'Abbasid kings, and other than them from among those who showed enmity toward the master of martyrs, peace be on him, died. However Imam al-Husayn has remained as a symbol of immortality.

His name is mentioned in all the languages on earth. Millions of Muslims frequently and in groups visit his Holy Shrine; they hold mourning ceremonies for them. The pure shrines in Karbala' will remain as immortal symbols for humanity, increase in importance and greatness throughout the stages of history.

Al-Husayn will remain on top of honor and glory until Allah inherits the earth and those on it.

Harun orders the 'Alawids to be executed and assassinated

The tyrannical, Harun, ordered a large group of the 'Alawid great figures to be executed and assassinated, while they were the best of the Muslims in knowledge, piety, and sticking to religion. We will mention some of them and explain the murders and the severe punishments to which they were subjected:

1.'Abd Allah b. al-Hasan b. 'Ali b. Imam Zayn al-'Abidin

His kunya was Abu Muhammad. His mother was the daughter of Sa'eed b. Muhammad b. Jubayr. He was entrusted with authority by al-Hasan b. 'Ali, who was martyred in Fekh.

Al-Rashid said to al-Fadhl b. Yehya: "Have you heard that there is a male of them (the 'Alawids) in Khuresan?" Al-Fadhl answered: "No, by Allah! I did my best, but none of them has been mentioned to me. However, I heard a man mentioning a place where 'Abd Allah b. al-Hasan lived."

When al-Rashid heard of that, he sent for him, and he was brought to him. 'Abd Allah b. al-Hasan stood before al-Rashid, and he said to him: "I have heard that you gather the Zaydis and summon them to go out in revolt along with you."

'Abd Allah begged him and denied that, saying: "O Commander of the faithful, I adjure you before Allah in respect with my blood. By Allah I do not belong to this class, nor have I a name among them. The possessors of this affair are contrary to me. When I was a boy, I grew up in Medina, walked in its deserts and hunted hawks. I intended to do nothing other than this."

However al-Rashid's heart was not flexible for his seeking sympathy, and he ordered him to be detained in a prison of his. This 'Alawid person was imprisoned for a long time, to the extent that he was fed up

with prison, so he sent a letter to Harun and filled it with cursing and abuses.

When al-Rashid read the letter, he burnt with rage. According he ordered him to be transferred from prison. Then he summoned Ja'far b. Yehya and ordered him to keep him with him. On the following day, corresponded to Nouruz 'Id, Ja'far advanced him, beheaded him, washed his head, put it in a handkerchief, and sent it to al-Rashid as a gift along with a group of gifts.[129]

Ja'far committed this crime because he came to know that the most precious gift given to al-Rashid was the murder of the children of Allah's Apostle, may Allah bless him and his family. For it delighted him, and made him have great confidence in him.

2. Al-'Abbas b. Muhammad b. 'Abd Allah b. Imam Zayn al-'Abidin

His Kunya was Abu al-Fadhl. His mother was Um Selema, daughter of Muhammad b. 'Ali b. al-Husayn. He came in to Harun and spoke with him for a long time, and he said to him: "O Son of the doer!" So al-'Abbas became exited and answered him with some severe words, saying: "That is your mother to whom the slave traders came one after the other!"

This was the statement of the free who do not yield to force and authority. When al-Rashid heard that, he boiled with anger. He ordered him to be brought nearer to him. Then he rose, hit him with an iron bar, and killed him.[130]

3. Idris b. 'Abd Allah b. al-Hasan b. al-Hasan b. Imam 'Ali, the Commander of the faithful, peace be on him

His mother was 'Atika, daughter of 'Abd al-Melik b. al-Herth, a famous, poet. Idris took part at the Battle of Fekh. He and his retainer called Rashid escaped it. He went out. Then he headed for Egypt. He arrived in it at night. He sat at the door of a man from among the followers of the 'Abbasids.

The man heard his words and went out. Idris advanced himself to him. He asked him not to tell anyone about him, and he responded to his words. The man lodged him at that night and entertained him well. A caravan wanted to go to Africa. The man sent Rashid with the caravan. He remained with Idris.

He took him through another road for fear that he might be captured. They continued their walking along the road until they reached Tenja and Fas. There Idris propagated his beliefs and spread his objectives, to the extent that the Barbers responded to him and pledged the allegiance to him. Al-Rashid heard of that, and he took a great care of his affair.

He complained of his affair to his prime minister, Yehya al-Bermeki, and he said to him: "I will take care of his affair for you." He summoned Sulayman b. Jerir al-Juzri, a Zaydi theologian. He promised him enormous properties if he assassinated Idris, and his wicked soul responded to him.

He gave him a deadly poison, and he went covering the country until he reached Idris. He secretly told him about his doctrine. He told him that he escaped from the authorities because he was a Zaydi theologian. As a result Idris was intimate with him and brought him near to him. The Zaydis met him, and he gave them lectures and lessons on their doctrine.

When Idris was sure of his loyalty, Sulayman took out for him a bottle of perfume, and said to him: "The like of it is not available in this country." Idris took it. He smelt it, and it poisoned him. He remained alive during the daytime. Then the poison acted on him, and he joined the Most High Comrade (Allah). It was said that he gave him a grilled fish as a gift. When he ate it, he died soon.

A follower of the 'Abbasids prided himself on killing Idris, saying:

O Idris, do you think that you will escape the Caliph's scheme? Or an escape will protect you?

Either he will catch up with you or you will reside in a country where no daytime finds the right way to you.

If his displeasure draws the swords, they grow longer and ages become short because of them.

He is a king as if that death obeyed his order, to the extent that it is said that fates obey him.

He was buried there. His wife was pregnant. Then she gave birth to a male baby, and the baby was called Idris. They waited until he became a grown-up and pledged allegiance to him. Through that the government of Banu al-Hasan was formed in Morocco, and their state was called Daulet al-Adarisa (the State of the Idrisis).131

4. Yehya b. 'Abd Allah b. al-Hasan b. al-Hasan b. 'Ali, the Commander of the faithful, peace be on him.

His kunya was Abu al-Hasan. He was a man of great importance and a high rank. He had a remarkable position with the Muslims. We deal with some of his affairs and conditions as follows:

A. His distinguishing Features

He was short and handsome in face and body. The progeny of the prophets was recognized through his face. A spy of Harun's described him saying: "He was medium-sized and brown. His brownness was beautiful. He was good-eyed and big-bellied."

B. His Scientific Position

He was among the great men of knowledge and virtue. He narrated hadith (tradition) and narrated many traditions on the authority of Imam Ja'far al-Sadiq, peace be on him. He narrated traditions on the authority of his father, his brother, and Aban b. Teghlub. Mukauwal b. Ibrahim, Bekkar b. Ziyad, Yehya

b. Musawir, and ‘Amru b. Hemmad narrated traditions on his authority. When Malik b. Anas saw him, he rose for him and seated him beside him.

C. His Early Life

Yehya grew up in the house of Imam al-Sadiq, peace be on him. The Imam gave him many of his sciences and appointed him as one of his testamentary trustees. When he narrated traditions on the authority of Imam al-Sadiq, he said: “My dear Ja‘far b. Muhammad, peace be on him, related to me.” He witnessed the severe disasters and the black misfortunes that befell his family and the members of his house at the hands of the oppressive, and the tyrannical rulers.

D. His taking Part in the Revolt of al-Husayn

Yehya was among the heroes of the revolt of the martyr leader of the (Battle of) Fekh. He played an active role in it. He along with his companions struggled for a long time, that they might establish justice and equality in the areas of the Islamic society and to remove the government of the oppressive from among the ‘Abbasids.

When the ‘Abbasid troops arrested al-Husayn and killed him with that fearful and painful way, Yehya hid himself; and then he along with his brave companions escaped. They walked through the countries seeking a refuge.

E. His Flight to al-Daylem

Yehya had fear for himself and his companions of Harun. So he along with seventy men from among his companions secretly and in disguise went to al-Daylem. When they arrived in it, they were warmly received. His affair appeared. He summoned the people to himself, and they responded to him.

The people from all over the cities and the countries came to him. Al-Rashid was afraid of that, so he gave up drinking wine and busied himself with thinking of him. While he was busy thinking of his affair, a man came in to him and said to him: “O Commander of the faithful, I have a piece of advice.” Al-Rashid said to Herthema: “Listen to what he says.”

The man refused to tell him anything, saying: “It is among the secrets of the Caliph.” So al-Rashid ordered him not to leave his place until he had finished one of his affairs. Having finished the affair, he sent for him. The man asked al-Rashid to order the people to leave the place, and he ordered those sitting with him to leave, and said to him:

-Give me what you have!

-Provided that you should protect me from the black and the red!

-Yes, and I shall treat you well!

–I was in one of Helwan inns and saw Yehya b. ‘Abd Allah wearing a thick woolen jubbah and a thick woolen cloak. Some people were with him. They stop (at a place) when he stops (at the place) and leave (it) when he leaves (it). They sit far from him, that they may delude him who sees them that they do not recognize him (Yehya), nor are they his helpers.”

Al–Rashid said: “Do you recognize Yehya?” “In the past,” replied the man, “and that made my knowledge of him certain when I saw him yesterday.” “Describe him to me,” commanded al–Rashid. The man fully described him to him.

Al–Rashid said: “That is he! Have you heard him saying anything?” The man answered: “I did not hear him saying anything except that I have seen him. I have seen his retainer I had known. When it was time to prayer the servant brought him a washed garment, and he worn it.

Then Yehya took off a woolen jubbah and gave it to him to wash it. Then he performed a prayer after the declination of the sun. I think that he performed the afternoon prayer. He prolonged the first two (ruk’as) and canceled the last two ones.”

Al–Rashid said: “How good your father is! What you have memorized is good! That was the afternoon prayer, and that was its time with the people. May Allah reward you well and thank your effort. So who are you and where are you from?”

“I am one of the subjects of this state. I am from Meru; and my house is in the City of Peace (Baghdad).” Al–Rashid became grieved. Painful thoughts and bitter suspicions occupied his mind. He thought for a long time of that; and then he concluded that there was no way before him except battle.

F. Al–Fadhl goes out to war against him

Harun entrusted al–Fadhl b. Yehya with warring against Yehya b. ‘Abd Allah. He supplied him with an army of fifty thousand fighters headed by brave military high–ranking commanders. He appointed him as a ruler over the mountainous district, al–Ray, Gurgan, Tebrestan, Qomas, Demawend, and al–Royan.

He gave him enormous money to give it to the military commanders and the poets. Al–Fadhl took the money to buy their consciences for it. He took his troops and advanced toward Yehya. He arrived in Taliqan and resided in it. He corresponded with the governor of al–Daylem. He promised to give him a million dirhams provided that he should facilitate Yehya’s departure.

G. The scatter of Yehya’s companions

When Yehya’s companions heard that al–Fadhl came to war against him, they scattered from him and deserted him. They showed plentiful opposition and division toward him, so he addressed his Lord and supplicated him, saying:

“O Allah, thank me for my fearing the hearts of the oppressive! O Allah, if You decree victory for us over

them that is because we want to strengthen Your religion; and if you decree victory for them, that is because You have chosen the good return and reward for your friends and their children!"

Al-Fadhl asked Yehya to make peace and not to shed blood; so Yehya found no escape from responding to him, for he had no supporters, nor could he take refuge in a strong support.

H. The Peace Treaty

A peace treaty took place between Yehya and al-Fadhl. The latter stipulated some conditions and sent them to Harun to sign them. Yehya asked some people to bear witness to that, and they did. After the peace treaty, 'Abd Allah b. Imam Musa, peace be on him, went to Yehya and said to him: "O Uncle, tell me about what you have met." Yehya retorted: "I was just like Hay b. Akhteb said:

"By your life, Ibn Akhteb did not blame himself, but whoever deserts Allah "is deserted.

"He struggled until he made his soul reach its excuse and shook all swords "to seek highness." Yehya was forced to make peace with his opponent because his fighters scattered from him, the people deserted him, and none stood beside him except some good people from among his companions who were unable to protect and defend him.

I. His going to Baghdad

Yehya went to Baghdad and his soul was full of pain and sorrow due to the fact he came to know that Harun would not fulfill his promise. He along with his companions came in to al-Rashid, and he rose for him, embraced him, and showed him false affection. In the meantime he ordered a hundred thousand dinars to be given to him.

Yehya took the money and paid the debt belonged to al-Husayn, the leader at the Battle of Fekh, and he did not spent the rest of it. He resided in Baghdad. Al-Rashid set spies on him to watch him and to recognize his companions and the people who came to him. Meanwhile he was scheming to assassinate him.

He felt that, so he asked al-Fadhl to let him go to the Sacred House of Allah (Mecca), but he refused to respond to him. However, Yehya asked him again, and he let him go. Al-Rashid came to know of that, so he summoned al-Fadhl. He asked him when he stood before him:

-What is about Yehya b. 'Abd Allah.

-In his place; he is residing with me.

-By my life?

Al-Fadhl felt that, so he said to him: "By your life, I have released him. He asked me through mercy from Allah's Apostle, and I felt pity for him." Al-Rashid retorted: "You have done well! I had decided to

release him!" Al-Fadhl left, while Harun was boiling with anger and rage. Then he suspiciously looked at him and said: "May Allah kill me if I do not kill you!"

Having finished performing the hajj, Yehya returned to Baghdad. As al-Rashid was taking care of his affair and waiting for an opportunity, he sent for him and asked him:

-O Yehya, who is more handsome, you or I?
-Rather, you, Commander of the faithful. Indeed you are brighter in color and better in face.

-Who is more generous and munificent, I or you? These questions are proofs of Harun's vainglory, paucity of shame, impudence, going too far in committing sins, and recklessness.

-What is that, Commander of the faithful? What is that about which you asking me? The treasures of the land are collected to you, while I am poor. Harun felt shame of his question, so he asked him: Who is closer to Allah's Apostle, you or I? Yehya said: "I have answered you about two plans; therefore exempt me from this!"

Yehya tried to get rid of the answer due to the fact that he came to know that it would bring him about a problem of which he could not get rid. As he could not find escape from that, he asked him:

-O Commander of the faithful, if Allah's Apostle, may Allah bless him and his family, was alive and proposed to marry your daughter, was it lawful for you to marry her (to him)?

-Yes, by Allah!

- If he was alive and proposed to marry my daughter, was it lawful for me to marry her (to him)?

- No.

This is the answer to what you asked.

Al-Rashid became angry and had no answer to refute him. Then he ordered him to be imprisoned again. He thought of his affair for along time. It appeared to him that he had to hold a meeting between him and 'Abd Allah b. Mus'ab b. al-Zubayr, who was the most hostile to the 'Alawids that he might find, through that, a way to accuse him of disobedience, that he might use that as a justification for breaking his covenant and killing him. As a result he brought them together, and 'Abd Allah said:

"O Commander of the faithful, this summoned me to pledge allegiance to him." Yehya said: "Do you believe this and consult him? He is 'Abd Allah b. al-Zubayr. He made your father and his children to enter the hill-pass (shi'b), set fire to them till 'Abd Allah al-Jedeli, the companion of 'Ali b. Abi Talib, peace be on him, save them by force.

He did not call down blessings upon the Prophet, may Allah bless him and his family, for forty Fridays in his ceremony. So the people gathered around him, and he said: 'He (the Prophet) has bad household. If

I call blessings upon him or mention him, they stretch out their necks, and rejoice at that. So I do not like to make them happy through mentioning him.

He did to ‘Abd Allah b. al-’Abbas that which you clearly know. That was when a cow was slaughtered before him and a hole was found in its liver. His son asked him: ‘Father, do you not see the cow’s liver?” And he said: ‘My little son, in this manner Ibn al-Zubayr has left your father’s liver!’

Then he banished him to al-Taa’if. When he was about to die, he said to his son ‘Ali: ‘My little son, join your people from among the children of ‘Abd Menaf in Sham (Syria). Do not reside in a country where Ibn al-Zubayr has an authority! So he preferred for him the companionship of Yazid b. Mu‘awiya to that of ‘Abd Allah b. al-Zubayr.

By Allah, the enmity of this (man) toward us is the same. However, he has overcome me through you; and I have become weak through you. He has sought nearness to you through me, that he may attain from you what he wants.”

Yehya went on giving proofs of Ibn al-Zubayr’s hostility toward the ‘Abbasids. So ‘Abd Allah retorted: “What you claim is your oppression toward us and your seizing our power!” However, Yehya turned away from answering him and addressed Harun, saying: “Have we seized your power? Who are you, may Allah set you right? Make me know (you), for I do not know you!”

So al-Rashid looked at the ceiling lest laughter should appear on his face. As for Ibn al-Zubayr, he became ashamed and was unable to give an answer. Yehya turned to al-Rashid and said to him: “Therefore, it is he and his brother who mutinied against your father and said to him:

“‘Indeed from its nest, the dove on the Day of al-Shi‘b exited the heart of a “‘lover with everlasting sadness.

“‘Surely we hope that our friendliness will return after the disagreement, “‘the hatred, and the grudge.

“And the state whose leaders’ laws among us like those of an idol-“worshiping people will come to an end.

“They often sharpen our bones just as the artisans sharpen arrows with a “sharpener.

“Undertake the pledge of allegiance to you; and we will obey you. Surely “the caliphate belongs to you, O children of al-Hasan.’” Yehya went on mentioning what ‘Abd Allah had said, so al-Rashid’s face changed. ‘Abd Allah took a strong oath that the caliphate did not belong to him.

Yehya asked him to take a special oath that was the oath for renouncing Allah’s force and strength. ‘Abd Allah refused to do that, so al-Rashid became angry with him; al-Fadhl kicked him and shouted at him and said to him: “Take an oath!” He took the mentioned oath. Shortly after he left his place, leprosy befell him, and he died of it on the third day.

This story indicates that al-Rashid greatly took vengeance upon the ‘Alawids and spared no effort to kill them paying no attention to their close kinship to Allah’s Apostle, may Allah bless him and his family, their dignity and excellence with Allah.

J. With Imam Musa, peace be on him

Shaykh al-Kulayni, may Allah have mercy upon him, mentioned that Yehya sent to Imam Musa, peace be on him, a letter in which he condemned his negative attitude toward him, and in which he criticized the Imam and his father Imam al-Sadiq, peace be on them. The letter reads as follows: Now then, I advise myself to cling to fear of Allah; and I advise you to cling to it, for its Allah’s advice to the first and the last.

One of those who assisted Allah in spreading His religion and obedience to Him came to me and told me about your sympathy along with your desertion. I had consulted you about the summons to al-Ridha’ from among the family of Muhammad, May Allah bless him and his family.

You veiled it; and your father had veiled it before you. In the past you claimed that which did not belong to you. You pinned hopes on that which Allah did not give to you. So you attacked (the people) and misguided (them). Therefore, I caution you against what Allah Himself has made you cautious.

Accordingly, the Imam wrote him a letter in which he has mentioned:

From Musa, servant of Allah, b. Ja‘far b. ‘Ali, taking part in humbling themselves before Allah and obeying Him. To Yehya b. ‘Abd Allah b. al-Hasan.

Now then, I caution you from Allah and of me myself. I inform you of His painful chastisement, and His perfect vengeance. I advise you and myself to cling to fear of Allah, for it is the ornament of speech and establishment of favors.

I have received your letter in which you have mentioned that I claimed, and that my father had claimed before. You have not heard that from me. Their witnesses will be written; and they will be questioned. Craving after the world and seeking it does not leave for its inhabitants a requirement for their life in the hereafter; to the extent that it spoils the requirement of their life in their hereafter in the world.

And you have mentioned that I discouraged the people from you because of my desire in that which is in your hands. If I was desirous, then neither a weakness in Sunna nor the paucity of insight in a proof would prevent me from your subject matter in which you are. However, Allah the Blessed and Most High, created men as mixed, wonders, and instinct.

Therefore, tell me about two words I ask you about: What is al-‘utrif in your body? And what is al-Sehlejj in man? Then write me something good about that. While I am approaching to you, I warn you against disobeying the Caliph (i.e., Harun). I urge you to do good to him and to obey him, and that you have to demand for yourself security before the finger nails take you and you are besieged from all places, so

you will look for rest in all places, but you do not find it until Allah bestows his favor upon you, and the gentleness of the Caliph, may Allah keep him alive.

So he will give you security, have mercy on you, and keeps through you the womb relatives of Allah's Apostle, May Allah bless him and his family. And peace be on those who follow guidance. Surely it has been revealed to us that the chastisement will surely come upon him who rejects and turns back.[132]

We cannot depend on the narration because it is an incompletely transmitted hadith (mursala). In its chain of authorities it has been mentioned: "A companion of us narrated." Besides many men of the chain of authorities are unknown. Among them are Muhammad b. Renjwayh and 'Abd Allah b. al-Hekem al-Armeni. However, we have not found their names in the books of the traditionists we have. After this there is no way to depend on the narration and to have doubt about the state of Yehya.

Any way, we firmly believe that Imam Musa, peace be on him, adopted toward Harun the negative resistance and not the positive one due to the fact that he came to know that the positive resistance would fail.

He thought that his revolutionary cousins had not to war against this tyrannical (Harun) and his unjust predecessors, and that they had to propagate the doctrine of Ahl al-Bayt, peace be on them, and to mention the defects of their oppressive enemies. That is because this is the best way in putting an end to their opponents and their enemies.

K. Breaking the Security

Yehya harassed Harun, and he summoned the jurists of the time. He put before them the security he gave to him. They unanimously agreed that there was no way to break it except Abu al-Bukhteri,[133] who bought Harun his religion, drew upon him disgrace and loss. For he thought about the security and said:

"This (security) is invalid and abrogated. Yehya has rebelled and shed blood; therefore, killing him and shedding his blood is lawful." Accordingly, Harun said to him: "If it is invalid, then tear it up with your own hand." This sinful person took the document of security, spitted at it, and torn it into pieces. So al-Rashid gave him a million and six hundred (dirhams), and appointed him as a judge. Moreover he decided to execute Yehya.

L. His Martyrdom

The historians have differed over the way in which Yehya was martyred. It was said that Harun ordered him to be taken out of the underground prison in the dark night. When Yehya stood before him, he said to his policemen: "Take him and flog him a hundred times." They flogged him.

He felt severe pain, so he begged Harun and asked him through Allah and his close kinship to Allah's Apostle, may Allah bless him and his family, to pardon him. However, Harun said to him: "There is no

kinship between me and you." Then he ordered him to be returned to underground prison and said to his police:

–How much food do you give to him?

–Four loaves of bread and eight Ratls of water.

–Halve it!

Then he ordered him to be brought out on the second night and to be flogged a hundred times. Then he said to his policemen

– How much food do you give to him?

–Two loaves of bread and four Ratls of water.

–Halve it!

Then he ordered him to be taken out on the third night, while he was critically sick. They said to him: "He is invalid and seriously ill." However, he was not satisfied with that, so he said to them:

–How much food do you give to him?

– A loaf of bread and two Ratls of water.

–Halve it!

Then he ordered him to be released, and he died shortly after that. It was said that he ordered him to be bricked up in a wall alive. It was said that he gave him poison to drink. Then he ordered him to be taken to his royal court. He talked with him, but he did not answer him. So al–Rashid said to his companions:

"Do you not see that he is not answering me?" So Yehya put out his tongue, which was as black as coal due to the effect of the poison on it. Al–Rashid's face changed and said: "He wants to show you that I have given him poison to drink." Then he ordered him to be taken out, and he was taken out. However, he had died before he reached the middle of the house.

In another narration it has been mentioned that when he was seriously ill, Harun ordered him to be bricked up in a wall at al–Rafiqa. He died in the year 177 A. H.

Yehya met his Lord as a happy martyr. He won Allah's good pleasure, while his opponent brought upon himself Allah's anger and displeasure. His murder brought about a clamor of sorrow among the Islamic circles. The poets elegized him. Among them was 'Ali b. Ibrahim al–'Alawi, saying:

O Place where a Sayyid died. There is no Sayyid like him on earth.

Guidance and generosity died after him. Death was called an aggressor because of him.
I have taken a lot of shame from his face. The beggar has taken much generosity to live on.

O his grave, the rain of Allah goes and comes to you.

He was for us like rain through which we quenched our thirst. He was for us like the star through which we followed the right way.

If the time has let as do as we like and betrayed us at the end of the sovereignty, shortly we will demand vengeance for him through the rightly-guided, revolutionary, Hasanid one.

Surely Yehya b. ‘Abd Allah, glory, and dignity are in a grave.

Certainly Harun did not fear Allah, the Exalted, in respect with shedding the blood of the children of Allah’s Apostle, may Allah bless him and his family, and punishing them severely. This is a proof of that he violated the things made forbidden by Allah and deviated from the straight path.[134]

5. Muhammad b. Yehya b. ‘Abd Allah b. al-Hasan b. al-Hasan b. Imam ‘Ali, the Commander of the faithful, peace be on him

His mother was Khedija, daughter of Ibrahim al-Temimi. He was imprisoned by Bekkar b. ‘Abd Allah al-Zubayri, the governor of Yethrib (Medina) by Harun. He harassed and made him heavy with iron, so Muhammad said:

Indeed I am of the people whom intense mishaps increase in severity and patience.

He was still imprisoned and harassed until he ordered him to be released from prison. When he stood before him, he ordered him to bring someone to bail him out. However, he found none to do that. So he said:

The stick is growing in an origin; the good stick has refused to split.

The children of the righteous who set (men) right. Whoever belongs to truthful fathers meets them where they are concealed.

So he ordered him to be returned to prison; and he remained in it until he died.[135]

6. Al-Husayn Bin ‘Abd Allah Bin Isma‘il Bin ‘Abd Allah Bin Ja‘far Bin Abi Talib, peace be on him

His mother was Hemada, daughter of Mu’awiya b. ‘Abd Allah b. Ja‘far. Bekkar al-Zubayri, Harun’s governor over Medina, arrested him and severely flogged him until he died.[136]

7. Ishaq Bin al-Hasan Bin Zayd Bin al-Hasan Bin ‘Ali Bin Abi Talib, peace be on him

His mother was a slave-wife. Harun ordered him to be imprisoned, and he died in prison.[137]

As the ‘Alawids met tyranny and persecution, many of them fled. Among those who fled was Ahmed b. ‘Isa b. Zayd b. Imam Zayn al-‘Abidin, peace be on him. He fled to Basrah. He secretly summoned the people to follow him. Harun became grieved because of his affair. He decided to give a lot of money to those who would bring him.

The spies looked for him, but they did not find him. They found his companion Hadir and brought him to al-Rashid. When Hadir arrived at the gate of al-Kerkh (in Baghdad), he shouted at the top of his voice, saying: “O Men, I am Hadir, the companion of Ahmed b. ‘Isa b. Zayd al-‘Alawi! The supreme authority has ordered me to be arrested!” So the policemen prevented him from speaking.

They brought him to al-Rashid. When al-Rashid saw him, he asked him about the place where Ahmed resided. Then he asked him about his helpers and supporters. Hadir refused to tell them anything about them. So al-Rashid threatened him with painful chastisement. Hadir paid no attention to his threat and his authority, saying to him:

“By Allah, if Ahmed was beneath this foot of mine, I would not raise it from him! I am an old man aged over ninety! Shall I end my deeds with leading you to the son of Allah’s Apostle to kill him?”[138]

Al-Rashid became existed, lost his mind and his choice. So he ordered him to be severely whipped, and he died of that. Then he ordered him to be crucified, and he was crucified in Baghdad. Accordingly, Ahmed remained hidden; and none had any piece of information about him. These are some tragedies and disasters Harun poured upon the ‘Alawids. He continuously shed their blood.

Generally speaking, Harun spread among the ‘Alawids murder, severe punishment, sadness, and mourning. So many of them fled in terror. They were pursued by the police and the spies. They witnessed matchless terrorism and harassment in horribleness and bitterness. As for what Imam Musa, peace be on him, met from this tyrannical (Harun), we have specified a chapter for it. In the chapter we have talked about the torture and harassment he met.

With this point we will end our speech about the time of Harun. Through what we have mentioned, we have understood large part of his dissoluteness and his paying no attention to the Islamic values. Harun did not leave the lute, drinking wine, and associating with the singers. He led a life of delight and amusement. He sank into pleasure, mischief, and dissoluteness.

The Muslim jurists have unanimously agreed on that the office of Islamic Caliphate should be undertaken by a person having all good inclinations such as knowledge, fear of Allah, clinging to the religion, and intense precautionary measures in respect with the Muslims’ properties.

They have also stipulated other conditions such as that his royal court should be an Islamic base, a center of truth and justice, and a source for enjoining the good and forbidding the evil all over the country, that the ruling body should earnestly and actively work for the interests of society, develop the country in cultural and economic fields, remove all the factors of backwardness and decline, spread security, ease, and stability, pay attention to the economic life, and remove the shadow of misery and deprivation.

These are some duties of the supreme authority calling itself the deputy of the Prophet, may Allah bless him and his family, and claiming that it represents the Islamic and religious reality. However, unfortunately, we witness no part of the Islamic, bright rule in the shadow of most of the Umayyad and ‘Abbasid governments.

They did not put into effect the wide objectives Islam seeks. We see nothing at that time except immoderate oppression, making light of the rights of the community, possessing alone its wealth, spending it generously on the things made forbidden by Allah, pursuing the aware men who intended to establish social and political justice. Those good people represented by the ‘Alawids met all kinds of terrorism, severe punishments, and pain.

After this, is it correct to say that the Umayyad and ‘Abbasid kings are the protectors of Islam and successors of the Prophet, May Allah bless him and his family, over his community?

Anyway, Harun’s deeds turned away from the truth and justice.

I (the author) think that it is necessary to mention that, for it is among the introductory reasons for having knowledge of Imam Musa’s ordeal and tribulation at that terrible time void of all kinds of freedom and when the Imam and other thinkers suffered from the severest kind of ordeals and misfortunes.

1. Subh al-A'sha, vol. 3, p. 270.
2. Al-Tabari, Tarikh, vol. 3 p. 568.
3. Ibid., p. 903.
4. Abu al-Farajj al-Asfahani, al-Aghani, vol.5, p. 240.
5. Ibid.,vol. 9, p. 114.
6. Al-Muqaddama, pp. 117-118.
7. Al-Wizara' wa al-Kittab, p. 288.
8. Ahmed Ameen, Harun al-Rashid, p. 88.
9. Al-Joumerd, Harun al-Rashid, vol. 2, p. 362.
10. Al-Hakam al-Sultaniya, p. 175.
11. Abu al-Farajj al-Asfahani, al-Aghani, vol.,4 p. 74.
12. Ibid, vol. 5, pp. 174-175.
13. Ibid, vol. 6, p. 187.
14. Ibid. p. 185.
15. Ibid., p. 205.
16. Al-Tajj, p. 41.
17. Tarikh al-Khulafa', p. 116.
18. Al-'Aqd al-Farid, vol. 3, p. 258.

19. Abu al-Farajj al-Asfahani, al-Aghani, vol., 10 pp. 172-173.
20. Al-'Aqd al-Farid, vol. 3, p. 258. Al-Mas'udi, Murujj al-Dhahab, vol. 3, p. 382.
21. Al-Tabari, Tarikh, vol. 3, p. 261.
22. Tabaqat al-Shu'ara', p. 252.
23. Abu al-Farajj al-Asfahani, al-Aghani, vol. 5, p. 20.
24. Al-Mustatraf, p. 341.
25. A kind of candy made from flour, water, and honey.
26. Al-'Aqd al-Farid, vol. 3, p. 285.
27. Al-Bidaya wa al-Nihaya, vol. 10, p. 26.
28. Thimar al-Qulub, p. 428.
29. Concerning Ja'far b. Qaddama, al-Khateeb al-Baghdadi has said: "He is among the Shaykhs and religious scholars of the writers. He has abundant literature and good knowledge. He has many books. He died in the year 319." Tarikh Baghdad, vol. 7, p. 207.
30. Nisa' al-Khulafa', p. 46.
31. Ibn al-Mu'taz, Tabaqat al-Shu'ra', pp. 356-357.
32. Al-Tabari, Tarikh, vol. 3, p. 332.
33. Abu al-Farajj al-Asfahani, al-Aghani, vol.4, p. 67.
34. Tarikh al-Kulafa', p. 291.
35. Ibid.
36. Nisa' al-Khulafa', pp. 54-55.
37. Harun al-Rashid, p. 85.
38. Abu al-Farajj al-Asfahani, al-Aghani, vol.5, p. 7.
39. Ibid., vol. 15, p. 85.
40. Harun al-Rashid, vol. 1, p. 264.
41. Ibn al-Athir, Tarikh, vol. 6, p. 44.
42. Mattla' al-Budur, vol. 2, p. 138.
43. Bayna al-Khulafa' wa al-Khula'a', p. 54.
44. Ibid.
45. Bayna al-Khulafa' wa al-Khula'a', p. 57.
46. Al-Mahasin wa al-Masawi', p. 362.
47. Mattla' al-Budur, vol. 2, p. 138.
48. Sayyidat al-Bilat al-'Abbasi, p. 48.
49. Bayna al-Khulafa' wa al-Khula'a', p. 55.
50. Ibid. 54.
51. Abu al-Farajj al-Asfahani, al-Aghani, vol.6, p. 77.
52. Tabaqat al-Shu'ra', p. 246.
53. Al-Mustatraf, vol. 1, p. 98.
54. Abu al-Farajj al-Asfahani, al-Aghani, vol.6, p. 78.
55. Mattla' al-Budur, vol. 6, p. 138.
56. Hidart al-Islam fi Dar al-Salam, p. 112.
57. Al-Jahshyari, p. 18.
58. Al-Tabari, Tarikh, vol. 10, p. 82.
59. Al-Dimyari, Hayat al-Hayawan, vol. 2, pp. 172-173.
60. Al-Jahshyari.
61. Ibid.
62. Tarikh Baghdad, vol. 14, p. 14. Wafayat al-A'yan, vol. 2, p. 44.
63. He refers to the story of Yehya b. 'Abd Allah al-'Alawi when he revolted against the government of Harun in al-Daylem. Harun sent al-Fadhl b. Yehya to battle against him. However, a peace treaty was signed by the two parties, so no battle

took place between them. Will mention the story within the book.

64. 'Asr al-Ma'mun, vol. 1, p. 141.

65. Al-Mustatraf, vol. 1, p. 228.

66. Al-Qali, al-Amali, p. 99.

67. Abu al-Farajj al-Asfahani, al-Aghani, vol. 17, p. 33.

68. Al-Jahshyari, p. 241.

69. Harun al-Rashid, vol. 2, p. 242.

70. Ibn al-Athir, Tarikh, vol. 6, p. 8.

71. Al-Imama wa al-Siyasa, vol. 2, p. 321.

72. Al-Dimyari, Hayat al-Hayawan, vol. 2, pp. 188-189.

73. Ibn Khaldun, Tarikh, vol. 1, p. 14.

74. Ibid. p. 145.

75. Duha al-Islam, vol. 2, pp. 1118-119.

76. Harun al-Rashid, vol. 1, p. 272.

77. Ibid. 274.

78. Al-Tamadun al-Islami, vol. 5, p. 118. It has been mentioned in this book that there were in his palace three hundred beautiful slave-girls who sang and plaid on musical instruments.

79. Al-Tajj, pp. 40-42.

80. Abu al-Farajj al-Asfahani, al-Aghani, vol.1, p. 7.

81. Ibid. vol. 5, p. 162.

82. Taziyyin al-Aswaq. Fout al-Wafayat, vol. 2, p. 391.

83. Tarikh Baghdad, vol. 6, p. 84.

84. Sayyidat al-Bilat al-'Abbasi, p. 28.

85. Abu al-Farajj al-Asfahani, al-Aghani, vol. 18, p. 127.

86. Duha al-Islam, vol. 1, p. 91.

87. Abu al-Farajj al-Asfahani, al-Aghani, vol. 5, pp. 8-9.

88. Al-Tajj, p. 37.

89. Abu al-Farajj al-Asfahani, al-Aghani, vol. 6, p. 174.

90. Al-Tajj, p. 153.

91. Abu al-Farajj al-Asfahani, al-Aghani, vol. 5, p. 47.

92. Al-Tajj, p. 37.

93. Abu al-Farajj al-Asfahani, al-Aghani, vol. 5, pp. 126-127.

94. Ibid.

95. Ibid., vol. 9, pp. 170-171.

96. Tabari, Tarikh, vol. 10, p. 215.

97. Al-Tajj, p. 153.

98. Hadith al-Arbi'a', vol. 2, p. 109.

99. Harun al-Rashid, vol. 1, p. 267.

100. Abu al-Farajj al-Asfahani, al-Aghani, vol. 5, pp. 69-70.

101. Ibid., vol. 9, p. 64.

102. Al-Fekhri, p.55.

103. Bayna al-Khulafa' wa al-Khula'a', p. 101.

104. Tayfur, Tarikh Baghdad, p. 107.

105. Al-Tabari, the Events of the Year 193.

106. Sayyidat al-Bilat al-'Abbasi, p. 48.

107. Harun al-Rashid, p. 75.

108. Al-Shaykh al-Ansari, al-Makasib, Chapter on Authority undertaken by the Oppressive.

109. Abu al-Farajj al-Asfahani, al-Aghani, vol. 5, p. 225.

110. Al-Tamadun al-Islami, vol. 4, p. 47.
111. Abu al-Farajj al-Asfahani, al-Aghani, vol. 20, pp. 75-76.
112. Al-Tabari, Tarikh, vol.3, p. 473.
113. He refers to this sacred verse: Muhammad is not the father of any of your men, but he is the Apostle of Allah.
114. Tabaqat al-Shu'ara', p. 246.
115. Abu al-Farajj al-Asfahani, al-Aghani, vol. 12, p. 20.
116. Al-Shi'r wa al-Shu'ra', p. 258.
117. Ibn Herema is Abu Ishaq Ibrahim b. 'Ali al-Qarashi al-Fihri al-Medani. He is a creative poet. He lived through two generations. This has been mentioned in the book al-Kuna wa al-Alqab, vol. 1, pp. 435-436.
118. Abu al-Farajj al-Asfahani, al-Aghani, vol. 4, pp. 109-110.
119. Ibn al-Hajjajj is Abu 'Abd Allah b. al-Husayn b. Ahmed b. al-Hajjajj al-Nili al-Baghdadi. He is a talented writer an on top of the Shi'ite poets. It is said that he is equal to Imru' al-Qays in poetry. He was a contemporary of the two Sayyids: al-Radi and al-Murtada. He has a collection of poems. Al-Sharif al-Radi has chosen some of his poems and named them al-Hasan min Shi'r al-Husayn. He died in Jamadi al-Thaniya 27th, in the year 391 A. H. He was buried by the grave of our master Musa b. Ja'far. He asked the people to write on the stone of his grave the following Qur'anic verse and their dog (lay) outstretching its paws at the entrance. A copy of his collection of poems is available in the Library of Imam Kashif al-Ghita'. This has been mentioned in the book al-Kuna wa al-Alqab, vol. 1, pp. 245-247.
120. Al-Manaqib, vol. 2, p. 97.
121. Bihar al-Anwar, vol. 11, pp. 285-286. 'Uyun Akhbar al-Ridha'.
122. It has been mentioned in the books al-Tabari's Tarikh and al-Nijum al-Zahira: "Hameed b. Qehteba died in the year 158 A. H., and the caliphate of Harun al-Rashid was in the year 170." This opposes that the event took place during the days of al-Rashid. The nearest viewpoint to correctness is that this massacre took place during the days of al-Mansur.
123. In the books Mu'jam al-Buldan and al-Sihah it has been mentioned: "Al-Hayr is the name of the Sacred City of Karbala'"
124. Al-Hasan b. Rashid is among those who narrated the traditions of Imam Ja'far al-Sadiq, peace be on him. He was among the Shi'ite great figures.
125. Um Musa is the mother of al-Mehdi. She was the daughter of Yazid b. Mansur al-Himyari, a Yemeni king.
126. Al-Tabari, Tarikh, vol. 10, p. 118.
127. Al-Menaqib, vol. 2, p. 19.
128. Tarikh Karbala", p. 198.
129. Maqatil al-Talibiyyin, pp. 493-494.
130. Ibid. p. 498.
131. Al-Tabari, Tarikh, vol. 9, pp. 14-31. Maqatil al-Talibiyyin, pp. 487-491.
132. Usool al-Kafi, vol. 1, pp. 366-377. 412
133. Abu al-Bukhteri is Wahab b. Wahab b. Kuthayr b. al-Aswad al-Qadi. Abu al-Bukhteri al-Qarashi al-Medani lived in Baghdad. He was appointed a judge in Baghdad. He is accuse of (fabricating) traditions. Yehya b. Ma'in has said: "Abu al-Bukhteri was a liar and was the enemy of Allah." 'Uthman b. Abi Shayba has said: "Abu al-Bukhteri will be resurrected as a liar on the Day of Judgment." Ahmed has said: "Abu al-Bukhteri fabricated traditions." Al-Bukhari ordered (the people) to keep silent toward him. Abu al-Bukhteri died in the year 200 A. H. Al-Keshi has said that Muhammad b. al-Fadhl b. Shadan has said: "Abu al-Bukhteri was the greatest of all the people in telling lies." I (the author) do not know why al-Bukhari had ordered (the people) to keep silent to ward Abu al-Bukhteri and not to deal with his traditions, though it is incumbent on us to purify the traditionists from such people who deviated from Islam and divided the Muslims.
134. Ibn al-Athir, al-Kamil, vol. 6, p. 5. Wafayat al-A'yan, vol. 1, p. 158, Paris edition. Jahshyari, p. 189. Tabari, Tarikh, vol. 10, pp. 84-89. Maqatil al-Talibiyyin, pp. 463-486, Egypt edition. I (the author) have quoted most of these researches from the last book.
135. Maqatil al-Talibiyyin, pp. 495-496.
136. Ibid., p. 497.
137. Sharh Shafiyat Abu Firas.

138. Al-Ya'qubi, Tarikh, vol. 3, p. 154. In the book 'Umdat al-Talib it has been mentioned: "Ahmed was a great knowledgeable jurist and ascetic. His mother's name is 'Atiqa, daughter of al-Fadhl b. 'Abd al-Rahman b. al-'Abbas b. al-Harith, al-Hashimiya. He was born in the year 158 A. H. and died in the year 240 A. H. He became blind at the end of his lifetime."

The time of the Imam, peace be on him, was marked by terrible waves of racial, popular inclinations, religious creeds, and ideological trends that had no relationship with Islam and met it in no way. Those ideological movements conflicted with each other in a conflict that had neither calmness nor stability, to the extent that that conflicted included most of the times.

The reason for that is that the Islamic conquest carried the cultures and sciences of the nations to the Arab and Islamic world. Besides Islam brought a great wave of sciences and thoughts. In the meantime it urged the Muslims to be free and to be specialists in all kinds of knowledge. That brought about an ideological change in the Islamic society.

The thoughts appeared in different kinds of culture the like of which the society did not come to know in the bygone times. The scientific abilities that burst in that time headed for the ideological part of life. Accordingly, the Islamic doctrines and the religious sects were formed. The community was divided into parties that witnessed great disputes, quarrels, and arguments.

So the clubs were full of bloody fights and violent struggle, especially as it concerns proving the Creator, His positive and negative attributes, decree and determination, and the subject matter of the creation of the Qur'an. The most prominent group in this field was that of the theologians. Many books were written on this subject. They are full of many examples of those disputes and arguments.

Among the most dangerous and heated thoughts at that time was the atheistic thought propagated by those foreigners who harbored malice against the Muslims and Islam, for they were disturbed by the spread of Islam and its authority on the earth. Such people thought that they had no ability to face Islam through war and force.

So they spread their corrupt beliefs among those weak, young Muslims. They propagated vague errors and imaginations among the Muslims, to the extent that a group of those deceived and vainglorious responded to them. As for Imam Musa, peace be on him, and the great thinkers from among his companions faced those coming beliefs through criticizing them with strong, scientific proofs, explaining their corruption and their remoteness from reality.

Their arguments had the nature of loyalty to the truth and taking care of the interests of the Muslims. Large part of those who had such beliefs confessed their error and their corrupt trend. So they returned to the doctrine of the truth and correctness. Because of that, the movement of Shi'ism appeared, and the scientific abilities of its leaders spread.

So great part of the Muslims adopted it. This affair disturbed the responsible, and they resisted it through persecuting and severely punishing its followers. They prevented them from speaking in the ideological fields. So Imam Musa, peace be on him, was forced during the days of al-Mehdi to send a letter to Hisham. He asked him to refrain from theology due to the dangerous situation, and Hisham refrained from that until al-Mehdi died.1

It is necessary to talk briefly about these subject matters; similarly, it is necessary to deal with some important events that happened at that time and to know the policy of the then government. That is because studying the life of the Imam, peace be on him, depends on having knowledge of these affairs.

Besides they show us great part of the political and social problems at that time. I (the author) think that a researcher is in need of having knowledge of such matters.

Al-Shi'ubiya

Rwait Ronaldson, an orientalist, maintained that the appearance of the movement of al- shi'ubiya, intense conflict between the Arabs and the rest of other peoples were the most important events happened at the time of Imam Musa, peace be on him.2 This viewpoint is very surface. It indicates that its owner did not study the Islamic history deeply, that he did not understand the beginning and development of the events in history.

For al- shi'ubiya was not born at that time. Rather it began before it for a long time. We will give proofs of that. It is necessary to pause to inquire into this important event, which is the greatest of all the events with which the Islamic world was afflicted.

That is as follows:

A. The Definition of al- shi'ubiya

The linguists have differed over the definition of this word (al- shi'ubiya). In the book al-Lisan, al- shi'ubi is he who degrades the importance of the Arabs and sees that they have no excellence over other than them. In the book al-Sihah, al- shi'ubiya is a sect that does not prefer the Arabs to non-Arabs.

So according to the first definition, al- shi'ubi is he who degrades the value and dignity of the Arabs and sees that they have no excellence over those other than them. According to the second definition, al-shi'ubi is he who regards the Arabs and those other than them as equal. Ibn 'Abd Rabba maintained this definition in his al-'Aqd al-Ferid, saying: "Surely, al- shi'ubiya are the men of equality."

The modern writers have differed over defining the meaning of al- shi'ubiya. Al-'Adawi has maintained that al- shi'ubiya has been derived from al- shi'ub, meaning the return to the past of peoples, vainglory throughout geographical and historical fanaticism, leaving the Arabs' message aiming at creating new society evaluating man according to his work and service.3

As for al-Duri, he believes that the concept of al- shi'ubiya is complicated, that the secret movements that affected Islam, did to demolish the Arabic, Islamic supreme authority or to demolish Islam or the trends that tried to destroy Islam from inside are called al- shi'ubiya.4

Kurd 'Ali sees that al- shi'ubiya are the people who show fanaticism toward the Arabs and prefer the non-Arab to them.5 This is the meaning of al- shi'ubiya in the viewpoints of the linguists and the modern writers. They all have not agreed on a certain definition for this word.

B. Its Beginning

According to the historical inquiry, this destructive movement started at the time of the Second Caliph ('Umar b. al-Khettab), to the extent that he was the victim of it. That was when he was assassinated by Abu Lu'lu'a as a result of the conspiracy among those forces who harbored malice against him.

As for the factors of its beginning, they resulted from that the supreme authority did not treat the Arabs and the non-Arabs equally in rights and duties. For the Second Caliph gave a religious verdict that none of the non-Arabs had the right to inherit except those who were born in the Arab land.6

He also harassed them through taxes. Moreover, through his money policy, created classes in Islam. For example, in giving, he preferred al-Badriyyin,7 and the Emigrants to the Ansar (the Supporters). This required classifying the people according to the tribes and their lineage. So the genealogists became active to record the lineage and classifying the tribes according to their origins. Of course, this made the non-Arabs hate the Arabs and look for their defects.

'Uthman, the Third Caliph, also followed this policy. He ordered his governor over Baghdad to prefer the Arabs to non-Arabs.8 This unjust policy brought about many difficulties and discords to the Muslims. It divided their ranks and spread hatred and malice among them.

C. Its Development

The movement of al- shi'ubiya greatly developed during the days of the Umayyad and the 'Abbasid governments. This abominable fanatical instincts took place among the Muslims. The Arabs showed pride toward the rest of other peoples. They praised their qualities. They said: "Surely we have moral qualities by which we have been distinguished.

We are the greatest of all the people in entertaining guest, relieving the grieved, and helping the seeker of help. We slaughter for night comer our only she-camel. We have good intuition, proverbs, and wonderful speech. We are the greatest of the people in memorizing our lineage.

We know our lineage and name our forefathers. Besides Islam grew among us and spread at our hands. It is we who spread it and conveyed its message." These are the most important proofs on which the Arabs depended in their excellence and precedence over those other than them.

This immoderate fanaticism of the Arabs disturbed the other peoples of the Islamic Empire. So they went too far in mentioning their qualities just as the Arabs did. They degraded their importance, mentioned their bad deeds and their defects such as burying a new-born girl alive for fear of poverty, and the dependence of their economic life on invasion and loot. They disparaged them for their arid land and their simple life.

In the meantime, they mentioned the greatness of the Roman Emperor, the Indian wisdom, the Greece logic and philosophy, the Chinese industry and arts, the Persian luxury and civilization. They said that the Arabs were the least of all the peoples in such things. So they have neither pride nor glory.

As for their declamation and boast of Islam, it is that Islam is not only the religion of the Arabs but also it is the religion of all people. Islam itself has fought against pre-Islamic inclinations, buried their thoughts, and destroyed their preferences. It has regarded all Muslims as equal and fear of Allah as the measure for supremacy and excellence. Allah, the Most High, says:

***Surely the most honorable of you with Allah is the one among you most careful* (*of his duty*) (*Qur'an, 49: 13*).**

Many books have been written on mentioning the defects of the Arabs and disparaging them. In this respect Abu 'Ubayda Mu'ammar b. al-Muthenna has written many books of which are: Arab Thieves (Lusus al-'Arab), Arab Bastards (Add'iya' al-'Arab), Good Qualities of the Persians (Fedaa'il al-Furs).

On this subject matter al-Haythem b. 'Adi wrote several books of which are: Big Book of Defects (Kitab al-Methalib al-Kebeer), Book of Rabi'a's Defects (Kitab Methalib Rabi'a), Names of the Qurayshi Unchaste Women in the Pre-Islamic, and the Names of their Children (Asma' Beghaayaa Quraysh fi al-Jahiliya wa Isma' men weledna).

Ahmed al-Bukhtkan wrote: Vengeance of Non-Arabs on the Arabs (Intisaaf al-'Ejem 'alaa al-'Arab), Excellence of Non-Arabs over the Arabs and their Pride (Fedl al-'Ejem 'alaa al-'Arab wa Iftikhariha).9 Spites became public among the Muslims and discords spread among them at that time.

The Persian poets boasted themselves on the Arabs and went too far in degrading their dignity. Abu Nu'as, a Persian poet on the side of his mother, satirized the Arabs, saying:

The wretched one stopped at the ruins to ask them; and I stopped to ask about the wine shop.

He wept over those bygone from among Asad. May your wealth be not much! Say: Who are the Banu Asad?

Who are Temeem? Who are Qays and the like? The Arabs are nothing with Allah!

Abu Nu'as talked again in his poetry about one of the Arabs' qualities. He said that vainglory and dissension were famous among the members of their tribes. He also said that when two Arabs from two

different tribes sat together, they quarreled and vied in glory with one another. So each of them boasted himself on his tribe and his family, whilst the Persians did not have such qualities. He says:

I drank with them (the Arabs) to get used to their morals. As for drinking wine with the Persians, it was normal and decided.

They revere each other and intone when they speak. Their hidden (words) are understandable.

The free of Persia have the most precious selves; and their pride is not available during their association.

When I drink with an Arab group, Temeem begin mentioning their vainglory. They prepare their bows for Qays. Tameem are captured; and their gathering is defeated.

I do not guard against the evil of children of the non-Arabs. For the way of their drinking wine is good.

They do not show haughtiness toward a drinking companion when they become drunk. They greet the Arabs when they aggress against them.

When I sit among them, they show humbleness and respect toward me.

That brought about the spread of disagreement between the Arabs and the rest of the people and the fanaticism of each party for his people. On top of those racists who continually satirized the Arabs was Bashshar b. Burd. He always disparaged them and degraded their position. A desert man came in to Majjza'a b. Thour al-Sudusi in Basrah. Bashshar was present at his gathering and wearing the uniform of poets. The Bedouin asked Bashshar, asking:

-What are you?

-A poet.

-Are you an Arab or non-Arab?

-There is no relationship between non-Arab and poetry! So Bashshar became angry. He kept silent for a while. Then he turned to Majjza'a and said to him: "Abu Thour, may I say something?"

"Say whatever you wish, Abu Ma'adh," replied Abu Thour.

O my friend, I do not overlook compulsion, nor do I disdain a non-Arab and a neighbor.

I will tell the one who boasts of the Arabs about me and about him when he has made pride known.

At the time when you were clothed in silk after nakedness and sat with the generous around the wine.

O one whose parents are shepherds, do you vie in glory with the sons of the free; sufficient unto you is a

loss!

When you were thirsty for pure water, you made the dog take part in licking the rim.

You want to break the non–Arabs through an oration, and the hunting of a mouse makes you forget noble deeds.

You wear old clothes and graze the sheep in the desert.10

The movement of al– shi'ubiya reached zenith during the days of al–Mehdi and of Harun. That was because of the influence and control of the Beramika over the government.

Anyway, this inclination created an enmity among the Muslims and divided their ranks. The Arab and non–Arab poets and writers satirized and cursed each other. Al–Khuzaymi says:

O Abu al–Seghd, when a camel lends me its glory, then that is a harm. And of my neighbor's morals is ignorance.

O Camel, if you show vainglory or adorn yourself, then the religion and reason is far above pride.

I think that people are equal in life; and I think that no grave has exaltedness and excellence over another.

That Yehabir did not bear me, Jerm and 'Aqel did not include me did not harm me.

If you do not protect the old with a new glory, then that which was before does not avail you.11

Indeed talking about al– shi'ubiya is painful. For this quality and other corrupt qualities lead to the division of the Muslim, the split of their unity, the spread of enmity and hatred among them.

The Attitude of Islam toward it

The attitude of Islam is distinguished by strictness toward all corrupt qualities that split the unity of the Muslims and spread disagreement among them. Since the appearance of its light, Islam has declared that the Muslims are one hand, the link of the religion is stronger than that of lineage.

The Prophet, may Allah bless him and his family, condemned all racial, fanatical instincts. A hypocrite sneered at the adhan of Bilal, for he was unable to pronounce the letter sheen, and he pronounced it seen. He would say: Ashed anna la ilaha illa Allah. Bilal went to Allah's Apostle, may Allah bless him and his family, and told him about the sneering of the people at him. Allah's Apostle, may Allah bless him and his family, became displeased and said:

"Indeed the seen of Bilal is sheen with Allah."

Condemning the hypocrites, he, May Allah bless him and his family, said: “Indeed the seen of Bilal is better than your sheen.”

While the Prophet, may Allah bless him and his family, was sitting with Selman al-Farisi, Bilal al-Hebeshi, Suhayb al-Rumi, and other weak believers, al-Eqre‘ b. Habis al-Temimi, ‘Uyayna b. Husayn al-Ferazi, and other Arab chiefs came and said to him:

“O Allah’s Apostle, put these (people) aside, that we may be alone with you. The Arabs delegates come to you, and feel shame when they see us sitting with these (people). When we go away, then you sit with them.”

So Allah, the Most High, revealed to his Prophet this verse: ***And do not drive away those who call upon their Lord in the morning and the evening, they desire only his favor; neither are you answerable for any reckoning of theirs, nor are they answerable for any reckoning of yours, so that you should drive them away and thus be of the unjust.*** (**Qur'an, Surat al-An'am, 6: 52**).

Accordingly, Allah’s Apostle, may Allah bless him and his family, approached them, talked with them, and paid no attention to the words of those hypocrites.12

One of those whose hearts reconciled boasted himself on his lineage and mentioned the days of his father during the pre-Islamic period before Selman al-Farisi. He repeated that on some other occasions, so Selman rose and told the Prophet, may Allah bless him and his family, about that.

Thus he, May Allah bless him and his family, went to his mosque in terror. He was sorrowful and astonished, so he declared before the people his famous words: “Selman is (one) of us, Ahl al-Bayt!”

He also said: “It is forbidden for Selman to take alms!”

He, May Allah bless him and his family, condemned all kinds of division among the Muslims. He, May Allah bless him and his family, said: “No Arab has an excellence over a non-Arab except through fear of Allah!”

Allah says in His Holy Book:

O you men! Surely We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honorable of you with Allah is the one among you most careful* (*of his duty*)*; surely Allah is Knowing, Aware. (***49: 13***)

This brilliant policy was followed by Imam ‘Ali, the Commander of the faithful, peace be on him, the testamentary of the Prophet, may Allah bless him and his family, and gate of the city of his knowledge. When he took the reins of government, he regarded all the Muslims as equal in giving and the like.

He treated them with one treatment. He did not make any distinction among them. He regarded them as

equal in position. He, peace be on him, has declared that in his world document in which he has shown human rights. He, peace be on him, said to Malik: “People are two kinds: They are either your brother in the religion or your like in creation.

” A Qarashi lady came to him and asked him to increase her salary. She saw an old woman sitting by the gate of the mosque. She asked her about her salary, and she answered that she received it from the public treasury. She came to know that she received an amount equal to that the old woman did.

So she became displeased, caught the old woman, and shouted: “Is it an act of justice and fairness that ‘Ali gives me an amount equal to that of this Persian (old woman). She entered the mosque while she was repeating that at the top of her voice. When she reached the Commander of the faithful, she rudely said to him: “Why do you give me an amount equal to that of this salve woman?”

The Imam looked at her. Then he took a handful of earth. He turned the handful of earth with his hand and said: “Some of this earth is not better than some of it.” Then he recited these words of Him, the Exalted:

***O you men! Surely We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honorable of you with Allah is the one among you most careful* (*of his duty*)*; surely Allah is Knowing, Aware. .* (*49: 13*)**

This policy exited the Arabs’ spites and Qurash’s grudge against him. So a companion of his asked him to change his policy, saying: “O Commander of the faithful, give these properties. Prefer these noble from among the Arabs and Quraysh to non-Arabs.” These cheap words hurt the Imam, and he said:

“Do you order me to seek victory through oppression?” Ali b. Abi Talib, the pioneer of justice and equality on earth, refused to prefer the Arabs to non-Arabs and regarded that as tyranny and aggression against the Muslims’ rights.

This policy made the unjust forces to unite in a bloc and to cooperate with each other to war against him. In this respect al-Meda’ini has said: “Indeed among the reasons for that the Arabs deserted ‘Ali b. Abi Talib was his following the principle of equality among the people. For he did not prefer the noble to those less noble, nor did he prefer an Arab to a non-Arab, nor did he flatter the heads and the tribes.”13

This brilliant policy was an extension to the message of the Prophet, may Allah bless him and his family, and following to his method. The Arabs and the non-Arabs witnessed this bright justice Imam ‘Ali, the Commander of the faithful, peace be on him, followed. So they followed it and adopted it as a unique model.

They asked the Muslim rulers to follow it and to put its program into effect. Accordingly, they met different kinds of exhaustion and severe punishments from the tyrannical rulers who ruled the community with an abominable policy void of justice and truth.

Ahmed Amin's Fabrications

Ahmed Amin is among those who harbored malice against the Shi'ites. For he said: "Indeed Shi'ism was the shelter and curtain of al-shi'ubiya."14 A handful of earth is on Ahmed Amin and on those other than him from among those who write for neither the truth nor for history nor for the interests of the community.

Rather they write according to certain objectives to whom the colonists dictate, that they may divide the ranks of the Muslims, to possess alone their wealth, and put them in the places of their influence. Indeed the Shi'ites take their teachings from the Imams of Ahl al-Bayt, who resisted all the destructive movements, took toward al-Shi'ubiya and the like a decisive attitude marked by strictness and hardness.

Imam 'Ali, the Commander of the faithful, peace be on him, ordered the racists to be killed with the sword because they intended to split the unity of the Muslims.

Can Ahmed Amin and the like of him from among those who believe in his beliefs give proof of that the Shi'ism was the shelter of al-Shi'ubiya and other than it from among the destructive instincts?

With pride the Shi'ites have hoisted the flag of Islamic justice and lightened the Islamic history through their heroic, brilliant struggle. Were it not for their great sacrifices and their noble attitude toward the tyrannical and the oppressive, Islam would have neither name nor trace. Therefore, they are the shelter of Islam, the truth, and justice. They are the shelter of every social movement aiming at establishing justice and putting an end to oppression.

Anyway, al-Shi'ubiya and the rest of the slogans disagree with the Shi'ite reality taken from the core and essence of Islam. Certainly these accusations fastened to the Shi'ites have no purpose except creating a gap among the ranks of the Muslims to abase them, to undermine them, and to send them far from their true religion seeking for them exaltedness, dignity, and independence.

Surely the Muslims are in a dire need of unifying their words and ranks, getting rid of discords and fanatical instincts. That is because before them is the Imperialistic America and its ally, Israel, that schemes against the Arabs and the Muslims in broad daylight and at dark night, spares no effort to war against Islam, to usurp Arab homeland, to dismiss its inhabitants, and to establish a country for the Jews. Unfortunately, the Muslims are heedless of the great danger and the affliction surrounding them.

America and the western countries support Israel with all kinds of fatal weapons, supply it with the whole economic and military helps, that they may destroy the Arabs, control their oil and their minerals.

Therefore, it is incumbent on every writer to enlighten the Muslims and to warn them against this dangerous affliction. Anyhow, we are wide of the subject, but the painful circumstances, the misfortunes and disasters from which the community suffer have urged us to exceed this subject matter. After this let us return to deal with some problems took place at the time of the Imam, peace be on him.

They are as follows:

Atheism and Hypocrisy

The atheistic movement appeared at the ‘Abbasid first time. The devious principles aiming at chaos and mischief spread during it. Some simple people the propagation colored whatever it wished adopted it. They followed them without awareness and guidance. However the Imams of Ahl al-Bayt along with their great students from among the Muslims thinkers resisted that ideological invasion, falsified the coming thoughts, refuted the vague errors of the atheists, and saved the Muslims from them.

Imam al-Sadiq, peace be on him, spared no effort to save the Islamic country from the unbelievers and mischief-makers. His son Imam Musa, peace be on him, helped him in this holy field of jihad. A group of their students-who armed themselves with rational programs, famous for strong explanation, good opinion, sharp insight, and firm argument-cooperated with them.

They held gatherings and debates in the public places, in the houses of the ministers and the kings. They debated with the atheists on theological matters. Through strong proofs they proved that those beliefs were false, to the extent that some leading atheists withdrew from their creeds and followed the way of the truth and correctness.

In the meantime the local governments persecuted and severely punished the atheists. Unfortunately, they punished the innocent more than the hypocrites. They used the accusation of atheism as means for throwing the innocent into prisons. It is necessary to speak briefly about this important subject matter, which is the most important of the events to take place at the ‘Abbasid time.

The Beginning of Atheism

Atheism is a psychological aspect. It is the most dangerous of all the social diseases and the greatest of them in destroying man’s civilization and progress. It urges men to deny the Great Creator, to deny the Day of Resurrection, to accuse the Apostles of lying, and to believe that man is not under the domination of another power, that he manages and creates all his life affairs.

This disease results from a violent excitement that separates the vigilant feeling from the thought and the faith in Allah. It results from either the desires of the soul or from the disease of deprivation clinging to it.[15]

When man is infected by this dangerous disease, the psychological deterrents that prevent him from committing sin and abominable deeds completely collapse, his soul is void of all good instincts, and he follows dark trends. In this respect the Holy Qur’an says:

And (***as to***) ***those who disbelieve, their guardians are Shaitans who take them out of the light into the darkness.*** (***Quran, Surah al-Baqarah, 2:257***)

When soul goes too far in committing sin, it rushes into the fields of vices and it is not prevented from that by any law in the world. For this reason social education is necessary, for it takes care of purifying conscience, directs man to the righteous way, plants in soul all good instincts that urge him to believe in Allah and the Day of Resurrection and prevents him from committing crimes and offences.

As such education is not available, a flood of problems faces man in the fields of behavior and morals, social links and other humane values disappear.

Anyway, atheism and all evil instincts subject man to danger and are a sign of destruction that includes all life elements.

Kinds of Atheism

There are various kinds of atheism such as denying the Creator, the Most High, denying His positive or negative attributes, disbelief in the Prophets and the Messengers, and denying the Day of Resurrection.

The title including them all is denying one of the requirements of the religion. The most dangerous of all kinds of atheism is denying Allah, the Exalted. This is the western atheism as Nietzsche says: "Allah has died!"16 The Marxist ideology stands on it.

I (the author) have explained it in one of my books.17 As for the atheism in the early Islamic times, it resulted from doubts about one of His attributes and denying Islam. We will explain that.

At the Umayyad Time

The marks of atheism appeared at the Umayyad time. For one of the Umayyad kings declared the word of atheism and apostasy from the religion. An example of that is Yazid b. Mu'awiya. When he killed the grandson of Allah's Apostle, may Allah bless him and his family, his plant of sweet basil, master of the youth of the Garden, Imam al-Husayn, peace be on him, he recited the poetry line of Ibn al-Zub'ra:

Hashim played with the dominion, so no news came, nor was a revelation revealed! He inherited this atheistic instinct from his grandfather, who said before 'Uthman b. 'Affan: "Catch it (the office of the Caliphate) just as the boys catch the ball with their own hands. By him by whom Abu Sufyan swears, there is neither garden nor fire!" However, 'Uthman did not blame him, nor did he punish him.

Most their kings had such a belief. For example, when al-Waleed opened the Holy Book of Allah and read the verse any every insolent oppressor was disappointed, he became angry, placed the Holy Book as a target, and threw arrows at it, and said: You threaten me with an insolent oppressor, and I am an insolent oppressor!

When you come to your Lord on the Day of Resurrection, say: O My Lord, al-Waleed torn me up! This clearly indicates his atheism and his apostasy from the religion. Most Umayyad kings had such an

atheistic instinct. They appointed some atheists to educate their children. ‘Abd al-Semed, the educator of al-Waleed, was an atheist.[18]

Merwan b. al-Ju‘d, the educator of the last Umayyad king, Merwan b. Muhammad, was an atheist. Ibn al-Nedeem says: “Surely, Ibn al-Ju‘d made Merwan and his children atheists.”[19] Al-Duri said that Ibn al-Ju‘d was on top of those who propagated the Manawiya at his time.[20]

The most prominent atheist at the Umayyad time are Younis b. Abi Qurrah, ‘Ammarah b. Hems, al-Mutiee‘b. Ayas, those who lived through the Umayyad and the ‘Abbasid governments, and who were called the three Hammads, namely, Hammad ‘Ajrad, Hammad al-Zubrqan, and Hammad al-Rawiya.[21]

Indeed the roots of the atheistic thought were formed during the Umayyad time that was the source of all the destructive movements.

At the ‘Abbasid Time

During the first ‘Abbasid Age the summons to atheism clearly appeared, and all the destructive doctrines became active. Felhauzen maintains that there was a close relationship between the summons to the ‘Abbasids and atheism. He says: “The then ‘Abbasids gathered the atheists around them and did not neglect them but after that.”[22]

The summons to the Manawiya, the Mezdakiya, the Khuramiya, and the Zeradishtiya started. The Khuramiya carried the banner of the armed revolt and the summons to it spread in Persia. It summoned (the people) to the communism of Mezdek.[23] We will deal with some of these doctrines as follows:

The Manawiya (Manism)

Mani’s thought was the greatest of the atheistic doctrines in spreading at that time. It was an old and was established by Mani, son of Fatiq, the Persian wise man. He was born in the year 215 or 216 A. D. He appeared at the time of Shahpoor. He was killed by Behram. He maintained the prophethood of al-Mesih (Jesus Christ) and denied that of Musa (Moses).

He claimed that the world was made and composed of two old origins: light and darkness, and that they were eternal. He dined all things except those resulted from an old origin.[24]

Manism maintained the transmigration of souls depending on what Mani mentioned in a book of his where he said: “The souls that leave bodies are of two kinds: the souls of the truthful and those of the devious. When the souls of the truthful leaves bodies, they go during the morning light to the light that is above the orbit and stay in that world with everlasting delight.

When the souls of the devious leave bodies and want to join the highest light, they come back down and transmigrate with the souls of the animals until they become free from the defects of darkness, and then

they join the highest light."[25]

Mani imposed on his followers one tenth in all the affairs, supplicating the Truth, leaving lying, murder, theft, fornication, magic, worshiping idols, and killing living things. He regarded the existence of man as a crime committed by his parents. He thought that man must cease to exist.

Besides he thought that man's good deeds resulted from the god of good and his evil deeds resulted from the god of evil. His thoughts were described by Abu Nu'as when he satirized Aban, a leading member of this thought, saying:

One day I sat with Aban. May Aban's good be not much.

We were present in the tent of the Emir at al-Nehrwan.

When the first (morning) prayer approached the adhan, he rose, showed fluency and eloquence.

We said whatever he said until the adhan came to an end.

He said: How did you bear witness for that while you were not eye-witnesses?

I will not bear witness forever until I be an eye-witness.

I said: "Glory belongs to my Lord!" And he said: "Glory belongs to Mani!"

I said: "'Isa is the Apostle of Allah!" And he said: "From Satan!"

I said: "Musa is the one who secretly addressed the Guardian, the Benefactor (Allah)!" And he said: "Therefore, your Lord has an eye and a tongue!"

Did his soul create him? Or who (did create him)?

So I left my place because of an atheist who adorned himself through disbelieving in the Most Merciful (Allah).[26]

The Manism spread atheistic movement at the 'Abbasid time. Ibn al-Muqaffa'was among their prominent figures. He translated from Persian into Arabic Mani's, Ibn Daysan's, and Merqiyun's books.[27]

He also wrote a book in which he propagated Manism and attacked the Islamic principles. He began the book in the name of the Light, the Most Merciful, and the Merciful. Al-Mehdi said: "All the books on atheism belong to Ibn al-Muqaffa'."[28] He passed by a Persian's fire house and recited the following poetry line:

O 'Atiqa's house, I praise you out of fear of the enemies and the heart is entrusted to you.

Surely I grant you alienation. I swear by you that I incline to alienation.[29]

It was said that he did not respect the Qur'an and tried to oppose it.30 Ferinshiko Gabriel doubted about the ascription of that to him.31 He claimed that he was killed not because of that he was accused of atheism, rather it was because of his demanding security from al-Mansur to 'Abd Allah b. 'Ali. So he harassed al-Mansur, and he ordered him to be killed.32

Anyway, Manism was the greatest of all the principles in attacking the Muslims at that time.

The Mezdakiya (Mezdekism)

Mezdikism was among the principles that spread during the 'Abbasid Age I.

It was a kind of communism and urged the people to free themselves from all the social values. Al-Sheristani has mentioned some of Mezdik's principles, saying: "He made the people take part in it just as they take part in water, fire, and grass."33 Al-Teberi has said: "Mezdek and his companions said: 'Surely Allah has placed livelihoods on the earth, that people may divide it among themselves equally.

However, people have wronged each other in respect with them. They claimed that they took from the rich to the poor, regain from the wealthy to the needy, that whoever has additional money, women, and possessions, then he is not more appropriate than those other than him.' So the lowly violated that and took it as booty."34

Those who had malice against the Islamic values adopted these principles and spread them among the Muslims. Some people embraced them to satisfy their low desires and their dissoluteness. As a result immorality and abominable deeds spread among the people. We will mention that.

The Zeradishtiya

The Zeradishtiya was among the principles that appeared at the 'Abbasid time. It maintains two gods: the god of good, and the god of evil. Al-Kherbutli talked about some of their principles, saying: "The essence of Zarathushtra's principles is that there are many, various events in the world: Some of them are good, and some of them are evil; these events do not create themselves; rather they stand on an origin.

Zarathushtra thinks that it is impossible to ascribe good and evil to one origin. For this reason it was necessary for him to explain the world of faith through the existence of two different, contradictory forces. One force is pure and sacred, from which result life and natural elements. The other force is wicked and dirty from which issue blights, perishing, destruction, evil and affliction that befall man.
The first force is called Ihriman, meaning the god of evil or Satan. The other is called Mezad that means the god of good and light."35

Zarathushtra thinks that life does not perish, that it is happy or unhappy through the pleasures in life, and that its ordeal is three days after death. Then the wind carries it until it reaches the straight path (sirat). It

is judged therefore three days. The good souls go to the Garden, and the evil ones are driven to the fire.

The Zeradishtiya spread during the ‘Abbasid Time’. It was adopted by some simple, deceived persons. It spared no effort to war against the Islamic values, to untie the social links, and to make the Muslims abandon morals and the Islamic manners.

Anyway, these principles, which spread during the ‘Abbasid time, clearly show us that there was ideological emptiness, shallow thinking, that ignorance prevailed, that the Muslims had no knowledge of the reality of their religion, which urged them to be mentally aware and be free from all kinds of ignorance and inactivity.

Heresies and vague errors appeared at that time in astonishing and strange way. Al-Rawendiya, who claimed that al-Mansur al-Dewaniqi was their lord who feed and watered them, took place at that time.36 Al-Meqanna’ al-Khuresani created a heresy. He maintained the transmigration of souls and claimed that he was a god.

He claimed that Allah created Adam, and He turned into His form. Then he turned into the form of Nuh, then into Ibrahim. Then he turned into the form of the prophets, then into the form of the Prophet Muhammad, may Allah bless him and his family. Then he changed into the form of Imam ‘Ali b. Abi Tali, peace be on him.

After him he turned into the form of his children, and then into the form of Abu Muslim al-Khuresani. After him, He moved to him. He asked his followers to serve him and to prostrate themselves in prayer before him.37 He commanded them not to pray and not to pay zekat (alms). He made it lawful for them to sleep with women.38

Al-Muqanna‘was skillful in engineering. He made an artificial moon. The moon appeared and the people saw it from the distance of a month. Then it disappeared. Al-Muqanna‘deceived the people with that. Concerning that false moon, Abu al-‘Ala’ al-Ma‘rri says:

Beware, the moon whose head is veiled is misguidance and error; it is like Al-Muqanna’s moon.

Anyhow, these destructive movements divided the Islamic society and made the cultural movement disordered.

The Summoners to Atheism

The summons to atheism and all the destructive principles at that time stood on some unknown people suffering from psychological diseases. Yezdan b. Badhan was one of them. He was famous for atheism and hypocrisy. He went to the Sacred House of Allah during the season of hajj. When he saw the people circumambulating the Kaaba, he said: “They look like cows treading on wheat.”

This statement of his created waves of anger and displeasure in the souls of the good and those clinging to their religion. Al-'Alaa' b. al-Haddad addressed caliph Musa al-Hadi and urged him to kill Yezdan b. Badhan, saying: O one entrusted by Allah over His creatures, inheritor of the Kaaba and the Pulpit, what is your opinion of an unbelieving man who likens the Kaaba to a threshing floor, and the people circumambulating the Kaaba to cows treading on wheat and darnel?

So Musa al-Hadi ordered him to be killed and to be crucified.39 Yet another examples of the unbelievers is Bashshar b. Burd. He went too far in summoning the people to atheism. He urged them to warship fire. He declared that when he said:

Iblis is better than your father Adam; therefore distinguish, o group of the wicked. Fire is his element; Adam is a piece of clay. Clay is not as high as fire. Clay is dark, and fire shines. Fire has been worshipped since it came into existence.40 He insisted on his creed until he was killed.41

Among them was Salih b. 'Abd al-Qudus. He was among the most prominent atheists. Al-Mehdi ordered him to be executed, and he declared his repentance. When was about to release him, he heard him reciting:

The enemies cannot reach an ignorant one, O he who makes the ignorant reach you. The old man does not leave his morals until he is buried in the earth of his grave.

When al-Mehdi heard the last line, he ordered him to be killed and said to him: "You will not leave your manners until you die!"42 Among their great figures are the three Hammads: Hammad 'Ajrad, Hammad al-Rawiya, and Hammad al-Zuberqan.

Among them are Ibn al-Muqaffa', Younis b. Abi Ferwa, Mutee' b. Ayas, 'Abd al-Kareem b. Abi al-'Awja', 'Ali b. Khaleel, and Yehya b. Ziyad al-Harithi. The biographers have mentioned many examples of their heresies and vague errors, which indicate their unbelief and their apostasy from the religion.43

Any way these atheists spared no effort to spoil the Islamic society, to spread chaos, and corruption among the Muslims. They also intended to distort Islam through fabricating traditions, that they might degrade the dignity of Islam. 'Abd al-Kareem b. Abi al-'Awja' had confessed that before he was ordered to be killed, saying: "You want to kill me because I have fabricated four thousand hadiths (traditions)."

The atheists spoiled and distorted Arabic literature. Khelef al-Ahmer and Hammad al-Rawiya did that. Concerning the latter, al-Sayyid al-Murtadha has said: "Surely Hammad is famous for fabricating narration, composing poetry and ascribing it to the early poets, to the extent that the narrators have said:

'Hammad has spoiled the poetry because he is able to compose it. He writes poetry similar to that of the poets and put it into theirs. So the correct poetry has mixed with that incorrect."44

In this manner, they spoiled the religion, the language, and the rest elements of the Arab and Muslim community. They also prevented Islam from spreading all over the world.

The Atheists are persecuted

The ruling authorities at the ‘Abbasid time officially persecuted the atheists in the last years of the caliphate of al-Mehdi and during the short-termed caliphate of al-Hadi. In the year 163 A. H. al-Mehdi ordered the atheists to be arrested. He ordered ‘Abd al-Jebbar, a Muslim inspector of market, to arrest all the atheists in the country.

He arrested some of them and brought them to the Caliph, and he ordered some of them to be killed and the rest to be severely punished. The atheists were severely persecuted between the year 166 A. H and the year 170 A. H. They were tortured by certain judges such as ‘Abd al-Jebbar, ‘Umar al-Kelwazi, ‘Umer, and Muhammad b. ‘Isa.

Al-Mehdi launched a wide-ranged campaign against the atheists. He ordered a divan to be established for them. The security forces and the detectives spared no effort to look for them. They killed all the atheists they arrested except those who announced their repentance.

Al-Mehdi himself went through some countries to look for them. He went to Syria to search for them. He came to know that some of them fled Iraq to Aleppo. So he ordered them to be arrested and to be driven to courts. Then he ordered them to be killed after their atheism had been proved.45

Al-Mehdi went too far in pursuing the atheists and killing them. Al-Seyuti says: “Al-Mehdi went too far in pursuing the atheists, destroying them, looking for them in all the cities, and killing them for an accusation.”46 When he was about to die, he ordered his son al-Hadi to kill them, saying:

O my little son, if this authority comes to you, then prepare yourself for this group (the atheists). For they summon the people to follow something apparently good such as refraining from criminal frauds, renouncing the world, working for the hereafter. Then they made it forbidden for them to eat meat and to touch pure water.

They order them to refrain from killing pests as a sign of clinging to (religion) and of giving up sins. Then they order them to worship two things: the first is light, and the other is darkness. Then they make it permissible for them to marry their sisters and their daughters, to wash (themselves) with urine and kidnap children from the road that they might bring them out of darkness into light.

Therefore execute them, kill them with the sword, and seek through them nearness to Allah, the One without partner. For I saw your grandfather al-‘Abbas in sleep giving me two swords and ordering me to kill the followers of the two (beliefs: light and darkness).47

Al-Hadi carried out his father’s will. He killed and executed all the atheists. Al-Rashid and the rest of the ‘Abbasid kings followed the same policy toward them. They gave no way to the destructive groups to spoil the Muslims. They put an end to all the summoners to atheism and hypocrisy.

The caliphs employed all ways to war against the atheists and to put an end to these wicked souls. When they arrested an atheist, they ordered him to spit at Mani's picture or to slay a bird called pheasant.

As for spitting at Mani's picture, it means degrading the creator of Mani's thought. In the meantime it means that the unbeliever withdrew from his thought. As for slaying a bird, it means that slaying a bird was forbidden according to the Manism. As for slaying the bird pheasant, it has not been mentioned in the books we have, as professor Gorge Fida says.48

Anyway, the caliphs launched a violent campaign against the unbelievers. Unfortunately this campaign was against the innocent more than it was against the real atheists. We will explain that.

Going too far in Accusing

Those accused of atheism and apostasy from religion were not real atheists. Rather some of them were accused of atheism for some political reasons. The caliphs used this accusation as means to put an end to their opponents from among the Hashimites.

For example, one of the sons of Dauwd b. 'Ali and of Ya'qub b. al-Fadhl were accused of atheism and were brought to Al-Mehdi. As this Caliph had made a covenant not to kill them, he ordered them to be imprisoned. However, he ordered his son al-Hadi to kill them after his undertaking the caliphate.

The accusation of atheism included all those who opposed the caliphs and refused to perform the prayers behind them. An example of that is Shurayk al-Qaadi (the judge). He did not believe in performing the prayers behind al-Mehdi. So al-Mehdi ordered him to be brought.

He was brought before him and he said to him: "O son of the adulteress!" "Slow, Commander of the faithful,"Shurayk retorted, "she fasted and performed prayers!" "O atheist," said al-Mehdi, "I will kill you!"

Shurayk smiled and said: "Commander of the faithful, the atheists have signs through which they are recognized. They drink wine and associate with songstresses!" So al-Mehdi kept silent and was unable to answer.49

This story indicates that the caliphs went too far in accusing people of atheism to the extent that they included all those whom they hated. Shurayk's answer also indicates that the atheism were recognized through some marks such as drinking wine and associating with songstresses.

As a result the atheist was dissolute and mischievous. For this reason Adam, the grandson of 'Umar b. 'Abd al-'Aziz, was arrested. He was accused of atheism because he was dissolute and mischievous. He went too far in drinking wine. While he was drunk, he composed some poetry lines in which he violated the sacredness of the religion. He says:

Give me and my bosom friend to drink wine throughout the long night.

It has a clear, yellow color; it is like excellent musk.

It tastes like ginger on one's tongue.

Its bright smell comes from a distance of a mile.

Whoever attains three (drinks) of it forgets the open road.

When he attains five (drinks) of it, it leaves him like the killed.

At that time he does not know who goes and who comes.

Surely my ear is heavy toward the words of him who blames me for it.

On account of the strong veneration, I am not obedient and submissive.

Say to him who reviles you because of it, whether a jurist or a noble, leave it and hope for another (kind) of the nectar of the fresh, cool water.

You feel thirst today, and tomorrow you will be given to drink delicious wine.

For this reason al-Mehdi took him and accused him of unbelief. He ordered him to be flogged three hundred times, that he might confess that, while he denied that and said: "By Allah, I have not associated with Allah in the twinkle of an eye. When have you come to know that a Qarashi becomes an atheist?

However, delight has overcome me, and poetry has controlled my heart. I am among the Qurayshi boys. I drink wine. I say what I said for dissoluteness." Then he gave up wine. He hated seeing wine and said:

I drank (wine). When it was said (to me), 'Do you not give up (wine)?'I gave up, and my garment is pure from the harm of meanness.50

Adam was accused of atheism, while he was not an atheist. He was overcome by poetry, that he might say obscene language through it. The caliphs did not restrict themselves to that, rather they regarded as an atheist everyone who discussed the traditions of the companions (of the Prophet) or refute them.51

The reason for that is that they wanted to accuse the Shi'ites of apostasy from the religion, that they might legally shed their blood. 'Abd al-Rahman Bedawi says: "Indeed the accusation of unbelief at that time went side by side with joining the decree of the Rafidites (Shi'ites), as professor Fida sees."52

Joining the Shi'ite doctrine during those black periods was the most important of all crimes. This crime was more dangerous than that of atheism in the responsible' viewpoint. The repentance of the one accused of atheism was accepted, and he was pardon. As for the one accused of showing friendship to

Ahl al-Bayt, peace be on them, he was regarded as an atheist and apostate from the religion, thought he believed in Allah and His Apostle and performed the Islamic duties.

Anyway, the ‘Abbasid caliphs often used the accusation of atheism as means to execute the Shi‘ites and to throw them into dark prisons. They showed oppression in respect with that, for the Shi‘ites declared war against all the oppressive and tyrannical people. They gave many sacrifices to put an end to the oppressors.

They regarded the rulers as among the Imams of oppression and error, so they resisted them and spared no effort to destroy their thrones. We will soon mention that in detail.

The Imams debate with them

The answers of the Imams of Ahl al-Bayt, peace be on them, to the atheists was distinguished by scientific thinking and decisive proofs that proved the genuineness of the Islamic thought in all sides of its laws, the falsehood of the atheists and their invalid beliefs.

The effect of those debates on their souls was stronger than all the means used by the local governments to suppress them. As the government lacked thinking, they restored to the force of iron and fire and throwing into prisons to suppress and destroy them. However, this is the weapon of the feeble. For beliefs cannot be refuted by anything except by scientific means. It is impossible to be overcome by something other than that.

