



ظلم الغيظ
كامل

**IMAM MOUSA
IBN JAAFAR
AL KHADEM (PBUH)**

The **Concealer** of Rage

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Imam Mousa Bin Jaafar AL Khadem (pbuh)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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Introduction

I thought a lot about what was said of someone asking about places with the most knowledge. So he was answered at times with schools and universities, and at others with seminars and institutes, and to everyone's amazement, he answered that graveyards are the most knowledge-filled of places! For they include hundreds of thousands of theories, ideas, and information that has folded in on itself with the burial of its owners! How many scientists, men of virtue, and literary scholars have been buried, and along with them their science, writings, and knowledge, into those graves?

What if, before being enfolded by time, with their knowledge long forgotten, those scholars took the initiative to record that knowledge by some means, giving them a reward in the hereafter and a chance to be remembered in the material world.

This story, whether it was true or not, tells the whole truth, and it should be a source of motivation for every scholar, whatever their level may be, for every writer who has risen or turned their heel, and for every thinker whatever his rank may be, to rush and codify their knowledge, and to save and share it for what we have mentioned before, and for the benefit of those who ask for benefi-ance.

This story and others like it challenge me to present what I am able to and my inner conscience is what the proverb (This is a felony and his choice is in it) has stated. And within the idea of (So fear Allah as much as you are able to), for this to be useful is what I hope and wish, and if not, then I will receive a reward for good intentions, and the pursuit of them. I present to the virtues men and women reading this book (Kazem Al Ghayd) to be included into the previous books of In the biography of the righteously infallible (I am Fatimah and my father is Muhammad) and (Al-mahdy is a waiting justice and a present responsibility) and also from the characters of faith and the message (Indeed they are both victorious: Khadija daughter of Khuwaylid and Abut talib uncle of the prophet)

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I ask Allah, glory be to him to accommodate and appoint the full series of the infallibles (peace be upon them) and that the believers out for knowledge benefit from it, and that the pure ones honors me, my parents, my offspring, the believers; those who believe in the intercession of the purified Indeed he is most powerful.

Fawzi son of the deceased Taqi Al Saif
15 Shawaal 1442

Why do we recall the biography of Imam Mousa Bin Jaafar?

“And we made from among them leaders guiding by our command when they were patient and [when] they were certain of our signs.”⁽¹⁾

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The battle of ideologies and its concentration in society is one of the foundational battles that religions and doctrines wage through with intellectual and societal currents of thought. If society looked at a particular ideology as a better way of life, then it will represent that ideology within its actions and movements, so if this ideology was frivolous then society might have gone down the path of frivolousness, and if it was meaningful than society might move towards the path of earnesty.

Western civilization has succeeded not only with its advanced technical machinery, but also with the ideology that it has provided to other nations, in which the ambitions of the youth of those nations is to follow the model of western youth, man or woman, in their culture and style.

So it's not weird that a random athlete in a Western team is the ideal for the youth. They hang his pictures in their rooms, imitate his choice of clothing, his hairstyle, and keep up with news about him better than their school lessons! And if you ask some of them what they want to be when they grow up; they tell you that they want to be like him.

Similarly, with the female youth in Muslim countries or the East in general, where you find that, what they want to achieve most is to fit into the model of a random actress, sometimes even destroying themselves and lives in order to look like her! Even at the expense of her health.

They want to say that happiness lies in this path and its behavior. If you want to be rich, then this is the way to do it. If you want success in life, copy him or her! This is on the individual and personal level of people's lives.

As for the political level, you can also find ideologies marketed as the most suitable ones in political and social management, and that societies that want luxury must follow them!

This is even happening in Islam with the Ummawiya or Abbasids state being marketed as the true Islamic rule! And that Islam had flourished in their days and the expected image of Muslim rule at any given time is the same image, with only a few changes dictated by time!

We understand this concern for highlighting the matter from this perspective. Otherwise, we do not believe that there is a close relationship or deep affection between the two rulers of Muslim countries; the Ummaweyya or Abbasids, but because this ideology serves them and makes their image, they strive to market it. They are able, in some facets, better than the ideology itself. For if that ideology truly was the best example, they will certainly achieve the highest rank!

One of the setbacks of the Ummah is that we believe that Harun Al Rashidi⁽²⁾ Al Abbasid is ideal as an Islamic Leader and a successor, and that Ali Bin Abi Taleb (peace be upon him) shouldn't be the ideal.

Some historians and scholars associated with the authorities back then have participated in one way or another, and if you see that a scientist and historian such as Abdulrahman Ibn Khaldoun spoke of Aaron Al-Rashid with those descriptions ⁽³⁾ Then what would someone else say about him from the general public? And what would Ibn Khaldon himself say about the Imam Mousa Ibn Jafar (peace be upon him).