As for the Imams of Ahl al-Bayt, peace be on them, they depended on scientific means during their debates full of all ways of conviction and that give no way to doubt in respect with the invalidity of their opponents’ beliefs. Accordingly many atheists confessed their invalid beliefs and came back to the way of the truth and correctness.

Besides some of them stated that the Imams were the masters of mankind, and that perfect humanity could not be ascribed to anyone other than them. Ibn al-Muqafa‘and ‘Abd al-Kerim b. Abi al-‘Awja’ acknowledged that. That was when Ibn al-Muqafa’ saw the Muslims circumambulating the Kaaba and said: “None of those (people) deserve the name of humanity except that (Imam Ja‘far b. Muhammad, peace be on him). As for the rest they are mobs and beasts.”

Ibn Abi al-‘Awja’ hurried to the Imam and asked him: “O Shaykh, may Allah have mercy on you! In which thing do we believe? In which thing do they believe? The thing in which they and we believe is one.”

The Imam, peace be on him, answered him saying: “The thing in which you believe may be similar to that in which they believe. They believe in the hereafter and the threat. They maintain that there is a god in the heaven, and that there is inhabitedness therein, while you claim that the heaven is destruction and there is none in it.”

‘Abd al-Kareem said: “If the affair was just as we believe, then what has prevented Allah from appearing before his creatures and summons them to serve Him that they may not differ over Him? Why has He disappeared and sent messengers to them? If He appeared, then it would be easy (for mankind) to believe in Him.”

The Imam answered him: “How has He who has shown His power in your soul and in your growth disappeared?” The Imam, peace be on him, gave him additional proofs of the existence of Allah. Then Ibn Abi al-‘Awja’ left the Imam and went running to his companions, saying to them:

“This is not a human being! In this world, he is outwardly a body, but inwardly he is a soul. ” Then he indicated with his hand to the Imam, peace be on him.53

It is necessary for us to pause to mention some of their debates as follows:

Imam al-Sadiq’s Debates

Hadith and theology books are full of Imam al-Sadiq’s many debates in this respect. The Imam gave firm proofs of the authenticity of the Islamic thought and the falsehood of the beliefs of his opponents. We will mention some of them as follows:

1. Ibn Abi al-‘Awja’ came in to Imam al-Sadiq, peace be on him, and he asked him:

-O Ibn Abi al-‘Awja’, are you created or not?

-I am not created.

-If you were created, then how would you be?

So Ibn Abi al-‘Awja’ became perplexed and gave no answer.54

2. Abu Shakir al-Daysani, an atheist, came in to Imam al-Sadiq, peace be on him, and said to him:

-O Ja‘far b. Muhammad, show me the way to the One whom should I worship!

Abu ‘Abd Allah said:

-Sit down!

A boy came. The boy was carrying an egg in the palm of his hand. The Imam, peace be on him, ordered him to hand him the egg, and he handed it to him. Then he, peace be on him, said:

-O Daysani, this is a compact, protective container; inside it is the thin (substance of an) egg which is surrounded by what could be compared with fluid silver and melted gold. Neither the fluid silver mixes with the melted gold; nor does the melted gold mixes with the fluid silver.

So it is as it is. No reforming exterior comes out of it and tells (you) about its goodness, nor does a corrupt interior comes into it and tells you about its corruption. None knows that it has been created for a male or a female. Then it splits open showing a form like (for example) a peacock. Therefore, do you think that it has a Creator?"

Al-Daysani bowed his head and thought about the Imam's words. Shortly after that, he raised his head and said: "I bear witness that there is no god but Allah, the One without a partner; and I bear witness that Muhammad is His Servant and Apostle. I bear witness that you are an Imam and Allah's proof over His creatures. I have repented of what I had believed in!"[55]

3. Hisham b. al-Hekem narrated, saying: [An Egyptian atheist came to know that Imam Abu 'Abd Allah had knowledge. So he went to Medina to debate with him. He did not find him. He was told that the Imam was in Mecca. So he went to it and met him. He approached and greeted him. Then Abu 'Abd Allah (al-Sadiq) asked him:]

- What is your name?

- 'Abd al-Malik.

- What is you kunya?

- Abu 'Abd Allah.

-Who is the king whose servant is you? Is he among the kings of the earth or among the kings of the heaven? Tell me about your son: Is he the servant of the heaven god or of the earth one? The atheist kept silent and was unable to answer. So Abu 'Abd Allah said to him:

"Say!" The atheist became perplexed. So the Imam, peace be on him, looked at him and said to him: "After you have finished circumambulating the Kaaba, come to me." When the atheist had finished circumambulating the Kaaba, he went to the Imam. The Imam, peace be on him, asked him:

-Did you know that the earth has bottom and top?

-Yes.

-Did you go to its bottom?

-No.

-Did you know what was beneath it?

-I did not know. However, I imagine that there is nothing beneath it.

-Imagination is feebleness unless you are sure.

–Have you ascended to the heaven?

–No.

–Do you know what is therein?

–No.

–Have you gone to the east and the west and seen what is beyond them?

–Therefore, I wonder at you! You have not gone to the east and the west. You have not descended to the bottom of the earth, nor have you ascended to the heaven. You have not come to know what is there and what is beyond them. Nevertheless you have denied what is in them. Does the sane deny what they do not know?

–None has told about that except you!

–Therefore, you have doubt about Him. Perhaps, He is He. And perhaps, He is not He.

–Perhaps!

–Fellow, he who has no knowledge has no proof over him who has knowledge; and the ignorant have no proof over the knowledgeable. O brother of the inhabitants of Egypt, learn from me! Do you not see that the sun and the moon, day and night alternate and do not precede each other? They go and do not return. They are forced. They have no place except their place.

If they could go and not come, (they would do). If they were not forced, then why did night not become day, and day (become) night? O brother of the inhabitants of Egypt, by Allah, they are forced. Surely the thing in which you believe and of which you have an imagination is of time.

If it was it that which made them go, then why did it not make them return? If it made them return, then why did it not make them go? Do you not see that the earth and the heaven are raised? The heaven does not fall on the earth, nor does the earth slope down that which is beneath it. By Allah, their Creator and Manager has caught them.

The Egyptian kept silent and was unable to give an answer. He thought of the dimensions of the words of the Imam. He found in them guidance and truth, so he returned to correctness. He declared his faith and became Muslim.[56]

4. An atheist went to the Imam, peace be on him, and asked him:

–Did you see Allah when you worshipped Him?

–I am not one who worships someone whom I have not seen.

–Then how did you find Him when you saw Him?

–The eyes do not see Him in terms of human eye–sight. Rather the hearts see Him through the inner realities of faith (iman). He is not attained through sense perception, nor is He compared to people. He is known without comparison.57

5. An atheist went to the Imam, peace be on him, and asked him about many problems of which is:

–How do creatures worship Allah and do not see Him?

–The hearts see him through the light of faith. The intellects prove him through their alertness just as the eyes do. The eyes attain Him through what they see, such as good structure and firm creation, then the apostles and their communications, the Books and their clear verses. The knowledgeable have restricted themselves to what they have seen of His Greatness without seeing Him.58

Through this debate, the Imam, peace be on him, gave many proofs of the existence and oneness of Allah. Many debates have been narrated on his authority in this respect. To mention them requires elaborateness and being wide of the subject. So we are satisfied with these small debates narrated on his authority.

Imam Musa

Imam Musa, peace be on him, played an important role in defending the Islamic thought, refuting the vague errors of the atheists, and falsifying their beliefs. We will deal with some theological questions about which the Imam was asked:

1. His confuting the Movement of Allah

Through the chain of the authorities of the non–Shi'ites ('amma), it has been mentioned that Allah comes down in the last one third of night and calls out in the heaven: "Is there anyone who supplicates (Me) and asks (Me) for forgiveness?" Those who regard Allah as body deal with the surface structure of these traditions without interpreting them or carefully consider their chain of authorities, that they might establish that Allah had a body.

The Imam, peace be on him, was informed about that, and he said: "Surely Allah does not come down and is in no need of coming down. His existence is the same in nearness and remoteness.59 No close thing is far from Him, nor is a distant thing is close to Him. He is in no need of anything; rather all things are in need of Him; and He is the possessor of might.60 There is no god but Allah, the Mighty, and the Wise."

"As for the words of the describers, 'He, the Blessed and Exalted, comes down,' they are of those who ascribe him to decrease or increase.61 All moving things are in need of that which moves them or that through which they move.62 Whoever has doubts about Allah perishes.63

Therefore, be careful in respect with His attributes lest you should define Him through increase, decrease, mobilization, movement, disappearance, coming down, rising, and sitting down. For Allah is far above the description of the describers, the depict of the depicters, the imagination of the imagining. ***And rely on the Mighty, the Merciful, Who sees you when you stand up and your turning over and over among those who prostrate themselves before Allah.*** (***26:219***)."[64]

The Imam, peace be on him, talked to his companions about negating movement from Allah, the Most High, saying: "I do not say that He is standing and remove Him from His place, nor can I find Him in a place where He is, nor can I find Him move through a thing such as foundations and limbs, nor can I define Him through a word.

However, that is as Allah, the Blessed and Exalted, says: ***Be, so there it is*** (***19:35***) through His will without hesitation in a soul. (He is) eternal and signal. He is in no need of a partner to mention His kingdom to Him and to open to Him the doors to His knowledge."[65]

The Imam, peace be on him, wanted not to describe Allah, the Most High, through the rising the linguists maintain, that His disappear from the place where He had been before His rising is required; similarly he did not describe Him through His being in a place, that His being a limited body is required.

He also did not describe Him through the movement of the whole His body or through the movement of the limbs, for this requires from Him change and the need of others; Allah, the Exalted, is above all of that. The Imam, peace be on him, explained Allah's way of creating things that is not through speech; rather His command when he desires a thing, He says to it: ***Be, so there it is***(***19:35***). Allah, the Most High does what He wills through His will without using any tool or a limb, without hesitation or thinking. In creating things He is in no need of a partner to help him nor a minister to manage for Him His affairs, seeks help from him or mention to Him His Kingdom and power.

2. Negating Body from Allah

Among the things maintained by the atheists at that time is: "Allah, the Most High, has a body just as the rest of beings." Hisham b. al-Hakam believed in that before his repentance and his returning to the true way. Imam Musa was informed about his beliefs, and he said in the answer to him:

"Which obscenity and indecency is greater than the statement of him who describes the Creator of things with body or form or creation or limitation or limbs?! Allah, the Exalted, is far above that!"[66]

Al-Shahristani mentioned that Hisham b. al-Hakam had essays on comparing Allah to human being, and that Hisham b. Salim al-Jewaliqi agreed with him on that. Among the things they said is that "Allah, the Exalted, is seven spans (of the hand) in His own span, that He is in a certain place and a certain direction that He, the Most High, looks like human being.

His upper part is hollow; and his lower part is solid. He glares and shines. He has five senses, a leg, a

nose, an ear, and an eye. He has black hair hanging down His ears. However, He is neither flesh nor blood."[67]

Some researchers criticized ascribing that to Hisham, for that he was trustworthy and knowledgeable, and that he was on top of the Muslim thinkers. So how is ascribing that to him correct?

These beliefs might issued from him because he maintained some atheistic beliefs before he got acquainted with the Imam. However, when he communicated with the Imam, peace be on him, he returned to the way of the truth and correctness; he became among the great Muslim thinkers. We will explain that when we speak about his life.

'Abd al-Rahman told the Imam, peace be on him, about Hisham's statements on comparing Allah to human body as follows: "Surely Allah is a body; nothing like the likeness of Him. (He) is Knowledgeable, Hearing, Seeing, Powerful, Speaking, and articulate. The speech, the power, and knowledge proceed in the same manner; nothing of them is created."

So the Imam refuted that, saying: "May Allah fight him! Did he not know that the body was limited, and that the speech was other than the speaker? Allah forbid! I am clear before Allah of this statement. (Allah) is neither a body, nor a form, nor a limitation. All things apart from him are created. All things happen according to His will and His desire without a speech nor hesitation in soul nor utterance through a tongue."[68]

Among the things he, peace be on him, was asked about in respect with the attributes of Allah is that he was asked about the body and form of Allah, and he, peace be on him, answered: "Glory belongs to Him the like of Whom there is nothing! (He) is neither body nor form!"[69]

3. The Meaning of Allah

Vague errors and heresies spread during that time. The Imam, peace be on him, was asked many questions about the selfness and attributes of Allah. Among the questions about which he was asked is: "the meaning of Allah." So he, peace be on him, answered: "He has controlled the small and the great."[70]

This explanation the Imam expressed is the explanation of a thing through which that requires it. For the meaning of Godhood requires Him to control all things, small and great, present and absent, and all things wherein.

In the book al-Mehasin it has been narrated that he was asked about the meaning of these words of Allah: *The Beneficent is firm in power*[71], and he, peace be on him, answered: "He has controlled all small and great things."[72]

4. His Knowledge

The Imam was asked about the knowledge of Allah, the Exalted: "Had Allah been knowledgeable of things before He created and formed them? Or had He been unknowledgeable of that until He created them and wanted to create and form them, so He came to know of what He created when He created and what He created when He created?"

So he, peace be on him, answered: "Allah had still been knowledgeable of things before He created them just as His knowledge of things after He came to know of the creation of things."[73]

Muhammad b. Hamza wrote to him a letter in which he asked him about the knowledge of Allah. This is the text of the letter: "Surely, your followers have differed over the knowledge (of Allah). Some of them say: 'We say that Allah had still been knowledgeable before creating things.

And some of them say: 'We do not say that Allah had not still been knowledgeable, for the meaning of to know is to do. If we prove knowledge, then we will prove an eternal thing along with Him.' So, I think, may Allah make me your ransom, that you must teach me of that to which I restrict myself and do not exceed it."

Accordingly, the Imam, peace be on him, wrote him back: "Allah is eternally knowledgeable, may His name be blessed and exalted."[74]

His answer to this question is very short due to the fact that the questioner was unable to understand the answer. For this question is among the most difficult philosophical questions. The early philosophers differed over it. The Aristotelians followed their teacher Aristotle.

They maintained that the knowledge of Him, the exalted, of things had been before them. Plato's followers believed that the knowledge of Allah, may His name be exalted, is simultaneous to things. The two parties gave many proofs that included a kind of obscurity and vagueness. As the questioner was unable to understand such subjects, the Imam gave him a short answer.

5. Allah's Will

Saffwan b. Yehya asked the Imam about Allah's will: Does it (will) issue from Allah or from creatures?

He, peace be on him, answered: "The will of the creatures is the pronoun and the verb that seems to them after that. As for that of Allah, it is His creating (things) only, for He neither deliberates nor intends nor thinks. He does not have these attributes, for they are the attributes of the creatures. Therefore, Allah's will is the verb only. He says to it: ***Be, so there it is*** (***19:35***) without a word nor utterance nor a tongue nor intention nor thinking. There is no howness to that just as there is no howness to Him."[75]

The explanation of his statement is that man's will is a psychological manner takes place after his imagining the thing appropriate for him and his believing in its being positive and useful with scientific

believing not hypothetical one.

So when a thing reaches the level of superiority in the depth of one's mind, the determination of finding it takes place. As for Allah's will, it is not something new added to His Holy Selfness, for the occurrence of an attribute or a manner in His Selfness is impossible. The will for Him is nothing but His creating things, for He, the Exalted, is far above deliberation and reflection.

6. Allah's Desire

'Ali b. Ibraheem said: [I heard Abu al-Hasan Musa, peace be on him, say:] "Nothing occurs except what Allah wills, desires, ordains, and decrees."

"What is the meaning of desires?" I asked him.

"The beginning of the verb," he replied.

"What is the meaning of ordains?" I asked him.

"To ordain the length and width of a thing," he answered.

"What is the meaning of decrees?" I asked him.

"When He decrees (a thing), He says to it: be," he replied, "Therefore, that is the thing which nothing can avert."76

The short explanation to his speech is that man has optional deeds of which are will, desire, estimation, and carrying out. As He, the Most High, regarded the out beings as among His own verbs, they were preceded by desire, will, estimation, and carrying out, issued from His knowledge and His power.

Therefore, they should be preceded by desire, will, determination, and decree. The desire and the will must be achieved in finding an optional deed. The meaning standing in the soul through its relationship with the doer is called a desire, and through its relationship with the verb is called will; the estimation is the specification of the amount of the verb.

The decree is the final decision between which and the verb there is no means. When the decree of Him, the Most High, associated with a thing, He carried it out; it is the thing which nothing can avert.

7. The Formative and Legislative Will

The Imam, peace be on him, said: "Surely, Allah has two wills and two desires: the will of ordainment, and the will of determination. He prohibits and desires; He commands and does not desire. Did you not know that He prohibited Adam and his wife from eating of the tree?

He desired that. If he had not desired that they would not eat, their desire would have not overcome the

desire of Allah, the Exalted. He commanded Ibrahim to slay (his son) Ishaq. He did not desire to make him slay him. If He had desired, the desire of Ibrahim would have not overcome the desire of Allah, the Most High."77

The explanation of his statement is that will is divided into the real, formative will and the nominal, legislative will. So man's will that associates with his own deed is a formative will that urges his limbs to find deed; along with it, it is impossible for limbs to refuse to obey except due to a certain obstruction. As for the will that associates with the deeds of others such as that he orders a thing to be done or ordered it not to be done, it is not formative; rather it is legislative. For it does not affect finding or leaving the verb by others; rather it depends on his formative will.

As for the formative will of Allah, it is that which associates with a thing, there is no escape from finding the thing, and it is impossible for it to stay behind it. As for His legislative will, it is that which associates with the deed in respect of its being good and righteous.

As for Allah's prohibiting Adam from eating and He willed that, and the command of Him, the Exalted, to Ibrahim to slay his son and He willed that, the command and prohibition in respect with them were legislative.

Similarly the meaning of the desire is the formative desire. The narration declared that Ibrahim was ordered to slay his son Ishaq, not Isma'il. This opposes the traditions narrated on the authority of the Imams of guidance, peace be on them, and which indicated that Ibrahim was ordered to slay his son Isma'il, and not Ishaq.

We are satisfied with this amount of his answers to the atheists and his refuting their vague errors. The Imam has another legacy related to the prophethood and the Imamate. Al-Mejjlisi has mentioned it in his book al-Bihar. Al-Kulayni has also mentioned it in his book al-Usool.

If we dealt with it, then we had to write a big book on it. For this reason we are satisfied with what we have mentioned as proof of his taking care of refuting the vague errors and confuting misleading thoughts that spread among the Muslims.

Anyway, an atheistic movement invaded the time of the Imam. The enemies of Islam and those who harbored malice against its victories led that movement. They thought that they had no means to resist it except through spreading destructive beliefs among the Muslims, that they might weaken the ideological side.

However, shortly after that, those thoughts disappeared; those misleading thoughts and heresies were buried through the good efforts of the Imams of Ahl al-Bayt, peace be on them, and the leading thinkers from among their students. That was when they set off with great enthusiasm to defend Islam and to protect it from the vague errors of the atheists and the misleading people.

Those atheistic waves, which spread during that time, clearly indicate that the society led a bad life full of ideological differences and doubts about the Islamic thought. Without doubt, the debates of the Imams, peace be on them, played an important role in returning the Muslims to the way of the truth and correctness.

With this point we will end our talk about the ideological invasion that befell the Muslims, and that was the most important event at that time.

Bad Manners

In most of its periods, the ‘Abbasid time was the time of amusement and dissoluteness. During it the people were interested in delight and singing. They rushed to enjoy all kinds of the forbidden things such as drinking wine, playing gambling, drinking with slave girls and boys, and the like from among the things made forbidden by Allah. The ruling persons encouraged them to practice such abominable deeds. For they themselves were immersed in abominable deeds, sins and urging the people to that amusement.

We regard the poets of that time as a measure for the corrupt manners, for they correctly represented the whole trends and inclinations of the society. Their poetry represents neither earnestness nor activity in the public life, nor does it picture any reality of cultural life. Rather the poetry describes wine, songstresses, urging people to practice pleasures and low desires.

Their poems in this respect are black pages in Arabic literature. An example of this is that the poets of the ‘Abbasid royal palace met and said: “Where shall we spend our evening.” They invited each other to their houses. So Abu Nu’as suggested that that invitation should be poetry and not prose, and that the group had to decide the best of them in composing poetry.

Accordingly, Dawud b. Razeen al-Sabati said:

Rise (and go) to the house of amusement and the hidden shadow of a house in which are flowers, narcissus, jasmine, fragrant musk, redolent plants, a songstress with coquetry and sedate reason, who sings all the original, clear (poems) of Ibn Razeen.

They all composed poems urging (people) to practice pleasures, amusement, and dissoluteness. This kind of corrupt poetry indicates that mischief and bad manners, and that the people abandoned the religious teachings that forbade that. The poetry represents the characteristics of the life in that time. For their sentiments and feelings clung to amusement and dissoluteness.

Their hearts clung to wine. So they described and praised it. Abu Nu’as devoted his mental efforts to describing cups, glasses, vats (of wine), barmen, vintners, drinking companions, and grapevines. He mentioned different kinds of wine and how they were made. He made a distinction between this and that in taste, color, and smell.

He explained the intoxication and its movement in limbs and heads. He not only explained that in a technical way, but also he explained it with love. He loved wine so much that he adorned it.

Drinking wine was associated with singing and dancing at that time. The princes and the ladies from among the high life in Baghdad took part in certain concert parties. Private house prepared for wine, singing, beating tambourines and drums spread there.

The gardens in the outskirts of Baghdad were full of bars to which the poets, the youth, and the young ladies frequently went. In a poem of his, Muti'b. Ayas described the bar in Sabah's garden. The abbeys also became places of drinking wine, love, and dissoluteness.

Baghdad, rather all cities of Iraq, became houses of amusement, drinking wine, and dissoluteness. Accordingly, the people followed their low desires and abandoned the Islamic values that forbade that. That brought about bad manners. The people were absorbed in sin, abominable things, and corruption. Dissoluteness included celebrating boys in love poems.

Abu Nu'as and the like went too far in practicing such an art. This matter made bad manners spread among the people. Without doubt the policy of the 'Abbasid First Time Government was responsible for this wave of corruption and dissoluteness. For those kings played an important role in spreading amusement, abominable things, and corruption.

Misery and Unhappiness

The overwhelming majority in the Islamic countries suffered from poverty and deprivation. It was burdened with oppression and misery. Properties were piled–up with special groups of the singers and the dissolute. They practiced all kinds of pleasures and went too far in following their low desires.

As for the general populace, they suffered from hunger and poverty due to the oppression of the rulers and their tyranny in taking kharaj (land taxes). Persecuting the society and the bad economic life have been described by Abu al–'Atahiya, a great social poet, in his poem he wrote to the king of Baghdad. In it he has mentioned.

Who gives on my behalf successive pieces of advice to the Imam?

Surely I see that the prices of the subjects are high.

I see that the earnings are insignificant. I see that the necessity is widespread.

I see that the worries of the time come and go.

I see that the orphans are miserable, empty houses.

They, hopeful male and female, yearn for you.

They complain (to you) of hard work with weak, loud voices.

They hope for your relief out of what they have faced that they may see well-being.

The misfortunes of hunger enter into evening and upon the morning (causing) hunger.

Who relieves the hungry stomachs and naked bodies?

I have reported to you conclusive news from the subjects.

This is the social conditional that prevailed the time of Harun. Millions of the subjects were naked and hungry, whilst the treasury in Baghdad was full of their properties. However, none had the right to use them except the caliphs, their children, and their oppressive, dissolute ministers.

As for those who did not flatter the rulers, they led a life of poverty and misery. Now, let Abu al-'Atahiya tell us about that Golden Time, as the historians say: The dry loaf of bread you eat in a corner, and a narrow room where you are alone or a mosque far from the people is better than the hours in the shade of the high palaces.

This statement tells (you) about my state.

Blessed is he who hears it! By my life, it is sufficient.

Therefore, listen to the advice of the loyal one called Abu al-'Atahiya.

These kinds of hopelessness, pessimism, and pain mentioned by the poet of the 'Abbasid society resulted from the corruption of the then rulers and their bad power. For their crooked policy spread among the people poverty and deprivation, while it placed wealth among a special class that went too far in practicing pleasures. They decorated their palaces with excellent furniture and their walls with silk.

They planted flowers in their gardens, to the extent they brought to them excellent flowers from India. They went too far in creating different kinds of enjoyments. When they were tired of a certain enjoyment, they changed it into another. Abu al-Faraj al-Asfahani said: "Some of them were about to bang his head against an iron bar due to the good singing." The result of that was the spreading of poverty among the popular classes.

Anyway, the 'Abbasid governments at the 'Abbasid Time plundered the properties of the Islamic peoples, spread poverty throughout their countries, spent the money in central budget on prostitution, amusement, and spoiling morals. So the masses were sure of the corruption of those authorities and of their illegal rule. In the meantime, they were sure that the 'Alawids were the summoners to social justice, the shelter of the oppressed and persecuted.

The Policy of the ‘Abbasid Government

During most of its times, the ‘Abbasid government stood on oppression and tyranny. It did not witness social and political justice. Through their governing, the ‘Abbasids followed a special dictatorial method. They controlled all the judicial and administrative authorities.

There was no administrative and consultative council to deal with the affairs of the subjects, their interests, the means of their development and progress. The nature of the government was dictatorial. The caliph decided according to his personal viewpoints, for he was the shadow of Allah on earth, as they say. So he went too far in practicing dictatorship, plundering properties, preventing freedoms, and forcing the people to do what they hated.

In most of its historical periods, the ‘Abbasid government was similar to the Umayyad one in material and form. Lithfy Dilla Fida says: “Certainly the administrative system followed by the ‘Abbasids was in essence the system of the Umayyads.”78

The official circles damaged the rights of the common people, while they flattered the notables, the heads, and the possessors of influence. Amin al-Rayhani says: “The oppressive did not suffer from adversities. Rather the miserable, those who paid taxes and answered the summons to jihad79 suffered from adversities.

It was they who suffered from oppression and tyranny. For their affair was simple with those rulers who alone possessed distributing good and evil among those whom they liked and disliked. They spent the wealth of the miserable Muslim peoples on their low desires and on their followers. They sometimes admired a song, so they gave to the singer a lot of money.

In the meantime they hated the word of a reformer, so they shed the reformer’s blood and confiscated his properties. When al-Mu‘tazid, the ‘Abbasid Caliph, was angry with a military commander, he ordered the military commander to be buried alive.80 Many ‘Abbasid rulers were famous for violence, oppression, and shedding blood.

Al-‘Atabi was asked the state of the then government: “Why do you not seek nearness to the ruler through your poems?” “I saw him give ten thousand (dirhams) for nothing, and he ordered someone to be thrown down the wall for nothing,” replied al-‘Atabi, “I do not know which of the two men I follow.”81

Muhammad b. al-Harith was ordered to go to al-Wathiq, and he said: “I was very afraid. I was afraid that someone had informed the Caliph against me or a certain misfortune had happened.”82

When al-Ma’mun killed his minister al-Fadhl b. Sahl, he entrusted the ministry with Ahmed b. Abi Khalid, but he refused to accept it and said: “All those who undertook the ministry were endangered.”83 The reason for that is that the caliphs did not follow a certain law; rather they decided according to their personal inclinations.

So they divided death and life among those whom they liked and disliked. The caliphs ordered people to be killed in group for a certain piece of information. An example of that Abu Ja‘far was informed against a man called al-Fudayl, the secretary of his son Ja‘far. He was informed that al-Fudal played with Ja‘far. So he sent two men and ordered them to kill him wherever they found him.

He wrote a letter to Ja‘far to inform him what he had ordered them. He said to the two men: “Do not give the letter to Ja‘far until you have killed al-Fudayl.” When they reached al-Fudayl, they beheaded him. Al-Fudayl was a righteous person. Al-Mansur was told that he was an innocent person, and that he was quick in killing him.

So he repented of that. He gave ten thousand dirhams to a messenger and ordered him to go to al-Fudayl before he had been killed. However, the messenger came and found him a motionless corpse. Accordingly, Ja‘far condemned that and said to his retainer: “What does the Commander of the faithful say in respect with the murder of a chaste, religious, Muslim man without a crime?”

So Suwayd answered him: “He is the Commander of the faithful. He does whatever he pleases. He is more knowledgeable of what he does.” The kings killed the people and shed their blood according to their low desires. They did whatever they wanted, for they were the Shadow of Allah on earth. They were not asked about sin or crime.

During the ‘Abbasid days, the Islamic countries suffered from oppression and tyranny. For the ‘Abbasids employed violence in carrying out their plans. For the first time in Islamic history the leather rug (for executing people) was put by the throne of the Caliph. The Caliph employed it and the headsman as means to ascend the throne, as Philip Hety says. The ‘Abbasid Caliphs followed this policy throughout their times.

They did not yield to the truth and justice; rather they yielded to their low desires and feelings. The boys, the women, and the corrupt drinking companions played an important role in managing the affairs of the government, distributing gifts and salaries among the people, and depriving them of them. All these things did not depend on the Law of Allah; rather they resulted from the caliph’s personal inclinations, which were very far from justice.

The Muslim Sects

Perhaps the most important things took place at the ‘Abbasid Time were the Muslims sects, who differed over the origins and branches of the religion. The certain thing is that the ‘Abbasid authorities founded the Muslim sects, fed them, and made them grow. They forced the people to embrace them.

I (the author) think that they wanted to send the Muslims far from the Imams of Ahl al-Bayt, who represented the true Islam and its revolutionary trends aiming at putting an end to social oppression, saving the people from the political tyranny.

During the ‘Abbasid time, the ‘Alawids went to the fields of the holy jihad, that they might protect the society from the Umayyads’ violence and severe punishments, and return to society the Islamic noble principles, which depended on spreading justice, freedom, equality, ease, stability, perfect faith in the individual’s rights, securing the means of his daily bread, and his security. Islam regarded that as a basic rule for developing the society and making it lead a free, noble life.

For these noble principles the ‘Alawids went to the fields of struggle and jihad. So they met difficult problems, their limbs were cut off, their blood was shed, and they were executed. The masses were sure that the ‘Alawids were the protectors and leaders of this community, that the society would obtain the means of its livelihood and its welfare except through their government.

Accordingly, they supported them. The slogans of the revolutionaries and of the demonstrators were the summons to al-Ridha’ from among the Family of Muhammad. The violent revolt that broke out all over the Islamic countries put an end to the Umayyad government, toppled it and removed its traces.

However, the ‘Abbasids usurped the authority. When the affairs went well with them, they spared no effort to destroy the ‘Alawids and their followers, who were the source of the aware forces in Islam.

The terrible plan the ‘Abbasid government drew to destroy the Shi‘a and all the opposing forces includes the following:

1. They founded the Islamic doctrines, divided the Muslims, and made them busy with ideological beliefs, that they might divert them from thinking of political affairs. Accordingly, the clubs in Baghdad, Kufa, Basrah, Medina, and all the cities of the Islamic world were full of theological debates and philosophical discussions.

All these debates and discussions were about the ideological frame in Islam. The scientific life at that time was directed to this side only; it was not direct to any side of the political life the Muslims led.

2. They wanted to isolate the Imams of Ahl al-Bayt from the Muslims, to impose supervision on them, to prevent the Muslims from communicating with them and taking the principal features of the religion from them.

The ‘Abbasids felt that the people were in need of understanding the affairs of their religion. So al-Mansur al-Dewaniqi entrusted Imam Malik, the head of a Muslim sect, with writing a book on Islamic jurisprudence, that he might force the people to follow it. However, Malik refused that, but he finally responded to him out of pressure and wrote al-Muwatta.[84]

The ‘Abbasid government supported the Imams of the doctrines and spread their jurisprudence. It forced the people to follow them. Besides it gave a lot of money to them and greatly honored them. Al-Rashid ordered his governor over Medina not to carry out any order without consulting Malik; similarly, he sat on the ground to hear his speech.[85]

He ordered the pilgrims to be told that none had the right to give religious decisions except Malik. So the people overcrowded around him, and the delegates came to him from all over the Islamic countries to listen to his speech and to take religious verdicts from him. None was able to approach Malik because he was officially respected.

Some strong black young men surrounded him. They severely punished him who intended to criticize him. Isma'il al-Fezari said: "I came in to Malik and asked him to narrate me some traditions. He related to me twelve traditions, and then he ceased. So I said to him: 'Relate to me more traditions, may Allah honor you.' He had some black young men standing behind him. He commanded them to take me out of his house, and they did."86

Certainly the 'Abbasid government took great care of Malik and other than him from among the Imams of the sects, that it might undermine the entity of the Imams of Ahl al-Bayt, peace be on them, and put an end to the Shi'ites, who were the greatest of all the people in opposing it.

It is important for us to pause to talk about the Shi'ite sect, who carried the standard of righteousness, revolted against the tyrannical rulers, whose history is full of achievements, laudable deeds, and serving the Muslims. That is as follows:

The Meaning of the Shi'a

In Arabic the Shi'a means followers and supporters. This meaning includes all those who follow Imam 'Ali, the Commander of the faithful, peace be on him, and his household. Al-Fayruz Abadi said: "Man's Shi'ites are his followers and supporters. This name includes all those who follow 'Ali and his household, peace be on them, to the extent that it concerns them only."87

Ibn Manzur said: "The origin of the Shi'a is the sect of people; it includes one, two, plural, masculine, feminine. This name is used to those who follow 'Ali and his household, May Allah be pleased with them all, to the extent that it concerns them. If it is said, 'so-and-so is a Shi'ite,' it means that belongs to them."88 The linguists have unanimously agreed on the explanation of the Shi'a we have mentioned.

The Beginning of the Shi'a

The certain thing is that the Shi'a was formed during the time of the great Prophet, may Allah bless him and his family. He was the first to put this good seed, to make it grow, and to take care of it. Imam Kashif al-Ghita' said: "The leader of the Islamic Law (the Prophet) was the first to put the seed of Shi'ism in the field of Islam.

This means that the seed of Shi'ism was but beside that of Islam. The one who planted it (the Prophet) took care of watering it until it grew up and flourished during his life. Then it produced fruit after his death. My proofs of that are his holy **hadiths** (traditions).

(I will not mention them) through the chain of the authorities of the Shi'ites and the Imami narrators lest it should be said: 'they are invalid because the maintain the return or their narrator draws the fire to his own loaf of bread.' Rather (I will mention) them from among the traditions of the Sunni scholars and their great figures and through their trustworthy chain of authorities."

Then he, May Allah have mercy on him, has mentioned what al-Sayuti has narrated in his book al-Durr al-Mantur in respect with the explanation of these words of Him, the Exalted: ***Those are the best of mankind.*** He said: [Ibn 'Asakr narrated on the authority of Jabir b. 'Abd Allah al-Ansari, who said:]

"We were with the Prophet, may Allah bless him and his family. When 'Ali, peace be on him, came, the Prophet, may Allah bless him and his family, said: 'By Him in whose hand is my soul, surely this ('Ali) and his Shi'ites are the successful on the Day of Resurrection.'" Then he, May Allah have mercy on him, has mentioned a group of traditions confirming what we have mentioned.89

Abu Hatem al-Razi said: "The first name to appear in Islam was Shi'a. This was the name of four companions (of the Prophet), who are Abu Dharr, Selman, 'Ammar, and al-Muqdad. When the time of the (Battle of) Siffin came, the followers of 'Ali, may Allah be pleased with him, were famous for this name."90

This thought began at the dawn of Islamic history. It was founded by the Prophet, may Allah bless him and his family, and was embraced by his great companions, who believed in Islam and fought bravely for it, such as Abu Dharr, Selman, 'Ammar, al-Muqdad, and the like of them from among the Muslims great figures.

All Shi'ite researchers have confirmed the correctness of this viewpoint. The late Shaykh al-Muzaffari says: "Surely, the summons to Shi'ism began on the day when the great savor Muhammad, may Allah bless him and his family, called out: 'There is no god but Allah.' When these words of Him, the Exalted, were revealed to him: ***And warn your nearest relations*** (26:214), he gathered the Hashimites and warned them, saying:

'Whoever helps me in this matter will be my brother, my testamentary trustee (wasi), my helper (wazir), my heir and my successor after me.' However, none answered him to what he wanted except al-Murtada ('Ali). So the Prophet said to them: 'This is my brother, my testamentary trustee (wasi), my helper (wazir), my heir and my successor after me. Therefore, listen to him and obey him.'"

Al-Muzaffary added: "The summons from the leader of the message (the Prophet) to following Abu al-Hasan ('Ali) walked alongside the summons to the two witnesses. For this reason, Abu Dharr al-Ghifari was among the Shi'ites of 'Ali."91

If we look at the reality with a look free from inclinations and sentiments and distinguished by scientific investigation, we will find the reality, originality, and depth of this statement. The following points confirm it:

1. The great Prophet, may Allah bless him and his family, left after him great principles that developed the individual and social life of his community. He left behind him great inheritance the like of which people have never found throughout their historical stages. He has declared human rights and brought high objectives aiming at man's security, welfare, and happiness.

The Prophet, may Allah bless him and his family, took great care of spreading his message. So it was important for him to appoint someone after him to protect his principles, to keep his message, and to spread it among the peoples on earth. Of course, every leader of a message certainly takes this procedure.

2. There was a necessity that required the Prophet, may Allah bless him and his family, to entrust the affair to someone after him. This necessity is that there were forces that harbored malice against Islam, schemed against it by day and night, and spared no effort to put out its light. These forces were the hypocrites the Holy Qur'an has dispraised and against whom the great Prophet, may Allah bless him and his family, warned his community.

These forces were represented by Abu Sufyan, and most the Umayyads. Therefore, how did the Prophet, may Allah bless him and his family, neglect the affair of the succession after him and leave his community lead a life of chaos? This means that he wanted to empower the wicked forces to destroy his objectives and put an end to his principles and message. It was impossible for the Prophet, may Allah bless him and his family, to do that.

In addition to that is that the Arab Peninsula was not familiar with the summons to regulation and stability of which the message of Islam took care of. For it contained great development in respect with world of economy, policy, administration, and all the regulations that take care of general security, keeping political stability, the general balance in the individual and social life.

The Arab Peninsula was not fully aware of this great development, nor was it fully aware of the real dimensions of the message of Islam and its great renaissance. So it was incumbent on the Prophet, may Allah bless him and his family, to appoint a successor after him, that his message might continue achieving its activities and objectives.

Yet there is a very important thing that required the great Prophet, may Allah bless him and his family, to appoint a successor after him. This thing was the outside situation. The Romans, the Persians, and the like from among the governments of the world were afraid of the progress and spread of Islam.

Their peoples were eager for embracing Islam, that it might save them from tyranny and oppression, protect them from despotism and dictatorship. Those countries waited for an appropriate opportunity to destroy Islam and were ready to send all their troops to put an end to it.

Of course, the Prophet, may Allah bless him and his family, was fully aware of that. Therefore, how did he neglect the affair of the caliphate, which was in the same position to backbone in respect with his

community?

Certainly, the local chaos and the outside danger required the Prophet, may Allah bless him and his family, to take great care of the affair of the succession after him. As for the statement that he, may Allah bless him and his family, neglected it, it has no aspect of scientific research, and it is very far from the thinking of the aware, wise personality of the Prophet, may Allah bless him and his family, the like of which people have never seen in awareness and understanding the realities of affairs.

I (the author) think that if a person is free from tribalism, imitation, reflects on the reality accurately and deeply, he will come to know that the Prophet, may Allah bless him and his family, took great care of succession and regarded it on top of the important affairs.

3. If we carefully consider the events happened during the time of the Prophet, may Allah bless him and his family, we will conclude that he appointed the pioneer and gave proofs of the leader who would undertake the cultural and political leadership after him, and that he definitely adopted and prepared this matter, that he might keep the future of his mission, protect its achievements from collapse and disappearance.

The great Prophet, may Allah bless him and his family, chose Imam ‘Ali, the Commander of the faithful, peace be on him, to undertake the general and timely authorities; we will give proofs of that. This choice was not because of preference and love for relationship. For that is very far from the thinking of the Prophet, may Allah bless him and his family, for he yielded to nothing except the truth, justice, and the interests of his community.

Rather, the Prophet, may Allah bless him and his family, appointed Imam ‘Ali, peace be on him, over this important office because he had unique abilities, noble tendencies, and abundant power to undertake the huge responsibilities. Imam ‘Ali was nearest of all the people to Allah’s Apostle, the greatest of them in understanding and awareness of his objectives and principles, the most similar of them to him in clinging to the true Islam.

He accompanied the Prophet, may Allah bless him and his family, when young. The Prophet, may Allah bless him and his family, supplied him with his knowledge, and he, peace be on him, has expressed that, saying:

Certainly, you know my position of close kinship and special relationship with the Prophet, may Allah bless him and his family. When I was only a child, he took charge of me. He used to press me to his chest and lay me beside him in his bed, bring his body close to mine and make me smell his smell.

He used to chew something and then feed me with it. He found no lie in my speaking, nor weakness in any act.... I used to follow him like a young camel following in the footprints of its mother. Every day he would show me in the form of a banner some of his high traits and commanded me to follow it.

Every year he used to go in seclusion to the hill of Hira, where I saw him but no one else saw him. In those days Islam did not exist in any house except that of the Prophet of Allah, may Allah bless him and his family, and Khadija, while I was the third after these two. I used to see and watch the effulgence of divine revelation and message, and breathed the scent of Prophethood.

Imam ‘Ali, peace be on him, spent a great part of his life with the Prophet, may Allah bless him and his family, who took care of him and was kind to him. He took part beside him in the fields of jihad and the fields of the scientific experience of the success of the Islamic message, and his knowledge of its methods and its philosophy, his abilities and genius. All things required his nomination for the office of the caliphate, as preference the best to those other than him and as a guarantee for the interests of the community.

4. As for the events narrated from the Prophet, may Allah bless him and his family, concerning his nominating and appointing Imam ‘Ali as a successor after him, they are so many that many books have been written on them.

Among these books are al-Wasiya by al-Mas‘udi, al-Alfayn by al-‘Allama (al-Hili), Talkhis al-Shafi by al-Tusi, and others. Al-‘Allama (al-Hili) has mentioned in his book over thirty books on the will of the Prophet, may Allah bless him and his family, to Imam ‘Ali.92 The Shi‘ite theologians have mentioned many proofs of that. We will mention some of them as follows:

A. The Shi‘ites have proved their belief in this subject matter through Hadith al-Manzila (the Tradition of the Position) in which the Prophet, may Allah bless him and his family, has said: “You are in the same position in respect with me as Harun was to Musa except that there is no prophet after me.”93

Shaykh al-Mufid think that this tradition is a proof of the Imamate of Imam ‘Ali, saying: “That is because Allah’s Apostle, may Allah bless him and his family, decided his (Imam ‘Ali’s) merit over the group, support, help, succession during his life and after his death, and the Imamate for him, due to the fact that Harun received all these positions from Musa during his lifetime.”94

B. Surely the most reliable, clearest, and the greatest of all the proofs in including the attitude the Shi‘ites maintain is The Hadith of Khum. For on that immortal day the Prophet, may Allah bless him and his family, appointed Imam ‘Ali, peace be on him, as a successor after him and asked the Muslims to pledge allegiance to him. He took ‘Ali by the hand and addressed the Muslims, saying: “This is my successor after me among you; therefore, listen to him and obey him.”95

The Hadith of Khum is a decisive, unquestionable proof. It is part of Islam. Whoever denies it denies Islam, as al-‘Ala’ili says.

C. There is a group of traditions confirms that which the Shi‘ites maintain. Of this group is his statement before the Muslims: “This is my brother, my testamentary trustee, and my successor among you; therefore listen to him and obey him.”96 There are tens of traditions similar to this one. They clearly

show that the Prophet, may Allah bless him and his family, appointed Imam ‘Ali, peace be on him, as a caliph over the Muslims.

D. The dangerous events that accompanied the demise of the great Prophet, may Allah bless him and his family, indicate that he at the last moment of his life time tried to reinforce the Imamate of Imam ‘Ali and to support it through all means. This is clear through the following:

Firstly, he, May Allah bless him and his family, took care of preparing the troops of Usama while he was in the last hours of his life time. He made it incumbent on the Muslims among whom were some of his great companions to join them immediately. He ordered them to leave Median soon.

Apparently, he intended to void Medina of those craved after the caliphate. However, the people tarried and did not obey the Prophet’s commands. They looked for some excuses.

Secondly, the Prophet, may Allah bless him and his family, ordered ink and parchment, that he might write for the community a document after which it would never go astray. Those who craved after the government came to know of his purpose, so they created violent disputes. They accused the Prophet, may Allah bless him and his family, of delirium.

So they spoiled his command and they prevented him from his purpose. Accordingly, he, May Allah bless him and his family, rebuked them and ordered them to leave his house. Then he turned to those present and asked them to take care of his household. Of course, through this procedure he wanted to reinforce the pledge of allegiance to Imam ‘Ali at Ghadir Khum. However, the people prevented him from that.

E. The pure family of the Prophet, may Allah bless him and his family, protested against Abu Bakr and refrained from pledging allegiance to him, especially as it concerns the positive attitude Fatima, the mistress of the women of the world, peace be on her, took toward him. She wonderfully protested against him.

When she was about to die, she asked (her husband) Imam ‘Ali to bury her in the dark lest one of the members of the government of Abu Bakr should come to know of her burial. All these things clearly indicate that the Prophet, may Allah bless him and his family, appointed Imam ‘Ali as a successor after him.

The flagrant protests issued from Fatima, mistress of the women of the world, peace be on her, from the pure family of the Prophet, may Allah bless him and his family, and from the Muslim great figures such as ‘Ammar b. Yasir, Abu Dharr, Selman al-Farisi, and al-Muqdad are among the most reliable proof of what we have mentioned.

I (the author) think that the protest of the daughter of the Prophet, may Allah bless him and his family, and his sweet basil, against Abu Bakr and her strict, violent attitude toward him was the reason for

focusing the Shi'ite thought, providing it with originality and subsistence. For the Shi'ites have used this protest as a reliable proof of what they believe in respect with that Ahl al-Bayt, peace be on them, were more appropriate for the succession (after the Prophet, may Allah bless him and his family).

With this point we will end our talk about the foundation of the Shi'ites. According to these brief proofs, the Shi'ism began at the time of the leader of the message (the Prophet), may Allah bless him and his family, for it was he who planted its seed and made its origins grow.

The Ideological Frame of Shi'a

The Shi'ites maintain all the Islamic, ideological fundamentals whether they concern Allah's positive and negative attributes or His decree and predetermination or other than that their theological books have mentioned. They also maintain the Imamate.

They believe that it is among the obligatory fundamentals of the religion. They have stipulated that the Imam should be infallible and the most knowledgeable of the people of his time. We have objectively mentioned that in the first part of the book.

As for the legislative side, they take the branches and affairs of the religion from the Imams of Ahl al-Bayt. They believe in all the traditions narrated or said by them. The traditions narrated or said by the Imams are among the four proofs a Shi'ite jurist use when he gives a religious decision.

The Shi'ites take their ideological frame in respect with the fundamentals and branches of the religion from the true Islam and from that which narrated on the authority of the Imams of Ahl al-Bayt for whom love has been made obligatory by Allah and whom the Prophet, may Allah bless him and his family, has regarded as equal to the Holy Qur'an.

Love for Ahl al-Bayt

Among the Shi'ite principles is showing sincere love for Ahl al-Bayt (the members of the House), peace be on them. They deeply love and follow them as a sign of obedience to Allah, the Exalted, Who says: ***Say I do not ask of you any reward for it but love for my near relatives.*** (***42: 23***)

Allah, the Most High, has limited the reward of the message of His great Apostle to the love for his near relatives.

Many traditions narrated on the authority of the Prophet, may Allah bless him and his family, indicating that love for them is a sign of faith and detesting them is a sign of hypocrisy, that whoever loves them loves Allah and His Apostle, and that whoever detests them detests Allah and His Apostle.

The Prophet, may Allah bless him and his family, has guaranteed that whoever clings to them will never deviate from the way of the truth and correctness, as it has been mentioned in Hadith al-Theqelayn. He, May Allah bless him and his family, has compared them to Noah's Ark, saying: "The likeness of my

family among you is like the likeness of Noah's Ark.

Whoever embarked it was saved (from drowning); and whoever stayed behind it drowned and died." For this reason love for the Imams of Ahl al-Bayt, peace be on them, and faith in their Imamate are among the essential affairs with the Shi'ites and among their true beliefs.

The Shi'ites regard him who harbors malice against the Imams and denies their outstanding merits as like him who denies one of the Islamic, well-known necessities. "Rather he denies (the Islamic) message though he apparently confesses al-shehadetayn."

The Shi'ites are not excessive in their love for the Imams; rather they restrict themselves to the obligatory taking from that which narrated on their authority in respect with religious laws, and social, good manners. We have in detail mentioned that in the introduction of the book.

The Revolt against Oppression

The history of the Shi'ites is full of bitter struggle and violent revolts against the oppressive, tyrannical rulers. The Shi'ites have set off to the fields of the brilliant jihad since the dawn of their history. They have raised the slogan of the Islamic justice and demanded it to be established on the arena of life. They have also resisted all kinds of social oppression. So, really, they are the flowing spring from which the revolts against the tyrannical flow.

The first summons to the inclusive reform started by the Shi'ite men during those difficult periods when terrorism and tyranny prevailed, for the authorities imprisoned all those who talked about reform or summoned the people to it. However the Imams of the Shi'ites and their great figures went to the fields of honor and sacrifice.

They criticized the deeds of the oppressive and condemned their behavior. They carried out violent revolutions history has recorded for them with a pen of honor and light. They have been provided by the essence of revolt and sacrifice by Imam 'Ali, the Commander of the faithful, peace be on him, the leader of human justice on earth, for he was the first Muslim leader revolted against those arrogant, demanded justice and equality.

During the short period of his government, he created true awareness and a revolt in the souls of his followers against all the oppressive dictators.

Examples of that are: Hijr b. 'Adi and his righteous companions revolted against Mu'awiya. Some righteous people from among this community revolted against oppression, demanding Islamic justice and the Qur'anic precepts to be put into practice. The first one of their Imams to die a martyr was Imam al-Husayn, master of martyrs, peace be on him.

He refused the oppression prevailing at his time and revolted against Yazid b. Mu'awiya, the dictator.

Through his revolt, he, peace be on him, has changed the course of history and taught the oppressive a wonderful lesson which is not forgotten until the Day of Resurrection.

After him his grandsons and those of his brother al-Hasan, peace be on him, carried out continues revolutions that astonished the oppressive, divided the unity of the dictators, enlightened the public opinion, and provided it with the essence of revolt against all the tyrannical and despotic.

The Shi'ites maintain that if government is not in the hand of the Imams of Ahl al-Bayt, peace be on them, the community will suffer from oppression and tyranny, that justice and equality will never spread among it. Al-Wardi says: "The Shi'ites were the first to hold the cultural revolt in Islam against tyranny.

The essence of revolt is in their theory. The thought of the Imamate they maintain urged them to criticize the ruling class, (to declare) their opposition throughout the stages of their history, to regard all governments as usurping and oppressive except those undertaken by an infallible Imam. For this reason they continually carried out revolutions. They did not calm down, nor did they flag."97

Through their continuous revolts, the Shi'ite figures wanted to establish social justice, to put an end to all kinds of oppression and corruption. For this reason they offered many sacrifices to achieve this noble objective aiming at removing the corrupt government from the country.

According to these revolutionary doctrines the Shi'ites have made it forbidden to cooperate with the oppressive rulers or to manage their official jobs. Imam al-Sadiq, peace be on him, said to his companions: "I dislike to make a contract with them (the oppressive).... The oppressive and their helpers are in the Fire until Allah decides among his servants."

Imam Musa, peace be on him, said to Ziyad b. Abi Selema: "O Ziyad, if I fell off a high mountain and cut into pieces, it would be better for me than undertaking a work for them (the oppressive) or walking on a carpet of a man from among them." The Imam, peace be on him, made it forbidden (for Muslims) to present a case against each other (in the courts) of the rulers of the unjust states.

They gave a religious decision that what the judges did was invalid. Imam al-Sadiq, peace be on him, warned the jurists against communicating with those oppressive rulers, saying: "Jurists are the ones entrusted by the apostles. So, if you see them incline to the rulers, then beware of them!"98

The Muslim, good class responded to these verdicts of Ahl al-Bayt, peace be on them. They refrained from communicating with the rulers. They made light of and disparaged all those who worked for them. An example of that is that Ibn al-Mubarek condemned Isma'il b. Ibrahim al-Qereshi when he became a judge.

He wrote him the following poem:

O you who has appointed a falcon over knowledge to hunt the properties of the miserable!

You trick for the world and the pleasures wherein with a trick that destroys the religion.

You have become mad through it (job), while you had been the medicine of the mad.

Where are your bygone narrations on the authority of Ibn ‘Ayun and Ibn Sireen?

Where are your detailed narrations on leaving the doors of the rulers?

If you said that you were forced, then that would be invalid. The donkey of knowledge has slipped in clay![99] The Shi‘ites have offered Islam and Muslims all the valuable services, and hoisted the flag of justice on earth. They are the greatest of all the Muslim sects in going to the fields of jihad to make high the word of truth and justice.

Courage and Intrepidity

The leader of the Shi‘ites and their great figures have strong courage and intrepidity. They are not afraid of authorities, nor do they yield to tyrannical governments. They bravely declare the Word of Allah and condemn abominable things. An example of them is ‘Abd Allah b. ‘Afif al-Azdi. He was blind, but Allah lighted his heart with the light of faith.

He revolted against ‘Ubayd Allah b. Ziyad when he delivered a speech after the murder of Imam al-Husayn, master of the martyrs, peace be on him, and cursed him. He refused his statement before the people in the mosque of Kufa, saying: “You, your father, and he who has appointed you as a governor are liars, O retainer of Banu ‘Allajj!

Why have you killed the Prophet’s grandson and ascended the pulpits of the Muslims? Where are the children of the Emigrants and of the Ansar to take vengeance on you and on your tyrannical (leader), the cursed one, and son of the cursed one by the tongue of the trusted Prophet?” He referred to Yazid b. Mu‘awiya.

Through this great way people can put an end to oppression, remove unhappiness and tyranny from society, and achieve the objectives of the community. The Shi‘ite leaders condemned the deeds of the kings and of the governors throughout the stages of history. Al-Kumayt b. Ziyad al-Asadi, for example, satirized the Umayyads and made comparison between them and the ‘Alawids, saying:

They (the ‘Alawids) are politicians, but they are not like those who treat people and sheep in the same manner!

They are not like ‘Abd al-Malik, al-Waleed, Sulayman, and Hisham!

Another time he satirized Hisham and the sons of Merwan, saying:

The day of riding it is a misfortune upon the enemies. He is mistaken in what he has said about it.

Our speech is the speech of the guiding prophets; we perform the deeds of those people who lived before Islam.

He addressed the Umayyads through these brave poetry lines:

Say to the Umayyads even if you are afraid of the sword and estrangement:

May Allah make hungry him whom you have satisfied and make satisfied him who has been hungry through your oppression.

The Umayyads persecuted, tortured, and severely punished al-Kumayt, but he was firm in his thought and faith.

Al-Ferezdeq, a poet, appeared at that time. He criticized the Umayyads and openly dispraised them. He bravely defended his thought. Among his noble attitudes is that he praised Imam Zayn al-'Abidin, peace be on him, and dispraised Hisham b. 'Abd al-Malik when he pretended that he did not recognize the Imam. He said to him before the people:

This is he whose ability the valley (of Mecca) recognizes, and whom the (Sacred) House recognizes (as do) the sanctuary and the area outside the sanctuary (al-hill).

This is the son of the best of all Allah's servants. This is the pure, pious man, the pure eminent man.

Your statement, 'who is this?' does hot harm him. The Arabs and the non-Arabs recognize him whom you have denied. So the Umayyads were displeased with al-Ferezdeq and took vengeance on him. However, he paid no attention to that. He went on mentioning their defects. He satirized Hisham b. 'Abd al-Malik when he imprisoned him, saying:

He turns the head, which is not the head of a master; and he has a cross-eye whose defects are manifest.

The Shi'ite writers and poets disparaged and satirized the oppressive. An example of that is Di'bil al-Kheza'i. He defamed the 'Abbasids and exposed their bad deeds. He satirized them through a number of poems through which he shook their entity. He made the people displeased with them.

He satirized al-Rashid, al-Amin, al-Ma'mun, al-Mu'tasim, and Ibrahim b. al-Mehdi. He satirized al-Mu'tasim through these painful poetry lines, saying: He has become an Imam, while he is not rightly guided. He has neither reason nor mind. The 'Abbasid kings are seven in the books. No book has come to us on their eighth one.

Similarly, the Companions of the Cave were seven good ones in the cave; and their eighth one was a dog. I regard their dog as higher than you in position, for you have a sin, and he had no sin. Through inspiration from his thought, Di'bil disputed with the oppressive and took vengeance on them.

He satirized and condemned the ‘Abbasids, to the extent that they made him homeless. Terror and fear pursed him. He said his famous statement: “I have carried my gibbet on my shoulder for forty years; I have found none to crucify me on it!”

Surely the history of the Shi‘ites is full of heroism and mutiny against oppression, vengeance on social tyranny, demanding the people’s rights, defending the interests of the miserable and the weak whom those tyrannical circles deprived of their rights.

Exemplary Punishments on the Shi‘ites

As the Shi‘ites were the strongest organizations who demanded the responsible to establish social justice, human values, they were subjected to severe vengeance by the governors and the kings. Those governors and kings practiced on the Shi‘ites all kinds of force and violence. They deprived them of life through throwing them into dark prisons.

The pursed them and practiced on them exemplary punishments. They cut off their hands and legs. They gouged their eyes and crucified them on the trunks of the date-palms.100 An example of that is that Mu‘awiya subjected them to oppression and tyranny. He wrote a letter to all his governors mentioning in it:

“If you come to know that someone loves ‘Ali and his household, then delete his (name) from the Divan and do not give a salary to him.” Then he sent them another letter saying: “If you accuse someone of loving these people (the ‘Alawids), then severely punish him and demolish his house.”101

Imam al-Baqir, peace be on him, talked about the ordeals and misfortunes wreaked by the oppressive upon their Shi‘ites, saying: “Our Shi‘ites (followers) were killed in all the cities; their hands and their legs were cut off for a suspicion. All those who loved us were imprisoned, their properties were plundered, and their houses were demolished.”102

During those dark periods, the Shi‘ites met many political and social problems; there is no way to imagine them because they were horrible and bitter. Some poetry lines have been ascribed to an Imam of the Shi‘ites. In them he has mentioned the disasters that befell them, saying:

We, the sons of the chosen one, have ordeals our Kazim stand. Our ordeal is great among the people. The first and the last of us is inflicted. The people are delighted with their ‘Id, while our ‘Id is a funeral ceremony.

All the Muslims are delighted with their ‘Ids. However, the Shi‘ites felt that their ‘Ids were funeral ceremonies due to the ordeals they met. The accusation of Shi‘ism was among the most dangerous crimes that brought about exhaustion and severe punishments. Rather the mere communication with the Shi‘ites or greeting them brought about death and severe punishments.

When Ibrahim b. Herthema went to Medina, a man visited him. He said to the man: “Go away from me! Do not let them shed my blood!”[103] Mansur al-Nimri has mentioned in a poem of his the harm and tyranny that befell the Shi‘ites, saying:

The Prophet’s family and those who love them hide themselves out of fear of killing.

They are isolated from the community of monotheism, while the Christians and the Jews are secure! Al-Fadhl b. Dukayn became a Shi‘ite. His son came to him crying. He asked him: “What wrong with you?” “Father,” he replied, “the people say that you are a Shi‘ite.”

He composed, saying:

I am still concealing (my being a Shi‘ite) to the extent that (I have become) a non-Arab in returning the answer to the askers. That I and you may be safe from the speech of the informers. Can a living thing be safe from the people?[104]

His son cried because of this accusation that brought about severe punishments by the responsible. All those who were accused of love for Ahl al-Bayt, peace be on them, were subjected to ordeal and tribulation. ‘Abd Allah b. ‘Amir, a poet, and better known as al-‘Abli, has referred in one of his poems to the exhaustion he met due to his love for them:

They exiled me when I praised ‘Ali, and they thought that that was a dangerous illness in me.

By my Lord, I will (love them) forever until my heart is full of love for ‘Ali and his children. I love them because of my love for the Prophet. The love is for religion, not for the world. The most wicked of all kinds of love is that which is for the world.

Al-Teghra’i says:

The love for the family of Musa is manifest and their friendship for the children of his brother is apparent. Their Imam is from among the progeny of the first Harun. They have become rightly guided through them; and every people have a guide. Similarly, the Christians honor a kind of stick.

However, when one loves the family of Ahmed (Muhammad), they kill him or accuse him of atheism. This is the dangerous illness. The reasons of those in the cities and in the deserts have gone astray. They have not kept the Prophet Muhammad’s right in respect with his family; and Allah is watching.

Another poet says:

Surely through their love for their Prophet, the Jews have become safe from the disgrace of their treacherous time. Through their love for ‘Isa, the possessor of the cross (the Christians), proudly walk in the villages of Nejran. However, the believers are thrown into the fires in the cities.

The authorities took all the procedures against those who praised the ‘Alawids or mentioned them in a

good manner. Also they intentionally tired the ‘Alawids. A loyal decree issued from Baghdad and was sent to Egypt. It has been mentioned in the decree: “The ‘Alawids should not be given country estates. They should not ride horses nor should they go to any part of al-Fustat.

They should be prevented from taking slaves except one slave. If there is a dispute between an ‘Alawid and another person, then speech of the ‘Alawid should not be accepted, and the speech of his opponent should be accepted without any proof.”[105]

It incumbent on the ‘Alawids to go to the capital that they might be under the supervision of the government. Al-Rashid ordered his governor over Median to order the ‘Alawids to guarantee each other. He ordered them to be brought before the authority every day. If any of them had been absent, he should have been punished.[106]

The oppressive used all means to severely punish the ‘Alawids and their followers. They harbored so great malice against the Imams of Ahl al-Bayt, peace be on them, that they severely punished all those who mentioned them.

Al-Meqrizi has mentioned: “Yazid b. ‘Abd Allah, the governor of Egypt, ordered a solider to be punished. When the solider felt the pain of whip, he adjured the governor by the right of al-Hasan and al-Husayn, peace be on them, to pardon him.

However, the governor ordered him to be flogged thirty times because of this oath. Then he wrote a letter to al-Mutawakil in Baghdad and informed him of the solider. So al-Mutawakil ordered him to be flogged a hundred times and ordered him to be sent to Baghdad.”[107]

A poet recited a poem before al-Mutawakil and dispraised the ‘Alawids and their followers. So al-Mutawakil ordered three thousand dinars to be scattered over his head and to be collected for him. He appointed him as a governor over al-Bahrain and al-Yemen and gave him four robes of honor.[108]

The ordeal of the Shi‘ites was difficult and hard, for they met violent political and social problems. They were afflicted with deprivation of all the natural rights. I (the author) think that no sect met the persecution and tyranny the Shi‘ites met. For the Umayyad and the ‘Abbasid rulers went too far in abasing them and forcing them to do what they hated.

Wonderful Resistance

The Shi‘ites resisted the violent attacks of the rulers, defended their doctrines, and protected their message. They paid no attention to the tyranny and terrorism of the ruler. The carried out the following wonderful deeds:

A. The Secret Propaganda

The Shi‘ites secretly and continually resisted the tyranny and oppression of the ‘Abbasids. They made

widespread propaganda against them. They exposed their arrogance, their disparaging the subjects, their possessing alone their affairs, and other things. They wanted to make the subjects hate the then standing government.

The Shi'ite propaganda at the Umayyad time could create collective feelings against that government until it overthrew it. At the 'Abbasid time it spared no effort to strip the 'Abbasid government of legality. It indicated that all those who joined them or cooperated with them were sinful and were not clinging to their religion. Those campaigns enlightened the public opinion, opened the door to the continues revolt against those tyrannical rulers, and deprived them of the confidence of the masses in them.

B. Forming Parties

During their first time, the Shi'ites formed secret parties, and those parties formed groups of people and organizations. Each group and organization was headed by a person called al-Da'i (the summoner).[109] The Shi'ites played an important role in moving the society. For they were able to establish some Shi'ite governments in some Islamic countries.

They founded a state in Morocco. The state was founded by 'Ubayd Allah al-Mehdi in the year 296 A. H. It included Siqlya and the south of Italy. They also formed a state in Egypt at the hand of the great leader Jawher al-Siqili in the year 358 A. H. They founded the Nezari State of Death (Dawlet al-Mout al-Nezariya) in Persia in the year 483 A. H.

This state was founded by al-Hasan b. al-Sebbagh. They founded a state in al-Bahrain in the year 270 A. H. This state was founded by al-Hasan al-Ahwazi, Hemdan b. al-Ash'ath, and Abu Sa'eed b. Merewayh al-Jenabi. The Fatimid state founded al-Ezher Mosque in Egypt. This mosque was the first science foundation to be founded by the Shi'ites. The Shi'ites built castles and strongholds in Syria (Sham).

The reason for this important political success was the secret organizations founded by the Shi'ites in their first times. The Shi'ites had records including the names of the Shi'ite summoners. When Muhammad b. 'Abd Allah was deserted, he ordered the records to be burnt.[110] Some companions of the Imams had secret records containing the names of the Shi'ites.[111] The then ruling authorities spared no effort to find them, but they failed.

Any way those secret parties and organizations played an important rule against the standing government, enlightened social thoughts, opened the way for the revolutionaries to help them liberate their countries from abasement and tyranny. They also did their best to spread Shi'ite beliefs all over the Islamic countries.

So the Shi'ites became so powerful that the authorities were unable to force them to follow their desires. This affair forced al-Ma'mun to appoint Imam al-Ridha', peace be on him, as a successor after him.

C. The Debates

Though the supervision over the Shi'ite great figures was strict and pressure on them was strong, they debated with the Imams of the other Islamic doctrines on some theological affairs such as the Imamate. Those debates were hold in the public places, and in the house of Yehya al-Bermeki. Sometimes they were hold in the royal palace of Harun, who listened to them and admired them.

Those debates were hold by Hisham b. al-Hekem, Hisham b. Salim, and Mu'min al-Taqq. Thanks to the strong proofs given by these great figures, the beliefs of the Ahl al-Bayt, peace be on them, spread. The Shi'ites were the greatest of all the Islamic sects in the fields of the theological researches.

The fundamentals of their beliefs have depended on logic and objective research, so Kradfwa has described them: "The possessors of the free thoughts."112 Anyway, the Shi'ite great figures have given many wonderful proofs of the authenticity of their beliefs. These proofs have made people follow the Shi'ite beliefs.

D. Writings on Walls

Because of the hard ordeals and difficult misfortunes in those black conditions, the Shi'ites were unable to find a way to spread their pain and their sorrows. The strict supervision and the strong pursuit prevented them from presenting their misfortunes. So some of them resort to write their fears on walls to inform the people of them.

An 'Alawid wrote on the wall by which al-Mehdi, the 'Abbasid, passed the following poetry lines:

By Allah, when the people sleep, I do not sleep out of fear.

The men of aggression have made me homeless. I have committed no sin except mentioning the hereafter.
I have believed in Allah, while they have not believed (in Him). So they have regarded my faith as evil.

When I al-Mehdi saw that, he had pity on him and wrote under each poetry line: "Allah and I have given you security; therefore, appear whenever you wish." A person asked him about the person who had written them, and he answered: "Surely he is 'Isa b. Zayd."113 Dhu al-Nun al-Mesri mentioned that he walked through a village, and that he saw some poetry lines had been written on a wall of its:

I am the son of Mina, al-Mish'arayn, Zamzam, Mecca, and the Magnified Kaaba.

My grandfather is the chosen Prophet; and my father is he whose authority is incumbent on all Muslims.

My mother is the chaste (one) from whom (men) seek light if we do not number her as equal to Maryam (Mary).

The grandsons of Allah's Apostle are my uncles and (fore) fathers; and his pure (grand) sons are nine

stars.

If you cling to the cord of their authority, you will be successful on the day when the successful will be rewarded and you will lead a life of ease and comfort.

The Imams of this creation after their Prophet; if you do not know that, then know (it).

I am the Alawid, the Fatimid who is full of fear; and days fill man with (fear).

Thus, I feel that the earth is narrow through it is wide; and I cannot obtain the sky through a ladder.

So I have stopped at the house in which I have written my poetry; therefore, read and acquaint yourself with whatever you like.

And submit to the Command of Allah in all circumstances; whoever does not submit (to His command) is not a follower of Islam.

Dhu al-Nun has said: "I have come to know that he was an 'Alawid who escaped from the authority. That was at the time of Harun." Al-Mejjlisi assumed that the poetry lines belonged to Imam al-Kazim, peace be on him. We have discussed that in the previous chapters of the book.

Anyway, the 'Alawids and their followers met severe ordeals and misfortunes during those black periods of time, to the extent that they wrote on walls their sorrows, that the people might come to know of the oppression and persecution they met.

The last poetry lines picture a side of the protest of the 'Alawids against the rulers, that they might obtain their rights in undertaking the caliphate and the affairs of the Muslims. For they were the most appropriate of the people in the great Prophet, May Allah bless him and his family. They were his successors over his community. So whoever cling to them will be successful on the Day of Resurrection.

This was mentioned by their grandfather, the Prophet, may Allah bless him and his family. The 'Alawids have such clear lineage, outstanding qualities, and achievements; however, they were fearful and homeless. They were afraid of the oppressive who deprived them of their rights and usurped their legacy.

E. Practicing Taqiyyah

The 'Abbasid officially intended to persecute the Shi'ites in all the fields. They pursued and severely punished them. They endangered them and destroyed them. Accordingly, the then Imams of the Shi'ites were forced to order their followers to practice Taqiyyah (precautionary dissimulation), that they might keep the lives of the remaining rest of them, their blood and their properties.

Taqiyyah is caution, alertness, hiding and concealing faith. The Holy Qur'an has referred to that Taqiyyah is permissible:

Let not the believers take the unbelievers for friends rather than believers; and whoever does this, he shall have nothing of (***the guardianship of***) ***Allah, but you should guard yourselves against them, guarding carefully; and Allah makes you cautious of*** (***retribution from***) ***Himself; and to Allah is the eventual coming.*** (***3:28***)

The Imams of Ahl al-Bayt, peace be on them, strictly ordered their followers to hide their beliefs and not to show it and to conceal the love for them. Mu'ammar b. Khallad has narrated, saying: [I asked Abu al-Hasan Musa, peace be on him, about undertaking the affairs of the Imam, and he, peace be on him, said: Abu Ja'far, peace be on him, said:] "Taqiyyah (precautionary dissimulation) is me and my fathers' religion.

He who has no Taqiyyah has no faith."114 Durust b. Abi Mansur has related, saying: "I was with Abu al-Hasan Musa; and al-Kumayt b. Zayd was also with him. The Imam asked him: Are you who says:

"I have come to the Umayyads; and the affairs have destinies?" "I have said that," replied al-Kumayt, "by Allah, I have not withdrawn from my religion. I am your follower and I hate your enemy; however, I have said it according to Taqiyyah."

So the Imam, peace be on him, said that Taqiyyah was permissible even if (it led) to drinking wine.115

Taqiyyah brought about the strong displeasure of the Shi'ites with their opponents. It also made them firmly cling to their beliefs and principles. Professor Ajnas Gold Teshir says: "The Shi'ites were unable to express their thought openly. In the meantime they were displeased with their strong opponents. This displeasure resulted from the sentiment of extreme spite and revolutionary fanaticism."116

Some stupid opponents criticized the Shi'ites for the affair of Taqiyyah. Were it not for this wise plan, the Shi'ite doctrine would not remain on the surface of the earth, and the name of Ahl al-Bayt would go in vain. That is because of the hard ordeals that surrounded them, and the black disasters that they met from the beginning of their history and accompanied them for many years.

Shaykh al-Tusi says: "No sect met (what the Shi'ites met), nor did a doctrine was afflicted with which the Shi'ites were afflicted...."117 The Taqiyyah was legislated to spare the blood of the Shi'ites, to protect their properties and honors from those tyrannical rulers who spared no effort to destroy and put an end to them.

The Shi'ite Sects

The Shi'a was divided into many sects. Those sects happened due to the pressure practiced on them, their incapability to meet the Imam of Ahl al-Bayt, peace be on him. Some hypocrites used that as means to divide their ranks. Dr. 'Abd al-Rezaq Muhyi al-Din has talked about the reasons of their division, saying: "The thought (of Shi'ism) was always liable to threat on the side of the caliphs.

This made its followers to spread it secretly and to put it into practice in the remote cities. The thought put into effect secretly is liable to confusion and division in respect with the number of the Imams. For this reason the Shi'ite sects are many and they differ with each other.

Moreover, their Umayyad and 'Abbasid opponents had the means of power and propagation. So they said many things about their doctrines and ascribed to them that of which they were innocent.

"Besides the Imams of the (Imami) Shi'ites were afraid of spreading their beliefs openly. They were isolated from their followers due to the prohibition imposed on them. They put into effect Taqiyyah that required the Imam to keep pace with the jurisprudence and ideological fundamentals of the Sunnis, in addition to that a large number of the Shi'ites were ignorant of the fundamentals of the Imami doctrine."118

These factors mentioned by Professor 'Abd al-Rezaq led to the division of the Shi'ites into sects and tribes, their difference over the number of the Imams. The following is a brief account on their sects:

1. Al-Kaysaniya

They were the followers of al-Mukhtar b. 'Ubayd al-Theqefi. They were called so due the 'name' Kaysan. It was said that al-Mukhtar was called Kaysan. He was given this name by Muhammad b. Imam 'Ali, the Commander of the faithful, when he entrusted him with demanding the blood of Imam al-Husayn, master of martyrs, peace be on him.119 Other than that was also said.

This sect maintained that the Imam after al-Husayn, peace be on him, was Muhammad, that he was al-Mehdi, of whom the Prophet, may Allah bless him and his family, had given good news, who would fill the world with fairness and justice, that he is living and never dies, that he has disappeared in the Mountain of Redewa, and that there are with him honey and water. In this respect al-Sayyid al-Himyari says:

The Imams from among Quraysh, the rulers of the truth, are four equal ones.

(They are) 'Ali and the three from among his well-known sons.

A grandson is a grandson of faith and kindness; a grandson Karbala' made disappear; a grandson who will never dies, lead the horses, be followed by the standard; none has seen him for a time; he has disappear in (the mountain of Redewa); he has honey and water.

Some of them exaggerated when they said: "(Muhammad) b. al-Hanafiya was the Imam after Imam ('Ali) the Commander of the faithful, peace be on him. He was before al-Hasan and al-Husayn. Al-Hasan inwardly summoned (the people) through his command. Al-Husayn appeared with the sword through his permission.

They were two summoners to him, and were commanded by him."120 The Kaysaniya believed in

transmigration of souls. They took this belief from the Indian philosophy. They did not absolutely believed in the transmigration of souls; rather they restricted that to the Imams only.[121] This sect came to an end and had no followers throughout the Islamic countries.

2. Al-Zaydiya

Al-Zaydiya have built their ideological frame on the revolt to remove oppressive governments and to establish justice. They have maintained that any ʻAlawid person comes out in revolt with the sword is an Imam to whom obedience is obligatory. All those who claim the Imamate and are sitting in their own houses are not Imams and it is not permissible to follow them.[122]

More likely, they maintained that due to the oppression and tyranny the Shiʻites met during those terrible times. The Umayyad government regarded as atheistic all those who loved Ahl al-Bayt, peace be on them. To this meaning al-Kumayt, the poet of Islam, refers:

They indicate with their hands to me and their statement is: verily this is unsuccessful, while the indicters are more unsuccessful (than me). A sect has accused me of unbelief and a sect says that I am an evil-doer and guilty. They criticize me for (my) love for you out of their deception and deviation; rather they mock (at me), while I wonder at them. They say: His inclination and opinion are Turabi; (such was) I called and nicknamed by them.[123]

ʻAbd Allah b. Kuthayr al-Sehmi refuted those who criticized him for his love for the family of the Prophet, may Allah bless him and his family, saying:

I am the man whose defects are the love for the Prophet, the children of Abu al-Hasan, and their father, who was good in the wombs and the backbones. Is it a sin that I love them? Rather love for them is the expiation for sin.[124] A person wanted to degrade the position of al-Sayyid al-Himyari. The person said to him: "O Rafidi!"[125]

So al-Sayyid al-Himyari said to him:

In spite of you, we refuse the men of error and abominable things![126]

These oppressive measures hurt the feelings of the Shiʻites and they urged them to believe in revolt as a basic rule to build their ideological entity. Al-Zaydiya maintained that. They believed that Zayd b. ʻAli, a great revolutionary, was the Imam and after him was his son Yehya, who followed the example of his father in raising the flag of the revolt against the Umayyad government.

They did not follow the text (the tradition) which is a basic rule for the Imamate with the Shiʻites. They refused to maintain the Imams of guidance. For they did not respond to them through going in revolt with the sword against the Umayyad government. Their justification for that was that the positive resistance was not useful, unsuccessful, and would bring to the Muslims hardships and misfortunes.

They adopted the negative resistance against the authority and made it forbidden for the Muslims to cooperate with it.

Al-Zaydiya maintained the Imamate of Zayd because he resisted the Umayyads and went to the fields of jihad saying: "When people hate the heat of the sword, they become lowly." This was the slogan of al-Zaydiya. Zayd recited the words of his father, saying:

O Zayd's son, did Zayd not say: Whoever loves life lives lowly?

Be like Zayd, for you are Zayd's soul, and take a dense shade.[127]

3. Al-Imamiya

This sect has clung to the essence and reality of Islam. They followed the Prophet's pure family, from whom Allah took away uncleanness. They maintained all the traditions narrated from them in respect with the fundamental and branches of Islam, to the extent that their doctrines is better known as the doctrine of Ahl al-Bayt, peace be on them. They are distinguished from the rest of the Islamic doctrines by the following:

A. They have opened the horizons of reason; they have not isolated reason from the real life. They have regarded the things perceived by it as one of the four proofs from which a jurist concludes a religious verdict. Moreover they regarded it as a referee among the contradictory traditions.

All the things agree with the decision of reason are regarded as proof; all the things deviate from it are worthless. For this reason the Shi'ites are the greatest of all the Islamic sects in taking care of the decision and freedom of reason and in making use of it.

B. They have opened the door to ijtihad[128]. For this reason their jurisprudence keeps pace with the time development and treats all new events on which there is not Islamic text. This has brought about great development in the Shi'ite jurisprudence and made it take the first place in the Islamic jurisprudence, for it is serious, deep, and developed.

Accordingly, the jurists and men of law in the world have admired it. Professor Muhammad Abu Zehra says: "They (the Shi'ites) did not yield to the regime of the authority in closing the door to jurisprudence, nor did their education yield to the regime of the state, nor did their schools follow that program followed by most Islamic schools.

Rather they followed the way of Ahl al-Bayt in refusing cooperation with the government. Their door to ijtihad has not been closed; it is still open. This is among the things of which the Shi'ites are proud before all the present Islamic groupings.[129]

C. They have a generous, huge inheritance of that which has been narrated from their Imams, peace be on them. This inheritance is full of all the elements of development and progress such as good manners,

rules of conduct, society, short wise sayings, morals, and creative foundations of economic and social development of the community, taking care of administrative and political affairs.

All these things have been mentioned in Imam ‘Ali’s Nehjj al-Belagha, which is the greatest book after the Holy Qur’an, and which has different kinds of knowledge. Definitely some secrets of its chapters have not been discovered, especially as it concerns the creation of the heavens and others, for many explainers of the words of the Imam, peace be on him, have not understood them fully.

The Shi‘ites have al-Sahifa al-Sajjadiya, which is the Gospel of the family of Muhammad, may Allah bless him and his family. This great book is full of the most wonderful cultural legacy the like of which people have not found. It contains Imam Zayn al-‘Abidin’s supplications. The Imam has the Treatise on Rights (Risalet al-Huquq).

This treatise takes care of the rights of the community against the government, and vise-versa. It also takes care of the rights of the members of society against each other. Though the book is brief, it is the greatest of all the books written on Islam. If we review all that which narrated from Imam al-Sadiq, peace be on him, and the rest of the Imams of Ahl al-Bayt, peace be on them, then we will find a flood of sciences and arts.

They split open the doors to them and put their foundations such botany, chemistry, medicine, and other sciences that have taken part in developing scientific and cultural life during those times, and whose waves included the rest of the times. The Imami sect has the greatest scientific inheritance the like of which no religious or social sect has.

D. They have objectively taken care of the philosophy of government. They have clung to the office of the Imamate. The theologians have limited the values and concepts of the Imamate aiming at the righteous government Islam has brought. This government stands on pure justice and truth through which the community is developed in economic and social fields, its rights and interests are protected.

The philosophy of the Imamate the Shi‘ites maintain positively takes care of the policy of government of the country. In their viewpoints it stands on a firm foundation of justice whose plans and objectives none can carry out except the infallible Imam who does not yield to sentiment and inclination; rather he follows the public interests.

We have witnessed that in the government of Imam ‘Ali, peace be on him. He adopted among the Muslims a kind of policy the like of which the Muslims and other than them have never witnessed throughout the stages of history. He treated the subjects with justice and equality. He denied his personal interests and others.

Any way the Imami Shi‘ites maintain that the Imamate stands on a deep foundation of awareness and understanding, that it is confirmed by the most wonderful reliable proofs from the Qur’an, the Sunna, and the decision of reason.

E. They renounce the excessiveness in respect with the Imams, peace be on him; and they decide that it is apostasy from the religion. These are the essential affairs that distinguish the Imami Shi'ites from the rest of the Shi'ite sects.

4. Al-Fetehiya

This sect maintained that 'Abd Allah al-Afteh was the Imam after his father Imam al-Sadiq, peace be on him. 'Abd Allah al-Afteh was Isma'il's brother. He was the eldest son of the Imam. The Fetehiya supported their claim with a tradition. They took the beginning of the tradition and left its end.

This tradition is these words of Imam al-Sadiq, peace be on him: "None has the right to undertake the office of the Imamate except the eldest son provided that he has no defect." As for 'Abd Allah, he was a broad-headed. It was said that he was broad-legged. However, his followers added to him some laudable deeds and achievements. 'Abd Allah lived for seventy days after his father's death.[130]

He had no son.[131] This sect also called al-'Ammariya whose leader was called 'Ammar.[132] Perhaps he was 'Ammar b. Musa al-Sabati over whose traditions the traditionists have differed.

5. Al-Semetiya

They claimed that the Imam after Ja'far b. Muhammad was his son Muhammad. Then his sons after him undertook the office of the Imamate. They were ascribed to one of their heads who was called Yehya b. Abi Sumayt.[133] It was said that he was called Yehya b. Shumayt, and that he was among the commanders of al-Mukhtar al-Theqefi's troops.[134] This sect claimed that the Awaited Imam would be among the children of Muhammad b. Ja'far.[135]

6. Al-Khettabiya

They were the followers of Abi al-Khettab, Muhammad b. Abi Zayneb. They went out in revolt during the time of Imam al-Sadiq, peace be on him. They warred against 'Isa b. Musa, the governor over Kufa. They were seventy men. They were killed by 'Isa. None escaped him except one man who was critically wounded.

This man was numbered as among the dead. So he escaped 'Isa, and then he recovered. This man was called Abu Selema, Salim b. Mukerram al-Jemmal, whose nickname was Abi Khedija. Abu al-Khettab, the head of this sect was captured and brought before 'Isa b. Musa, and he ordered him to be killed. So he was killed at Dar al-Rizq on the bank of the Euphrates.

'Isa ordered him and a group of his companions to be crucified. Then he ordered them to be burnt. Then he sent their heads to al-Mansur, and he ordered them to be crucified on the gate of the city of Baghdad for three days. Then he ordered them to be burnt. One of the followers of Abi al-Khettab said: "Neither Abu al-Khettab nor his companions were killed."

Al-Khettabiya also claimed that they warred against ‘Isa according to an order from Imam al-Sadiq, peace be on him, and that he sent Abu al-Khettab as a prophet to the people.[136]

7. Al-Nawusiya

They claimed that Imam Ja‘far b. Muhammad, peace be on him, was alive and did not die, that he was al-Qa’im al-Mehdi. This sect was called al-Nawusiya because its head was called ‘Ajlan b. Nawus from Basrah.[137]

8. Al-Isma‘iliya

They maintained that the Imam after Imam al-Sadiq, peace be on him, was his son Isma‘il. They denied that Isma‘il died during the life time of his father and said: “Isma‘il will not die until he under takes the office of the Imamate.”[138] Imam al-Sadiq, peace be on him, refused this idea during his life time. When his son Isma‘il died, he sent for some of his companions and made them bear witness for his death.

We have mentioned that in detail in the previous chapters of the book.

Al-Isma‘iliya insisted on denying the death of Isma‘il. They thought that Imam al-Sadiq made some of his Shi‘ites bear witness for the death of his son because he had felt the dangers that would threaten the life of his son, whom he had appointed as the successor after him. They said that he ordered him to hide himself.