From that sense, we believe that it is necessary to focus on the biographies of the Ahlullbayt (The prophet's Household), peace be upon them, so as to solidify their biographies in the Ummah, and for *their* names to be the raised ideal and the high symbols of virtue. In order for the Ummah to overcome the issue of the biographies of the infallibles becoming absent, an effort the official governments pursued during multiple phases of history.⁽⁴⁾

Knowing the biography of the (Al Masoumeen), it has a

message: Oh people, the history of Islam is not a history of prisons, nor documentation of the councils of play and pleasures. It is the history of Jihad, worship, patience, giving, and virtue. It is this history that the Imams of the Household of the Holy prophet peace be upon him and his descendants present

If it had not been for this memoir and spotless history, then there would be nothing but desire and the cruelty of executions in the history of authority figures and rulers

In these pages, we'll take a, albeit brief look the life of The Scientist of Muhammad's Family (peace be upon them), who in his visit described himself as the guardian of the righteous, the Imam of goodness, the heir of peace, the dignified, The judge, who had spent the night praying till the dawn, praying for forgiveness with the longest sujood, the one with tears,, the beautiful begging for Allah, the heart core of the right from wrong, the good and the virtue, the dew and the bestowal, the accustomed to misfortune & yet the patient, the oppressed, the oppressed in the depths of the prisons, the injured legs from restraints, buried with injustice, presenting his proud grandfather and father, his mother; the lady of the women, with a stolen inheritance, The taken loyalty, the defeated word, and the sought blood and the given poison. Oh God, just as he had the patient on these trails, and lived in distress, gave in with satisfaction, surrendered to you with obedience, Obeyed You, was submissive, fought the heresy and has never been blamed on his integrity in following your orders.⁽⁵⁾

Imam Khadem From Birth to Martyrdom

In these pages we will take an overview at the life of Imam Mousa Ibn Jaafar peace be upon him. It is only natural as we address the biography of this Imam that we specify the definition of Imam; the meaning it holds. So, what does the imam mean?

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Defining Imam from a linguistic aspect:

The Imam is: whoever is followed and presents matters. The Holy Prophet Peace be upon him is the Imam of all Imams the successor of his people, and the Quran is the imam of Muslims.

This linguistic meaning has nothing to do with the guidance

aspect; in fact it could lead to hell and sinfulness just as mentioned in the Holy verse of Quran, *'And We made them leaders inviting to the Fire'* [Al Qasas verse 41], just like how Faith has Imam⁽⁶⁾, so does infidelity, as the Quran states, *'Then fight the leaders of disbelief'* [Tawba verse 12]. Thus whoever that is followed in behavior and words is an Imam regardless of anything else. From that aspect we call the leader group prayers in Mosques an Imam, as well as scholars for the knowledge they bestow and the fact they have followers.

The definition of Imam in the Twelfth Immamiya:

As for the definition of Imam in the ideology of the 12th Immamiya, it is the person appointed by Allah in this position as the leader of the people in their religion and life, and this was reported by the Messenger of Allah Muhammad (peace be upon him), who was infallible from any sin or mistake whether big or small.

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Because of such divine designation, his position as Imam is not affected by whether people follow or reject him, which is different from the linguistic definition in the sense that he is not an imam because people follow him, and he is not isolated from the title if people refuse him or don't follow him! It is thus similar to the prophecy that the prophecy of a man is not proven because people accepted him as a prophet, nor does it fall upon him if they reject him or even kill him.

Therefore, the situation in the imam is no different from being at the head of apparent authority as the Prince of the Faith-

ful (Amir Al Moamineen) was in the days of his government, from being inside the prison as was Imam Mousa Bin Ja'afar was in the last five years of his honorary life.

We're talking about Imam Mousa Bin Jaafar within this definition of imam. One of the narrations about the Imam Jaafar Al Sadeq (peace be upon him) expressed this when he referred to his son Mousa as he was speaking to one of his friends and said, "Oh Eissa, my son this who you see in front of you; if you asked him what in between the Holy Quran, he would answer you with knowledge..." Imam Mousa the Al-Khadem, the son of Imam Jafar, is the seventh of the twelve Imams.

The Birth of Imam Al Khadem (Peace be upon him) and his mother:

His blessed birth was on 128 AH to a mother named Humaida Al-Musfaah, and she was married to Imam Jaafar Al Sadeq as she was owned by him, which is as the Holy Quran had pointed out, *'Except from their wives or those their right hands possess, for indeed, they will not be blamed'* [Muminoon, verse 6]. As a side note, the mother of the first Imam was the mother of a son⁽⁷⁾; the imam of Mousa Al-Khadem and his mother⁽⁸⁾.

All the mothers of Masoumeen Imam were mothers of sons, and the last imam his mother was free was his father, Imam Jaafar(peace be upon him).

This observation is free for contemplation and thinking. Why was this the case, despite the presence of Arab women, women from Quraysh, and those of Bani Hashim in particular?

The answer is: we believe that one of the worst qualities in a society is the false sense of pride only because one is from so and so tribe, of this nationality or of this race. The Qureshi considers himself better than the Qahtani, the Arab or Persian sees himself better than the Turkish or the other way around, and the white sees himself better than the black and so on!

This false pride and fake feeling may be foundational to a destructive culture that ends up wiping out the alleged lesser group, and that his rights are taken away only because he is black, non-Arab, or the like! And We have witnessed in our current world how racist regimes for centuries have enslaved peoples that they see less important than them, and have taken their wealth.