So Isma‘il secretly left Medina and headed for Damascus. Al-Mansur came to know of that, and he order his governor there to arrest him. However, his governor there had already adopted the doctrine of al-Isma‘iliya. Accordingly, he showed the letter to Isma‘il. So Isma‘il left Damascus and headed for Iraq.

They claimed that he had been seen in Basrah in the year 151 A. H., and that he passed by an invalid person, and Allah healed him through him. They also claimed that Isma‘il secretly went to his followers until he died in Basrah in the year 158 A. H. Moreover, they said that he had children whose names were: Muhammad, ‘Ali, Fatima, and that he appointed his eldest son as an Imam after him in the presence of some loyal summoners.[139]

Any way, our sources have not confirmed these claims. They have unanimously agreed that Isma‘il died during the lifetime of his father, just as we have mentioned in the previous chapters of the book. Al-Isma‘iliya have regarded the Imamate as a high position and gone too far in sanctifying it. In his praising Imam al-Mu‘iz, an Isma‘lli Imam, Ibn Hani has said:

What you please, not what the fates please, so decide, for you are the one, the supreme.

You look like the Prophet Muhammad; and your ansar (supporters) are like the Ansar.

You are the one of whom the religious scholars and the traditions have given good news in their books.

This is the Imam of the pious, who has stunned the tyrannical and the unbelievers.

This is he through love for him salvation is hoped, and through whom sins and burdens are forgiven.

This is he whose intercession is useful tomorrow; and the fire goes out when it sees him.

In his poem, Ibn Hani' goes on giving high qualities to al-Mu'iz li Dinillah. Through that he expresses the beliefs of al-Isma'iliya, shows excessiveness toward their Imams and gives to them many attributes of Allah, the Most High. Another of their poets went too far in describing their Imams, saying:

Love for them is a religious duty obligatory on men. Disobedience to them is a ruinous disbelief leading to the fire. They are the firmest handle and way to guidance. They are the utmost objective which none can obtain. Were it not for them, Allah would not create his creation, light and splendor were not in the world.

They are the large tree of the religion that produces guidance, gives shade and is high through blessing and piety, defends him who sits in its shadow, releases and protects the ignorant from death.

Whoever carefully considers the beliefs of al-Isma'iliya, he will find them full of excessiveness and immoderation in respect with the love for their Imams. They regarded their present young Imam as a world lamp, available everywhere, the one who will save souls from everlasting unhappiness, and lead the world to the Ideal Reality.

9. Al-Waqifiya

It was an errant sect, deviated from the religion, betrayed Allah and His Apostle, and plundered the wealth of the Muslims. They maintained that Imam Musa, peace be on him, was alive and did not die, that he was raised to the heaven just as al-Mesih 'Isa b. Maryam, peace be on him.

They believed that he was al-Qa'im who would fill the world with justice and fairness as it was filled with oppression and tyranny. They claimed that the person who was imprisoned in the prison of al-Sindi b. Shahik was not Imam Musa, peace be on him; rather he was someone like him. So it is necessary to give a brief account on the affairs of this sect:

A. The Reason for al-Waqf

They reason for that they restricted the Imamate to Imam Musa, peace be on him, and their denying his death is: "When the Imam, peace be on him, was in the dark prisons, he appointed some representatives to receive the money sent by some believers. Some of them could collect a lot of money. An example of that is that Ziyad b. Merwan al-Qendi had seventy thousand dinars.

'Ali b. Hamza had thirty thousand dinars. Other than them had sums of money similar to these. When the Imam, peace be on him, died, these people denied his death. They bought country estates and

house for the money they had. When Imam al-Ridha', peace be on him, asked them to return the money, they refused to give it to him and denied the death of his father."[140]

Al-Husayn b. Muhammad has mentioned: "The Ash'athis collected thirty dinars from the zekat due on their properties and on the rest of the other rights. So they sent these funds of money to two agents of Imam Musa, peace be on him, in Kufa. One of them was called Hayyan al-Serrajj. The Imam, peace be on him, was then in prison.

When they received the money, they bought houses and corps for it. When the Imam died, they denied his death, announced that he would not die, and that he was the awaited al-Qa'im (al-Mehdi)."[141] However, some of them returned to the way of the truth and correctness. They handed over the money they had taken to Imam al-Ridha', peace be on him, and acknowledged his Imamate.

B. Its Spread

The doctrine of al-Waqf spread and was adopted by many people. Among them were a large number from among the companions of the Imam, peace be on him, and the narrators of his traditions. We will mention them in detail when we speak about the group of the narrators and companions. The reason for spreading this idea is: "Those who propagated it had been known for their good conduct and their clinging to the religion.

So they deluded the simple Shi'ites and greatly misled them. Besides they spent a lot of money buying consciences." Yunus b. 'Abd al-Rahman has narrated, saying: "When Abu Ibrahim Musa, peace be on him, died, most of his people had a lot of money. This was the reason for their restricting themselves to his Imamate and their denying his death. For they craved after the money.

For example Ziyad b. Merwan al-Qendi had seventy thousand dinars. 'Ali b. Hamza had thirty thousand dinars. When I saw that and came to know of the truth and of the affairs of Abu al-Hasan al Rida, peace be on him, I talked about that and summoned the people to it. So they (Ziyad and 'Ali) sent for me and said to me: 'What has made you say that? If you want money, we will enrich you.'

They decided to give me ten thousand dinars and said to me: 'Refrain (from saying that).' However, I refused and said to them: 'The two persons called al-Sadiq, peace be on them, told us: 'When the heresies appear, the (religious) scholar should show his knowledge. If he does not do that, he is deprived of the light of faith.' As I was not ready to leave jihad in the way of Allah, they showed enmity toward me and harbored malice against me."[142]

Through these manners and tempting ways the doctrine of Waqf was spread. However, shortly after that this doctrine was destroyed; the believers came to know that it was false; and the lying of those who summoned the people to it appeared.

The Imams condemn al-Waqf

In many traditions the Imams of Ahl al-Bayt, peace be on them, have condemned the thought of al-Waqf, criticized its leaders and the narrators of their traditions, and warned the people against their vague errors. Al-Hekem b. al-'Ays has mentioned, saying: [I and my uncle Sulayman b. Khalid visited Abu 'Abd Allah, peace be on him, and he asked:]

-Who is this boy? He indicated with his hand to me.

-My nephew.

-Does he have any knowledge of this affair (the Imamate)?

-Yes.

-Praise belongs to Allah, Who did not create him Satan. I seek refuge for your son with Allah from the discord of our Shi'ites.

-What will be that discord?

-Their denying the Imams and their restricting themselves to the Imamate of my son Musa. They will deny his death and claim that he would be the Imam after me. Surely there will be no Imam after me. Those are the most wicked of the creation!143

Imam Musa, peace be on him, said to 'Ali b. Abi Hamza al-Ta'i, a great figure of al-Waqifiya: "O Ali, You and your companions are like donkeys!"144 Muhammad b. al-Fudayl came in to Imam Abu al-Hasan al-Ridha', peace be on him.

Then he turned to him and said: "May I be your ransom, I am the successor after Ibn Abi Hamza, Ibn Mahran, and Ibn Abi Sa'eed. They are the leaders of al-Waqifiya and are the greatest of the people of the world in showing enmity toward Allah, the Most High."

So the Imam said to him: "If you are rightly guided, then you are not harmed by him who has gone astray. They have accused Allah's Apostle, may Allah bless him and his family, of lying. They have accused so-and-so of lying. They have accused Ja'far and Musa, peace be on them, of lying.

And I follow the example of my forefathers!"

-May I be your ransom, you said to Ibn Mahran: "May Allah take away the light of your heart and make poverty enter your house!"

-How is he? And how are his companions?

-My master, they are in the worst condition. They are grieved in Baghdad. Al-Husayn is unable to go (to

Mecca) to perform (hajj) al-'Ummrah!"[145] A Shi'ite wrote a letter to Imam al-Ridha', peace be on him. He asked him about al-Waqifiya, and he answered him: "A Waqifite is the one who deviates from the truth and insists on performing a bad deed.

If he dies while insisting on the bad deed, then the hell fire and evil destination will be his shelter!"[146] Another Shi'ite asked him whether it was permissible to pay zekat to the Waqifites, and he prohibited him from that and said to him: "They (al-Waqifiya) are unbelievers, polytheists, and hypocrites!"[147]

Many traditions on the authority of Ahl al-Bayt, peace be on them, have been mentioned on dispraising them, criticizing their reports, regarding them as polytheists having no links with Islam and no relationship with Ahl al-Bayt, peace be on them.

Accordingly, we should not regard this sect and the other previous sects as among the Shi'ites. That is because some of them denied some of the fundamentals of the religion such as al-Khettabiya, who claimed that Imam al-Sadiq, peace be on him, sent Abu al-Khettab to the people as a prophet. Therefore, how this sect and the like could be regarded as among the Shi'ites?

It is worth mentioning that the Shi'ites worship Allah, the One without partner. They believe that the Prophet, may Allah bless him and his family, is the last of the prophets and master of the apostles. Surely, regarding some of these sects, who have no faith in the Oneness of Allah, as among the Shi'ite sects is flagrant oppression toward this sect who has adopted Islam and believed in all that which Allah has revealed, and who have spared no effort to raise high the word of monotheism.

Any way, as al-Waqifiya had bad beliefs and Ahl al-Bayt disparaged them, they were given the nickname of al-Memtura (covered with rain), as a sign of likening them to dogs. Generally speaking, al-Waqifiya invented the thought of al-Waqf, that they might plundered the money of the Shi'ites. This sect has come to an end.

These are some sects which have been regarded and numbered as among the Shi'ites. Some sects began and grew at that time and after it; they had nothing to do with the Shi'ite beliefs which have been built on monotheism and faith in all that which Islam has brought.

10. Al-Qeramita

This sect has been added to the Shi'ites, while it does not belong to them; rather it does not have the nature of Islam. It has been given such a name because its founder was called Qermutewayh. They claimed that the Imam after Ja'far al-Sadiq was his grandson Muhammad b. Isma'il, that he was alive and would not die until he ruled the earth, spread justice and good all over the world, and that he was al-Mehdi of whom the Prophet, may Allah bless him and his family, had given good news.[148]

They became strong during the caliphate of al-Mu'tazid Billah, the 'Abbasid. They revolted against the then government and controlled many Islamic regions. They had many beliefs not similar to that of

Islam. Their stories and days have been mentioned in many books of history.[149]

The Problem of the Excessive

Among the most important problems they Shi'ites met was that of the atheistic movement of the excessive. This accusation has been fastened on the Shi'ites to distort the real meaning of Shi'ism.

I (the author) firmly believe that the then authorities played an important role in creating that movement. They encouraged it and went too far in supporting it, that they might regarded as lawful shedding the blood of the Shi'ites and prove against them apostasy from the religion.

It is important to mention some of their corrupt beliefs. They claimed that the Imams were gods. Some of them claimed that they were prophets. They believed in the transmigration of souls. The Imams of Ahl al-Bayt were displeased with such beliefs, so they condemned them and warned the Muslims against them.

It was reported on the authority of Imam 'Ali, the Commander of the faithful, peace be on him, that he said: "Unbelief has been based on four pillars: lasciviousness, excessiveness, doubt, and suspicion."[150]

Imam al-Sadiq, peace be on him, cursed Muhammad b. Muqlas al-Kufi, an excessive leader. Then he wrote to all the countries to curse and to renounce him.[151] He, peace be on him, made it incumbent on his companions to boycott them. He said to them: "Do not sit with them, do not eat and drink with them, do not shake hand with them, and do not inherit them."[152]

He, peace be on him, said: "The least thing through which one withdraws from faith is that he sits with an excessive person and listens to his speech and believes his words. Surely, my father related to me on the authority of Allah's Apostle, may Allah bless him and his family, who said: 'Two kinds of my community have no share in Islam: the excessive and the fatalists.'"[153]

When Abu al-Khettab was killed in Kufa, the Imam, peace be on him, said: "May Allah curse Aba al-Khettab, those killed with him, and those who had mercy on them." Bashshar al-Shu'ayri, a summoner to the excessive, came in to Imam al-Sadiq, peace be on him, and he said to him: "Go away! May Allah curse you! By Allah, I will never sit with you under a ceiling!"

Bashshar went out in shame. Then the Imam said to his companions: "Woe unto him! Did he not believe in that which the Jews did? Did he not believe in that which the Magians did? Did he not believe in that which the Sabians did? By Allah, none has belittled Allah as this sinful has done! He is Shaytan, son of Shaytan! He has come out of the sea to mislead my companions!

Therefore, beware of him! The present should tell those absent: 'Surely, I am the servant of Allah, son of the servant of Allah! I was in the backbones and the wombs! Certainly I will die and be raised from the death! Then I will be questioned (by Allah)! By Allah, I will be questioned about what this liar has said in connection with me! What wrong with him! May Allah make him grieved! He is secure on his bed, while

he has terrified me and deprived me of sleep!”[154]

He, peace be on him, said about al-Mughira b. Sa‘eed: “May Allah curse al-Mughira b. Sa‘eed and the Jewish woman to whom he went frequently! He learnt from her magic, jugglery, and fables. Surely, Mughira lied to my father, so Allah deprived him of faith. Some people have lied to me. What wrong with them? May Allah make them taste the heat of the iron!

By Allah, we are mere servants Allah created and chose. We can do neither harm nor benefit. If He has mercy on us, then (He does that) through His mercy. And if He chastises us, then that is because of our sins. By Allah, we have no proof against Allah. And Allah will not forgive us (our sins). We will die, be buried, raised from the dead, resurrected, stand (before Allah), and be questioned. What wrong with them?

May Allah curse them! They have hurt Allah, Allah’s Apostle in his grave, and the Commander of the faithful (Imam ‘Ali), Fatima, al-Hasan, and al-Husayn, peace be on them. Here I am among you. I spend the night on my bed in fear and terror. They are secure while I am fearful. They sleep on their bed, while I am fearful, sleepless, and scared! Before Allah I renounce what al-Ajjda‘, and Abu al-Khettab have said in respect with me....”

Many traditions have been narrated on the authority of Ahl al-Bayt, peace be on them, in this connection. The traditions indicate that the excessive are unbelievers and atheists. They also show that it is incumbent on the Muslims to combat them, not to associate with them, and isolate them. It is strange that some authors have criticized the Shi‘ites on account of this atheistic sect. They have regarded them as among the Shi‘ites though there is no relationship between the two parties.

Certainly the doctrine of Shi‘ism has been based on the Oneness of Allah, regarding Him as far above polytheism, and the equal. This true sect (the Shi‘ites) does not believe in excessiveness and other atheistic thoughts. Moreover it has spared no effort to keep and defend Islam since the dawn of its history.

With this topic we will end our speech about the ordeal of Islam during that time when the Muslims were divided into parties and sects by the then authorities, that they might suppress the movement of Shi‘ism and make the Muslims busy with some ideological problems.

The Problem of the Creation of the Qur’an

A dangerous problem happened during the time of the Imam. The problem was that of the creation of the Qur’an. For the Muslims differed over it. Because of it some of them suffered from the displeasure and vengeance of the government, and the anger of the people. This thought happened at the end of the time of the Umayyad government. It was invented by al-Ju‘d b. Dirham, the teacher of Merwan, the last Umayyad Caliph. Al-Ju‘d was the first to speak about the creation of the Qur’an.

He wrote this subject matter and published it in Damascus. Then the authorities summoned him; so he escaped from them and went to Kufa. There al-Jahm b. Saffwan learnt this idea from him. It was said that he learnt that from Aban b. Sam'an, who had taken it from Taloot b. 'Asam, the Jewish.[155]

Khalid b. 'Abd Allah al-Qesri, the governor of Kufa, killed al-Ju'd on the day of 'Id al-Adha. He said that al-Ju'd had said: "To Musa Allah did not address His Word, speaking (to him), nor did He take Ibrahim as a friend!"[156]

After the death of al-Ju'd some people secretly believed in this thought. They believed in it openly at the time of Harun al-Rashid when the affair of the Mu'tazilites appeared and their thoughts spread. They openly said that the Qur'an had been created. Bishr al-Murisi was the most important person in summoning the people to this belief.

He wrote many books on it. Al-Rashid heard of that, and he said: "I have been informed that Bishr al-Murisi say that the Qur'an had been created. By Allah, if Allah made me find him, I would kill him in a way with which I had never killed a person!" When Bishr came to know of that, he hid himself throughout the days of al-Rashid.[157]

One of them said: "I came in to al-Rashid. There was a beheaded man before him. The swordsman was cleaning his sword on the man's back. Then al-Rashid said: 'I killed him because he said that the Qur'an had been created." Then this thought grew and spread widely until the time of al-Ma'mun.

This movement became active during that time, and the people talked about it. The authority helped the Mu'tazilites and the Shi'ites with that. Al-Ma'mun declared his opinion in respect with that belief, and then he forced the people to follow his viewpoint.

Anyway, those who maintained this thought revolted against mental inactivity. They freed and released reason, so they were liable to ordeal, torture, and severe punishment. This problem is regarded as among the dangerous events took place at that time. It was explained by the Mu'taziliti philosophers and others.

The Disaster of the Bermekis

Imam Musa, peace be on him, predicted that the Bermekis would face misfortunes, disasters, the removal of favor, and a sudden vengeance. That was when he said: "Bermek's family are miserable! They do not know what will happen to them!" That happened just as he predicted. The greatest disaster in history happened to them.

The world was in their hands. It flourished for them. They enjoyed the pleasures and ease wherein. However, the time invaded them through his disasters and made them lead a life full of abasement and disgrace. That was when their properties were confiscated, Ja'far was killed, his father Yehya and the rest of his family were thrown into a dark prison. The following are some reasons for their disaster:

1. Ja'far betrays al-'Abbasa

A historian thinks that the reason for the disaster of the Bermekis is the story of al-'Abbas, daughter of al-Mehdi. The story can be summarized as follows: "When al-Rashid drank, he did not show patience toward Ja'far b. Yehya and his sister al-'Abbasa. So he decided to marry her to Ja'far provided that the latter should not sleep with her.

However he did not fulfill his promise and stipulation. He slept with her and she became pregnant. When she gave birth to a baby, she had fear for her baby. So she sent it to Mecca. When al-Rashid came to know of that, he killed the baby and severely punished the Bermekis."[158]

This story is incorrect for these reasons: firstly, al-Rashid did not pay attention to that, for he was dissolute and absorbed in his low desires. We have mentioned that in details. If he had had these religious or social feelings, he would not have permitted his sister 'Aliya to sing him songs and send him wine as a gift, to the extent that her dissoluteness and treason spread all over the social circles.

Secondly, Ja'far controlled al-Rashid. He possessed his heart and his feelings, to that extent that he sat with him in one uniform with two pockets.[159] Ja'far was so influential that he married al-'Alya to Ibrahim b. 'Abd al-Malik b. Salih al-'Abbasi. Harun did not know that. When Ja'far told him of that, he regarded his conduct as permissible. He also took hold of other affairs of Harun al-Rashid.

All these things indicate that he had great influence with him. Then how did he doubt him while he was the dearest of the people to him?

Thirdly, most reliable historical resources have refuted this story. For example, al-Jehshyary has confuted it quoting the statement of Mesrur, al-Rashid's servant. That was when he was asked about the reason for that al-Rashid severely punished the Bermekis, and he said: "It seems that you want to say just as the common people say in respect with the affair of the woman?
By Allah, this is incorrect."[160] As for Ibn Khaldun, he has fully denied that and thought that it is a fable, saying: "Surely the social and religious position did not permit her to commit such a crime, and especially with one of her retainers."[161]

Any way this is an imaginary story. However some historians have taken care of it and written it in an imaginary way.

2. The Accusation of Shi'ism

Some historians think that the only reason for the disaster of the Bermekis is their inclination to the 'Alawids. Al-Teberi has mentioned on the authority of Abu Muhammad al-Yezidi, who was the most knowledgeable of the people in respect with the Bermekis, saying: "Whoever says that al-Rashid killed Ja'far for a reason other than that of Yehya b. 'Abd Allah is mistaken."

Al-Jehshyary: "Al-Rashid accused Yehya of his inclining to Yehya al-'Alawi, and that he gave him two

thousand dinars during his revolt."[162] In his book al-Aghani, Abu al-Ferajj al-Asfahani has said: "The Bermekis hated al-Rashid's displeasure with the 'Alawids and regarded this deed of his as forbidden."[163]

This statement is similar to the previous one in weakness. For the Bermekis sought nearness to al-Rashid through informing him against the 'Alawids. They were among those who brought about the imprisonment and murder of the Imam, peace be on him.

Al-Saduq has narrated on the authority of Saffwan b. Ma'an, who said: "Surely Yehya al-Bermeki was not satisfied with provoking al-Rashid to kill Imam al-Kazim, peace be on him; rather he provoked him to Imam al-Ridha', peace be on him. So Harun said to him: 'Does what we did toward his father not suffice us? Do you want me to kill them all?'"[164]

Sayyid Ni'mat Allah al-Jaza'iri: "The real reason for the destruction of the Bermekis was the supplication of Abu al-Hasan al-Ridha', peace be on him, when he stood at 'Arafa. That is because they informed (al-Rashid) of his father, al-Kazim, peace be on him."[165] Without doubt the Bermekis had no affection toward the 'Alawids.

They went too far in punishing them severely apart from al-Fadhl b. Yehya, for he inclined to Imam al-Kazim, peace be on him, entertained him when he was in his prison in Basrah, and permitted Yehya al-'Alawi to go to the Sacred House of Allah (Mecca). Perhaps they said that the Bermekis inclined to Shi'ism was because of him.

3. Their wide Influence

Perhaps, among the main reasons that urged al-Rashid to punish the Bermekis severely is their wide influence and their controlling the affairs of the government, to the extent that al-Rashid was afraid that his kingdom would come to an end. Professor Muhammad Kurd has maintained this viewpoint, saying: "The Bermekis were so kind to the people that the great figures devoted themselves to them.

They were in the same position in respect with the Caliph. When al-Rashid saw that his kingdom was liable to danger due to the influence of the Bermekis, he ordered them to be captured and killed, their properties to be confiscated. He had fear of them for his kingdom."[166]

There are many attitudes indicate that they decided to revolt against al-Rashid and to hand over that caliphate to some people other than the 'Abbasids. An example of that is that Ja'far talked about Abu Muslim and his important role in taking the caliphate from the Umayyads and handing it over to the 'Abbasids, saying:

"Surely Abu Muslim took the authority from some people and handed it other to others through killing and shedding blood. The (good) man is he who hands it over without shedding blood." Al-Rashid was informed of his statement, so he was afraid and hurried to afflict them with disaster.[167]

Anyway, I (the author) think that the only reason for that al-Rashid severely punished Ja'far and the rest of his family is their wide influence and their strong seizing the reins of government. In his house was twenty-five clerks who belonged to Yehya b. Khalid.168

Were it not for that al-Rashid surprised them, he would not be able to put an end to them, and they would destroy him because of their close relationship with the military commanders, and their abundant kindness to the people. If they had revolted against him, they would have found a great popular support from the Muslims who had harbored malice against the 'Abbasid government. Besides they had perfect relationship with the Persians, who were the most important pillar in the Islamic government.

The historians have mentioned other reasons for their disaster. Some of them have mentioned forty reasons. A group of historians has inclined to each of the reasons for the disaster of the Bermekis such as that their enviers informed Harun against them. We are satisfied with this brief account of the reasons for the severe punishments they received.

The Execution of Ja'far

Ja'far was playing in his palace. He did not know what had been scheming against him. Abu Zekar al-'Ama was singing him a song: Do not go away! Death will come to every young man! This poetry line contains a prediction on a dangerous event. While the singers were singing him this poetry line, Mesrur al-Khadim came into him carrying a weapon and without permission.

When Ja'far saw him, he became afraid and shook all over. Mesrur told him about what he had been ordered to do. So Ja'far begged him and reminded him of his kindness to him. He asked him to give him a respite until the following morning, that Harun might become calm and pardon him. However, he prevented from responding to him.

Then he ordered him to go to the palace of the Caliph to hear his statement and his decision concerning him. So he responded to him and went with him. Mesrur came in to Harun, and he angrily rose. He did not control himself, and his conditions had changed. So Mesrur quickly said to him: "O Commander of the faithful, all things have come to an end, Ja'far's head is close to you!"

So Harun understood the affair and promised to kill him because he was late in executing Ja'far, saying: "If you came and did not bring me Ja'far's head, I would send someone to firstly bring me your head and his head secondly." So Mesrur immediately came out and brought him Ja'far's head.

Al-Rashid spent that night without tasting sleep. He impatiently waited for the light of the morning. Before the light of the dawn, he ordered Herthema b. 'Ayun to carry the corpse of Ja'far and hand it over to al-Sindi b. Shahik, that he might crucify his head in the middle court of the city of al-Mansur, divide the corpse into two parts and crucify each part at a bridge head in Baghdad.

He also ordered him to announce the state of emergency and to command the military forces to be

ready to face any popular revolt. In the meantime he ordered him to siege the houses of the Bermekis, to confiscate the movable and immovable properties, to arrest them, and to throw them in dark prisons.

The speech on the Bermekis spread in the east and west of the country. It was the talk among the gatherings. Rather the following generations talked about them. So the hearts of their supporters and their brothers melt. Their opponents and enviers gloated over them. For that high stronghold was destroyed; and the attack of the Bermekis was in vain.

With this point we will end our speech about the disaster of the Bermekis. It indicates that Harun employed violence, severe punishments, and tricks. He severely punished the dearest of all the people to him.

From this we can understand that he was very strict toward the ‘Alawid and their followers. For he used all his abilities to exhaust them, to scare them, and to punish them severely. According, Imam Musa faced severe, painful ordeal. That is because Harun was merciless.

With this we will end our talk about the time of the Imam, peace be on him. We have mentioned some important events at that time. As for the talking about all the affairs, it will make the book unduly long.

1. Al-Keshi, Rijal, p. 172.
2. 'Aqidat al-Shi'a, p. 163.
3. Al-Mujjtama' al-'Arabi wa Munahadat al-Shi'ubiya, p. 12.
4. Al-Judhur al-Tarikhiya lil shi'ubiya, p. 11.
5. Al-Islam wa al-Hidara al-'Arabiya.
6. Al-Muwatta', vol. 2, p. 12.
7. Those who took part in the Battle of Bedr.
8. Al-Tabari, Tarikh, vol. 5, p. 63.
9. Ibn al-Nedeem, Fihrast, p. 123.
10. Ahmed Hasanayn, Bashshar b. Burd Shi'rahu wa Akhbarahu, p. 56.
11. Duha al-Islam, vol. 1, p. 66.
12. Majjma' al-Bayyan, vol. 7, p. 305.
13. Ibn Abi al-Haddeed, Sharh Nahjj al-Balagha, vol. 1, p. 180.
14. Duha al-Islam, vol. 1, p. 63.
15. Haqiqat al-Nafs wa Amradiha.
16. Tarikh al-Ilhad fi al-Islam.
17. I (the author) have objectively mentioned that in my books al-'Amal wa Huquq al-'Amil fi al-Islam, Nizam al-Hukum wa al-Idara fi al-Islam.
18. Abu al-Farajj al-Asfahani, al-Aghani.
19. Ibn al-Nadeem, al-Fihrast, p. 472.
20. Al-Judhur al-Tarikhiya lil Shi'ubiya, p. 26.
21. Al-Amali, vol. 1, p. 134.
22. Al-Duwal al-'Arabiya, p. 489.
23. Al-Judhur al-Tarikhiya lil Shi'ubiya, p. 41.
24. Al-Milal wa al-Nihal, vol. 1, p. 224.
25. Al-Ferq bayna al-Firaq, p. 271.
26. 'Abd al-Rahman Sidqi, Abu Nu'as Qisat Hayatihi, p. 63.

27. Abu al-Farajj al-Asfahani, al-Aghani, vol. 12, p. 87.
28. Mu'jam al-Udaba', P. 15. Al-Amali, vol. 1, pp. 93-94.
29. Al-Amali, vol. 1, p. 94.
30. Tarikh al-Ilhad fi al-Islam, p. 43.
31. Majallat al-Dirasat al-Sharqiya, vol. 13, p. 1932.
32. Jahshyari, p. 110.
33. Al-Milal wa al-Nihal, vol. 1, p. 229.
34. Al-Tabari, Tarikh, vol. 2, p. 88.
35. Al-Majus wa al-Majusiya, p. 149.
36. Al-Tabari, Tarikh, vol. 6, p. 147.
37. Ibid. p. 367.
38. Wafayat al-A'yan, vol. 1, p. 453.
39. Al - Tabari, Tarikh, vol. 10, p. 15.
40. Abu al-Farajj al-Asfahani, al-Aghani, vol. 3, p. 24.
41. Abu al-Fida', the Events of the Year 166 A. H.
42. Tarikh al-Khulafa', p. 275.
43. Al-Murtada, Amali. Abu al-Farajj al-Asfahani, al-Aghani.
44. Al-Amali, vol. 1, p. 132.
45. Abu al-Farajj al-Asfahani, al-Aghani, vol. 6, p. 67.
46. Tarikh al-Khulafa', p. 273.
47. Al- Tabari, Tarikh, vol. 6, p. 388.
48. Al-Ilhad fi al-Islam, pp. 28-29.
49. Ibn Kuthayr, Tarikh, vol. 10, p. 53.
50. Abu al-Farajj al-Asfahani, al-Aghani, vol. 1, pp. 60-61.
51. Tarikh Baghdad, vol. 14, p. 7.
52. Tarikh al-Ilhad fi al-Islam.
53. Ibid.pp. 68-69.
54. Al-Tabrasi, al-Ihtijajj. Bihar al-Anwar.
55. Al-Ihtijajj.
56. Al-Tabari, al-Ihtijajj.
57. Ibid.
58. Ibid.
59. It means that Allah is far above movement and going from place to another. For the one distinguished by movement is possible, and for his existence in places is not one. When he is present in one place, he is absent from another. When he is close to one thing, he is far from another. When he has a purpose in a certain place, he must move and go to attain the purpose. As for Allah, the Most High, it is impossible for Him to do that. For His ratio to all places is one. None of the places is nearer to Him than another. Therefore, he is in no need of movement, and His existence is the same in nearness and remoteness.
60. Certainly all things are in need of Allah, the Exalted. For it is He who gives existence to them. If He, the Most High, was in need of a thing, then the lack of a thing required the thing of which it was in need through one whereness. That is impossible, for it requires the vicious circle, which is invalid.
61. The Imam, peace be on him, refers to the corrupt beliefs that result from maintaining that Allah, the Most High, comes down the heaven. For that requires movement.
62. He, peace be on him, refers to another proof of the invalid thoughts of those who claims that Allah comes down the heaven. For that also requires His movement.
63. He, peace be on him, warned against corrupt doubts, for it brings about destruction and apostasy from the religion, and for that Allah, the Exalted, is far above these corrupt beliefs whose incorrectness is known by all people even those who have little knowledge.

64. Usool al-Kafi, vol. 1, p. 125.
65. Ibid.
66. Ibid, p. 105.
67. Al-Milal wa al-Nihal.
68. Usool al-Kafi, vol. 1, p. 106.
69. Ibid. p. 104.
70. Ibid.p. 115.
71. Ibid. 20, 5.
72. Al-Tabrasi, al-Ihtijajj.
73. Usool al-Kafi, vol. 1, p. 107.
74. Ibid.
75. Ibid., p. 127.
76. Ibid., p. 150.
77. Ibid., p. 151.
78. Al-'Asr al-'Abbasi al-Awwal, p. 45.
79. Al-Nekebat.
80. Tarikh al-Islam, vol. 3, p. 18.
81. Al-Mustatraf, vol. 1, p. 215.
82. Abu al-Farajj al-Asfahani, al-Aghani, vol. 3, p. 215.
83. Tayfur, p. 215.
84. Al-Zarqani, Sharh al-Muwatta', vol. 1, p. 8.
85. Al-Zawi, Menaqib Malik.
86. Sharh al-Intiqa', vol. 2, p. 42.
87. Al-Qamus, vol. 3, p. 47.
88. Ibn Manzur, Lisan al-'Arab, vol. 10, p. 55.
89. Asl al-Shi'a wa Usoolaha, pp. 87-88, Beirut edition.
90. Roudat al-Jannat, p. 88.
91. Tarikh al-Shi'a, p. 9.
92. Ithbat al-Wasiya, pp. 3-4.
93. Iman Ahmed b. Hanbal, Musnad, vol. 1, p. 179. Hulyat al-Awliya', vol. 7, p. 195. Tarikh Baghdad, vol. 1, p. 324. Al-Nisa'i, al-Khasa'is, p. 14. Asad al-Ghaba, vol. 4, p. 46. Al-Turmidhi, Sahih, vol. 2, p. 301. Al-Tabari, Tarikh, vol. 2, p. 368. Kanz al-'Ummal, vol. 3, p. 154. Majjma' al-Zawa'id, vol. 9, p. 109.
94. Al-Nikat al-I'tiqadiya, p. 51.
95. Al-Shafi, Telkhis, vol. 2, pp. 56-70.
96. Al-Tabari, Tarikh, vol. 2, p. 63. Ibn al-Athir, al-Kamil, vol. 2, p. 22.
97. Wa "az al-Salateen, p. 293.
98. Hulyat al-Awliya, vol. 3, p. 194.
99. Tahdhib al-Tahdhib, vol. 1, p. 278.
100. Ibn Abi al-Haddeed, Sharh Nahjj al-Balagha, vol. 3, p. 15.
101. Hayat al-Hasan b. 'Ali, vol. 2, pp. 302-307.
102. Ibn Abi al-Haddeed, Sharh Nahjj al-Balagha, vol. 3, p. 15.
103. Tarikh Baghdad, vol. 6, p. 127.
104. Ibid.,12, p. 351.
105. Al-Kindi, al-Wilat wa al-Qudat, p. 198.
106. Imam al-Sadiq wa al-Madhahib al-Arba'a, vol. 1, p. 117.
107. Tarikh Baghdad, vol. 4, p. 153.
108. Ibn al-Athir, al-Kamil fi al-Tarikh, vol. 7, p. 38.
109. Al-'Aqida wa al-Shari'a fi al-Islam, p. 177.

110. 'Umdat al-Talib, p. 82.
111. Al-Nejashi, Rijal.
112. Al-Hadara al-Islamiya, vol. 1, p. 127.
113. Maqatil al-Talibiyyin, pp. 411-412.
114. Al-Wasa'il, Chapter on al-Amir bil Ma'ruf wa al-Nahy 'an al-Munker.
115. Ibid.
116. Al-'Aqida wa al-Shari'a fi al-Islam, p. 181.
117. Al-Shafi, Talkhis, vol. 1, p. 59.
118. Adab al-Murtada, p. 56.
119. Al-Sayyid al-Murtada, al-Fusool al-Mukhtara.
120. Al-Khaqani, Rijal, p. 129.
121. Al-Madhahib al-Islamiya, p. 70.
122. Firaq al-Shi'a, pp. 74-75.
123. Al-Hashimiyat.
124. Al-Jahiz, al-Bayan wa al-Tabiyyin, vol. 3, p. 360.
125. Rafidi is the one who refuses a certain thing.
126. Al-Murtada, al-Fusool, vol. 1, p. 61.
127. 'Aqa'id al-Zaydiya.
128. The capability of deriving religious decisions.
129. Al-Shafi'i, p. 234.
130. Al-Milal wa al-Nihal, vol. 1, p. 274.
131. Al-Tabseer fi al-Deen, p. 23.
132. Abu al-Hasan al-Ash'ari, Maqalat al-Islamiyyin wa Ikhtilaf al-Musalleen.
133. Ibid.
134. Firaq al-Shi'a, p. 77.
135. Al-Tabseer fi al-Deen, p. 23.
136. Firaq al-Shi'a, p. 71.
137. Al-Farq bayna al-Firaq. Al-Razi, I'tiqad Firaq al-Muslimeen.
138. Abu al-Hasan al-Ash'ari, Maqalat al-Islamiyyin wa Ikhtilaf al-Musalleen, p. 98.
139. Tarikh al-Da'wa al-Islamiya, pp. 142-143.
140. Bihar al-Anwar, vol. 12, p. 308.
141. Ibid.
142. Ibid.vol. 11, p. 308.
143. Tanqeeh al-Maqal, vol. 1, pp. 359-360.
144. Bihar al-Anwar, vol. 12, p. 309.
145. Al-Keshi, Rijal.
146. Bihar al-Anwar, vol. 12, p. 309.
147. Ibid.
148. Al-Noubakhti, Firaq al-Shi'a.
149. Abu al-Husayn al-Melti, al-Tenbeeh. Ibn al-Athir, al-Kamil fi al-Tarikh. Al-Farq bayna al-Firaq.
150. Al-Kafi, p. 369.
151. Da'a'im al-Islam, pp. 62-63.
152. Imam al-Sadiq wa al-Medhahib al-Arba'a, vol. 4, p. 151.
153. Al-Khisal, p. 37.
154. Imam al-Sadiq wa al-Medhahib al-Arba'a, vol. 4, p. 155.
155. Serh al-'Uyun p. 159.
156. Duha al-Islam, vol. 3, pp. 161-162.
157. Al-Nijum al-Zahira, vol. 1, p. 215.

158. Al-Tabari, Tarikh, vol. 3, p. 547.
159. Ibn Badrun, Sharh Qasidat Ibn 'Abdun, pp. 222-223.
160. Al-Jahshyari, p. 254.
161. Al-Muqaddama, p. 12.
162. Al-Jahshyari, p. 243.
163. Al-Tamadun al-Islami, vol. 4, p. 146.
164. 'Uyun Akhbar al-Ridha'. Sahifat al-Abrar, vol. 2, p. 396.
165. Zehr al-Rabi', p. 205.
166. Al-Islam wa al-Hadara al-'Arabiya, vol. 2, p. 213.
167. Bara'at al-'Abbasa, p. 53.
168. Ibn Khaldun, al-Muqaddama, p. 13.

The school of Imam al-Sadiq, peace be on him, continuously worked and spared no effort to educate human reason, to develop mental renaissance, and to help the Muslims make progress in the fields of civilization and science. It brought up a righteous generation ready for doing good and great efforts.

It conveyed its reformative message to the following generations. So thanks to Imam al-Sadiq's school, the Islamic reason ripened, Islamic sciences, teachings, and rules came into the practical existence in the east and west of the world.

When the Islamic world suffered the loss of demise of Imam al-Sadiq, peace be on him, Imam Musa, peace be on him, managed the affairs of that great school, which exalted science and hoisted its flag. Since the first day after his father's death, he became the den and leader of the science board and mental renaissance in his time.

The religious scholars came to him, and the thinkers surrounded him. They did not leave him nor did they separate themselves from him, to the extent that they hurried to record all his words and his religious decisions on various events.1

These scholars reported from him all kinds of science such as wisdom, exegesis of the Holy Qur'an, and all chapters of the science of Islamic jurisprudence; they also narrated from him social rules, excellent commandments, and his urging his followers to be versed in all kinds of science.

That group of religious scholars and of narrators, whose number was over four thousand people, was not on the same level of trust and justice; among it was a few number of the hypocrites and liars who did not refrain from telling lies and fabricating traditions; they fabricated traditions and ascribed them to the trusted Prophet, may Allah bless him and his family, and to his blessed family, that they might take some money from the ruling authorities, which launched war against Islam, spoiled the beliefs of the Muslims, divided them into groups and parties; Every sect rejoicing in what they had with them.

Yet there was another group from among the unknown who were not authenticated; there was another group from among the weak; also there was among them a large number of trustworthy and just

narrators who refrained from fabrication and were known for truthfulness and honesty.

They did their best to precisely do the Islamic precepts and to spread the science of Islamic jurisprudence of Ahl al-Bayt, peace be on them. As such group was among the narrators of hadith, the hadith has been divided, according to their viewpoint, into: authentic hadith, good hadith, weak hadith, and trustworthy hadith.

Any way, many companions of Imam Musa played an important role in writing books and publishing Islamic civilization, to the extent that they filled the Arab and Islamic Library in their time with their valuable writings. This shows that they spared no effort to hoist the flag of knowledge, to set right morals, and to correct the opinions.

Ahmed b. Khalid has mentioned that the number of the companions of Imam Musa was a hundred and sixty.2 This is a manifest mistake if he wanted to limit them, for the result of the scrutiny is that most of those who attained the school of Imam al-Sadiq, peace be on him, continued after his death their studies under Imam Musa al-Kazim.

Perhaps, by this number, al-Barqi meant those great figures from among them excluding that inferior to them in the ranks of the science of Islamic jurisprudence, hadith, and knowledge.

We will mention the biographies of some of Imam Musa's companions and the narrators of his traditions.

We have alphabetically ordered them; they are as follows:

1. Aban Bin 'Uthman

Aban b. 'Uthman al-Lu'lu'i, known as al-Ahmar al-Bajali, lived in Kufa and Basrah; he narrated (traditions) on the authority of Abu 'Abd Allah al-Sadiq and his son al-Kazim. Abu Amru al-Kashi has mentioned that the Shi'a have unanimously agreed on the authenticity of the traditions correctly reported from him, and they have acknowledged his ability in the science of Islamic jurisprudence.3

Among the Basris who studied under him are Abu 'Ubayda b. Mu'ammar b. al-Muthanna, Abu 'Abd Allah b. al-Muthanna, Abu 'Abd Allah Muhammad b. Salam al-Jahmi. He wrote a book in which he has gathered: the beginning (*al-mabda'*), the return (*al-ma'ad*), the resurrection, (*al-mab'ath*), the campaigns (*al-ma'gazi*), the shelter (*al-saqifa*), and apostasy (*al-ridda*).4

Ibn Hayyan has mentioned in (his book) *al-Thiqat* and said: "He makes mistakes and errs (in narrating traditions). He was given the kunya of Abu 'Abd Allah. He lived in Basrah and Kufa. He was an author and a genealogist. Abu 'Ubayda and Muhammad b. Salam al-Jahmi studied under him."

Al-Tusi has mentioned him (in his book) *Rijal al-Shi'a* and said that he narrated (traditions) on the authority of Ja'far b. Muhammad and Musa b. Ja'far. Muhammad b. Abi 'Umar has said: "Aban was the

greatest of the people in memorizing (the Qur'an by heart)."[5]

2. Ibrahim Bin Abi al-Bilad

The name of Abu al-Bilad is Yehya b. Saleem; Abu al-Bilad is his kunya. Ibrahim is trustworthy and great with a high position and of great importance. He narrated traditions on the authority of Abi 'Abd Allah (al-Sadiq), al-Kazim, and al-Ridha'. Imam al-Ridha' sent him a letter in which he praised and admired him.[6]

3. Ibrahim Bin Abi Bakr

It was said that he was (Ibrahim) b. Abi Sammal. A group of the great figures has certified him. He has been accused of his being a Waqifite. He is known for truthfulness and refraining from lying. He has a book entitled *al-Newadir*.[7]

4. Ibrahim Bin Shu'ayb al-'Aqarqufi

4. Ibrahim Bin Shu'ayb al-'Aqarqufi [8]

He was a Waqifite. Ibn Wahab and al-Waqidi reported traditions on his authority. Ibn Hayyan has numbered him as among the trustworthy.[9]

5. Ibrahim Bin 'Abd al-Hameed al-San'ani

5. Ibrahim Bin 'Abd al-Hameed al-San'ani [10]

He narrated traditions on the authority of Imam al-Sadiq, Abi al-Hasan (Musa), and his son al-Ridha'. He sat in the Mesjid of Kufa and narrated traditions to the people and said: "Abu Ishaq (i.e., Imam al-Sadiq) has told me...." He has been accused of his being a Waqifite. Ibn Shahrashub has certified him.[11] Al-Fadhl b. Shadan has said: "He (Ibrahim b. 'Abd al-Hameed) is good."[12]

6. Ibrahim Bin Muhammad al-Ju'di

6. Ibrahim Bin Muhammad al-Ju'di [13]

Shaykh al-Tusi has numbered him as one of the companions of the Imam (Musa), peace be on him. Apparently, he is an unknown Imami (Shi'ite).[14]

7. Ibrahim Bin Muhammad al-Ash'ary, al-Qummi

He narrated traditions on the authority of Imam Musa, Abi al-Hasan al-Ridha'. A group of the great

figures has certified him.[15]

8. Ibrahim Bin Nasr Bin al-Qa'qa' al-Ju'fi

He narrated traditions on the authority of Imam Abi 'Abd Allah (al-Sadiq), Abi al-Hasan (Musa). Al-Najashi has certified him and said: "He is trustworthy; his traditions are authentic." Al-Tusi has mentioned that he has a book.[16]

9. Ibrahim Bin Naeem al-'Abdi al-Kinani

He is reliable and great. He is among the notables of this sect (i.e., the Shi'a) and among the great figures from whom Islamic precepts and religious decisions were taken. He narrated traditions on the authority of Abi 'Abd Allah (al-Sadiq), and his son Musa. He died in the year 170 A. H.[17]

10. Ibrahim Bin Yousif al-Kindi, al-Tahhan

He is trustworthy; his traditions are authentic; his prestige is high; he is among the authors; and he has the book entitled *al-Nawadir*.[18]

11. Ahmed Bin Abi Bishr

He is known as al-Sarrajj. He is a trustworthy Kufan. His traditions are accepted. He has been accused of his being a Waqifite. He narrated traditions on the authority of Abi 'Abd Allah (al-Sadiq), Abi al-Hasan (Musa). He has a book entitled *al-Nawadir*.[19]

12. Ahmed Bin al-Harith

He is known as al-Anmati. He was a Waqifite. He narrated traditions on the authority of Abi 'Abd Allah (al-Sadiq). He is among the companions of Abu al-Hasan (Musa). He has a book.[20]

13. Ahmed Bin al-Hasan Bin Isma'il al-Tammar

He was the retainer of the Banu Asad. He has been accused of his being a Waqifite. He is among the companions of Imam al-Kazim.[21] He narrated traditions on the authority of Imam al-Ridha', peace be on him. Al-Najashi has said: "Any way, he is trustworthy; his traditions are authentic; he is reliable; he has a book entitled *al-Nawadir*."[22]

14. Ahmed Bin Ziyad

He is known as al-Khazzaz; he is among the companions of Imam Musa; he has been accused of his

being a Waqifite.23

15. Ahmed Bin ‘Amru Bin Abi Shu‘ba al-Halabi

He narrated traditions on the authority of Imam al-Kazim and al-Ridha’; and his father reported traditions on the authority of Abi ‘Abd Allah (al-Sadiq). He belonged to a house known for fear of Allah, truthfulness, and following Ahl al-Bayt.24

16. Ahmed Bin al-Fadhl al-Khaza‘i

He is among the companions of Imam al-Kazim; he has been accused of his being a Waqifite;25 he has a book. Al-Kashi has narrated that he is among the companions of Musa and of ‘Ali b. Musa.

17. Ahmed Bin Muhammad

He was from Kufa. He is the brother of Kamil b. Muhammad; he is among the companions of Imam Musa. He has a narration concerning the excellence of the visitation to al-Husayn; the narration has been mentioned in (the book) *al-Tahdhib*.26

18. Ahmed Bin Muhammad al-Najashi

He is among the companions of Imam Musa, peace be on him.27

19. Ahmed Bin Mukhalad al-Nakhkhas

He is an unknown Imami (Shi’ite). Shaykh al-Tusi has numbered him as among the companions of Imam Musa.28

20. Ahmed Bin Zayd

He narrated traditions on the authority of Abi al-Hasan (Musa), peace be on him. His narration has been mentioned by the author of (the book) *al-Wafi*.29

21. Usama Bin Hafs

He is trustworthy and just; and he was the representative of Imam Musa, peace be on him.30

22. Asbat Bin Salim

He was the retainer of the Banu ‘Adi. He belonged to Kinda. He narrated traditions on the authority of Abi ‘Abd Allah (al-Sadiq) and Abi al-Hasan (Musa), peace be on them. He has a book.31

23. Ishaq Bin Jareer

He is trustworthy. He is among the men of knowledge. He narrated traditions on the authority of Imam Abi ‘Abd Allah (al-Sadiq), peace be on him. Shaykh al-Tusi has numbered him as among the companions of Abi al-Hasan Musa and as a Waqifite.32

24. Ishaq Bin ‘Abd Allah Bin Malik al-Ash‘ary, al-Qummi

He is trustworthy and just. He narrated traditions on the authority of Imam Abi ‘Abd Allah (al-Sadiq) and Abi al-Hasan (Musa), peace be on them.33

25. Ishaq Bin ‘Ammar al-Kufi al-Sayrafi

He was the retainer of the Banu Taghlub. He is among the Shaykhs of the Shi‘a and their authorities. He narrated traditions on the authority of al-Sadiq and al-Kazim. He is other than Ishaq b. ‘Ammar al-Sabati, who was an Afatahi.

Some people mixed and made mistake concerning their names. They imagined that they were one person, just as the researcher, our Shaykh al-Mamaqani has mentioned.34 Some reports contradict his trustworthiness and justice.

It has been reported that Ishaq was sitting with the Imam when one of his followers (Shi’a) came in to him.The Imam turned to his follower and said to him: “O So-and so, renew your repentance and your acts of worship, for nothing of your life span has remained except one month.”

Ishaq said: “I said to myself: ‘How wonderful! It was as if that he told his followers about their fixed terms.’” The Imam angrily turned to Ishaq and asked him: “Which of that do you deny? Al-Hajri was unable (to undertake the office of the Imamate); nevertheless he had knowledge of death; and the Imam is more appropriate to that than Rashid al-Hajri. Ishaq, two years of your life span has remained. Your people will scatter, and your family will be very poor.”

Shortly after that, Ishaq died at the time the Imam appointed; his people and his family became poor and miserable.35

26. Ishaq Bin ‘Ammar al-Sabati

26. Ishaq Bin ‘Ammar al-Sabati 36

He lived in Baghdad. He narrated traditions on the authority of Abi ‘Abd Allah (al-Sadiq) and Abi al-Hasan (Musa). He was an Afatahi.37

27. Ishaq Bin Muhammad

He is among the companions of Imam Musa. A group of the great figures has certified him.[38]

28. Isma'il Bin Abi Sammal

It was said that his name was Isma'il b. Abi al-Sammak. Al-Najashi has said: "He is trustworthy. He is a Waqifite, so I do not rely on his narration."[39]

29. Isma'il Bin al-Hasan

Shaykh al-Tusi has numbered him, without a description, as among the companions of Imam Musa. Apparently, he is an unknown Imami (Shi'ite).[40]

30. Isma'il Bin 'Abd al-Khaliq

He was the retainer of the Banu Asad. He was one of the Shi'ite notables and jurists. His family were famous for justice and following Ahl al-Bayt, peace be on them. He narrated traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan (Musa). He has a book.[41]

31. Isma'il Bin Muhammad al-Manqari

31. Isma'il Bin Muhammad al-Manqari [42]

Shaykh al-Tusi has numbered him as among the companions of Imam Musa. Apparently, he is an unknown Imami (Shi'ite).[43]

32. Umayya Bin 'Amru

Shaykh al-Tusi has numbered him as among the companions of Imam Musa and said that he is a Waqifite.[44] A group of traditionists has regarded him as weak.[45]

33. Aymen Bin Muhriz

Shaykh al-Tusi has numbered him as among the companions of Imam Musa. Apparently, he is an unknown Imami (Shi'ite). In (the book) *Jami'al-Ruwat* it has been mentioned that he narrated traditions on the authority of Abi 'Abd Allah (al-Sadiq); Isma'il b. Mahran reported traditions on his authority.[46]

34. Ayyub Bin Ayun al-Kufi

He was the retainer of the Banu Tareef. Shaykh al-Tusi has numbered him as among the companions of Imam Musa, peace be on him. Apparently, he is an unknown Imami (Shi'ite).47

35. Ayyub Bin al-Hurr al-Ju'fi

He is trustworthy and great. He reported traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan Musa.48 Yehya b. 'Umran al-Halabi and Abu 'Abd Allah al-Barqi narrated traditions on his authority.49 Shaykh al-Tusi has said: "He is trustworthy and has a book."50

36. Besheer al-Dahhan

Shaykh al-Tusi has numbered him as among the companions of Imam Musa and added that he reported traditions on the authority of Abi 'Abd Allah (al-Sadiq).51

37. Bakr Bin al-Ash'ath, Abu Isma'il al-Kufi

He narrated traditions on the authority of Imam Musa. A group of the great figures has certified him.52

38. Bakr Bin Salih al-Razi

He was the retainer of the Banu Daba. He narrated traditions on the authority of Imam Musa. Ibn al-Ghada'iri has said: "He is very weak (in traditions); only he has mentioned rare traditions. A group of (the religious) scholars has regarded him as weak."53

39. Bakr Bin Muhammad Bin Jinah

He is one of the companions of Imam Musa; he has been accused of his being a Waqifite.54

40. Bakr Bin Muhammad Bin Na'eem al-Azdi al-Ghamidi

He is trustworthy and great. He belonged to a noble house in Kufa. Shaykh al-Tusi has numbered him as among the companions of Imam (Musa) al-Kazim. He lived for a long time. He has a book. 'Abd Allah b. Miskan and Ahmed narrated traditions on his authority.55

41. Tha'laba Bin Maymun al-Asadi al-Kufi.

Al-Najashi has said: "He was one of our notable companions, a reader (of the Qur'an), jurist, linguist, and narrator. His deeds were good; his worship and asceticism were too much. He narrated traditions on

the authority of Abi ‘Abd Allah (al-Sadiq) and Abi al-Hasan (Musa). He has a book over which the narrators have differed. The book has been narrated by a group of people.

It was narrated that when Harun (al-Rashid) performed the hajj, he passed by Kufa.[56] When he arrived at the place called the Mesjid of Sammak, Tha‘laba lived in a room on the road. Harun heard him supplicating with an eloquent tongue. He stopped to here his supplication. Then he turned to al-Fadhl b. al-Rabi‘and asked him: “Can you hear what I can hear?”

“Yes,” was the answer. “Our good ones are in Kufa,”[57] retorted Harun. He was nicknamed Abu Ishaq al-Faqeeh. He is regarded as on top of the Shi’ite scholars. Besides he was pious and Allah-fearing.[58] Muhammad b. ‘Abd Allah al-Muzakhraf, ‘Ali b. Asbat, al-Hasan b. ‘Ali al-Khazzaz, and Tareef b. Nash reported traditions on his authority.[59]

42. Ja‘far Bin Khalaf al-Kufi

Shaykh al-Tusi has numbered him as one of the companions of Imam Abi al-Hasan (Musa). He said that he (Ja‘far b. Khalaf) heard the Imam say: “Blessed is the man who will not die until he sees a successor of his; and Allah has made me see this son of mine as a successor.” He indicated with his hand to his son al-Ridha’.[60]

43. Ja‘far Bin Sulayman

Shaykh al-Tusi has numbered him, without a description to a Kunya or a nickname, as among the companions of the Imam. Al-Ardabili has numbered him as among those who narrated traditions on the authority of Imam Musa.[61]

44. Ja‘far Bin Samma‘ah

Shaykh al-Tusi has one time numbered him as among the companions of al-Sadiq, second time numbered him as among the companions of al-Kazim, and added that he is a Waqifite.[62]

45. Ja‘far Bin Muhammad Bin Hakim al-Khath‘ami

Shaykh al-Tusi has numbered him as among the companions of Imam al-Kazim.[63]

46. Jameel Bin Darrajj Bin ‘Abd Allah al-Nakha‘i al-Kufi

He is among the companions of Imam al-Sadiq, peace be on him, and of his son Abi al-Hasan Musa. He is trustworthy and great. He is among the great religious scholars. He is one of the six (narrators); they (the Shi’a) have unanimously agreed on the authenticity of the traditions correctly reported from him.

He reported many traditions. Many narrators reported traditions on his authority such as al-Hasan b. Mahbub, Salih b. ‘Aqaba, Abu Malik al-Hadrami, and the like. He wrote some books; he and Murazim b. Hakim wrote a book. He has a source he wrote by himself. He died during the days of al-Ridha’, peace be on him.64

47. Jameel Bin Salih al-Asadi al-Kufi

He is trustworthy and great. He is among the companions of Imam al-Sadiq and of his son Abi al-Hasan. He has a source. A group of narrators reported traditions from him; among them are: ‘Ammar b. Musa al-Sabati, and others.65

48. Jundub Bin Ayyub

In His Rijal, Shaykh Tusi has numbered him as among the companions of Imam (Musa) al-Kazim, peace be on him, and said that he is a Waqifite. And so al-‘Allama (al-Hilli) has said.66

49. Jahm Bin Abi Juhaym

He is trustworthy, of great importance, and with a high position. He narrated traditions on the authority of Imam Musa, peace be on him. He has a source.67

50. Juhaym Bin Ja‘far Bin Jayyan

In His Rijal, Shaykh Tusi has numbered him as among the companions of the Imam, and said that he is a Waqifite.68

51. Habeeb Bin al-Mu‘alil al-Khath’ami al-Medaini

He narrated traditions on the authority of Abi ‘Abd Allah (al-Sadiq) and Abi al-Hasan (Musa). Al-Najashi has said: “He is trustworthy; his traditions are authentic.” So al-Kashi has said and added that he has a book.69

52. Hadeed Bin al-Hakeem, Abu ‘Ali al-Azdi al-Meda’ini

Al-Najashi has said: “He is reliable and notable; he is a theologian. He narrated traditions on the authority of Abi ‘Abd Allah (al-Sadiq) and Abi al-Hasan (Musa). He has a book.”70 A group of the eminent men has certified him.71

53. Hudhayfa Bin Mansur, Bayya‘al-Sabiri

Al-Najashi has said: “He is reliable. He narrated traditions on the authority of Abi Ja‘far, Abi ‘Abd Allah (al-Sadiq) and Abi al-Hasan (Musa). He has a book narrated by numerous of our friends.” Al-Shaykh al-Mufeed has regarded him as trustworthy, but Ibn al-Ghada’iri has criticized him and said that his traditions are not pure, that he has narrated correct and incorrect traditions, that his affair is confused, and that it has been reported from him that he was a governor with the Umayyads.72

54. Hassan Bin Mahran al-Jammal

He was the retainer of the Banu Kahil; he belonged to the Banu Asad. He narrated traditions on the authority of Abi ‘Abd Allah (al-Sadiq) and Abi al-Hasan (Musa). He is trustworthy; his traditions are more authentic than those of Saffwan. He has a book.73

55. Al-Hasan Bin Abi al-‘Arandas al-Kufi

He was from Kinda. Shaykh al-Tusi has sometimes numbered him as one of the companions of Imam al-Sadiq, peace be on him, and sometimes numbered him as among the companions of al-Kazim. Apparently, he is an unknown Imami (Shi’ite).74

56. Al-Hasan Bin Basheer

Shaykh al-Tusi has numbered him as one of the companions of Imam Musa, peace be on him, and added that he is unknown.75

57. Al-Hasan Bin Ayyub

Shaykh al-Tusi has numbered him as one of the companions of Imam al-Kazim, peace be on him, and that he has a book.76 Apparently, he is an Imami (Shi’ite). We have found none has praised him.77

58. Al-Hasan Bin al-Jahm Bin Bukayr, Abu Muhammad al-Shaybani

Shaykh al-Tusi has numbered him as one of the companions of Imam Musa (al-Kazim), peace be on him. He has regarded him as reliable. Al-Najashi has said: “He is trustworthy. He reported traditions on the authority of Abi al-Hasan Musa and his son al-Ridha’. He has a book.”78

59. Al-Hasan Bin Rashid

He was the retainer of the Banu al-'Abbas. He reported traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan (Musa). He is weak in his narration. Al-Barqi has mentioned that he was the minister of al-Mehdi, Musa al-Hadi, and Harun.79

60. Al-Hasan Bin Sadafa al-Meda'ini

Ibn 'Uqda has said: "He (al-Hasan b. Sadafa) and his brother Musadaq reported traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan (Musa); they are trustworthy."80

61. Al-Hasan Bin 'Abd Allah

He was the most religious of the men of his time. The authorities feared him because he was brave and Allah-fearing. Imam Musa guided him (to the true Islam). We have mentioned that in the first part of the book.

62. Al-Hasan Bin 'Ali Bin Yaqteen Bin Musa

He was the retainer of the Banu Hashim; and it was said that he was the retainer of the Banu Asad. He is reliable; he is a jurist and theologian. He reported traditions on the authority of Imam Musa, peace be on him, and his son al-Ridha'. He has a book; and he has called the book *Masa'il Abi al-Hasan Musa* (Questions were put forth before Abi al-Hasan).81

63. Al-Hasan Bin 'Ali Bin Faddal Bin 'Amru Bin Anees al-Temimi

He was their (the Imams') retainer. He narrated traditions on the authority of Imam Musa, peace be on him, Imam 'Ali b. Musa, peace be on him, Ibrahim b. Muhammad al-Ash'ary, Muhammad b. 'Abd Allah b. Zarara, 'Ali b. Aqaba, and the like. Al-Fadhl b. Shadan reported traditions on his authority and very much praised his asceticism and worship. He was an author.

He wrote some books of which are: *Kitab al-Ziyarat* (a Book on Visitations), *Kitab al-Bisharat* (a Book on Good News), *Kitab al-Nawadir* (a Book on Miscellaneous Traditions), *Kitab al-Radd 'ala al-Ghalia* (a Book of Answers to the Excessive), *Kitab al-Nasikh wa al-Mansukh* (a Book on the abrogating and the abrogated Verses in the Qur'an), *Kitab al-Tafseer* (A Book on the Exegesis of the Qur'an), and *Kitab al-Ibtida' wa al-Mubtada'* (a Book on the Beginning and Inchoative). He died in the year 224 A. H.82

64. Al-Hasan Bin Amir Bin Sulayman

Ibn Dawud has said that he is among the companions of al-Sadiq and al-Kazim, peace be on them.83

65. Al-Hasan Bin Mahbub al-Sarrad

He was the retainer of Bujayla; he was a reliable Kufan. Shaykh al-Tusi has numbered him as among the companions of Imam Musa. He reported traditions on the authority of Imam al-Ridha', peace be on him. He narrated traditions on the authority of sixty men from among the companions of Abi 'Abd Allah (al-Sadiq). He had a great position.

He is regarded as among the great figures of his time. He wrote many books of which are the following: *Kitab al-Hudud* (a Book on the Prescribed Punishments), *Kitab al-Diyat* (a Book on Blood Money), *Kitab al-Fara'id* (a Book on the Religious Duties), *Kitab al-Nawadir* (a Book on Miscellaneous Traditions), which has a thousand pages, and *Kitab al-Tafseer* (A Book on the Exegesis of the Qur'an).84

66. Al-Hasan Bin Muhammad Bin Samma'ah al-Kindi al-Sayrafi

Shaykh al-Tusi has numbered him as among the companions of Imam (Musa) al-Kazim. He has said: "He (al-Hasan b. Muhammad) is a Waqifite in creed but he is good in writing, pure in jurisprudence, good in criticism. He wrote thirty books of which are: *Kitab al-Salah* (a Book on the Ritual Prayers), *Kitab al-Sawm* (a Book on Fasting), *Kitab Wafat Abi 'Abd Allah al-Sadiq* (a Book on the Death of Abi 'Abd Allah al-Sadiq), *Kitab al-Zuhd* (a Book on Asceticism), *Kitab al-Bisharat* (a Book on Good News), and the like. He died in Jamadi al-Ula, in the year 263 A. H. The prayer over him was performed by Ibrahim b. Muhammad al-'Alawi.85

67. Al-Husayn Bin Ibrahim Bin Musa

Shaykh al-Tusi has numbered him as one of the companions of the Imam (Musa), peace be on him. Apparently, he is an unknown Imami (Shi'ite).86

68. Al-Husayn Bin Rashid

He was the retainer of the Banu al-'Abbas. He was from Baghdad. Shaykh al-Tusi has numbered him as one of the companions of the Imam (Musa), peace be on him. Apparently, he is an Imami (Shi'ite).87

69. Al-Husayn Bin Bashshar al-Meda'ini

He was the retainer of Ziyad. He is reliable; his traditions are authentic. He narrated traditions on the authority of Imam al-Kazim, peace be on him. He has been accused of his being a Waqifite. Al-Kashi has said: "He withdrew from that (the creed of the Waqifites) and believed in the true (creed).

I rely on what he has narrated due to the witness of the two Shaykhs for him."88 Shaykh al-Tusi and al-'Allama (al-Hilli) have regarded him as trustworthy.89

70. Al-Husayn Bin al-Jahm Bin Bukayr Bin A'yun

'Allama (al-Hilli) has mentioned him in the first part of (his book) al-Khulasa and said that he is among the companions of Imam al-Kazim and that he is reliable.90

71. Al-Husayn Bin Khalid al-Sayrafi

He is among the companions of Imam al-Kazim and al-Ridha'; he reported traditions from them both.91

72. Al-Husayn Bin Zayd Bin 'Ali Bin al-Husayn

He was given the nickname of Dhi al-Dam'a (the possessor of the tear). Imam al-Sadiq adopted him, brought him up, and married him to the daughter of al-Arqat. He reported traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan (Musa).92 The traditionists have said: "He (al-Husayn b. Zayd) grew up under the care of Imam al-Sadiq since his father was killed.

He took abundant knowledge from him. He sat with no body, and nobody came in to him except those whom he trusted. He was given the nickname of Dhi al-Dam'a (the possessor of the tear) due to his too much crying. His wife asked him: 'Why have you wept too much?'

'Have the two arrows and the fire left me delight to prevent me from crying?' he asked in turn. By the two arrows, he meant the two arrows with which his father Zayd and his brother Yehya were killed; by the fire, he meant the fire in which his father Zayd was burnt. He died in the year 140 A. H.; it was said that he died in the year 135 A. H. at the age of 76 years."93

73. Al-Husayn Bin Sadaqa

He is among the companions of the Imam (Musa); a group of the great figures has regarded him as trustworthy.94

74. Al-Husayn Bin 'Uthman Bin Shurayk Bin Adi al-Amiri al-Wahidi al-Kufi.

Al-Najashi has said: "He is reliable. He reported traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan (Musa). He has a book."95

75. Al-Husayn Bin al-Qasim al-'Abbasi

Shaykh al-Tusi has numbered him as one of the companions of the Imam (Musa), peace be on him. Apparently, he is an unknown Imami (Shi'ite).96

76. Al-Husayn Bin Qiyama

Shaykh al-Tusi has numbered him as one of the companions of the Imam (Musa), peace be on him, and said that he is a Waqifite. And so have al-'Allama (al-Hilli) and Bin Dawud said. Al-Kulayni has mentioned his talk with Imam al-Ridha', peace be on him. The talk indicates that he is dispraised and has ill intention.97

77. Al-Husayn Bin Kaysan

Shaykh al-Tusi has numbered him as one of the companions of the Imam (Musa), peace be on him, and said that he is a Waqifite. And so have al-'Allama (al-Hilli) and Bin Dawud said.98

78. Al-Husayn Bin Muhammad Bin al-Fadhl al-Hashimi

He is reliable and great. He was among the Hashimite Shaykhs. He narrated traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan (Musa). He wrote a book and called it *Majalis al-Ridha' ma'a Ahl al-Adyan* (The Debates of al-Ridha' with the People of the Religions).99

Al-Shaykh al-Mufeed has said: "Al-Husayn b. Muhammad was among the special group of al-Kazim, among those who he trusted, among the men of piety, knowledge, virtue from among his followers."100

79. Al-Husayn Bin al-Mukhtar al-Qalanisi, al-Kufi

He is a Waqifite. Shaykh al-Tusi has numbered him as one of the companions of Imam (Musa) al-Kazim, peace be on him, and said that he has a book. Ibn 'Uqda has said: "He is trustworthy." Al-Shaykh al-Mufeed has praised him and placed him among the vanguard of the companions of Imam al-Ridha', peace be on him.101

80. Al-Husayn Bin Musa

He is among the companions of the Imam (Musa); and he was a Waqifite.102

81. Al-Husayn Bin Mahran al-Sukuni

He narrated traditions on the authority of Imam Musa and Imam al-Ridha'. He was a Waqifite. He has (a book of) questions.103 Al-'Allama (al-Hilli) has said: "He is weak in certitude. He has a book on Abi al-Hasan Musa, peace be on him. I do not depend on his narration."104

82. Al-Husayn Bin Makhariq

Shaykh al-Tusi has numbered him as one of the companions of Imam (Musa) al-Kazim, peace be on him, and accused him of his being a Waqifite. Ibn al-Ghada'iri has said: "He is weak." It was reported from b. 'Uqda that al-Husayn b. Makhariq fabricated traditions and that he was a Zaydi.[105]

83. Hafs Bin al-Bakhtary al-Baghdadi

He is reliable. He reported traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan (Musa), peace be on them.[106]

84. Hafs Bin Sulayman

Shaykh al-Tusi has, without nickname nor kunya, numbered him as one of the companions of the Imam (Musa). Apparently, he is an unknown Imami (Shi'ite).[107]

85. Hafs Bin Sawaqa al-'Umari

He was the retainer of 'Amru b. Hurayth al-Makhzumi. He reported traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan (Musa), peace be on them. He is trustworthy; and he has a source.[108]

86. Hafs Bin Gayyath al-Nakha'i al-Kufi

Harun (al-Rashid) appointed him as a judge in the Eastern Baghdad, and then he assumed the judgeship in Kufa. He reported traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan (Musa). He has a book. He died in Kufa in the year 194 A. H.[109] the traditionists have differed over certifying and criticizing him.[110]

87. Al-Hakam Bin Ayun al-Hannat

He was the retainer of Quraysh. He reported traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan (Musa). He has a book.[111]

88. Hammad Bin 'Uthman Bin 'Amru Bin Khalid al-Fazari, al-Kufi

He lived in 'Arzam and he has been attributed to it. He is trustworthy. He reported traditions on the authority of Abi 'Abd Allah (al-Sadiq), (Musa) al-Kazim, and al-Ridha'. He died in Kufa in the year 190 A. H.[112]

89. Hammad Bin ‘Uthman Bin Ziyad al-Rawasi

He was given the nickname of al-Nab. He is trustworthy and has a great position. The Shi‘a have unanimously agreed on the authenticity of the traditions correctly reported from him, and they have acknowledged his ability in the science of Islamic jurisprudence. He has a book. He reported traditions on the authority of Imam Musa and his son al-Ridha’. He died in the year 190 A. H.[113]

90. Hammad Bin ‘Isa al-Juhni al-Basri

Al-Kashi has said: “The Shi‘a have unanimously agreed on the authenticity of the traditions correctly reported from him, and they have acknowledged his ability in the science of Islamic jurisprudence. He reported traditions on the authority of Abi ‘Abd Allah (al-Sadiq), Abi al-Hasan (Musa al-Kazim), and al-Ridha’. He took care of reporting traditions. He was an author.

He had some books of which are: *Kitab al-Nawadr* (a Book on Miscellaneous Traditions), *Kitab al-salah* (a Book on the Ritual prayers), *and Kitab al-Zekat* (a Book on Alms). He visited Imam al-Kazim, peace be on him, and said to him: “May I be your ransom, invoke Allah for me to provide me with a house, a wife, a servant, and performing the hajj.”

The Imam invoked Allah for him to provide him with that and with letting him perform the hajj fifty times. So Allah provided him with that all. He performed the hajj fifty times. When he concluded the fiftieth time, he came to a valley to wash (his body), and suddenly a violent flood came and he drowned in it; that was in the year 209 A. H.[114]

91. Hammad Bin al-Mu‘afa al-Subayhi

He reported traditions on the authority of Imam Musa, and His son al-Ridha’. Mas‘ada b. Sadaqa narrated traditions from him. He has the book *Sharai‘al-Iman* (a Book on the Laws of Faith), and the book *al-Ihliljah* (a Book on Myrobalans). He died in the year 255 A. H. That was when the followers of al-‘Alawi conquered Qaseen.[115]

92. Hamza Bin al-Yasa‘al-As‘ari al-Qumi

Shaykh al-Tusi has numbered him as one of the companions of Imam Abi al-Hasan Musa.[116]

93. Hameed Bin al-Muthana al-‘Ijli, Abu al-Mu‘iz al-Kufi

He is trustworthy. He reported traditions on the authority of Abi ‘Abd Allah (al-Sadiq), and Abi al-Hasan (Musa). He has a book.[117]

94. Hanan Bin Sudayr al-Sayrafi, al-Kufi

He reported traditions on the authority of Abi ‘Abd Allah (al-Sadiq), and Abi al-Hasan (Musa). He has a book on the attributes of the Garden and the Fire.118

95. Khalid Bin Bukhayh al-Jawan

He was a Kufan retainer; he was given the kunya of Abu ‘Abd Allah. He reported traditions on the authority of Abi ‘Abd Allah (al-Sadiq), and Abi al-Hasan (Musa).119 Al-Kashi has said: “Khalid was the servant of Abi al-Hasan Musa. It was he who narrated from him what was about the affair of his son al-Ridha’, peace be on him. He said concerning him: ‘My covenant is to my son Ali, the eldest of my sons, the best of them, and the most meritorious of them.’”120

96. Khalid Bin Ziyad al-Qalanisi

He is trustworthy. He reported traditions on the authority of Abi ‘Abd Allah (al-Sadiq), and Abi al-Hasan (Musa).121

97. Khalid Bin Sa‘eed al-Qammat

In his (book) *al-Rijal*, Chapter on Kunyas, Shaykh al-Tusi has numbered him as one of the companions of Imam (Musa) al-Kazim. Al-Najashi has regarded him as reliable and said: “He reported traditions on the authority of Abi ‘Abd Allah al-Sadiq, peace be on him. He has a book.”122

98. Khalid Bin Ramad al-Qalanisi al-Kufi

He reported traditions on the authority of Abi ‘Abd Allah (al-Sadiq), and Abi al-Hasan (Musa), peace be on them. He was a retainer. He is a reliable. He has a book.123

99. Khalid Bin Yazid Bin Jabal

He is a reliable Kufan. He reported traditions on the authority of Abi al-Hasan (Musa). He has a book narrated by Yehya b. Zakariya al-Lu’lu’i.124

100. Khuzayma Bin Yaqteen

He is the brother of Ali b. Yaqteen. In his (book) al-Rijal, Shaykh al-Tusi has numbered him as one of the companions of the Imam (Musa), peace be on him. Apparently, he is an Imami (Shi’ite).125

101. Khalaf Bin Hammad Bin Yasir Bin al-Musayyab

He is a trustworthy Kufan. He heard from Imam Musa, peace be on him. He has a book narrated by a group of whom is al-Husayn b. Abi al-Khattab.126 Ibn al-Ghada'iri has said: "His affair is confused; his tradition is sometimes known and sometimes denied; it is permissible to use it as a witness."127

102. Khalaf Bin Hammad al-Kufi

He was an Imami (Shi'ite); his condition is good. He is one of the companions of Imam al-Kazim and reported traditions from him.128

103. Khalaf Bin Khalaf

In his (book) al-Rijal, Shaykh al-Tusi has numbered him as one of the companions of the Imam (Musa), peace be on him, and said that he is unknown. And so has said al-'Allama (al-Hilli) in (his book) al-Khulasa.129

104. Khalaf Bin Salama al-Basri

Shaykh al-Tusi has numbered him as one of the companions of the Imam (Musa) al-Kazim and al-Ridha', peace be on them. Apparently, he is an Imami (Shi'ite). We have found none who has praised him.130

105. Dawud Bin Abi Yazid al-Kufi al-'Attar

He was a trustworthy retainer. He reported traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan (Musa). He has a book.131

106. Dawud Bin Abi al-Husayn al-Asadi, al-Kufi

He reported traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan (Musa). Shaykh al-Tusi has said: "He is a Waqifite." And so has said Ibn 'Uqda. Al-Najashi has regarded him as reliable. He has a book.132

107. Dawud Bin Zurbi al-Khandafi, al-Bandar

Al-Najashi has regarded him as reliable. Al-Shaykh al-Mufeed has said in his book al-Irshad: "He was among the special group of Abu al-Hasan and those whom he trusted, among the men of piety, knowledge, and jurisprudence, and among those who narrated the textual nomination for the Imamate of Abi al-Hasan al-Ridha', peace be on him.

He brought some money to Imam Musa, peace be on him. He took some of it and left some of it. So Dawud asked him: 'Why do you not take the rest?' He, peace be on him, answered him: 'The one who will be in charge of this authority will ask you for it.' When Imam Musa, peace be on him, died, Imam al-Ridha' asked Dawud for the rest of the money. Dawud b. Zurbi was a close associate of Harun (al-Rashid). He has a book.133

108. Dawud Bin Sarhan al-'Attar, al-Kufi

He is trustworthy. He reported traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan (Musa). He has a book.134

109. Dawud Bin Sulayman

Al-Shaykh al-Mufeed has numbered him among the special group of Abu al-Hasan Musa, peace be on him, and those whom he trusted, among the men of piety, knowledge, and jurisprudence, and among those who narrated the textual nomination from Imam Musa for the Imamate of his son al-Ridha'.

He said to him: "I asked your father-i.e., Imam al-Sadiq, peace be on him-about who would be after him? He told me that you would be after him. When Abu 'Abd Allah (al-Sadiq) died, the people went to the right and to the left, while I and my companions followed you; therefore, tell me: who will be after you?" He, peace be on him, said to him: "My son so-and-so (i.e., al-Ridha')." Al-Shaykh al-Tusi has mentioned his biography in (his book) al-Fihrast and said that he has a source.135

110. Dawud Bin 'Ali al-Ya'qubi al-Hashimi

He reported traditions on the authority of Abi al-Hasan (Musa); and it was said that he narrated traditions on the authority of al-Ridha', peace be on him. He has a book.136

111. Dawud Bin Farqad

He was the retainer of the Banu al-Sammak al-Asadi. He was a reliable Kufan. He reported traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan (Musa). He has a book.137

112. Dawud Bin Kuthayr

He was the retainer of the Banu Asad. He reported traditions on the authority of Abi 'Abd Allah (al-Sadiq), Abi al-Hasan (Musa), and al-Ridha'. He has a book on al-Ihliljah (Myrobalans). The traditionists have differed over certifying him. Ibn al-Ghada'iri has decided his weakness.

He has said:" He is corrupt in creed and weak in narration. None pays attention to him." Al-Najashi has agreed with him on that and added that the excessive narrate traditions on his authority. Dawud b.

Kuthayr has been regarded as reliable by the two Shaykhs, Ibn Faddal, al-Saduq, Ibn Tawus, and the like. He died shortly after the death of Imam al-Ridha', peace be on him.[138]

113. Dawud Bin al-Nu'man

He was the retainer of the Banu Hashim. He is the brother of 'Ali b. al-Nu'man. He reported traditions on the authority of Imam Abi al-Hasan Musa, peace be on him. He has a book.[139]

114. Durust Bin Abi Mansur al-Wasiti

He reported traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan (Musa), peace be on him. He has a book narrated by a group of which is Sa'ad b. Muhammad al-Tatiri.[140] He was a Waqifite.[141]

115. Dhurayh Bin Muhammad Bin Yazid, Abu al-Waleed al-Maharibi

He was an Arab from the Banu Muharib from the Banu Khusfa. He reported traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan. Ibn 'Uqda and Ibn Nuh have mentioned him. He has a book.[142] *Al-Shaykh al-Tusi*,[143] *al-'Allama* (*al-Hilli*),[144] and the like have regarded him as reliable.

116. Rib'i Bin 'Abd Allah Bin al-Jarud Bin Abi Sibra al-Hadhali

His kunya was Abu Na'eem. He was from Basrah. He is trustworthy. He reported traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan (Musa), peace be on him. He made friends with al-Fudayl b. Yasar and took too much knowledge from him. He was a close associate of him.[145] Shaykh al-Tusi has said: "He has a source."[146]

117. Rifa'a Bin Musa al-Asadi al-Nahhas

He reported traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan (Musa), peace be on him. He is reliable in his traditions; his narration is trustworthy; none has criticized him; his way is good. He has a classified book on the religious duties (al-fara'id).[147] Al-'Allama (al-Hilli) has mentioned him in the first part of (his book) *al-Khulasa*. He has been regarded as reliable in (the books) *al-Wajiza, Mushtarakat al-Kazimi, al-Hawi, and the like*.[148]

118. Rumi Bin Zarara Bin A'yun al-Shaybani

He was their (the Imams') retainer. He was a Kufan. He reported traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan (Musa). He is trustworthy and narrated few traditions.[149] He has a

book narrated by b. ‘Ayyash. He has been regarded as reliable in (the books) *al-Wajiza, al-Bulgha, and al-Hawi*.150

119. Rehem al-Ansari

He is among the companions of Imam Musa, peace be on him, just as Shaykh ‘Inayat Allah has mentioned him,151 and numbered him in (his book) al-Hawi of the section of the weak.

120. Zar‘a Bin Muhammad al-Hadrami

He is reliable. He reported traditions on the authority of Abi ‘Abd Allah (al-Sadiq) and Abi al-Hasan (Musa). He accompanied Samma‘ah and (reported) many (traditions) from him. He has a book narrated by a group (of narrators).152 Shaykh al-Tusi has said: “He is a Waqifite in faith.”153

121. Zakariya Bin Idris al-Qummi

He reported traditions on the authority of Abi ‘Abd Allah (al-Sadiq) and Abi al-Hasan (Musa) and al-Ridha’, peace be on him. He was a notable in Imam al-Ridha’’s sight. He has a book.154

122. Zakariya Bin ‘Abd al-Samad al-Qummi

His kunya was Abu Jareer. He is reliable and among the companions of Imam al-Kazim and al-Ridha’.155

123. Zakariya Bin ‘Abd Allah al-Fayyad

His kunya was Abu Yehya. He reported traditions on the authority of Abi ‘Abd Allah (al-Sadiq) and Abi al-Hasan (Musa). Ibn Nuh has said: “He reported traditions on the authority of Abi Ja‘far. He has a book reported from him by a group (of narrators).”156

124. Zakariya Bin ‘Umran

He reported traditions on the authority of Abi al-Hasan (Musa), peace be on him, in the Chapter on Time (Waqt). His narration has been mentioned in (the book) *al-Istibsar*.157

125. Zakariya Bin Muhammad, Abu ‘Abd Allah al-Mu’min

He reported traditions on the authority of Abi ‘Abd Allah (al-Sadiq) and Abi al-Hasan (Musa), peace be on them. He met al-Ridha’ in al-Mesjid al-Haram (the Holy Mosque in Mecca). (The traditionists) have reported from him something indicating that he is a Waqifite.

He is confused in his traditions. He has a book (entitled) *Muntahal al-Hadith* (*Plagiarized Traditions*).[158] His weakness has been mentioned in (the books) *al-Wajiza and al-Hawi*. Ibn al-Nadeem has mentioned him in (his book) *al-Fihrast* as among the Shi'ite jurists.

126. Ziyad Bin Abi Salam

He was an 'Abasid governor. He visited Imam Musa, peace be on him. The Imam turned to him and asked him:

-Do you work for the Sultan?

-Yes, I am a generous man; I have a family and there is nothing behind my back (i.e., none helps me).

-Ziyad, if I fell off a high mountain and was cut into pieces is more lovable to me than assuming a work for one of them or walking on the carpet of one of them, except for relieving the worry of a believer or setting him free or repaying his debt.

Ziyad, the easiest thing with which Allah punishes them is that He encompasses them with curtains of fire until He has finished reckoning creatures. Ziyad, if you assume any of their work, then be kind to your brothers; therefore, a work for a work; and Allah is behind that.

Ziyad, if one assumes a work for them and makes you and them equal, then say to him: You are a personator and liar! Ziyad, if you remember your power over the people, then remember the power of Allah, the Great and almighty, over you tomorrow; what you have brought to them from them runs out; and what you have brought to them against you remains.[159]

127. Ziyad Bin al-Hasan

In his (book) al-Rijal, Shaykh al-Tusi has numbered him as one of the companions of the Imam (Musa). Apparently, he is an unknown Imami (Shi'ite).[160]

128. Ziyad Bin Sulayman al-Balakhi

In his (book) *al-Rijal*, Shaykh al-Tusi has numbered him as one of the companions of the Imam (Musa). Apparently, he is an unknown Imami (Shi'ite).[161]

129. Ziyad Bin Merwan al-Qandi al-Anbari

His Kunya was Abu al-Fadhl. He was the retainer of the Banu Hashim. He reported traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan (Musa), peace be on them. He became a Waqifite to al-Ridha'. He has a book. In his book al-Irshad, Shaykh al-Mufeed has numbered him as among the men of piety, knowledge, and the science of Islamic jurisprudence, and among those who

narrated the textual designation for the Imamate of Ali b. Musa al-Ridha', peace be on him.

It was said that the reason for accusing him of following the creed of the Waqifites was that Imam Musa, peace be on him, entrusted seventy thousand dinars to him. When the Imam died, he denied them and adopted the faith of the Waqifites.[162]

130. Ziyad Bin al-Haythem al-Washsha'

Shaykh al-Tusi has numbered him as one of the companions of the Imam (Musa) al-Kazim. Apparently, he is an unknown Imami (Shi'ite).[163]

131. Zayd Bin Musa al-Ju'fi al-Kufi

He is one of the companions of the Imam (Musa) al-Kazim, peace be on him. He is a Waqifite.[164]

132. Zayd al-Narsi

He reported traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan (Musa), peace be on them. He has a book narrated by a group of narrators.[165]

133. Zayd Bin Yunus

It was said that his name was Zayd b. Musa, Abu Usama al-Shahham. He was the retainer of Shaddeed b. 'Abd al-Rahman b. Na'eem al-Azdi al-Ghamidi. He was from Kufa. He reported traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan (Musa), peace be on them. He has a book narrated by a group of narrators.[166]

134. Salim Bin Mukarram Bin 'Abd Allah

His kunya was Abu Khadija and it is said that his kunya is Abu Salama al-Kanasi. He was the retainer of the Banu Asad. It was said that Imam al-Sadiq, peace be on him, gave him the kunya of Abu Salama. He is reliable.

He reported traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan (Musa), peace be on them. He has a book narrated by a group of narrators. Al-Shaykh al-Tusi has said: "He is very weak. It was said that he was among the companions of Abi al-Khattab and repented after that."[167]

135. Sa'd Bin Abi Khalaf

He is known as al-Zam. He was the retainer of the Banu Zahra b. Kilab. He was a Kufan. He is reliable. He reported traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan (Musa), peace be

on them. He has a book narrated by a group of narrators of whom is Ibn Abi ‘Umayr.[168] Ibn Dawud has numbered him in the first part of his narrators. He has been regarded as reliable in (the books): al-Wajiza, al-Bulgha, and al-Hawi.

136. Sa‘d Bin Abi ‘Umran al-Ansari

He was a Waqifite. He is among the companions of Imam Musa, peace be on him.[169] He is weak.[170]

137. Sa‘d Bin Khalaf

In his Rijal, Shaykh al-Tusi has numbered him as among the companions of Imam Musa, peace be on him, and said that he is a Waqifite. Al-‘Allama (al-Hilli) has mentioned him in the second part of (his book) al-Khulasa.[171]

138. Sa‘d Bin Sa‘eed al-Balakhi

In his Rijal, Shaykh al-Tusi has numbered him as one of the companions of Imam (Musa) al-Kazim. Apparently, he is an Imami (Shi‘ite).[172]

139. Sa‘d Bin ‘Umran al-Qummi

In his Rijal, Shaykh al-Tusi has numbered him as one of the companions of Imam (Musa) al-Kazim. Apparently, he is an Imami (Shi‘ite).[173]

140. Sa‘dan Bin Muslim

It was said that his name was ‘Abd al-Rahman b. Muslim, Abu al-Hasan al-Amiri. He was the retainer of Abi al-Ala‘. He reported traditions on the authority of Abi ‘Abd Allah (al-Sadiq) and Abi al-Hasan. He lived for a long time. He has a book.[174]

141. Sa‘eed Bin Abi al-Jahm al-Qabusi al-Lakhmi, al-Kufi

He is trustworthy in his traditions. He was a notable in Kufa. Abi Jahm had a big family in Kufa. He reported many traditions of the authority of Aban b. Taghlub. He reported traditions on the authority of Abi ‘Abd Allah (al-Sadiq) and Abi al-Hasan. He has a book on different kinds of jurisprudence, matters, and laws.[175]

142. Sa‘eed Bin Jinah

He was originally from Kufa but he grew up and died in Baghdad. He was the retainer of al-Azd; and it

was said that he was the retainer of Juhayna and of his brother Abu Amir. He reported traditions on the authority of Abi al-Hasan and al-Ridha'.[176]

He has a book on the attributes of the Garden and the Fire (*Fi Sifat al-Janna wa al-Naar*), yet he has another book titled *Qabd Ruh al-Mu'min wa al-Kafir, Death of the Believer and the Unbeliever.* Ibn Dawud has numbered him in the first part. He has been regarded as trustworthy in (the books) *al-Wajiza and al-Bulgha*.[177]

143. Sa'eed Bin Yasar al-Dab'i

He was the retainer of the Banu of Dab'a b. 'Ijil. He was a Kufan. He reported traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan. He is reliable. He has a book narrated by many of our companions of whom is Muhammad b. Abi Hamza.[178]

144. Salama Bin Hanan

It was said that his name was Salama b. Hayyan, just as it has been mentioned by al-Shaheed al-Thany. He was a Waqifite. Al-'Allama (al-Hilli) has mentioned him in the second part of (his book) al-Khulasa and said that his narration is untrustworthy and unreliable.[179]

145. Salama Bin Muhammad al-Kufi

He reported traditions on the authority of Abi al-Hasan. He has a book.[180] Al-Fadil al-Majlisi has mentioned him in (his book) al-Wajiza, al-Bahrani has mentioned him in (his book) al-Bulgha.

146. Saleem al-Farra' al-Kufi

He reported traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan, peace be on them. He is reliable. He has a book narrated by a group of narrators of whom is Muhammad b. Abi Umayr.[181]

147. Saleem Mawla 'Ali Bin Yaqteen

He reported traditions on the authority of Imam Musa, and Ibn 'Umayr narrated traditions on his authority.[182]

148. Sulayman Bin Abi Zayd

In his Rijal, Shaykh al-Tusi has numbered him as one of the companions of Imam al-Kazim, peace be on him. Apparently, he is an unknown Imami (Shi'ite).[183]

149. Sulayman Bin Abi Zina

He reported traditions on the authority of Abi al-Hasan Musa, peace be on him, and Saffwan Ibn Yehya narrated traditions on his authority.184

150. Sulayman Bin Khalid al-Khattab

In his Rijal, Shaykh al-Tusi has numbered him as one of the companions of the Imam, peace be on him. Apparently, he is an unknown Imami (Shi'ite).185

151. Sulayman Bin Rib'i Bin 'Abd Allah al-Hamadani

Shaykh al-Tusi has numbered him as one of the companions of the Imam, peace be on him.186

152. Sulayman al-Mu'min

In his Rijal, Shaykh al-Tusi has numbered him as one of the companions of the Imam, peace be on him. He has neither praised him nor has he dispraised him.187

153. Samma'ah Bin Mahran Bin 'Abd al-Rahman al-Hadrami

He was the retainer of 'Abd b. Waiyil b. Hajar al-Hadrami. His kunya was Abu Nashira; and it was said that it was Abu Muhammad. He sold silk and sent it to Harran. He lived at Kinda, a district of Kufa. He reported traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan (Musa), peace be on them. He has a Mesjid in Kufa. He has a book narrated from him by a group of narrators. He died in Medina.188

154. Sanan Bin Turayf al-Thawri

Shaykh al-Tusi has numbered him as one of the companions of the Imam, peace be on him. Abu Hanifa, the driver of the hajjis, reported traditions on his authority.189

155. Sindi Bin al-Rabi' al-Baghdadi

He reported traditions on the authority of Abi al-Hasan Musa, peace be on him. He has a book narrated by Saffwan b. Yehya and other than him.190

156. Sehl Bin al-Yasa' Bin 'Abd Allah Bin Sa'd al-Ash'ari

He was from Qum. He is reliable. He reported traditions on the authority of Imam Musa and al-Ridha',

peace be on them. He has a book.[191]

157. Sayyaba Bin Najiya al-Medani

In his Rijal, Shaykh al-Tusi has numbered him as one of the companions of the Imam, peace be on him, and said that he has a book. Apparently, he is an unknown Imami (Shi'ite).[192]

158. Sayf Bin 'Umayra al-Nakha'i

He is a reliable Arab Kufan. He reported traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan, peace be on them. He has a book narrated by groups of our companions.[193] Al-Shaheed has said: "Perhaps, Sayf is weak, but the right is that he is trustworthy."[194] Ibn al-Nadeem has numbered him as among the Shi'ite jurists.[195]

159. Shu'ayb Bin Ya'qub al-'Aqarqufi

He was the nephew of Abi Basir Yehya b. al-Qasim. He reported traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan (Musa). He is reliable. He has a book narrated by Hammad b. 'Isa and other than him.[196] Ya'qub visited Imam Musa, peace be on him.

When he had the honor of standing before him, he said to him: "Ya'qub, you came yesterday, and evil took place between you and your brother in the place so-and-so, to the extent that you cursed each other; this is not my religion, nor is the religion of my forefathers; we do not order any of the people to do this; therefore, fear Allah, the One, without a partner with Him as if that you would separate through death.

As for your brother, he will die during his journey before he reaches his homeland; and you will repent of that which had issued from you; that is because you have turned away from each other, so Allah has decreased your life spans."[197] He has been regarded as reliable in (the books) al-Wajiza, al-Bulgha, and al-Hawi.

160. Salih Bin Khalid al-Muhamili, Abu Shayb al-Kanasi

He was the retainer of Ali b. al-Hakam b. al-Zubayr. He reported traditions on the authority of Imam al-Kazim, peace be on him. He has a book narrated by a group of which is 'Abbas b. Ma'ruf. Al-Shaykh al-Tusi has numbered him as reliable in his Rijal, Chapter on Kunyas.[198]He has been regarded trustworthy in (the books) al-Wajiza and al-Bulgha.

161. Salih Bin Sa'eed al-Ahwal

Shaykh al-Tusi has numbered him as one of the companions of Imam Musa, and added that he is an unknown.199

162. Sabah Bin Musa al-Sabati

He is trustworthy. He reported (traditions) on the authority of Abi 'Abd Allah and Abi al-Hasan, peace be on them.200

163. Saffwan Bin Mahran Bin al-Mughira al-Asadi al-Kufi

He is reliable. He reported (traditions) on the authority of Abi 'Abd Allah, peace be on him.201 He came in to Imam Musa, peace be on him, and he said to him:

-Saffwan, everything (issues) from you is good and beautiful except one thing.

-May I be your ransom, what is it?

-Your hiring out your camels to the man-i.e., Harun al-Rashid.

-By Allah I have not hired them out to him out of joy nor out of ingratitude nor for hunting nor for amusement, but I have hired them out to him (for building) this road-the road to Mecca. I do not undertake them by myself; rather I send my servants with them.

-Do you receive your wages from them?

-Yes, may I be your ransom.

-Would you like them to remain till you receive your wages?

-Yes.

-Therefore, whoever loves their remaining, he is of them; whoever is of them, he enters the fire. Immediately, Saffwan arose and went to sell his camels. He sold them and turned away from his job. Harun al-Rashid heard of that and sent for him. When he was in his presence, he angrily said to him:

-Saffwan, I have heard that you have sold your camels!

-Yes!

-Why?

-I am an old man; and the servants are not loyal to work.

–How far! How far! I know him who advised you to do that; Musa b. Ja‘far advised you!

–I have no relationship with Musa b. Ja‘far!

–Leave this! By Allah, were it not for your good friendship, I would kill you![202]
This conversation indicates that Saffwan had good faith and beliefs. He has been regarded as trustworthy in (the books) *al–Wajiza and al–Bulgha.*

164. Saffwan Bin Yehya Abu Muhammad, Bayya‘ al–Sabiry

He was a reliable Kufan. Al–Shaykh al–Tusi has said: “He is the most reliable of the people of his time in the sight of the traditionists and other than them. He prayed a hundred and fifty ruk’as every day, fasted for three months every year, and took out the zekat due on his money three times a year.

The reason for that is that he, ‘Abd Allah b. Jundub, and Ali b. al–Nu‘man made a covenant in the Sacred House of Allah (the Kaaba); the covenant stipulated that if one of them died, the rest should pay zekat, perform prayers and the hajj on his behalf. His two friends died, and Saffwan remained alone, so he fulfilled his covenant with them.

He divided all the good deeds he performed into three parts: One part was for him; and two parts were for his two friends. He was among the careful, worshipful ascetics. While he was traveling to Kufa, a person asked him to take some dinars to his family there, and he said to him: “My camels have been hired out; therefore, I must take a permission from the hirers.”

A sufficient proof of his reliability is that he had a position with Imam al–Ridha’, peace be on him, and was his representative.

He wrote thirty books of which are: *Kitab al–Salah* (*a Book on the Ritual Prayers*), *Kitab al–Sawm* (*a Book on Fasting*), *Kitab al–Hajj* (*a Book on the Hajj*), *Kitab al–Zekat* (*a Book on Zekat*), *Kitab al–Talaq* (*a Book on Divorce*), *Kitab al–Fara’id* (*a Book on the Religious Duties*), *Kitab al–Shara’ wa al–Bay’* (*a Book on Buying and Selling*), *Kitab al–‘Itq wa al–Tadbeer* (*a Book on Release of Slaves and Management*), *Kitab al–Bisharat* (*a Book on Good News*), *Masa’il ‘An Abi al–Hasan Musa* (*Questions put forth before Abi al–Hasan Musa*), and the like. He died in Medina, in the year 210 A. H. Abu Ja‘far sent him scent for embalming (hanut) and a shroud and ordered Isma‘il b. Musa to pray over him.[203]

165. Sandal Bin Muhammad Bin al–Hasan al–Anbari al–Khayyat

In his (book) al–Rijal, Shaykh al–Tusi has numbered him as one of the companions of Imam Musa, peace be on him.[204]

166. Al-Dahhak al-Hadrami

His kunya was Abu Malik; he was an Arab Kufan. He lived in the days of Abi ‘Abd Allah (al-Sadiq), peace be on him. Some people have said: “He reported traditions on his authority.” Others have said: “He reported traditions on his authority and the authority of Abi al-Hasan Musa, peace be on him. He was a theologian and reliable in the hadith. He has a book narrated by ‘Ali b. al-Hasan al-Tatiri.205

167. ‘Asim Bin al-Hasan

In his (book) al-Rijal, Shaykh al-Tusi has numbered him as one of the companions of Imam (Musa) al-Kazim, peace be on him. And he has said: “He is unknown.”206

168. ‘Abbas Bin Amir

In his (book) al-Rijal, Shaykh al-Tusi has numbered him as one of the companions of the Imam (Musa), peace be on him. Apparently, he is an unknown Imami (Shi‘ite).207

169. ‘Abd al-Hemid Bin Salim al-‘Attar al-Kufi

He is reliable. He narrated (traditions) on the authority of Imam Musa, peace be on him.208

170. ‘Abd al-Hemid Bin Sa‘eed

Shaykh al-Tusi has numbered him as among the companions of Imam Musa, peace be on him. Saffwan b. Yehya reported traditions on his authority.209

171. ‘Abd al-Hemid Bin Auwas al-Ta’i al-Kisa’i

Shaykh al-Tusi has numbered him as among the companions of Imam Musa, peace be on him. And he has said: “He (Auwas) is trustworthy.”210

172. ‘Abd al-Rahman Bin al-Hajjajj al-Bajali

He is their (the Imams’) retainer. He sold fine cloth (sabiri). He lived in Baghdad. He narrated traditions on the authority of Abi ‘Abd Allah (al-Sadiq) and Abi al-Hasan (Musa). He adopted the creed of the Kaysaniya. Then he returned to the true creed and believed in the Imams, peace be on them. He has books narrated by groups of our companions.211

Abu ‘Abd Allah (al-Sadiq), peace be on him, said to him: “‘Abd al-Rahman, speak to the people of Medina; I want them to see someone like you among the Shi’ite men.” He died during the life of Imam

al-Ridha', peace be on him.212

173. 'Abd al-Rahman Bin Yehya al-'Uqayli

Shaykh al-Tusi has numbered him as among the companions of Imam Musa al-Kazim, peace be on him. Apparently, he is an unknown Imami Shi'ite.213

174. 'Abd al-Kareem Bin 'Uttba al-Qarashi, al-Hashimi, al-Lahabi.

He is one of the companions of Imam Musa al-Kazim. He narrated traditions on the authority of Abi 'Abd Allah (al-Sadiq), peace be on him. He is reliable.214

175. 'Abd al-Kareem Bin 'Amru Bin Salih al-Khath'ami

He was their (the Imams') retainer. He was from Kufa. He reported traditions on the authority of Abi 'Abd Allah and Abi al-Hasan, peace be on them. He was a Waqifite. He was a reliable notable. He was given the nickname of Kiram. He has a book narrated by a number of our companions.215

But Shaykh al-Tusi has said: "He is a malicious Waqifite." Ibn al-Ghada'iri has said: "The Waqifites claim that he belongs to them, and the excessive narrate many traditions on his authority; I see the creed of the Waqifites in what he narrates."216

176. 'Abd Allah Bin Jublah Bin Hanan Bin al-Hirr al-Kinani

In his book al-Rijal, Shaykh al-Tusi has numbered him as among the companions of Imam al-Kazim. Al-Najashi he has said: "He is a Waqifite and jurist. He is trustworthy and famous. He has books of which are: *Kitab al-Rijal* (*a Book on Narrators of Traditions*), *Kitab al-Sifat fi al-Ghayba* (*a Book on the Attributes during the Occultation according to the Doctrine of the Waqifiya*), *Kitab al-Salah* (*a Book on the ritual Prayers*), *Kitab al-Zekat* (*a Book on al-Zekat*), *Kitab al-Fitra* (*a Book on the Alms given at the End of Ramadan*), *Kitab al-Talaq* (*a Book on Divorce*), *Kitab al-Nawadir* (*a Book on Miscellaneous Traditions*). All these books have been narrated by al-Husayn b. 'Abd Allah. He died in the year 209 A. H.217

177. 'Abd Allah Bin al-Harith al-Makhzumi

His mother was among the children of Ja'far b. Abi Talib. Al-Shaykh al-Mufeed has regarded him as reliable in his al-Irshad and numbered him as among the special group of Imam al-Kazim, peace be on him, and those who he trusted, among the men of piety, knowledge, and jurisprudence.218

178. ‘Abd Allah Bin Hammad al-Ansari

Shaykh al-Tusi has numbered him as one of the companions of Imam Musa al-Kazim, peace be on him. He has said: “He has a book.”219

179. ‘Abd Allah Bin Jundub al-Bajali

He was an Arab Kufan. He is among the companions of Imam al-Kazim and of al-Ridha’, peace be on them. Al-Shaykh al-Tusi has said: “He was the representative of Imam Musa and his son al-Ridha’. He was worshipful and had a high position.” Concerning him, al-Kashi has narrated: “He (‘Abd Allah b. Jundub) asked Imam Abi al-Hasan: ‘Are you pleased with me?’

‘Yes,’ he answered, ‘Allah and His Apostle are pleased with you!’” On the authority of al-Hasan b. ‘Ali b. Yaqteen, who has said: “It was said to Abi al-Hasan (Musa) that Yunus, the retainer of the family of Yaqteen, claimed that your follower who clang to obeying you, ‘Abd Allah b. Jundub, worshipped Allah (very shakily) on seventy edges and said that he was doubtful.”

The Imam, peace be on him, has answered: “By Allah, he (Yunus) is more worthy to worship Allah (very shakily) on the edge; there is a great difference between him and ‘Abd Allah b. Jundub; surely ‘Abd Allah (b. Jundub) is among the humble.”220

On the authority of ‘Ali b. Ibrahim, on the authority of his father, who has said: “I have seen ‘Abd Allah b. Jundub in the Standing Place-the Standing place of ‘Arafa. I have never seen a standing place better than his. He stretched out his hands towards the heaven and his tears flowed down his cheeks and reached the ground.

When the people left, I said to him: ‘Abu Muhammad, I have never seen a standing place better than yours.’ He said to me: ‘By Allah, in it I did not invoke Allah (for nothing) but for my brothers; that is because Abu al-Hasan Musa, peace be on him, had told me that whoever invoked (Allah) for his absent, believing brother, someone would call out from the Throne:

‘You will get a hundred thousand (rewards) for each (word).’ I hated to invoke (Allah) for a hundred thousand times for one (need); I did not know whether it was granted or not.’”221

‘Abd Allah b. Jundub has been regarded as reliable in (the books) *al-Wajiza, al-Hawi*, and *Mushtarakat al-Tarahi.* The biographers have unanimously agreed that none has criticized him and that he is trustworthy without any objection.222

180. ‘Abd Allah Bin Khaddash al-Mihri

180. ‘Abd Allah Bin Khaddash al-Mihri 223

Al-Najashi has said: “He is very weak; there is immoderation in his creed. He has a book of which Ibn Shadan has informed us.”224 Al-Kashi has said: (Mahmud b. Mas‘ud has said :) “Yousif b. al-Sakht has said: ‘I have heard b. Khaddash say: ‘I have never shaken hand with a Dhimi, nor have I entered the house of a Dhimi; I have never taken a medicine, nor have I ordered a vein to be open. I have never left Friday Ghusul. I have never visited a governor, nor has a judge visited me.’”225

181. ‘Abd Allah Bin Sinan Bin Tareef

He was the retainer of the Banu Hashim; it was said that he was the retainer of the Banu Abi Talib; it was said that he was the retainer of the Banu al-‘Abbas. He was the treasurer of al-Mansur, al-Mehdi, al-Hadi, and al-Rashid. He is a reliable Kufan. He is among our companions.

He is great; none criticizes him for a certain thing. He narrated traditions on the authority of Imam al-Sadiq, peace be on him.226 Al-Shaykh al-Tusi has regarded him as among the companions of Imam al-Kazim, peace be on him, and said that he has the book *Youm wa Layla* (*a Day and a Night*).227

182. ‘Abd Allah Bin Salih al-Khath‘ami

He reported traditions on the authority of Imam al-Sadiq and his son Musa, peace be on him. On the authority of ‘Ali b. Hamza, who has said: “Abu al-Hasan Musa gave me eighteen dirhams and said to me: ‘Go to ‘Abd Allah b. Salih and say to him: ‘Make use of these dirhams; they will suffice you until you die.’”

He (‘Ali b. Hamza) has mentioned a long tradition of which is: “When ‘Abd Allah died, I sold his house and took the money to Abi al-Hasan (Musa) and told him about his will, and he, peace be on him, has said: ‘May Allah have mercy on him; he was among our followers (Shi‘a)’”. The Imam’s seeking mercy for him indicates that he is reliable.228

183. ‘Abd Allah Bin ‘Uthman al-Kayyat

Shaykh al-Tusi has numbered him as among the companions of Imam Musa al-Kazim, peace be on him. And he has said: “He (‘Abd Allah b. ‘Uthman al-Kayyat) was a Waqifite; and so al-‘Allama (al-Hilli) has mentioned him in his (book) al-Khulasa.”229

184. ‘Abd Allah Bin Ghalib al-Asadi

He was a poet and jurist. He narrated traditions on the authority of Abi Ja‘far, Abi ‘Abd Allah, and Abi al-Hasan, peace be on them. He is trustworthy and has a book.230

185. ‘Abd Allah Bin al-Kasim al-Hadrami

He is better known as the hero (al-Batal). He is lying and excessive. He narrated traditions on the authority of the excessive. There is no good in him; and none depends on his narration. He has a book narrated from him by a group of narrators.231

186. ‘Abd Allah al-Qasir

In his book al-Rijal, Shaykh al-Tusi has numbered him as among the companions of Imam Musa al-Kazim, peace be on him. And he has said: “He is a Waqifite.”232

187. ‘Abd Allah Bin Muhammad al-Ahwazi

A narrator has mentioned that he has seen the questions he had put forth before Imam Musa, peace be on him.233

188. ‘Abd Allah Bin Muhammad al-Shu‘ayri, al-Yemeni

In his book al-Rijal, Shaykh al-Tusi has numbered him as among the companions of Imam Musa al-Kazim, peace be on him. Apparently, he is an unknown Imami (Shi‘ite).234

189. ‘Abd Allah Bin Marhum al-Azdi

In his book al-Rijal, Shaykh al-Tusi has numbered him as among the companions of Imam Musa al-Kazim, peace be on him. In his (book) *al-‘Uyun, al-Saduq* has mentioned (the following tradition) on the authority of ‘Abd Allah b. Marhum, who has said: “I went out of Basrah and wanted (to go) to Medina.

When I covered a short distance of the road, I met Abu Ibrahim, peace be on him. He was on his way to be imprisoned in Basrah. He, peace be on him, sent (someone) towards me. When I was in front of him, he gave me a letter and ordered me to carry the letter to Medina. I asked him: “To whom shall I give it, may I be your ransom?” “To my son ‘Ali,” he replied, “for he is my testamentary trustee and the one who undertakes my affairs.”235

190. ‘Abd Allah Bin Miskan

His kunya was Abu Muhammad. He was the retainer of ‘Anza. He is a reliable and notable. He reported traditions on the authority of Abi al-Hasan (Musa), peace be on him, and it was said that he reported traditions on the authority of Abi ‘Abd Allah (al-Sadiq). He has books of which are: *Kitab al-Imama* (*a Book on the Imamate*), *Kitab fi al-Hahal wa al-Haram* (*a Book on the Lawful and the Unlawful*).236

Al-Kashi has said: “The Shi‘a have unanimously agreed on the authenticity of the traditions correctly

reported from him, and they have acknowledged his ability in the science of Islamic jurisprudence." He died during the days of Abi al-Hasan Musa, peace be on him.237

191. 'Abd Allah Bin al-Mughira

His kunya and nickname are Abu Muhammad al-Bajali. He was the retainer of Jundub b. 'Abd Allah b. Sufayn al-'Alaqi. He was a trustworthy Kufan. None was equal to him due to his greatness, religion, piety. He reported traditions on the authority of Abi al-Hasan (Musa). It was said that he wrote thirty books.

The books which our companions know are: *Kitab al-Wudu'* (*a Book on Ablution*) *and Kitab al-Salah* (*a Book on the Ritual Prayers*). These books have been narrated by many of our companions.238 Al-Kashi has said: ('Abd Allah b. al-Mughira has said:) "I was a Waqifite. I performed the hajj while I was in that state. When I arrived in Mecca, a thing was on my mind, so I clang to al-Multazam and said:

'O Allah, You have known my request and want; therefore, guide me to the best religion, so it came to my mind that I had to go to al-Ridha', peace be on him. I went to Medina and stopped at the door of al-Ridha' and said to the servant: 'Say to your master: There is a man from among the people of Iraq by the door and I heard Imam al-Ridha', peace be on him, calling out:

'Come in, O 'Abd Allah b. al-Mughira.' I entered. When he looked at me, he said: 'Certainly, Allah has granted your supplication and guided you to His religion.' So I said: 'I bear witness that you are the proof of Allah and the one entrusted by Him over His creatures.'"239

192. 'Abd Allah al-Najashi

He is among the companions of Imam Musa, peace be on him. He is a Waqifite.240

193. 'Abd Allah Bin Yehya

Al-Najashi has said: "He was Abu Muhammad al-Kahili; he was an Arab; He was Ishaq's brother; they both reported traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan (Musa), peace be on him. 'Abd Allah was a notable in the sight of Abi al-Hasan, who ordered Ali b. Yaqteen to take care of him, saying to him:

'Guarantee for me al-Kahili and his family and I will guarantee for you the Garden.'" Muhammad b. 'Uqda has said: "The Genealogist 'Abd Allah b. Yehya, who has been given the nickname of al-Kahili, is Temimi in lineage. He has a book narrated by a group of which is Ahmed b. Muhammad b. Nasr." Al-Kashi has said:

"'Abd Allah al-Kahili came in to Abi al-Hasan Musa, peace be on him, and the Imam said to him:

‘Perform good deeds in this year of yours, for your fixed term has approached.’ ‘Abd Allah began crying. So the Imam asked him: ‘What has made you cry?’ ‘May I be your ransom, ‘replied ‘Abd Allah,’ you have announced my death.’ ‘Be cheerful, for you are among our followers (Shi’a),’ retorted the Imam.” Shortly after that, ‘Abd Allah died.241

194. ‘Abd al-Malik Bin al-Hakam al-Khath‘ami

He is a trustworthy and remarkable Kufan. He narrated on the authority of Abi ‘Abd Allah and Abi al-Hasan, peace be on them. He has a book narrated by a group of narrators.242

195. ‘Abd al-Malik Bin ‘Uttba al-Sayrafi

He is a trustworthy Kufan. He narrated traditions on the authority of Abi ‘Abd Allah and Abi al-Hasan, peace be on them. He has the book which has been ascribed to ‘Abd al-Malik Bin ‘Uttba al-Hashimi, al-Lahabi.243

196. ‘Ubayd Bin Yaqteen

He is one of the companions of Imam Musa, peace be on him.244

197. ‘Uthman Bin ‘Isa, Abu ‘Amru al-Amiri al-Kilabi

He was among the sons of ‘Ubayd b. Rawas. He was the Shaykh of the Waqifites; he was a notable and among the representatives, who alone possessed the money of Imam Musa b. Ja‘far, peace be on him. He reported traditions on the authority of Abi al-Hasan Musa, peace be on him.245 Nasr b. Sabah has mentioned that ‘Uthman b. ‘Isa was a Waqifite and was the representative of Abi al-Hasan Musa; in his hand was the money of Imam al-Ridha’; he denied it, and the Imam was displeased with him.

Then he repented and sent the money to him.246 He wrote books of which are: *Kitab al-Miyah* (*a Book on Water*), *Kitab al-Qadaya wa al-Ahqam* (*a Book on Cases and Precepts*), *Kitab al-Wasaya* (*a Book on Wills*), *and Kitab al-Salah* (*a Book on the Ritual Prayers*).247

198. ‘Ali Bin Abi Hamza

198. ‘Ali Bin Abi Hamza 248

He was the master of the Ansar; he was from Kufa; he was the commander (of the army) of Abu Baseer Yehya b. al-Qasim. He reported traditions on the authority of Abi ‘Abd Allah (al-Sadiq) and Abi al-Hasan, peace be on them. He was among the notables and pillars of the Waqifites.

Concerning him, Ibn al-Ghada’iri has said: “Certainly he was the origin (of the creed) of the Waqifites

and the greatest of men in showing enmity toward the Master–i.e., Imam al–Ridha', peace be on him." Ali b. al–Husayn b. Faddal has said: "Ali b. Abi Hamza is lying, accused, and cursed."

Numerous traditions have been mentioned concerning dispraising him. Muhammad b. Ubaydir has reported, saying: "Abu al–Hasan al–Ridha' stood among the Banu Zurayq[249] and said: 'O Ahmed!' 'Here I am,' was the answer.

"When Allah's Apostle, May Allah bless him and his family, passed away, the people spared no effort to put out the light of Allah, but Allah would not consent save to perfect His light through the Commander of the faithful, peace be on him. When Abu al–Hasan Musa, peace be on him, died, 'Ali b. Abi Hamza spared no effort to put out the light of Allah, but Allah would not consent save to perfect His light.

The people of the true creed become pleased when someone joins them; they do not become impatient when someone leaves them, for they are sure of their affair. As for the people of the false creed, they become pleased when someone joins them, but they become impatient when someone leaves them, for they have doubt of their affair.

Surely, Allah, may His greatness be great, says: a resting–place and a depository–the resting–place is unshakable; and the depository is shakable.'" Many authentic traditions have dispraised and criticized him. The reason for that is that he became a Waqifite, and that there was in his hand thirty thousand dinars belonged to Imam Musa, peace be on him.

When the Imam died, he took it and did not pay it to his successor. He wrote many books of which are *Kitab al–Salah* (*a Book on the Ritual Prayers*), *Kitab al–Zekat* (*a Book on Alms*), *Kitab al–Tafseer* (*a Book on the Exegesis of the Qur'an*), and the like. He died during the lifetime of Imam al–Ridha', peace be on him. When the Imam was told about his death, he said: "He has entered the fire!"[250]

199. 'Ali Bin Ja'far

He is the brother of Imam Musa, peace be on him. He is great and trustworthy. He was among the good, notable Hashimites. He is on top of the reliable narrators. He reported traditions on the authority of his father. After his death, he devoted himself to his brother Musa; he reported many traditions on his authority.

In his (book) *al–Bihar, al–Mejjlisi* has specified a chapter on his narration from him. He has written a treatise on the traditions he reported from his brother. He was strong in faith and firm in creed. A Waqifite came in to him and asked him:

–What has your brother Abu al–Hasan done?

–He has died.

–How have you come to know of that?

–His Possessions have been divided, and the spokesman after him has spoken.

–Who is the spokesman?

–His son Ali.

Trying to play with him and to seduce him, the Waqifite turned to him and said to him:

–You are an old man, have a high position, and your father is Ja'far b. Muhammad; therefore, why have you said such words concerning this boy?

He was fully aware of this deception, so he looked at him angrily and said to him:

–I can see you nothing except a Satan.

Then he took his beard and raised it toward the heaven, saying:

–What shall I do? Allah has seen him worthy of that, while He has not seen this white beard worthy of it![251]

This conversation indicates his strong faith and firm creed. He has written a book on the lawful and the unlawful.[252] A group of narrators reported traditions on his authority; of them are his sons Ahmed and Muhammad and his grandson 'Abd Allah b. al–Hasan. He died in the year 210 A. H.[253]

200. 'Ali Bin al–Hasan al–Tatiri

His kunya was Abu al–Hasan; he was a jurist and reliable in his tradition; he was among the notable Waqifites and their Shaykhs. He has books of which are: *al–Tawheed* (*Monotheism*), *al–Imama* (*the Imamate*), *al–Wafat* (*Death*), *al–Salah* (*the Ritual Prayers*), *al–Mutt'a* (*Temporary Marriage*), *al–Ma'rifa* (*Knowledge*), *al–Nikah* (*Marriage*), *al–Talaq* (*Divorce*), *al–Hajj* (*the Hajj*), *al–Wilaya* (*Islamic Authority*), *al–Hayd* (*Menstruation*), *and al–Nifas* (*Confinement*).[254]

Shaykh al–Tusi has said in his biography: "He is very stubborn in his doctrine, difficult in fanaticism toward the Imami (Shi'ites) who opposed him. He has many books on supporting his doctrine."[255]

201. 'Ali Bin Hadeed al–Mada'ini, al–Azdi, al–Sabati

He has narrated traditions on the authority of Imam Abi al–Hasan Musa, peace be on him. He has a book.[256]

202. ‘Ali Bin Hamza Bin al-Hasan Bin ‘Ubayd Allah Bin al-‘Abbas Bin Amir al-Mu’minin, peace be on him.

He is the father of our master Hamza buried near al-Hilla, whom people visit and ask the blessing of him. He is reliable. He reported many traditions. He has a copy he narrated from Imam Musa, peace be on him.257

203. ‘Ali Bin al-Khattab al-Hallal

In his book al-Rijal, Shaykh al-Tusi has numbered him as among the companions of Imam Musa al-Kazim, peace be on him. And he has added: “He is a Waqifite.”258

204. ‘Ali Bin Rabab

He was the master of Jurm, subdivision of the tribe Qida‘a; it was said that he was the master of the Banu Sa‘d b. Bakr. His nickname was al-Tahhan. He was from Kufa. He reported traditions on the authority of Abi ‘Abd Allah (al-Sadiq). He has been mentioned by Abu al-‘Abbas and others.

He also narrated traditions on the authority of Abi al-Hasan (Musa), peace be on him. He has books of which are: *Kitab al-Wasiya wa al-Imama* (*a Book on the Textual Nomination and the Imamate*) *and Kitab al-Diyat* (*a Book on Blood Money*).259 Shaykh al-Tusi has said: “He is reliable, with a great prestige. He has a big source.”

205. ‘Ali Bin Sa‘eed

In his book al-Rijal, Shaykh al-Tusi has numbered him as among the companions of Imam Musa al-Kazim, peace be on him. And he has said: “He is a Waqifite.”260

206. ‘Ali Bin Swayyid al-Tammar

In his book al-Rijal, Shaykh al-Tusi has numbered him as among the companions of Imam Musa al-Kazim, peace be on him. Apparently, he is an Imami Shi‘ite.261

207. ‘Ali Bin Swayyid al-Sa’i

207. ‘Ali Bin Swayyid al-Sa’i 262

He reported traditions on the authority of Abi al-Hasan Musa, peace be on him; and it was said he reported traditions on the authority of Abi ‘Abd Allah (al-Sadiq). He reported the letter of Abi al-Hasan Musa, peace be on him.263

We will mention the text of the letter when we speak of the conditions of Imam Musa in prison. He has been regarded as reliable in (the books) *al-Wajiza, al-Hawi, and al-Bulgha.*

208. ‘Ali Bin ‘Abd al-Hameed al-Zabbi

In his book al-Rijal, Shaykh al-Tusi has numbered him as among the companions of Imam Musa al-Kazim, peace be on him. Apparently, he is an unknown Imami Shi‘ite.264

209. ‘Ali Bin ‘Ubayd Allah Bin al-Husayn Bin ‘Ali Bin Al-Husayn Bin ‘Ali Bin Abi Talib, peace be on him.

Concerning him, al-Najashi has said: “He was the most ascetic and religious of the family of Abi Talib of his time. He devoted himself to Imam Musa, peace be on him, and Imam al-Ridha’, peace be on him. He has a book on the Hajj. He narrated the whole of the book on the authority of Imam Musa.”265

210. ‘Ali Bin ‘Attiya

In his book *al-Rijal*, Shaykh al-Tusi has numbered him, without a description, as among the companions of Imam Musa al-Kazim, peace be on him. And in his al-Fihrast, he has said: “He (‘Ali Bin ‘Attiya) has a book.”266

211. ‘Ali Bin ‘Isa Bin Razeen

In his (book) *al-Rijal*, Shaykh al-Tusi has numbered him as one of the companions of the Imam (Musa), peace be on him. Apparently, he is an unknown Imami (Shi‘ite).267

212. ‘Ali Bin Maymun al-Sa’igh

He has been given the nickname of Abu al-Akrad (the father of the Kurds). He narrated traditions on the authority of Abi ‘Abd Allah and Abi al-Hasan, peace be on them. He has a book narrated by a group of narrators.268

213. ‘Ali Bin Yaqteen Bin Musa al-Baghdadi

He was the master of the Banu Asad. He is among the notables of this sect (i.e., the Shi‘a). He had a remarkable prestige and high position with Imam Abi al-Hasan Musa, peace be on him. The following is a brief outline on some of his affairs and conditions:

A. His Birth

He was born in Kufa, in the year 124 A. H.269 that was during the last days of the Umayyad government.

B. His Early Life

He grew up in Kufa. He sold abzar in it.270 His father Yaqteen was among those who believed in the Imamate. He carried money and gifts to Imam al-Sadiq, peace be on him.271 He was among the summoners to the ‘Abbasid State. So Merwan al-Himar (the Donkey) ordered him to be arrested, and he escaped from him; his wife along with her two sons ‘Ali and ‘Ubayd Allah fled to Medina.

When the Umayyad State came to an end and the ‘Abbasid State was formed, she along with her two sons returned to her homeland. At that time the affair of Yaqteen appeared and his name became famous. He communicated with Abi al-‘Abbas al-Saffah, al-Mansur, and al-Mehdi.

Someone informed them that he believed in the Imamate, but Allah, the Most High, turned away from him the scheming of the treacherous. When Yaqteen moved to the True Abode (i.e., died), his son ‘Ali succeeded him; he firmly communicated with the ‘Abbasid and assumed some important offices in the State; meanwhile, he relieved and helped the Shi‘ites; he repelled from them misfortunes and disasters.

He was among the believing and righteous notables. He sent every year a group of men to perform the hajj on his behalf. His secretary, Sulayman b. al-Husayn, has narrated, saying: “I have counted those who performed the hajj on behalf of ‘Ali b. Yaqteen in one year, (and their number was) one hundred and fifty men. The minimum (sum of money) he gave to some of them was seven hundred dirhams; the maximum (sum) he gave to some of them was ten thousand dirhams.”

Al-‘Ubaydi has narrated on the authority of Yunus that he counted one hundred and fifty people who said the Talbiya on behalf of ‘Ali b. Yaqteen in the Standing-Place (in ‘Arafa).”272 He spent a lot of money on the acts of charity and benefaction. For example, he sent large gifts to the Imam ranging from a hundred thousand dirhams to three hundred thousand dirhams.

He married three or four of the sons of the Imam; one of them was Abu al-Hasan, peace be on him. The dower which he paid to them was ten thousand dinars; similarly he paid three thousand dinars for the banquet. He supported some Shi‘ite families; for example, he spent money on al-Kahili and his family until he died; there are other kinds of charity and benefaction he performed; all these examples indicate that he had faith and good creed.

C. His Office

‘Ali assumed the office of Azmat al-Azma during the days of al- Mehdi.273 After him he was appointed as a minister by Harun al-Rashid. Then he asked Imam Musa to permit him to leave and resign his office, but he, peace be on him, prevented him from that, saying to him: “Do not do that. We feel

friendliness with you, and your brothers feel exaltedness through you; may Allah redress through you a heart-broken one or break through you the flame of hate of those opponents from His friends.

O ‘Ali, the expiatory gift of your works is showing kindness to your brothers. Guarantee me one (thing), and I will guarantee you three (things). Guarantee me that you grant the needs of our followers and ennoble them, I will guarantee you that no ceiling of a prison will shade you, the edge of the sword will not reach you, and poverty will never enter your house.

O ‘Ali, whoever delights a believer, he firstly begins with Allah, secondly with the Prophet, and thirdly with us.”274

This holy tradition indicates that it is permissible to follow an unjust ruler if one does men favors or repel from them calamities. The jurists have depended on this tradition to justify that working for an unjust ruler.

When Imam Musa, peace be on him, came to Iraq, ‘Ali visited him and complained to him of his conditions and asked him to permit him to resign his office. The Imam prevented him from that and said to him: “O ‘Ali, certainly Allah has placed his friends among the friends of the oppressive to defend his friends; and you, ‘Ali, are of them.”

Imam Musa wanted ‘Ali to remain in his office, that he might relieve the Shi‘ites persecuted by the ‘Abbasid authorities, to the extent that they prevent them from all legal rights.

D. Imam Musa loves ‘Ali Bin Yaqteen

Imam Musa, peace be on him, showed loyal affection and friendship for ‘Ali. For example, he visited him one day and said to his companions:

-If one is happy to see one of the companions of Allah’s Apostle, may Allah bless him and his family, than let him look at that coming (man)

-he indicated with his hand to ‘Ali. One of those present asked him:

-Is ‘Ali among the people of the Garden?

-As for me, I bear witness that he is of the people of the Garden. ‘Ali sent a person to Imam Musa to ask him to invoke Allah for him. When the person was in front of the Imam, peace be on him, he said to him:

-O Son of Allah’s Apostle, ‘Ali b. Yaqteen has sent me, that you may invoke Allah for him.

-For the hereafter?

-Yes.

–I have guaranteed that the fire will never touch ‘Ali! Dawud al–Raqqi has narrated, saying: “I visited Abi al–Hasan on the Day of Immolation (Youm al–nahr). He spoke first to me: ‘When I was in the Standing–place (of ‘Arafa), none came to my mind except ‘Ali b. Yaqteen. He was still with me. He did not separated himself from me until I finished.”

Isma‘il b. Musa has said: “I heard the righteous servant (Musa) say on al–Safa (Mountain): “My Lord, (O You Who are) in the Highest Place, forgive ‘Ali b. Yaqteen!” And Imam Musa has said: “Of the happiness of ‘Ali b. Yaqteen is that I remembered him in the Standing–place (of ‘Arafa).”

These examples indicate that Imam Musa harbored love and loyalty to ‘Ali b. Yaqteen. Without doubt the Imam was sincere to him, for he was a wonderful example of piety, righteousness, and ideals.

E. Imam Musa guides him

Imam Musa, peace be on him, took great care of ‘Ali b. Yaqteen; he had fear for him of the authority of Harun al–Rashid, for the affair of his becoming a Shi‘ite was not hidden from the followers and hirelings who sought nearness to the authority through every horrible means.

The Imam came to know that such hirelings would not leave ‘Ali unless they put an end to him. So the Imam, peace be on him, undertook guiding him and raising danger from him. That was through two things:

Firstly, the Jubbah

Al–Rashid gave some excellent clothes to ‘Ali b. Yaqteen as gift; among them was an excellent, black jubbah brocaded with gold the caliphs worn. When it reached him, he immediately sent it to Imam, peace be on him, as a gift. The Imam returned it to him and wrote to him: “Keep it and do not take it out from you; you will face an affair and you will need it for the affair.

When the jubbah a long with the Imam’s letter reached ‘Ali b. Yaqteen, he read the letter and kept the jubbah. He put it into a basket and set a seal on it. A period of time elapsed, ‘Ali b. Yaqteen changed his policy toward one of his boys who had knowledge of his affairs, and he immediately went to Harun and said to him:

“Surely ‘Ali b. Yaqteen believe in the Imamate of Musa al–Kazim; every year he sends him the alms of his possessions, gifts, and valuable things; this year he has sent him the whole of that along with the black jubbah which you gave to him as a gift at the time so–and–so.”

The condition of al–Rashid changed when he heard of that as if that a sword hit him on the face. He angrily said: “I will discover that. If the affair is just as you have said, I will kill him. That will be as part of the punishment for him.” Then he sent a messenger for ‘Ali b. Yaqteen. When he stood before him, he turned to him and asked him: “What about the black jubbah I gave to you as gift and singled you with it

from among the rest of my special group?”

Ibn Yaqteen turned to him calmly and said to:

–It is with me, Commander of the faithful! It has been perfumed and put into a basket on which a seal has been set!

–Fetch it now!

–Yes, I hear and obey!

‘Ali summoned a servant of his and told him about where the jubbah was. He gave him the keys, and he quickly went. Shortly after that he brought the jubbah and put it before Harun. He ordered the seal and the basket to be opened. The jubbah was folded; it was as it had been before; and nothing hit it, so the anger of al–Rashid calmed, and his revolution abated; and he said to ‘Ali: “Return it to its place. Take it and go away with safety. After this we will believe no informer against you!”

Then he ordered a prize to be given to him and ordered the ignoble informer to be flogged a thousand times. He was flogged five hundred times,275 and he perished. As for ‘Ali b. Yaqteen, he peacefully went out; Allah saved him from the punishment and tyranny of Harun. A poet has composed a poem on this miracle, saying:

The pure one (Imam Musa) returned the clothes to Ibn Yaqteen and said to him: Take them, for you will be questioned about them. Without doubt your enemy will be a loser!276

Secondly, the Wudu’

Ali b. Yaqteen performed the Wudu’ of the Sunnis. He asked the Imam to guide him to the wudu’ he performed, but he ordered him to continue performing his wudu’ for a time when he would guide him to that. The followers informed al–Rashid of ‘Ali and said many times that he was a Shi‘ite. Any way, al–Rashid decided to try him through his wudu’.

At the time of the ritual prayer, he stood in one of the balconies of his palace and looked at ‘Ali; he saw him performing the wudu’ of the Sunnis; soon al–Rashid became impatient and said: “I will never believe an informer against you!” After that, the Imam wrote to him how to perform the wudu’. He mentioned to him that of what he feared for him had disappeared. A poet has composed a poem concerning this miracle, saying:

Then the state of the wudu’ is wonderful! How did he inform and tell him through the conscience? He is the eye of life; he is salvation and guidance to him who acknowledges (his Imamate) and ponders over (it)!277

Another poet has written a poem on that, saying: Were it not for Him (Musa), (‘Ali) b. Yaqteen would not

leave his previous way, which is well-known. At a time when al-Rashid was in a lookout watching him during his affair (to know) how he ('Ali) performed (his wudu'). He saw something (issued) from him other than that of which he had been informed; and denied what the informers said.

F. His Books

(Ali) b. Yaqteen was among the notables of knowledge and one of the meritorious of his time. The following are some of his books:

1. Al-Malahim; he took them from Imam al-Sadiq.278

2. Munazarat al-Shaak.279

3. Al-Masa'il; he took them from Imam Musa, peace be on him.

These books were narrated by Muhammad b. Muhammad, al-Husayn b. 'Ubayd Allah, Muhammad b. al-Hasan, and a group (of narrators).280

G. His Death

He passed away in the City of Peace (Baghdad) in the year 182 A. H. at the age of 57 years. Muhammad, the crown prince of al-Rashid, performed the prayer over him; that was at the time when Imam Musa was at a dark prison.281

214. 'Ammar Bin Musa al-Sabati

He has been given the Kunya of Abu al-Yaqdan. He was a Kufan and lived in al-Medain. He narrated traditions on the authority of Abi 'Abd Allah and Abi al-Hasan, Musa, peace be on them, who has said: "I asked my Lord to give me 'Ammar al-Sabati, and He gave him to me."282

The biographers have mentioned that he was a Fatahi. Shaykh al-Tusi has mentioned: "A Group (of traditionists) have regarded 'Ammar al-Sabati as weak and mentioned that he is a traditionist. They have also mentioned that what he narrated alone cannot be put into practice, for he was a Fatahi, but we cannot criticize him in this way, for though he is so, he is reliable in reporting (traditions); none can criticize him for that."283

Al-Shaykh al-Baha'i has said: "He is trustworthy and great; he is among the companions of Imam al-Sadiq and al-Kazim; the traditions reported by him are like the authentic ones."284 Al-Shaykh al-Mufeed has numbered him as among the great figures from whom the lawful, the unlawful, religious decisions, and precepts are taken, and whom none can criticize. He has a book narrated by a group (of narrators)."285

215. ‘Ammar Bin al-Minhal Bin Meqlas al-Qaysi.

He narrated traditions on the authority of Abi ‘Abd Allah and Abi al-Hasan, peace be on them. He had two sons: Ahmed and al-Hasan, who were both traditionists. He has a book.286 He has been mentioned as trustworthy (in the two books entitled) al-Wajiza and al-Baligha.

216. ‘Amru Bin Riyah

He narrated traditions on the authority of Abi ‘Abd Allah and Abi al-Hasan, peace be on them. He was a Waqifite, and so were his sons. Al-‘Allama (al-Hilli) and al-Sayyid b. Tawus have said: “He (‘Amru Bin Riyah) belonged to the Tabaria, which is a sect of the Zaydiya.287

217. ‘Amr Bin Muhammad Bin Yazid Abu al-Aswad, Bayya‘ al-Sabiri

He was the retainer of Thaqif; he was from Kufa; he is reliable and of great importance. He narrated traditions on the authority of Abi ‘Abd Allah (al-Sadiq) and Abi al-Hasan (Musa), peace be on them. Imam Abi ‘Abd Allah (al-Sadiq), peace be on them, praised him, saying:

-By Allah, you belong to us, Ahl al-Bayt.

-May I be your ransom, do I belong to the family of Muhammad?

-Yes, by Allah, you belong to them themselves!

-Do I belong to them themselves?

-Yes, by Allah, you belong to them themselves! O ‘Amr, have you not recited the Book of Allah: Most surely the nearest of people to Ibrahim are those who followed him and this Prophet and those who believe and Allah is the guardian of the believer.288

He has books of which is *Kitab Manasik al-Hajj wa Fara’idahu* (*a Book on the Rites and Duties of the Hajj*).289

218. ‘Isa Bin Dawud al-Najjar

He is a Kufan. He is among our friends. He narrated few traditions. He narrated traditions on the authority of Abi al-Hasan Musa, peace be on him. He has a book entitled *al-Tafseer*.290

219. ‘Isa Bin ‘Abd Allah Bin Sa‘d Bin Malik al-Ash‘ari

He reported traditions on the authority of Abi ‘Abd Allah (al-Sadiq) and Abi al-Hasan Musa; he has Questions put forth before al-Ridha’, peace be on him.291 Concerning him, Yunus b. Ya‘qub has narrated, saying: “I was in Medina; Ja‘far b. Muhammad (al-Sadiq) received me in one of its lanes.

He said: ‘Yunus, go! There is by the door a man belongs to us, Ahl al-Bayt.’ When I went and reached the door, I found ‘Isa b. ‘Abd Allah al-Qummi sitting (there). I asked him:”

-Who are you?

- A man from Qum

Shortly after that the Imam came and asked them to come into the house. When they sat down, the Imam, peace be on him, turned to Yunus and asked him: I think that you have denied my words when I said that ‘Isa b. ‘Abd Allah belonged to us,

Ahl al-Bayt?

-Yes, by Allah, he is a man from among the people of Qum.

-Yunus, ‘Isa b. ‘Abd Allah belongs to us whether he is dead or alive.292 This narration indicates that ‘Isa b. ‘Abd Allah is just and reliable, and that he devoted himself to Ahl al-Bayt, peace be on them.

220. Al-‘Ays Bin al-Qasim Bin Thabit Bin ‘Ubayd Bin Mahran al-Bajali

He was an Arab Kufan. He was given the kunya of Abu al-Qasim. He is trustworthy and notable. He reported traditions on the authority of Abi ‘Abd Allah and Abi Musa, peace be on him. He has a book.293

221. Ghalib Bin ‘Uthman

Shaykh al-Tusi has numbered him as one of the companions of Imam al-Kazim, peace be on him. And he has said: “He was a Waqifite.”294

222. Ghayyath Bin Ibrahim al-Temimi al-Asadi

He was from Basrah and lived in Kufa. He is reliable. He narrated traditions on the authority of Abi ‘Abd Allah and Abi al-Hasan. He has a classified book on the lawful and the unlawful; the book has been narrated by a group of narrators.295

223. Fayyid al-Hannat

He is a Kufan. He narrated traditions on the authority of Abi ‘Abd Allah and Abi al-Hasan. He has a book narrated by ‘Uthman b. ‘Isa.296

224. Fadala Bin Ayyub al-Azdi

He is an Arab. He lived in al-Ahwaz. He is trustworthy in his narrating traditions. He narrated traditions on the authority of Imam Musa, peace be on him. Al-Kashi has said that our companions (the Shi‘a) have unanimously agreed on authenticity of the traditions correctly reported from them from among the companions of Abi ‘Abd Allah (al-Sadiq) and that they have believed them, acknowledged their ability in the science of Islamic jurisprudence and knowledge. He has a book on the *ritual prayers*.297

225. Al-Fadhl Bin Sulayman, al-Katib, al-Baghdadi

He was the secretary of al-Mansur and al-Mehdi for land taxes. He narrated traditions on the authority of Abi ‘Abd Allah and Abi al-Hasan. He wrote a book entitled *Youm wa Layla* (*a Day and a Night*).298

226. Al-Fadhl Bin Yunus al-Katib al-Baghdadi

He reported traditions on the authority of Abi al-Hasan Musa, peace be on him. He has a book.299 Al-Shaykh al-Tusi has said: “He is a Waqifite.”300 Ali b. Ibrahim b. Hashim narrated on the authority of Muhammad b. Salim, who has said: “When my master Musa b. Ja‘far was taken to Harun (al-Rashid), Hisham b. Ibrahim came to him and said to him:

‘My master, I have a need with al-Fadhl b. Yunus and I want you to ask him to grant my need.’ The Imam went to him. When he reached him, his chamberlain came in to him and told him about the arrival of the Imam. Delight appeared on al-Fadhl b. Yunus’s face, and he said to him: ‘If you are truthful, then you are free!’

He promised to give him money if he was truthful. Then he went out bared-footed. When he saw the Imam, he fell at his feet and kissed them. Then he asked him to honor his house. The Imam responded to him. When he sat down, he asked him to grant the need of Hisham b. Ibrahim, and he granted it.”301

This narration indicate that al-Fadhl b. Yunus was a loyal follower of Imam Musa, peace be on him.

227. Al-Fayd Bin al-Mukhtar al-Ju‘fui

He was from Kufa. He reported traditions on the authority of Abi Ja‘far, Abi ‘Abd Allah, and Abi al-Hasan, peace be on them. He is reliable and notable. He has a book narrated by his son Ja‘far.302 He was the first to hear Abi ‘Abd Allah designating his son Musa, peace be on him, as an Imam. We have

previously talked about him in the first part of the book.

228. Al-Qasim Bin Muhammad al-Jawhari

He was from Kufa but he lived in Baghdad. He narrated traditions on the authority of Imam Musa, peace be on him. He has a book.303 He has been accused of his joining the Waqifites.304

229. Qays Bin Musa al-Sabati

He is the brother of ‘Ammar al-Sabati. He narrated traditions on the authority of Abi ‘Abd Allah and Abi al-Hasan. He is trustworthy, and the traditions narrated by him are accepted.305

230. Kurdawayh al-Hamadani

He is among those who narrated traditions on the authority of Imam Musa, peace be on him. The traditions narrated by him have been mentioned in the book *al-Tahdhib, Chapter on Purifying Water.* They have also been mentioned in the book *al-Istibsar, Chapter on How to compensate Supererogatory Prayers.* He has been accused of ignorance, just as it has been mentioned in the books: *al-Masalik and al-Dhakhira*.306

231. Layth Bin al-Bakhtary al-Muradi

He was given the kunya of Abu Baseer. He is reliable in his tradition. He narrated traditions on the authority of Abi ‘Abd Allah (al-Sadiq) and Abi al-Hasan (Musa). In the authentic (tradition) of Jameel b. Darrajj is that the pegs of the earth and the great figures of the religion are four (persons): Muhammad b. Muslim, Burayd b. Mu’awiya, and Layth b. al-Bukhtary al-Muradi; other than that has been said concerning him.

Ibn al-Ghada’iri has said: “Abu ‘Abd Allah (al-Sadiq), peace be on him, was bored with him. His companions have differed over him. As for me, I think that he has been criticized for his creed, not for his hadith. A group of the great researchers has regarded him as reliable and regarded the traditions which have been mentioned concerning dispraising him are as incorrect, and that he is as among the high class in Islam.”307

232. Muhammad Bin Ibrahim al-Mousili

In his (book) al-Rijal, Shaykh al-Tusi has twice numbered him as one of the companions of the Imam (Musa) al-Kazim, peace be on him. Apparently, he is an unknown Imami (Shi‘ite).308

233. Muhammad Bin Abi ‘Umayr al-Azdi

He was originally from Baghdad. He is among the most famous (religious) scholars of this (Shi‘ite) sect and among its notable narrators. The companions (the Shi‘a) have unanimously agreed on the authenticity of the traditions correctly reported from him, and that they have regarded his incompletely transmitted hadith as a traceable hadith.

He was a contemporary of Imam al-Kazim, al-Ridha’, and al-Jewad, peace be on them. We will mention to gentle readers some of his affairs and conditions:

A. His Knowledge

He was among the notable (religious) scholars and among the great jurists. The Shi‘a have unanimously agreed that he is versed in the science on Islamic jurisprudence.309 He accompanied three Imams from among Ahl al-Bayt, peace be on them. He acquired some of their pure knowledge. He supplied the science on Islamic jurisprudence with many of his traditions he heard from the blessed Imams.

The jurists have regarded his incompletely transmitted hadiths as traceable hadiths. This is evidence for his high scientific position and his justice.

B. His Books

He wrote ninety-four books of which are: *Kitab al-Maghazi* (*a Book on Ghazwas*), *Kitab al-Kufr wa al-Iman* (*a Book on Belief and Unbelief*), *Kitab al-Bida’* (*a Book on Bida’*), *Kitab al-Ihtijajj fi al-Imama* (*a Book on Offering Pleas of the Imamate*), *Kitab al-Hajj* (*a Book on the Hajj*), *Kitab Fada’il al-Hajj* (*a Book on the Virtues of the Hajj*), *Kitab al-Mutt’a* (*a Book on Fixed-term Marriage*), *Kitab al-Istita‘a* (*a Book on Capability*), *Kitab al-Malahim* (*a Book on the Events*), *Kitab Youm wa Layla* (*a Book on Day and a Night*), *Kitab Manasik al-Hajj* (*a Book on the Rites of the Hajj*), *Kitab al-Siyam* (*a Book on Fasting*), *Kitab Ikhtilaf al-Hadith* (*a Book on Different Traditions*), *Kitab al-Ma‘arif* (*a Book on Knowledge*), *Kitab al-Talaq* (*a Book on Divorce*), *Kitab al-Ridha’*310 (*a Book on Foster Age*), *and others.*

Unfortunately, these books were destroyed. The reason for their being damaged is that he left them in a room and some rain flowed on them and damaged them. It was said that his sister buried his books when he was imprisoned and they become lost. Any way, the world has lost the books of this great scholar.

C. His Worship

Muhammad was among the notable, the Allah-fearing and the righteous, for he was brought up in the house of the Imamate; he followed the way of Ahl al-Bayt, who renounced the world and paid no attention to the pleasures and desires wherein. The enough proof of his too much worship is the tradition reported by al-Fadhl b. Shadan, who has said: “I entered Iraq and heard a person admonishing his

friend, saying to him:

‘You are a man with a family and you are in need of earning for them; I have fear for that you will be blind due to your long prostration (sujud); he rebuked and scold him so much that he turned to him and said: ‘If someone became blind out of prostration (sujud), then (Muhammad) b. Abi ‘Umayr would be blind; then what is your idea about a man who performed the sajjda for giving thanks (sajjdat al-shukr) after the dawn prayer and did not raise his head until the sun came to descending (from its midday zenith).

“He told him about the worship of Muhammad b. Abi ‘Umayr, saying to him: ‘My Shaykh took me by the hand and we went to Muhammad b. Abi ‘Umayr; we ascended to him in a room; there was in his gathering a group of Shaykhs who respected and magnified him, so I asked:

“-Who is this?

“-This is Muhammad b. Abi ‘Umayr.

“-The righteous, worshipful man?”311

Such was Muhammad in his fear of Allah and piety; he was respected and magnified by those Allah-fearing and righteous; his position admired by them indicates that he had a high position and was of great importance.

D. In Prison

Muhammad b. Abi ‘Umayr was among the prominent figures in the world of Shi‘a due to his close relationship with the Imams from among Ahl al-Bayt, peace be on him. Meanwhile he had the general record in which were the names of the Shi‘ites. This state disturbed Harun al-Rashid and he ordered Muhammad b. Abi ‘Umayr to be thrown into a dark prison, and he remained in the prison for seventeen years.312

Then he was chained and brought before Harun al-Rashid. He ordered him to tell him about the names of the Shi‘ites. He firmly refused to mention their names, and Harun ordered him to be flogged a hundred times. He said that he felt sever pain and was about to tell him of them but he heard the voice of Yunus b. ‘Abd al-Rahman saying to him: “Muhammad b. Abi ‘Umayr, remember your standing before Allah.”

That he felt strong through his statement, was patient, did not informed (Harun) of their names, and thanked Allah.313 From this we conclude that the Shi‘a faced intense pressure in those dark periods of time. We have mentioned some of that when we talked about the Time of Imam Musa, peace be on him.

E. His Death

Muhammad b. Abi ‘Umayr passed away in the year 217 A. H.314

234. Muhammad Bin Ishaq Bin ‘Ammar Bin Hayyan al-Taghlubi al-Sayrafi

He is reliable and notable. He reported traditions on the authority of Abi al-Hasan (Musa), peace be on him. He has a book.315 Al-Shaykh al-Mufeed has said:” He was among the reliable, special group of Imam Musa and was among the men of piety and knowledge.”316 Abu Ja‘far b. Babawayh has said: “He was among the Waqifites.” This can be refuted by that he asked the Imam:

-Do you not guide me to him from whom I take (the precepts of) my religion?

-This son of mine, ‘Ali. Surely, my father took me by the hand and made me enter the grave of Allah’s Apostle, may Allah bless him and his family, and said: “O My little son, surely Allah, the Great and Almighty, has said: Surely I am going to place in the earth a caliph. And most surely when Allah, the Great and Almighty, says a statement, He fulfills it.”

This narration indicates that he was a Waqifite.317

235. Muhammad Bin Isma‘il Bin Buzaygh

He is among the righteous persons and notables of this sect (the Shi‘a) and one of the narrators of the traditionists of Imam Musa, peace be on him. He was a follower of al-Mansur and one of the ministers in the ‘Abbasid state. Imam al-Ridha’, peace be on him, has said:

“Surely Allah has at the doors of the oppressive those for whom He illuminates the proof and makes capable in the land, that He may through them defend His friends, set right the affairs of the Muslims, to whom the believer resort from harm, to whom resort the possessors of needs from among our Shi’ites, through them Allah makes safe the fearful believers in the land of the oppressive.

It is they who are true believers; it is they who are entrusted by Allah on His earth; it is they from among His subjects whom Allah will illuminate on the Day of Resurrection, whose light shine over the inhabitants of the heavens just as the glittering stars shine over the inhabitants of the earth, due to their light the Day of Resurrection will be luminous; by Allah, they have been created for the Garden, and the Garden has been created for them; may it be agreeable for them! There is no (harm) on you, you can attain the whole of this if you wish.”

Muhammad asked: “May Allah make me your ransom, through what?” He, peace be on him, replied: “He is one of them and he delight us through delighting our believing followers. Therefore, Muhammad, be one of them.” He wrote books of which are *Kitab al-Hajj* (*a Book on the Hajj*)*, and Kitab Thawab al-Hajj* (*a Book on the Reward of the Hajj*).318

236. Muhammad Bin Basheer

He is among the excessive Waqifites; one of those who sold their religion and their life in the next world for this world; he created jugglery, false things, lies, and heresies. He spared no effort to spoil the Muslims and to divide their unity. The following is a brief outline on his affairs:

A. His Heresies

This man was among the destroyers and mischief-makers. He apostatized from Islam due to the heresies and misleading things he founded. Among his heresies is his statement: "Whoever of the children of Imam Musa, peace be on him, claims the Imamate is a liar and not good in birth."

He regarded as unbelievers all those who believed in their Imamate and as lawful (shedding) their blood. He and his followers innovated illegal things, saying: "Surely the duties made obligatory on them by Allah, the Most High, are only performing the five prayers and fasting the Month of Ramadan."

They denied al-zekat, the hajj, and the rest of the Islamic duties. They believed in regarding as lawful all kinds of the forbidden things such as fornication, sodomy, and reincarnation. They claimed other forbidden things that indicated their unbelief and their denying Allah, the Most High.

B. His Jugglery

Muhammad b. Basheer was knowledgeable in all kinds of jugglery. He was unique in his time in that. He used his jugglery as means to seduce the simple and the simple-minded. Among the wonders of his jugglery is that he drew a picture of Imam Musa, peace be on him. He clothed it in a silk garment. He folded it. When he wanted to seduce his companions, he said to them:

"Abu al-Hasan Musa, peace be on him, is with me. If you like to see him, then come with me to show him to you. They went with him, and he made them enter the house. While the picture was folded, he asked them: "Do you see anybody in the house?" "No," they replied. Then he ordered them to go out. When they went out, he spread the picture and removed the curtain between it and them.

They saw a standing picture looking like Imam Musa, peace be on him. He stood by the picture and whispered to it and spoke to it. He approached it as if that he wanted to tell it something in secret. Then he asked them to go out, lowered the curtains and folded the picture. Such was his behavior for a period of time in seducing, misleading, deceiving, and spreading discords among the people.

An example of his jugglery is that when Harun al-Rashid arrested him and intended to kill him, he said to him: "O Commander of the faithful, leave me and I will make you the things the kings like." Thus, he released him and he made him norias in a wonderful way. He made plates (al-wah) and put mercury into them.

The norias were full of water and poured into those plates; the mercury was reversed and the norias became wide; they functioned in this way without a machine or an engine. Harun al-Rashid admired that. Muhammad b. Isma'il made Harun al-Rashid other works that indicated his skill.

C. His Denying Imam Musa

Muhammad b. Basheer denied Imam Musa, peace be on him. He claimed that he had been raised up to the heaven, and that the one who was in prison was other than Imam Musa. Through that, he tried to spoil the beliefs of the Shi'a and to control their legal rights, for he claimed that he was the representative of the Imam.

D. Imam Musa invokes Allah against him

When this unbeliever spread heresies and errors among the people and spoiled the Muslim young men, Imam Musa invoke Allah against him and warned the people against him. Ibn Abi Hamza al-Bataini has related, saying: [I have heard Imam Musa, peace be on him, say:] "May Allah curse Muhammad b. Basheer and make him taste the heat of the iron; he lied to me; may Allah renounce him; and I renounce him before him.

O Allah, before You I renounce what Ibn Bashir claims! O Allah, rid me of him!" Then he, peace be on him, turned to Ibn Abi Hamza and said: "O 'Ali, if someone tells lies to us, Allah makes him taste the heat of iron. Banan told lies to 'Ali b. al-Husayn, peace be on him, and Allah made him taste the heat of iron; al-Mughira b. Sa'eed told lies to Abu Ja'far, peace be on him, and Allah made him taste the heat of iron; Abu al-Khattab told lies to my father, and Allah made him taste the heat of iron; and Muhammad b. Bashir, may Allah curse him told lies to me, and Allah made him taste the heat of iron.

I, before Allah, renounce him; O Allah, before You I renounce what Muhammad b. Bashir claims concerning me. O Allah, relieve me of him! O Allah, rid me of him! O Allah, surely I ask You to relieve me of this dirty and unpure one (Muhammad b. Bashir)!"

From this supplication, we conclude that the Imam was displeased with this rogue (Muhammad b. Bashir), with whom he was afflicted just as his pure forefathers were afflicted with persons similar to this dirty, wicked person (Muhammad b. Bashir).

E. His Death

When the heresies of this dirty person appeared and his false beliefs spread, the local authorities arrested him, tortured him with various kinds of torture, and killed him with the worst killing.[319] He met his just reward in the world before the hereafter.

237. Muhammad Bin Bakr Bin Jinah

Shaykh al-Tusi has numbered him as one of the companions of the Imam (Musa) al-Kazim, peace be on him. He (Muhammad Bin Bakr) has been accused of his joining the Waqifites.320

238. Muhammad Bin Thabit

In his book al-Rijal, Shaykh al-Tusi has two times numbered him as one of the companions of the Imam (Musa al-Kazim), peace be on him. In the second time he mentioned that he was unknown.321

239. Muhammad Bin Ja'far Bin Sa'd al-Aslami

It was he who wrote the first will of Imam Musa al-Kazim, peace be on him; and he bore witness in his second will.322 We will mention the text of the will in a chapter of this book.

240. Muhammad Bin al-Harith al-Ansari

In his book al-Rijal, Shaykh al-Tusi has numbered him as one of the companions of the Imam (Musa) al-Kazim, peace be on him. Apparently, he is an unknown Imami Shi'ite;323 similarly, he was one of the witnesses during the second will of the Imam, according to the narration of al-Kulayni.

241. Muhammad Bin Hakim al-Khath'ami

He narrated traditions on the authority of Abi 'Abd Allah and Abi al-Hasan. He was given the kunya of Abu Ja'far. He has a book narrated by Ja'far b. Muhammad b. Hakim.324 He has been praised in the book *al-Wajiza.*

242. Muhammad Bin Khalid

He is better known as Abu 'Abd Allah al-Barqi.325 In his book *al-Rijal*, Shaykh al-Tusi has numbered him as among the companions of Imam al-Kazim, peace be on him. He was a writer and had good knowledge of traditions and the sciences of the Arabs. He has some books of which are *Kitab al-Tanzil wa al-Ta'bir* (*a Book on Revelation and Expression*), *Kitab Youm wa Layla* (*a Book on a Day and a Night*), *Kitab al-Tafseer* (*a Book on the Exegesis of Qur'anic Verses*), *Kitab Mecca wa al-Medina* (*A Book on Mecca and al-Medina*), *Kitab Harb al-Aws wa al-Khazrajj* (*a Book on the Battle between al-Aws and al-Khazrajj*), *Kitab al-'Ilal* (*a Book on the Causes*), *Kitab 'Ilm al-Baari* (*a Book on the Knowledge of the Creator*), *and Kitab al-Khutab* (*a Book on Sermons*).326

Concerning him Ibn al-Ghada'iri has said: "Surely, he knows and denies in his traditions; he has narrated many traditions on the authority of the weak narrators and depended on incompletely

transmitted hadith (mursal)." Al-Najashi has said: "He is weak in his hadith." Another group (of reporters) has regarded him as reliable.327

243. Muhammad Bin Zarqan Bin al-Habab, the companion of Imam Musa

243. Muhammad Bin Zarqan Bin al-Habab, the companion of Imam Musa.328

He has a book. His association with the Imam indicates that he is trustworthy and important.

244. Muhammad Bin Sulayman al-Basri al-Daylami

He is among the companions of Imam Musa, peace be on him. He has been accused of excessiveness. None depends on his narrating traditions due to his bad thought.329

245. Muhammad Bin Sinan, Abu Ja'far al-Zahidi al-Khaza'i

In his book al-Rijal, Shaykh al-Tusi has numbered him as among the companions of Imam Musa, peace be on him. The biographers have differed over him: Some have dispraised him, and others have regarded him as trustworthy. Ibn al-Ghada'iri has said: "He is weak and excessive. He fabricated traditions.

None pays attention to him." He has been regarded as weak by: al-Muhaqiq (al-Tusi) in his *al-Mu'tabar, al-'Allama* (al-Hili) in his *al-Mukhtalif, al-Shahid* al-Thani in his *al-Mesalik*, and al-Shaykh (al-Tusi) in his *al-Istibsar*. Great figures other than these have also dispraised him. Al-Shaykh al-Mufid had regarded him as trustworthy and said: "He is among the men of piety, knowledge, jurisprudence, and religion."

He has also been regarded as reliable by: al-Shaykh al-Mejjlisi, al-Shaykh al-Hur al-'Amili, and al-Hasan b. Abi Shu'ba in his Tuhafa al-'Uqul. Concerning him al-Kashi has narrated: [He came in to Abu al-Hasan Musa, peace be on him, one year before he was transferred to Iraq. With the Imam was his son al-Ridha', peace be on him. He, peace be on him, turned to him, saying:]

-Muhammad!

-Here I am!

-There will be a movement this year. The Imam bowed his head. Then he raised his head, turned to Muhammad and said to him:

-Allah causes the unjust to go astray, and Allah does what He pleases.

–What is that? May I be your ransom!

–Whoever wrongs this son of mine in his right, he indicated with his hand to his son al–Ridha', peace be on him, and denies his Imamate after me is like him who wronged 'Ali b. Abi Talib, peace be on him, and denied his Imamate after (the Prophet) Muhammad, may Allah bless him and his family.

Muhammad understood that the Imam had announced his death before him, and that he would meet his Lord was close at hand. So he wanted to understand some secrets none knew except the Imam, saying:

–By Allah, If Allah prolonged my lifetime, I would hand over to him his right and to acknowledge his Imamate. I bear witness that he is the proof of Allah over His creatures after you, the summoner to His religion.

–Muhammad, Allah will prolong your lifetime, and you (must) summon (the people) to his Imamate and to that of him who would take his place after him.

–Who is that?

–Muhammad, his son.

–Consent and submission?

–Yes. I have found in the page of the Commander of the faithful, peace be on him, that you are clearer than the lightning at a dark night. This narration is a proof of that Muhammad was among the remarkable believers and of the righteous people. Other narrations have praised his merits, his being trustworthy, and his nearness to Ahl al–Bayt, peace be on them.

These viewpoints have been mentioned by al–Muhaqiq al–Mamaqani, may Allah have mercy on him, who has said: "Surely the strongest opinion is that the man (Muhammad) is trustworthy; his beliefs are true; his narration is accepted.

As for those who have accused him of excessiveness, they are either mistaken about his inclination to excessiveness firstly and his firmness when Saffwan talked with him or due to what I have already heard from some pious people who said that he was among those who had the secrets of the Imam, and that he narrated some of their secrets to which the excessive clung.

So the companions criticized him to get rid of that which is more corrupt, and which is that the excessive feel strength through that which is corrupt. If he was really weak, a great group from among our great companions would not narrate (traditions) on his authority."330

Muhammad wrote some books of which are the following: *Kitab al–Tara'if, Kitab al–Azilla, Kitab al–Makasib* (*a Book on Earnings*), *Kitab al–Hajj* (*a Book on hajj*), *Kitab al–Sayd wa al–Dhabaih* (*a Book on Hunting and Slaughtering*), *Kitab al–Shra' wa al–Bay'* (*A Book on Buying and Selling*), *Kitab al–Wasiya*

(*a Book on Will*), *and Kitab al-Nawadir* (*a Book on Miscellaneous Traditions*). He died in the year 220 A. H.331

246. Muhammad Bin al-Sabah

In his book *al-Rijal*, Shaykh al-Tusi has numbered him as one of the companions of the Imam (Musa) al-Kazim, peace be on him. Concerning him, al-Najashi has said: "He is a reliable Kufan. He has a book. Ahmed b. 'Abd al-Wahid has told us about the book. Ibn Dawud has mentioned him in the first part of His Rijal."332

247. Muhammad Bin Sadaqa al-Anbari al-Basri

His kunya is Abu Ja'far. He narrated traditions on the authority of Abi al-Hasan Musa and al-Ridha', peace be on them. He has a book on Musa b. Ja'far, peace be on him.333

248. Muhammad Bin 'Abd Allah al-Jallab al-Basri

He is one of the companions of Imam Musa al-Kazim, peace be on him, and is a Waqifite.334

249. Muhammad Bin 'Adhafir Bin 'Isa al-Sayrafi al-Meda'ini

He is trustworthy. He narrated traditions on the authority of Abi al-Hasan Musa and al-Ridha', peace be on them. He lived for a long time until the days of Imam al-Ridha', peace be on him. He has a book on which there are different narrations. He died at the age of 93 years old.335

250. Muhammad Bin 'Ali Bin al-Nu'man

His Kunya is Abu Ja'far and is better known as Mu'min al-Taq. He is among great Muslim thinkers and among the notables of the time who widely opened the gate of history and passed through it as free people and recorded for their community and their time glory and pride. Mu'min al-Taq was on top of Muslim religious scholars in his jurisprudence, his knowledge, and his defending the religion.

However, the early historians mentioned nothing of his viewpoints and legacy except a little bit. Those who harbored malice against him criticized him and fastened on him various accusations and doubts and made him carry many burdens.

The reason for that, as we think, is his many attitudes through which he argued with the Imams of the Islamic creeds and the rest of the religious scholars of his time, and clearly proved that the Imamate was a correct thought and that it harmonized with the reality and guidance of Islam, the affair that moved spites against him.

Any way, the Shi'a nicknamed this great giant Mu'min al-Taq, while his opponents nicknamed him Shaytan al-Taq. The reason for that, as they said, is that he sat to exchange money in a market situated at Taq al-Mahamil, in Kufa, so he disputed with a man on a forged dirham. He overcame his opponent, and he was given this nickname.336

This justification has no scientific meaning. For this attitude does not require giving him such a nickname and spreading it among the people. The correct thing is that Abu Hanifa was the first to give him this nickname after a debate took place in his presence between him and one of the Harawriya.337 The Shi'a gave him this nickname to refute Abu Hanifa.

An author has attacked Mu'min al-Taq, saying: "Surely, he (Mu'min al-Taq) is cross-eyed and wicked!"338 This weak reason resulted from a great malice against this great mujahid, who defended Ahl al-Bayt, peace be on them, and supported their affairs. It is necessary for us to pause to give a brief account of him:

1. His Graduation

Mu'min al-Taq joined the school of Imam al-Sadiq, peace be on him, and took some of its brilliant sciences. He specialized in Islamic philosophy and theology. He was among the great scholars in this science; none was like him in it. Imam al-Sadiq delegated him to undertake scientific debates with the rest of the Islamic schools.

He accompanied the Imam and took some of his sciences. When Imam al-Sadiq, peace be on him, moved to the Abode of Everlastingness (lit. passed away), Mu'min al-Taq devoted himself to Imam Musa and took from him many sciences and much knowledge. Accordingly, he was among the most prominent religious scholars of his time.

2. His high Position

Mu'min al-Taq was among the Muslim leading thinkers. The religious scholars of his time unanimously acknowledged his scientific position. Imam al-Sadiq, peace be on him, praised his merits and his nearness to him.339 He compared him to the great scholars from among his companions, saying: "The most lovable people, alive and dead, to me are: Burayd b. Mu'awiya al-'Ijjli, Zarara b. A'yun, Muhammad b. Muslim, and Abu Ja'far al-Ahwal (Mu'min al-Taq)."340

This tradition is a proof of that he had an important position with the Imam, peace be on him. For he regarded him as one of his unique companions.

3 His Specialization

Mu'min al-Taq specialized, as we have mentioned, in theology, so he was among those skillful in this art. Imam al-Sadiq, peace be on him, entrusted him with debating with the religious scholars of his time;

meanwhile, he prevented his companions from dealing with this subject matter, for they were poor in this science.

Abu Khalid al-Kamili has said: "I saw Abu Ja'far (Mu'min al-Taq) sitting in al-Rawda. The people of Medina cut off his buttons while he was answering their questions. I drew near to him and asked him: 'Surely Abu 'Abd Allah (al-Sadiq) had prevented us from dealing with theology, and he asked me: 'Did he order you to say that to me?' 'No, by Allah,' I replied, 'but he ordered me not to debate with anyone on theology.'

'Go and obey him in what he has ordered you,' he retorted. I came in to Abu 'Abd Allah (al-Sadiq) and told him about the story took place between me and Mu'min al-Taq and about his statement that I had to go and to obey him in what he had ordered me. He, peace be on him, smiled and said:

'O Khalid, surely Mu'min al-Taq debate with the people on theology, so he increases and decreases. However, you do not increase when they debate with you.'"341 This tradition is evidence for that Mu'min al-Tadq had great merits, knowledge, and culture. In addition to his specialization in this art, he was among the gifted poets, but he left poetry and practiced theology.342

4. His Debates

His high debates with his opponents are evidence for his skillfulness and his excellence over them. He was famous for his firm arguments, strong proofs and conclusions. The following are some of his debates:

A. With al-Dahhak

The Kharijites went in revolt in Kufa and controlled it. Al-Dahhak headed their movements and called himself the Commander of the faithful. When his companions saw Mu'min al-Taq waking towards him, they jumped and surrounded him, but he ordered them not to hurt him. Then Mu'min al-Taq turned to him and said to him: "Surely I am a man with knowledge of my religion. I have heard that you describe justice, so I would like to enter (a debate) with you."

Al-Dahhak was happy at that and regarded it as a victory for him, so he said to his companions: "Certainly, if this (Mu'min al-Taq) enter (a debate) with you, he will benefit you."

Mu'min al-Taq approached al-Dahhak and asked him the following question:

-Why did you renounce 'Ali b. Abi Talib?

-Because he appointed someone as arbitrator in respect with the religion of Allah.

-Do you regard as lawful killing him or fighting him who appoints someone as arbitrator in respect with the religion of Allah?

–Yes?

–Tell me about the religion on which I have come to debate with you: If my demonstration overcomes yours or yours overcomes mine, then who will draw the attention of the mistaken to his mistake and decide the rightness of the right? Therefore, we have no escape from that we must appoint someone to decide between us.

Al–Dahhak had no escape from saying:

This–he indicated with his hand to a companion of his–is the arbitrator between us; he has knowledge of the religion. Mu'min al–Taq found a way to criticize him and to abolish his beliefs, saying to him:

–Have you appointed this person as an arbitrator in respect with the religion on which I have to debate with you?

–Yes. Mu'min al–Taq came near to the Kharijites and showed them the mistakes of their leader, saying to them: "Surely, your leader has appointed someone as an arbitrator in respect with Allah's religion; then that is up to you!" The Kharijites attacked al–Dahhak and cut him into pieces with their own swords.343 Mu'min al–Taq went out and left disgrace and shame hurt their souls.

B. With Abu Hanifa

Mu'min al–Taq had with Abu Hanifa wonderful debates indicating his victory and excellence over him. He met with him, and he sneeringly asked him:

–I have heard something about you, O People of Shi'a!

–What is it?

–When one of you dies, you break his left hand, that he may be given his book in his right hand. Soon Mu'min al–Taq aimed at him an arrow of his abundant knowledge, saying to him:

–O Nu'man, this lie has been fabricated against us. However, I have heard about you, O People of the Murji'a, that when one of you dies, you supply him with water through the back, that he may not be thirsty on the Day of Resurrection. Abu Hanifa was unable to give an answer. He said to him with the words of someone deserted:

–These lies have been fabricated against us and you.344Mu'min al–Taq met with Abu Hanifa another time, and he asked him:

–O Abu Ja'far, do you believe in the return?

–Yes. Abu Hanifa sneeringly said to him:

–Give me five hundred dinars. When I and you return, I will give it back to you. So Mu'min al–Taq said to him:

–I want someone to guarantee that you will not turn into a monkey, that I will be able to take back what you will borrow from me. Abu Hanifa was unable to answer him. He went away deserted.345 He met with him another time, and he asked him:

–Abu Ja'far, what is your opinion of contemporary marriage? Do you think that it is islamically lawful?

–Yes.

–Then what prevents you from ordering your wives to marry contemporarily and earn you (some money)?

–Not all jobs are desirable even if they are lawful. People have ranks through which their importance is high. However, Abu Hanifa, what is your opinion of wine? Do you think that it is lawful?

–Yes.

–Then what prevents you from letting your wives sit in wine shops and earn you (some money)?

–One for one, but your arrow is more penetrative!346 When Imam Abu 'Abd Allah (al–Sadiq), peace be on him, passed away, Abu Hanifa gloated over his death and said to Mu'min al–Taq:

–Abu Ja'far, Your Imam has died!