Moreover, when Islam came, it legally and culturally affirmed a principle that is *'the best among you before Allah is the most righteous'* [AlHujurat verse 13]. There is no preference for Arabs over a non-arab. " The Prophet (peace be upon him) worked hard in taking practical steps to remove this feeling and mindset, by marrying Juwairiya, and marrying Al Moqdad to his cousin; Thibaa Bint Al Zubair Bint Abi Taleb; and Zaid bin Hartha to his other cousin Zainab bint al-Jahsh. But even after all that, he couldn't turn it into a new and alternative culture in Arabian islamic society, leaving discrimination on the basis of color, race, sex and language to still be practiced in the nation. Not only at the local level, but also at the official level, and in the culture of those who supposed they are the most knowledgeable of social classes, here is Moawiya, the Omawiy Leader shaming Imam Hussain Peace be upon him for marrying⁽⁹⁾ one of his maids and leave the fine women of Arabia!

Has Islam required the competence of the parentage in marriage?

This feeling and mindset, which derives from pre-Islamic tribal or racial situations and is before the Quranic and Islamic guidance; has become a theory of Islamic jurisprudence and the base for which legitimate judgment is built on. For example, the Hanafi doctrine required the efficiency of the lineage ⁽¹⁰⁾, and then arranged, on the basis of that, societies social classes, for they made Quraysh, the finest of all tribes, that is efficient for everyone. *'And there was no one equal to him'* [Ikhlas verse: 4]

Based on that, marriages were prevented, women were divorced, families were destroyed, and even in our time we have those who still work with this theorie and fatwa!⁽¹¹⁾

We believe that the Imams of Guidance are in the process of reforming the cultural and social aspects of the nation. They wanted to show that the the highest-ranking people in their time, the most honored, the most educated, and those who ought to be obeyed; their wife was a slave, or a mother of a son, not an Arab or a Qureshi, but, according to your standards, she was a foreigner, yet she was his favorite wife and the mother of the Imam, who will follow him and succeed him! This continued for almost a century, that is, from the time of the Imma-ma of Imam Al-Khadem after 148 AH to the time of the Imam of al-Mahdi (may Allah hasten his reveal) almost 260 AH. This had to be done until the structure of the ignorant culture was broken, which stood in front of the noble verses of Quran and noble narrations of the prophets.

What we try to imply here is that: Purified wombs aren't an Arab nor a Qureshi monopoly, but rather a blessing distributed among all humans. If Arabs have a share, others also have a share. God has no favorites between people as some say. "We are the children of Allah and His loved ones." [Al Maaeda; verse 18], while others are far from him. We note that the mothers of imams were from different regions. While the mothers of the first imams were from Qureshi, Arabs and the Arabian island, the mothers of the last imams varied their regions between Persia, as was the case with the Imam Zine El Abidine and the western and northern Arab world, as was the case with the mothers of the Imams after Imam Jaafar bin Mohammed Al Sadiq; Hamidah, the mother of the imam Al-Khadem: Moroccan.

Najma (Takatom) mother of the Imam of Reza was said to

be Nubian; it is also said that she was from the island of Marcy, located presently in the south of France, and because of that she was also known as the blonde Nubian and Alkayzaran Al Marcia⁽¹²⁾. Sabeekah: the mother of Imam Mohammed Al-Jawad was Nubian. Samana: the mother of Imam Ali al-Hadi was Moroccan. Salil: the mother of Imam Hassan Al Askari was Nubian, Nargis the mother of Imam al-Mahdi was Rumiya.

As stated in the case of the mothers of our first Imams, their ranks and lineage is higher. It is also stated in the case of mothers of the late Imams:

Hence, the faithful Imam Jaafar says about his wife, the mother of his son, the Imam Mousa:

'Humaida, is a purified from all defilements as a gold, she was guarded until Allah gifted her to me with high praise, the Hujja after Me.'⁽¹³⁾

Declaration from Imam Al Sadeq (peace be upon him) that Imam Al Khadem is the Imam after me:

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Imam Mousa lived with his father, Imam Ja'afar Al Sadeq, for 20 years (from 128 to 148 H) He was under his care during the period that witnessed a scientific boom led by Imam Al Sadeq (Peace be upon him). After his father, he stayed about 35 years during his blessed Immama (to 183 H.E.). The period of Imam of Mousa, the son of Jaafar, was one of the longest periods of Imams compared to the rest of the Imams.

From the beginning, Imam Al Sadeq, told his companions

that his son, Mousa, will be the Imam after him⁽¹⁴⁾, and he told him the answers to all questions that need to be answered. As Eissa Al Salqan narrated, " I entered at the Abi Abdallah (peace be upon him) intended to ask him about Abi Khattab⁽¹⁵⁾ " Then I returned to my father, Abdullah, peace be upon him, and he said, 'Oh Eissa, what stopped you from asking my son all the questions that were on your mind?' And so I approached the devoted worshiper (peace be upon him) and asked him, later when I went back to Abi Abdallah, and asked me what I had done. I replied saying, 'I went to him and without asking he answered me about everything I wished to ask. I realized then that he is the one for this matter. Imam Al Sadeq then said, 'Oh Eissa, my son this that you saw if you asked him what's in between the Holy Quran, he would answer you with knowledge...' ⁽¹⁶⁾

He teaches the Muslims clarifications in the Quran which links all laws and religious beliefs.

Abu Hanifa meeting with Imam Khadem (Peace be upon him):

The matter wasn't limited to one incident with no others, as there was Imam Mousa Bin Khadem when was young but answering the most complicated of matters. When Abu Hanifa AlNouman met him (The most well-known Imam) which was when he came to Hajj and then passed by The Mdina to visit the Holy Prophet's grave (Peace be upon him). So let's narrate it by Abu Hanifa's words and later comment on it. Abu Hanifa said, 'When I entered the Madina, I went to Abu Abdullah, Imam Jafer bin Mohammad, and greeted him.As I went out I

saw his Son Mousa sitting in an office, being at a very young age. I approached him and asked where can a stranger take a piddle if he wants to? He replied he avoids the lakes, where the fruits fall, the courtyards of the houses, window pathways, mosques, but other than that he does his business where he pleases.'

When I heard this he became noble in my eyes and mighty heart. I asked, may I be sacrificed for you, whom the sinner? And he said, "Sit down until I tell you, and I sat down," and he said, "The sin is either from the slave or the creator, or even both. If it is from the Lord, then He is more Righteous than to oppress his slave and judge them for what they didn't. And if it's from both then the stronger partner should be fair to the weaker one. And if it's from the slave alone then he should take responsibility for it, should be punished or rewarded for his actions and that was what the Heavens and hell was for. I recalled the verse of the Holy Quran that said, 'Descendants, some of them from others. And Allah is Hearing and Knowing.'⁽¹⁷⁾ [Al Imran, Verse: 34]

While as narrated by the school of caliphs that Abu Hanifa said then, 'Allah is most knowing of where He places His message.'^[Al Ana'am verse: 124]

The Imam Moses (peace be upon him) continues (at a young age) to respond to the intuition of an extremely complex and detailed matter in literature. This was a declaration from Abu Hanifa for Imam Mousa's Knowledge. Of course, the second part of the narration was not transmitted in the sources of the school of the caliphs because it was opposed to some of their nodal agendas, especially those of doctrines that tended

to make reparation for the actions of slaves.

It appears from other narrations that it was not the only the incident in which Abu Hanifa was informed of the Imam Mousa grace, but that in another place where he asked his father, Jaa-far (peace about him) about his son's prayer, and the Imam Jaa-far deliberately chose not to answer him himself, but to leave the answer to his son Mousa. Mohammad bin Muslim narrated, 'Abu Hanifa entered Abu Abdullah (Peace be upon him) . I saw your son praying and people passing by him in front of him while he doesn't forbid them.

Abu Abdullah said then 'Call Mousa'and he said, "My son! Abu Hanifa says you prayed, and people passed by close to you and you didn't forbid them. He said, "Yes, what I was praying for was closer to me than they were to me. <> *Allah said, 'And We are nearer to him than his jugular vein'*[Qaaf verse: 16], Abu Abdul-lah (peace be upon him) hugged him close and said, May my father and mother be sacrificed for you, my secret holder! ⁽¹⁸⁾

Imam Khadem (peace be upon him) took over the burden of the Imamma:

Imam Al Sadeq peace be upon him was martyred on 148 A.H, leaving Imam Mousa to take over the burdens of the Imamma in a tensly charged atmosphere due to Abu Ja>far Al Mansour Al Abbasid ⁽¹⁹⁾ seizing Leadership (Khilafa) of the Muslims from the year 136 AH to the year 156 AH. During these 20 years he demonstrated all the signs of betrayal to his friends and relatives, so what do you think he would do to those who were against him or opposed him? He had betrayed his uncle Ab-

Abdullah Bin Ali after he sent him to fight Abi Muslim Al Khurasani and he was I don't care who killed the other. When he defeated his uncle and went to Basra with his brother, Sulaiman Ben Ali, and learned of this, Abu Ja'far sent to Sulaiman, ordering him to bring Abdullah bin Ali to him, and gave him safety to Abdullah, making him trust him. He brought him to Mansour in 139. He ordered him to be locked in the house of his sons built on salt, and then let the water pour, melting the salt, and the house fell on Abdullah, killing him. Abi Muslim Al-Khurasani was no better than he was. After he lied down and the perpetrators of Al-Mansour were killed, Al Mansour betrayed him in a detailed story after he gave him his trust and security! The son of Imam Al Hassan was only worse than those two! Even though they didn't trust his safety, beliefs and his faith!

His reputation worsened with the assassination of Imam Abi Abdullah Ja'afar bin Mohamed with poison after abuse and persecution... and the bullying faced by the Prophet's Family (Ahllubayt) and their Shia. He sent someone to the city to see whom Jafar Bin Muhammad recommended, so as to reach him and smack his head ⁽²⁰⁾.

The Imam Sadeq knew the character of Mansour, the Abbasid, and his thirst for blood. He therefore proceeded in a suitable manner. For decades, he had been sending direct and indirect signals to the Imamma of his son Mousa (peace be upon him), with what we have went through earlier which we transferred and reached us from the narrations and from his companions, with him shifting the questions to him as well as informing his close companions of his blessings, until he was known was the trustee of his father and his legacy.