–But your Imam is among those who have been granted a respite until the Day of Resurrection. By that he meant Satan.347 He had with Abu Hanifa other debates indicating his excellence over him and his ability to recall answers.

C. With Bin Abi al–'Awja'

Mu'min al–Taq met with Bin Abi al–'Awja', the head of the unbelievers in the Arab world, and he asked him the following question:

–Whoever creates or produces something to know that it is of his creation is its creator, isn't he?

–Yes.

–Come after a month or two months, that I may show you that!

Mu'min al–Taq said: "So I went to the Sacred House of Allah. Then I came in to Abu 'Abd Allah (al–Sadiq), peace be on him, and told him about the affair, and he, peace be on him, said: 'Surely he has prepared two ewes for you. He will bring out the two ewes full of worms for you in the presence of some of his companions and say to you:

‘I have created these worms.’ Say to him: ‘If they are of your creation, then distinguish the males from females.’ He will say to you: ‘This is not of your thoughts; rather you have brought it from al-Hijaz.’ Then he will ask you: ‘Do you not claim that He (Allah) is rich?’ Say: ‘Yes.’ He will also ask you: ‘Do you think that He is rich while he has neither gold nor silver?’

Say to him: ‘Yes.’ He will say to you: ‘How will this be rich?’ Say to him: ‘If riches among us on the part of gold or silver or trade, then all this is of that with which people deal, so which thing is in comparison greater and more appropriate than that which is said: ‘Who is richer-the One Who by Himself creates riches before it was a thing and makes people rich through it or he who benefits by a gift, alms, and a trade?’”

Mu’min al-Taq returned home and met with Ibn Abi al-‘Awja’. The previous talk took place between them, and the latter said to the former: “By Allah, this (thought) is not of yours! By Allah, this (thought) is of that which carried by camels!”348

Mu’min al-Taq had other debates indicating his abundant knowledge.

5. His Books

Mu’min al-Taq wrote a group of books on various kinds of sciences of which are the following:

A. If‘al wa la Taf‘al (Do and do not do); it is a good, big book. Al-Najashi saw it with Ahmed b. al-Husayn. Concerning it he has said: “Some later author added to it some traditions indicating corruption.”

B. Kalamihi ma‘a al-Khawarijj (his Theological Debates with the Kharijites); it contains his debates with them and their corrupt beliefs.

C. Majalisihi ma’a Abu Hanifa wa al-Murji’a (his Debates with Abu Hanifa and the Murji’a).

D. Al-Ihtijajj fi Imamat Amir al-Mu’minin (Evidence for the Imamate of the Commander of the faithful).349

E. Al-Ma’rifa (Knowledge).

F. Al-Radd ‘alaa al-Mu’tazila fi Imamat al-Mafdul (Answers to the Mu‘tazilites on the Imamate of the less excellent).

G. Al-Jamal (the Battle of the Camel). In it he has explained the story of Talha, al-Zubayr, and ‘A’isha.

H. Ithbat al-Wasiya (the Establishment of the Will).350

With this subject matter we will end our talk about this unique, great man who struggled and combated for a long time in the way of Allah and defending the entity of Islam at the time when the ruling authorities pursued the reformers and severely punished the men of knowledge and thought, who spread the merits of Ahl al-Bayt, peace be on them.

251. Muhammad Bin ‘Ali Bin al-Nisaburi

He is among the trustworthy Shi’ites. The people of Nisabur delegated him as their representative after the death of Imam al-Sadiq, peace be on him, that they might know the Proof (hajja) and Imam after Abi ‘Abd Allah. We have mentioned his tradition in the first part of the book.

252. Muhammad Bin ‘Amru

He is one of the companions of Imam Musa, peace be on him. He is a Waqifite.[351]

253. Muhammad Bin ‘Amru Bin Yazid al-Sabiry

He reported traditions on the authority of Abi al-Hasan Musa, peace be on him. He has a book.[352]

254. Muhammad Bin al-Faraj al-Rakhji

He reported traditions on the authority of Abi al-Hasan Musa, peace be on him. He has a book.[353]

255. Muhammad Bin al-Fadhl Bin Kuthayr al-Azdi al-Sayrafi al-Kufi

He narrated traditions on the authority of Abi al-Hasan Musa and his son al-Ridha’, peace be on them. He has a book and questions.[354]

256. Muhammad Bin Mas‘ud al-Ta’i

He is a trustworthy Arab Kufan. He reported traditions on the authority of Abi ‘Abd Allah and Abi al-Hasan (Musa), peace be on them.[355]

257. Muhammad Bin Yazid al-Nehrwani

In His Rijal, Shaykh al-Tusi has numbered him as among the companions of Imam Musa al-Kazim, peace be on him. He is an unknown.[356]

258. Muhammad Bin Yunus

In His Rijal, Shaykh Tusi has numbered him as among the companions of Imam Musa al-Kazim, peace be on him, and said that he is trustworthy. Similarly, al-‘Allama (al-Hilli) has mentioned him in his *al-Khulasa*. He has also been regarded as trustworthy in both al-Wajiza and al-Baligha.[357]

259. Marzam Bin Hakim al-Azdi al-Meda'ini

He is a trustworthy retainer. He reported traditions on the authority of Abi 'Abd Allah and Abi al-Hasan (Musa), peace be on them. Al-Rashid brought him along with his two brothers Muhammad and Hadeed, and 'Abd al-Hameed Bin Ghauwas. He ordered 'Abd al-Hameed to be killed, while Marzam and his two brothers were safe from his wickedness. Marzam died during the days of Imam al-Ridha', peace be on him. He has a book narrated by a group of narrators.358

260. Mas'ada Bin Sadaqa al-'Abdi

His kunya was Abu Muhammad; and it was said that it was Abu Basheer. He reported traditions on the authority of Abi 'Abd Allah and Abi al-Hasan (Musa), peace be on them. He has some books; among them is Khutab Ameer al-Mu'mineen (the Sermons of the Commander of the Faithful).359

261. Masma'Bin 'Abd al-Malik Bin Masma'

He was given the Kunya of Abu Sayyar and the nickname of Kardin. He was the Shaykh of Bakr b. Wa'il in Basrah. He was a notable and master of the Masami'a. He narrated a few traditions on the authority of Abu Ja'far, peace be on him. He also reported traditions on the authority of Abu 'Abd Allah (al-Sadiq) and devoted himself to him.

Most his narrations were on his authority. Abu 'Abd Allah said to him: "I prepare you for a great affair, O Abu Sayyar." He narrated traditions on the authority of Abu al-Hasan Musa. He has many miscellaneous traditions. It was he who narrated the Days of al-Basus.360

262. Musadif

He was the retainer of Abi 'Abd Allah al-Sadiq, peace be on him. Shaykh al-Tusi has numbered him as among the companions of Imam Musa al-Kazim, peace be on him. Imam al-Kazim, peace be on him, bought an estate and granted it to the children of Musadif. Ibn al-Ghada'iri has regarded Musadif as a weak narrator.361

263. Mu'awiya Bin Abi Mu'awiya al-Bajali al-Dihni

He was a Kufan, among our notable companions, given precedence (over others), with great importance and position, and trustworthy. His father 'Ammar was trustworthy in the sight of the general populace ('amma). He narrated traditions on the authority of Abi 'Abd Allah and Abi al-Hasan.

He has books of which are: *Kitab al-hajj* (*a Book on the Hajj*), *Kitab al-Salat* (*a Book on Prayers*), *Kitab Youm wa Layla* (*a Book on a Day and a Night*), *Kitab al-Du'a'* (*a Book on Supplications*), *Kitab al-Talaq*

(*a Book on Divorce*), *and Kitab Mazar Ameer al-Mu'mineen* (*a Book on Paying Visitations to the Commander of the Faithful, i.e., Imam 'Ali*). He died in the year 175 A. H.362

264. Mu'awiya Bin Wahab al-Bajali

His kunya was Abu al-Hasan. He was a real Arab, trustworthy, and had a good way. He narrated traditions on the authority of Abi 'Abd Allah and Abi al-Hasan, peace be on them. He has books among them are: *Fada'il al-Hajj* (*the Virtues of the Hajj*).363 He has been regarded as trustworthy by a group of the great figures.364

265. Mi'tib

He was the retainer of Abi 'Abd Allah (Muhammad b. Ja'far al-Sadiq). Shaykh al-Tusi has numbered him as among the companions of Abi al-Hasan Musa, peace be on him, and added that he is trustworthy. Concerning him, Imam Abu 'Abd Allah (Muhammad b. Ja'far al-Sadiq), peace be on him, has said: "My retainers are ten; the best and most meritorious of them is Mi'tib."365

266. Al-Mughira Bin Tawba al-Makhzumi al-Kufi

In his Irshad, Shaykh al-Mufeed has numbered him as among the special group of Imam al-Kazim and one of the trustworthy with him. He was among the men of piety, knowledge, and the science of Islamic jurisprudence. He was among those who narrated the textual designation for the Imamate of Imam al-Ridha', peace be on him.366

267. Al-Mufaddal Bin Salih

His kunya and nickname were Abu Jameela al-Nakhkhas. Concerning him, Ibn al-Ghada'iri has said: "He (Al-Mufaddal Bin Salih) is a liar. He fabricated traditions. He narrated traditions on the authority of Abi 'Abd Allah and Abi al-Hasan, peace be on them."367

268. Al-Mufaddal Bin 'Amru al-Ju'fi al-Kufi

He was among the great religious scholars, one of the righteous, pious masters, and among the unique of his time. He had a remarkable rank and a high position with Ahl al-Bayt, peace be on them. The following is a brief account of his affairs:

A. His Birth

He was born in Kufa, in the days of Imam al-Baqir, peace be on him, in the end of the first century.

B. His Early life

He grew up in Kufa at the time when the political atmosphere was disordered, the religious societies spread all over the Arab and Muslim world, especially as it concerns Kufa, which was the place of all the parties. Al-Mufaddal grew up in the middle of that violent battle, and was fed on the love for Ahl al-Bayt, for the prevailing nature of his society was love to the honorable Imams, peace be on them. He closely associated them just as what we will explain.

C. His Knowledge

He was among the great religious scholar and one of the leading thinkers in Islam. He took sciences from Imam al-Sadiq, peace be on him. He devoted himself to him for many years and was among his notable companions who took knowledge of him. A sufficient proof of his abundant knowledge is his valuable book entitled *Tawhid al-Mufaddal*, which was dictated to him by Imam al-Sadiq, peace be on him.

The book is one of the achievements of the Islamic legacy on which one prides himself. Sadr al-Din al-'Amili, a researcher, praised the book and lauded al-Mufaddal, saying: "Whoever looks at the famous tradition on the authority of al-Sadiq, peace be on him, comes to know that the Imam did not address anyone through that eloquent speech, the beautiful meanings, and the unusual words except a great man with abundant knowledge, clever senses, and qualified to undertaking the high secrets and wonderful subtle things."[368]

Imam al-Sadiq, peace be on him, acknowledged his scientific talents. Al-Fayd b. al-Mukhtar related, saying: "I said to Imam al-Sadiq: 'I used to attend the seminars of our companions in Kufa; I had doubt about their different traditions, but when I went to al-Mufaddal, he decided them in a way in which I became sure and tranquil.' He, peace be on him, said: 'Yes, he is always so.'"[369] Al-Shaykh al-Mufid numbered him as among the trustworthy, righteous jurists.[370]

D. His trustworthiness

Al-Mufaddal was among the righteous, trustworthy notables and one of those who had knowledge of their religion. The sufficient proof of his being pious is that he was the representative of Imam al-Sadiq and Imam al-Kazim, peace be on them, in receiving the money sent to them and in other religious rights which belonged to them and in spending them according to his viewpoints on correcting discord, the poor, and the miserable.

Of course, such representation resulted from his high social position and his brilliant importance. Concerning him, Imam al-Sadiq said: "By Allah other whom there is no god, the best servant is al-Mufaddal b. 'Amr al-Ju'fi. Imam al-Ridha' said: "Surely, al-Mufaddal is my bosom friend, who relieves me."

Many traditions have been mentioned in respect with lauding him, and which indicate his sincere faith, his piety, and his hard work in obeying Allah, the Most High, and his turning away from the world.

E. Criticisms

A group of people accused him of excessiveness and of his being one of the Khettabiya and of other corrupt beliefs, depending on weak traditions which cannot be used as means to criticize this great giant, who is among the pillars of Islam. That is because most reliable Muslim Shi'ites such as Hisham b. al-Hakam were accused of that of which they were innocent.

F. His Books

Al-Mufaddal wrote many books indicating his scientific abilities, they following are some of them:

1. Kitab Youm wa Layla (a Book on a Day and a Night).

2. Kitab Fikr (a Book on Thought).

3. Kitab Bid' al-Khalq wa al-Hath 'alaa al-I'tibar (a Book on the Beginning of the Creation and Urging People to learn a Lesson).

4. Kitab 'Ilal al-Sharaiya'(a Book on the Causes of the Religious Laws).

5. Kitab Wasiyat al-Mufaddal (a Book on al-Mufaddal's Will).371

The greatest book he wrote is al-Tawhid, which is entitled by al-Najashi as the *Book of Fikr* (*a Book on Thought*). Professor, researcher al-Sayyid Mustafa Jewad doubted its ascription to al-Mufaddal in an article published in the Magazine al-Wihda al-Islamiya under the title: Is it Tawhid al-Mufaddal or Tawhid al-Jahiz?

He believed in that through some weak proofs refuted by some writers and researchers on whose top was the late, our friend, professor, al-Shaykh Muhammad in the introduction of the mentioned book; he fully and valuably explained it in the light of modern science; he ascribed the book to al-Mufaddal depending on many, decisive proofs.

G. His Commandments

He gave to his Shi'ite brothers these valuable commandments full of the morals of Ahl al-Bayt, their good manners, and their lives. They should be lessons and programs for all Muslims, for they contain high teachings and unique ideals. They are as follows:

"I recommend you to fear Allah, the One, without a partner, (to) bear witness that there is no god but Allah, and that Muhammad is His servant and Apostle. Fear Allah and say good words; seek Allah's

good pleasure and fear His displeasure. Keep Allah's Laws; do not transgress the things limited by Allah; conform to Allah in respect with all your affairs; and be satisfied with His decree in that which is for you and that which is against you.

"You should stick to enjoining the good and forbidding the evil.

"Whoever does good to you, increase him in good; pardon him who wrongs you; do to people that which you like them to do to you. "Associate with them in a better manner which you are able (to use); you had better not place a way against you.

You have to fully understand the religion of Allah, to refrain from the things made forbidden by Him, and to well associate him who associates with you, pious and sinful. Cling to strong piety, for the angel of the religion is piety; perform the ritual prayers at their timings; and perform the religious duties according to their limits.

"Do not fall short of that which Allah has made obligatory on you and of that through which He becomes pleased with you. For I heard Abu 'Abd Allah, peace be on him, said: 'Fully understand the religion of Allah, and do not be like the Arabs of the desert, for surely whoever does not obtain understanding in the religion of Allah, Allah will not look at him on the Day of Resurrection.

You must be moderate during riches and poverty; seek help through some of the world for the hereafter, for I heard Abu 'Abd Allah say: 'Seek help through some of this (world) against this (the hereafter), and do not be dependent on people.' You should cling to kindness and good deeds to all those with whom you associate.

"Beware of oppression, for Abu 'Abd Allah used to say: 'Surly the quickest wickedness in punishment is oppression.' Perform what Allah has made obligatory on you such as prayers, fasting, and the rest of the religious duties decided by Allah. Pay the due zekat to those who deserve it. For surely Abu 'Abd Allah said: 'O Mufaddal, say to your companions: 'Pay zekat to those who deserve it; and I guarantee what they pay.'

You should follow the family of Muhammad, may Allah bless him and his family. Correct discord; do not backbite each other; visit each other; love each other; do good to each other; meet each other; talk with each other; do not harbor (malice) against each other. Beware of deserting one another; and beware of forsaking each other, for surely I heard Abu 'Abd Allah say:

'When two men of our Shi'ites leave one another as a sign of abandonment, I will renounce one of them and curse him; I most time do that to them both.' So Mi'tib372 asked him: 'May I be your ransom, this concerns the oppressor, then what is about the oppressed?' And he replied: 'Because he does not ask his brother to visit him. I heard my father say: 'When two of our Shi'ites dispute with each other and they leave each other, then let the oppressed come back to his friend and say to him:

‘My brother, I am the oppressor.’ That the abandonment between them may come to an end. Surely Allah, the Blessed and the Exalted, is a just judge who punishes the oppressor for the oppressed.’ Do not degrade and turn away from our poor from among the Shi‘ites of the family of Muhammad, May Allah bless him and his family. Show kindness to them, give them of the right which Allah has imposed on your properties, and do good to them. Do not swallow the properties of men.

“Do not swallow (the properties of) men through the family of Muhammad, May Allah bless him and his family. For, most surely, I heard Abu ‘Abd Allah say: ‘the people has become three groups in respect with us:

A group love us out of waiting for our Qa’im that they may obtain some of our world. They have memorized our words by heart, but they have fallen short of (following) our deeds. Accordingly, Allah will bring them together in the fire;

A group loves us, hears our words, and does not fall short of (following) our deeds, that they may swallow (the properties of) men through us, so Allah will fill their bellies with fire, empower hunger and thirst over them;

And a group loves us, memorizes our words by heart, obeys our orders, and does not oppose us; therefore, they are of us, and we are of them.’ Do not leave giving gifts to the family of Muhammad, May Allah bless Muhammad and his family, of your properties; the rich (should give) according to his riches, and the poor according to his poverty.

So whoever wants Allah to grant the most important of his needs, then let him bestow upon the family of Muhammad and their followers through the property he needs very much. Do not be angry out of the truth when it is said to you; do not make the men of the truth angry when they show you the truth, for most surely the believer does not become angry on account of the truth when it is declared before him.

“I was with Abu ‘Abd, and he one time said: ‘O Mufaddal, how many are your companions?’ ‘A few,’ I replied. When I went to Kufa and came nearer to the Shi‘ites, they wanted to cut me into pieces and to eat my flesh. They abused my honor; some of them faced me and shouted at me; and some of them sat in the streets of Kufa and intended to hit me.

They fastened accusations on me, to the extent that Abu ‘Abd Allah, peace be on him, heard of it. When I returned to him in the following year, he was the first to receive me. After he greeted me, he said: ‘O Mufaddal, what is that of which I have heard? (What did) they say to you and against them?’ ‘I attach no importance to their words,’ replied I. ‘Yes,’ he said, ‘that is against them.

Do they become angry? Woe unto them! You said that your companions were few. No, by Allah, they are not our Shi‘ites (followers). If they were our followers, they would not become angry because of your words, nor did they revolt against them. Certainly, Allah has described our followers with a thing other than that in which they are.

None is of Ja‘far’s followers except him who prevents his tongue (from saying ugly words), does for his Creator, hopes for his master, and fears Allah greatly. Woe unto them! Is there anyone among them who has become arched due to too much praying, lost out of strong fear (of Allah), blind because of reverence, thirsty on account of fasting, dumb owing to long silence or deprive himself of the pleasure and ease in the world out of fear of Allah and earning for us, Ahl al-Bayt...?’” These commandments are full of urging men to fear Allah, to obey Him, and to do good.373

269. Al-Minkhil Bin Jameel al-Asadi al-Kufi

Concerning him, Ibn al-Ghada’iri has said: “He (Al-Minkhil Bin Jameel) narrated traditions on the authority of Abi ‘Abd Allah and Abi al-Hasan, peace be on them. He is a weak Kufan (traditionist); there is excessiveness in his way. All those who have written his biography have unanimously agreed on accusing him of immoderation and weakness (in his traditions). He has a book on the exegesis (of the Qur’an).374

270. Mansur Bin Abi Baseer

He was the retainer of Abu al-Hasan (Musa al-Kazim). In his (book) al-Rijal, under this title, Shaykh al-Tusi has numbered him as one of the companions of the Imam (Musa) al-Kazim, peace be on him. Apparently, he is an unknown Imami (Shi’ite).375

271. Mansur Bin Hazim al-Bajali, al-Kufi

His kunya was Abu Ayyub. He is trustworthy, notable, truthful, among the great Shi‘ites, and one of the eminent jurists. He narrated traditions on the authority of Abi ‘Abd Allah (al-Sadiq) and Abi al-Hasan Musa, peace be on them. He wrote a group of books; among them are *Usool al-Sharai‘*(*the Principles of Islamic Laws*)*, Kitab al-hajj* (*a Book on the Hajj*).376

All those who wrote his biography unanimously agreed on that he was trustworthy and had abundant knowledge of Islamic jurisprudence.377

272. Mansur Bin Yunus

Concerning him al-Najashi has said: “His Kunya is Abu Yehya; it was said that his Kunya was Abu Sa‘eed. He was a trustworthy Kufan. He narrated traditions on the authority of Abu ‘Abd Allah and Abu al-Hasan Musa, peace be on them. He has a book.”378 Al-Shaykh al-Tusi has accused him of his being a Waqifite.

Al-Kashi has narrated: “He came in to Abu al-Hasan Musa, peace be on him, and he asked him: ‘Did you not know what I did this day?’ ‘No,’ He replied. ‘I have appointed my son ‘Ali as my testamentary trustee and the successor after me,’ he, peace be on him, retorted,’ so come in to him, congratulate him

on that, and tell him that I had ordered you to do that.'

He came in to him and inform him of his father's statement. When he (Imam Musa), peace be on him, passed away, he denied his death. The reason for that is that he had some properties belonged to Imam Musa, and he craved after them, so he denied them and denied the Imamate of Imam al-Ridha'. Some traditionists did not take this into consideration and regarded him as just and trustworthy."[379]

273. Musa Bin Ibrahim al-Merwezi

He devoted himself to Imam Musa, peace be on him, when he was in the prison of the tyrannical one, al-Sindi b. Shahik, for he was the teacher of his children, and he allowed him to communicate with the Imam. He wrote a book about what he heard from the Imam.[380] He entitled the book as *Musned Imam Musa b. Ja'far.* A copy of the book is available in al-Zahiriya Library, with group number 34-70.

The great 'Allama al-Sayyid Muhammad al-Husayn al-Jalali copied some chapters of it. According to his investigation, the book dates back to the sixth century A. H. The book has many dates, the oldest of them dates back to the year 531 A. H. It is one of the endowments of al-Hafiz al-Muhaddith, Dia' al-Din Abi 'Abd Allah Muhammad b. 'Abd Allah, al-Wahid, al-Sa'di, al-Maqdisi, al-Salihi, al-Hanbali.

Al-'Allama al-Jalali took great care of investigating the Musned (book); he fully wrote the author's biography, mentioned the Shaykhs and those who narrated on their authority; he also mentioned the chain of authorities (sanad) of the book, just as it has been mentioned by al-Shaykh al-Tusi, al-Najashi, and Abu al-Mekarim al-Bedra'i. The book contains fifty-nine hadiths (traditions); the following are some of them:

1. [Muhammad b. Muhammad Khalaf related to us, Musa b. Ibrahim related to us, Musa b. Ja'far related to us on the authority of Ja'far b. Muhammad, on the authority of his father, on the authority of his grandfather, who said: Allah's Apostle, may Allah bless him and his family, said:] "Whoever of my community enters into morning and his concern is other than Allah does not belong to Allah."

2. In the same chain of authorities, he, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said:] "Whoever narrates traditions on my authority and knows that it is fabrication, then he is a liar."

3. He, peace be on him, said: "Allah's Apostle, may Allah bless him and his family, admired him who had a soft voice and hated him who had a loud one."

4. He, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said:] "Surely vainglory spoils a seventy years' deed."

5. He, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said:] "If you want your prayers to be pure, then let your good ones lead you (in prayer)."

6. He, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said:] "A creature is not obeyed when he orders (people) to disobey the Creator."

7. He, peace be on him, said: [Ali, peace be on him, said: Allah's Apostle, may Allah bless him and his family, said:] "Whoever ascribes himself to other than his father, Allah will bring him together with the polytheists."

8. He, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said:] "Whoever harms the Muslims in their ways, it is incumbent on them to curse him."

9. He, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said:] "Whoever keeps the five prayers in congregational prayer is not written of the heedless."

10. He, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said:] "When a servant comes nearer to Satan, he is far away from Allah."

11. He, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said:] "Do good deeds to those who deserve them and to those who do not deserve them, for surely if they are not worthy of them, then you are worthy of them."

12. With this same chain of authorities, he, peace be on him, said: ['Ali, peace be on him, said:] "Shaking hands strengthens affection."

13. He, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said:] "Man follows his friend's religion, so you must reflect on him with whom you make friends."

14. He, peace be on him, said: "Certainly, al-Hasan and al-Husayn did not accept the prizes of Mu'awiya b. Abi Sufyan."

15. He, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said:] "Whoever is permitted to supplicate (Allah), the gates to mercy are opened to him."

16. He, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said:] "Wronging a worker in respect with his wage is among great sins."

17. He, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said:] "When Allah wants to do good to a servant, He makes him obtain knowledge in religion, makes him see the defects of His creatures, and makes him renounce the world."

18. He, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said:] "A father does not give his child knowledge better than a good manner."

19. He, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said:] "On the Day of Resurrection, some people will preferring falling off Pleiades to that they had been ordered to do

something."

20. He, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said:] "The supplication of three (persons) is not refused: the just Imam, the fasting until he breaks the fast, and the supplication of the oppressed."

21. He, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said:] "Whoever says that he is knowledgeable, then he is ignorant."

22. He, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said:] "Forgiveness is the best of the believer's morals."

23. He, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said:] "Whoever forgives his Muslim brother, Allah forgives him."

24. He, peace be on him, said: [Allah's Apostle, may Allah bless him and his family, said:] "Faith is knowledge through the heart, acknowledgement with the tongue, and deed with the limbs."

These are some traditions mentioned in the Musned; they were heard by Musa b. Ibrahim from the Imam, peace be on him, when he was in the prison of al-Sindi b. Shahik.

274. Musa Bin Bakr al-Wasiti

He was originally from Kufa. He narrated traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan Musa. He is one of those who have narrated the textual nomination from Imam Musa for the Imamate of his son al-Ridha', but he, after the death of Imam Musa became a Waqifite and did not acknowledge the Imamate of al-Ridha', peace be on him. He has a book.381

275. Musa Bin al-Hasan

In his (book) *al-Rijal*, Shaykh al-Tusi has numbered him as one of the companions of Imam Musa, peace be on him. Apparently, he is an unknown Imami (Shi'ite).382

276. Musa Bin Sa'dan al-Hannat al-Kufi

He narrated traditions on the authority of Abu al-Hasan Musa, peace be on him. He has a book. Ibn al-Ghada'iri has said: "He is weak (in traditions), and there is immoderation in his way." The same thing has been mentioned by al-'Allama (al-Hilli) in his (book) *al-Kulasah.*383

277. Mahran Bin Abi Baseer

In his (book) *al-Rijal*, Shaykh al-Tusi has numbered him as one of the companions of the Imam (Musa), peace be on him. Apparently, he is an unknown Imami (Shi'ite).384

278. Nujayya Bin al-Harith al-Qauwas al-'Attar

Shaykh al-Tusi has numbered him as one of the companions of the Imam (Musa) al-Kazim, peace be on him. Al-Kashi has narrated on the authority of Muhammad b. 'Isa who has said that Nujayya is a truthful Shaykh and the friend of 'Ali b. Yaqteen.385

279. Nasheet Bin Salih Bin Laffafa

He was the retainer of the Banu 'Ijal. He is trustworthy. He narrated traditions on the authority of Abi al-Hasan Musa, peace be on him. He has a book.386 Al-'Allama (al-Hilli) has narrated that Nasheet was the servant of Imam Musa, peace be on him.387 Nasheet is among those who have narrated the textual nomination for the Imamate of al-Ridha', peace be on him.388

280. Nasr Bin Qabus al-Lakhmi, al-Qabusi

He narrated traditions on the authority of Abi 'Abd Allah (al-Sadiq), Abi al-Hasan Musa, and Imam al-Ridha'. He had a position with them. He has a book.389 Al-Shaykh al-Mufeed has regarded him as one of the special group of Imam al-Kazim and among those whom he trusted. He was among the men of piety and knowledge from among his followers.390

Al-Shaykh al-Tusi has said: "He (Nasr Bin Qabus) was the representative of Imam al-Sadiq, peace be on him, for twenty years.391 He is among those who have narrated the textual designation for the Imamate of Imam al-Ridha', peace be on him.392 This indicates that he is trustworthy and just.

281. Al-Nadar Bin Suwayd al-Sayrafi

He was a trustworthy Kufan. Shaykh al-Tusi has numbered him as one of the companions of the Imam (Musa) al-Kazim, peace be on him. He has a book.393

282. Na'im al-Qabu

Al-Shaykh al-Mufeed has regarded him as one of the special companions of Imam al-Kazim, among those whom he trusted, among the men of piety, knowledge, jurisprudence from among his followers.394 Al-Kulayni has narrated that Na'im is one of those who have narrated the textual nomination for the Imamate of al-Ridha'.395

283. Al-Waleed Bin Sa'eed

He was the retainer of Abu al-Hasan Musa. Shaykh al-Tusi has numbered him as one of the companions of Imam (Musa) al-Kazim, peace be on him. Apparently, he is an unknown Imami (Shi'ite).396

284. Al-Waleed Bin Hisham al-Muradi

In his (book) al-Rijal, Shaykh al-Tusi has numbered him as one of the companions of Imam (Musa), peace be on him, and has reported from him in his Tahdhib a narration from the Imam (Musa), peace be on him.397

285. Waheeb Bin Hafs al-Jariri

He was the retainer of the Banu Asad. He narrated traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abu al-Hasan (Musa). He was a Waqifite. He is trustworthy. He has written many books; among them are: *Kitab al-Tafseer* (*a Book on the Exegesis of the Qur'an*), *and Kitab al-Sharai'*(*a Book on Islamic Laws*).398

286. Hisham Bin Ibrahim al-Baghdadi al-Mashrafi

Concerning him, al-Kashi has said: "He (Hisham) is trustworthy." Hisham has narrated the tradition we have mentioned in the biography of al-Fadhl b. Yunus.

287. Hisham Bin al-Ahmar al-Kufi

Shaykh al-Tusi has numbered him as one of the companions of Imam (Musa) al-Kazim, peace be on him. Apparently, he is an unknown Imami (Shi'ite).399

288. Hisham Bin al-Hakam

He is among the unique of the community, among its great religious scholars, and on top of those who defended Ahl al-Bayt, peace be on them. He struggled for supporting the truth and defending the Islamic entity for a long time, especially during that time when there was no public freedom, one mentioned the merits of Ahl al-Bayt, he was subjected to severe punishment by the ruling authorities, which spared no effort to undermine the entity of the family of the Prophet, may Allah bless him and his family.

However, Hisham paid no attention to that, for he debated with his opponents and overcame them, the scientific circles talked about his strong conclusions and his wonderful proofs; this affair indicates his clinging and love to Ahl al-Bayt, peace be on them. The following is a brief outline on his affairs:

A. His Birth

He was born in Kufa. It was said that he was born in Wasit.[400] We have no text appointing the year when he was born.

B. His Early Life

The biographers have differed over his early life, for it was said that he grew up in Kufa.[401] The well-known thing is that he grew up in the city of Wasit.[402] He dealt with commerce. At last he moved to Baghdad. He lived in the palace of Waddah, at al-Karkh.[403] When he was young, he adopted the beliefs of the Jahamiya, who maintain that man is forced, that he is striped of ability and capability.

Then he refused and renounced that. The reason for that was narrated by ‘Umar b. Yazid, Hisham’s uncle, who said: “Hisham went to Yethrib (Medina) to debate with Abu ‘Abd Allah al-Sadiq, peace be on him. He asked me to make him come in to him. So I told him that I would not do that unless I took permission from him.

I came in to Abu ‘Abd Allah and took permission from him to make Hisham come in to him. He gave me permission, and I left him. After some strides, I remembered Hisham’s evil and wickedness. So Abu ‘Abd Allah asked me: ‘Have you fear for me?’ I was ashamed of my words and came to know that I made a mistake. I went out with shame and informed Hisham of the permission.

He and I came in. After we had sat down, Abu ‘Abd Allah questioned us, but Hisham became perplexed and kept silent. So Hisham asked him to postpone him, and he postponed him. Hisham went away and became busy looking for an answer for some days. He did not find any answer, so he returned to Abu ‘Abd Allah, and he told him about it.”

The Imam asked him some other questions through which he indicated his corrupt doctrine and his false beliefs. However, Hisham was unable to answer them, so he left the Imam while his heart was full of pain, sorrow, and perplexity; he was worried for several days.

‘Umar b. Yazid said: “Hisham asked me to ask Abu ‘Abd Allah for permission for him. I asked his permission, and he, peace be on him, said to me: ‘Let him wait for me in a place at al-Hira that I may meet with him, Allah willing.”

‘Umar said: “I went out to Hisham and told him about the Imam’s statement and order, and he became pleased and delighted with that. Then he preceded him to the place he had appointed and met with him. After that I saw Hisham and asked him about what had happened between them. He said: ‘I preceded Abu ‘Abd Allah to the place he had already appointed. While I was waiting, Abu ‘Abd Allah came towards me riding a mule.

When he came nearer to me, I looked at him, and I was frightened and terrified by his appearance, to

the extent that I could find nothing to speak, nor was my tongue fluent, that I might debate with him in theology. Abu ‘Abd Allah came and stood beside me. He looked at me for a long time, but I did not talk with him. His standing beside me increased me nothing except fear and perplexity.

When he came to know of that, he stroke his mule and went away until he passed through a street in Kufa. I was sure that Allah, the Great and Almighty, gave him such reverence, that the Great Lord gave him a great position.’” ‘Umar said: “As a result Hisham devoted himself to Abu ‘Abd Allah; he left his doctrine and adopted the true religion, and surpassed all the companions of Abu ‘Abd Allah.”404

This story indicates, as Shaykh ‘Abd Allah Ni‘ma says, that Hisham had a strong, argumentative element. For the narrator of the story said that he was a wicked Jahami, he had fear that Imam al-Sadiq would turn away from him, then he went too far in describing him as bad and wicked. By that he meant that Hisham had intense opposition and strong argument.

Yet he had another element which is that he was very yearning for acquiring knowledge; he continued his seeking it and spared no effort to attain it, to the extent that he met with Imam Abu ‘Abd Allah in one place. As for that he was perplexed for some days, that he did not recover from his perplexity, just as ‘Umar b. Yazid said, that he returned to communicate with Imam al-Sadiq, that he left his doctrine and followed him, is evidence for his sincere desire and his love for knowledge and seeking it wherever it was.405

Any way, Hisham strongly joined the Imam, took knowledge and sciences from him, to the extent that he was on top of the great religious scholar, while he had been among the most famous companions of al-Jaham b. Saffwan.406

C. His Graduation

Hisham devoted himself to Imam al-Sadiq and adhered to communicating with him, to the extent that he became the most prominent man in his school. When Imam al-Sadiq moved to the Abode of Everlastingness, he dedicated himself to his son Imam Musa, peace be on him. He took knowledge and virtue from him. So he took knowledge from its correct source and attained the honor of studentship from the Imams of Ahl al-Bayt, peace be on them.

D. Those who narrated from him

Some great narrators reported from him the traditions he had heard from Ahl al-Bayt, peace be on them. They are a great group; there narrations from him are available in the books of jurisprudence and hadiths. We will mention to readers some of them:

1. Muhammad b. Abi ‘Umayr (died 217 A. H.).

2. Saffwan b. Yehya al-Bajali al-Kufi.

3. al-Nadar b. Suwayd al-Sayrafi al-Kufi.

4. Nasheet b. Salih al-'Ajali al-Kufi.

5. Yunus b. 'Abd al-Rahman, the retainer of Yaqteen's family.

6. Hammad b. 'Uthman b. Ziyad al-Rawasi al-Kufi.

7. Ali b. Ma'bad al-Baghdadi.

8. Yunus b. ya'qub.[407]

Other great reporters who devoted themselves to him and studied under him narrated traditions on his authority.

E. His Specialization

Hisham specialized in theology; he was among the great theologians of his time, for his debates are proofs of his superiority in this art. In writing his biography, Ibn al-Nadim has said: "Hisham b. al-Hakam was among the Shi'ite theologians, one of those who split open speech on the Imamate, developed the doctrine and reflection. He was skillful in theology."[408] As he was specialist in this art, Yehya b. Khalid al-Bermeki decorated his gathering with him, and appointed him as a guardian over his theological gatherings.[409]

Hisham debated with the philosophers on various scientific fields and showed excellence over them. The clubs in Baghdad were full of his valuable debates, which were evidence for his merit in this art.

F. His Books

Hisham was rich in writing; he wrote books on various arts and sciences and showed skillfulness in them all. Unfortunately, we have found nothing of his scientific inheritance except some books which are as follows:

1. Kitab al-Imama (a Book on the Imamate).

2. Kitab al-Dalalat 'ala Huduth al-Ashya' (a Book on the Signs for the Creation of Things).

3. Kitab al-Radd 'ala al-Zanadiqa (a Book on the Answers to the Unbelievers).

4. Kitab Ashab al-Ithnayn (a Book on the Companions of the Two Persons).

5. Kitab al-Tawhid (a Book on the Oneness of Allah).

6. Kitab al-Radd 'ala Hisham al-Jawaliqi (a Book on the Answers to Hisham al-Jawaliqi).

7. Kitab al-Radd ‘ala Ashab al-Tabaiya‘(a Book on the Answers to those who believe in Natures).

8. Kitab al-Shaykh wa al-Ghulam (a Book on the Old Man and the Boy).

9. Kitab al-Tadbeer (a Book on Management).

10. Kitab al-Maydan (a Book on the Field).

11. Kitab al-Mizan (a Book on the Balance).

12. Kitab al-Radd ‘ala men qala fi Imamat al-Mafdul (a Book on the Answers to those who believe in the Imamate of the less excellent).

13. Kitab Ikhtilaf al-Nas fi Imamat al-Mafdul (a Book on that the People are different over the Imamate of al-Mafdul).

14. Kitab al-Wasiya wa al-Radd ‘ala men ankereha (a Book on the Testament and the Answers to those who deny it).

15. Kitab al-Jabur wa al-Qadar (a Book on Compulsion and Fate).

16. Kitab al-Hakamayn (a Book on the two Arbitrators).

17. Kitab al-Radd ‘ala al-Mu‘tazila fi Telha wa al-Zubayr (a Book on the Answers to the Mu‘tazilites concerning Telha and al-Zubayr).

18. Kitab al-Qeder (a Book on Fate).

19. Kitab al-Alfad (a Book on the Words).

20. Kitab al-Ma‘rifa (a Book on Knowledge).

21. Kitab al-Istita‘a (a Book on Capability).

22. Kitab al-Themaniyat Abbwab (a Book on Eight Chapters).

23. Kitab al-Radd ‘ala Shaytan al-Taq (a Book on the Answers to Shaytan al-Taq).

24. Kitab al-Akhbar kayfa tufteh (a Book on how the Traditions are opened).

25. Kitab al-Radd ‘ala Aristotle fi al-Tawhid (a Book on the Answers to Aristotle in Monotheism).

26. Kitab al-Radd ‘ala al-Mu‘tazila (a Book on the Answers to the Mu‘tazilites).410

27. Kitab al-Majalis fi al-Imama (a Book on the Gatherings concerning the Imamate).

28. Kitab ‘Ilal al-Tehreem (a Book on the Causes of Prohibition).

29. Kitab al-Radd ‘ala al-Qederiya (a Book on the Answers to the Fatalists). Imam Musa, peace be on him, read it. He praised him saying: “He has left nothing!”

30. Kitab al-Fara’id (a Book on the Religious Duties).411

This great group of his books is evidence for abundant, scientific wealth and knowledge.

G. His valuable Debates

Hisham debated with the scholars of religions and doctrines on various fields giving proofs of the correctness of his beliefs and the incorrectness of their thoughts and beliefs. As his proofs were strong and of great importance, al-Rashid attended his debates from behind a curtain. He listened to him and admired him. The following are some of his debates:

1. With ‘Amru Bin ‘Ubayd

Imam al-Sadiq, peace be on him, asked Hisham to tell him about his debates with ‘Amru b. ‘Ubayd, the spiritual leader of the Mu‘tazilites. However, Hisham said to him:

-Surely I magnify you, feel shame of you, so my tongue cannot function before you.

-When I order you (to do) something, then you have to do it.

Hisham obeyed the Imam and began telling him about his story with ‘Amru b. ‘Ubayd, saying to him:

-I heard about ‘Amru b. ‘Ubayd and his sitting in Basrah Mesjid. I regarded that as great, for he denied the Imamate and said: “Allah’s Apostle died without (appointing) a testamentary trustee (of authority). So I went out to him. I entered Basrah and went to its Mesjid. I found a great seminar. I saw ‘Amru b. ‘Ubayd wearing a woolen cloak as a loincloth and wearing another cloak as a garment. While the people were questioning him, I asked them to make way for me, and they did. He squatted at the back of the people. Then I asked him:

-O Scholar, I am a stranger! May I ask you a question?

-Yes.

-Do you have eyes?

-O My little son, what a kind of question is this? -This is my question!

-O My little son, even if your question is foolish?!

-Give me an answer to it.

–Question!

–Do you have eyes?

–Yes.

–What do you see with them?

–I see with them colors and persons.

–Do you have a nose?

–Yes.

–What do you do with it?

–I smell with it.

–Do you have a tongue?
–What do you do with it?

–I speak with it.

–Do you have an ear?

–Yes.

–What do you do with it?

–I hear sounds with it.

–Do you have hands?

–Yes.

–What do you do with them?

–I strike with them, and distinguish the soft from the course.

–Do you have legs?

–Yes.

–What do you do with them?

–I move from one place to another with them.

–Do you have a heart?

–Yes.

–What do you do with it?

–With it I perceive all that which comes through these limbs.

–Are these limbs in no need of the heart?

–No.

–How is that, and they are healthy and sound?

–O My little son, surely if the limbs have doubt of a thing, they smell it or taste it, so they send it to the heart; accordingly, certitude is sure, and doubt is false.

–Has Allah installed the heart for the doubt of the limbs?

–Yes.

–So there is no escape from the heart; otherwise the limbs are not sure (of things)?
–Yes.

After Hisham had taken these premises from ‘Amru, he repeated to him that his belief in that Allah’s Apostle died without (appointing) a testamentary trustee (of authority) was invalid, saying to him:

–O Abu Merwan, surely Allah has not left your limbs without an Imam (leader); He has appointed an Imam to them to confirm the correct and negate that of which they have doubt; therefore, how did He leave all the creatures in perplexity, doubt, and differences?

Why did He not appoint an Imam over them that they might resort to him when they were doubtful and perplexed, while He has appointed an Imam over your limbs that you may resort to him when you are doubtful and perplexed?

‘Amru kept silent and was unable to give an answer, for Hisham had blocked all the avenues before him. Then he turned to him and asked him:

–Are you Hisham?

–No.

–Did you sit with him?

–No.

–Where are you from?

–From Kufa.

–Therefore, you are he.

Then he shook hand with him, made him sit in his place, and said nothing until he went away. The Imam was very pleased with this wonderful debate.412

2. With Yehya Bin Khalid al–Bermeki

Yehya b. Khalid questioned Hisham in the presence of Harun al–Rashid, saying to him:

–O Hisham, tell me of the truth: Could it be in two different directions?

–No.

–Tell me about two persons who dispute with each other and differ over the precept of the religion: Are they right or wrong? Is one of them right and the other wrong?

–They are not void of that; it is not permissible that they both are right.
–Tell me about (Imam) ‘Ali and al–‘Abbas when they sued one another about the inheritance before Abu Bakr: Who was the right and who was the wrong?

Hisham became perplexed; he narrated his perplexity, saying: “If I had said that ‘Ali was wrong, then I would have been unbeliever and withdrawn from me creed. If I had said that al–‘Abbas was wrong, al–Rashid would have cut off my head.” It was really a problem. Shortly after that he remembered the saying of Imam al–Sadiq, peace be on him:

“O Hisham, you are still supported by the Holy Spirit as long as you support us with your tongue.” So he came to know that he would not be deserted. He found an answer and said to him: “No mistake issued from them; they both were right. There is (an example) similar to this in the Qur’an. Allah, may His name be great, says in the story of Dawud:

And has there come to you the story of the litigants, when they made an entry into the private chamber by ascending over the walls…two litigants, of whom one has acted wrongfully towards the other. (***38:21–22***)

Which of the two angels was wrong? And which of them was right? If you said that they both were wrong, then your answer would be similar to my answer itself.”

Yehya replied: “I do not say that the two angels were wrong; rather I say that they both were right. That is because they really did not sued one another, nor did they differ over the judgment. They showed that to draw Dawud’s attention to his mistake, to make him know the judgment, and to inform him of it.”

As a result Hisham said: “So were ‘Ali and al-‘Abbas; they did not differ over the judgment, nor did they really sue one another. They showed the difference and the dispute, that they might draw Abu Bakr’s attention to his error and inform him of his mistake and show him the way to his wronging them in respect with the inheritance.

They had no doubt about their affair. They did just as the two angels did.” Accordingly, Yehya was perplexed and was unable to give an answer. As for al-Rashid, he approved this wonderful explanation Hisham concluded.413

3. With al-Nazzam

Al-Nazzam maintained that the inhabitants of the Garden would be not immortal in it, and that they would certainly die. He met with Hisham and said to him:

-Surely the inhabitants of the Garden will not stay in it forever. For they will stay just as Allah does. It is impossible for them to be so. Hisham gave him a decisive argument, saying:

-The inhabitants of the Garden will survive through the One Who makes them stay alive, and Allah survives through none makes Him remain alive. Al-Nazzam insisted on his thought, saying:

-It is impossible for them to stay forever Hisham: Into what will they turn? Al-Nazzam: Sluggishness will befall them. Hisham: Have you heard that there is in the Garden what souls yearn? Al-Nazzam: Yes.

So if they yearn and ask their Lord to (let them) stay forever? Al-Nazzam: Surely Allah will not inspire them. Hisham: If a man from among the inhabitants of the Garden stretched out his hand to a fruit on a tree to take it, and the tree hanged down to him, then he happened to turn around and looked at another fruit of it and stretched out his hand to take it, but sluggishness befell him; and his hands fastened to two trees; and the two trees raised high, and he was crucified. Have you heard that someone is crucified in the Garden?414 Al-Nazzam: This is impossible.

Hisham: What you have said is more impossible than it, i.e., people were created, were caused to enter the Garden, and die therein. Al-Nazzam went away deserted; he had no proof of that in which he believed.

4. With Darar al-Dabbi

Darar al-Dabbi was among those who denied the Imamate. He met with Hisham, and he asked him:

-Do you say that Allah is just and does not wrong?

-Yes.

-If Allah ordered the crippled to walk and to struggle in His way, if He ordered the blind to read the Qur’an and books, then do you think that He was just or unjust?

–Allah does not do that.

–We have come to know that He does not do that, but for argument and dispute, if He did that, was He not unjust in His deed, and He required him to perform a duty which he could not perform?

–If He did that, then He would be unjust.

–Tell me about Allah, the Great and Almighty: Has He charged mankind with one religion over which there is no difference, and He does not accept (it) from them unless they perform it just as He has charged them with it?

–Yes.

–Has He given them a proof of the existence of that religion or has He charged with something of whose existence there is no proof, so He is like him who orders the blind to read books and to order the crippled to go to Mesjids and jihad? Dirar kept silent. He found no way to pass through. This affair made him tired.

Then he turned to Hisham and said to him: There should be a proof, and the proof should not be from your companion (i.e., Imam ʻAli, peace be on him). Hisham smiled and said to him:

–There is no difference between you and me except in name. Dirar began saying:

–Surely I want to resort to you in a certain statement.

–Give me!

–How was the Imamate entrusted to (anyone)?

–Just as Allah entrusted the prophethood to (someone).

–Therefore, the Imam is a prophet!

–No. The inhabitants of the heaven charged someone with the prophethood, and the inhabitants of the earth charged someone with the Imamate. So the angels entrusted someone with the prophethood, and the prophet entrusted someone with the Imamate. The two offices are accomplished through the permission of Allah.

–What is the proof for that?

–The compulsion in this respect.

–How is that?

–This statement has three meanings:

The first meaning: Allah raised mandatory after the Prophet; He did not require them, nor did He order them, nor did He prohibit them, and they became like beasts of prey and animals on which there is no mandatory. Do you believe in this, Dirar?

–I do not believe in that.

–The second meaning: All the people after the Prophet became religious scholars and had the same level of knowledge just as he had, to the extent that they were in no need of each other. Therefore, they were in need of (someone else) and came to know the truth over which they did not differ. Do you maintain this, Dirar?

–I do not maintain that, but they are in need of someone other than them.

–The second meaning: There should be a great figure whom the Prophet appointed over them, and who did not forget, nor did he commit mistakes, nor did he wrong (them), who was protected from sins, free from offenses, whom they needed, and who was in no need of them.415

Direr kept silent before this flowing knowledge supported by rational proofs that were far from argument and discussion. These are some debates of this great giant; through them he split open the researches of the theological philosophy; and they remained after him as food for those who dealt with these researches.

For "some people went on discussing according to his beliefs throughout the late centuries; among them were Abu 'Isa Muhammad b. Harun al–Warraq, Ahmed b. Husayn al–Rawandi, and the like. Ahmed b. Husayn al–Rawandi wrote a book under the title *Fadihat al–Mu'tazila* (*the Scandal of the Mu'tazilites*). In it he strongly attacked the beliefs of the Mu'tazilites depending on Hisham's viewpoints.

He was impressed by Hisham, and this can easily be seen in his book he wrote about the creation of the world. We can also see the effects of Hisham through the Mu'tazilites, who tried to defend themselves, spared no effort to refute and oppose Hisham's beliefs. Among those Mu'tazilites was Bishr b. al–Mu'tamir; he was the best of the Mu'taziliti scholar, just as al–Sheristani said. He wrote a book on some answers to Hisham b. al–Hakam."416

H. The mad Campaigns

Hisham's reputation spread all over the Islamic world. Baghdad clubs were full of his debates; they mentioned the defeat that befell his opponents. Of course, Hisham's widespread reputation made them harbored malice against him, so they fastened various kinds of accusations on him and defamed him in various ways. Among them are the followings:

1. 'Abd al–Jebbar, the Judge

'Abd al–Jebbar attacked many Shi'ite personalities. Concerning Hisham, he has said: "Hisham

maintained the embodiment (of Allah), the creation of the world, and the possibility of bada', and the like which do not harmonize with the Oneness (of Allah). He also believed in compulsion and that which concerns mandatory through things unbearable and through which it is not correct to cling to justice."[417]

2. Muhammad b. Ahmed

Muhammad b. Ahmed talked about the Shi'ites and ascribed to them false, vague errors, and fastened on them forged lies. Concerning them and Hisham, he has said: "The twelve sect of the Imami Shi'ites are the companions of Hisham b. al-Hakam; they are called the Hashimiya; they are the Rafidites who refuse the religion due to love for 'Ali, peace be on him, just as they claim.

The enemies of Allah, of His Apostle, and of his companions are liars; he who loves 'Ali is he who loves other than him. They are also unbelievers, for Hisham was unbeliever and atheist. Then Islam overcame him, and he unwillingly adopted it. Hisham maintained comparing (Allah to other things) and refusal. As for his statement on the Imamate, we thing that none ascribed defects to 'Ali as Hisham did.

"We thank Allah for removing defects and defilement from 'Ali and his children and thoroughly purified them. Through that Hisham did not intend to be a Shi'ite, nor did he show love for Ahl al-Bayt, but he intended to demolish the pillars of Islam, the Oneness (of Allah), and the Prophethood."[418]

These slanders are unreal and incorrect. They show that he harbored malice against him, or at least he did not come to know of the real Shi'ites and Hisham.

3. 'Abd al-Qahir al-Baghdadi

Explaining the doctrine of the Mushabiha (those who compare Allah to other things), 'Abd al-Qahir has said: "Yet another example of this sect is the Hashimiya ascribed to Hisham b. al-Hakam, the Rafidite, who compared his Lord to man and claimed that He was seven spans of the hand, that He was a body with a limit and end, that He was tall, wide, deep, with color, taste, and smell. It was reported from him that his Lord was like a round, silver ingot."[419]

4. Ibn Hejer

In his writing Hisham's biography, Ibn Hejer has said: "He was among the great, famous Rafidites (Shi'ites). He believed in the embodiment (of Allah) and claimed that his Lord was seven spans of the hand, in his own span of the hand. He also claimed that Allah's knowledge was created."[420]

These mad campaigns launched against this unique, great figure had no purpose except degrading his importance and to undermine him. Some of these slanders are correct. That was before he resorted to the Imam. It has been narrated from him that he believed in that, but he returned to the truth, just as we have already mentioned. This is clear in the viewpoints of those who have defended him.

I. The Defenders

Some Muslim great figures defended Hisham and refuted those false views and vague errors which were fastened on him. They are as follows:

1. Al-Sayyid al-Murtadha

Al-Sayyid al-Murtadha refuted all the accusations fastened on Hisham. We will mention the whole of his speech, for it contains additional advantage. He, May Allah have mercy on him, has said: "As for the things of which Hisham b. al-Hakam was accused such as his maintaining embodiment, it has apparently resulted from his statement: "He (Allah) is a body, not like other bodies!"

There is no difference over that this statement contains no comparison, nor does it contradicts the origin, nor does it raise an objection to any branch. It is mere a mistake in a phrase. One can establish or negate it through resorting to the language. Most our companions say: 'He gave that as an example of opposing the Mu'tazilites, saying to them:

'If you say that the Eternal (Allah), the Most high, is a thing not like other things, then you must say that He is a body not like other bodies.' Not all those who oppose through a thing and question about it believe in it and adopt it. Perhaps, he intended to take their answer to this problem and to understand their knowledge of them or he wanted to show their falling short of giving a satisfactory answer to it, and the like for which we have no room to mention.

As for the narration on that he believed in that Allah was a body like present bodies and the narration of the spans of the hand ascribed to him, we do not know it except the narration of al-Jahiz, who narrated it on the authority of al-Nazzam. This narration contains nothing except those who accused him (of such things); none trust their saying (concerning him).

Generally speaking, the doctrines must be taken from their founders, their companions who devoted themselves to them, and those who are honest in reporting from them. We should not resort to the claims of the opponent. If we resort to them, then the gap will be wider, the misfortune will be greater, and we will have no confidence in any doctrine.

If Hisham maintained the embodiment which they claimed, then we should come to know of that, that the ambiguity concerning it may be removed, just as we have come to know of al-Khawarizimi's saying on that, and we find none to repel it. The evidence for that Hisham was innocent of those accusations fastened on him is that which has been narrated on the authority of Imam al-Sadiq, peace be on him, who said:

'O Hisham, you are still supported by the Holy Spirit as long as you help us with your tongue.' The Shaykhs of the Shi'a were with him. Hisham came in to him, and he gave him precedence over them, seated him beside him, though he was still young. He said to him:

‘This supports us with his heart, his hand, and his tongue.’ And these words of him, peace be on him: ‘Hisham b. al-Hakam is the pioneer of our right and our previous sayings, the supporter of our truthfulness, and the repeller of the falsehood of our enemies. Whoever follows him and his orders follows us; whoever opposes and denies him shows enmity toward us and denies us.’

He guided the people to him in respect with reflection and arguments; he urged them to meet with him and to debate with him. Accordingly, how does a sane person believes- along with what we have mentioned concerning Hisham- in this saying that his Lord was seven spans of the hand, in his span of the hand? This is an accusation has been fastened on him, may Allah be pleased with him, while he was famous for his devoting himself to Imam al-Sadiq, peace be on him, his nearness to him, and his taking (knowledge) from him.

It is nothing except slandering the affair of Imam al-Sadiq, peace be on him, and ascribing him to taking part in (Hisham’s) beliefs. Otherwise, why did he not show condemn and turning away from him who adopted this abominable beliefs and ugly doctrine? As for that the knowledge is created, it is also among the forged narrations.

We do not know a book on it belongs to Hisham; and none has narrated it from him. As for compulsion and His requiring (men) something unbearable, we have not come to know that he adopted it. Perhaps none other than the author of the book421 has accused Hisham of that except his master Abu ‘Ali al-Jaba’i, who wrote that out of partiality and fanaticism.

If these narrations, few and many, were not narrated on the authority of the trustworthy or narrated by the opponents who accused him, then none would pay attention to them and not take them into consideration. The traditions on the authority of al-Sadiq, peace be on him, which we have mentioned, his singling him out, and his bringing him near to him from among his companions invalidate the whole of that and refute the narrations concerning him.”422

This defense mentioned by Imam al-Murtadha removes all accusations fastened on Hisham and drives away all the vague errors of which he has been accused.

2. Al-Fayd, the Researcher

Defending Hisham, the researcher, al-Hajja, al-Shaykh Muhsin al-Fayd, May Allah have mercy on him, has said: “I think that all that which has been ascribed to the two Hashims423has resulted from misunderstanding their speech, for the two men are greater in position than that. As for the statement of the Imam to him, “may Allah kill him,’ that was because they talked about something like that among those who did not understand them.

They and other than them from among the followers of our Imams had symbols like those of the wise men, and some permissible things like those of them. The people were unable to understand them, so they accused them of embodiment and comparison. Perhaps, those who narrated their words acted

freely and altered the words from their places."[424]

We are satisfied with what Sayyid Murtadha and al-Fayd have mentioned. There is no need to mention those great figures defending and regarding him as far above the vague errors ascribed to him. I (the author) think that the debates Hisham delivered and because of some of which he was accused of unbelief and apostasy from the religion can be divided into two parts according to their time:

The first part concerns the period when he maintained the doctrine of the Jahamiya. The second part concerns the period when he communicated with Imam al-Sadiq, and Imam Musa, and when he renounced all his beliefs belonged to the Jahamiya and other principles that had nothing to do with Islam.

It goes without saying that he died following the doctrine of the Imami Shi'ites, with correct thought, pure ideas and views. Therefore, none can criticize him for the beliefs he adopted during the first period; and none pays attention to his opinions except those issued from him during his communicating with the Imam, peace be on him. None has come to know that during this period beliefs contrary to his doctrine issued from him.

J. His Death

Hisham struggled in the way of Allah and combated for a long time. He debated with his opponents for defending his thoughts and principles until he passed away a mujahid who showed extreme courage for defending Islam. As for the cause of his death, some sources have ascribed it to Khalid al-Bermeki, who harbored malice against him, for al-Rashid inclined to him and admired him.

Khalid told al-Rashid that Hisham had adopted the doctrine of the Imamate. He gathered the theologians for Hisham, and asked al-Rashid to sit behind a curtain. As for Hisham, he did not come to know of that. He debated some philosophers on the Imamate. After a long discussion, he declared that if the Imam had ordered him to carry the sword, he would have carried out his orders and responded to his request.

When al-Rashid heard that statement, his condition changed, and anger controlled him. As a result he commanded Yehya to arrest Hisham and his companions. When Hisham came to know of that hidden evil, he escaped with fear and wandered aimlessly until he arrived in Kufa, where he became seriously ill and died in the house of Ibn Ashraf.[425]

Other than that was said about the way how he died. As for the year when he died, it was said that he died in the year 179 A. H. It was said that he died in the year 199 A. H. Other than that was said. This was explained in detail by 'Allama, Shaykh 'Abd Allah Ni'ma al-'Amili.[426]

With this point we will end our speech about this great giant, who grew up in the school of Imam al-Sadiq and al-Kazim, peace be on them.

289. Hisham Bin Salim al-Jawaliqi al-Ju'fi, Bisher Bin Merwan

He is among the great scholars of the Shi'ite sect and among its notables. He narrated traditions on the authority of Abu al-Hasan. Imam al-Sadiq, peace be on him, appointed him to debate with a man from Syria (Sham) on the Oneness of Allah.427 This is evidence for his abundant knowledge and his superiority to others in excellence.

He was accused of disbelief. His enviers and enemies accused him of that. The defense we have mentioned for Hisham suits his friend and his namesake Hisham b. Salim. Many of those who have written his biography have acknowledged his excellence and trustworthiness.428

290. Hind Bin al-Hajjajj

In his book al-Rijal, Shaykh al-Tusi has numbered him as among the companions of Imam a-Kazim. Those who have written his biography have mentioned his talk with Imam Musa. We will mention the talk when speak of the imprisonment of the Imam. The talk displays the trustworthiness of the man and his devoting himself to the Imam, peace be on him.429

291. Al-Haythem Bin 'Abd Allah al-Rumani, al-Kufi

He narrated traditions on the authority of Imam Musa and al-Ridha', peace be on them. He has a book.430

292. Yaseen al-Dareer al-Zayyat, al-Basri

He met Imam Musa in Basrah when he was imprisoned in it. He devoted himself to him and reported traditions from him. He wrote a book.431

293. Yehya al-Azraq

Shaykh al-Tusi has numbered him, under this title, as among the companions of Imam (Musa) al-Kazim, peace be on him. Apparently, he is an unknown Imami Shi'ite.432

294. Yehya Bin al-Husayn Bin Zayd Bin 'Ali Bin al-Husayn, peace be on him

He is among the companions of Imam Musa. He maintained the creed of the Waqifites.433 He is one of the witnesses for the will of Imam Musa, peace be on him. He asked his father to show him the way to the place where his uncle 'Isa had disappeared, that he might go to him and see him. However, his father refused to tell him about that, for he feared that 'Isa's affair would appear, and the authorities

would come to know of him.

Yehya insisted on that, so his father said to him: “Surely this affair will trouble him. I fear that he will move from his house as a sign of hating your meeting with him. So you will disturb him.” Yet, Yehya begged his father for a long time until he was pleased with that. He responded to him, prepared his travel to Kufa, and said to him:

“When you arrive in Kufa, then ask about the houses of Banu Hay. When you are shown the way to them, then go to them through the way so-and-so. You will see a house in the middle of the way; the house has a door with so-and-so quality. Know it and sit far from it at the beginning of the way. He will come towards you at the sunset.

He is middle-aged; his face is covered; prostration has made a mark on his forehead. He is wearing a woolen jubbah. He brings water with a camel and he drives the camel. He does not put a foot and does not lift it except through the remembrance of Allah, the Great and Almighty. His tears flow down his face. So rise, greet him, and embrace him. He will become frightened of you just as a wild animal does.

So introduce yourself to him and mention your lineage for him. In this manner he will be sure of you, talk with you for a long time, ask you about us one by one, tell you of his affairs, and be not tired of your sitting with him. Do not stay with for a long time. He will ask you not to return to him. Carry out his orders in this respect. For surely if you go to him again, he will disappear from you, feel an aversion for you, and move from his place. He will face hardships because of that.”

Yehya went out and headed for Kufa. When he arrived in it, he headed for the way of the Banu Hay in the afternoon. He came to know of the house, and then he sat at the beginning of the way. When the sun sat down, ‘Isa came just as al-Husayn had said. He did not put a foot and did not lift it without glorifying Allah, the Most High. His eyes were filled with tears.

Yehya rose and embraced him. ‘Isa was afraid of him, so he said to him: “O Uncle, I am Yehya b. al-Husayn b. Zayd, your nephew.”

When ‘Isa heard that, he embraced him and wept, to the extent that he was about to die. Then he made his camel kneel down. He sat with Yehya and asked him about his household, man by man, woman by woman, and boy by boy. Yehya explained their stories, and ‘Isa was crying.

Then ‘Isa said to Yehya: “O My little son, I fetch water with this camel. I give some of the wage to the owner of the camel and live on the rest. When something prevents me from bringing water, I go to the outskirts of Kufa, collect the vegetables the people throw away, and live on them.

“I have married the daughter of this man, while he does not know from where I am until this time of us. She born me a girl. The girl grew up and came of age, while she does not know who I am. Her mother said to me: ‘Marry your daughter to the son of so-and-so, the water carrier, for he is richer than us.’

He proposed to her. Her mother insisted on that, but I could not tell her that the person was not equal to her (daughter) lest my story should spread. She insisted on that, and I asked Allah to suffice me her affair; so she died several days after that. I am sorry that she died and she did not come to know of her nearness to Allah's Apostle, may Allah bless him and his family."

Then he adjured his nephew before Allah to go away and not to return. He saw him off.434

Ahl al-Bayt led such a life; they were either killed or prisoners or homeless. They were pursued by terror and fear. They were fearful of the oppressive. May Allah reward them for the tragedies, the misfortunes, and the ordeals they faced.

295. Yehya Bin 'Abd al-Rahman al-Azraq

He is a reliable Kufan. He narrated traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan (Musa). He has a book narrated by many of our companions.435 A group of the great figures has certified him.436

296. Yehya Bin 'Abd Allah al-Basri

In his Rijal, al-Shaykh al-Tusi numbered him as among the companions of Imam al-Kazim, peace be on him. Apparently, he is an unknown Imami Shi'ite.437

297. Yehya Bin 'Umran Bin 'Ali Bin Abi Shu'ba al-Halabi

He narrated traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan (Musa). He is reliable; his traditions are authentic. He has a book reported by a group of narrators.438 Most of the biographers have certified him.439

298. Yehya Bin al-Fadhl al-Nawfali

Under this title, Shaykh al-Tusi has numbered him as one of the companions of the Imam (Musa) al-Kazim, peace be on him. Apparently, he is an unknown Imami Shi'ite.440

299. Yehya Bin al-Qasim al-Hadhdha'

His Kunya was Abu Baseer; it was said that his Kunya was Abu Muhammad. He is among the companions of Imam al-Kazim, peace be on him. The scholars have differed over him. Al-Tusi said that he was a Waqifite. Al-Kashi narrated on the authority of Muhammad b. Mas'ud, who said that he asked 'Ali b. al-Hasan b. Faddal whether Abu Baseer was excessive or not, and he said: "No," "but he was confused."

Al-Najashi said: "Yehya Bin al-Qasim Abu Baseer al-Asadi-it was said Abu Muhammad-was a trustworthy notable." He narrated traditions on the authority of Abu Ja'far and Abu 'Abd Allah, peace be on them. He has the book *Youm wa Layla* (*a Night and a Day*). He died in the year 150 A. H.

Al-Kashi narrated on the authority of Abu 'Umayr, on the authority of Shu'ayb al-'Aqarqufi, who said: "I said to Abi 'Abd Allah, peace be on him: 'Perhaps, we are in need of asking about a thing; whom shall we ask?' He, peace be on him, said: 'Ask al-Asadi, meaning Abu Baseer.'" This is a proof for that he was trustworthy and had abundant knowledge.441

300. Yazid Bin Khalifa al-Harithi al-Halawani

He is among the companions of Imam Musa, peace be on him. He has been accused of his being a Waqifite. Al-Kashi has narrated on the authority of al-Nadar b. Swayyid, who has said: "A man called Yazid b. Khalifa visited Abu 'Abd Allah (al-Sadiq), and he asked him: 'Who are you?'

'From al-Harth b. Ka'b,' answered the man. 'Every house has one or two noble persons,' explained Abu 'Abd Allah, peace be on him, 'and you are the noble one of the Banu al-Harth b. Ka'b.'"442 This tradition is a proof of his trustworthiness; he was discussed in this tradition and it was concluded that he was not trustworthy.443

301. Yazid Bin Sulayt al-Zaydi

Shaykh al-Tusi in his Rijal, al-Kashi, and other than them have regarded him as one of the companions of Imam al-Kazim, peace be on him. One of them has mentioned that he was among the special companions of the Imam. Among those whom he trusted, among the men of piety, knowledge, and the science of Islamic jurisprudence, and one of those who narrated the textual designation for the Imamate of Imam al-Ridha', peace be on him. He had a long conversation with Imam Musa, peace be on him.444

302. Yaqubi Bin Ja'far Bin Muhammad

In his (book) *al-Rijal*, Shaykh al-Tusi has numbered him as one of the companions of Imam Musa (al-Kazim), peace be on him. Apparently, he is an unknown Imami Shi'ite.445

303. Ya'qub Bin al-Fadhl Bin Ya'qub al-Hashimi

He narrated traditions on the authority of Abi 'Abd Allah (al-Sadiq) and Abi al-Hasan (Musa), peace be on him.446

304. Yousif Bin Ya‘qub

He is one of the companions of Imam Musa, peace be on him. He has been accused of his being a Waqifite.[447]

305. Yunus Bin ‘Abd al-Rahman

He was the retainer of ‘Ali b. Yaqteen. He was among the unique of the Islamic community and was one of its great scholars. He was the unique of his time in his fear of Allah and piety. He grew up in the school of Imam al-Ridha’, peace be on him, and took from him sciences and knowledge. After him, he devoted himself to his son Imam al-Ridha’, peace be on him.

The following is a brief account of his affairs and conditions:

A. His Birth day

He was born during the days of Hisham b. ‘Abd al-Malik.[448]

B. His Early Life

Yunus grew up on piety and righteousness, fed on the sciences of Ahl al-Bayt. He was a unique example of human perfection throughout his lifetime. He spent his lifetime on acquiring sciences from their source and origin, who were Ahl al-Bayt from whom Allah took away uncleanness and purified thoroughly, to the extent that he became the unique of his time.

C. His High Position

Yunus b. ‘Abd al-Rahman was of great importance and had high position with Ahl al-Bayt, peace be on him. Many traditions narrated from the Imams, peace be on him, on praising and lauding him. Some of their companions also lauded him.

That is as follows:

1. Imam al-Ridha’

‘Abd al-‘Aziz al-Muhtadi narrated, saying: “I asked Imam al-Ridha’, peace be on him, saying to him: ‘Surely I cannot find you, so from whom shall I take the principal features of my religion?’ ‘Take them from Yunus b. ‘Abd al-Rahman,’[449] he replied. The Imam’s hint to him in respect with giving religious decisions and knowledge is a proof of his trustworthiness and his precedence in knowledge and merit.”

Concerning him Imam al-Ridha’, peace be on him, said: “Abu Hamza al-Thumali in his time was like Selman in his time; that is because he served four of us: ‘Ali b. al-Husayn, Muhammad b. ‘Ali, Ja‘far b.

Muhammad, and a period of the time of Musa b. Ja'far; and Yunus in his time was like Selman in his time."

2. Imam al-Jewad

Ahmed b. Abi Khelef, saying: "I was sick, so Abu Ja'far, peace be on him, came to visit me; and there was by my head the book *Youm wa Layla* (*a Day and a Night*), which was among Yunus's books. The Imam took the book and turned it over page by page until he ended it, and he was repeating: 'May Allah have mercy on Yunus.[450] He, peace be on him, guaranteed the Garden to Yunus.'"

3. Al-Fadhl Bin Shadan

Concerning him, al-Fadhl b. Shadan has said: "None of all the people in Islam was greater than Selman al-Farisi in jurisprudence; and none after him was greater in jurisprudence than Yunus b. 'Abd al-Rahman."[451] Other traditions and words of great figures laud him and praise his merit and his high position.

D. His Knowledge

He was the most knowledgeable one of his time, as Ibn al-Nadeem said.[452] All those who wrote his biography have acknowledged his abundant knowledge and his immense culture. The Imam's hint in respect with his ability in giving religious verdicts and knowledge is a proof of his abundant knowledge. It is said that the knowledge of the Imams, peace be on them, reached to some persons such as Selman al-Farisi, Jabir, al-Sayyid, and Yunus b. 'Abd al-Rahman, as al-Kashi said.

E. His Books

Yunus wrote many books which are evidence for his mastery in many sciences. Ibn Shadan narrated that Yunus wrote a thousand books as answers to the opponents.[453] We mention to readers some of his books:

1. Kitab Youm wa Layla (a Book on a Day and a Night). The book was praised by Imam al-Jewad, as we have previously mentioned. It was shown to Abu Muhammad al-'Askeri, peace be on him, and he said: "Allah will give him a light for each letter on the Day of Resurrection."[454]

2. Kitab 'Ilal al-Ahadith (a Book on the Causes of the Traditions).

3. Kitab al-Salat (a Book on Prayers).

4. Kitab al-Siyam (a Book on Fasting).

5. Kitab al-Zekat (a Book on Alms).

6. Kitab al-Wasaya wa al-Fara'id (a Book on Wills and Religious Duties).

7. Kitab Jami‘al-Aathaar (a Comprehensive Book on Traditions).

8. Kitab al-Beda’ (a Book on Beda’).455

9. Kitab al-Sehu (a Book on Forgetfulness).

10. Kitab al-Adab wa al-Delala ‘alaa al-Khayr (a Book on Good Manners and Signs of Good).

11. Kitab al-Fera’id (a Book on the Religious Duties).

12. Kitab al-Jami‘ al-Kebeer fi al-Fiqh (a Big, Comprehensive Book on Jurisprudence).

13. Kitab al-Tijaraat (a Book on Trades).

14. Kitab Tefseer al-Qur’an (a Book on the Exegesis of the Qur’an).

15. Kitab al-Hudud (a Book on the Prescribed Punishments).

16. Kitab al-Aadaab (a Book on Good Manners).

17. Kitab al-Methalib (a Book on Defects).

18. Kitab ‘Ilal al-Nikah wa Tehleel al-Mut‘a (a Book on the Causes of Marriage and Lawfulness of Contemporary Marriage).

19. Kitab Newadir al-Bay’ (a Book on Miscellaneous Traditions on Sale).

20. Kitab al-Radd ‘alaa al-Ghulaat (a Book on Answers to the Excessive).

21. Kitab Thewab al-Hajj (a Book on the Reward of Hajj).

22. Kitab al-Nikah (a Book on Marriage).

23. Kitab al-Telaq (a Book on Divorce).

24. Kitab al-Mekasib (a Book on Earnings).

25. Kitab al-Wudu’ (a Book on Ritual Ablution).

26. Kitab al-Biyu‘wa al-Mezru‘at (a Book on Sales and Plants).

27. Kitab al-Lu’lu’ fi al-Zuhd (a Book on Pearls in Asceticism).

28. Kitab al-Imama (a Book on the Imamate).

29. Kitab Fedl al-Qur’an (a Book on the Excellence of the Qur’an).456

30. Kitab Ikhtilaf al-Hedith (a Book on the Differences in Hadith).

31. Kitab Musa'ala 'an Abu al-Hasan Musa (a Book on Questions from Abu al-Hasan Musa).457

These books are evidence for his knowledge of different sciences and arts.

F. His Piety

Yunus had great piety and righteousness. An example of his worship and piety is that he performed the hajj fifty-one times, fasted for twenty years, and asked his Lord for twenty years.458

G. With the Waqifites

Yunus b. 'Abd al-Rahman was strong in thought and firm in faith. After the death of Imam Musa, peace be on him, the Waqifites spared no effort to make him join them, but they failed. Yunus talked about the reasons for that discord that befell the companions of the Imam due to the temptation of the Waqifites to him. We have mentioned his speech in the previous chapters.

H. His Enviers

The more man's importance increases and his social position becomes high the more his enviers are; all those genius and great are afflicted with those who harbor malice against them. As for Yunus b. 'Abd al-Rahman, he was among those unique and talented Allah singled with knowledge and excellence.

Accordingly, his enviers were so many that he complained of that to Imam Musa, peace be on him, saying to him: "They call me Zendiq (unbeliever)!"

The Imam, peace be on him, quietened him, saying to him: "What will harm you when there is a pearl in your hand and the people say that it is a stone? And what will benefit you when there is a stone in your hand and the people say that it is a pearl?"459 One time He complained to Imam al-Ridha', peace be on him, of what he met from his companions, and he, peace be on him, said to him: "Humor with their manners, for they have unripe intellects."460

It was said to Yunus that some people criticize you and mention you with something bad, and he said to them: "I ask you to bear witness that I have forgiven all those who follow the Commander of the faithful, peace be on him."461 He pardoned all those from among his companions who wronged him, and forgave those who mistreated him.

He took these noble moral traits from the Imams of Ahl al-Bayt, peace be on them, Allah meant in His Holy Book, saying: And those who restrain (their) anger and pardon men.

I. His Death

Allah chose him to meet Him. He showed extreme courage in defending Islam and propagating the

doctrine of Ahl al-Bayt, peace be on them. He died in Yethrib in the Year 208 A. H.462 When Imam al-Ridha', peace be on him, heard of his death, he said: "Reflect on the final result Allah has decided for him. He caused him to die in Medina, neighboring Allah's Apostle, may Allah bless him and his family.463

May Allah have mercy on Yunus, reward him on behalf of Islam with the best reward, and muster him with those upon whom Allah has bestowed favors from among the prophets and the truthful and the martyrs and the good, and a goodly company are they!

306. Yunus Bin Ya'qub Bin Qays, Abu 'Ali, al-Bajali, al-Duhni, al-Kufi

He devoted himself to Abu 'Abd Allah, peace be on him, Abu al-Hasan, peace be on him. He was the representative of Abu al-Hasan.464 Al-Shaykh al-Mufeed numbered him as among the companions of the two Imams called al-Sadiq (al-Sadiqayn), peace be on them, as one of the leading great figures from whom the lawful, the unlawful, religious verdicts, and precepts were taken, whom none could criticize, to whom there is no way to dispraise, who are the authors of the written sources, and famous books.465

The thing which is a proof of his trustworthiness is that Abu 'Abd Allah and Abu al-Hasan, peace be on them, entrusted him with buying them something. When he bought it and gave it to them, they said to him: "You are not accused with us; your are one of us, Ahl al-Bayt. So may Allah place you with His Apostle and his household; and Allah will do that, Allah willing."466

Yunus died in Yethrib (Medina). Imam al-Ridha', peace be on him, sent him the requirements of burial; he sent him scent for embalming (hunut), a shroud, and all necessary things. He ordered his followers, those of his father and of his grandfather to attend his burial. He said to them: "This is a follower of Abu 'Abd Allah, peace be on him. He lived in Iraq."

Then he said to them: "Dig (a grave) for him in (the cemetery of) al-Baqee'. If the people of Medina say to you that he is an Iraqi and that they will not bury him in (the cemetery of) al-Baqee', then say to them: 'This is a follower of Abu 'Abd Allah, peace be on him. He lived in Iraq. If you prevent us from burying him in al-Baqee', we will prevent you from burying your followers in al-Baqee'.'" He, peace be on him, ordered Muhammad b. al-Habab to pray over him, and he did. Then Yunus was buried in al-Baqee'.467

Before we end this chapter, we have to mention the Imam's companions who were well-know and famous for their Kunyas:

307. Abu Jabal

He is one of the companions of Imam Musa, peace be on him. He is a Waqifite.[468] He is weak in traditions.[469]

308. Abu Ju'da

In his (book) al-Rijal, Shaykh al-Tusi has numbered him as one of the companions of Imam (Musa) al-Kazim, peace be on him, and said that he is a Waqifite. The same opinion has been mentioned by Al-'Allama (al-Hilli) in his al-Khulasa.[470]

309. Abu Khalid al-Dhayyal

In this manner, Shaykh al-Tusi has numbered him as one of the companions of Imam (Musa) al-Kazim, peace be on him, and added that he is unknown.[471]

310. Abu Khalid al-Zubali

He is among the companions of Imam Musa, peace be on him.[472] In the first part of the book we have mentioned that the Imam, peace be on him, passed by him at Zubala and talked with him; that was when al- Mehdi ordered the Imam to be arrested.

311. Abu Zakariya al-A'war

In his (book) al-Rijal, Shaykh al-Tusi has numbered him as one of the companions of Imam (Musa) al-Kazim, peace be on him, adding that he is trustworthy and that he narrated traditions on the authority of Ali b. Ribat.[473]

312. Abu Sa'eed al-Qammat

Shaykh al-Tusi has numbered him as one of the companions of Imam (Musa) al-Kazim, peace be on him.[474]

313. Abu Salama

In his (book) al-Rijal, Chapter on Kunyas, Shaykh al-Tusi has numbered him as one of the companions of Imam (Musa) al-Kazim, peace be on him. He has added that it is said that his name is Khalaf b. Khalaf al-Lafaifi, the servant of Abi al-Hasan (Musa), and that apparently he is unknown Imami Shi'ite.[475]

314. Abu Shu‘ayb al-Mahamili

He was the retainer of ‘Ali b. al-Hakam b. al-Zubayr al-Anbari. He is a reliable Kufan. He is among the companions of Abi al-Hasan Musa, peace be on him. He has a book.476

315. Abu ‘Aamir Bin Jinah

He narrated traditions on the authority of Abi al-Hasan (Musa), peace be on him. He is trustworthy.477

316. Abu al-Ala’ al-Hadrami

Under this title, in his (book) al-Rijal, Chapter on Kunyas, Shaykh al-Tusi has numbered him as one of the companions of Imam (Musa) al-Kazim, peace be on him. Apparently, he is unknown Imami (Shi‘ite).478

317. Abu al-Muhtamil al-Kufi

He is trustworthy. He narrated traditions on the authority of Abi ‘Abd Allah (al-Sadiq), peace be on him. He is one of the companions of Imam (Musa) al-Kazim, peace be on him.479

318. Abu Mus‘ab al-Zaydi

He is trustworthy and one of the companions of Imam (Musa) al-Kazim, peace be on him.480

319. Abu Yehya

In his (book) al-Rijal, Chapter on Kunyas, Shaykh al-Tusi has numbered him as one of the companions of Imam Musa (al-Kazim), peace be on him. And he has said in his al-Fihrast: “He has a book.”481 Al-Ha’iri has said: “Apparently, he is among the Imami (Shi‘ites).”

320. Abu Yehya al-Makfuf

(In his book al-Rijal), Chapter on Kunyas, Shaykh al-Tusi has numbered him as one of the companions of Imam (Musa) al-Kazim, peace be on him. And he has said in his al-Fihrast: “He has a book.” And so said al-Najashi. Al-Ha’iri has said that he is reliable, for he made use of his association with the Imam.482

To here we will end our speech of some of Imam Musa’s companions, who narrated his traditions and conveyed his knowledge. It is worth mentioning that most of the Imam’s companions were great religious scholars and authors, so they supplied the Islamic world of their time with their valuable works; this

indicates that the intellectual renaissance depended on the Imams of Ahl al-Bayt, peace be on him.

Surely this group of narrators has shown us an important side of the life of the Imam, peace be on him, and indicates the important role he played in hoisting the standard of knowledge, building its edifices, and spreading cultural awareness among the regions of the world.

Surely the school of Imam Musa, peace be on him, gave life to the intellectual life in the Muslim world and developed the Muslims in all fields. So attending the school was among the things that brought about pride and glory. Imam Malik, one of the heads of the Muslim schools, was criticized for that he left the narration from Imam Musa.483
This shows that the Imam's school and the narration from him were of great importance among the scientific circles.

1. Al-Anwar al-Bahiya, p. 91.
2. Al-Barqi, Rijal.
3. Jami' al-Ruwat, vol. 1, p. 12. Al-Khulasa.
4. Jami' al-Udadba'.
5. Lisan al-Mizan, vol. 1, p. 24.
6. Jami' al-Ruwat, vol. 1, p. 16. Lisan al-Mizan, vol. 1, p. 41.
7. Wajiza, al-Bulgha, al-Khulasa. Nejashi, Rijal.
8. He is ascribed to 'Aqarquf, which is a district of al-Dujayl; and it is said that it is among the districts of the river of 'Isa. There is a distance of four leagues.
9. Tanqeeh al-Maqal.
10. He is ascribed to San'a', which is a city in Yemen full of trees and water.
11. Tanqeeh al-Maqal.
12. Al-Khulasa, second part, p. 197.
13. He is ascribed to Ju'da Abu Hay, from Qays. He is Ju'da b. Ka'b. Among them is al-Nabigha al-Ju'di.
14. Tanqeeh al-Maqal, vol. 1, p. 31.
15. Keshf al-Mehajja, al-Wajiza, al-Hawi.
16. Tanqeeh al-Maqal.
17. Nejashi, Rijal.
18. Al-Khulasa. Nejashi, Rijal.
19. Nejashi, Rijal.
20. Jami' al-Ruwat, vol. 1, p. 44. Keshi, Rijal, p.291.
21. Jami' al-Ruwat, vol. 1, p. 44.
22. Nejashi, Rijal, p. 55.
23. Tanqeeh al-Maqal, vol. 1, p. 62. Jami' al-Ruwat, vol. 1, p. 50.
24. Tanqeeh al-Maqal. Jami' al-Ruwat.
25. Jami' al-Ruwat.
26. Ibid., vol. 1, p. 70.
27. Al-Ta'liqat, p. 47.
28. Tanqeeh al-Maqal, vol. 1, p. 96.
29. Jami' al-Ruwat, vol. 1, p. 75.
30. Ibid. vol. 1, p. 75.
31. Al-Ta'liqat, p. 51.
32. Tanqeeh al-Maqal, vol. 1, p. 112.
33. Nejashi, Rijal, p. 56.

34. Tanqeeh al-Maqal, vol. 1, p. 115.
35. Menhajj al-Maqal. Tanqeeh al-Maqal.
36. He was ascribed to Sabat, a village near al-Meda'in.
37. Tanqeeh al-Maqal. Shaykh al-Mamaqani has written a long research about al-Sabati.
38. Al-Khulasa. Ibn Abi Dawud, Rijal.
39. Jami' al-Ruwat, vol. 1, p. 92.
40. Tanqeeh al-Maqal, vol. 1, p. 133.
41. Menhajj al-Maqal, p. 57.
42. He is ascribed to Manqar, a tribe of the Banu Sa'd.
43. Tanqeeh al-Maqal, vol. 1, p. 144.
44. Al-Fihrast.
45. Wajiza. Al-Hawi.
46. Tanqeeh al-Maqal, vol. 1, p. 158.
47. Ibid. Lisan al-Mizan, vol. 1, p. 477.
48. Lisan al-Mizan, vol. 1, p. 478.
49. Ibn Dawud, Rijal.
50. Al-Fihrast
51. Tanqeeh al-Maqal, vol. 1, p. 174.
52. Al-Wajiza. Al-Bulgha.
53. Nejashi, Rijal. Al-Wajiza.
54. Jami' al-Ruwat, vol. 1, p. 128.
55. Tanqeeh al-Maqal, vol. 1, p. 179.
56. Al-Nejashi, Rijal.
57. Tanqeeh al-Maqal, vol. 1, p. 76.
58. Keshi, Rijal. Al-Wajiza. Al-Bulgha.
59. Lisan al-Mizan, vol. 2, p. 83.
60. Tanqeeh al-Maqal, vol. 1, p. 215. Al-Keshi, Rijal.
61. Jami' al-Ruwat, vol. 1, p. 152.
62. Tanqeeh al-Maqal, vol. 1, p. 216.
63. Ibid.
64. Al-Fihrast. Jami' al-Ruwat. Menhajj al-Maqal.
65. Menhajj al-Maqal.
66. Tanqeeh al-Maqal, vol. 1, p. 234.
67. Al-Nejashi, Rijal. Al-Keshi, Rijal.
68. Tanqeeh al-Maqal.
69. Menhajj al-Maqal, p. 92.
70. Al-Nejashi, Rijal.
71. Al-Wajiza, al-Bulgha, al-Khulasa.
72. Tanqeeh al-Maqal, vol. 1, p. 258.
73. Al -Khulasa.
74. Tanqeeh al-Maqal, vol. 1, p. 267.
75. Al-Khulasa.
76. Al-Fihrast.
77. Tanqeeh al-Maqal, vol. 1, p. 269.
78. Ibid.
79. Tanqeeh al-Maqal. Menhajj al-Maqal, p. 98.
80. Menhajj al-Maqal, p. 100.
81. Al-Nejashi, Rijal. Al-Khulasa. Al-Fihrast.

82. Lisan al-Mizan, vol. 2, p. 225.
83. Tanqeeh al-Maqal, vol. 1, p. 301.
84. Shaykh al-Tusi, Fihrast. Ibn al-Nadeem, Fihrast. Tanqeeh al-Maqal, vol. 1, p. 304.
85. Al-Fihrast. Tanqeeh al-Maqal, vol. 1, p. 307.
86. Tanqeeh al-Maqal, vol. 1, p. 316. Lisan al-Mizan, vol. 2, p. 272.
87. Tanqeeh al-Maqal, vol. 1, p. 227.
88. Jami' al-Ruwat, vol. 1, p. 234.
89. Al-Fihrast. Al-Khulasa.
90. Al-Khulasa. Ibn Dawud, Rijal.
91. Jami' al-Ruwat. Tanqeeh al-Maqal.
92. Al-Nejashi, Rijal, p. 41.
93. Tanqeeh al-Maqal, vol. 1, p. 328.
94. Al-Wajiza, al-Bulgha, al-Khulasa.
95. Tanqeeh al-Maqal, vol. 1, p. 335. Al-Wajiza, al-Bulgha, al-Khulasa.
96. Tanqeeh al-Maqal, vol. 1, p. 341.
97. Ibid.
98. Ibid.
99. Ibid.
100. Al-Irshad.
101. Tanqeeh al-Maqal. Al-Nejashi, Rijal.
102. Al-Khulasa. Ibn Dawud, Rijal.
103. Al-Nejashi, Rijal.
104. Al-Khulasa.
105. Tanqeeh al-Maqal, vol. 1, p. 350.
106. Al- Nejashi, Rijal, p. 103.
107. Tanqeeh al-Maqal, vol. 1, p. 353.
108. Jami' al-Ruwat, vol. 1, p. 262. Al-Fihrast.
109. Al-Nejashi, Rijal.
110. Tanqeeh al-Maqal, vol. 1, p. 355.
111. Al-Nejashi, Rijal.
112. Ibid., 110.
113. Tanqeeh al-Maqal, vol. 1, p. 356.
114. Ibid., p. 365.
115. Al-Nejashi, Rijal, p. 106. Jami' al-Ruwat, vol. 1, p. 278.
116. Tanqeeh al-Maqal, vol. 1, p. 377.
117. Al-Nejashi, Rijal.
118. Ibid., p. 112.
119. Ibid., p. 115.
120. Tanqeeh al-Maqal, vol. 1, p. 388.
121. Jami' al-Ruwat, vol. 1, p. 291.
122. Tanqeeh al-Maqal, vol. 1, p. 391.
123. Al- Nejashi, Rijal, p. 115.
124. Ibid., p. 116.
125. Tanqeeh al-Maqal, vol. 1, p. 398.
126. Al- Nejashi, Rijal, p. 117.
127. Tanqeeh al-Maqal, vol. 1, p. 401.
128. Ibid.
129. Ibid.

130. Ibid.
131. Al-Nejashi, Rijal, p. 121.
132. Jami' al-Ruwat, vol. 1, p. 302.
133. Tanqeeh al-Maqal, vol. 1, p. 408. Jami' al-Ruwat. Al-Fihrast.
134. Tanqeeh al-Maqal. Al-Khulasa.
135. Tanqeeh al-Maqal, vol. 1, p. 410. Menhajj al-Maqal, p. 135. Jami' al-Ruwat.
136. Jami' al-Ruwat, vol. 1, p. 305.
137. Menhajj al-Maqal, p. 135.
138. Tanqeeh al-Maqal, vol. 1, p. 414.
139. Al-Nejashi, Rijal, p. 121.
140. Ibid. p. 124.
141. Jami' al-Ruwat, vol. 1, p. 310.
142. Al-Nejashi, Rijal.
143. Al-Fihrast.
144. Al-Khulasa.
145. Al- Nejashi, Rijal, p. 126.
146. Al-Fihrast. Al- Nejashi has said: "He has a book."
147. al-Nejashi, Rijal, p. 126.
148. Tanqeeh al-Maqal, vol. 1, p. 433.
149. Jami' al-Ruwat, vol. 1, p. 322.
150. Tanqeeh al-Maqal, vol. 1, p. 435.
151. Tartib al-Akhbar.
152. Al-Nejashi, Rijal, p. 133.
153. Al-Fihrast.
154. Jami' al-Ruwat, vol. 1, p. 332.
155. Ibid.
156. Tanqeeh al-Maqal, vol. 1, p. 450.
157. Jami' al-Ruwat, vol. 1, p. 333.
158. Al-Nejashi, Rijal, p. 130.
159. Tanqeeh al-Maqal, vol. 1, p. 453.
160. Ibid.
161. Ibid. Jami' al-Ruwat.
162. Jami' al-Ruwat. Tanqeeh al-Maqal. Menhajj al-Maqal.
163. Tanqeeh al-Maqal, vol. 1, p. 460.
164. Al-Khulasa.
165. Al-Nejashi, Rijal, p. 132.
166. Ibid. Jami' al-Ruwat.
167. Jami' al-Ruwat, vol. 1, p. 349. Al-Fihrast. Al-Khulasa.
168. Al-Nejashi, Rijal, p. 135.
169. Al-Khulasa.
170. Al-Wajiza, al-Hawi.
171. Tanqeeh al-Maqal, vol. 1, p. 14.
172. Ibid.
173. Ibid.
174. Al-Nejashi, Rijal, p. 146.
175. Ibid, p. 136. Al-Khulasa.
176. Jami' al-Ruwat, vol. 1, p. 359.
177. Tanqeeh al-Maqal, vol. 2, p. 26.

178. Al-Nejashi, Rijal, p. 137.
179. Tanqeeh al-Maqal, vol. 2, p. 49.
180. Al-Nejashi, Rijal, p. 142.
181. Ibid., p. 146.
182. Jami' al-Ruwat, vol. 1, p. 375.
183. Tanqeeh al-Maqal, vol. 2, p. 55.
184. Jami' al-Ruwat, vol. 1, p. 375.
185. Tanqeeh al-Maqal, vol. 2, p. 55.
186. Ibid. p. 55.
187. Ibid.
188. Al-Nejashi, Rijal, p. 146.
189. Tanqeeh al-Maqal, vol. 2, p. 70.
190. Al-Nejashi, Rijal, p. 141.
191. Ibid.
192. Tanqeeh al-Maqal, vol. 2, p. 78.
193. Al-Nejashi, Rijal, p. 143.
194. Sharh al-Irshad.
195. Al-Fihrast.
196. Al-Nejashi, Rijal, p. 147.
197. Al-Keshi, Rijal, p. 277.
198. Al-Nejashi, Rijal, p. 151.
199. Tanqeeh al-Maqal, vol. 2, p. 92.
200. Ibid., p. 92.
201. Al-Nejashi, Rijal, p. 146.
202. Al-Keshi, Rijal, p. 276.
203. Al-Nejashi, Rijal. Al-Keshi, Rijal. Menhajj al-Maqal. Al-Fihrast.
204. Tanqeeh al-Maqal, vol. 2, p. 102.
205. Al-Nejashi, Rijal, p. 45. Al-Khulasa.
206. Tanqeeh al-Maqal, vol. 2, p. 112.
207. Ibid.
208. Al-Khulasa, Part One.
209. Tanqeeh al-Maqal, vol. 2, p. 136.
210. Ibid.
211. Al-Nejashi, Rijal, p. 178.
212. Jami' al-Ruwat, vol. 1, p. 447.
213. Tanqeeh al-Maqal, vol. 2, p. 138.
214. Jami' al-Ruwat, vol. 2, p. 463.
215. Al-Nejashi, Rijal, p. 185.
216. Tanqeeh al-Maqal.
217. Ibid.
218. Tanqeeh al-Maqal, vol. 2, p. 176.
219. Ibid.
220. Jami' al-Ruwat, vol. 1, p. 479.
221. Al-Rouda.
222. Tanqeeh al-Maqal, vol. 2, p. 175.
223. He is ascribed to Mihr, district in Basrah.
224. Al-Nejashi, Rijal, p. 165.
225. Al-Keshi, Rijal, p. 280.

226. Jami' al-Ruwat, vol. 1, p. 487.
227. Al-Fihrast.
228. Tanqeeh al-Maqal, vol. 2, p. 188. Jami' al-Ruwat, vol. 1, p. 492.
229. Tanqeeh al-Maqal, vol. 2, p. 197.
230. Al-Nejashi, Rijal, p. 165. Al-Khulasa, Part One.
231. Al-Nejashi, Rijal, p. 167.
232. Tanqeeh al-Maqal, vol. 2, p. 23.
233. Al-Nejashi, Rijal, p. 168.
234. Tanqeeh al-Maqal, vol. 2, p. 213.
235. Ibid.
236. Al-Nejashi, Rijal, p. 158.
237. Jami' al-Ruwat, vol. 1, p. 507.
238. Al-Nejashi, Rijal, p. 159.
239. Tanqeeh al-Maqal, vol. 2, p. 218.
240. Jami' al-Ruwat, vol. 1, p. 514.
241. Al-Keshi, Rijal, p. 280.
242. Al-Nejashi, Rijal, p. 179.
243. Jami' al-Ruwat, vol. 1, p. 520.
244. Ibid.
245. Al-Nejashi, Rijal, p. 230.
246. Al-Keshi, Rijal, p. 368.
247. Al-Nejashi, Rijal, p. 231.
248. Abi Hamza's name is Salim al-Bata'ini.
249. The Banu Zurayq was a group of the Ansar who lived in Medina.
250. Al-Nejashi, Rijal. Al-Keshi, Rijal. Menhajj al-Meqal. Jami' al-Ruwat, etc.
251. Al-Keshi, Rijal, p. 269.
252. Al-Nejashi, Rijal, p. 190.
253. Tahdhib al-Tahdhib, p. 293.
254. Al-Nejashi, Rijal, p. 193.
255. Al-Fihrast.
256. Al-Nejashi, Rijal, p. 210.
257. Tanqeeh al-Maqal.
258. Ibid, vol. 2, p. 288.
259. Al-Fihrast.
260. Tanqeeh al-Maqal, vol. 2, p. 291
261. Ibid.
262. He is ascribed to Sayya, a village in Medina.
263. Al-Nejashi, Rijal, p. 211.
264. Tanqeeh al-Maqal, vol. 2, p. 294.
265. Al-Nejashi, Rijal, p. 194.
266. Tanqeeh al-Maqal, vol. 2, p. 299.
267. Ibid.
268. Al-Nejashi, Rijal, p. 208.
269. Ibn al-Nedim, al-Fihrast, p. 328. Al-Nejashi, Rijal.
270. Al-Keshi, Rijal, p. 270.
271. Al-Fihrast.
272. Al-Keshi, Rijal, p. 272.
273. Al- Jahshyari.

274. Al-Shaykh al-Ansari, al-Mekasib.
275. Nur al-Abbsar, p. 136. Al-Manaqib, vol. 2, p. 356. Bahr al-Anwar.
276. Al-Manaqib, vol. 2, p. 356.
277. Ibid.
278. Ibn al-Nadeem, al-Fihrast, p. 328.
279. Ibid.
280. Al-Shaykh al-Toosi, al-Fihrast.
281. Al-Keshi, Rijal, p. 270.
282. Ibid.
283. Al-Tehdhib, Chapter on Sale.
284. Sharh al-Feqeeh.
285. Al-Nejashi, Rijal, p. 223.
286. Ibid., p. 222.
287. Tanqeeh al-Maqal, vol. 2, p. 243.
288. Al-Keshi, Rijal, p. 212.
289. Al-Nejashi, Rijal, p. 217.
290. Ibid., p. 226.
291. Ibid. p. 228.
292. Al-Keshi, Rijal, p. 213.
293. Al-Nejashi, Rijal, p. 232.
294. Tanqeeh al-Maqal, vol. 2, p. 365.
295. Al-Nejashi, Rijal, p. 234.
296. Ibid., 240.
297. Tanqeeh al-Maqal, vol. 2, p. 6.
298. Al-Nejashi, Rijal, p. 237.
299. Ibid., p. 237.
300. Al-Fihrast.
301. Al-Keshi, Rijal.
302. Al-Nejashi, Rijal, p. 239.
303. Ibid., p. 242.
304. Al-Keshi, Rijal.
305. Ibn Dawud, Rijal.
306. Tanqeeh al-Maqal, vol. 2, p. 38.
307. Ibid. pp. 44-46.
308. Ibid., p. 56.
309. Al-Keshi, Rijal.
310. Al-Nejashi, Rijal, pp. 250-251.
311. Al-Keshi, Rijal, p. 364.
312. Al-Ikhtisas.
313. Al-Keshi, Rijal, p. 264.
314. Al-Nejashi, Rijal, p. 251.
315. Ibid. p. 279.
316. Al-Irshad.
317. Tanqeeh al-Maqal, vol. 2, p. 79.
318. Al-Nejashi, Rijal, p. 255.
319. Al-Keshi, Rijal, pp. 297-299.
320. Tanqeeh al-Maqal, vol. 2, p. 89.
321. Ibid.

322. Al-Kafi.
323. Tanqeeh al-Maqal, vol. 3, p. 98.
324. Al-Nejashi, Rijal, p. 276.
325. Al-Barqi is ascribed to Barq, a valley in a village in Qum. Al-Nejashi has mentioned this book in his book al-Rijal, p. 257.
326. Al-Nejashi, Rijal.
327. Tanqeeh al-Maqal, vol. 3, p. 113.
328. Al-Nejashi, Rijal, p. 286.
329. Tanqeeh al-Maqal, vol. 3, p. 122.
330. Ibid.pp. 126-128.
331. Al-Nejashi, Rijal, p. 252.
332. Tanqeeh al-Maqal, vol. 3, p. 132.
333. Al-Nejashi, Rijal, p. 282.
334. Al-Khulasa.
335. Al-Nejashi, Rijal, p. 278.
336. Lisan al-Mizan, vol. 5, p. 300.
337. Al-A'lam, vol. 6, p. 154.
338. Mukhtasar al-Tuhfa al-Ithnay 'Ashariya, p. 2.
339. Lisan al-Mizan, vol. 5, p. 301.
340. Al-Keshi, Rijal, p. 432.
341. Ibid., 122.
342. Lisan al-Mizan, vol. 5, p. 301.
343. Al-Keshi, Rijal, p. 124.
344. Ibid. pp. 125-126.
345. Tanqeeh al-Maqal, vol. 3, p. 161.
346. Al-Kulayni, Chapter on Temporary Marriage.
347. Al-Keshi, Rijal, p. 123.
348. Tanqeeh al-Maqal, vol. 3, p. 162.
349. Al-Nejashi, Rijal, p. 209.
350. Al-Fihrast.
351. Al-Khulasa. Ibn Dawud, Rijal.
352. Al-Nejashi, Rijal, p. 281.
353. Al-Nejashi, Rijal, p. 287.
354. Ibid.
355. Al-Bulgha. Al-Khulasa.
356. Tanqeeh al-Maqal, vol. 3, p. 201.
357. Ibid., p. 203.
358. Al-Nejashi, Rijal, p. 232.
359. Ibid., p. 325.
360. Ibid. p. 329.
361. Tanqeeh al-Maqal, vol. 3, p. 217.
362. Al-Nejashi, Rijal, p. 322.
363. Ibid., p. 223.
364. Wajiza, al-Bulgha. Ibn Dawud, Rijal.
365. Tanqeeh al-Maqal, vol. 3, p. 227.
366. Al-Irshad.
367. Tanqeeh al-Maqal, vol. 3, p. 237.
368. Sharh Tawhid al-Mufaddal, p. 17.

369. Tanqeeh al-Maqal.
370. Al-Irshad.
371. Al-Nejashi, Rijal, p. 226.
372. He was the retainer of Abu 'Abd Allah and among his special companions.
373. Tuhaf al-'Uqool, pp. 513-515.
374. Al-Fihrast. Al-Nejashi, Rijal. Al-Hawi. Idah al-Istibah.
375. Tanqeeh al-Maqal, vol. 3, p. 249.`
376. Al-Nejashi, Rijal, p. 323.
377. Al-Bulgha, al-Khulasa. Ibn Dawud, Rijal.
378. Al-Nejashi, Rijal, p. 250.
379. Tanqeeh al-Maqal, vol. 3, p. 250.
380. Al-Nejashi, Rijal, p. 319.
381. Al-Fihrast. Al-Khulasa. Al-Nejashi, Rijal.
382. Tanqeeh al-Maqal, vol. 3, p. 255.
383. Ibid., p. 256.
384. Ibid.
385. Ibid., 267.
386. Al-Nejashi, Rijal, p. 335.
387. Al-Khulasa.
388. Al-Keshi, Rijal.
389. Al-Nejashi, Rijal, p. 333.
390. Al-Irshad.
391. Al-Ghayba.
392. Al-Keshi, Rijal.
393. Tanqeeh al-Maqal.
394. Al-Irshad.
395. Al-Kafi.
396. Tanqeeh al-Maqal, vol. 3, p. 280.
397. Ibid.
398. Al-Nejashi, Rijal, p. 337. Jami' al-Ruwat.
399. Tanqeeh al-Maqal, vol. 3, p. 294.
400. Ta'sees al-Shi'a, p. 360.
401. Duha al-Islam, vol. 3, p. 368.
402. Tanqeeh al-Maqal.
403. Ta'sees al-Shi'a, p. 360.
404. Al-Keshi, Rijal, p. 166.
405. Hisham b. al-Hakam, p. 55.
406. Al-Dhahabi, Tarikh al-Islam, vol. 5, pp. 56-58. Al-Noubakhti, Firaq al-Shi'a, pp. 6-9. Ibn Kuthayr.
407. Tanqeeh al-Maqal.
408. Al-Fihrast, p. 263.
409. Ibid.
410. Ibid.,p.264
411. Al-Nejashi, Rijal, p. 338.
412. Al-Keshi, Rijal, pp. 176-177. Al-Amali, vol. 1, p. 55. Al-Mas'udi, Murujj al-Dhahab, vol. 2, p. 382.
413. Al-Fusool al-Mukhtara, vol. 1, pp. 24-25. This debate has been briefly mentioned in the book 'Uyun al-Akhbar, vol. 2, p. 15.
414. Al-Keshi, Rijal, pp. 165-184.
415. Bihar al-Anwar, vol. 11, pp. 229-291.

416. Hisham b. al-Hakam, p. 221.
417. Al-Shafi, p. 12.
418. Al-Tanbeeh.
419. Al-Ferq bayna al-Firaq, p. 139.
420. Lisan al-Mizan, vol. 6, p. 194.
421. 'Abd al-Jebbar, the judge.
422. Al-Shafi, pp. 12-13.
423. The two Hashims are Hisham b. al-Hakam and Hisham b. Salim al-Jawaliqi.
424. Al-Wafi, vol. 1, p. 86.
425. Tanqeeh al-Maqal, vol. 3, pp. 295-296. We have briefly mentioned the event.
426. Hisham b. al-Hakam, pp. 38-43.
427. Al-Keshi, Rijal.
428. Al-Tahrir. Kashf al-Rumuz. Al-Bulgha, al-Khulasa. Al-Nejashi, Rijal.
429. Tanqeeh al-Maqal, vol. 3, p. 304.
430. Al-Nejashi, Rijal, p. 341.
431. Ibid. p. 352.
432. Tanqeeh al-Maqal, vol. 3, p. 312.
433. Al-Khulasa.
434. Maqatil al-Talibiyyin, pp. 408-410.
435. Al-Nejashi, Rijal, p. 346.
436. Al-Khulasa, al-Hawi, al-Bulgha.
437. Tanqeeh al-Maqal, vol. 3, p. 318.
438. Al-Nejashi, Rijal, p. 346.
439. Al-Hawi. Al-Fihrast. Al-Wajiza.
440. Tanqeeh al-Maqal, vol. 3, p. 323.
441. Minhajj al-Meqal, p. 371. Al-Nejashi, Rijal, p. 344. Al-Keshi, Rijal.
442. Minhajj al-Meqal, p. 374.
443. Tanqeeh al-Maqal, vol. 3, p. 326.
444. Ibid.
445. Ibid., vol. 3, p. 330.
446. Al-Nejashi, Rijal, p. 45.
447. Al-Khulasa, Part Two.
448. Al-Nejashi, Rijal, p. 348.
449. Al-Keshi, Rijal, p. 301.
450. Ibid.
451. Ibid. p. 301.
452. Al-Fihrast.
453. Al-Keshi, Rijal, p. 302.
454. Al-Khulasa.
455. Ibn al-Nedim, al-Fihrast, p. 323. Al-Nejashi, Rijal.
456. Al-Nejashi, Rijal, p. 349.
457. Shaykh al-Toosi, al-Fihrast.
458. Al-Keshi, Rijal, p. 303.
459. Ibid. p. 304.
460. Ibid.
461. Ibid.
462. Tanqeeh al-Maqal, vol. 3, p. 339.
463. Al-Keshi, Rijal, p. 302.

464. Al-Nejashi, Rijal, p. 348.
465. Al-Irshad.
466. Al-Keshi, Rijal, p. 246.
467. Ibid, p. 246.
468. Al-Khulasa.
469. Al-Wajiza.
470. Tanqeeh al-Maqal, vol. 3, p. 8.
471. Ibid., p. 14.
472. Ibn Dawud, Rijal.
473. Tanqeeh al-Maqal, vol. 3, p. 17.
474. Ibid., p. 18.
475. Ibid., p. 17.
476. Al-Nejashi, Rijal, p. 354.
477. Al-Nejashi, Rijal, p. 138.
478. Tanqeeh al-Maqal, vol. 3, p. 26.
479. Ibid., p. 32, al-Khulasa.
480. Al-Khulasa. Al-Hawi.
481. Tanqeeh al-Maqal, vol. 3, p. 39.
482. Ibid., p. 39.
483. Lisan al-Mizan, vol. 2, p. 277.

Imam Musa, peace be on him, had good, pure children who were the best of the children of the Muslims in that time in fear of Allah, righteousness, behavior, piety, refraining from sins and false things in the world. Many of them led a perfect, religious life.

That is because the Imam directed them to the righteous direction, and poured into their souls ideals, faith in Allah, full dedication to the thought, and deeds for serving the truth. Concerning them Ibn al-Sabbagh has said: "Surely each of the children of Abu al-Hasan Musa, peace be on him, had a memorable excellence."1

Al-Shaykh al-Tubrisi has said: "Surely each of the children of Abu al-Hasan Musa, peace be on him, had a famous excellence and a laudable deed."2

They inherited from their forefather's virtue, honor, and glory, so through their behavior they were wonderful examples for virtue and perfection. Some of them declared a revolt against the government of the 'Abbasids that they might make happy the Muslims, save them from the tyranny and oppression of the 'Abbasids, just as we will mention.

Before we mention their biographies, we have to mention that the genealogists and the traditionists have greatly differed over their number. That is as follows:

1. They were thirty-three; sixteen males, seventeen females.3

2. They were thirty-seven; eighteen males, nineteen females.4

3. They were thirty-eighty, twenty males, and eighteen females.[5]

4. They were forty, eighteen males, twenty-two females.[6]

5. They were sixty, twenty-three males, thirty-seven females.[7]

There are narrations other than these. The names of both males and females are as follows:

The Males

Imam al-Ridha', peace be on him, Isma'il, Ja'far, Harun, Hamza, Muhammad, Ahmed, Qasim, 'Abbas, Ibrahim, Hasan, 'Abd Allah, Zayd, Husayn, al-Fadhl, Sulayman, Salim, Sa'eed,[8] 'Aqeel, Ibrahim the elder, and 'Abd Allah.[9]

The Females

Um 'Abd Allah, Qusayma, Lubaba, Um Ja'far, Umama, Kelthem, Burayha, Um al-Qasim, Mahmuda, Amina the elder, 'Aliya, Zaynab, Ruqaya, Hasna, 'A'isha, Um Salama, Asma', Um Farwa, Aamina, Um Abeeha, Halima, Remla, Maymuna, Amina the younger, Asma' the elder, Zayneb, Zayneb the elder, Fatima the elder, Fatima, Um Kulthum the elder, Um Kulthum the younger, Um Kulthum the youngest. Al-Ashnani (an author) has added to them: 'Attfa, 'Abbasa, Khadija the elder, Khadija,[10] and Sarha.[11]

Accordingly, the number of the ladies from among his children is thirty-seven. Shaykh al-Aftuni has written a poem on their names, saying:

And his children are: 'Ali the lamp, Ibrahim and al-'Abbas comes after him.

And Qasim, Ja'far, Muhammad, Harun, Isma'il, then Ahmed.

And Hamza, Ishaq, 'Abd Allah, Zayd, Sulayman, 'Ubayd Allah.

Two Ruqays, Hasan, then Hasan, Zayneb, Um Salama (who were) endowed with insight.

Um Abeeha, with whom the number is complete. All of them are the children of noble mistresses, not ignoble. In his poem, al-Aftuni has mentioned twenty-two persons. He is among those who believe that they were twenty-two persons; this statement is very weak, for their number is more than that.

We will mention a brief account of those whose biographies we have found:

1. Imam al-Ridha'

He is the eighth Imam from among the Imams of Ahl al-Bayt from whom Allah kept away the uncleanness and thoroughly purified. Through him Allah gave life to Islam and strengthened the

Muslims. So the Imam, peace be on him, was among those who renewed the religion, defended it, and struggled for it. We will briefly talk about some of his affairs:

His Birth place and day

He, peace be on him, was born in Yethrib (Medina), in the year 148 A. H. It was said that he was born in Rabi' al-Awal 11, in the year 153 A. H.12 The Prophetic family celebrated that brilliant day with delight and happiness, for the best of the inhabitants of the earth after his forefathers came to them.

As for Imam Musa al-Kazim, peace be on him, he took his baby and performed on his behalf the rites of birthday. He said the adhan in his right ear and the iqama in his left ear. On the seventh day he sacrificed a ram on his behalf, shaved his hair, and gave to the needy silver equal to it.

His Early life

He grew up under the care of Islam and was brought up in the school of faith. His father Imam Musa, peace be on him, undertook bringing him up. He poured into his soul his ideals, took care of him, had pity on, and drew to him the way through his behavior and guidance. Imam al-Ridha' attained during his early life the highest kind of Islamic education, which took care of planting in souls the essence of virtue and perfection.

His Noble Moral Traits

Imam al-Ridha', peace be on him, had noble moral traits similar to those of his forefathers from among the pure Imams through which they were distinguished from the rest of the people. Ibrahim b. 'Abbas has talked about the noble moral traits of the Imam, peace be on him, saying: "I have never seen, nor have I heard of someone better than Abu al-Hasan al-Ridha';

I have witnessed of him what I have not witness of other than him. I never saw him angering anyone by something he said, nor did I ever see him interrupting anyone, nor refusing to do someone a favor he was able to do, nor did he ever stretch his legs before an audience, nor leaned upon something while his companion did not, nor did he ever call any of his servants or attendants a bad name, nor did I ever see him split or burst into laughter; rather his laughter was just a smile.

When he was ready to eat, he seated with him all his attendants, including the door man and the groom. He slept a little bit by night and fasted too much. He used to fast three days a month and said: 'Surly such a kind of fasting is equal to eternal fasting.' He did many favors and gave plentiful alms in secret; he did most of that during dark nights. Do not, therefore, believe anyone who claims that he saw someone else enjoying such an accomplishment."13

His Knowledge

Imam al-Ridha', peace be on him, was like his forefathers in his scientific abilities and talents. The narrators have unanimously agreed on that he was the most knowledgeable of the people of his time. He gave religious verdicts to the people in the Mosque of Allah's Apostle, may Allah bless him and his family, while he was twenty and some years.

'Abd al-Salam b. Salih al-Harawi has said: "I never saw anyone more knowledgeable than 'Ali b. Musa al-Ridha', peace be on him. Every scholar who met him admitted the same. Al-Ma'mun gathered once a large number of theologians, jurists and orators and he (al-Ridha') surpassed them and every one of them in his own respective branch of knowledge, so much so that the loser admitted his loss and the superiority of the winner over him.

I have heard him saying: 'I used to take my place at the theological center and the number of the learned scholars in Medina was quite large, yet when a question over-taxed the mined of one of those scholars, he and the rest would point at me, and they would send me their queries, and I would answer them all.'"

Muhammad b. 'Isa took care of recording the questions about which Imam al-Ridha', peace be on him, was asked; and they were eighteen thousand questions.[14]

Imam Musa, peace be on him, praised the talents and knowledge of his son Imam al-Ridha'. That was when he said to his sons: "This is your brother 'Ali b. Musa, the learned scholar of Muhammad's Household. Therefore, question him about your religions and memorize what he tells you.

For surely I have heard Ja'far b. Muhammad, peace be on him, saying to me: 'Most surely, the learned scholar of Muhammad's Household is in your loins. Would I wish I had met him, for he is named after Commander of the faithful, peace be on him, meaning his grandfather Imam 'Ali b. Abi Talib, peace be on him."[15]

Since the dawn of their history till this day of men, the Shi'ites firmly and without doubt believe that the Imam should be the most knowledgeable of the people of his time, that he should have great scientific abilities and talents the like of which none should have. Al-Ma'mun, who was the most knowledgeable and cleverest of the 'Abbasid kings, did not maintain that.

He believed that such an opinion was a kind of exaggeration. So he thought that the best way to disparage Imam al-Ridha' was through entrusting the great scholars of different religions and creeds with questioning him about various kinds of sciences and arts. He thought that the Imam would be unable to answer them, and he (al-Ma'mun) would use that as means to spoil the Shi'ite doctrine and to invalidate the belief in the Imamate. Of course, this is very reliable thinking.

As a result he gathered the Catholic archbishop, the High Rabbi, the leading Sabians of whom was

‘Umran the Sabian, the Hindu high priest, followers of Zoroaster and Festami, Nestus the Roman medical scientist, and the theologians of whom was Sulayman al-Merwazi. He ordered them to question Imam al-Ridha’, peace be on him. They asked him about the basic philosophical and theological problems.

The Imam in detail answered them,[16] and they admitted their incapability and their falling short. As for al-Ma’mun, he drew on himself disappointment and disgrace, for most of those scholars believed in the office of the Imamate; and the event increased the Shi‘ites in faith and made them sure of their beliefs.

The Narrators of his Traditions

As for those who narrated his traditions, they are his son Muhammad al-Jewad, Abu ‘Uthman al-Mazini al-Nehwi, ‘Ali b. ‘Ali, Ayyub b. Mansur al-Nisapuri, Abu al-Salt ‘Abd al-Salam al-Herewi, al-Ma’mun b. al-Rashid, ‘Ali b. Mehdi b. Sedeqa, who has a book on his authority, Abu Ahmed Dawud b. Sulayman b. Yusuf al-Qezwini, who has a book on his authority, ‘Amir b. Sulayman al-Ta’i, who has a big book on his authority, Abu Ja‘far Muhammad b. Muhammad b. Hayyan al-Tammar.

As for the Imams of hadith who narrated on his authority, they are Adam b. Abi Iyas, Nasr b. ‘Ali al-Jahghami, Muhammad b. Rafi‘al-Qushayri, and others.[17]

Some of his Wise Sayings and Viewpoints

Imam al-Ridha’, peace be on him, has a wonderful intellectual legacy full of noble ideals and high values containing behavioral rules and educational programs. He also has interesting researches in philosophy, theology, the explanation of the Qur’an, medicine, and the like. We will mention some of his wise sayings and viewpoints:

1. He, peace be on him, said: “If one lacks five attributes, do not expect to gain anything good out of him for your life in this world or for the life to come: if his lineage is known to be untrustworthy, if his nature lacks generosity, if his temper lacks balance, if he lacks a noble conduct, and if he lacks fear of his Lord.”[18]

2. He, peace be on him, said: “No servant of Allah achieves true belief except when he acquires three attributes. He derives juristic deductions from the creed; he is wise regarding his livelihood; he is patient while facing calamities.”[19]

3. He, peace be on him, said: “One who struggles to satisfy the needs of his family shall have more rewards than those who make jihad in the way of Allah.”[20]

4. He, peace be on him, said: “Faith is in four (attributes): reliance on Allah, satisfaction with Allah’s decree, submission to Allah’s command, and entrustment to Allah. The righteous servant (the believer of Pharos’s family) said: ***And I entrust my affair to Allah.... So Allah protected him from the evil***

(***consequences***) ***of what they planned.*** (***40:44-45***)***"***[21]

5. He, peace be on him, said: "Regimen does not mean giving up a thing; rather it means reducing it."

6. He, peace be on him, said: "Man feels aversion for three days: on the day when he is born and sees the world; on the day when he dies and sees the people in the hereafter; and on the day when he is raised to life and sees precepts he did not see in the world.

Allah greeted Yehya on these three days and removed his fear, saying: ***And peace be on him on the day he was born, and on the day he dies, and on the day he is raised to life.*** (***19:15***) 'Isa b. Maryam greeted himself on these three days, saying: ***And peace be on me on the day I was born, and on the day I die, and on the day I am raised to life.*** (***19:33***)***"***[22]

7. He, peace be on him, said: "If one walks behind another, he will subject the followed to tribulation and abase himself."[23]

8. He, peace be on him, said: "Establishing justice and showing kindness make boons continue."[24]

9. He, peace be on him, said: "Wealth is not accumulated except by five means: extreme miserliness, a long-standing optimism, an overwhelming care, a boycott of the relatives, and a preference of this life over the life to come."[25]

10. He, peace be on him, said: "Assisting the weak is better for you than your act of charity."[26]

11. He, peace be on him, said: "Whoever loves the disobedient, then he is disobedient; whoever loves the obedient, then he is obedient. Whoever helps the oppressive, then he is oppressive; whoever deserts the just, then he is unjust. There is no kinship between Allah and anyone. None can attain the friendship of Allah except through obedience.

(In this respect) Allah's Apostle, may Allah bless him and his family, said to the Banu 'Abd al-Muttalib: 'Give me your (good) deeds, not your ancestry and lineage.' Allah, the Most High, said: ***So when the trumpet is blown, there shall be no ties of relationship between them on that day, nor shall they ask of each other. Then as for those whose good deeds are preponderant, these are the successful. And as for those whose good deeds are light, these are they who shall have lost their souls, abiding in hell.*** (***23:101-103***)"[27]

12. He, peace be on him, said: "Allah abhors heresy, the loss of one's funds (through foolishness), and excessive questioning."[28]

With this we will end our talk about the wise sayings narrated on the authority of Imam al-Ridha', peace be on him.

His Imamate

Many traditions narrated on the authority of Imam Musa, peace be on him, regarding the Imamate of his son al-Ridha'. The textual nomination was narrated on his authority by Dawud b. Kuthayr al-Raqqi, Muhammad b. Ishaq b. 'Ammar, 'Ali b. Yaqteen, Na'eem al-Qabusi, al-Husayn b. al-Mukhtar, Ziyad b. Merwan, Dawud b. Sulayman, Nasr b. Qabus, Dawud b. Razeen, Yazid b. Sulat, Muhammad b. Sinan al-Makhzumi.[29]

The Regency

The certain thing is that Imam al-Ridha', peace be on him, was forced to accept the regency, for al-Ma'mun forced him to accept that and threatened him with killing if he refused to respond to him. So the Imam was unwillingly responded to him.[30] Al-Ma'mun nominated the Imam to be his heir apparent due to some dangerous political factors that forced him to do that.

The reason for that was not that he inclined to the 'Alawids and that he showed intense love and sympathy toward them, as some people say; that is unreal. Those who believe in this have not accurately, deeply, and inclusively understood the events. Al-Ma'mun did that dangerous affair because he was forced to do it.

I (the author) think that the most important political factors are as follows:

1. The 'Abbasid government faced dangerous local revolts headed by the sons of Imam Musa, peace be on him, who were Ibrahim the elder, Zayd, and the like. They declared some revolts against the 'Abbasid government because they suffered from tyranny, oppression, and persecutions.

The revolt was headed by Abu al-Saraya, who was like Abu Muslim al-Khuresani in determination, alertness, and intense courage. Most Islamic peoples responded to this revolt, and may Islamic regions such as al-Hijaz, the Yemen, part of Iraq, and others were controlled by the revolutionaries. We will in detail explain that in the chapters that follow.

Al-Ma'mun stayed awake at night to find some ways to get rid of that danger that was about to happen. After a serious thinking, he thought that the best way to put out the fire of the war and to get rid of his opponents was that he had to entrust the regency to Imam al-Ridha' and to make him take part in the caliphate, that he might win the inclination of the revolutionists, make them refrain from mutiny and rebellion against him, and that he might win the inclination of the 'Alawids who gave the Imam preference over them due to his knowledge, his merit, and his renouncing the world.

This political plan was very successful, for through it al-Ma'mun could put an end to the revolt and divided its headquarters as soon as he declared that. The revolutionaries withdrew from their intentions and determination; they declared their consent and delight with that, as well as they showed that they would support al-Ma'mun and submit to his supreme authority and government. As a result al-Ma'mun

took a rest and felt secure from the most important dangers threatening his government.

2. Most commanders and leaders of the military unit's al-Ma'mun employed to war against his brother al-Amin inclined to the 'Alawids. Some historians say that they warred against al-Amin provided that al-Ma'mun should appoint Imam al-Ridha' as his heir apparent, and he responded to them. If this was correct, then he was forced to respond to them out of fear of their revolt against him.

3. The terrible events that took place between al-Amin and al-Ma'mun required the public opinion to detest and hate al-Ma'mun, for his armies caused mischief in Baghdad; they destroyed its palaces and houses, and it lost its splendor, its embellishment, and its beauties. On Baghdad some poets composed elegiac poems of which is the following:

I wept blood for Baghdad when it lost the fresh, elegant life.

The enviers envied it, and its inhabitants were destroyed by the catapult.31

The country was subject to inclusive famine and lack of security. So the people of Baghdad felt terror and fear. They did not forget their ordeal during those days; rather they talked about it for tens of years.

The thing that increased the wrath of the general populace against al-Ma'mun is that his armies won a victory over his brother al-Amin and had no mercy on him. They did not pardon him; rather they killed him and his followers, cut off their heads and sent them to al-Ma'mun. The people were displeased with that a brother killed his brother.

They unanimously agreed on that that was a horrible crime, that the person who committed such a crime had no atom of mercy and nobility, and that he was not worthy of undertaking the affairs of the Muslims and of being a ruler over them. After these events al-Ma'mun intended to win the affection of the people and to change their wrath against him into love and consent.

So he decided to entrust the regency after him to the descendant of the Prophet and the learned scholar of the family of Muhammad, may Allah bless him and his family, Imam al-Ridha', for the Muslims unanimously agreed on showing love to him, magnifying him, admiring him, and that he was worthier of undertaking the affairs of the Muslims than those other than him.

Through that al-Ma'mun won the affection, respect, and praise of the general populace. Through that he also made them imagine that he established relationships with his womb relatives who were boycotted, gave security to the people who were afraid, and gave life to the family of the prophet who suffered from the tyranny and oppression of the 'Abbasids.

These are some factors that moved al-Ma'mun to appoint Imam al-Ridha' as his heir apparent. The Imam, peace be on him, was fully aware of this plan, so he vigorously refrained from accepting the succession after him. As he found no way to get rid of it, he accepted it according to some conditions, that he might show the people that he hated and renounced the government. The conditions are as

follows:

1. He did not command nor order.

2. He did not give religious verdicts nor give legal decisions.

3. He did not appoint nor dismiss.

4. He did not change anything from how it was then.32

These conditions are evidence for that the Imam renounced the government, for they made him apart from it as well as they made him isolated from the political ruling board. If the Imam had come to know that that was real and that al-Ma'mun had been truthful, he would not have demanded those conditions, and would not have been far from any positive act for the government.

Any way al-Ma'mun showed his great delight at that and issued a royal decree on holding celebrations and spreading decorations all over the country. Then he ordered the black color which was the symbol of the 'Abbasids to be removed from clothes and flags; he ordered it to be changed into green color which was the symbol of the 'Alawids; he ordered Imam al-Ridha''s name to be written in the dirham and the dinar; he gave to the people valuable prizes and huge gifts; he ordered the poets to praise and laud the Imam, so al-'Abbas al-Khatib talked, lauded al-Ma'mun very much, and ended his speech with these words of him:

It is necessary for the people to have a sun and a moon, so you are the sun and this is that moon.33

The poets competed with each other for praising the Imam, peace be on him, and lauding al-Ma'mun. Abu Nu'as, the poet of the royal palace, did not take part in these competitions, so al-Ma'mun blamed him for that, saying to him:

"You have come to know of the social position of 'Ali b. Musa al-Ridha' and of that with which I have honored him. Therefore, why have you delayed your praising him while you are the poet of your time." As a result Abu Nu'as carefully thought and wrote these immortal lines that go along with time, saying:

It was said to me: You are the most unique of all the people in some parts of the famous speech.

You have wonderful jewels of speech that produce pearls in the hands of him who attains it.

So why have you left praising ('Ali) b. Musa and those qualities that have come together in him?

I said: I cannot find the right way to praise him whose grandfather was served by Jibril.

These wonderful poetry lines surpassed all the praising poems. Al-Ma'mun approved them; he and other than him admired them. He gave him an amount of money just as he gave all the other poets and preferred him to them.34

Abu Nu'as looked at the Imam and saw his face shone with the lights of the Imamate and fear of Allah. So he walked towards him and said to him: "O Son of Allah's Apostle, I have composed some poetry lines on you, and I want you to hear them from me." "Recite them," replied the Imam. He recited them, saying:

Their clothes are clear and pure; blessings are called down upon them wherever they are mentioned.

Whoever is not an 'Alawi when you trace back his ancestry, then he has no pride since the past time.

So when Allah created and perfected mankind, He purified and chose you, O People.

Therefore, you are the exalted chiefs; you have knowledge of the Book and of what has been mentioned in the suras.

Accordingly, the Imam said to him: "You have composed some poetry lines the like of which none has ever composed." Then he said to his retainer:

–Have you anything of our expenditure?

–Three hundred dinars.

–Give it to him.

Then he said to his retainer: "Perhaps he has regarded them as little, give him the mule."[35] And he gave it to him.

The pledge of allegiance regarding the regency of the Imam, peace be on him, was taken from the people all over the Islamic countries. The orators sat on the pulpits to mention the Imam's merits and knowledge and to invoke Allah for him. A Shi'ite saw the Imam wearing a robe of honor and saw the standards waving over his head. He became delighted and happy.

That appeared on the expressions of his face. So the Imam asked him to draw nearer to him. When he approached, the latter secretly said to him: "Do not busy your mind of anything of what you see; do not be delighted at it. They will not go well with me!"[36]

That happened just as the Imam had predicted. Shortly after that, al–Ma'mun denied him and spared no effort to assassinate him just as we will mention.

Al–Ma'mun harbors Malice against the Imam

Al–Ma'mun harbored malice against the Imam; his soul was full of enmity and evil against him. That is because the Imam's merits appeared; the gatherings mentioned his achievements and his noble qualities; the people talked about his talents and abilities; they talked about nothing except about his outstanding merits and those of his forefathers.

The thing that made al-Ma'mun increased his malice against the Imam is that he asked him to lead the people in the 'Id prayer, and he refused that. Al-Ma'mun insisted on that very much, so the Imam was forced to perform it according to some conditions. The Imam stipulated that he should go out to perform the prayer just as his grandfather Allah's Apostle, may Allah bless him and his family, and his grandfather Imam 'Ali, the Commander of the faithful, peace be on him, had done.

So al-Ma'mun said to him: "Go out as you wish." He commanded the military commanders and all the people to go to Abu al-Hasan. They went to the door of Imam al-Ridha', peace be on him. When the sun rose, he, peace be on him, washed and put on a white turban of cotton. One end of it he made hang on his breast and the other between his shoulders. Then he said to his retainers: "Do whatever I do."

He took his staff in his hand and walked; he refused to ride (any mount). Then he said four times: "Allah is greater!" The military commanders officially prepared; they carried weapons, and decorated themselves with the best decoration. The Imam, who looked like a full moon, went out and stopped at the door.

He said four times: "Allah is greater!" Then he said: "Allah is greater for His guiding us! Allah is greater for His giving us of the cattle quadrupeds! Allah is greater for His trying us!" The land was full of saying 'Allah is greater' and crying. For through the Imam Appearance and state, the people remembered his grandfather the Apostle, may Allah bless him and his family, who came to save the world, and came to know of the error of those kings who showed arrogance and vainglory.

He, peace be on him, said: 'Allah is greater,' at every ten steps. The people thought that the heaven and the earth repeated these words after him. Maru was full of crying. Al-Ma'mun heard of that and became afraid of it. So al-Fadhl said to him:

"Commander of the faithful, if al-Ridha' reaches the place of prayer for the festival in this way, the people will break out in rebellion. We are afraid for our lives. So send instructions to him to go back." Al-Ma'mun thought that al-Fadhl's opinion was right. He sent a letter to the Imam and asked him to go back. The Imam, peace be on him, went back without leading the people in prayer.37

This attitude showed the people the spirituality of the family of the Prophet, may Allah bless him and his family. It also showed them their renouncing the world, their refusing the pomp of kingdom and super authority. The people greatly admired the qualities concerning which al-Behri has said:

When you came out, they remembered the Prophet. When you came out of the ranks, they said: "There is no god but Allah! Allah is greater!"

You reached the place of prayer shining with the light of guidance.

You walked with the walking of one who was humble before Allah and who showed neither vainglory nor pride.

If a yearning one affected other than that which he could do, then the pulpit would walk towards you.38

The narrators said: “The going out of the Imam to the place of the prayer in this way was among the strongest reasons that made al-Ma’mun harbor malice against him and moved him to assassinate him.”

The Assassination of the Imam

The merits of Imam al-Ridha’, peace be on him, spread like light among the people; the gatherings were full of mentioning his achievements and noble deeds. The religious scholars came from all the countries and overcrowded at the door of his house to ask him to give them religious verdicts and to ask him about the mothers of questions in different fields such as Islamic jurisprudence, explanation of the Qur’an, theology, philosophy, medicine, and the like.

He, peace be on him, answered them from his abundant knowledge he inherited from his grandfather Imam ‘Ali, the Commander of the faithful, who was the gate of the city of the knowledge of the Prophet, May Allah bless him and his family. The religious scholars spread among the people what they saw of his sciences and excellence.

So the people loved him and clung to him. The intelligence informed al-Ma’mun of that, and he burst with anger toward the Imam and harbored malice against him. So he ordered Muhammad b. ‘Amru al-Tusi to dismiss the people from the Imam and to prevent them from attending his gatherings.

Al-Ma’mun had fear for his kingdom and supreme authority. He was careful of that the people would break out in rebellion against him. As a result he decided to assassinate the Imam. He took some grapes and mixed them with poison, and then he asked the Imam to come. When the Imam came, he gave him a bunch of grape and said to him:

“O Son of Allah’s Apostle, I have never seen grape better than this!” The Imam looked at him and said to him: “Perhaps, there is grape better than it in the Garden!” He refused to take the bunch of grape from him. However, al-Ma’mun insisted on that and forced the Imam to have some of it. The Imam ate some of it and threw the rest away. He left the gathering, and al-Ma’mun asked him: “Where to?”

“To the place to which you have ordered me to go,” replied the Imam.

The Imam quickly went to his house. He suffered from severe pain, for the poison cut off his intestines. Meanwhile, he suffered painful loneliness and being away from his family and his homeland. Shortly after that, he passed away. That great soul ascended to its Creator!

It was of Allah’s Light! Allah created it to light with it the utter darkness, to guide the perplexed, to make the oppressed secure, and to make the fearful take refuge with it. However, the evil, tyrannical forces put out the light of the star and deprived man of making use of its light!

The Islamic world was afflicted with that great tragedy and lost much good out of his death. The

exaltedness and glory of the Muslims came to an end. They missed him who showed affection to them, was kind to them, guided them to good, and sent them far from sins and evil acts.

As for al-Ma'mun, he impatiently looked forward for the death of the Imam. When he heard of his death, he affected sadness to cover the crime and said to the people: "I hoped I died before you, but Allah refused all things except what He willed!"39

He ordered him to be prepared for burial. When the Imam was washed and shrouded, he was carried to his final resting place.

The people escorted the Imam to his final resting-place in a way the like of which Khuresan never witnessed throughout its historical stages. Al-Ma'mun walked behind the great coffin; he was bare-footed and headed, saying at the top of his voice: "Your death has made a gap in Islam; Allah's decree has overcome my decree in respect with you!"40

The sacred body was brought to the graveyard. A grave beside that of Harun al-Rashid was dug for it and buried in it. Along with it was buried clemency, knowledge, and generosity. A lamp from among the Imams of guidance was buried in the land of Tus. That pure land has become sacred and reached the zenith in honor and glory, for all the Muslims had surrounded it with a halo of honoring and sacredness.

Al-Ma'mun was asked about the reason for burying the Imam beside his father Harun al-Rashid, and he answered: "That may Allah forgive Harun due to his neighboring to al-Ridha'!" This is a weak thought, for every person is buried along with his own deeds; the honor of neighboring does not benefit him. For this reason Di'bil al-Khaza'i refuted al-Ma'mun, saying:

There are two graves in Tus: (The grave of the one who is) the best of all the people, and that of the most wicked of them; this is among the lessons.

The dirty one (Harun) does not take advantage of the grave of the pure one (al-Ridha'); and there is no harm on the pure one due to his being near to the dirty one.

How far! Every one is hostage to that which his hands earn; therefore take or leave whatever you wish! This is the thinking of justice and truth. Harun's nearness and neighboring to the Imam will not avail him, for his hands were stained with the blood of the progeny of the Prophet; he spread among them killing and execution, and made sadness and mourning live in their houses.

With this brief account we will end our talk about the life of this great Imam; may success help us have the honor of making a research on his affairs and conditions.

2. Ibrahim the elder

The thing that urges man to search and investigate is that a group of historians believed that there was

only one of the Imam's children was named Ibrahim, and that the Imam had no other son called Ibrahim. Other historians believed that there were other sons of the Imam called Ibrahim. They mentioned that they were two: One was called Ibrahim the younger, and the other was named Ibrahim the elder.

This was investigated by the late Sayyid Bahr al-'Ulum in his book al-Rijal. He has mentioned: "Apparently, there is only one of the children of Abu al-Hasan Musa, peace be on him, was named Ibrahim. This has been mentioned by al-Mufid's al-Irshad, al-Tubris's al-'Alam, al-Sarawi's al-Menaqib, and al-Arbali's Kashif al-Ghumma. They have mentioned several children and have not mentioned except one man (named Ibrahim)."

He added: "Apparently, there are numerous Ibrahims just as it has been mentioned by the author of (the book) al-'Umda and other than him from among the genealogists, for they are more knowledgeable than other than them in this respect."41

The viewpoint of al-Hajja al-Sayyid Bahr al-'Ulum is trustworthy, for the great figures who have mentioned Ibrahim have not mentioned that there are not numerous Ibrahims; likewise they have not mentioned all the children of the Imam; rather they have mentioned some of them.

Besides the genealogists have established that there are numerous Ibrahims; and they are more knowledgeable than other than them in these affairs. After this we have to return to talk about the affairs of this pure Sayyid, Ibrahim.

Ibrahim was a great master with great importance and was among the prominent religious scholars of his time. He narrated traditions on the authority of his forefathers.42 Ibn Shaddqam narrated on the authority of his grandfather that Ibrahim was a meritorious, perfect scholar, from among the Imams of the Zaydis, and was a great, generous Shaykh.43

Al-Shaykh al-Mufid has said: "Ibrahim was a generous Shaykh."44 The proof of that he was with great importance is that Imam Musa, peace be on him, placed him among his testamentary trustees, that he might mention his name, honor him, and promote his position. We will mention some of his affairs:

A. With the Waqifites

A biographer has accused him of his being a Waqifite depending on the narration of Bakr b. Salih who has said: [I visited Ibrahim after the death of his father and asked him:]

-What is your opinion of your father?

-He is alive.

-What is your opinion of your brother Abu al-Hasan?

-He is trustworthy, truthful.

–He says that your father has died.

–He is most knowledgeable.

Ibrahim asked Bakr to tell him about the saying of his brother Imam al–Ridha', peace be on him, concerning that, and he answered him that he thought that he had died. After he had heard that, he said: "He was more knowledgeable in what he said." So Bakr asked him:

–Did your father appoint a testamentary trustee (of the Imamate)?

–Yes.

–Whom did he appoint as a testamentary trustee (of the Imamate)?

–Five of us, and he has given 'Ali (al–Ridha') precedence over us.45

This narration indicates that Ibrahim inclined to the Waqifites; similarly it indicates that he respected and admired his brother Imam al–Ridha', peace be on him. Al–Mamaqani, a researcher, made use of this narration and indicated that Ibrahim was reliable and had good intention. He has said: "Generally speaking, whoever carefully considers this narration comes to know that the man (Ibrahim) was very Allah–fearing.

That is because the vague error (shubha) was religious and did not require raising the hand from the truth in regarding his brother as trustworthy and truthful, admitting his father's will, the testamentary trustees (of the Imamate) were a group, and Imam al–Ridha', peace be on him, was given precedence over them.

If there was nothing in the man's biography except this narration, then it would sufficient for him who is discerning and endowed with insight to be satisfied with Ibrahim's justice and piety and with that his faith in the waqf was something accidental with him and disappeared."46

Any way, many researchers have declared Ibrahim's justice and innocence of this accusation.

B. With Imam al–Ridha'

Al–Kulayni has mentioned that Ibrahim and his brother al–'Abbas disputed with Imam al–Ridha', peace be on him, just as we will mention in al–'Abbas's biography. Of course, such a thing harms Ibrahim's trustworthiness and justice. However, he has not mentioned whether Ibrahim the younger or the elder (had such a dispute with the Imam). Regardless of these deeds, none can criticize Ibrahim at all.

C. With Abu al–Saraya

It is necessary for us to have, even if briefly, knowledge of the event of Abu al–Saraya, for it meets with more than one of the children of the Imam, peace be on him.

The great leader Muhammad b. Ibrahim, better known as al-Tabtaba'i,[47] broke out that important revolt in its beginning, put its designs and plans. He saw that with which the Muslims were afflicted such as excessive oppression, and what the 'Alawids suffered such as different kinds of punishment and exhaustion. He was very merciful and kind to the weak.

His pure soul moved him to declare the revolt. The historians mentioned that he was in one of the streets in Kufa. He saw an old woman following the loads of dates; she picked up what fell from them and put them into an old bag. He asked her about that, and she answered: "Surely I am a woman and has no husband to provide for me; and I have daughters who have no work; therefore I follow this way to feed myself and my children."

When he heard that from her, he burst into tears, and said to her: "By Allah, you and the like of you will make me revolt against (the 'Abbasids), and they will shed my blood!"[48] Of course, such feelings and kindness to the poor moved him to demand their rights and to declare a revolt against the oppressors.

He managed the affairs; he contacted some Arab leaders and Muslim figures asking them to help him taking part in resisting the oppression and overthrowing the then standing government. He met the Arab leader Nasr b. Shith [49] and urged him to take part in the revolt. He mentioned to him the oppression and tyranny his family and his followers faced, saying: "Until when are you abased, deprived of your rights, and your followers wronged?"[50]

These words made him boil with anger and made him hurry to declare his revolt. Yet among the reasons that moved him to declare his revolt was the differences and division that took place among the 'Abasids because of the discord that took place between al-Amin and al-Ma'mun. For they made the country lack stability and security, spread disorders among them and made them looked forward to someone to save them from that in which they were.

Abu al-Saraya joins the Revolt

The revolt became very firm and dangerous when Abu al-Saraya joined it. Abu al-Saraya was an 'Alawi; he showed great friendship and love for the 'Alawids, felt pain for the violence and persecution that befell them, did his best to overthrow the 'Abasid government and to hand it over to the 'Alawids. We will briefly speak of the affairs of this inspired, great leader:

He was al-Sari b. Mansur, from among the Banu Shayban who were from among the children of Hani b. Mas'ud. It was said that he belonged to the Banu Tamim, who lived in the Arab Peninsula. He resided for a period of time in the eastern part of the Euphrates. He took part in many battles and practiced their operations. He was on the side of the leader Yazid b. Mizyad in Armenia to fighting against the Khuramiya.

When Yazid died and his son headed the army, Abu al-Saraya joined him and accompanied him until he was removed (from the leadership of the army). After that Abu al-Saraya joined Ahmed b. Mizyad. Al-

Amin sent Ahmed b. Mizyad to war against Hirthima, who declared rebellion and mutiny against (al-Amin). However, Hirthima asked Ahmed to meet him, that he might inform him of his affairs.

Ahmed met with Hirthima, and he explained to him the reasons for his going out in revolt (against al-Amin). He explained to him that the community suffered from the tyranny and oppression of the ‘Abasids. So Ahmed inclined to him and joined his camp. Then he headed for the Banu Shayban in the Arab Peninsula and asked Hirthima to give them salaries, so over two thousand horsemen joined him.

After al-Amin had been killed, Hirthima decreased the salaries of the army. This displeased Abu al-Saraya, and he decided to withdraw from him. Abu al-Saraya asked the permission of Hirthima to go to Mecca to perform the hajj, and he permitted him and gave him twenty thousand dirhams. Abu al-Saraya took the money and divided it among his companions.

Through that he could attract their hearts and feelings. Then he asked them to follow him to ‘Ayn al-Tamr. When they arrived at it, they killed the governor over it and confiscated his properties. Then they met another ‘Abbasi governor; they took his possessions and divided them among themselves.

Hirthima sent an army to war against Abu al-Saraya. When the two armies met, the army of Hirthima was defeated and suffered heavy causalities. Then Abu al-Saraya headed for al-Anbar[51]. When he arrived in it, he controlled the local administration. He killed its governor, Ibrahim al-Sharawi, and confiscated all his properties. Then he took his army and went on destroying the ‘Abbasid governors and their hirelings.

He arrived in al-Riqqa and met Ibrahim. As a result they decided to overthrow the ‘Abbasid government and to pledge allegiance to al-Ridha’ from among the family of Muhammad.[52] Abu al-Saraya practiced some battles, went to war, and came to know of its methods. He was endowed with the strength of will, determination, and decision. Muhammad b. Ibrahim entrusted him with the general, military leadership. He had confidence in him; he trusted to him the affairs and plans of the revolt.

The Declaration of the Revolt

Muhammad and Abu al-Saraya agreed on the declaration of the revolt and overthrowing the ‘Abbasid government. So Abu al-Saraya headed his troops and advanced towards Naynawa; he headed for the grave of the master of the martyrs (al-Husayn), peace be on him. He visited the great Shrine for a long time. He recited the poetry lines of Mansur al-Nimri, saying:

May my own soul be sacrificed for al-Husayn when he left early in the morning for death, running, not returning.

That day attacked with its sword the shoulder of Islam.[53]

You hurried to death lest an urgent vengeance should befall the people.

Allah does not hasten when you hasten; Allah is not heedless of what you see.

She (Fatima) is wronged, and the Prophet, her father, turns (his) eye in all directions; (and he is) interested (in the tragedy).

Are there any brave men to rise for her through drawing their sharp swords and spears?

Then he said in a loud voice: "If there is anyone of the Zaydiya, let him rise!" So some people rose and came nearer to him, and he delivered a long sermon in which he lauded the members of the House (*Ahl al-Bayt*), peace be on them, mentioned their laudable deeds, and that with which they were singled out. Then he mentioned the deeds of the community toward them such as wronging them.

Then he mentioned al-Husayn, peace be on him, saying: "People, suppose that you were not present with al-Husayn and did not help him, then what has prevented you from (helping) him whom you have met and followed, while he will tomorrow go out (in revolt) to avenge his blood, his right and the heritage of his forefathers and to establish the religion of Allah?

What has prevented you from helping and supporting him? From this direction of mine, I am heading for Kufa to carry out Allah's command, to defend His religion, and to help the members of the House (*Ahl al-Bayt*)? So if you intend to go, then follow me!" Abu al-Saraya took his troops and headed for Kufa.

As for Muhammad, he declared the revolt on the day on which he and Abu al-Saraya had agreed. Many people pledged allegiance to him. He impatiently waited for the coming of Abu al-Saraya, to the extent that his companions were hopeless of him and blamed Muhammad for seeking help from him. Muhammad was sad because of Abu al-Saraya's delay. While he was anxious and worried,

Abu al-Saraya and his army reached him. So he became very pleased. When Abu al-Saraya saw him, he dismounted his horse, walked towards him, and embraced him. They both went to Kufa. When they arrived in it, the people overcrowded, pledged allegiance to them, and showed their great delight with that. They pledged allegiance to them in a place in Kufa called Qasr al-Duratayn.[54]

When Muhammad had enough troops, he declared his revolt in the month of Jamadi al-Thaniya, in the year 199 A. H.[55] the revolutionaries advanced towards Kufa and occupied it. They attacked its governor, al-Fadhl b. 'Isa, and confiscated his possessions in the palace. As for Abu al-Saraya, he refused that and issued intense commands to prevent his fighters from looting and plundering and to put an eye on the mischief-makers.

Meanwhile he ordered them to return all the looted things to their owners. Al-Fadhl b. 'Isa turned the back in flight. So the affair of Abu al-Saraya became strong, and he won a wonderful victory. Accordingly, the governor of Iraq, al-Hasan b. Sehl, sent an army of three thousands horsemen headed by Zuhayr b. al-Hasan to war against Abu al-Saraya.

When the army reached Kufa, Abu al-Saraya resisted it with strength and determination; he defeated it,

forced it to withdraw, and controlled all its equipment.[56] It was afflicted with failure and loss. Abu al-Saraya won a victory; his enemy was defeated. Fear and terror spread among the ‘Abbasids, and they were sure that the revolt was successful.

The Death of Muhammad

Unfortunately, the revolutionaries were afflicted with the death of the great leader Muhammad b. Ibrahim during that decisive period of time. Most sources have mentioned that he died a natural death; while some other sources have mentioned that Abu al-Saraya poisoned him and assassinated him, that he might get rid of him.

Most probably, he died a natural death, for the revolt was still at the beginning. It was impossible for Abu al-Saraya to assassinate him in the critical period of time, for he was not sure that the revolt would succeed.

Any way, Abu al-Saraya ordered Muhammad’s pure corpse to be prepared for burial. After it had been washed and shrouded, Abu al-Saraya and some Zaydis went out in the dark night. They carried the pure corpse and sent it to the Cemetery of al-Ghary. They buried it there.[57]

In the following morning, Abu al-Saraya gathered the people and announced the death of Muhammad and condoled them on his death. The people wept in loud voices, so Abu al-Saraya turned to them and said: “Abu ‘Abd Allah has appointed the one who looks like him as his testamentary trustee, who is Abu al-Hasan ‘Ali b. ‘Abd Allah. If you consent to him, then he is the consent; otherwise, choose (someone else) for yourselves.”

The people looked at each other and kept silent. So Muhammad b. Muhammad b. Zayd, a young ‘Alawi, said: “O Family of ‘Ali, surely the religion of Allah is not supported by failure, and the hand of this man (i.e. Abu al-Saraya) is not evil with us. For he has given vent to our anger and avenged (the blood of al-Husayn).”

Then he turned to ‘Ali b. ‘Ubayd Allah and asked him: “What do you say, Abu al-Hasan? For he advised us to choose you. Stretch out your hand to pledge allegiance to you.”

Then he said: “Surely, ‘Abd Allah (i.e. Muhammad b. Ibrahim), May Allah have mercy on him, chose me. He had confidence in himself, and he did his best to (accomplish) Allah’s right. (As for me), I will not refuse his will as a sign of neglecting his command, nor will I leave this (matter) as a sign of refraining from it.

However, I fear that I may busy myself with it and leave other things that are more praiseworthy and better than it in the final result. So undertake leadership, may Allah have mercy upon you. We have entrusted you with the leadership over us. We are satisfied with you and have confidence in you.”

Then he turned to Abu al-Saraya and asked him: "What do you see? Are you content with him?"

"If you are content, then I am content; and I say what you say," replied Abu al-Saraya. Muhammad b. Muhammad stretched out his hand, and the people pledged allegiance to him. In the mean time he firmly organized the affairs of his government. For example, he appointed some governors over the Islamic cities conquered by Abu al-Saraya. That was as follows:

1. He appointed Isma'il b. 'Ali as governor over Kufa.

2. He appointed Ibrahim b. Imam Musa b. Ja'far as governor over the Yemen.

3. He appointed Zayd b. Musa as governor over al-Ahwaz.

4. He appointed al-Abbas b. Muhammad as governor over Basrah.

5. He appointed al-Hasan b. al-Hasan al-Aftas as governor over Mecca.

6. He appointed Ja'far b. Muhammad b. Zayd as governor over Wasit.[58]

He also appointed Rouh b. al-Hajjajj as commander over the police, and he entrusted the judiciary to 'Asim b. 'Aamir.

Currency was minted in Kufa and it was written in it this Holy Verse:

Surely Allah loves those who fight in His way in ranks as if they were a firm and compact wall (61:4).

The affairs went well with Abu al-Saraya, and the revolt spread in the regions of the Islamic world. The 'Abbasids came to know of the danger that threatened them with the removal of their government overnight. The governor of Iraq, al-Hasan b. Sahl was afflicted with a quick failure, so he wrote to Tahir b. al-Husayn to send him to war against Abu al-Saraya. Also someone wrote him a letter in which he mentioned the following poetry lines:

Certainty uncovers the mask of doubt; and the sedate opinion is your best scheming.

Act carefully before he will execute against you an affair whose evil will move a hidden illness.

Do you entrust Tahir with fighting the people while he has believed in

Supporting them and showing obedience to them?

He will cause to you difficulties that lead to a violent war.

He will display the things hidden in his heart; when the hidden things

Appear, they will not disappear.

So take care of sureness, for its features have become luminous, while

Doubts have become dark.

Then do what you want through a decisive opinion; consider it carefully,

And leave that which does not occur.

When al-Hasan read these poetry lines, he changed his mind and wrote to Herthema b. A'yun asking him to go quickly to him. He sent to him al-Sindi b. Shahik, but there was between al-Hasan b. Sahl and Herthema an enmity and mutual alienation. So when the letter reached him, he said: "We paved the way to the caliphate and cleared its sides for them, and then they took hold of the affairs and possessed alone the direction over us.

When they face a certain attitude because of their bad management and their losing the affairs, they intend to set it right through us. No, by Allah, we will not honor them until the Commander of the faithful (i.e. al-Ma'mun) come to know of their bad words and deeds."

Al-Sindi turned away from him when he despaired of him. Then a letter from al-Mansur b. al-Mehdi came to him. When he read the letter, he responded and returned to Baghdad. When he arrived at al-Nehrwan, the people of Baghdad went out to receive him. At the head of them were the prominent figures and the military commanders. When they saw him, they dismounted.

He stopped at his house. Al-Hasan b. Sahl ordered the recorders of the army to be brought to him. They were brought to him and he chose what he liked of men. The Muslim public treasuries were opened for him. So Herthema gathered troops, to the extent that he had thirty thousands of horsemen and infantry soldiers.

When the number and equipment went well with him, he advanced towards Kufa. He passed through al-Meda'in, which was under the control of Abu al-Saraya. He controlled it and defeated its governor. Then he crept towards Kufa. The two armies met at the Palace of Ibn Hubayra. A battle took place between them.

Many followers of Abu al-Saraya were killed. Herthema insisted on fighting against Abu al-Saraya, and he responded to him. The troops of Abu al-Saraya scattered, and he was unable to defend Kufa, which was the capital and center of his revolt; so he was forced to leave it and to head for al-Qadisiya. Herthema occupied Kufa.

Abu al-Saraya left al-Qadisiya and headed for al-Sus. The people of al-Sus closed the gates at his face. He asked them to open them, and they opened them. The governor of al-Sus asked Abu al-Saraya to leave it, but he refused. A battle took place and a group of Abu al-Saraya's followers were

killed, so Abu al-Saraya escaped. He went to Khuresan and stopped at a village called Barqana.

The governor of Barqana went out for them. He held a meeting with them. He gave them security provided that he should send them to al-Hasan b. Sehal, and they responded to him. Immediately, he sent them to him. Al-Hasan b. Sehal was then in al-Meda'in. When the prisoners of war reached him, he ordered Abu al-Saraya to be killed.

After Abu al-Saraya had been killed, al-Hasan b. Sehal ordered his head to be crucified in the eastern part of Baghdad and his body to be crucified in the western part of it.59 The period of time between the revolt of Abu al-Saraya and his murder was ten months.60

Certainly, there is a close relationship between the event of Abu al-Saraya and Zayd, Ibrahim, and the like of them from among the children of the Imam. That is because many of them took part in it, but Zayd and Ibrahim were at the head of those who took part in it, for they were entrusted with authority over some Islamic countries. Several reports have been mentioned concerning what Ibrahim met when his movement failed and came to an end. The reports are as follows:

The first: When Abu al-Saraya appointed him as a governor over the Yemen, he went to it, and its people yielded to him after a short battle took place between the two parties.61

The second: He was an emir over the Holy Mecca. When he heard of Abu al-Saraya, he appeared in Mecca in the year 201 A. H. He summoned the people to himself and a great deal of them responded to him. So he undertook the authority there and killed many people of those who maintained the viewpoints of the 'Abbasids.

He performed the hajj in that year. He was the first 'Alawi to perform the hajj in that year. As a result al-Ma'mun was afraid of him, so he deceived him through appointing him as ruler over the Yemen. When Ibrahim went to San'a', he was deceived and taken as a prisoner of war by Ibn Fahan.62

The third: He was in Mecca when Abu al-Saraya was killed. When he heard of that, he went to the Yemen and controlled many areas of it and summoned the people to himself.63

The fourth: He dominated the Yemen; his government included the coast and the eastern top of the Yemen. He led the people in the hajj during the time of al-Ma'mun. He delivered a speech among the people in the Holy Shrine, and then he invoked Allah for al-Ma'mun and his heir apparent Imam al-Ridha', peace be on him.64

The fifth: He warred against al-Ma'mun. His army was defeated, and he went to Mecca. When al-Ma'mun went to Baghdad, Ibrahim went to him, and he gave him security.65

These some reports which have been mentioned in respect with him. Most probably, Ibrahim conquered the Yemen and controlled it. His determination collapsed when the movement of Abu al-Saraya failed. So he asked al-Ma'mun for security, and he gave it to him. The thing that confirms this is that Imam al-

Ridha', peace be on him, interceded for al-Ma'mun, who was in Khuresan, and he released him.66

The Death of Ibrahim

The pure Sayyid Ibrahim passed away in Baghdad in the year 213 A. H., and it was said in the year 210 A. H.67 The biographers have unanimously agreed on that he died of poison, and that it was al-Ma'mun who poisoned him. The people escorted him to his final resting place in a great way. Ibn al-Sammak 68 lowered him into his grave and recited:

Al-Imam al-Murtada died poisoned, and the time has folded Virtues and sciences. He died wronged at al-Zawra' just as his grandfather (al-Husayn) died Wronged in Karbala". The yellow sun lamented over his death, and the grieved moon stroke its Face.69

His pure body was buried beside the grave of his father Imam Musa al-Kazim, peace be on him. Al-Sayyid al-A'raji has said: "Ibrahim was buried at al-Qadifa; there is a manifest dome over him. The people visit his grave and ask the blessing of it.

The general populace ('amma) claim that the grave belongs to al-Murtada, 'Alam al-Huda. This is an imagination, for al-Murtada was carried to the Holy Ha'r and was buried beside his brother and his father according to the unanimous agreement of the religious scholars. The one who is buried there is Ibrahim al-Murtada, al-Kazim's son."70

3. Ibrahim the Youngest

He was given the nickname of al-Murtada. He was the youngest of the children of his father. His mother was a Nubian and her name was Najiya.71 Al-'Abddali, a genealogist, has said: "Ibrahim the youngest, al-Kazim's son, was a learned and worshipful. He was not Abu al-Saraya's companion; rather that was his brother Ibrahim the elder."72 Some sources have mentioned that he appeared in the Yemen during the days of Abu al-Saraya.73

He was the grandfather of al-Murtada and al-Radi and of the noble Musawis.74 This is what we have found in his biography. He was buried in Karbala" six cubits behind the grave of his grandfather al-Husayn, peace be on him.75 It was said that he died in the eastern part of Baghdad and was buried in the cemetery of Bab Raz.76

4. Ahmed

His mother was a slave-wife. She was the mother of his two brothers Muhammad and Hamza. She was among the respected ladies. She was given the Kunya of Umm Ahmed. Imam Musa, peace be on him, was very kind to her. When he left Medina for Baghdad, he left with her the inheritances of the Imamate and said to her: "Whoever comes to you at any time and asks you for the trust, then know that I have

died a martyr, that he is the successor after me and the Imam to whom obedience is obligatory on you and on all the people."

He ordered his son al-Ridha', peace be on him, to keep the house. When al-Rashid poisoned him in Baghdad, Imam al-Ridha', peace be on him, went to her and asked her for the trust. Umm Ahmed asked him: "Has your father died a martyr?" "Yes," he replied, "I buried him. Give me the trust my father gave to you when he went to Baghdad. I am his successor and the real Imam over all mankind and jinn." Umm Ahmed wept and gave him the trust. Then she pledged allegiance to him.77

The following is an account on some of his affairs and conditions:

His Position with his Father

Imam Musa, peace be on him, took great care of his son Ahmed, and he had a high position with him. He preferred him to the rest of his children. He gave him one of his country estates.78 Apparently, he regarded him as one of his testamentary trustees.79 Isma'il, son of the Imam, narrated the great care his father took to his brother Ahmed, saying: "My father and his son (Ahmed) went to one of his estates.

There was with Ahmed twenty men from among the servants and the attendants of my father. When Ahmed rose, they rose with him; and when he sat down, they sat down with him. Yet, my father looked after him; he was not heedless of him." That the Imam took care of him and was not heedless of him is a proof of that he showed love and sincerity toward him.

His fear of Allah and Worship

Ahmed was Allah-fearing and righteous. He released a thousand slaves to seek nearness to Allah, the Most High.80 A poet composed a poem on that, saying:

Ahmed b. Kazim, the king of light and master of the great, released a thousand (slaves).

The proof of his righteousness and piety is that when the story of the death of Imam Musa became famous in Medina, the people gathered at the door of Ahmed's house. The people went out along with Ahmed. They thought that he was the Imam after his father, for they saw his greatness, his worship, and his following the Islamic teachings. They thought that he was the successor and Imam after his father, so they pledged allegiance to him.

He took the pledge of allegiance from them and ascended the pulpit and delivered an eloquent sermon, saying: "O People, you have pledged allegiance to me, and I will pledge allegiance to my brother, 'Ali b. Musa al-Ridha'. Know that he is the Imam and successor after my father. He is the friend of

Allah. Allah and His Apostle have made it incumbent upon you and me to obey him." All those who were present yielded to his speech. They left the mosque headed by Ahmed. They stood before the Imam and admitted his Imamate.81 This tradition is a proof of his faith and piety. Some extinct Shi'ite sects

believed in his Imamate and claimed that he was the Imam after his father.

His Knowledge

He was among the knowledgeable people of his time. He narrated many traditions on the authority of his father and of his grandfathers. He wrote the Holy Qur'an with his blessed hand.82 However, we have found nothing of his literary inheritance.

With Abu al-Saraya

Some sources have mentioned that Ahmed was among those who took part in the movement of Abu al-Saraya. Ibrahim and Isma'il, the two sons of Abi Sammal, have narrated, saying: "When the affair of Abu al-Hasan happened, we went to his son Ahmed for a time. When Abu al-Saraya went out in revolt, Ahmed went out with him. Muhammad b. Ahmed b. Usayd went to Ibrahim and Isma'il and said to them:

'This man (Ahmed) went out in revolt along with Abu al-Saraya, so what do you say?' So they criticized him for that, withdrew from him, and said: 'Abu al-Hasan is still alive, and we will follow him.'"83 Some traditionists believe that his going out in revolt with Abu al-Saraya defames his justice.84 However, we condemn that, for al-Shaykh al-Mufid and other prominent religious scholars have regarded him as trustworthy.

His Death

The famous narration is that he died a natural death. Mu'in al-Deen, who died in 791 A. H., has mentioned that al-Sayyid al-Amir, Ahmed b. Musa, went to Shiraz and died there after the death of his brother 'Ali al-Ridha', peace be on him, during the days of al-Ma'mun.85

Some sources have mentioned that he died a martyr. That was when he heard that al-Ma'mun betrayed his brother Imam al-Ridha', peace be on him. He was very sad for him. So he left Baghdad to take vengeance on him. There was along with him three thousands from among the grandsons of the Imams.

They went to war against al-Ma'mun. When they arrived in Qum, the governor fought against them. So a group of his companions died as martyrs. As for Ahmed, he went to al-Ray, but its governor battled against him. Some of his companions died as martyrs. He and the rest went to Asfareen, a district of Khuresan. They stopped at a salty land between two mountains.

As a result the army of al-Ma'mun attacked them, fought against them, and killed them. As for Ahmed, he died as a martyr and buried there. People visit his grave there. Al-Sayyid Muhsin al-Amin, May Allah have mercy on him, has commented on that, saying: "This is something strange and contradicts the (reports that say) that his grave is in Shiraz." He added: "This narration is similar to some fabricated stories."86

Any way, it is well known that Ahmed died in Shiraz and buried there.87 His grave is better known as the grave of Sayyid al-Sadat. He is now called Shah Chragh (the King of Light).88 His grave remained hidden, but it appeared during the Emir Muqarrib al-Deen, Mas'ud b. Badr, who built a building over it. It was said that Ahmed was found in his grave sound and unchanged; and there was in his finger a ring in which it was written: "Might belongs to Allah; Ahmed b. Musa."

So the people recognized him through it. The Atabik, Abu Bakr, built over it a building higher than the first one. Lady Tashi, a righteous woman famous for worship and asceticism, rebuilt it. She built over the Holy Shrine a high dome and a high school beside it. Then she ordered her grave to be dug beside it. That was in the year 750 A. H.89

The famous explorer Abu 'Abd Allah al-Tanji, better known as Ibn Batuta, talked about his visiting the Holy Shrine and about the honoring of the Iranian people to that Sacred Shrine. He has said under the title Mentioning the Holy Shrines in Shiraz: "Among them is the Shrine of Ahmed b. Musa, brother of al-Ridha' 'Ali b. Musa b. Ja'far b. Muhammad b. 'Ali b. al-Husayn b. 'Ali b. Abi Talib, may Allah be pleased with them.

The people of Shiraz regard it as a great shrine. They ask the blessing of it and supplicate Allah through its excellence. Lady Tashi, mother of Sultan Abu Ishaq, ordered a large school to be built beside it.

There is in it a corner in which is food for visitors. The reciters of the Qur'an always recite the Qur'an. Among the habits of Lady Tashi was that she visited this Shrine every Monday night. On that night, the judges, the jurists, and the noble came together. Shiraz is the greatest of Allah's earth in having noble people.

I have heard from the trustworthy that the number of the noble who have high ranks wherein one thousand, four hundred, and some is. Their head is 'Azd al-Din al-Husayni. When the people are present in the Blessed Shrine, they recite and finish the Qur'an. The reciters recites (the Qur'an) with sweet voices.

Food, fruits, and candy are brought. When the people have finished eating, a preacher preaches to them. That is after the noon prayer until dinner. The Lady is in a room with a window towering over the Mosque. Then drums are beaten, and trumpets are blown at the gate of the Shrine just as this is done at the gates of the kings."90

With this subject matter we will end our talk about the biography of this great Sayyid.

5. Ishaq

He was given the nicknames of al-Amir 91 and al-Amin.92 In his book al-Rijal, Shaykh al-Tusi has numbered him among the companions of Imam al-Ridha', peace be on him.93 In his al-Kafi, al-Kulayni has narrated a tradition narrated by Ishaq on the authority of his uncle and on the authority of his

grandfather Imam al-Sadiq, peace be on him.

Ishaq had daughters of whom was Ruqayya, who lived for a long time and died in Baghdad in the year 316 A. H. Among his grandsons is the pious one Abu Talib al-Mehlus, and Abu Ja'far Muhammad al-Surani, who was killed in Shiraz.94

Ishaq died and buried in Medina in the year 240 A. H. Hemd Allah al-Mustawfi has mentioned that Ishaq died and buried in Sawa (a city in Iran).95

6. Isma'il

He was among the great religious scholars of his time and was at the head of those Allah-fearing and righteous. He was appointed by Abu al-Saraya as an Emir over Persia.96 When the movement failed, he lived in Egypt, and then his children and his grandsons lived in it. The proof for his high position and piety is that when Yehya b. Saffwan died, Imam Abu Ja'far ordered him to pray over him and to represent him in (performing) that (payer).97

He wrote many books he narrated on the authority of his forefathers. Some of these books are the following:

1. Kitab al-Tehara (A Book on Purity).

2. Kitab al-Salat (A Book on Prayer).

3. Kitab al-Zekat (A Book on Zekat).

4. Kitab al-Soum (A Book on Fasting).

5. Kitab al-Hajj (A Book on Hajj).

6. Kitab al-Jana'iz (A Book on Funerals).

7. Kitab al-Talaq (A Book on Divorce).

8. Kitab al-Nikah (A Book on Marriage).

9. Kitab al-Hudud (A Book on the Punishments Stipulated in the Qur'an)

10. Kitab al-Du'a' (A Book on Supplication).

11. Kitab al-Sunan wa al-Aadaab (A Book on Traditions and Good Manners).

12. Kitab al-Ru'ya (A Book on Dreams).98

The greatest one of his books on which the traditionists depend is his book entitled al-Ja'fariyat. Al-Nuri

has mentioned: “Al-Ja‘fariyat is among the well-known, old books on which (the traditionists) depend.”[99]

Our great religious scholars have regarded his many books as a proof of praising him and of his abundant knowledge.[100] Isma‘il died and buried in Egypt.[101] However, Hamd Allah al-Mustawfi has mentioned that he was buried in a district of Shiraz.[102]

7. Ja‘far

His Kunya was Abu al-Hasan. His mother was a slave-wife.[103] He was known as al-Khawari, a village in Sacred Mecca. He often lived in the village, so he and his children were ascribed to it. So they were called al-Khawariyun. They were also called al-Shajariyun, for they stopped at the places with many trees.[104] He had fourteen children: six males, and eight females.[105]

8. Al-Hasan

His mother was a slave-wife. He had very few children. Abu Nasr al-Bukhari has said: “Al-Hasan b. Musa had a boy called Ja‘far whose mother was a slave-wife. It is said that he had children; and something other than that was said.” Ibn Tabtaba and Abu al-Hasan al-‘Umari have said: “Al-Hasan b. Musa had only one boy called Ja‘far, who had three boys: Muhammad, al-Hasan, and Musa.”[106] The books of history and genealogy have not specified when and where he died.