He had, on the other hand, had been officially recommended to five people, one of whom was the Abbasid, to cover for the true guardian. There is no doubt that scholars of his Shia knew that as learned from Abu Hamza the Thammali (it was told that he died in 150 AH).

When he heard an Arab coming to Kofa telling of the death of Imam Al Sadeq (Peace be upon him) Abu Hamza sobbed and hit the ground with his hands, then asking the Arab whom did he recommend after his death? Al Thammali said, "He recommended to his son Abdullah and to his son Moses, and to Mansour," and he said, "Thank God who has not led us astray, who has shown us to the young, who has shown to the great, and who has covered up the great matter, and I said to him: Explain to me? And he said to me, "The big one is crippled, and he showed the little one to get in his hand with the big one, and you're going to see the great matter, even if Al-Mansour asks who his guardian is, He will say you!"⁽²¹⁾

At such a critical situation, and in the face of this ruler, who has combined between being ungenerous with the people and betraying his companions and being cruel towards his rivals, that was the beginning of the Imamma of Imam Mousa bin Ja'afar (peace be upon him) from which he existed with him for eight years (from 148 to 156).

We will present a summary of the features of both social and political roles played by the Imam (peace be upon him) during his period of Imamma. As for the details of that matter, they will be brought up in the following pages and in individual topics..

Concealed rage (Khadem AL Ghaid)

Perhaps this title that the Imam (peace be upon him) has become famous for summarizes the role he undertook, both in the time of Mansour, who came seeking vengeance, and in the time of Harun, who will witness the prison of Imam Mousa, and then his martyrdom by poison in prison. And we'll have a discussion on how he concealed his rage from social and political context.

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Working to meet people's needs:

While authorities far from society were imposing exhausting and tiring laws for the public that were not aware of their suffering, it was easy for some of their advisors to sweet talk them and collect money from people in the form of taxes, sanc-

tions⁽²²⁾, etc. Moreover, those who didn't pay got punished. While we have found in Muslim governments those who quickly charge the public with such unjustified expenses and taxes, the most affected ones are the poor, who may not have enough money for the day yet are forced to pay for the Governor, his whims and his lusts, facing punishment otherwise..

The Imams (peace be upon them) and Imam Khadem used their position and connections to lessen these burdens.

1. It was narrated by a man from the people of Al Rai that he said, 'Some writers of Yahya ibn khalid were governing us and I had a debt to pay, he asked me for it and I feared my commitment out of my grace. I was told that he was from the same sector of Islam as I was. I wanted to meet him and ask him to extend the repaying period of the loan but I was afraid of rejection. Thus I saw Mawlana, the patient, Imam Mousa Al Khadem and mentioned to him my situation. He gave me a letter to the governor that said, 'In the name of God, the most Gracious, the most Merciful, know that God, under his throne, has a shadow that is inhabited only by those who have done a favor or reduced a hardship of his brother in distress, or have entered into his heart with pleasure, and this is your brother and peace'

He said: "I came back from the pilgrimage to my country, and I went to the man at night, and I asked his permission, and I said: 'Oh Messenger of the patience (peace be upon him) came out to me bare footed and he opened his door, he kissed and hugged me, kissed my eyes and repeated it. Every time he asked about seeing you (peace be upon him), and whenever I told him that you were safe, and that he were good, he re-

plied, 'Thanks God, and then he brought me into his house, So I took out his book to him, so he kissed it and he read it, then summoning me with his money and clothes, and shared with me a dinar, a shared a dirham, a thob, and gave me value that couldn't be divided, and in all that he said: "My brother, did I please you? And I say, " Oh yes, you have made me happy." He then called his men and dropped all the debt on my name and gave me a rescript with my name and I left.

And I said, "I can't reward this man unless I make a plea to him, and I pray to him, and I mention this to the Imam Al-Sabar and let him know what he did. Moreover, I did, and I met the Imam (peace be upon him), and as I told him his face rejoiced, and I said, "Oh Sir, have you been pleased with this? He said, "Oh yes! You have pleased me, and pleased the prince of the faithful (Imam Ali), and have pleased my grandfather, the messenger of Allah, and pleased Allah. "⁽²³⁾

The story itself is enough in detail about the reference to its lessons and through it the explanation of what we are benefiting from it.

2. Whenever a Muslim is in need, whether being from Shia branch or not, A shia muslim will rush to help them and fix their issue. Despite this factm Imams were not known for their wealth, as they were deliberately impoverished by power and deprived of giving to their people⁽²⁴⁾ while Muslim money was being scattered between the feet of the dancers and the hands of drummers.

Let's look at what Al Muzzi reported in his book, 'Eissa Bin Muhammad Bin Mugheed al Qureshi told me, (he was 90 years

old) I had planted a melon, a cucumber, and a pumpkin in a place near the city, and near a well known as 'Mother of bones' and when the harvest was near, a locust came over the field and destroyed all the plants. I was fined for planting two camels at a hundred and twenty dinars.