9. Al-Husayn

He was nicknamed al-Sayyid ‘Ala’ al-Din.[107] He was a Sayyid of great importance and with a high social position. The proof of his high position is the narration of al-Bizanti, in which it has been mentioned that he asked Imam al-Jewad: “Which of your uncles is the kindest to you?” “Al-Husayn,” he replied. Imam al-Ridha’, peace be on him, said: “By Allah, he is truthful. By Allah, he is the kindest of them to him and the best of them.”[108]

Al-Husayn related, saying: “We are Hashimite young men. While we were sitting around my brother Abu al-Hasan al-Ridha’, peace be on him, Ja‘far b. ‘Umar al-‘Alawi passed by us. He was shabby. We looked at each other and laughed at his appearance. So Imam al-Ridha’, peace be on him, said to us: ‘In the near future, you will see that he has a lot of money and many followers.’”

He added: “After a month, he became the governor of Medina; his conditions became well. He along with retainers passed with us.”[109] Al-Barqi has said: “Al-Husayn died in Kufa and buried at al-‘Abbasiya. His grave is near to Umm al-Ba‘rur. Those who are close to it call it the grave of al-Husayn.”[110]

The late Sayyid Ja‘far Aal Behar al-‘Ulum has said: “The grave of al-Husayn is in Shiraz. It has been

mentioned by Shaykh al-Islam Shahab al-Din in his historical book entitled Shiraz Nama. The summary of what he has mentioned is as follows: 'Qattlagh was a governor over Shiraz. He had a garden where the Shrine of the mentioned Sayyid was. The doorkeeper of that garden was among the men of religion and generosity.

On Friday nights he saw a light coming out of a hill in that garden. He told Qattlagh about that. The latter saw what the former had seen. When he asked about that place and discovered it, he came to know that it was a grave in which was a great body with perfect greatness, majesty, freshness, and beauty. There was a copy of the Qur'an in one of his hands, and in the other was a drawn sword.

Through the signs and comparisons, they came to know that the grave belonged to al-Husayn b. Musa. So he built for it a dome and a corridor. Apparently, this Qattlagh Khan is other than the one who fought against his brother Sayyid Ahmed. It is possible that the garden belonged to him; and the governor who ordered his shrine was someone other than him.

For Qattlagh is a nickname of a group (of people) such as Abu Bakr b. Sa'd al-Zunki.' He has also said: "Some of them wrote that al-Sayyid 'Ala' al-Din Husayn went to that garden, and they came to know that he belonged to the Banu Hashim, so they killed him in that garden. After a period of time, when the traces of the garden disappeared and nothing of it remained except a high hill, they recognized his grave through the mentioned signs.

That was during the reign of the Safawi State. A man called 'Ali Mirza left Medina and lived in Shiraz. He was rich, so he built a high dome over him and endowed properties and gardens for him. When he died, he was buried beside the Shrine. Then the endowments were in the hand of his son Mirza Nizam al-Mulk, a minister in that state, and then after him they were in the hands of his grandsons. Shah Isma'il al-Safawi ordered Sultan Khalil, the governor of Shiraz, repaired the Shrine and enlarged its previous building in the year 810 A. H.'"[111]

10. Hamza

His Kunya was Abu al-Qasim. His mother was a slave-wife. He was knowledgeable, meritorious, perfect, solemn, great, with a sublime position and high rank, and respected by the Shi'a (khassa) and non-Shi'a ('amma). He traveled along with his brother Imam 'Ali al-Ridha', peace be on him, to Khuresan. He devoted himself to serving him, did his best to achieve his objectives, sought his good pleasure, and obeyed his orders.

When he arrived in Su Sa'd, a village in Tirtisber, some followers of al-Ma'mun attacked and killed him. His grave is in Bustan (garden). He had two boys; one of them was called 'Ali, and the other was called al-Qasim Abu Muhammad, to whom belong the Safawi Sayyids.[112]Some sources have mentioned that his grave is in al-Ray near to the grave of the great Sayyid Shah 'Abd al-'Azim.[113] It was said that he was buried in Qum.[114]

11. Zayd

His mother was a slave-wife. He is better known as Zayd al-Naar (fire). He was a Zaydi in thought- that is to say that he maintained the doctrine of the Zaydis who believed in going out in revolt against the authority, not because of that he believed in the Imamate of him who went in revolt (against the authorities), just as they believed. He was a joker.[115] The following are some of his affairs:

A. With Abu al-Saraya

Those who wrote the biography of Zayd have unanimously agreed on that Zayd was among those who went in revolt along with Abu al-Saraya, and that he was appointed by him as a governor over Basrah. However, the narrations have differed over explaining his conditions after the failure of the revolt. The following are some of them:

The first (narration): When Zayd entered Basrah and overcame it, he burnt the house of the 'Abbasids and set fire to their date-palms and all their possessions, so he was called Zayd al-Naar. Al-Hasan b. Sehl warred against him and won a victory over him and sent him to al-Ma'mun, and he was caused to come in to him in chains. So al-Ma'mun forgave him his sin and sent him to his brother al-Ridha', who swore (by Allah) that he would never talk with him.[116]

The second (narration): When the revolt of Abu al-Saraya failed, Zayd disappeared. However, al-Hasan b. Sehal sought him, and he was showed the way to him. He imprisoned him, and he remained in the prison in Baghdad until Ibrahim al-Mehdi, known as Ibn Shakla, appeared. Then the people of Baghdad gathered around the prison and took him out of it.

So he (Zayd) went to Medina, burnt the houses, killed a group of people, and summoned the people to pledge allegiance to Muhammad b. Ja'far b. Muhammad. So al-Ma'mun sent an army to him, and it arrested him and took him to him. He said to him:

"O Zayd, you went out in revolt in Basrah, and you left to start with the houses of our enemies from among the Banu Umayya, Thaqeef, Ghani [117] and its inhabitants, and the family of Ziyad. You intentionally burnt the houses of your cousins." He said to him: "O Commander of the faithful, I made a mistake in all the directions. If I returned to go out in revolt, I would start with our enemies."

So al-Ma'mun laughed and sent him to his brother al-Ridha', peace be on him, and said to him: "I have left his crime to you; therefore, educate him well." When Zayd stood before the Imam, he scolded him and released him and swore (by Allah) that he would not talk with him as long as he lived.[118]

The third (narration): When Abu al-Saraya was killed, the Talibiyyin scattered; some of them disappeared in Baghdad, and some of them disappeared in Medina. Zayd was among those who disappeared. Al-Hasan b. Sehal sought him, and he was shown the way to him. When Zayd was brought to him, he ordered him to be imprisoned.

Then he ordered him to be brought out of prison and to be beheaded. So al-Hajjajj b. Khuthayma opposed him, saying: "O Emir, I think that you must not hasten to invite me to come to you, for I have a piece of advice." So he responded him to that, and he said to him:

-O Emir, has a command concerning what you are going to do come to you from the Commander of the faithful?

-No.

-So why are you going to kill the cousin of the Commander of the faithful without asking his permission, his command, and asking his opinion of him? Then he related to him the story of 'Abd Allah b. al-Aftas, (which is as follows): Al-Rashid ordered Ja'far b. Yehya to imprison 'Abd Allah b. al-Aftas, but Ja'far killed him without asking his permission. He sent him his head along with Nouruz gifts on a tray.

Al-Rashid ordered Mesrur al-Kabir to kill Yehya b. Ja'far and said to him: "When Ja'far asks you about the crime for which you are going to kill him, say to him: 'I will kill you because you had killed my cousin 'Abd Allah b. al-Aftas you killed without asking my permission.'" Then al-Hajjajj asked al-Hasan:

"O Emir, do you feel secure that an event may take place between you and the Commander of the faithful, and he protested against you in the same way through which al-Rashid protested against Yehya b. Ja'far?" So al-Hasan said to al-Hajjajj: "May Allah reward you good." Then he ordered Zayd to be returned to prison, and he remained in prison until Ibrahim b. al-Mehdi appeared in Iraq. So the people in Baghdad attacked the prison and released Zayd. However, the police arrested him and sent him to al-Ma'mun, and he sent him to his brother al-Ridha', who released him.[119]

The fourth (narration): When Zayd went in revolt in Basrah, al-Ma'mun sent him al-Hasan b. Sehal, and he won a victory over him and sent him in chain to al-Ma'mun, who was in Maru. Then al-Ma'mun said to his brother al-Ridha': "Your brother revolted against us and did what he had done; before him Zayd b. 'Ali b. Zayn al-'Abidin had revolted against us.

Now, we have pardoned him as a sign of honoring you. We have given him to you. Were it not for that you had a great position, we would crucify him. The thing he has done is not simple." So Imam al-Rida, peace be on him, said to him: "Do not compare Zayd to Zayd b. 'Ali, for the latter was among the religious scholars of the family of Muhammad.

He was angry for the religion of Allah, and went out in revolt to struggle against the enemies of Allah, to the extent that he died a martyr." Then the Imam ordered Zayd to be released and swore (by Allah) not to talk with him.[120] These are some narrations that show Zayd's conditions after the failure of the revolt of Abu al-Saraya.

They are different over explaining his conditions, but they agree on that al-Ma'mun released him and forgave him, that Zayd was not punished by the authorities, and that he was not liable to any detested

thing.

B. With Imam al-Ridha'

The relationship between Zayd and Imam al-Ridha', peace be on him, was not good. That is because a narration has been narrated from Imam al-Ridha', peace be on him, in which he disparaged him and degraded his importance. Al-Hasan b. Musa b. 'Ali al-Washsha' al-Baghdadi narrated, saying: "I was in Khuresan (as a guest) with 'Ali b. Musa al-Ridha', peace be on him.

His brother Zayd was in his gathering. He was talking with a group of people in competing with them in glory, saying: 'We.... We...!' As for Abu al-Hasan (al-Ridha'), he was busy talking with a group of people. When he heard Zayd's statement, he became displeased, and his condition changed. So he turned to Zayd and said to him:

'O Zayd, have you been deluded by the statement of the Kufan narrators who said that Fatima guarded her chastity, so Allah prevented her progeny from (entering) the Fire? No, by Allah, (that will be for none) except for al-Hasan, al-Husayn, and her womb relatives. Musa b. Ja'far, peace be on him, obeys Allah, fasts by day, and performs prayers by night, while you disobey Him.

Then you want to be equal to him on the Day of Resurrection and to be dearer than him with Allah. Surely 'Ali b. al-Husayn said: 'The one from among us who performs good deeds will have double reward; and the one from among us who performs evil deeds will have double chastisement.'"

Then he, peace be on him, turned to al-Hasan and asked him: "How do you read this verse: He said: ***O Nuh, surely he is not of your family; surely he is*** (***the doer of***) ***other than good deeds?"*** (***11:46***)

Al-Hasan replied: "Some people read: Surely he is (***the doer of***) ***other than good deeds.*** And some of them read: ***Surely he is not a good deed***. Therefore, whoever reads it as: ***Surely he is not a good deed,*** then he negates him from his father." The Imam, peace be on him, said: "No, he was his father's son, but when he disobeyed Allah, the Great and Almighty, He (Allah) negated him from his father. So are those who are of us and do not obey Allah, the Great and Almighty, are not of us. If you obey Allah, the Great and Almighty, then you are of us."[121]

Al-Hasan b. al-Jahm reported, saying: "I visited al-Ridha', peace be on him, and was with him his brother Zayd b. Musa. The Imam turned to him and scolded him, saying: 'O Zayd, fear Allah, for we attained what we have attained through fear of Allah. So whoever does not fear Allah, he is not of us, nor are we of him.

O Zayd, beware of insulting our Shi'ites through whom you assault, so the light of your face goes. O Zayd, the people have detested our Shi'ites, showed enmity toward them, regarded their blood and properties as lawful because of their love for us and their faith in following us. So if you perform evil deeds toward them, then you will wrong yourself and invalidate your right."[122] In other narrations Imam

al-Ridha', peace be on him, has shown his displeasure with him.

C. His Death

Those who wrote the biography of Zayd have differed over the time of his death. So it was said that he died during the days of al-Ma'mun, and that it was he who poisoned him, and he died of it.[123] It was said that he lived until the end of the Caliphate of al-Mutawakil and died in Saamrraa'.[124] It was said that he died during the days of al-Musta'een.[125] As for his grave, according to the first viewpoint, is in Selhad, a village in Asfehan. A dome has been built over it, and it has a shrine.[126]

12. Al-'Abbas

In his book al-Rijal, al-Shaykh al-Tusi has numbered him as among the companions of Imam al-Kazim, peace be on him, and he has said: "Al-'Abbas is trustworthy. Some traditionists have condemned his being trustworthy due to his dispute with Imam al-Ridha', peace be on him, without any right.

In Usool al-Kaafi, Chapter on the Textual Nomination of the Imamate of Imam al-Ridha', peace be on him, al-Kulayni has narrated the will of his father Imam Musa, peace be on him. We will mention its text in the following chapters of this book. In it the Imam required his children not to open it. When he, peace be on him, died, one of his children brought a suit against Imam al-Ridha', peace be on him, before the judge of Medina, and he ordered Imam al-Ridha', peace be on him, and his brothers to be brought.

When they were brought, al-'Abbas addressed the judge, saying: "May Allah set you right and make (us) enjoy you, surely at the bottom of this letter a treasury and jewels. He (Imam al-Ridha') wants to veil it and to take it alone. Our father has left every thing for him and has left us dependent. Were it not for that I prevented myself, I would openly tell you about a certain thing."

These rude words angered Ibrahim b. Muhammad, and he said to him: "Therefore, by Allah, you telling about something we do not accept from you, nor do we believe you in it. Then you are with us blamed and cast away. We know that you are a liar young and grown-up. Your father was more knowledgeable (than us) of you, if you were good. You father knew you outwardly and inwardly. He did not entrust you with two dates."

Ishaq b. Ja'far seized him by the neck and said to him: "Surely you are stupid, weak, and foolish along with that which issued from you yesterday." The people unanimously agreed on blaming and scolding him. As a result the judge turned to Imam al-Ridha', peace be on him, and said to him:

"O Abu al-Hasan, rise. That is enough lest you father should curse me today. No, by Allah, none is more knowledgeable of a son than his own father. No, by Allah, in our viewpoint, your father is not light in his reason, nor is he weak in his opinion." Accordingly, al-'Abbas turned to the judge and asked him:

-May Allah set you right, open the letter and read what is in its bottom.

–That is enough lest your father should curse me.

–I will open it.

–That is up to you. Al–‘Abbas rose without shame. He took the will and opened it. He found that he was excluded from the will and that the only one whom the will included was Imam al–Ridha’, peace be on him. Al–‘Abbas was exposed and was befallen by abasement and humiliation. So Imam al–Ridha’, peace be on him, turned and said to al–‘Abbas and his brother:

“O My brother, surely I know what has incited you to do that; it is the debts against you.” Then he, peace be on him, turned to his retainer Sa‘eed and ordered him to repay the debts against his brother and to spend on them. He said to them: “By Allah, I will not leave helping you and showing kindness to you as long as I walk on earth; therefore, say whatever you wish.”

However, al–‘Abbas said to him: “You give us something of the surpluses of our properties; what we have with you is more!” The Imam, peace be on him, answered him with clemency, mercy, and pardon, saying to him: “Say whatever you wish, for the honor is yours; so if you do well, then that is for you with Allah; and if you do evil, surely Allah is Merciful, Forgiving.

Most surely, you know that on this day of mine I have no child nor inheritor other than you. If I have banned or saved up something of which you think, it will be for you and return to you. By Allah, since the death of your father, I have spent all things in the way you see.”

Yet, al–‘Abbas said: “By Allah, it is not so; and Allah has not given you an opinion over us, but you clearly envy us!” Then he said some rude words, so Imam al–Ridha’, peace be on him, said to him: “There is neither force nor strength save through Allah, the Most High, and the Great!

As for me, my brother, I take care of delighting you. O Allah, You know that I like to set them right, am kind to them, visit them, merciful to them, take care of their affairs by day and night; therefore reward me good through that. If I am other than that, then You are the Knower of the unseen.

So reward me with that which I deserve, evil for evil, and good for good. O Allah, set them right and set right for them (their souls); drive away Satan from us and them; help them obey you; grant them success to (attain) Your guidance. As for me, my brothers, I take care of delighting you and do my best to set you right; and Allah is a witness of what we say.”

However, al–‘Abbas answered him with vainglory and impudence: “I know your tongue well; and your spade has no clay with me!”127 In this manner the narrators have mentioned al–‘Abbas; and only Allah knows the real condition. Al–‘Abbas had a boy called al–Qasim, whose mother was a slave–wife called Nedam. He hid himself from the authorities in Sura.

He planted vegetables and lived on their returns. None recognized him there. The people surrounded him, for he was ascetic and worshipful. When they asked him about his name and lineage, he refused to

give it to them. Al-'Abbas married a woman, and the woman born him a female. A man called 'Isa visited him. The man wanted to go to Mecca to perform the hajj. When he wanted to say good-by to al-'Abbas, he asked him about his need, and he said to him:

-I have a need with you.

-What is it?

-I want you to take my daughter to Medina. When you arrive in it, ask (the people) about the street so-and-so. When you enter it, leave the girl there and go away.

'Isa traveled to Mecca. When he arrived in Medina, he left the girl in the specified place. The girl went to a house and knocked at the door. The door was opened for her, and she came in. Shortly after that, the people in the house cried loudly. 'Isa asked them about the reason for their crying, and they said to him: "Al-Qasim b. al-'Abbas has died; and this is his daughter."

He was astonished at that. When he returned home, the people told him about the death of al-Qasim. He told them that al-Qasim was Imam Musa's grandson, and then he told them about the affair of al-Qasim's daughter. Accordingly, a group of believers built a dome over his pure grave, which people visit up to now.

13. 'Abd Allah

His mother was a slave-wife. He was known as al-'Awkalani; and his children were called al-'Awkalaniya. Concerning him, 'Ali b. Ibrahim narrated, saying: "When Imam al-Ridha', peace be on him, died, we went to Mecca to perform the hajj. Many Shi'ites from all countries were present to look at Abu Ja'far. His uncle 'Abd Allah b. Musa came in. He was a noble, old man wearing coarse garments.

Some signs of prostration were between his two eyes. He sat down, and Abu Ja'far came out wearing a fine, flaxen shirt 128 and a white pair of sandals. 'Abd Allah rose for him, received him, and kissed him on the forehead. The Shi'ites rose as a sign of honoring and magnifying for him. Abu Ja'far sat on a chair. The people looked at each other, for the Imam was still young. He was then nine years old. One of the people asked 'Abd Allah:

-May Allah set you right, what is your opinion of a man who fornicates an animal?

-His right hand is cut off; and he is flogged the prescribed punishment. When Imam al-Jewad heard this verdict that disagreed with Islamic Law, he became angry and said to him:
-O Uncle, fear Allah. Surely, it is something so great that on the Resurrection Day you will stand before Allah, the Great and Almighty, and He will ask you:

-Why did you give to the people a religious decision without knowledge?

–Did your father not say that?

–My father was asked about a man who exhumed a woman and fornicated her. So my father said: "His right hand is cut off because of exhuming (the grave), and he is flogged the prescribed punishment of fornication. That is because the sacredness of the dead woman is similar to that of a living one."

–You are right, my master. I ask Allah's forgiveness.

The people admired the Imam. They questioned him, and he answered them. This narration indicate that ʻAbd Allah hastened and made a mistake in the religious verdict, but he showed remorse and was humble before the Imam. This deed removes from him that criticism and promote him to the level of (Allah's) friends and of those Allah–fearing. Our sources have not mentioned when and where he died.

14. ʻUbayd Allah

His mother was a slave–wife. He had three daughters, whose names are: Asma', Zaynab, and Fatima. He had also eight sons whose names are: Muhammad al–Yemeni, Jaʻfar, al–Qasim, ʻAli, Musa, al–Hasan, al–Husayn, and Ahmed.[129] To him belong many ʻAlawi houses of great importance and position. He died and buried in Kufa.[130]

15. Al–Qasim

He was a branch of the pure branches of the Imamate and was a gust of the sacred gusts of the Prophethood. He was the unique of his time in his piety, righteousness, his ordeal, and his tribulation. We will mention some of his affairs as follows:

A. The Imam loves him: Imam Musa, peace be on him, showed great affection and love for his son al–Qasim. That is because he came to know that his son was rightly–guided, righteous, virtuous, and gifted with unique abilities. He, peace be on him, praised him and preferred him to the rest of his children except his son Imam al–Ridha', peace be on him.

Yazid b. Sulayt narrated, saying: "I asked Imam Musa, peace be on him, to appoint the Imam after him, and he, peace be on him, said: 'O Abu ʻAmmarah, I want to tell you that I have appointed my son ʻAli. If the affair was up to me, I would appoint my son al–Qasim, for I love him and have piety on him, but that is up to Allah, the Most High.'"[131]

Imam Musa, peace be on him, showed this love for al–Qasim, for he thought that he was the best of his children in piety, fear of Allah, and clinging to the religion. Among the aspects of his honoring him is that he entrusted him with carrying out some of his tasks. Sulayman al–Jaʻfari narrated: "I heard Abu al–Hasan (Musa) saying to his son al–Qasim: 'My little son, arise and recite Surat al–Saffaat by the head of your brother until you complete it.' Al–Qasim recited it.

When he reached these words of Him, the Exalted: ***Then ask them whether they are stronger in creation or those*** (***others***) ***whom We have created*** (***37:11***)***,*** the boy died. So the people prepared him for burial. Then Ya'qub b. Ja'far said to the Imam. When one was about to die, you ordered us to recite Surat Yasin by him. Now, you have ordered us to recite Surat al-Saffaat. He, peace be on him, said: 'When it is recited by someone about to die, Allah hasten his rest.'"[132]

This tradition indicates that Imam Musa, peace be on him, had great confidence in al-Qasim and preferred him to those other than him. Of course such preference resulted from his merits and his achievements.

B. The Authorities pursue al-Qasim

When Harun al-Rashid went too far in pursuing, murdering, and exhausting the 'Alawids, al-Qasim fled Yethrib (Medina). He hid himself and concealed his name, that he might not be recognized. He reached Sura and resided there as a stranger and far from his household and his homeland. He had fear for himself. He hid his own affairs lest someone should recognize him. The trustworthy sources have not mentioned anything about his life and what he met in his exile.

C. His Death

Al-Qasim lived in Sura throughout his short-termed lifetime. He suffered from loneliness and fear of the authorities. Suspicions surrounded him. The painful sufferings of his household came to his mind. The most painful thing that hurt him was the heavy misfortune that befell his father Imam Musa, peace be on him, his imprisonment in dark prisons, making his brothers homeless, and other disasters and misfortunes.

Sadness melted his heart; and illness made him weak, to the extent that death approached him while he was at the dawn of youth and bloom of life. When he felt that death was close at hand, he introduced himself to the people, for he then had no fear. Then he passed away.

Alas! What bitter and horrible ordeals and misfortunes the children of the Prophet, may Allah bless him and his family, met! The Muslims in that area wept bitter tears because they fell short of paying attention to the rights of the grandson of their Prophet, for they were ignorant of him. Then they buried his pure corpse in its final resting place.

They buried along with him knowledge, piety, and righteousness. As for the year of his death, we have not found it. Most probably, he died during the days of Harun al-Rashid. We are not sure that he died during the time of al-Ma'mun, for the 'Alawids did not hide themselves during his time.

D. His Shrine

As for his Holy Shrine, it is now in Sura called al-Buq'a al-Tayyiba (the Good Ground), at al-Qasim

district. This district has been ascribed to his Holy Name; it is one of the districts of al-Hashimiya, which is a district of Babil Province (previously al-Hilla). Al-Hamawi has mentioned: "Surely, the Holy Shrine is at Shusha." He has said in respect with specifying it:

"It is in the land of Babil, beyond the Hilla of the Banu Mizyad. At it is the grave of al-Qasim b. Musa b. Ja'far, and near to it is the grave of Dhu al-Kifl."[133] Safy al-Din[134] and al-Zubaydi[135] said the same thing as he said. This is a clear mistake, for the one who is buried in this ground is al-Qasim b. al-'Abbas b. Imam Musa, peace be on him.

This has been mentioned by Ahmed b. 'Anba,[136] a genealogist, and al-Hajja al-Sayyid al-Qezwini.[137] Without doubt these Sayyid genealogists are more knowledgeable of the graves of their forefathers than others. As for what al-Mejjlisi [138] has mentioned that the grave of al-Qasim is near to al-Ghari, he meant the figurative nearness, not the real one, just as al-Shaykh al-Mamaqani [139] has mentioned.

The Holy Dome was rebuilt and lighted by electric lamps by the one knowledge and virtue have lost, great 'Allama, late Shaykh Qasim Muhyyi al-Din. It is worth mentioning that al-Qasim had no children; just as some genealogists have mentioned.[140]

E. Visitation to it is Desirable

The great Sayyid 'Ali b. Tawus has mentioned that paying a visitation to the Holy Shrine of al-Qasim is desirable. He has compared it to that to the grave of al-'Abbas b. Imam 'Ali, the Commander of the faithful, peace be on him, and to that to 'Ali the elder, son of Imam al-Husayn, peace be on him. He has mentioned the special visitation to it.[141]

It has been ascribed to Imam al-Ridha', peace be on him, that he said in respect with the visitation to al-Qasim: "Whoever cannot pay a visitation to me, let him visit my brother al-Qasim." Al-Sayyid 'Ali b. Yehya b. Haddeed al-Husayni has composed a poem on this tradition, saying: O Sayyid concerning whom a truthful statement has been mentioned and our trustworthy (traditionists) narrate.

Through an authentic chain of authorities it has been mentioned from his Brother on the side of his mother and father. Surely, I have guaranteed Aden Gardens for him who visits me without Doubt. And if he cannot visit my grave, for he cannot reach it, then let him visit, if He can, the grave of my brother al-Qasim and praise him well.[142] With this brief account we will end our talk about the life of this great Sayyid. That is because our sources have not given us a detailed picture of his noble life.

16. Muhammad

His Kunya was Abu Ibrahim. He was generous, great, and venerable. He was better known as al-'Aabid due to his too much ablution and prayers. He performed an ablution and prayed ever night. He slept a little bit and then he rose to worship Allah, the Most High, until the light of morning shone. One of the followers of his father has said: "When I see Muhammad, I remember the words of Allah, the Exalted:

They used to sleep but little in the night. (***51:17***)"[143]

The narrators have mentioned that he entered Shiraz and disappeared in it. He sold copies of the Holy Qur'an and released a thousand slaves.[144] He had seven children, males and females. The females are: Mrs. Hekima, Kelthem, Burayha, and Fatima. The males are: Ja'far, Muhammad, and Ibrahim. As for Ibrahim, he is better known as al-Mujab.[145]

The historians have said: "Ibrahim greeted the grave of al-Husayn, peace be on him, and he heard a voice from the grave returning his greeting."[146] He revolted against the 'Abbasids and controlled the Arab Peninsula. He was buried by the grave of his grandfather Imam al-Husayn, peace be on him. Priding himself on him and his grandfather Imam Musa, peace be on him, one of his children has said:

From where do the people have the like of my grandfather Musa and his Son al-Mujab?

When he addressed the grandson (of the Prophet), and he answered him with the most honorable answer.[147] Ibrahim had one son called Muhammad.[148] The pure Sayyid Muhammad died and was buried in Shiraz. His grave was hidden until the time of Bek b. Sa'd b. Zunki. Who built over it a dome in the district called Bagh Ghattlagh.

The grave was rebuilt several times during the time of Sultan Nadir Khan. In the year 1296 A. H., it was rebuilt by al-Nawwab Uways b. al-Nawwab al-A'zam Shah Zada Ferhad al-Qajari.[149] In the present time Muhammad has a shrine people visit and ask the blessing of it. The good Sayyids, and kind, righteous people live near to it. They make vows to it.[150]

17. Harun

His mother was a slave-wife. He had eight children; none of them had children except his son Ahmed.[151] It was said that he had no children.[152] It was said that the 'Abbasi government practiced pressures on him; so clashes took place between him and the police. He was wounded and went to Shahristan. There he lived in a village with farms. He became healthily weak; so the owner of the farms treated him until he got well.

There he resided for a period of time until his affairs became famous. While he was having food, the police of al-Ma'mun attacked and killed him. He was buried there. The famous narration is that he died in one of the villages of Taliqan, and he was buried there.[153] He has a shrine people visit. The shrine was founded in the year 853 and on it has been written: "This is the grave of the son of the Imam, son of the Sultan of the Allah-fearing and Imam of the friends (of Allah), Musa al-Kazim."[154]

These are the entire biographies of some sons of the Imam, peace be on him. Our resources have not mentioned the rest of them. Some other sources have mentioned the names of other sons of the Imam, other than those we have mentioned. Many books of genealogy have neglected their names and biographies.

The following are their names along with a brief account on some of their affairs:

18. ‘Awn

Al-Shiblenji has mentioned him and said: “To him belongs the lineage of our master, our protector, the great Shaykh, the one brought nigh, one who gathered together the two honors, the honor of lineage, and the honor of knowledge of Allah, and literature, possessor of the manifest miracles,

Abu al-Hasan, father of the young people, ‘Ali b. ‘Umar, b. Muhammad b. Sulayman b. ‘Ubayd b. ‘Isa b. ‘Alawi b. Muhammad b. Hemham b. ‘Awn b. Musa al-Kazim b. Ja‘far al-Sadiq b. Muhammad al-Baqir b. ‘Ali Zayn al-‘Abidin b. al-Husayn b. ‘Ali b. Abi Talib, peace be on him. A virtuous poet has composed a poem on this lineage, saying:

‘Ali b. Faruq Abu Muhammad, then Sulayman, al-Ridha’ the directed one.

‘Ubayd, ‘Isa, ‘Alawi, Muhammad, Hemham, ‘Awn, Kazim, the supported one.

Ja‘far al-Sadiq, say Muhammad, Zayn, Husayn, and ‘Ali al-Sayyid.[155]

19. Idris

To him belongs al-Sayyid Khaja Mu‘in al-Din al-Sengeri.[156]

20. Shams Ahmed b. Muhammad al-Jilani al-Nejefi

20. Shams Ahmed b. Muhammad al-Jilani al-Nejefi, [157]

A genealogist, has mentioned him. Al-Sayyid al-Rawdati has mentioned the tree of his children.[158]

21. Sharaf al-Din

To him belong the Khalkhali Sayyids; their tree has been established.[159]

22. Salih

He had two sons better known as the two brave Sayyids; they have a tree. He died in Tejrish (Iran). His grave is built; and there is a huge building around it.[160] With this Sayyid we will end our talk about the males from among the children of the Imam, peace be on him.

Now, we have to mention the biographies of some ladies from among his daughters:

1. Aamina

She died in Egypt. People visit her grave there. The doorkeeper of her shrine narrated one of her miracles (as follows): "A person brought him some oil and asked him to kindle it to make light for one night. The doorkeeper put it into lamps, but nothing of it was kindled. He was astonished at that.

He dreamt of lady Aamina saying to him: 'Return his oil to him and ask him from where he brought it? That is because we accept nothing except good things.'" In the morning the owner of the oil came, and the doorkeeper said to him:

–Take your oil!

–Why?

–Nothing of it was kindled. I dreamt of her, and she said to me: "We accept nothing but good things."

–The Lady is truthful. Surely I am a man who is mekkas161.

Then he took the oil and went away.162

2. Hekima

Her brother Imam al–Ridha', peace be on him, ordered her to go to al–Khayzaran, mother of Imam al–Jewad, when she gave birth to him. She narrated the way in which he was born and the miracle that happened to him at that time.163

3. Fatima

She is better known as al–Sayyida Ma'suma. She and her two sisters Zaynab and Um Kulthum narrated a tradition about the excellence of their grandfather (Imam 'Ali) the Commander of the faithful, peace be on him, and about the excellence of his followers.164 She loved her brother Imam al–Ridha' very much. When al–Ma'mun asked Imam al–Ridha' to go to Maru to entrust him with the regency, Fatima followed him in the year 201 A. H.

When she arrived in Sawa, she became ill. She asked about the distance between Sawa and Qum, and it was said to her that it was ten leagues (about thirty miles). So she asked the people to carry her to Qum, and they carried her to it. She stopped at the house of Musa b. Khazrajj al–Ash'ri. It was said that the people of Qum received her. When she arrived there, Musa b. Khazrajj al–Ash'ri took the reins of her she–camel and led her to his house.

She remained with him for seventeen days, and then she died. He ordered her to be washed and shrouded. Then he prayed over her and buried her in a ground belonged to him. Then he built over her shrine a shelter of mats made of reed. Then Zaynab, daughter of Muhammad b. 'Ali al–Jewad, ordered a

dome to be built over it.165

Al–Hasan b. Muhammad al–Qumi has narrated a tradition on the excellence of paying visitation to her grave, saying: “I visited Imam al–Sadiq, peace be on him, and he said: ‘Surely Allah has a Sacred City, which is Mecca; His Apostle has a Sacred City, which is Medina; the Commander of the faithful has a Sacred City, which is Kufa; and we have a Sacred City, which is Qum.

A woman called Fatima of my children will be buried in it. Whoever pays a visitation to her will enter the Garden.’” He, peace be on him, said that before the birth of Imam Musa.166 It has been mentioned in a book of history that the dome over her Sacred Shrine was built in the year 529 A. H. by the late lady Shah Bikem, daughter of ‘Imad Bik. As for the gold and other jewels on her grave, they belong to Sultan Feth ‘Ali Shah al–Qajari.167

4. Fatima the younger

Her grave is in the middle of an old mosque, at Bad Kuba.168 These are the entire biographies of the ladies and gentlemen from among his children we have found. Certainly all virtues and achievements gathered together in the lives of the Imam’s children. The lives of some of them were full of revolt and wrath against the oppressive; so they went to the fields of struggle and combat to save the community from its bitter conditions and from the horrible dictatorship in its affairs and economy.

However, the circumstances did not go well with them; so their revolts failed. It is worth mentioning that al–Ma’mun did not take decisive measures toward them; rather he pardoned them, that he might please the general populace who had piety on the children of their Prophet, showed great love and affection for them. With this we will end our speech of this chapter.

1. Al–Fusool al–Muhimma, p. 256, (Iran Edition).
2. A'lam al–Wara.
3. Tuhaf al–Azhar wa Zulal al–Anhar.
4. Sihah al–Akhbar. Al–Fusool al–Muhimma, p. 256. Al–Bihar.
5. Kashf al–Ghumma, p. 243. Tadhkirat al–Khawas, p. 84.
6. Sir al–Silsila al–'Alawiya.
7. Al–Mujjdi. 'Umdat al–Talib. Menahil al–Darb fi Ansab al–'Arab.
8. 'Umdat al–Talib.
9. Ahsan al–Kibar.
10. Al–Mujjdi.
11. Tuhfat al–Azhar.
12. Usool al–Kafi, vol. 1, p. 486.
13. Kashf al–Ghumma, vol. 3, p. 107.
14. Ibn Shar Aashub, al–Menaqib, vol. 4, p. 351.
15. Kashf al–Ghumma, vol. 3, p. 107.
16. Al–Menaqib, vol. 107.
17. Tehdhib al–Tehdhib, vol. 7, p. 387.
18. Tuhaf al–'Uqool, p. 446.
19. Ibid.

20. Ibid.
21. Ibid.
22. Noor al-Abbsar, p. 140.
23. Al-Yaqubi, Tarikh, vol. 3, p. 181.
24. 'Uyun Akhbar al-Ridha', vol. 2, p. 24.
25. Ibid.vol. 1, p. 276.
26. Tuhaf al-'Uqool, p. 446.
27. 'Uyun Akhbar al-Ridha', vol. 2, p. 235.
28. Tuhaf al-'Uqool, p. 243.
29. Al-Menaqib, vol. 4, p. 367. Usool al-Kafi, vol. 1, pp. 311-319.
30. 'Uyun Akhbar al-Ridha', vol. 2, pp. 140-141. Keshf al-Ghumma. Al-Menaqib.
31. Tarikh al-Khulafa', p. 299.
32. Al-Menaqib, vol. 4, p. 363.
33. 'Uyun Akhbar al-Ridha', vol. 2, p. 146.
34. Ibid.p. 143. Wefeyat al-A'yan, vol. 2, p. 433.
35. 'Uyun Akhbar al-Ridha'. Wefeyat al-A'yan.
36. Al-Fusool al-Muhimma, p. 271.
37. Usool al-Kafi, vol. 1, pp. 189-190. Al-Menaqib, vol. 4, pp. 371-372. Keshf al-Ghumma.
38. Al-Menaqib, vol. 4, p. 473.
39. Keshf al-Ghumma, vol. 3, p. 123.
40. 'Uyun Akhbar al-Ridha', vol. 2, p. 241.
41. Bahr al-'Ulum, Rijal, pp.424-432.
42. Taaj al-Din, Ghayat al-Ikhtisar.
43. Tuhfat al-Azhar.
44. Al-Irshad.
45. Usool al-Kafi. 'Uyun Akhbar.
46. Tanqeeh al-Maqal, vol. 3, p. 34.
47. Ibn Khaldun, Tarikh, vol. 4, p. 8.
48. Maqatil al-Talibiyyin, p. 339.
49. Nasr b. Shith was a head of one of the Arab tribes that lived in Iraq. He had an 'Alawid inclinations.
50. Maqatil al-Talibiyyin, p. 519.
51. A city in Iraq.
52. Ibn Khaldun, Tarikh, vol. 7, p. 243.
53. The poet has linked Islam to a camel.
54. Maqatil al-Talibiyyin, p. 533.
55. Ibn Khaldun, Tarikh. In the book Maqatil al-Talibiyyin, it has been mentioned: "He declared the revolt in the month of Jamadi al-Ula."
56. Al-Khudari, p. 239. In the book Maqatil al-Talibiyyin, it has been mentioned: "'Abdus b. 'Abd al-Samad was the commander of the army."
57. Maqatil al-Talibiyyin, p. 539.
58. Ibid. pp. 532-533.
59. Ibid., p. 549.
60. Al-Tabari, Tarikh, vol. 10, p. 231.
61. Maqatil al-Talibiyyin, p. 534.
62. Tuhfat al-Azhar.
63. Tarikh al-Duwal al-Islamiya.
64. Mukhtasar Akhbar al-Khulafa'.
65. A'yan al-Shi'a, vol. 5, p. 481.

66. Tuhfat al-Azhar.
67. Mukhtasar Akhbar al-Khulafa'.
68. Ibn al-Sammak's full name is Abu al-'Abbas Muhammad b. Sabeeh. He was the retainer of the Banu 'Ijil, an ascetic Kufan. He had good speech and wise sayings. He met a group of the first stage of Islam and reported traditions from them such as Hisham b. 'Urwa, al-'Amash. He narrated traditions from Ahmed b. Hanbel and the like. He went to Baghdad during the time of al-Rashid. He stayed in it for a period of time. He died in Kufa. This has been mentioned in the book al-Kuna wa al-Alqab.
69. Mukhtasar Akhbar al-Khulafa'.
70. Menahil al-Darb fi Ansab al-'Arab.
71. Tuhfat al-Azhar. 'Umdat al-Talib, p. 190.
72. A'yan al-Shi'a, vol. 5, p. 482.
73. Al-Nafha al-'Anbariya.
74. A'yan al-Shi'a.
75. Ibid.
76. Menahil al-Darb fi Ansab al-'Arab, p. 397.
77. Tuhfat al-'Alam, vol. 2, p. 87.
78. Al-Irshad, p. 77.
79. A'yan al-Shi'a.
80. Al-Irshad. Tuhfat al-'Alam.
81. Tuhfat al-'Alam.
82. Lub al-Ansab.
83. Al-Keshi, Rijal, p. 294.
84. Ma'rifat Akhbar al-Rijal.
85. Al-Kuna wa al-Alqab, vol. 2, p. 317.
86. A'yan al-Shi'a, vol. 1, p. 286-287.
87. Fulk al-Najat, p. 337.
88. Jami' al-Ansab, p. 77. Muntaha al-Alqab. Al-Kuna wa al-Alqab.
89. Sadd al-Azrar, p. 292.
90. Tuhfat al-Nuzzar fi Ghara'ib al-Amsar wa 'Aja'ib al-Asfar, vol. 1, p. 127.
91. Al-Mujjdi. 'Umdat al-Talib.
92. Bahr al-Ansab.
93. Tanqeeh al-Maqal, vol. 1, p. 132.
94. Jami' al-Ansab, p. 47.
95. Ibid.
96. Ibid.
97. al-Keshi, Rijal.
98. Al-Nejashi, Rijal. Al-Fihrast. Ibn Shahrashub, al-Ma'lim.
99. Mustadrakat al-Wasa'il. The late Sayyid Abu al-Hasan depended on this very much.
100. Al-Ta'liqa. Ibn Dawud, Rijal.
101. Tuhfat al-'Alam, vol. 2, p. 34.
102. Jami' al-Ansab.
103. Tuhfat al-Azhar.
104. Menahil al-Darb, p. 567.
105. Al-Mujjdi.
106. 'Umdat al-Talib. Bahr al-Ansab.
107. Tuhfat al-'Alam, vol. 2, p. 31.
108. Al-Bihar, vol. 13, p. 45.
109. Ibid., p. 66.

110. Tarikh al-Kufa, p. 56.
111. Tuhfat al-'Alam, vol. 2, p. 31-33.
112. Tuhfat al-Azhar.
113. Fulk al-Najat, p. 337. Zendigan Hazrat Musa b. Ja'far (a Persian book).
114. Nasikh al-Tawarikh (a Persian book).
115. Al-'Uyun.
116. 'Umdat al-Talib. Bahr al-Ansab.
117. Ghani is a tribe of Ghattfan.
118. Jami' al-Ansab, p. 65.
119. Al-Bihar, vol. 3, p. 65. 'Uyun Akhbar al-Ridha', vol. 3, p. 65.
120. Tuhfat al-Azhar.
121. Bihar al-Anwar, vol. 13, p. 65. 'Uyun Akhbar al-Ridha', p. 346.
122. 'Uyun Akhbar al-Ridha', pp. 348-349.
123. Al-'Umda.
124. 'Uyun Akhbar al-Ridha', p. 347.
125. Jamharat Ansab al-'Arab, p. 55.
126. Tuhfat al-Azhar.
127. Tanqeeh al-Maqal, vol. 2, p. 130.
128. Al-Bihar, vol. 13, p. 129.
129. Al-Mujjdi.
130. Tarikh al-Kufa, p. 56.
131. Usool al-Kafi.
132. Ibid.
133. Mu'jam al-Buldan.
134. Marasid al-Ittila'.
135. Tajj al-'Aroos, vol. 4, p. 318.
136. 'Umdat al-Talib, p. 219.
137. Fulk al-Najat, p. 336.
138. Bihar al-Anwar.
139. Al-Mamaqani.
140. Bahr al-Ansab, p. 53.
141. Musbah al-Za'ireen. Al-Sayyid Muhsin al-'Amili, Mifftah al-Jannat, vol. 2, p. 151.
142. Al-Sayyid 'Abd al-Razzaq Kammuna, Meshahid al-'Itra al-Tahira.
143. Al-Fusool al-Muhimma, p. 256.
144. Tuhfat al-'Alam, vol. 2, p. 31.
145. Tanqeeh al-Maqal, vol. 3, p. 192.
146. Ghayat al-Ikhtisar. 'Ayan al-Shi'a, vol. 5, p. 463. Tedhikart al-Ansab.
147. 'Ayan al-Shi'a, vol. 5, p. 463.
148. Tanqeeh al-Maqal, vol. 3, p. 192.
149. Tuhfat al-'Alam, vol. 2, p. 31.
150. Jami' al-Ansab, p. 108.
151. Al-Mujjdi.
152. Jami' al-Ansab, p. 55.
153. Ibid.
154. Zendigani Hezret Musa b. Ja'far, p. 260.
155. Noor al-Abbsar, p. 138.
156. Kenz al-Ansab, p. 74.
157. Sirajj al-Ansab, vol. 44.

158. Jami' al-Ansab, p. 9.
159. Ibid., p. 44.
160. Kenz al-Ansab.
161. The mekkas was the one who took things illegally.
162. Noor al-Abbsar, p. 180.
163. Ibn Sharashoob, al-Ma'lim.
164. Safinat al-Bihar, vol. 1, p. 729.
165. Al-Bihar, vol. 2, p. 312.
166. Tuhfat al-'Alam, p. 36. Al-Bihar.
167. Tuhfat al-'Alam, p. 37.
168. Ibid.

It is necessary for us to talk about the reasons that moved Harun al-Rashid to imprison Imam Musa, peace be on him, in dark underground prisons, to make him far from his family and his homeland, and to deprive him of meeting with his followers. Perhaps, that is, as we think, is of the severest ordeals and misfortunes from which the Imam suffered throughout his lifetime.

We have elaborated on the kings of his time, studying their affairs, their acts in the political and social fields, their persecuting the Muslims in the general and the Shi'a in particular. We have also elaborated on the heavy problems and events by which the time of the Imam was marked. We have in detail dealt with the biographies of his companions, the narrators of his traditions and sciences.

To speak at great length about that may be regarded as wide of the subject. However, I (the author) think that there is no escape from presenting that. That is because encompassing it is necessary for those who want to study the personality regarded as on top of Islamic society. Of course, to understand that discloses to us a big part of the life of Imam Musa, peace be on him.

I think that gentle readers are interested in understanding the reasons for which the Imam was imprisoned and in knowing the role of his great ordeal during the days of persecuting him in the prison of Harun, the tyrannical. We will mention that in details. The following are some reasons for imprisoning him.

1. His High Personality

Imam Musa, peace be on him, was the most brilliant Islamic character at that time. That is because he was of the Imams of the Muslims, among the testamentary trustees of the Prophet, may Allah bless him and his family, over his community. Besides a large group of Muslims adopted his Imamate.

The Muslims, regardless of their different creeds, have unanimously agreed on admiring and respecting the Imam. We have mentioned a chapter on the opinions of the great writers and scholars in respect with magnifying and praising him.

The people of his time talked about his sciences, his fear of Allah, his piety, and his miracles. Harun al-Rashid himself was among those who magnified him. He thought that the Imam was more appropriate for the Islamic Caliphate than him. This was related by al-Ma'mun when he said to his drinking companions:

-Did you know who taught me Shi'ism?

-No, by Allah, we did not know.

-Al-Rashid taught me that.

-How was that while al-Rashid killed these household?

-He killed them for power, for power is blind.

Then al-Ma'mun related that to them, saying: "One year I went with him (al-Rashid) to perform the hajj. When he arrived in Medina, he said: 'Let no man from its inhabitants or from the Meccans whether they are of the children of the Emigrants and the Ansar or of the Banu Hashim unless he makes me know his lineage and his family.'

The delegates came to him one by one. They made the chamberlain know their lineage. Harun gave them permission (to meet him) and gave them gifts according to their rank and position. One day al-Fadhl b. al-Rabi', his chamberlain, walked towards him and said to him: 'There is a man at the door; he claims that he is Musa b. Ja'far b. Muhammad b. 'Ali b. al-Husayn b. 'Ali b. Abi Talib.'

"When Harun heard of that, he ordered those sitting in his gathering to cling to respect and calmness. Then he said to his chamberlain: 'Permit him; and let him not dismount except on my carpet.'"

The Imam, peace be on him, walked towards (Harun). Al-Ma'mun described him, saying: "Surely he was an old man; worship exhausted him. He looked like an old, small (water) skin; prostration injured his face. When Harun saw him, he rose for him. The Imam wanted to dismount, but al-Rashid shouted: 'No by Allah, (you should not dismount) except on my carpet.'

So the chamberlain prevented him from dismounting. We looked at him with admiration and magnification. He walked riding his mount to the carpet. The chamberlains and the leading figures of the people surrounded him. Harun received him. He kissed him on the face and the eye. He took him by the hand and seated him in the front of his gathering. He asked him about his conditions, talked with him, and said to him:"

-O Abu al-Hasan, how may (persons) are dependent on you?

-Over five hundreds.

-Are they your children?

–Most of them are followers and servants. As for my children, they are thirty and some.

–Why do you not marry the women to their cousins?

–The hand falls short of that (i.e. I do not have money).

–What about the country estate?

–It sometimes produces and sometimes does not produce.

–Are you indebted?

–Yes.

–How much?

–About ten thousand dinars.

–Cousin, I will give you an amount of money to marry your children and to plant your country estates.

–You have linked your womb (relatives). Allah has thanked you for this beautiful intention. The blood relationship is touching and close. The lineage is one. Al–'Abbas is the uncle of the Prophet, may Allah bless him and his family, and full brother of his father. He is the uncle of 'Ali b. Abi Talib and full brother of his father. May Allah not send you far from doing that. He has opened you hand, made your origin honorable, and made high your lineage.

–Certainly, I will do that, Abu al–Hasan.

–Surely Allah, the Great and Almighty, has made it incumbent on rulers to relive the poor from among the community, to pay the debts of the indebted, and to clothe those naked. You are appropriate to do that.

–I will do that, Abu al–Hasan.

Then the Imam, peace be on him, went away. Harun rose to honor him; he kissed him on the forehead. Then he turned to his children and said to them: "Go before your uncle and master; take the stirrup; arrange his clothes; and accompany him to his house." They set out to serve the Imam.

Meanwhile, the Imam, peace be on him, confided a secret to al–Ma'mun. He gave him good news of that he would be a caliph. He asked him to be kind to his children. After they had served the Imam and accompanied him to his house, al–Ma'mun said: "I was the boldest of the children of my father (in asking him)." When the people scattered, I (al–Ma'mun) asked him:

–O Commander of the faithful, (a man came in). You magnified (the man), rose for him from your gathering, received him, seated him in front of the gathering, sat down behind him, and then you ordered

us to take the stirrup on his behalf. Who was that man?

–This is the Imam of the people, the Proof of Allah's mercy to His creation (Hajjatullah) and His caliph among His servants.

– O Commander of the faithful, do these qualities not belong to you? Are they not in you?

–I am outwardly the Imam of the masses by force and through oppression, while Musa b. Ja'far is the Imam in truth. And surely he, by Allah, is more worthy of being the successor of the Messenger of Allah as the caliph than I am and anyone else among all the people. And by Allah, if you yourself attempt to take such caliphate from me, I shall take it away from you even if that means gouging your eyes, for power is blind.

Harun remained in Yethrib (Medina) for some days. When he intended to leave, he ordered a little amount of money to be given to the Imam; the amount was two hundred dinars. He asked al–Fadhl b. al–Rabi'to apologize to the Imam on his behalf. Al–Ma'mun was astonished at the little gift his father gave to the Imam in spite of his magnifying and respecting him. He said to him:

"O Commander of the faithful, you gave five thousand dinars to the children of the Emigrants and of the Ansar, all Quraysh, the Banu Hashim, and those who had unknown lineage. You magnified and respected Musa b. Ja'far; nevertheless, you gave to him two hundred dinars which was the meanest gift you gave to any of the people."

Harun became displeased with al–Ma'mun and shouted at him, saying: "Silence! May you have no mother! If I gave this (Imam Musa) what I had promised, he would hit me in the face with one hundred thousand swords of his followers. The poverty of this and of his household is safer to me and you than making their hands open."1

This narration clearly indicates that Harun thought that Musa, peace be on him, was an Imam, that he was the Proof of Allah's mercy to His creation (Hajjatullah) and His caliph among His servants, that he had a special right to undertake the Islamic caliphate, and that there was none worthier of it than him.

However, the thing that moved him and other than him to deprive him of the caliphate was love for the world, for power is blind. Besides, in his statement, Harun has mentioned the reason for depriving the Imam of giving according to his position. He was afraid that if the economic circumstance went well with the Imam, he would revolt against him. This is the economic war some states use against their opponents to exhaust and undermine them.

Certainly, Harun came to know of the position of the Imam. He thought that he was Allah's caliph among His servants, and that he was the inheritor of the knowledge of the prophets. He asked him about the events to happen after him, and he, peace be on him, told him about them. He asked him about al–Amin and al–Ma'mun, and he told him about what would happen between them.

That hurt him, and he felt great and severe pain. Al-Asma'i has narrated, saying: [I was absent from him in Basrah for a year. Then I came and visited him. He ordered me to sit by him, and I sat down. Then I rose, so he ordered me to sit down, and I sat down. When the people scattered, he asked me:]

-Asma'i, do you not like to see my sons, Muhammad and 'Abd Allah?

-Yes, Commander of the faithful. Surely I like to do that; I have come to greet them. Harun al-Rashid ordered them to be brought. They came and stood before their father. They greeted him, and he ordered them to sit down. Muhammad sat on his right hand, and 'Abd Allah sat on his left hand. Then he ordered me to compete with in literature. I asked them about all kinds of literature, and they correctly answered. So al-Rashid asked me:

-What is your opinion of their literature?

-Commander of the faithful, I have never seen anyone better than them in cleverness, understanding, and mind. May Allah prolong their lifetimes and provide the community with something of their mercy and pity. Then al-Rashid took and embraced them. Then he wept, and his tears flowed down his beard. Then he permitted them to rise. They rose and went away. Then he said:

-Asma'i, they will show enmity toward each other and hate one another. A battle will take place between them, to the extent that blood will be shed. Many people will prefer their death to their life.

-I was astonished at that and asked him: "Commander of the faithful, have the astrologers told you about that on their birthday? Have the religious scholars related it (to you) in respect with their affairs?

-The religious scholars have narrated it on the authority of the testamentary trustees, on the authority of the prophets in respect with their affairs.

Al-Ma'mun said: "Al-Rashid heard from Musa b. Ja'far all that which would take place between us."2 The Imam's high position and the Muslims' faith in his Imamate made al-Rashid harbored malice against the Imam and imprison him in dark underground prisons.

2. Harun's Malice

Malice was among al-Rashid's psychological qualities. He harbored malice against all the remarkable personalities of his time. He was displeased when he heard the people talk about any person with a high social rank. He wanted to prevent the people from that lest they should turn away from him. He wanted to monopolize good reputation.

Al-Rashid envied al-Beramika when their name became famous and the people talked about their laudable deeds. Malice destroyed his heart, and he severely punished them. Then he erased them and removed their oppression from earth. Of course, he had malice against Imam Musa, peace be on him,

for he was the most brilliant personality during his time.

The people talked about the Imam's merits; the circles reported his knowledge and his talents. Many Muslims believed in his Imamate; they believed that he was worthier of the office of the caliphate than al-Rashid. High-ranking officials such as ʻAli b. Yaqteen and Ibn al-Ashʻath believed in the thought of the Imamate. Harun himself thought that Imam Musa was worthier of this important office than him.

He was displeased when he knew that there was among the people someone better than he. He was restless when he came to know that the masses and popular circles believed that the Imam was worthier of the Imamate than him, and that he was excellent in knowledge, excellence, and achievements. Harun was displeased when he heard that the Muslims unanimously agreed on that the Imam was great, and that they reported his merits and knowledge. Accordingly, he decided to imprison Imam Musa and to veil him from the people.

3. His Craving after Power

Harun craved after power and lost himself in loving his supreme authority. He sacrificed for them all sacred things and values. He showed his craving after power through his words: "If Allah's Apostle, may Allah bless him and his family, attempted to take such caliphate from me, I should take it away from him even if that meant gouging his eyes."

Yes, if Allah's Apostle, may Allah bless him and his family, attempted to take such caliphate from him, he would take it away from him even if that meant gouging his eyes.

Harun severely craved after power, so how was it possible for him to release Imam Musa? How was it possible for him to be pleased with the Imam, while he came to know that the people loved and respected him?

Harun was alert. He went out wearing clothes other than his formal ones. He went out disguised to hear the conversations of the general populace, to understand their trends and desires. He heard them say nothing except that they praised and lauded the Imam. He came to know that they loved the Imam and wanted him to undertake their affairs. Accordingly, he committed an offence; carving after power and malice moved him to kill the Imam.

4. His Hating the ʻAlawids

Harun's soul was full of hatred toward the ʻAlawids. He inherited the enmity toward them from his forefathers. It is worth mentioning that his forefathers severely punished the ʻAlawids. They showered them with painful punishments, drove them to graves and prisons. They pursued them, and they escaped aimlessly out of fear and terror.

As for Harun, he surpassed his forefathers in exhausting the ʻAlawids. He buried them alive. He spread

among their houses orphan hood, mourning, and sadness. He used all his abilities to destroy them. He imposed on them house arrest in Baghdad and prevented the people from visiting them. He deprived them of their natural rights.

Harun was very displeased when he saw Imam Musa, head and master of the ‘Alawids, led a life of ease, tranquility, and security. As a result his meanness and his inherited enmity moved him to imprison the Imam and to deprive the Muslim community of making use of his knowledge, his pieces of advice, and his teachings.

5. Informing against him

Some people sold their consciences and religion. They were void of humanity. So they informed Harun against the Imam, that they might flatter him through that and attain some of his world. Islam and Muslims have been afflicted with such people. Oppressors seek help from them throughout history to carry out their plans aiming at spreading oppression, tyranny, and corruption on earth.

These criminals informed Harun against the Imam through various ways:

Collecting Money for him

Some wicked people went to Harun and informed him that a lot of money was collected for Imam Musa from all the Islamic countries. They informed him that the Imam bought a country estate called al-Beseriya for thirty thousand dinars. This piece of information moved Harun’s hidden rage and malice.

That is because he followed a certain policy to make the ‘Alawids poor through imposing on them an economic siege. This can simply be concluded from his answer to his son al-Ma’mun: “Their poverty is more lovable to me than their riches.” Ibn al-Sabbagh believed that this informing was among the reasons that moved Harun to imprison Imam Musa.

His Seeking the Caliphate

Since its dawn, the Islamic society has been inflicted with a group of those who sell their consciences, sanctify nothing except material and that which achieves their low desires. Such people torture and harm Muslims very much, for they hurt the reformers who seek general interests for their homelands and community.

The history of Islam if full of the acts of these destructive people who represent the strong factors of evil and corruption. Were it not for them, the supreme authority was unable to do oppression and tyranny. A group of such people informed Harun against Imam Musa, peace be on him. They kindled rancor in his heart against him and exited his hidden malice against him.

They said to him: “He (Imam Musa) seek the Caliphate. He writes (letters) to all Muslim countries and

summon them to him. He urges them to revolt against your government." Yehya al-Bermeki was on top of those informers. The narrators say that the reason for his informing is that al-Rashid put his heir apparent under the care of Ja'far b. Muhammad b. al-Ash'ath.

This (procedure) displeased Yehya, and bitter suspicions came to his mind. He feared that if Muhammad undertook the affairs, his state and that of his children would come to an end, and that Ja'far would took the reins of government. Yehya came to know of Ja'far's inclination to the 'Alawids. He knew that Ja'far went to Imam Musa, peace be on him.

So he was alone with him and told him about his thought and that he had an inclination to the 'Alawids. Ja'far was pleased with that, and he told him about his faith. When Yehya heard that from him, he informed al-Rashid against him. Al-Rashid became displeased with Ja'far but he did not subject him to any detested thing. That is because he remembered his good deeds and those of his forefathers to the 'Abbasids.

Ja'far came in to al-Rashid, and he gave him a wide place among his gathering. A conversation took place between them. Al-Rashid regarded the conversation as good, so he ordered twenty thousand dinars to be given to Ja'far. As a result Yehya became angry. On the following day, he came in to Harun and said to him:

-Commander of the faithful, I had already told you about Ja'far's doctrine. Do you deny that? There is a decisive criterion.

-What is it?

-When he receives an amount of money from a person, he gives one fifth of it to Musa b. Ja'far. Without doubt, he will give one fifth of the twenty thousand dinars to him.

-This is a decisive criterion.

Immediately Harun sent for Ja'far. When the messenger reached him, he understood that Yehya informed Harun against him. He had no doubt that Harun sent for him in the dark night to kill him; so he performed the ghusl for the dead. He went to (Harun) al-Rashid. When Harun saw him and smelt the camphor, he asked him:

-What is this?

-Commander of the faithful, I have come to know that Yehya informed you against me. When your messenger came to me at this hour (of night), I came to know that you became displeased with that which said against me. So you sent for me to kill me.

-No, but I have been informed that you send to Musa b. Ja'far the fifth of the money sent to you. You have done that in the twenty thousand dinars I gave to you. So I like to know that.

–Allah is Greater! Commander of the faithful, command a servant of yours to bring it to you. Al–Rashid sent a servant of his, and he brought it to him. It was as it had been before. Yehya took nothing of it. Harun became delighted and said:

–We have come to know of the first lie of the one who informs against you. You are truthful, Ja‘far. Go home safely. I will not accept the words of anyone concerning you.

Accordingly, Yehya became ashamed. He brought on himself disgrace and loss. His angry and fury increased. So he spared no effort to overthrow Ja‘far’s position and to remove his comfort. He decided to inform Harun against Imam Musa, peace be on him, that he might hurt Yehya.

He said to Yehya b. Abi Maryam:

–I want you to lead me to a man from among the family of Abu Talib. He must love the world that I may give him generously.

–Yes, that is ‘Ali b. Isma‘il b. Ja‘far. Yehya sent for ‘Ali. When he met with him, he said to him:

–Tell me about your uncle Musa, his Shi‘ites, and the money sent to him.

–Yes, I have such information.

‘Ali told Yehya about all things he wanted. So Yehya asked him to go with him to Baghdad, that he might make him meet (Harun) al–Rashid. He responded to him. When Imam Musa, peace be on him, heard that ‘Ali would go with Yehya, he sent for him and asked him:

–I have heard that you want to travel?

–Yes.

–Where?

–Baghdad.

–What will you do there?

–I am indebted and poor.

–I will pay your debts and undertake your affairs. ‘Ali paid no attention to the Imam’s words. Satan whispered evil to him. So he responded to the summoner of mean desires and deserted the Imam. When he intended to leave, the Imam, peace be on him, said to him: “Do not make my children orphans!”

Then he ordered three hundred dinars and four thousand dirhams to be given to him. Then he, peace be on him, said: “He (‘Ali) will inform (Harun) against me to shed my blood and to make my children

orphans!"

A companion of his asked him: "May Allah make me your ransom, why have you given (money) to him while you know his behavior?" The Imam, peace be on him, replied: "Yes, my father related to me on the authority of his forefathers, on the authority of Allah's Apostle, may Allah bless him and his family, who said:

'Surely if blood relation is cut off and is linked, Allah will cut it off.'" 'Ali went out and covered the desert. He arrived in Baghdad and came in to (Harun) al-Rashid. He greeted him and said to him: "I did not think that there was two caliphs on earth until I saw (the people) greet my uncle Musa b. Ja'far and call him caliph."

It was said that 'Ali said to Harun: "Money is carried to him (Imam Musa) from the east and the west. He has treasuries. He has bought a country estate for thirty thousand dinars and called it al-Beseriya."

When Harun heard that, he lost his mind and boiled with anger. He ordered two hundred thousand dirhams to be given to 'Ali, provided that he should get them from a district in the east. So the collectors went to collect the money for him. 'Ali came into the W. C. and fell into it. His belly was split open and his intestines came out. Then he came out of the W. C. suffering from deadly pain.
It was said to him: "The money has just come." "What shall I do with it while death is close at hand?" he asked. It was said that he came back home and perished on the same night when he met with Harun. 3 So he sold his life in the hereafter for his life in the world. He did not take advantage of it. He drew on himself disgrace and painful chastisement.

A source has mentioned that Ya'qub b. Dawud 4 was among those who informed Harun against Imam Musa. This is a very weak opinion. That is because al-Mehdi imprisoned Ya'qub in an underground prison, for he released some 'Alawids. Ya'qub remained in prison throughout the Caliphate of al-Mehdi and of al-Hadi. When Harun became a caliph, the Bermekis interceded for him with him.

So Ya'qub was released while he had become blind. Al-Rashid made him choose between residing in Baghdad and residing in another Islamic country. As a result Ya'qub chose to live in Yethrib (Medina). He stayed there and was far from policy. He was busy managing his personal affairs until he died. Therefore, none thinks that he informed Harun against the Imam.

6. The Imam's Demonstrations

Among the reasons that motivated Harun to arrest the Imam and to throw him in a dark, underground prison is that the Imam, peace be on him, indicated to him that he was the most appropriate for the great Prophet, may Allah bless him and his family, of all the Muslims. That is because he was among his grandsons and his inheritors, and because he was more appropriate for the Caliphate than other than him.

The Imam gave his demonstrations to Harun in the Holy Shrine of the Prophet, may Allah bless him and his family. That was when Harun paid a visitation to it. The notables, the nobility, the military commanders, and the high-ranking officials surrounded Harun. That was when he walked towards the Holy Shrine, greeted the Prophet, may Allah bless him and his family, and said: "Al-salamu 'alayka (peace be on him), O Cousin!"

He prided himself on that and boasted of his close relationship to the Prophet, may Allah bless him and his family. He wanted to say that he undertook the Caliphate due to his nearness to Allah's Apostle, may Allah bless him and his family. Imam Musa was then present. He greeted the Prophet, may Allah bless him and his family, saying: "Al-salamu 'alayka (peace be on him), O Father!"

So al-Rashid lost his mind and became displeased. That is because the Imam preceded him to that glory and pride. He burst with anger and said: "Why have you said that you are nearer to Allah's Apostle, may Allah bless him and his family, than us?" The Imam, peace be on him, answered with an answer al-Rashid was unable to refute or discuss.

He asked him: "If Allah's Apostle, may Allah bless him and his family, was raised from the dead and asked you for your daughter's hand, would you respond to him?" "Glory belongs to Allah," replied Harun, "I would pride myself on that against the Arabs and the non-Arabs." The Imam explained to him why he was nearer to the Prophet, may Allah bless him and his family, than him saying: "But he would not ask me for my daughter's hand, nor would I marry (my daughter) to him. That he is our (grand) father, not your (grand) father. For this reason we are nearer to him than you."

Then the Imam, peace be on him, wanted to support his statement with another proof, so he asked Harun: "Was it permissible for him to come in to your womenfolk when they were unveiled?" "No," replied Harun.

"But it was permissible for him to come in to my womenfolk," replied the Imam, "So we are nearer to him than you."[5] The Imam gave a decisive proof to his opponent. He stunned him and gave him no way to defend himself. He clothed him in the garment of failure and disgrace.

He explained to those around him that al-Rashid's belief was invalid. That is because the Imam was more appropriate for the Prophet than him and worthier of the Caliphate than him, for he was his grandson and his inheritor. As al-Rashid was exhausted by such demonstrations, he returned to the methods of those weak. He ordered the Imam, peace be on him, to be arrested and to be thrown into a prison.[6]

7. His Specifying the Borders of Fedek

Among the reason which filled Harun's soul with malice against the Imam, peace be on him, and urged him to arrest him and to kill him was that the Imam, peace be on him, determined the borders of Fedek.

He indicated that it included most of the Islamic areas. That was when Harun asked him about it to return it to him. So he, peace be on him, refused to take it except with its defined borders.

So al-Rashid asked him:

-What are its borders?

-If I determine them, will you refuse them?

-Do that, by the right of your grandfather.

-As for the first border, it is ‘Adan. As for the second border, it is Semerqend. As for the third border, it is Afriqya. As for the fourth border, it is Sayf al-Beher, beyond the Islands and Armenia.

-Therefore, we will have nothing.

-I had come to know that you would not refuse them. Harun became displeased, so he decided to punish the Imam severely.7 That is because the Imam explained to him that some Islamic regions from ‘Adan to Sayf al-Beher belonged to his authority, that Harun and the caliphs before him possessed alone power and usurped the Caliphate from the members of the House (Ahl al-Bayt), peace be on them.

8. The Imam’s firm Attitude

Imam Musa’s attitude toward Harun, the tyrannical, was negative; it was strict and solid for the truth and justice. We have explained that in a chapter of this book. The Imam prevented his Shi‘ites (followers) from cooperating with the ruling authority. An example of that is that he prevented his companion Saffwan al-Jammal to hire his camels to Harun, while the people used to hire them to go to Mecca to perform the hajj.

So Saffwan was forced to sell his camels. Harun came to know that. He harbored malice against Saffwan and intended to kill him. Yet another example is that the Imam prevented Ziyad b. Abi Selema from working for the authority. The Imam’s religious verdict concerning obeying Harun and other tyrannical rulers spread among the Islamic circles. Accordingly, Harun became angry and displeased.

Certainly, the Imam, peace be on him, did not flatter and tolerate Harun. His attitude toward him was frank and clear. That was when he came to him in his beautiful palace the like of which was neither in Baghdad nor in other than it. Harun, who was delighted with ecstasy of power, asked the Imam:

“What is this house?”

The Imam answered him paying no attention to his power and might, saying to him: “This is the house of the sinners! Allah, the Most High, has said:

I will turn away from My communications those who are unjustly proud in the earth; and if they see every sign they will not believe in it; and if they see the way of rectitude they do not take it for a way; and if they see the way of error, they take it for a way. (***7:146***)

Harun shook all over and became full displeased. So he asked the Imam:

–To whom does this house belong?

–It belonged to our Shi'ites for a period (of time); and it is a trial for other than them.

–Why does the owner of the house not take it?

–It was taken from him prosperous; and he does not take it unless it is prosperous.

–Where are your Shi'ites?

–The Imam, peace be on him, recited these words of him, the Exalted: ***Those who disbelieved from among the followers of the Book and the polytheists could not have separated*** (***from the faithful***) ***until there had come to them the clear evidence*** (***98:1***). So Harun became exited and said angrily:

–Are we unbelievers?

–No, but (you are) just as Allah, the Most High, has said: ***Have you not seen those who have changed Allah's favor for ungratefulness and made their people to alight into the abode of perdition.*** (***14:28***) Accordingly, Harun became angry and spoke rudely to the Imam.8

The attitude of the Imam, peace be on him, toward Harun was strict, for he thought that Harun usurped the office of the Caliphate. To here we will end our speech about some reasons that moved Harun to imprison Imam Musa, peace be on him.

1. Al–Bihar, vol. 11, p. 270–272.
2. Al–Dimyari, Hayat al–Hayawan, vol. 1, p. 77.
3. 'Uyun Akhbar al–Ridha'. Al–Toosi, al–Ghayba. Al–Bihar. Al–Menaqib. It was said that Muhammad b. Isma'il informed al–Rashid against him.
4. 'Uyun Akhbar al–Ridha'.
5. Akhbar al–Duwal, p. 113.
6. Tedhkirat al–Khawas, p. 359.
7. Al–Menaqib, vol. 2, p. 381
8. Bihar al–Anwar, vol. 11, p. 279.

Severe and tragic ordeals befell Imam Musa, peace be on him, who was similar to 'Isa b. Maryam in fear of Allah, piety, and righteousness. That is because he ended the bloom of his life in dark prisons; he was veiled from his household and his followers and was deprived of spreading his sciences.

Harun spared no effort to wrong and exhaust him. He went too far in punishing him though he knew that the Imam sought neither government nor authority. Rather he wanted to spread justice, truth, and ease among people. He criticizes those rulers for their oppression, their tyranny, and their possessing alone the affairs of the Muslims.

The ancient and modern history of mankind is full of the reformers who declared violent revolts against the oppressive and tyrannical rulers to make happy their homelands and their followers in faith; so, in this way, they suffer from all kinds of harm, persecution, and punishment. The Imams from among the members of the House (Ahl al-Bayt), peace be on them, were on top of those who struggled for man's dignity and defended it.

They sacrificed themselves and struggled in the way of Allah. They raised the word of the Muslims and saved them from political tyranny and dictatorship that appeared on the political arena of their 'Abbasi and Umayyad opponents, who followed an unjust policy aiming at playing with the fates of society, taking the properties of the Muslims and spending them generously on dissoluteness, prostitution, and their hirelings who supported it and regarded it as true and just.

The Imams from among the members of the House (Ahl al-Bayt), peace be on them, were responsible for taking care of religion and protecting the Muslims, so the religious duty made it incumbent on them to resist those governments, to revolt against oppression, and to save the society from the dictatorship and tyranny that befell it. So they actually carried out their humanitarian message, defended the dignity of Islam, and protected the Muslims.

Imam Musa, peace be on him, was the head of those who opposed Harun's policy. We have several times mentioned his negative attitude toward Harun. As for Harun, he spared no effort to exhaust the Imam and to take vengeance on him. He imprisoned him in his prisons and veiled him from his Shi'ites (followers). Accordingly, the Imam spent a long time in prisons until he passed away. He was a stranger and martyr. He suffered from the bitterest pain and misfortunes. We shall in detail deal with his affairs in prisons:

1. Imam Musa is arrested

Imam Musa, peace be on him, troubled Harun, and he was unable to stand him. That is because the Imam's name and excellence spread. The people talked about his achievements and knowledge. As a result Harun, the tyrannical, who was then in Yethrib (Medina), went to the grave of the Prophet, may Allah bless him and his family.

He greeted the Prophet, may Allah bless him and his family, and addressed him, saying: "Apostle of Allah, I apologize to you for something I want to do. I want to imprison Musa b. Ja'far because he is intending to bring division into your community and to cause the shedding of its blood."1

It is strange that Harun apologized to the Prophet, may Allah bless him and his family, for violating his sacredness and punishing his grandson. He thought the apology for committing a crime would save him on the day when the wrongdoers would be losers. On the following day, Harun commanded his police to arrest the Imam.

The police arrested the Imam while he was standing and performing a prayer by the head of his grandfather the Prophet, may Allah bless him and his family. They interrupted his prayer and did not give him a time to complete it. They chained him and took him from that Sacred Place. The Imam was weeping and complaining to his grandfather the Messenger, may Allah bless him and his family, saying: "O Allah's Apostle, I complain to you!"2

Harun did not respect the Sacredness of the Holy Grave. He violated the Sacredness of the Prophet, may Allah bless him and his family, and that of his grandsons, who were the most appropriate for care and affection of all things. He also did not respect the prayer which is the holiest worship in Islam.

He ordered his prayer to be interrupted and him to be chained. The Imam was carried to Harun while he was in chain. When he stood before him, he turned away from him and spoke rudely to him. The Imam was arrested in Shawwal 20, in the year 179.3

2. The Muslims fear for the Imam

When the Imam, peace be on him, was arrested, the Muslims became impatient and afraid. Sorrow and sadness melted their hearts. That is because the police veiled them from the Imam, who showed affection toward their poor, supported their orphans and widows, took care of them, had mercy on them, sympathized with them, and was their place of flight during disasters and misfortunes.

So al-Rashid feared that discords and disorders would take place. Then he ordered two awnings to be brought. He ordered one of them to be carried to Kufa and the other to be carried to Basrah. He only did that to confuse the people about what had happened to the Imam and where he had been detained. He ordered the Imam, peace be on him, to be carried to Basrah in the dark night. The Imam was carried to it, while sorrow and sadness prevailed Yethrib (Medina).

3. The Imam is detained in Basrah

The Imam was transferred to Basrah; pain and worries accompanied him. Hasan al-Sarawi was entrusted with watching and guarding him.4 Before the Imam arrived in Basrah, 'Abd Allah b. Marhum al-Azdi visited him. The Imam gave him a letter and asked him to give it to his successor Imam al-Ridha', peace be on him. He made him know that al-Ridha' was the Imam after him.5

The caravan walked and covered the desert. It arrived in Basrah. That was a day before al-Tarwiya (the 8th day of Dhu al-Hijja).6 Hasan took the Imam and handed him over to 'Isa b. Ja'far. The latter threw

the Imam in a prison and locked its door. He did not open the door except in two times: When the Imam went out to make an ablution and when food was brought to him.7

As for the Imam's affairs in Basrah prison, they are as follows:

A. His devoting himself to Worship

The Imam, peace be on him, devoted himself to worshiping Allah. He perplexed reasons and stunned intellects through his too much worship and his devoting himself to Allah. He fasted by day and performed prayers by night. He spent most his times in performing prayers. He was not tired of prison.

He regarded his free time as a great favor Allah bestowed on him. He tanked Allah for that and supplicated Him with this supplication: "O Allah, You know that I used to ask you to give me free time to worship you. O Allah, You have done that. To you be praise."

This supplication show us a great part of the patience of Imam Musa, peace be on him, and his satisfaction with Allah's decree. It also indicates that the Imam loved and yearned for worship and obedience.

B. Some Religious Scholars communicate with the Imam

That the Imam, peace be on him, was detained in Basrah became famous. So some religious scholars and narrators of traditions secretly visited him. They narrated from him some sciences and religious precepts. Yasin al-Zeyati communicated with him and reported traditions from him.8 Another group from among the prominent religious scholars contacted him and narrated from him many things relating to Islamic jurisprudence.

C. Harun commands 'Isa to assassinate the Imam

The news that the Imam, peace be on him, was detained in Basrah became famous. The people reported his traditions. They were sad and sorrowful. So Harun feared that discords and disorders would happen. Accordingly, he commanded 'Isa to assassinate the Imam, peace be on him, that he might get rid of him and to take a rest.

D. 'Isa asks Harun to exempt him from that

When al-Rashid's commands concerning assassinating the Imam, peace be on him, reached 'Isa, he was displeased. As a result he summoned some of his close associates and trusted colleagues. He presented the affair before them, and they warned him against committing a crime. He approved their opinion. So he wrote al-Rashid a letter in which he asked him to exempt him from that. The letter reads as follows:

The affair of Musa b. Ja'far and his stay under my detention has been going on for a long time. I have

become well-acquainted with his situation. I have set spies on him throughout this period and I have not found him (do anything except) open his mouth in worship. I set someone to listen to what he said in his prayers.

He has never prayed against you or against me. He has never mentioned us in malice. He does not pray for himself except for forgiveness and mercy. Either you send someone whom I can hand him over to or I will let him free. I am troubled at detaining him.9

This letter indicates that ‘Isa greatly admired and respected the Imam, peace be on him. That is because he watched him and set spies on him. He did not see him do anything except that he was busy remembering Allah and performing acts of obedience to him. He did not mention anyone with evil even those who wronged him.

For this reason ‘Isa feared Allah in respect with assassinating him. The Imam, peace be on him, stayed in the detention of ‘Isa for a year.10 He suffered from imprisonment and chains.

4. The Imam is carried to Baghdad

Al-Rashid responded to ‘Isa’s request. He feared that ‘Isa would release the Imam and let him free. So he ordered the Imam to be carried to Baghdad. ‘Isa was delighted with that, for Allah saved him from committing a crime. Immediately he ordered the Imam to be carried to Baghdad. The police and some guards carried the Imam in chain to it. They quickly took him and headed for it. When they arrived in it, they informed al-Rashid of that, and he ordered him to be detained. The affairs of the Imam in Baghdad are as follows:

A. The Imam is detained in al-Fadhl’s House

When the Imam, peace be on him, arrived in Baghdad, al-Rashid ordered him to be detained in al-Fadhl b. al-Rabi’s house.11 So al-Fadhl took him and imprisoned him in his house.

Harun ordered the Imam to be detained in a house of one of his ministers. He did not imprison him in the public prisons such as the underground prison. That is because the Imam, peace be on him, was an important figure and had a high social rank. The brilliant personalities were not imprisoned in public prisons.

For example, when al-Rashid was angry with ‘Abd al-Malik b. Salih, he detained him in al-Fadhl b. al-Rabi’s house.12 Ibrahim b. al-Mehdi was imprisoned in the house of Ahmed b. Abi Khalid.13 For this reason the Imam was detained in the houses of the ministers and of high-ranking statesmen.

B. He busies himself with worship

The Imam, peace be on him, devoted himself to the acts of obedience to his Lord. He spent most of his

times in performing prayers and supplicating Allah, to the extent that he surpassed all Allah's friends in his acts of obedience to Allah. Al-Fadhl was astonished with his worship, and he told the people about it. He admired and sanctified the Imam. 'Abd Allah al-Qezwini has narrated, saying: [I came in to al-Fadhl b. al-Rabi'. He was sitting on the top of his house.

He said to me: "Come nearer to me." I came nearer to him and was beside him. He said to me:]

-Look down upon the house.

'Abd Allah looked down upon the house, and al-Fadhl asked him:

-What can you see in the house?

-I can see a garment thrown down.

-Look well! 'Abd Allah carefully looked and said:

-A man prostrating himself in prayer.

-Can you recognize him?

-No, I cannot.

-He is your master.

-Who is my master?

-Do you ignore him?

-I do not ignore him, but I do not know that I have a master.

-He is Abu al-Hasan Musa b. Ja'far. Then al-Fadhl told 'Abd Allah about the worship of the Imam and about his acts of obedience to Allah, saying: "Surely, I always watch him by day and night. I always find him in the state about which I am telling you. He performs the dawn prayer. Then he says his personal supplications until the sun rises.

Then he prostrates himself in prayer and continues until the sun comes near to descending (from its midday zenith). He has entrusted someone with observing the declination of the sun. I do not know when the servant says that the sun has descended. For he jumps and begins performing prayer without renewing his ablution. So I come to know that he had not slept during his prostrating himself in prayer.

He continues in this way until he finishes the afternoon prayer. When he performs the afternoon prayer, he prostrates himself in prayer and goes on that until the sun sets. When the sun sets, he rises and performs the sunset prayer. Then he continues performing prayers and saying his personal supplication until he performs the evening prayer. When he has performed the evening prayer, he breaks the fast

with little food brought to him.

Then he renews the ablution. Then he prostrates himself in prayer. Then he raises his head and slumbers. Then he gets up and renews his ablution. Then he performs and goes on performing prayer in the darkness of night until dawn rises. I do not know when the servant says that the dawn has risen. For he suddenly begins to perform the dawn prayer. This is his behavior since he has been handed over to me."

When 'Abd Allah heard al-Fadhl admiring the Imam, peace be on him, he warned him against responding to al-Rashid's mean desire through assassinating him. He said to him: "Fear Allah! Do not take in respect with his affair any measure through which your blessing is removed! You know that whoever does evil to someone his blessing is removed!"

Al-Fadhl believed in that, so he said to him: "Harun sent for me several times and commanded me to kill him (Musa). I have not responded to him in respect with this. I informed him that I would not do that. I will not respond to that which he requests from me even if he orders me to be killed!"14

In this manner the Imam, peace be on him, was the most wonderful model for piety and faith in Allah. The love for Allah was impressed in his heart and his feelings; his soul was fond of worshiping and obeying Allah.

C. Harun watches the Imam

Harun was afraid of the Imam, peace be on him. So he had no confidence in the spies he set on him in prison. So he himself watched him and came to know of his affairs lest the people should communicate with him or that al-Fadhl might had mercy on him. As a result he looked down upon the prison and saw a garment thrown down in a special place and did not change its place.

He asked al-Fadhl:

-What is that garment I see in that place every day?

-Commander of the faithful, that is not a garment; that is Musa b. Ja'far. Every day he prostrates himself in prayer from sunrise to the inclination of the sun. Harun was astonished at that and said:

-Surely he is among the Hashimite monks!

After al-Fadhl had heard Harun's admission in the Imam's asceticism, he turned to him and asked him:

-Commander of the faithful, why have you harassed him in prison? Harun answered him through evil and mercilessness his soul had, saying:

-How far! There is no escape from that!15 Certainly Harun came to know of the Imam's high position, his

turning away from the world, and his devoting himself to Allah. However, his love for the world and his envy toward him moved him to do that.

D. The Imam is tired of Prison

The Imam, peace be on him, was tired of prison and was displeased with that long period of time. Exhausting pain and bitter misfortunes encompassed him. That is because he was veiled from his family and his children. He was transferred from one prison to another. The police and the spies watched him lest his Shi'ites should visit him. As a result he resorted to Allah, the Most High, to save him from that ordeal.

E. His Supplication

When the Imam, peace be on him, felt that the period of his imprisonment was long and he was hostage to prisons, he renewed his ablution and performed a four-ruk'a-prayer. Then he secretly talked to Allah and supplicated Him with this supplication:

"O My Master, save me from Harun's prison! Release me from Harun's hand! O You Who bring forth plants from sand and clay, O You Who bring forth fire from iron and stones, O You Who bring forth milk from blood, O You Who bring forth baby from placenta and womb, O You Who bring forth soul from bowels and intestines, release me from Harun's hand!"16

In this supplication we feels the bitter sorrow and deep sadness that encompassed the Imam, peace be on him.

F. The Imam is released

Allah granted the supplication of the righteous servant (Imam Musa). He saved him from the prison of Harun, the tyrannical. Harun let the Imam free in the dark night. He did that according to a dream. 'Abd Allah b. Malik al-Khaza'i, a responsible for al-Rashid's house and police, narrated that, saying:

Al-Rashid's messenger came to me for a thing for which he had not come. He took me from my place and prevented me from changing my clothes. That frightened me. When I reached the house, the messenger preceded me and informed al-Rashid of my arrival. Al-Rashid permitted me to enter, and I entered. I found him sitting on his bed. I greeted him, but he kept silent for an hour. So I lost my mind; and my impatience doubled. Then he asked me:

-'Abd Allah, did you know why I summoned you at this time?

-No, by Allah, Commander of the faithful.

-In this hour of my sleep, I dreamt of an Abyssinan. The Abyssinan came to me carrying a sword. He ordered me: "Let Musa b. Ja'far free or I will kill you with this sword! Go and release him!" 'Abd Allah

was not sure of al-Rashid's command concerning releasing the Imam. So he asked him three times: "Shall I release Musa b. Ja'far?" "Yes," replied al-Rashid, "go now. Let Musa b. Ja'far free.

Give to him thirty thousand dirhams. Say to him: 'If you like to stay with us, that is up to you. If you like to go to Medina, that is up to you." 'Abd Allah went to the prison quickly. He said: "When I came into the prison, the Imam, peace be on him, rose. He thought that I had been ordered to do a detested thing to him.

So I said to him: 'Do not be afraid. The Commander of the faithful has commanded me to let you free and to give to you thirty thousand dirhams.[17] He said to you: 'If you like to stay with us, that is up to you. If you like to go to Medina, that is up to you.' I gave to him the thirty thousand dirhams. I said to him: 'I saw something strange in your affair.'"

The Imam, peace be on him, told 'Abd Allah about the reason for releasing him, saying: "While I was sleeping, Allah's Apostle, may Allah bless him and his family, came and said to me: 'You have been unjustly imprisoned. Say these words and you will not spend the night in prison.' So I asked him: 'May my father and mother be your ransom, what shall I say?'

He replied: 'Say: O He Who hears all voices, O He Who is Earlier in time than all that have passed away, O He Who clothes bones with flesh and resurrects them after death, I ask you by Your good attributes and by Your Name, the great, the big, the stored, the hidden about which no creature has come to know.

O Clement with patience the like of which none has, O Possessor of the favor which never ceases, nor is counted in number! Relieve me!' So what you have seen happened."[18] Allah relieved the Imam, so Harun let him free. The Imam remained in the prison of al-Fadhl for a long period of time the history has not specified to us.

After the Imam had been released, he stayed in Baghdad. He did not leave it for Yethrib (Medina). He came in to al-Rashid once a week, on Thursday.[19] Al-Rashid welcomed him when he saw him. One day a man committed a crime. Harun was very angry with the man; he ordered him to be flogged three kinds of the prescribed punishments.

In the meantime the Imam, peace be on him, came in. He prohibited Harun from doing that, saying to him: "You must show anger for Allah; you must not show anger for Him more than He shows anger for Himself."[20]

Some debates took place between the Imam and Harun of which is the following:

-Do you say that the one-fifth (khums) belongs to you?

-Yes.

–Surely, it is too much.

–Surely the One Who has given it to us knows that it is not too much.21 Al–Rashid met the Imam in Baghdad. He asked him to write him a brief speech on the origins and branches of the religion. The Imam responded to him and wrote him the following letter:

In the Name of Allah, the Most Gracious, the Most Merciful

The affairs of the world are two. There is no difference over one affair that is the consensus of the community on the necessity to which they are forced, and the traditions on which there is a unanimous agreement, with which vague errors are compared, from which concluded all events.

The other affair is that in which doubt and denial are possible. The way to is to consult the men of proof of it. So if a proof is established to those who embrace it through a Book on whose interpretation there is an unanimous agreement or a tradition from the Prophet, may Allah bless him and his family, over which there is no difference or analogy whose justice intellects know, it is difficult for him who asks for an explanation of the proof to refute, it is incumbent on him to accept it, to acknowledge and to embrace it.

If a proof is not established for those who embrace it through a Book on whose interpretation there is an unanimous agreement or a tradition from the Prophet, may Allah bless him and his family, over which there is no difference or analogy whose justice intellects know, then the special group and the general one of the community have the right to doubt and deny it.

Similarly these two affairs are of the affairs of monotheism, those (affairs) less than it to wound money, and those (affairs) less than it. So these are the shown (affairs) with which the affair of the religion is compared. So choose that of which there is a proof, and leave those vague things. There is no strength save through Allah. Allah is sufficient for us and most excellent is the Protector.

This letter was given to Harun, and he said: “It is a brief, comprehensive letter.”22

Other debates took place between them. We have mentioned them in the previous chapters. The Imam asked Harun to allow him to go to Yethrib (Medina) to see his family and children. In his book al–Bihar, al–Mejjlisi has mentioned that Harun allowed the Imam to do that.23 He has again mentioned that he said that he would think of that, but he did not give him an answer until he detained him in the house of al–Sindi b. Shahik.24

The most likely think is that al–Rashid imposed a house–arrest on the Imam in Baghdad and did not permit him to go to his homeland. So the Imam, peace be on him, stayed in Baghdad for a period of time, but Harun did not treat him badly. Al–Sayyid Meer ‘Ali al–Hindi has believed in this opinion when he said: “Surely al–Rashid permitted this meek Imam to return to al–Hijaz twice. However, in both times, his doubts overcame the goodness of his heart, and he made him stay in prison.”25

Any way, during that period the Imam, peace be on him, did his best to guide and direct the people to

the way of the truth. Bishr al-Haafi was guided by him and repented at his hand. Then he was one of those righteous and Allah-fearing. We have in detail mentioned his speech in the previous chapters of the book. He also interceded with Harun for one of the Imam's Shi'ites, and he responded to him.

Any way, history has not mentioned the period of time when Harun released the Imam. We think that the period was so short that most historians have not mentioned it. However, they have mentioned that the Imam was moved from the prison of al-Fadhl b. al-Rabi'to the prison of al-Fadhl b. Yehya. They have neglected his release.

5. Harun decides to kill the Imam

When the Imam's renowned spread, his merits and achievements were famous in Baghdad, al-Rashid became displeased with him. He was afraid of him, so he decided to kill him. That is because he saw a proof from his Lord, and he pardoned the Imam. Al-Fadhl narrated, saying: "I was the chamberlain of al-Rashid. One day he came towards me angrily. There was a sword in his hand, and he was turning the sword.

He said to me: 'By my kinship to Allah's Apostle, may Allah bless him and his family, if you do not bring me my cousin, I will cut off your head.'"

Al-Fadhl was afraid and shook all over, so he asked al-Rashid:

-Whom shall I bring to you?

-Al-Hijazi.

-Which Hijazi?

-Musa b. Ja'far b. Muhammad b. 'Ali b. al-Husayn b. 'Ali b. Abi Talib. Al-Fadhl was afraid of Allah lest evil should be at his hand. However, he thought of Harun's vengeance and violence, so he responded to him. Al-Rashid asked al-Fadhl to bring him two whips and two headsmen, and he brought them.

Al-Fadhl said: [I went to the house of Abu Ibrahim (Musa). I arrived at ruins where was a hut built of palm branches stripped of their leaves. Suddenly I found a black servant. I said to the servant: "Ask you master to give me permission (to enter his house), may Allah have mercy on you." He said to me: "Come in. He has neither a chamberlain nor a door." I came in. Suddenly, I found a black man. There were scissors in his hand. He was cutting the flesh of his forehead and his nose due to his too much prostration. I greeted him and said:]

-Respond to al-Rashid.

-What does al-Rashid want from me? Has his comfort not distracted him from me? The Imam quickly prepared himself and said: "Were it not for that I heard a tradition from my grandfather Allah's Apostle,

may Allah bless him and his family, who said, 'Obeying the supreme ruler for precautionary dissimulation is a must,' I would not go." He, peace be on him, went with al-Fadhl, and he said to him:

-Be ready for the punishment, O Abu Ibrahim!

-Is He Who owns the world and the hereafter not with me? Al-Rashid will do no evil to me today, Allah willing. Al-Fadhl said: "I saw the Imam waving his hand over his holy head three times." When al-Fadhl reached al-Rashid, he received him while he was astonished, frightened, and terrified. So al-Fadhl said to him:

-Here I am!

-Have you brought me my cousin?

-Yes.

-Did you bother him?

-No.

-Do not let him know that I am angry with him. For I have excited against myself something I did not want. Let him come in. The Imam, peace be on him, came in. When al-Rashid saw him, he rose for him, embraced him, and said to him:

-Welcome to my cousin, my brother, and inheritor! What has prevented you from visiting us? The Imam, peace be on him, answered him paying no attention to him, saying to him: "Your wide kingdom, and your love for the world." Al-Rashid ordered al-ghaliya26. It was brought to him, and he perfumed the Imam with his hand.

Then he ordered some money to be given to the Imam, who said: "Were it not for that I wanted to marry the singles from among the family of Abu Talib lest his progeny should cease, I would never accept it." Then the Imam, peace be on him, went away saying: "Praise belongs to Allah, the Lord of the worlds!"

Harun turned to al-Fadhl and said to him: "O al-Fadhl, when you went to bring him to me, I saw some people surrounding my house. There were swords in their hands, and they inserted them in the foundation of the house. They said: 'If he harmed the grandson of Allah's Apostle, we would make the earth to swallow him up and his abode! If he treated him well, we would leave him and go away!'"

Al-Fadhl hurried to the Imam and asked him:

-What did you say and were saved from al-Rashid's punishment?

-The supplication of my grandfather 'Ai b. Abi Talib, peace be on him. When he recited it, he defeated all those horsemen and troops who advanced against him. This supplication is called Kifayat al-Bela'. It

is as follows:

“O Allah, through You I rush upon (my enemy), through You I try, through You I neighbor, through You I attack, through You I win a victory, through You I die, and through You I live. I have submitted my soul to You and entrusted my affair to You. There is neither force neither strength save through Allah, the Exalted, the Great.

O Allah, You created me, provided me, and veiled me from people. You have freed me from need through the favor of that which You entrusted to me. So when I fall, You return me. When I stumble, You release me from my stumble. When I become ill, you heal me. When I supplicate you, You grant my supplication. O my Master, be pleased with me, for You have pleased me!”27

However, Harun did not believe in the signs and miracles that appeared for the sake of the Imam, peace be on him. That is because the love for power and authority made him blind, and he insisted on punishing the Imam, peace be on him, severely, and then to kill him.

6. The Imam is detained in al-Fadhl’s House

Harun ordered the Imam to be arrested again. Then he ordered him to be detain in the house of al-Fadhl b. Yehya. We will deal with some of his affairs during his detention in al-Fadhl’s house:

A. Al-Fadhl entertains the Imam

When al-Fadhl saw the Imam’s worship, his devotion himself to Allah, and his being busy remembering Allah, he admired the Imam, entertained him, and did not harass him. He sent him an excellent meal every day. The Imam, peace be on him, found in the prison of al-Fadhl a kind of comfort he had not found in the rest of the prisons.

B. Harun commands al-Fadhl to assassinate the Imam

Al-Rashid commanded al-Fadhl to assassinate the Imam, peace be on him. However, al-Fadhl refrained from carrying that out, did not respond to him, and was afraid of Allah.

Al-Fadhl was among those who believed in the Imamate. This is why al-Beramika were accused of Shi‘ism. Al-Fadhl strongly refrained from carrying out al-Rashid’s desire for killing the Imam.

C. Harun severely punishes al-Fadhl

A rogue went to Harun and informed him that al-Fadhl entertained the Imam, peace be on him. When he Harun heard of that, he boiled with anger and rage. He was then at al-Riqqa. He immediately sent Mesrur al-Khadim to Baghdad. He told him that if the news was true, he had to go al-‘Abbas b. Muhammad. He sent him a letter in which he commanded him to flog al-Fadhl.

He also commanded him to go to al-Sindi b. Shahik, the commander of his police that he might carry out his orders. Mesrur went to Baghdad. He secretly entered al-Fadhl's house. Then he came in to Imam Musa. He found him lead a life of comfort just as al-Rashid had been informed. Immediately, he went to al-'Abbas and asked him to carry out al- Rashid's orders.

He also went to al-Sindi and asked him to obey al-'Abbas. Soon al-'Abbas sent the police to al-Fadhl, and they took him out of his house. Al-Fadhl was running, and the people were around him. He came in to al-'Abbas, and he ordered his clothes to be taken off. Then he flogged him a hundred times.

Al-Fadhl went out in a bad mood. His strength and his nerves collapsed. He greeted the people to the right and to the left, while he did not feel that.

As for Mesrur, he wrote al-Rashid a letter about what he had done. So al-Rashid commanded him to take the Imam, peace be on him, and to detain him in the house of al-Sindi b. Shahik. Then he had a large assembly. He said at the top of his voice: "O People, surely al-Fadhl b. Yehya has disobeyed me and opposed (giving) the obedience due to me. You have seen me curse him so you curse him."

The people cursed him from every side until the room and the building shook with the sound of cursing him. The news reached Yehya b. Khalid. He rode to al-Rashid and entered by another door from that which the people used so that he came to him from behind without him being aware. Then he said: "Commander of the faithful, al-Fadhl is only a young man and I will take care of him in the way you would wish."

Al-Rashid was delighted at that, his face brightened, and he removed the malice he had harbored against al-Fadhl. Yehya wanted to regain the entity of his son and to return to him his dignity. So he said to al-Rashid: "You have defamed al-Fadhl through your cursing him; therefore, honor him through removing that from him." Harun went forward the people, saying to them at the top of his voice:

"Surely al-Fadhl disobeyed me in something and I have cursed him. Now he has repented and returned to obeying me. Therefore now take him as a friend." The people shouted from every side. They declared their inclusive support to that contradictory policy. Those people who did not believe in values and idles confirmed that policy in one voice, saying: "Commander of the faithful, we are the friends of those you befriend and the enemies of those whom you are against. We have made him our friend."[28]

This attitude shows that the Muslim masses in that time were unconscious and deviated from the genuine doctrines. If they had had any religious feeling, the Imam would not have been imprisoned and punished severely. The reason for the whole of that is the crooked policy that plaid with the social circles, spread corruption and neglect among the areas of that society, and showed dispraised attitudes.

This attitude also displays that al-Rashid harbored malice and hatred against the Imam, peace be on him. That is because he severely punished al-Fadhl b. Yehya, while he was the dearest of the people to him and the nearest of them to him. He openly cursed him, for he entertained the Imam and did not

harass him during his eating and drinking. As for the period of time the Imam, peace be on him, spent in the detention of al-Fadhl, it was very short.

The narrators have mentioned that it was for some days. Before we end our speech about this chapter, we have to mention that it is famous that the Imam was imprisoned in Wasit for one full year. However, our sources have not mentioned that. This may have been mentioned, but we have not found it.

1. Ibid., p. 17, p. 296.
2. Al-Menaqib, vol. 2, p. 385.
3. Al-Bihar, vol. 11, p. 296.
4. Ibid., p. 298.
5. Tanqeeh al-Maqal.
6. Al-Bihar. Muntekhab al-Tawarikh, p. 518.
7. Al-Menaqib, vol. 2, p. 379.
8. Al-Nejashi, Rijal, p. 352.
9. Al-Bihar. Al-Fusool al-Muhimma.
10. Al-Bihar.
11. Al-Fadhl b. al-Rabi' b. Yunus was given the kunya of Abu al-'Abbas. He was the chamberlain of Harun al-Rashid and Muhammad al-Ameen. His father was the chamberlain of al-Mansur and al-Mehdi. He died in the year 207 A. H. This has been mentioned in the book Tarikh Baghdad, vol. 12, pp. 343-344.
12. Al-Teberi, Tarikh.
13. Tayfur, Tarikh Baghdad, p. 185.
14. 'Uyun Akhbar al-Ridha'. Al-Bihar.
15. Al-Bihar, vol. 11, p. 298.
16. Al-Menaqib, vol. 2, p. 370. 'Uyun Akhbar al-Ridha'.
17. Al-Mas'udi, Murujj al-Dhahab, vol. 3, p. 265. In the book al-Menaqib, vol. 2, p. 370, it has been mentioned: "The Imam, peace be on him, refused to take the gifts."
18. Wafayat al-A'yan, vol. 4, p. 394. Shedherat al-Dheheb, vol. 1, p. 304.
19. Al-Bihar.
20. Al-Wesa'il, Chapter on Enjoining Good and Forbidding Evil.
21. Al-Bihar, vol. 11, p. 280.
22. Al-Bihar, vol. 11, p. 270.
23. Ibid., p. 269.
24. Ibid.
25. Mukhteser Tarikh al-'Arab, p. 209.
26. Al-ghaliya is a perfume of musk and ambergris.
27. 'Uyun Akhbar al-Ridha'. Al-Bihar.
28. Maqatil al-Talibiyyin, pp. 503-504.

A terrible misfortune befell the grandson of the Prophet, may Allah bless him and his family, his deposit in his community, the like of al-Mesih, 'Isa b. Maryam in fear of Allah and piety. The avenues of life were closed before him. All kinds of difficulties and detested things surrounded him. Harun, the tyrannical, wreaked his wrath upon him.

He made him taste all kinds of abasement and punishment. He shackled him and threw him into prisons.

He set spies on him lest the people should have mercy on him and entertain him. He moved him from one prison to another. He severely punished all those who honored him and took care of him. He flogged al-Fadhl b. Yehya and openly cursed him, for he did not harass the Imam.

The affair of the Imam, peace be on him, tired al-Rashid. His name, his excellence, the talk of the people about his ordeal and persecution deprived him of sleep. So he commanded the high-ranking men of his state to assassinate him, but they did not respond to him. That is because he came to know the miracles of the Imam, peace be on him, his devoting himself to Allah and to worship Him.

They feared that their comfort would be removed if they subject him to detested things. At last Harun found none more wicked than al-Sindi b. Shahik to carry out his desires. Al-Sindi was a sinful rogue. He neither respected Allah nor believed in the hereafter. Harun commanded him to move the Imam to his prison and to harass him. Al-Sindi responded to him when he treated the Imam rudely and severely. As for the Imam, he was patient, restrained his rage, and entrusted his affair to Allah.

The Imam faced a horrible misfortune when he was moved to the prison of al-Sindi b. Shahik. For he spared no effort to exhaust him and to punish him severely. He went too far in harming him. He harassed him in his eating and drinking. He shackled him and made him hear nothing except cursing and abuse. He did all these things to seek nearness to Harun and to attain something of his world.

We will mention what happened to the Imam during this terrible time, which was the last part of his life. We will also mention his other affairs such as his commandments, his endowments, etc.

1. The Place of his Imprisonment

The Imam, peace be on him, was detained in the prison called Daar al-Musayyab situated by the gate of Kufa. He died in it. 1 A historian has said that he was detained in the house of al-Sindi, and that he was among his family. We do not know whether the house of al-Sindi was Daar al-Musayyab or not.

2. Al-Sindi harasses the Imam

Al-Rashid ordered al-Sindi to harass the Imam and to shackle him in thirty ratls of iron, to close the door at his face, and to prevent him from going out except for performing an ablution.2 Al-Sindi yielded to that. He exhausted the Imam. He spared no effort to harass him.

He set Bashshar, his servant, as a spy on him. Bashshar was the greatest of all the people in harboring malice against the family of Abu Talib. However, shortly after that his condition changed, and he returned to the way of the truth. That is because he saw the achievements and miracles of the Imam, peace be on him. Then he offered some services to him.3

Al-Sindi did not respect the sacredness of the Imam; he treated him badly. Abu al-Azher b. Nasih al-Berjehi has narrated, saying: “I met with Ibn al-Sikkit 4 in a mosque situated near to al-Sindi’s house. I

debated with him on Arabic philology. There was a man in the mosque. We did not know the man. He turned to us and said: 'Fellows, you are in need of setting right your religion more than setting right your languages.'

The man gave us many proofs of the necessity for the Imamate. Then he said: 'There is nothing between you and the Imam of that except this wall. He indicated with his hand to al-Sindi's wall. 'Perhaps, you mean this imprisoned one?' We asked him. 'Yes,' he replied."

Abu al-Azher said: "So we came to know that the man was a Shi'ite, and that he maintained the Imamate. So we said to him: 'We have kept your words as a secret.' Then we asked him to leave lest we should be punished because of him. Then the man opposed us, saying: 'By Allah, they will never do that. By Allah, I have said nothing to you except his affair. Surely he sees us and hears our speech. If he wished, he would be among us.'"

Abu al-Azher said: "In the meantime, a man came in to us through the door of the mosque. The intellects were about to go due to his dignity and veneration. So we came to know that he was Imam Musa b. Ja'far, peace be on him. He spoke first, saying: 'I am the man about whom my companion told you.'

Meanwhile al-Sindi along with a group of his policemen came and said to the Imam shamelessly: 'Woe unto you! How many a time you go out through the closed doors with your magic and trick? If you escaped, it would be more loveable to me than your standing in this place! Do you want the Caliph to kill me, Musa?'"

The Imam became displeased with his words, so he said to him: "How shall I escape while I will be martyred by you?"[5] Then al-Sindi took the Imam by the hand and threw him into the prison. In this manner al-Sindi, the tyrannical one, treated the Imam. He treated him with all the ways that displeased, hurt, and annoyed him. Yet the Imam, peace be on him, was patient. He restrained his fury and complained of his worries and sorrows to Allah.

3. The Imam devotes himself to Worship

The Imam, peace be on him, dedicated himself to the acts of worship to Allah. He fasted by day and performed prayers by night. He spent most his time in the acts of worship. He did not flag of remembering Allah. We have mentioned the tradition of al-Sindi's sister about his acts of worship in the previous chapters of the book.

When she saw that the Imam devoted himself to the acts of worship and obedience to Allah, she changed her mind and became righteous. She sympathized with the Imam and served him. When she looked at him, she wept and said: "The people who resist this man are unsuccessful!"[6]

4. Some Religious Scholars visit the Imam

Some religious scholars and narrators secretly visited the Imam. They studied under him. Among them was Musa b. Ibrahim al-Merwezi. Then al-Sindi permitted Ibrahim to visit the Imam, for he was the teacher of his children. Ibrahim wrote a book about what he heard from the Imam.7 We have mentioned that when we mentioned the Imam's companions and the narrators of his traditions.

Hind b. al-Hajjajj and other Muslim thinkers communicated with the Imam. Abu Yousif and Muhammad b. al-Hasan came in to him in the dark night. They wanted to test him in some important questions that they might come to know of his knowledge. When they sat down, an official came and said to the Imam: "My duty is over, and I am going to leave. If you have a need, then order me to bring it to you tomorrow." The Imam, peace be on him, said: "I have no need, leave."

When the official left, the Imam, peace be on him, turned to Abu Yousif and his friend and said to them: "I wonder at this man. He asked me to entrust him with a need to bring it to me tomorrow, while he will die tonight." So they refrained from questioning him and rose. They became astonished and said to each other:

"We wanted to ask him about the religious duties and the Prophet's traditions, but he talked with us about the unseen. By Allah, we will send someone to spend the night at the man's door that he may come to know of his affair. Immediately, they sent a person, and the person sat at the man's house to watch it.

When he sat there, he heard the people in the man's house crying and lamenting loudly. He asked them about what had happened, and they told him that the man had died. So he soon rose and told them about the affair. They became astonished at the Imam's knowledge. Many traditionists have narrated this story.8

The story indicates that the Imam had knowledge of the unseen, and that the veil was uncovered for him. The Shi'a have maintained that and given many proofs of it. Surely, the Imams from among the members of the house (Ahl al-Bayt), peace be on them, predicted many things, and they happened just as they said. Without doubt, the Imams were the inheritors of the knowledge of the Prophet, may Allah bless him and his family. Allah inspired them with all kinds of science and made them know hidden affairs.

5. Religious Questions sent to the Imam

The people in the Islamic countries maintaining the Imamate sent a messenger to the Imam, peace be on him, when he was in the prison of al-Sindi. They supplied the messenger with their questions and their letters. The Imam, peace be on him, answered them. Among those went to the Imam was 'Ali b. Swayyid. He went to the Imam and gave him the questions and the letters. The Imam, peace be on him,

answered them. We will mention his tradition.

6. The Imam appoints Representatives

The Imam, peace be on him, appointed some of his students and of his companions as representatives in some Islamic areas. He ordered his Shi'ites (followers) to resort to them in religious precepts. He also entrusted to them receiving the lawful rights, that they might spend them on the poor, the miserable Shi'ites, and on good deeds. He appointed al-Mufeddel b. 'Amr as his representative to receive the legal rights.

He permitted him to spend them on those who deserve them. He also appointed other representatives such as Hayyan al-Sarrajj, Ziyad b. Merwan al-Qendi, and 'Ali b. Abi Hamza. A lot of money reached them from the Shi'a. However, they betrayed Allah and His Apostle. That is because they bought for it country estates and palaces. Moreover, they maintained the viewpoint of the Waqifites when they denied the Imamate of Imam al-Ridha', peace be on him.

7. The Imam appoints his Successor

Imam Musa, peace be on him, appointed after him his son Imam al-Ridha', peace be on him, as his successor. He made him as a signpost for his followers and as a religious authority for the community of his grandfather. Al-Husayn b. al-Mukhtar has narrated, saying: "When Imam Musa, peace be on him, was in prison, he sent us some letters in which he wrote: 'I entrust the succession after me to the eldest on my sons.'"9

He appointed his son Imam al-Ridha' as a successor after him. That was before Harun, the tyrannical, killed him. He entrusted him with the office of the Imamate. He ordered his special associates to follow him. Muhammad b. Zayd b. 'Ali b. al-Husayn narrated, saying: "Abu Ibrahim (Imam Musa) invited us.

We were seventeen persons from among the children of 'Ali and Fatima. He asked us to bear witness that 'Ali his son was his testamentary trustee and representative during his lifetime and after his death."10 The Imam, peace be on him, appointed over them the Imam after him. He did not neglect the affair of the Imamate. So he guided his Shi'ites to the way of the truth and correctness.

8. His Commandments

Imam Musa, peace be on him, appointed his son Imam al-Ridha', peace be on him, as his testamentary trustee. He entrusted him with the succession after him. He wrote him two kinds of commandments. They included his authority over his endowments and his deputyship on his behalf over his personal and general affairs. He asked some believers to bear witness for it.

As for the first group of the commandments, I (the author) have not found it. As for the second group, it

has been mentioned by a group of great figures. Before he stated and recorded it, he summoned the witnesses who are: Ibrahim b. Muhammad al-Je'feri, Ishaq b. Muhammad al-Je'feri, Ishaq b. Ja'far b. Muhammad, Ja'far b. Salih, Muhammad al-Je'feri, Yehya b. al-Husayn b. Zayd, Sa'd b. 'Umran al-Ansari, Muhammad b. al-Harith al-Ansari, Yazid b. Sulayt al-Ansari, Muhammad b. Ja'far b. Sa'd al-Aslemi, who wrote the first group of his commandments. When these people were present, the Imam, peace be on him, mentioned his commandments, which are as follows:

"Surely Musa bears witness that there is no god but Allah, the One without a partner, that Muhammad is His servant and His Apostle, that the Hour will come without doubt, that Allah will resurrect those in graves, that the resurrection after death is true, that the Promise is true, that the reckoning is true, that the decree is true, that the standing before Allah is true, that what Muhammad, may Allah bless him and his family, has brought is true, and that what the Trusted Spirit brought down is true.

In that I will live and die; and in it I will be raised from the dead, Allah willing. I have made them bear witness that this will is mine and that I have written it in my handwriting. I have copied the will of my grandfather-the Commander of the faithful, 'Ali b. Abi Talib, peace be on him. I had copied the will of Muhammad b. 'Ali before that; and the will of Ja'far b. Muhammad is similar to that. I have entrusted my will to 'Ali along with my children after him. If he willed, found rightness in them, and liked to recognize them, then that is up to him.

They have no command in his presence. I have entrusted him with endowments, my properties, my retainers, my boys whom I have left behind, and my sons to Ibrahim, al-'Abbas, Qasim, Isma'il, Ahmed, and Um Ahmed. (I have entrusted) the affair of my womenfolk to 'Ali, one third of the endowment of my father, and two thirds he places where he sees, and places in it what the possessor of a property places in his wealth.

So if he likes to sell or to grant or to donate or to give as alms to those whom I have nominate to him and to those other than those whom I have nominated, then that is up to him. He is like me in respect with my will concerning my property, my family, and my children. If he sees that he has to recognize his brothers whom I have nominated to him in this letter of mine, he can recognize them.

If he dislikes (to do that), then he has the right to cancel them without being blamed or refused. If he finds in them (something) other than that when I left them and wants to return them to obedience to him, then that is up to him. If one of them wants to marry his sister (to a man), then he has no right to marry her (to him) except with his permission and his order, for he is the most knowledgeable (of them) in the men from among his people.

If a Sultan (supreme ruler) or any of the people prevents him or comes between him and a thing of what I have mentioned, then he is free from liability to Allah and His Apostle, Allah and His Apostle are free from liability to him, upon him is the curse and wrath of Allah, the curse of the cursers, the angels brought nigh, the prophets, the messengers, and the group of the believers.

None of the Sultans has the right to prevent him from doing anything. He has neither responsibility nor result with me. None of my children neither he has a property with me. So he is trustworthy in what he mentions.

If he decreases, then he is the most knowledgeable; and if he increases, then he is also truthful. As for my sons whom I have mentioned along with him, I want to mention their names and to honor them. As for the mothers of my children, they will take that which they take during my life time if they stay in their houses and their *hijab*, if he sees that. If one of them wants to get married, then she has no right to return to my property.

As for my daughters, they are treated in the same way. Neither their half-brothers nor a Sultan nor an uncle has the right to marry them except through his opinion and his advice. If they do something other than that, then they oppose Allah and His Apostle, and they struggle against Him in His kingdom. That is because he is the most knowledgeable (of them) in the men from among his people. If he wants to marry them, then he can marry them; and if he wants to leave, he can leave.

I have ordered them (my daughters) to conform to what I have mentioned in this letter of mine; and I have made Allah, the Great and Almighty, as a witness over them. He (Imam al-Ridha') and Um Ahmed are two witnesses. None has the right to uncover and spread my will, while he is in respect with it is other than those whom I have mentioned and nominated. ***Whoever does good, it is for his own soul, and whoever does evil, it is against it; and your Lord is not in the least unjust to the servants.*** (***41:46***)

May Allah bless Muhammad and the family of Muhammad. Neither a Sultan nor other than him has the right to open this my letter which I have sealed in the bottom. If someone does that, then upon him is the curse and wrath of Allah, the curse of the cursers, the angels brought nigh, the group of the messengers and of the believers; and (that is) upon him who opens this letter of mine."[11]

The Imam signed and sealed the will. The above-mentioned witnesses also signed it. The will clearly shows that his testamentary trustee and the Imam after him was his son Imam al-Ridha', peace be on him. He entrusted to him all his affairs. He required his children to follow and obey him. He also ordered Imam al-Ridha', peace be on him, to marry his daughters, for he was the most knowledgeable (of his brothers) in the men from among his people.

That is because they (his daughters) were the deposits and granddaughters of Allah's Apostle, May Allah bless him and his family. So they had not to marry anyone except an Allah-fearing believer who came to know of their position and respected their rank. None was able to know the equals to them except his son Imam al-Ridha'.

Most likely, the Imam ordered his will to be hidden and not to be spread, for he had fear for his son of the 'Abbasi government that spared no effort to war against the Imams and to exhaust them. So he, peace be on him, ordered it to be concealed, for he had fear for his son of their vengeance and their

severe punishment.

Al-Ya'qui has mentioned that his daughters had not to get married after him; so none of them get married except Imam Selema, who got married in Egypt. Al-Qasim b. Muhammad b. Ja'far b. Muhammad married her. So, in this respect, an intense thing took place between him and his family, to the extent that he swore (by Allah) that he did not reveal for her a side, and that he did not want anything except that he wanted to perform the hajj through her.12

This statement is unacceptable at all. That is because the Imam's will we have mentioned has not mentioned that the Imam prevented his daughters from getting married; rather he entrusted that to Imam al-Ridha', peace be on him. This statement is very strange; none has mentioned it except him; it is among the fabricated things. That is because one may ask: How did the Imam prevent his daughters from marriage to which Islam has urged people and of which it has made them desirous?

9. The Imam's Alms and Endowments

The Imam, peace be on him, gave some of his country estates as alms to his children. He recorded that in a document and required his children to carry out its orders and to work according to it. The following is the text of the document:

In the Name of Allah, the Most Gracious, the Most Merciful

This is what Musa b. Ja'far has given as alms. He has given as alms his land in the place so-and so (he specified the place). The whole of it, its date-palms, its ground, its water, its sides, its rights, its drinking of water, and every right belongs to it in a high land or a lift or many trees or a utility or a yard or a ravine or populated or unpopulated. He has given as alms all his right of that to his children from his back bone, male and female.

Its owner divides what Allah, the Great and Almighty, brings forth from it after that which is sufficient for cultivating it and its utilities, and after thirty palm trees loaded with fruit is divided among the needy from among the people in the village, among the children of Musa b. Ja'far; *the male shall have the equal of the portion of two females.*

If a female of the children of Musa b. Ja'far gets married, then she has no right in this alms until she returns to it without a husband (divorced). If she returns, then she shall have the portion of the one from among Musa's daughters who have not got married yet. If one of Musa's sons dies and has a child, then his children are according to the portion of their father; *the male shall have the equal of the portion of two females;* just as Musa has stipulated among his children from his backbone.

If one of Musa's sons dies and does not leave a child behind him, then his right should be returned to the men of alms. The children of my daughters have no right in this alms of mine except that when their fathers are from among my children. None has a right in my alms along with my sons and the children of

my sons and their progeny as long as one of them remains alive.

If they die and none of them remains alive, then my alms should (be given) to the children of my father on the side of my mother just as I have stipulated in respect with my children and my progeny. If the children of my father on the side of my mother and their children die and none of them remains alive, then my alms (should be given) to my father's children and their progeny as long as one of them remains alive. If none of them remains alive, then my alms (should be given) to those nearest, nearer, near (in kinship) until Allah inherits him who inherits it, and He is the best Inheritor.

Musa b. Ja'far has given this alms of him when he is sound. (This) alms is endowed, definite; there is neither exception nor refusal in it at all. (I am) seeking the pleasure of Allah, the Most High, and the hereafter. It is not lawful for a believer believing in Allah and the Last Day to sell it or buy it or give it as a gift or change anything of that on which I have put it until Allah inherits the earth and those on it.

He (Imam Musa) has appointed this alms of his to 'Ali and Ibrahim. If one of them dies, the apportion is added to the rest in his place. If one of them dies, Isma'il is added to the rest of them. If one of them dies al-'Abbas is added to the rest of them. If one of them dies, then the eldest of my sons replaces him. If none of my children remains alive except one, then it is he who should undertake it (the alms).13

This endowment is one of the Imam's good deeds. He singled out his children and his progeny for it, that they might depend on this country estate and be free from need to people.

10. His being far above demanding his Release

When the Imam, peace be on him, remained in the prison of Harun for a long time, some of his special Shi'ites talked to him and asked him to talk to some personalities brought nigh to al-Rashid, that they might intercede with him to release him. However, the Imam, peace be on him, refused that.

He was far above that, and said to them: "My father related to me on the authority of his forefathers that Allah, the Great and Almighty, revealed to Dawud: 'O Dawud, if a servant of Mine resorts to a creature of Mine and I come to know of that from him, I will cut off the means of the heaven from him and make the ground beneath him sink.'"14

This attitude indicates that the Imam had great faith in Allah, devoted himself to Him, pleased with His decree, and was far above asking any creature (to release him).

11. The Imam's Letter to Harun

The Imam, peace be on him, sent a letter from prison to Harun. In the letter he expressed his strong displeasure with him. The following is the text of the letter: "A day of my tribulation does not goes by until a day of your welfare goes by! Then we all will die until the day that does not expire, *on that day shall they perish who says false things*."15

This letter displays that the Imam suffered from exhausting pain, that he was impatient of prison, and that he would bring suit against his tyrannical opponent (Harun) before Allah, the Most High, on the day when those who say false things and wrong others will perish.

12. Harun sends a Salve Girl to the Imam

Harun chose a very beautiful slave girl. He ordered one of his special associate to send the slave girl to the Imam, peace be on him. He thought that the Imam would be fascinated by her. When she reached him, he, peace be on him, said to the messenger of Harun: "Rather, you are happy with your gift! I am in no need of this (slave girl) and the likes of her!"

So the messenger took the slave girl and returned to Harun. He informed him of the words of the Imam, so he boiled with anger and said to him: "Go back to him and say to him: 'We have imprisoned you not according to your consent; and we have served you not according to your consent.' Leave the slave girl with him and go away."

That person informed the Imam of Harun's statement. He left the slave girl with him and returned to Harun. Harun sent a servant of his to the prison, that he might watch the slave girl. When he reached her, he found her prostrating herself in prayer for her Lord. She did not raise her head and said during her prostration: "Most Holy! Most Holy!"

So the servant went to Harun quickly and told him about her condition. Harun said: "By Allah, Musa b. Ja'far has bewitched her! Bring her to me!" She was brought to him. She was shaking all over and looking towards the heaven. She was remembering and glorifying Allah. So Harun asked her:

–What is the matter with you?

–My matter is wonderful! I was standing and he was standing and performing prayers by day and night. After he had finished his prayers, I asked him: "Have you any need to give it to you?"

–So the Imam said: What is my need with you?

–I have been brought to you to grant your needs.

The Imam said: "What are those?" He indicated with his hand to a direction. I turned. Suddenly I saw a garden full of flowers. I could not reached its end from its beginning with my eye, nor could I reached its beginning from its end. In it there were sitting places furnished with embroideries and silk.

There were male and female servants. I have never seen the like of their faces in beauty, nor have I seen the like of their clothes. They were wearing green silk, crowns, pearls, and corundum. In their hands were ewers, handkerchiefs, and all kinds of food. So I prostrated myself in prayer and continued so until this servant made me rise. I saw myself where I was.

Harun harbored malice against her, so he said to her:

–O Wicked! Perhaps you had slept and dreamt of that!

–No, by Allah, my master, I had seen that before I prostrated myself in prayer. So I prostrated myself in prayer for that. As a result al–Rashid turned to his servant and ordered him to arrest the slave girl and to conceal the event lest the people should hear of it. So the servant took her and detained her in his house.

However, she devoted herself to the acts of worship and prayer. When she was asked about that, she said: “In this manner I saw the righteous servant. She added: “When I saw what I saw, the servants called me: ‘O so–and–so, go far away from the righteous servant that we may come in to him. That is because we want to serve him.” She dedicated herself to the acts of worship until she died.16

Certainly Harun saw the various miracles of the Imam, peace be on him. However, he did not believe in them, for his heart deviated, darkness encompassed his soul and made him forget Allah and sent him far from the Last Lady.

13. Harun fails in assassinating the Imam

The Imam’s laudable deeds and merits spread among the people, and they talked about his knowledge, his clemency, his patience, and his tribulation. So Harun was unable to stand that. He decided to kill him. He ordered fresh dates to be brought to him. He ate some of it. Then he took a container and put into it twenty fresh dates. He took a piece of tread and dipped it into poison. He entered the piece of thread into the eye of the needle. He took a fresh date and put the thread into it and took it out of it, to the extent that it was full of poison.

He put that fresh date among the fresh dates. He said to his servant: “Take them to Musa b. Ja‘far and say to him: ‘The Commander of the faithful has eaten of these fresh dates. He asks you by his right to eat them up. He has chosen them to you with his own hand.’ Do not let him leave any of them or give any of them to any person.”

The servant carried the fresh dates and brought them to the Imam. He informed him of Harun’s message. The Imam, peace be on him, ordered the servant to bring him some picks. He brought them to him and sat in front of him. The Imam began eating some fresh dates. Al–Rashid had a bitch. The bitch was dear with him. It pulled itself and went out drawing its gold chains.

It stood by the Imam. The Imam, peace be on him, took the picks, picked up the poisoned fresh date and threw it to the bitch. It ate it and died. The Imam ate the rest of the fresh dates. The servant took the container to al–Rashid. When al–Rashid saw the container, he asked the servant:

–Has he eaten the fresh dates up?

–Yes, Commander of the faithful.

–How did you see him?

–I did not criticize him for a thing. Then the servant told Harun about the death of his bitch. So Harun became disordered. He himself went and watched it. He became sure that it died of the poison. He looked at it with astonishment, shook all over, and said: “We have attained nothing of Musa except that we offered him good fresh dates, lost our poison, and killed our bitch! There is no way to (get rid of) Musa!”17

Harun failed in assassinating the Imam, peace be on him. That is because Allah saved him from him and turned away his evil attempts from him.

14. Yehya intercedes with Harun for Releasing the Imam

When the Imam’s miracles and laudable deeds spread, Harun became perplexed at his affair. That is because all the ways he used to put an end to him failed. So he summoned his minister Yehya b. Khalid and said to him: “O Abu ‘Ali, do you not see the wonders in which we are? Do you not consider the affair of this man (Imam Musa) and relieve us from his worry?” So he advised correctly and guided him to a good deed, saying to him: “Commander of the faithful, I think that you have to be kind to him and to link his womb relatives. For, by Allah, he has spoiled the hearts of our followers against us.”

Al–Rashid responded to his advice, saying to him: “Go to him, remove the iron from him, give him my regards, and say to him: ‘Your cousin says to you: I have sworn by Allah concerning you that I will not release you unless you admit that you have mistreated me. You must ask me to forgive you your bygone deeds. There is no disgrace in your admitting (that), nor is there any defect in your asking me for that. This is Yehya b. Khalid, my trustworthy one, minister, and head of my affairs. So ask him in as much as I get rid of my oath.’”

Through that Harun wanted the Imam to admit that he mistreated him and committed a sin, that he might issue a royal decree to release him, so he would use that as a means to slander him. In the meantime he would declare that as a justification for imprisoning him. However, the Imam, peace be on him, was fully aware of that.

When Yehya visited him and told him about Harun’s statement, he firstly told him that his and his family’s comfort would be removed by Harun and warned him against his violence; secondly he gave him an answer to Harun’s statement, saying to him: “O Abu ‘Ali, inform him (Harun) on my behalf: ‘Musa says to you: My messenger will come to you on Friday and tell you about what you see (i.e., his death).

When I bring a suit against you before Allah, you will tomorrow come to know who wronged and aggressed against his opponent! What a farcical time that time was! The measures and the truth were lost in it! Imam Musa, peace be on him, was the unique person in his time in fear of Allah and piety;

nevertheless, Harun intended to clothe him in the garment of mistreatment, that he might declare his innocence of imprisoning him.

Yehya went out while he could not see his way because of pain and impatience. His eyes turned red out of weeping when he saw the Imam, peace be on him, in that condition. He told Harun about the Imam's statement, and he sneeringly said: "If he leaves prophecy after some days, our state will be better!"

The Imam, peace be on him, passed away on Friday just as he foretold.[18]

15. The Imam announces his Death

When Imam Musa, peace be on him, came to know that his death was close at hand, he announced his death to some of his Shi'ites (followers). He condoled them on his misfortune and ordered them to cling to the Imams from among the family of Muhammad. That was in his answers to the questions of 'Ali b. Suwayyid, who related that he sent some questions to the Imam when he was in prison. The answers were late for a month. Then he answered him with this answer. In it he has mentioned.

In the Name of Allah, the Most Gracious, the Most Merciful

Praise belongs to Allah, the Most High, the Great, through whose greatness and His light He enlightens the hearts of the believers, with whose greatness and light the ignorant show enmity toward Him, through whose greatness and light those in the heavens and in the earth seek the access of means to Him through different deeds and contradictory religions; so (they are) right and wrong, erring and rightly-guided, endowed with eyesight and blind and perplexed. So praise belongs to Allah whose religion has been made known and described by Muhammad, may Allah bless him and his family.

Now then, surely you are a man Allah has placed among the family of Muhammad through giving you a special rank, keeping the affection of that for which He has made you take care, inspiring you with correctness, making you see the affairs of your religion; (that is) due to your preferring them (to others) and your resorting the affairs to them. You have written to me to ask me about affairs concerning which you have practiced precautionary dissimulation and which you have hidden with capability.

So, when the supreme authority (sultan) of the tyrants has expired and the supreme authority of the Possessor of the supreme authority has come through leaving the dispraised world to its inhabitants who have disobeyed their Creator, I have decided to explain to you that about which you have questioned me lest perplexity should be imposed on our weak Shi'ites by their ignorant (leaders).

Therefore, fear Allah, may His name be exalted and resort that affair to its men; beware of that your are the reason for (bringing about) an affliction to the testamentary trustees or (that) you provoke (the people) through revealing that which I have deposited with you and showing that which I have asked you to hide; you should do (that), Allah willing.

The first thing of which I want to inform you is that I want to announce my death to you in these nights of mine without being impatient, remorseful, and doubtful about that which will be of what Allah, the Great and Almighty, has decreed and ended. Therefore, lay hold on the firmest handle of the religion, the family of Muhammad; the firmest handle is the testamentary trustee after the testamentary trustee, submission to them and satisfaction with what they say; do not seek a religion from those other than your Shi'ites and do not like their religion.

That is because they are the traitors who have betrayed Allah and His Apostle; they have betrayed their community. Did you know how they betrayed their trust? They were entrusted with the Book of Allah, but they distorted and changed it.

They were showed the way to those in authority from among them, but they turned away from them, so Allah made them taste the garment of hunger and fear because of what they had done. You asked me about the two men who took from a man money he spent on the poor, the needy, wayfarers, and in the way of Allah. When they took that from him, they were not satisfied when they took it until they made him unwillingly carry it on his head to their houses.

When they owned it, they undertook spending it. Do they reach unbelief because of that? So, by my life, they had dissimulated before that, returned to Allah, the Great and Almighty, His words, and mocked at His Apostle, may Allah bless him and his family. They were two unbelievers, may the curse of Allah, the angels, and all people be on them.

By Allah, nothing of faith entered their hearts when they went out of their states, and increased themselves nothing except doubt. They were two deceivers, doubters, and hypocrites until the Angels of Chastisement made them die (and took them) to the place of disgrace in the Abode of Everlastingness.

You questioned me about him who was present when that man took his money and put it on the heads of those knowing and denying; so those were the men of the first apostasy from among this community; therefore, upon them is the curse of Allah, the angels, and all the people.

You questioned me about the extent of our knowledge, which is of three kinds: past, old, and new. As for the past, it is explained; as for the old, it is written; as for the new, it has been thrown into the hearts and inscribed in the ears; and it is the best of our knowledge; and there is no Prophet after our Prophet Muhammad, may Allah bless him and his family.

And you questioned about the mothers of their children, about their marriage, and their divorce; they are prostitutes until the Day of Resurrection, marriage without a guardian, and divorce without a waiting period. And as for him who enters the summons to us, his faith demolishes his error, and his certitude (demolishes) his doubt. And you questioned about the zekat (alms) concerning them, so if there was (some) of zekat, then you are worthier of it, for we have made that lawful to you, who was from among you and where he was.

And you questioned about the weak, the weak is he to whom a proof is not given and who does not know the difference. If he knows the difference, then he is not weak. And you asked about the witness for them, then establish witness for Allah, the Great and Almighty, even if (it) is against you, the parents, and the relatives in respect with that between you and them.

However, if your fear that your brother will be wronged, then do not (do that). And summon to the conditions of Allah those whose response you hope; and do not fortify (yourself) with the fortress of hypocrisy.

Befriend the family of Muhammad. Do not say to that which reaches you from us and ascribed to us as invalid, even if you come to know the opposite of it from us.

For you do not know why we say it and in what meaning we put it. Believe in what I tell you. Do not reveal the news which we ask you to hide. Surely of your brother's obligatory right against you is that you should not conceal from him anything benefits him in the affairs in the world and the hereafter. Do not harbor malice against him even if he treats you badly. Accept his invitation when he invites you.

Do not leave him alone with his enemy from among the people even if he is nearer to him than you. Visit him during his illness. Neither cheat nor harm nor treason nor pride nor obscenity nor obscene language nor enjoining it is of the believer's morals. So if you see the deformed Bedouin in a large army, then wait for a relief for you and your believing Shi'ites. If the sun is eclipsed, then raise your eyes towards the heaven and reflect on what Allah does toward the criminals. I have explained some brief sentences to you. May Allah bless Muhammad and his good family.[19]

This letter contains important affairs which have in detail been mentioned in the book Mir'at al-'Uqul (the Mirror of Intellects).

16. His Assassination

Imam Musa suffered from the severest kinds of misfortunes and punishment. He was shackled, harassed, and harmed. After al-Rashid had poured upon him all kinds of painful disasters, he gave him a deadly poison and put an end to him. So the Imam went to his Lord as a happy martyr.

17. Statements on Giving him a Poison

Most historians have unanimously agreed on that the Imam did not die a natural death, that he died of poison, and that it was al-Rashid who ordered him to be poisoned and assassinated. However, they have differed over the person who undertook poisoning him. The following are some statements on that.

A. Yehya b. Khalid

Al-Qatt'iya maintained that it was Yehya b. Khalid who put poison into fresh dates and grapes and gave

them to him to eat; so he killed him.[20] This is confirmed by ‘Abd Allah b. Tawus, who narrated, saying: [I asked Imam al-Ridha’, peace be on him, saying to him:]

-Did Yehya b. Khalid poison your father Musa b. Ja‘far?

-The Imam answered: “Yes, he poisoned him with thirty poisoned fresh dates.”[21] Abu al-Farajj al-Asfahani has mentioned: “Al-Fadhl b. Yehya entertained the Imam when he was in his prison, al-Rashid was angry with him and ordered him to be flogged. Yehya left al-Rashid while the people were moving like waves and their affairs ran in disorder. He went to Baghdad and summoned al-Sindi b. Shahik and ordered him to kill the Imam.

Accordingly, al-Sindi summoned some Christian servants and ordered them to wrap up the Imam with a carpet. They wrapped him up while he was alive. They sat on him until he died.”[22] Ibn al-Muhammad has mentioned: “When al-Rashid traveled to al-Sham (Syria), Yehya b. Khalid ordered al-Sindi to kill the Imam, and he killed him.”[23]

These reports have unanimously agreed on that it was Yehya b. Khalid who ordered the Imam, peace be on him, to be killed. However, they oppose the famous thing which is that it was al-Rashid who entrusted al-Sindi with killing him.

B. Al-Fadhl b. Yehya

Some sources have mentioned that it was al-Fadhl b. Yehya who poisoned the Imam. That was when he was transferred to his prison. Al-Fadhl b. al-Rabi‘sent him food every day. On the fourth day, al-Fadhl b. Yehya offered food to the Imam, peace be on him, and he raised his hands towards the heaven, saying:

“O Lord, You know that if had eaten before this day, I would have helped against myself.” Then the Imam ate some of that food, and he became ill. On the following day, he became critically ill. A doctor was brought to him that he might ask him about his condition, and he asked him:

-What is the problem?

However, the Imam did not answer him. The doctor insisted on asking him, so he showed him the palm of his hand, saying to him:

-This is my problem. His palm of the hand turned green in the middle. When the doctor saw it, he went away and said: “By Allah he is more knowledgeable than you of what you have done to him.”[24] We cannot accept this narration because al-Fadhl was famous for his inclination to the ‘Alawids. He had mercy on the Imam when he was in his prison, so al-Rashid punished him severely, flogged him, and slandered him. Therefore, how can man imagine that he assassinated and killed him?

C. Al-Sindi b. Shahik

Most historians and those who wrote the biography of the Imam maintained that al-Rashid ordered al-Sindi b. Shahik, the sinful rogue, to kill the Imam, and his wicked soul responded to that. He committed the most horrible crime in Islam. He killed the grandson of the Prophet, may Allah bless him and his family, and the purest soul created in the world of existence after his good forefathers. So the curse of the cursers b. on al-Sindi; and he shall have disgrace and painful chastisement.

18. How was the Imam poisoned?

The famous thing is that al-Rashid brought fresh dates and put a deadly poison into them. He ordered al-Sindi to offer them to the Imam and to force him to eat some of them. It was said that al-Rashid ordered al-Sindi to undertake that. So he took fresh dates, put poison into them, and offered them to the Imam. The Imam ate ten fresh dates, and al-Sindi said to him:

-Increase (dates) more than that! However, the Imam looked at him and said:

-That is enough to you! You have reached what you need![25]

When the Imam, peace be on him, ate those poisoned fresh dates, his body was poisoned. He suffered from severe pain and painful aches. Sorrow and sadness surrounded him. The rude police encompassed him. Al-Sindi b. Shahik, the sinful rogue, stayed with him. He made him hear every time rude words. He prevented all kinds of aids from coming to him, that he might hasten his decreed end. The great Imam suffered during those terrible periods from that which no man suffered. The pain due to the poison melted his heart and cut his bowels into pieces. He was very sad because his sacredness was violated, he felt loneliness, and did not see his dear and beloved ones, while he was about to die.

19. Al-Sindi becomes confused

When al-Sindi committed that dangerous crime, he became so confused and afraid of the responsibility before the Shi'ites and the 'Alawids that he summoned the personalities and the notable men to the prison. They were eighty persons just as one of the Shaykhs of the non-Shi'ites ('amma) narrated, saying: "Al-Sindi summoned us.

When he summoned us, he said to us: 'Look at this man. Has anything happened to him? That is because the people claim that a detested thing has been done to him. They say that many times. This is his house; and this is his bed. We have entertained him; we have not harassed him. The Commander of the faithful (Harun) does not intend to do evil to him; he is waiting for him to debate with him. He is entertained in all his affairs. So ask him.'"

That Shaykh said: "We had no concern except that we intended to see and meet the Imam. When we

approached him, we did not see the like of him in virtue and worship. He said to us: ‘As for the entertainment and the like he mentioned, they are other than what he mentioned. However, people, I will tell you: I have been given poison in nine fresh dates. I will turn yellow tomorrow; and I will die after tomorrow.’”

When al-Sindi heard that, his strength collapsed, and he shook all over.[26] That is because the Imam refuted his claims of his being innocent of assassinating him. It was narrated that because of that he ordered the servants to wrap up the Imam with a carpet and to sit on him, and they did until the Imam died.

20. With al-Musayyab b. Zahra

Al-Musayyab b. Zahra was either entrusted with guarding the Imam, peace be on him, or that the Imam was moved from al-Sindi’s house to his house, just as some sources have mentioned. Al-Musayyab was among the summoners to the ‘Abbasid state. He was appointed as a commander over the police in Baghdad during the days of al-Mansur, al-Mehdi, and al-Rashid. He also was appointed as a governor over Khuresan during the days of al-Mehdi.[27]

He was very rude and stern. If Abu Ja‘far al-Mansur wanted to do good to a person, he handed over the person to al-Rabi‘; and if he wanted to do evil to him, he handed him over to al-Musayyab.[28] However, when the Imam was imprisoned in his house, he had an effect on him and dominated his feelings. So al-Musayyab was guided to the path of the truth and correctness. He was among the sincerest Shi‘ites and among those who had the secrets of the Imams.[29]

The Imam summoned him three days before his death and said to him:

-O Musayyab!

-Here I am, my master!

-I am going tonight to Medina, the City of my grandfather, Allah’s Apostle, may Allah bless him and his family, that I may entrust to my son ‘Ali what my forefathers had entrusted to me, appoint him as my testamentary trustee and successor, and order him to follow my orders.

-My master, how do you order me to open to you the doors and their locks while the guards are (standing) with me at the doors.

-O Musayyab, your faith in Allah, the Great and Almighty, and in us has become weak.

-No, my master, supplicate Allah to make me firm.

-O Allah, make him firm.

Then the Imam said: “I supplicate Allah, the Great and Almighty, through His great name through which Aasif had supplicated (Him) when he brought Belqis’s throne and put it before Sulayman in the twinkling of an eye, that He may let me meet with my son ‘Ali in Medina.” Al-Musayyab said: “I heard him supplicating. Then I did not see him sitting in the place of prayer. I was still standing on my feet until I saw him returning and returning the iron to his legs. So I prostrated myself in prayer and thanked Allah for making me know him (the Imam).”

The Imam turned to al-Musayyab and said to him: “O al-Musayyab, raise your head. Know that I am going to Allah, the Great and Almighty, at the third part of this day.” Al-Musayyab said: “So I wept. When the Imam, peace be on him, saw me weeping and looking sad, he said to me: ‘O Musayyab, do not weep. For my son ‘Ali will be your Imam and master after me. Therefore, cling to his Imamate. You will not go astray as long as you cling to him.” “Praise belongs to Allah,” said al-Musayyab.30

21. To the High Comrade

The poison circulated all over the body of the Imam, peace be on him. The Imam suffered from severe pain and aches. He, peace be on him, came to know that his meeting with Allah was close at hand. So he sent for al-Sindi. When al-Sindi was in his presence, he ordered him to bring him his retainer (mawla) from Medina who was staying at the house of al-‘Abbas b. Muhammad at the cane-market (mashra‘at al-qasab), that he might wash and shroud his body.

Al-Sindi asked the Imam to permit him to shroud him but he, peace be on him, refused. He said: “I am a member of the House (of the Prophet). The giving of dowries for our women, the performing of pilgrimages on behalf of those of us who have not made the pilgrimage, and the shrouding of our dead can only be performed by one of our retainers who is pure. I already have my shroud.”31 Al-Sindi brought him his retainer.

The Imam became critically ill. He reached the decreed end. He suffered from the aches of death. So he sent for al-Musayyab b. Zahra and said to him: “I have told you about my demise to Allah, the Great and Almighty. When I ask for a drink of water and drink it, you see me swollen, my color turns red, green, and other colors, then tell the tyrannical (Harun) about my death.”

Al-Musayyab said: “I was still watching him until he asked for a drink of water and drank it. Then he summoned me and said: ‘O al-Musayyab, surely this dirty one, al-Sindi b. Shahik will claim that he will undertake washing and shrouding me. How far! How far! That will never happen! When I will be carried to the cemetery called the cemeteries of Quraysh, bury me in it. Do not let my grave be higher than four open fingers. Do not take any of my earth to get the blessing of it.

For all our earth is forbidden except that of my grandfather al-Husayn b. ‘Ali, peace be on him. For Allah, the Great and Almighty, has made it as a cure for our Shi‘ites and friends.’” Al-Musayyab said: “Then I saw a person looked like him sitting beside him. I knew my master al-Ridha’, peace be on him,

when he was young. I wanted to ask him, but my master Musa said to me: 'Did I not prohibit you?' Then that person disappeared from me. I approached the Imam and found him a motionless corpse. He left life, so I told al-Rashid about his death."[32]

The Imam joined the High Comrade (Allah). His pure soul went to its Creator. The world became dark because it lost him. The hereafter shone with his arrival. Islam and the Muslims lost the most brilliant person who defended the entity of Islam, stood up for the word of monotheism, demanded the rights of the Muslims, and condemned all treacherous aggressions against them.

The kindest of the people to the people, the most sympathetic of them to the weak and the poor, who gladdened them through his purses, his gifts, and his giving, removed from them the unhappiness of life and bitterness of livelihood, died. The most clement of the people and greatest of them in restraining rage and detested things died. Because of his death the most wonderful page of the pages of Islamic thought was rolled up, and one of the flags of jihad and struggle was wrapped up.

Therefore, you are in the protection of Allah, O Great Imam! You have gone to Allah as a happy martyr! You have worn the garment of martyrdom and dignity! You have joined Allah while you are wronged and forced! The sinful, tyrannical one (Harun) wreaked his wrath upon you and made you taste all kinds of harm and exhaustion, for you did not follow and flatter him!

Rather, you were the strongest of all his opponents! You criticized him for his oppression, censured him for wasting the properties of the Muslims, and condemned him for his dictatorship and tyranny!

You have gone to Allah as a happy martyr! You have won the good pleasure of Allah, for you did not deceive, nor did you cheat (anyone)! Rather you raised the standard of the truth, intended to establish justice, and wanted the Muslims to lead a life full of good and happiness! Your opponent is a loser, his effort is invalid, and his name has died away! He is not mentioned except as the mate of failure and loss!

So peace be on you, O Son of Allah's Apostle, on the day when you was born, on the day when you died, and on the day when you raise from the dead!

22. The Time of his Death

The famous (narration) is that the death of Imam, peace be on him, was on Rajab 25, in the year 173 A. H.[33] It was said that his death was in the year 181 A. H.[34] And it was said that it was in the year 186 A. H.[35] His death was on Friday. His holy age on the day of his death was fifty-four or fifty-five years.[36] He lived for twenty years with his father and thirty-five years after him.[37]

23. The Place of his Death

The famous (narration) is that his death was in the prison of al-Sindi b. Shahik. It was said that he died in the house of al-Musayyab b. Zahra, at the gate of Kufa where the nabk was.[38]It was said that his

death was in the Mosque of Harun, better known as the Mosque of al-Musayyab, and was situated in the western part of Kufa, for he was moved from a house called the house of ‘Umar.39

24. The police investigate the Event

The police played a role in investigating this dangerous event, that they might declare that Harun was innocent of the responsibility. As for the investigation, it was firstly made by al-Sindi and secondly by al-Rashid. As for that which al-Sindi made, it was in three places:

The first is that which ‘Amru b. Waaqid narrated. He said: [Al-Sindi b. Shahik sent for me at part of the night. I was in Baghdad when he summoned me. I feared that he intended to do evil to me. So I asked my family to prepare my necessities. I said: “To Allah we belong and to Him is our return.” Then I went to him. When he saw me coming towards him, he said to me:]

-O Abu Hafs, perhaps, we have terrified and annoyed you?

-Yes.

-There is nothing here except good.

-Shall you send someone to my family to tell them about me?

-Yes. When he calmed down and fear went away from him, al-Sindi asked him:

-O Abu Hafs, did you know why I sent for you?

-No.

-Do you know Musa b. Ja‘far?

-Yes, by Allah. There has been friendship between him and me for a long time.

-Do you know anyone who accepts his statement in Baghdad?

-Yes.

Then he gave him the names of those who knew the Imam. So he sent for them. He asked them: “Do you know anyone who knows Musa b. Ja‘far?” They gave him some names, and he sent for them. He continued sending for people until daybreak. When he had fifty and some witnesses, he ordered his script to be brought.

He wrote down their names, their houses, their jobs, and their qualities. After he had finished that, he came in to al-Sindi and told him about that. He left his place, turned to ‘Amru, and ordered him: “O Abu Hafs, rise and uncover the face of Musa b. Ja‘far.”

‘Amru said: “So I uncovered the face of the Imam and I came to know that he had died.” Then al-Sindi turned to some people and said to them: “Look at him.” They approached him and looked at him one by one. Then he asked them:

-Do you bear witness that he is Musa b. Ja‘far?

-Yes. Then he ordered his servant to take off the clothes of the Imam, and he did. Then he turned to the people and asked them:

-Do you see any mark which you condemn?

-No.

Then he ordered their testimonies to be written down, and they went away.40

The second place is that he summoned the jurists and the notable men of Baghdad. Among them were al-Haythem b. ‘Adi and others.41 They looked at the Imam and bore witness that there was no mark on him.42

The third place is that when the Holy Body was put on the edge of the grave, the messenger of al-Sindi came and ordered the face of the Imam to be uncovered for the people, that they might see that he was sound and nothing happened to him.43 Al-Sindi b. Shahik took these important measures to discharge the government from the responsibility and to declare it innocent of committing that crime.

However, Imam Musa, peace be on him, had already refuted his claims and told the people that it was Harun who assassinated him with poison, just as we have previously mentioned. As for the measure Harun took to remove the doubts about him is that he summoned the Shaykhs of the Talibiyyin and the ‘Abbasids, the rest people of his kingdom, and the rulers. Then he said to them: “This is Musa b. Ja‘far. He has died normally. There was between me and him nothing for which I have to ask Allah’s forgiveness. So look at him.”

Accordingly, seventy men from among the Shi‘ites of the Imam came in to him. They looked at him. They saw that there was no mark of any wound on him, nor (any evidence) of strangulation.44 However, that measure did not benefit Harun. For the truth would certainly appear.

Neither lying nor deception nor misguidance could conceal it. The special associates and the general populace came to know that it was Harun who assassinated the Imam, and that he was responsible for shedding his blood. Thus, all the measures and arrangements Harun took to justify his attitude failed.

25. The Imam is put on the Bridge

O Allah! O Muslims! Imam Musa-peace be on him, the Prophet’s grandson, Imam of Muslims, master of those Allah-fearing and worshipful, and giant of Islamic though-was put on the Bridge of al-Rasafa

while he was dead. Those near and far looked at him. The passers-by watched him. The police surrounded his Holy Body and uncovered his face for the people.

They intended to violate his sacredness, to degrade his dignity, and to slander him. Harun paid no attention to the womb kinship between him and the Imam, nor did he respect his sacredness while he was dead. In this respect it has been said: It is obligatory to respect the dead even if they are far, so how much more are those near?

Through this procedure of his, al-Rashid attempted to abase and insult the Shi'ites.

This measure had a bad effect on them, and they remembered it throughout their historical stages with sorrow and sadness. And their poets composed poems full of sorrow and sadness on it. The late Shaykh Muhammad Mulla says:

Who informs Islam that its leader has died out of poison in the Prison of al-Rashid?

Error has become delighted at his death; and right has hold

A funeral ceremony for him!

His coffin has been placed on the Bridge of al-Rasafa; the

Angels have surrounded him in magnifying!

The unique orator, late Shaykh Muhammad 'Ali al-Ya'qubi says:

Why was Musa placed on the bridge and no

Monotheist escorted him to the grave-yard?

They carried him while the iron round his legs rang and

The hills sighed for him!

Al-Rashid filled the hearts of the Shi'ites with malice and anger. He left them repeat that flagrant aggression against the dignity of their Imam throughout the stages of their history.

26. The Horrible Announcement

What terrible the disaster was! What awful the misfortune was! Al-Sindi violated the sacredness of Islam and the dignity of the members of the House (Ahl al-Bayt), peace be on him. He ordered his policemen to call the people to come and see the body of the Imam with that painful call that terrified the souls and filled them with sorrows and sadness. He did not order them to attend the funeral of the good one, son of the good one.

Rather he ordered them to say something opposite to that.[45] So those salves walked through the streets and the lanes. They shouted at the top of their voices with that dirty, ugly call. He also ordered them to say: "This is Musa b. Ja'far whom the Rafidites (Shi'ites) say that he does not die! So look at him while he is dead!"[46]

Of course, al-Sindi did not take such a measure by himself. Rather the supreme authorities ordered him to do that, that they might annoy, abase the Shi'ites and disparage the members of the House (Ahl al-Bayt), peace be on him.

27. The Reasons for this Horrible Announcement

We have to mention some of the reasons that urged the authority to practice such abominable deeds. They are as follows:

A. To know the Shi'ites

Through putting the body of the Imam on the bridge and calling the people to attend his funeral with that ugly call, the authority intended to know the active Shi'ites, their activities and their enthusiasm through this fragrant aggression against the dignity of their Imam, that it might drive them to graves and prisons. I (the author) firmly believe that the Shi'ites came to know of this purpose, so they took no positive measure against it.

B. To slander them

The ruling authority used the Waqifites as a means to slander the Shi'ites. That is because the Waqifites maintained that the Imam was alive and that he was raised to the heaven just as 'Isa b. Maryam was raise to it. The government of Harun wanted to ascribe this corrupt belief to all Shi'ites to distort their beliefs before the public opinion.

C. To seek Nearness to Harun

Al-Sindi carried out the orders though he was fully of that they were horrible and dangerous. He did that to please Harun, to attain something of his world, and to seek nearness to him. However, he attained nothing except shame and disgrace.

28. The Imam remains on the Bridge for three Days

The Imam remained on the bridge for three days. His Holy Body was not buried.[47] It was put in prison, that the police might investigate the even. Then it was put on the bridge that the passers-by might look at it. These measures were taken to make little of the Imam and to undermine his social rank.

29. Sulayman prepares the Imam for Burial

Sulayman b. Abi Ja'far al-Mansur 48 undertook preparing the Imam for burial and escorting him to his final resting place. His palace towered over the Tigris. He heard crying any noise. He saw the people in Baghdad walking like waves and in disorder. He was afraid of that, so he turned to his sons and his servants and asked them: "What is the news?"

"This is al-Sindi b. Shahik announcing (the death of) Musa b. Ja'far," they replied. They told him about that severe, horrible announcement. So his sentiments exited; his condition changed; and a wave of rage controlled him. As a result he shouted at his sons, saying: "You and your servants, go down and take him (Musa) from their hands. If they prevent you (from taking him), then hit them and tear up their black uniforms (the uniform of the police and the army)."

Sulayman's sons and servants quickly went down and took the body of the Imam from them. The police did not oppose them. For Sulayman was the uncle of the Caliph. The most important and brilliant figure from among the 'Abbasid family. All the people obeyed his orders. The servants carried the coffin of the Imam and brought it to Sulayman, and he immediately ordered them to call out in the streets of Baghdad with a call opposite to that of al-Sindi. The servants walked through the streets and said at the top of their voices: "Whoever wants to attend the funeral of the good one, son of the good one, Musa b. Ja'far, then let him come!"49

The people from among different classes went out to escort the Imam of the Muslims and master of the Allah-fearing. The Shi'ites went out weeping and striking their chests. They were sad and sorrowful. Sulayman relieved their sorrows and removed their sufferings. As for the reasons that urged Sulayman to escort the Imam with that great escort and to bury him in the manner the like of which Baghdad had never witnessed, they are as follows:

A. To remove the Shame from his Family

Sulayman was hardened by experience and had a well-balanced reason. So he thought that al-Rashid's deeds toward the Imam was a black stain on the forehead of the 'Abbasid family. That is because it was enough for Harun to assassinate and poison the Imam instead of these barbaric deeds that indicate that Harun had a soul void of honor and nobility, and that the 'Abbasids were also void of kindness and humanity.

For this reason Sulayman thought that it was incumbent on him (to take such an attitude), that he might keep his reputation and that of his family and remove the shame from them.

B. The close Womb Kinship

The close womb kinship between him and the Imam shook his feelings and exited his sentiments. So he

was unable to hear those slaves call (the people) with that abominable call to come and see the body of the chief of the ‘Alawids and leader of the Hashimites (Imam Musa). Besides there was no hatred between him and the Imam. So the womb kinship had an effect on him, and he hurried to save the body of his cousin from the hands of the police and to honor it.

C. His Fear of the Revolt of the Shi‘ites

I (the author) firmly believe that Sulayman was afraid that the Shi‘ites would revolt, the army would mutiny, disorders and local discords would happen. That is because that fragrant aggression against the dignity of the Imam was a wide stab in the core of the Shi‘ite thought. Of course such an aggression would move their sentiments, urge them to revolt, and take vengeance upon their opponents.

The Shi‘ites were not few in number at that time. For many people from among the statesmen, army commanders, high-ranking officials, and writers embraced their beliefs. Accordingly, Sulayman set right the situation, carried out the duty, and saved Harun’s government from the discords and disorders. In the meantime he performed a good deed to all the Shi‘ites who mention him with good and praise him.

30 The Imam is prepared for Burial

Sulayman prepared the Imam. He washed and shrouded him. Then he wrapped him up with a hibra on which all Qur’an was written and which he bought for two thousand and five hundred dinars.[50] Al-Musayyab b. Zahra narrated, saying: “By Allah, I saw the people with my own eye. They thought that they were washing him (Imam Musa), but their hands did not reach him.

They thought that they were washing, perfuming, and shrouding him. However, I saw that they did nothing. I saw that person who attended his death (Imam al-Ridha’). It was he who washed, perfumed, and shrouded him. He showed help to them, but they did not recognize him. After he had finished his affair, he turned to me and said:

“O Musayyab, whatever you doubts a thing, do not doubt me, for I am your Imam, your master, and Allah’s proof over you after my father. O Musayyab, I am just like Yousif, the truthful, and they are like his brothers when they came in to him and denied him.’”[51] After the Imam had been washed, he had been carried to his final resting-place.

31. The Processions of the Funeral

The people of Baghdad hurried to escort the Imam to his final resting place. It was a well-attended day the like of which Baghdad had never seen. The pious, the sinful, the righteous, and the wicked went out to escort the grandson of the Prophet and to win a success through carrying his coffin. The processions walked and roamed through the streets and the lanes.

They repeated the words of sorrow and sadness. Al-Rashid was in front of those who escorted the Imam, as some historians have mentioned. He was silent and sad. He asked Allah to have mercy on the Imam and showed innocence of shedding his blood. Al-Beramika, the high-ranking statesmen were behind him and were headed by Sulayman, who was bare-footed.[52]

In front of the coffin were censers. The great coffin was carried on the tips of the fingers. It was surrounded by dignity and magnificence. It was brought and put in a market which was later called the Market of the Perfumes (suq al-Rayyahin). Besides a building was built around the place where the Holy Coffin was put lest the people should walk on it and was a sign of honoring it.[53]

A poet composed a poem in this respect, saying:

I already said to the man who undertook washing him: Why did you not obey him and were not among those loyal to him?

Put aside your water from him, and then wash him with what the eyes of glory shed when they wept for him!

Remove and set aside from him the scent for embalming and perfume him with his praise!

Order the noble angels to carry him in honor! Do you not see that they are beside him?

Do not weaken the necks of the men through carrying him; those (the angels) carried him because of his abundant favor![54]

The processions walked and headed for Tibn Gate.[55] They were prevailed by silence, sadness, sorrow, and misfortune.

32. In his Final Resting Place

The masses surrounded the Holy Coffin. They competed with each other for carrying it and getting the blessing of it. They brought it to the cemeteries of Quraysh. A grave had been dug there. Sulayman b. Ja'far took the body of the Imam and lowered it into his grave. He was astonished and weak. After he had finished burying the Imam, the people walked towards him and condoled him on his painful misfortune. He was standing and thanking them.

The people left while they were numbering the Imam's virtues and laudable deeds, mentioning the ordeals and misfortunes he met. The Imam's death was among the greatest disasters with which the Islamic world was afflicted at the time. That is because the Muslims lost one of the great figures of the Islamic though, a ripe branch of the Prophetic tree, and one of the Imams of those who fear Allah and turn to Him in repentance.

Throughout his lifetime, the Imam led the life of the Allah-fearing and the righteous. He preferred the

obedience to Allah to all things. He spared no effort to raise the word of the truth and to destroy that of falsehood. He did not follow Harun, nor did he flatter him. Rather he was the strongest front in showing enmity to him.

For that he suffered all kinds of harm and pain until he passed away in a dark prison. So he won martyrdom. Allah has made his name immortal, his life a model, his shrine as a refuge for those afflicted with disaster and a shelter for those grieved. He was also kind to him when he placed him among the Imams from among the members of the House (Ahl al-Bayt), from whom He drove away the uncleanness and thoroughly purified them.

Now then, I (the author) have finished writing the book and the press has ended its last pages; yet I want to record something of good lest it should be lost. That is the book is nothing except a page on the history of this great Imam and a brief biography on his life. I do not claim that I have written all things about his life or written his biography in a manner showing all the dimensions of his life, for that is impossible. I firmly believe that tens of books like this book cannot narrate his reality or contain his life and all that which has been reported from him.

I do not say that in order to lessen the value of the arduous task I spent, nor do I affect humbleness, nor have I been moved by the factors of excessiveness or going too far in showing love (to the Imams). Rather, the reality has made it incumbent on me to say that.

That is because the traditions concerning the precepts of the religion and its branches such as acts of worship, contracts reported from him require writing books on them. For example, the hadith encyclopedias and those of the deductive jurisprudence are full of his traditions that are among the sources of the Shi'ite jurisprudence.

Besides the traditionist have narrated from him many things such as short wise sayings, good manners, rules of conduct, morals, his viewpoints on policy, economy, philosophy, theology, and the like of which we have mentioned very few. Therefore, this book is not as I had thought that, I ask Allah forgiveness, it would include the Imam's life, behavior, and affairs. Rather it pictures a moment of his life and gives a brief example of it.

I firmly believe that this great Imam is one of the treasures of Islam that does not run out. He filled the world with his virtues, his laudable deeds and his achievements. His great personality that possessed the hearts of the Muslims, and they believed in it, made Harun harbored malice against him, terrify him, throw him into dark prisons, and kill him, thought he came to know that he did not provoke the people against him, nor did he made it incumbent on his Shi'ites to revolt against his supreme authority.

I return to apologize to my great master (Imam Musa) for fear that I have turned away from the reality or that I have gone far away from the purpose in what I have written about him. I hope that he will accept it, be kind to me through his pleasure, and intercede for me on the day when we come to Allah.

1. Al-Bihar, vol. 11, p. 300.
2. Al-Husayn b. Hamdan, al-Hidaya.
3. Al-Bihar, vol. 11, p. 305.
4. Al-Kuna wa al-Alqab, vol. 1, pp. 303-304.
5. Al-Bihar, vol. 11, p. 304. Al-Menaqib, vol. 2, pp. 362-363.
6. Tarikh Baghdad, vol. 13, p. 31.
7. Al-Nejashi, Rijal, p. 319.
8. Noor al-Abbsar, pp. 126-127. Al-Ithaf fi Hub al-Ashraf, pp. 57-58. Al-Bihar, vol. 11, p. 251.
9. Al-Bihar. Usool al-Kafi. 'Uyun Akhbar al-Ridha'.
10. Zayd al-Shaheed, p. 199.
11. Usool al-Kafi, vol. 1, pp. 316-317. 'Uyun Akhbar al-Ridha'. Al-Bihar.
12. Al-Ya'qubi, Tarikh, vol. 3, p. 146.
13. Al-Bihar, vol. 11, pp. 215-216.
14. Al-Ya'qubi, Tarikh, vol. 3, p. 125.
15. Al-Bidaya wa al-Nihaya, vol. 10, p. 183. Tarikh Baghdad.
16. Al-Menaqib, vol. , pp. 263-264.
17. Al-Bihar, vol. 11, p. 299.
18. Al-Bihar, vol. 11, pp. 301-302.
19. Roudat al-Kafi, pp. 124-126.
20. Firaq al-Shi'a, p. 89.
21. Al-Keshi, Rijal, p. 371.
22. Maqatil al-Talibiyyin, p. 504.
23. 'Umdat al-Talib, p. 185 (al-Najaf Edition).
24. 'Uyun Akhbar al-Ridha'.
25. Al-Bihar.
26. Roudat al-Wa'ideen, pp. 185-186. 'Uyun Akhbar al-Ridha'.
27. Tarikh Baghdad, vol. 13, p. 137.
28. Al-Jahshyari, p. 97.
29. Tanqeeh al-Maqal, vol. 3, p. 217.
30. 'Uyun Akhbar al-Ridha'. Al-Bihar.
31. Maqatil al-Talibiyyin, p. 504. Al-Bihar, vol. 11, p. 303.
32. 'Uyun Akhbar al-Ridha'.
33. Ibn Khilikan, vol. 2, p. 173. Tarikh Baghdad, vol. 13, p. 32. Al-Tabari, Tarikh, vol. 10, p. 70. Ibn al-Athir, vol. 6, p. 54. Tarikh al-Khamees, vol. 2, p. 371. Abi al-Fida', Tarikh, vol. 2, p. 17. Tehdhib al-Tehdhib, vol. 10, p. 340. Mizan al-I'tidal, vol. 3, p. 209. 'Umdat al-Talib, p. 85.
34. Al-Durus.
35. Al-Mas'udi, Murujj al-Dheheb, vol. 3, p. 273.
36. Al-Menaqib, vol. 2, p. 383.
37. Al-Fusool al-Muhimma, p. 255.
38. Al-Bihar, vol. 11, p. 300.
39. Al-Menaqib, vol. 2, p. 384.
40. Al-Bihar, vol. 11, p. 300.
41. Mizan al-I'tidal, vol. 3, pp. 265-266.
42. Maqatil al-Talibiyyin, p. 504.
43. Al-Bihar, vol. 11, p. 301.
44. Ibid. vol. 11, p. 303.
45. 'Uyun Akhbar al-Ridha'. Al-Bihar.
46. Al-Fusool al-Muhimma, p. 54.

47. 'Umdat al-Talib, p. 185.
48. Ibn Kuthayr, Tarikh, vol. 10, p. 28. Ibn 'Asakir, Tarikh, vol. 6, p. 279.
49. Al-Bihar. 'Uyun Akhbar al-Ridha'.
50. Al-Menaqib, vol. 2, p. 387.
51. 'Uyun Akhbar al-Ridha'.
52. Hidarat al-Islam fi Daar al-Salam, p. 126.
53. Al-Anwar al-Bahiya, p. 99.
54. Al-Ithaf bi Hub al-Ashraf, p. 57.
55. Mu'jam al-Buldan, vol. 2, p. 14. Daleel Kharitat Baghdad, p. 102.

Excerpted from Tuhaf al-Uqoul

Everything has its tax and the tax of the body is the recommendable fasting. After the acknowledgement of God, the best worship is expecting the Relief. He who supplicates to God before he praises Him and blesses the Prophet (peace be upon him and his family) is as same as throwing an arrow without the existence of a string. He who is certain of the reward will give generously.

The moderate will never be needy. Moderation is the half of the livelihood. Amicability is half of the intelligence. Very much care drives into senility. Hastiness is the true clumsiness. Fewness of the dependants is one of the two facilities. To depress the parents is impiety to them. As for those who beat the hand on the thigh or strike the hands together in misfortunes, their rewards will be cancelled.

No one will gain the reward of suffering a misfortune unless he who forbears it and says: We are Allah's, and to Him we will return1.

Favors are worthless unless they are done to the highborn or the religious. God aids in as much as the need and endows with steadfastness in as much as the misfortune. The graces will persist for the moderate and the satisfied. The graces will be removed from the immoderate and the exaggerative. The fulfillment of the trusts and honesty bring earnings, while treachery and fabrication cause poverty and hypocrisy.

When God wills to punish a worm, He gives it two wings so that it will fly and a bird will kill it. The believers' favors are worthless unless they are disregarded, veiled, and provided as soon as possible. He who disregards his favors is surely revering his friend to whom he has done the favor, he who considers his favors is surely disgracing his friend to whom he has done the favor, he who covers up the favors that he does is surely honoring his deeds, and he who fulfills his promises as soon as possible is surely giving pleasant gifts.

Anyone who acknowledges God should not complain when his earnings are delayed and should not accuse God of His acts. As a man asked him about conviction, Imam Al-Kadhim (peace be upon him) answered: The conviction is to depend upon God, submit to Him, consent to His acts, and entrust Him with the affairs.

Abdullah bin Yahya said: Within the supplication that I wrote to Imam Al-Kadhim (peace be upon him), there was the sentence, 'Praise be to God as much as the utmost of His knowledge.' The Imam answered my missive saying: Do not say, 'the utmost of His knowledge,' because His knowledge has no limits. You may say, 'the utmost of His satisfaction.'

As a man asked him about the munificent, Imam Al-Kadhim (peace be upon him) answered: Your question has two references. If you refer to the created munificent, I can tell you that he is the one who fulfills what God has imposed upon him, while the miserly is the one who withholds what God has imposed upon him.

If you refer to the All-munificent God, I can tell you that He is the All-munificent whether He gives or not. If He gives, He gives you what is not yours, and if He does not give, He deprives you of what in not yours. Imam Al-Kazim (peace be upon him) said to one of his adherents: Fear God and say the truth even if it will cause you to perish, for your salvation lies in telling the truth. Fear God and leave the wrong even if it will save you, for your perdition lies in telling the wrong.

As his agent swore he had not betrayed him, Imam Al-Kadhim (peace be upon him) said to him: To betray me and waste my wealth are the same. However, betrayal is more harmful for you. Beware of depriving anyone in fields of obedience to God lest, you will lose two folds in fields of disobedience to God.

The believer is like the two pans of a balance — the more faith he enjoys the more misfortunes he faces. Imam Al-Kazim (peace be upon him) said as he stopped near a grave: It is quite proper to leave the first of a matter the end of which is this (grave). It is also quite proper to fear the end of a thing the first of which is this (grave).

He who speaks in the Essence of God will perish, he who seeks power will perish, and he who feels self-conceited will perish. The supplies of this world and the religion are difficult. Whenever you extend your hand towards any source of the worldly supplies, you will found out that a sinful has preceded you there. When you intend to obtain a source of the religious supplies, you will not find anyone helping you.

Four deeds are originated from extreme solicitude. They are eating soil, crumbling the clay, clipping the nails with the teeth, and biting the hair of the beard. Looking at three things improves the sight. They are verdure, flowing water, and handsome faces. Good neighborhood is not abstinence from harm. It is to tolerate the harm (of the neighbors).

Do not take liberties with your friend. You should keep any quantity of respect among you lest you will lose prudency. O son, let not God see you committing an act of disobedience against which He warned you, and let Him not miss you in an act of obedience to Him of which He ordered you. Keep serious and do not convince yourself that you are worshipping and obeying God perfectly, because no one can achieve perfection in the fields of worshipping God.

Beware of joking because it extinguishes the illumination of your faith and disgraces you personality. Beware of indolence and laziness because they both prevent you from receiving your shares of the pleasures of this world and the world to come. When injustice predominates over the right, it is unacceptable to expect good from anybody before investigation. Kissing on the mouth is not acceptable except from the wife and the little child.

1. 'inna lillaahi wa inna ilayhi raji'oun'

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