So while I was sitting, the Imam Mousa Bin Jaafar Bin Muhammed passed by and said "How are you?" And I replied, "I have become like infertile land, the locusts came on my planting and ate my harvest." He then said, "How much have you lost?" I said a hundred and twenty dinars along with the amount of two camels. He said, "Oh Arafa, give the son of Mugheet 150 dinars, with a price of thirty dinars and two camels. I said, "Blessed be, go in, and pray. So he came in and prayed, as narrated from the holy prophet (peace be upon him) he said, "Hold on to the remains of the misfortunes..." Then we gave him the two camels and watered him. Hence, with the blessings of God he paid the zakat and sent ten thousand dinar.⁽²⁵⁾

3. I knew there were bags of money among the poor sent from Imam Mousa. I wonder how a man would complain of poverty when he has received money from the Imam.

He used to make packs of two hundred, three hundred, or four hundred and distribute them among the city. It was told that if you received a pack of Imam Mousa Bin Jaafar you would be rich. As narrated again by Al Muzzi in his book, Mohammad bin Abdulbakri said I came to the city seeking a loan and it was rejected. I was told if I went to the Imam Mousa and so I did and complained to him near his area (close to Mount Uhed) where he came out to me with a boy with him with one platter where he and I ate from. He then asked me what I came for

and I told him my story. He got up gently, went in and came out with his boy and said, 'Now you can go while handing me a pack of three hundred dinar. I got up and rode my horse and went on.'⁽²⁶⁾

State of affair between the Imam and the Rulers of his time:

Imam Khadem (peace be upon him) co-existed with five of the Abbasid rulers (If we exclude Abu Abbas the slaughterer, for he was young then) Abu Jaafer Al Mansour from 138 AH to 158 AH, then his son Mohammad Al Mahdi from 158 AH to 169 AH, then Mousa Al Hadi Bin Al Mahdi from 169 AH to 170 AH, and finally Haroun Al Rasheed bin Al Mahdi 170 AH to 193 AH and by poison the Imam Mousa Al Khadem was martyred in 183 AH.

As we have pointed in the first pages, the first thing the Abbasid Ruler, Al Mansour did when he took over the position after his father the governor was to kill the Imam's Guardian after the death of his father the Al Sadeq. But we have noted that the identity of the true Imam was hidden. And Imam Al Sadeq recommended five of his sons which were not justified for the Abbasid ruler to kill five people not knowing who the real Imam was neither was it logical to choose anyone of them randomly. Furthermore, the Imam did not initially demonstrate any act of disturbance to the Abbasid authorities, but rather was concerned with religious education through the mosque of the Messenger of Allah (peace be upon him), while Mansour the Abbasid was busy with the last of the revolution of Muhammad bin Abdullah (the pure soul) and its aftermath. Which

has even affected people from outside the Shia doctrine, as was told about by Abu Hanifa Al Nouman and Malek Ibn Anas before he leans to toward the Mansour and starts working with him. By this collaboration he set his knowledge and science as the basis of the country, hence becoming the malfunction of jurisprudence and law between the Abbasid rule and the Alawiyeen which resembled the law and jurisprudence of his grandfather Al Mansour Abdullah bin Abbas. ⁽²⁷⁾

How long did his prison period last?

The estimation researchers varies in the number of years that the Imam Musa bin Jaafar spent in the Abbasid prisons, from four to more than twenty years.

According to the late Imam Al Shirazi, he had quoted in some books as having been imprisoned for about 24 years⁽²⁸⁾, while the late Sheikh al-Wali in one of his registered councils⁽²⁹⁾ had indicated that it was 18 years old, and that the least reported in the narrations was 12 years of prison, while the Scientific Meeting magazine⁽³⁰⁾ published by Beirut scholars had indicated that the Imam Mousa Al Khadem (peace be upon him) had spent nearly 14 ⁽³¹⁾intermittent years in the Abbasid Haroun prisons.

On the other hand, the period was frequently mentioned; in

an answer to the same question, the Centre for Ideological Research⁽³²⁾ stated; the duration of his imprisonment (peace be upon him) is unknown. Some historians say four years, others say seven years, while a third party said 14 years. Anyway, we know that the Imam (peace be upon him) has spent not a little time in prison until he killed and oppressed.

To clarify the issue, we'll present it with introductions:

1. The tendency for some to make the period of his imprisonment long is to state the injustice that the Imam had went through might not be accurate. We believe that imprisonment is God's argument for his creations and his guardian in his worship; it is an awful, and legally large taboo, even for one day, rather than a year or years!

The imam, whom we should listen to and obey his orders as the prophet Muhammad (peace be upon him), in the sense is sacred, and we must follow his words and be a way to the Creator, may not be abused by a Ruler by harsh words. What do you think of holding his freedom and putting him in prison? If killing an innocent human being is worth killing all people, what about killing the master of people and their Imam in a prison while he's tied up? That's why we believe that if all of Haroun's actions (what is the so called golden era) were to weigh during his 23-year sentence for the crime of imprisoning the Imam Mousa Al Khadem (peace be upon him) and then killing him, this crime would have put down all of that, no matter how useful and important people think he was.

No good work is beneficial for him when he is stained with the sin of imprisoning and killing the Imam Mousa! In this, we do not need to prove that the Imam has been imprisoned for decades to determine the extent of Haroun's guilt, nor the extent of the Imam's suffering (peace be upon him) that one day of the imam's prison is enough to show Haroun's sins! And the nation's loss by the interruption of contact with the Imam! And the great statement of causing harm to the status of the imam, wrongdoing on what God has proved to be sacred and respectful!

2. Here, we refer with criticism to historians and the narrators who have mentioned the passing of Imam Mousa bin Ja'far as having been arrested or died, in a year in Baghdad. This is to hide two things: that he was imprisoned and spent in prison, and that he was poisoned!

Here we see Al Tabari, the sheikh of historians, who wrote about each and every one in the history yet he didn't mention the prison of Mousa Bin Jaafar and his martyred being poisoned rather only to the extent that Mousa Bin Jaafar Bin Mohamed, died in Baghdad⁽³³⁾. And just like him, Ibn Katheer the Damascene, who was too proud to mention the prison, while he mentioned the virtues of his jailer Al Mahdi by saying that he released one of his relatives from the jail⁽³⁴⁾. Yes, he even mentioned the name somewhere else, like he didn't want to miss it, he gave the talk a rattle to the reader that the reason he was locked up was because he talked to Haroun Al Rasheed and teased him. For that reason, he called him, and he put him in jail, thus the Imam said to him, 'Oh Prince of Believers (Amir Al Moamineen)! I have not lived a day in my life without suffering

⁽³⁵⁾. You, my dear readers, believe that the word, Prince of the Believers, here is the addition of an O'malley historian. Otherwise, the text of the message, as we will convey it elsewhere, is a blunt context of rejection and defiance.

It must be distinguished between the position of the Poem/ what matches it and the position of scrutiny. Poems are usually based on an exaggerating a scene, it is even said that the sweetest of poems are its lies, and the greater the picture is, the more powerful the poem is, and the more frequently conveyed to the foregrounds by some of the speakers and writers who represent and quote poetry may in many cases be subject to this trend, and perhaps that is why there will be some weirder talk and contrary to the public taste of the platform's listener.

What we are going to say is an opinion and a conclusion of meditation, which is neither a verse, nor revealed nor secured Sunnah. Which could be compatible with the truth and reality, but which also continues to investigate and seek truth, just as those narrations that say so and so; we take it as spoken as there are no narrations of such a way.

The topics remain on speculation, probability and use of some historical texts, most importantly, we believe:

The texts that spoke about on Muhammad al-Mahdi the Abbasid imprisoning the Imam for a certain period and then releasing him, based on a vision, as we have mentioned, are from Shia and other non-Shia sources. As said in previous pages narrating from Al Tabari the news and making it sound like a triumph for the Mahdi, as in the verse 22 of surah Muhammad,

'Would you then, if you were given the authority, do mischief in the land'

The other many texts that said that Haroun came to the city after Ramadan in 179 ordered the arrest of the Imam (peace be upon him), he was taken to Basra and imprisoned there, then to Baghdad, where he was then transferred to the Al Fadel Ibn Rabea prison, then to the prison of Al- Fadel Ben Yahia Al-Bar-maki, and then to Al Sindi bin Shakh, in the manner that we had previously explained.

The maximum prison term imagined during Haroun the Abbasid was about four years. As it started with the Imam's arrest and imprisonment began on 20 Shawaal 179 AH. He was assigned to Basra by order of Haroun to settle in Essa bin Jafar al-Mansour's prison (the cousin of Haroun). However, we are not aware of the period that the Imam had previously stayed in Mahdi the Abbasid prison, which is not as long as it appears in the context of the story he reported, and as how long it was, though it was said to have been a year.

As noted before,, the prison time of the Imam at the Harouni-an prison was intermittent and included a release time between each prison. And he was inclined to be summoned to Haroun Al Rasheed palace every Thursday, for there were debates and discussions between him and Haroun. If we assume that this was happening for a few months, then the estimated duration of the prison of the Imam was approximately four years, or even a little more. We don't have exact evidence for telling the period he was in prison for, but rather concluded that from following the years of when he was imprisoned. And what would prove this conclusion is what narrated by Sheikh Al Najashi in his

book as he spoke about Ali Bin Yaqteen and said, 'That Ali Bin Yaqteen died on the year 182 AH at the days the Imam Mousa was in Baghdad, being in the prison of Haroun Al Rasheed where he stayed four years.'

Over there he stated that Imam Mousa stayed in the Haroun Al Rasheed prison for four years.

Some may assume that the phrase 'where he stayed four years' refers to Ali bin Yaqteen since it is the translation. However this is not true because Ali Bin Yaqteen didn't die in the prison! Imam Mousa used to meet the needs of the weak and made sure that no innocent stayed in the prison ⁽³⁶⁾. So how did Ali Bin Yaqteen stay in prison for four years and die there?

The statement made by Sheikh of our sect Al Tousei in his book *Iktiyar Marifat Al Rijal* is clearer than that of Al Najashi, and he stated that it is impossible that Ali Ben Yekqatin was speaking, for he said, Allah rest his soul: Ali Bin Yekqin the chief of Bin Assad clan, before he use to sell the Absaar, which was the spices, died in the time of Abu Hassan Mousa (Peace be upon him) Abu Hassan was held in prison the year 180 AH. Abu Hassan was kept in custody for four years as prisoned by Haroun. ⁽³⁷⁾

That's why we notice that the statement of his prison for 24 years has no evidence and so no evidence on 18 or 14 years of prison.

However, this doesn't mean that we want to alleviate the crime of the Abbasid authorities, especially that of Haroun. We have stated earlier that the imprisonment of the Imam (peace be upon him) for even one day is a risk doing against Allah in

his chosen ones. However, the need to consider and reflect on historical texts ends in this sense.

It remains to be said that there is a narration mentioned by Sheikh al-Sudok in his book 'Eyoon Akhbar Al Ridha' that some would say that the period of imprisonment for the Imam was 13 or 14 years: he said: "Abu Al Hassan; Mousa bin Jaafar,(peace be upon him) had for a few ten years every day after the sun had went down until the time of its setting, and Haroun might have climbed up a roof over him, overseeing the detention on which Abu Hassan had been imprisoned, and saw Abu Al Hassan in the sujood (kneeling before Allah), and said to Al Rabee, "What is that dress that I see every day in that place?" And he said: O prince of the faithful that is no garment? But he is Mousa bin Jaafar (peace be upon them) he has been in sujood every day, after the rising of the sun, until the time of its end. Al Rabee added. Aaron said to me, 'As for this, of the monks of the sons of Hashem,' I said: Why have you then tightened the prison for him? He said, No way there must be this⁽³⁸⁾

Approximately if he had a couple of years and every day in those years, he made sujood... That would mean that he'd been in jail for over 13 years!

One of the first things to note in this book is that the source of its narration is incomplete, other than one name multiple mentioned. Al Thawabani, who is the narrator of the story, has not been included in any other novel in the books of Al Sadooq. Is he then Ali Ben Salem, whom they did not mention in the science of narrations? Or is he Hadba bin Khalid, which the Nsaee described as a weak source, or is Ammar bin Marwan the trustworthy, as in Sayed Al-Khoei's dictionary?

Secondly, it is contrary to the almost unanimous view of historians that the start of the Imam's imprisonment by Haroun was at the end of 179 AH and four years later, in 183 AH as the martyred of the Imam (peace be upon him). Then where did the 13 years come from? Could it mean that Haroun imprisoned the Imam in his first succession, when it was in 170 AH?

The account is likely to be a combination of two narrations that came up with this picture, and this may indicate that the narration mentioned by Ibn Sharashoop in the book *Al Manaqib* was this, 'Mousa Bin Jafar has been there for few ten years where he use to have a Sajda (kneeling in prayer) from when the sun whitens till when it sets. He (peace be upon him) was one of the best who had a good voice in the Qur'an, and if he read it, everyone heard it would grieve and weep, and he would cry out from fear of God until his beard was full of tears.

He then reported on the Imam's prison (peace be upon him) saying: 'Ahmad bin Abed narrating from his father said I entered on Abi Al Fadel while he was sitting on the roof - He said to me, "Enter this house and look what you see; a lost garment"⁽³⁹⁾. " to the end of the narration. And so did the scholar Al Majlesi in his book *Al Bihar*⁽⁴⁰⁾ conveying from Al Manaqib.

Sheikh al-Baharani explained in his book *Al Awalim Bayn Nisfayn* by saying: "He said, the narration came like this: "Abu Al Hassan, Mousa Bin Jaafar(peace be upon him)- had a few ten years - every day a Sajdaa from the time the sun whitened until the time of it setted. He said, "Haroun may have climbed a roof overlooking the lockup."⁽⁴¹⁾ " However, in what we believe, the narration came in *Kitab Al Oyoun* for Al Saduuq as if they were just one novel, and they were deluded to have been a few

ten years while he was imprisoned in Al Rabee prison.

Accordingly, it cannot be inferred that he has been in prison for that time!

The way to martyrdom

1. The policy of concealing anger was the overall strategy of the Imam prior to his imprisonment and even longer than his imprisonment, but it has recently changed.

If, in the early periods, the Imam was observing that he does not say words that harm him or his sect, in which he may be killed, or that he may take a position that ends in the same way, this has changed as he enters into the hands of Sindhi Bin Shahk and the custody of the Baraka, whose master Yahya bin Khaled sought to put an end to the existence of the Imam. Ben Khaled had the same wish as Haroun the Abbasid. Here, the words of the Imam and his positions have changed, so that nothing remains to be feared. Let the Imam declare his positions, and let history and people witness the injustices committed against him.

At this point, we will see strong situations and decisive attitudes towards the Abbasid succession and Haroun the Abbasid himself, and there is no room for reverence or protection.

One of the letters of the Imam sent from inside the prison to Ali bin Said Al-Said stated "I have written to answer you about things that you have asked in which I didn't answer because of the Taqiyya. When the Sultan of the titans passed away, Sultan of the Sultans came to the people. I thought I ought to explain

to you what you asked me for, fearing that the confusion over the weakness of our sects would be caused by their ignorance. Ask forgiveness from God and his chosen ones, and be careful that it would cause a distress for the guardians or a guard against them by revealing what I have entrusted to you, and by showing what I have silenced you, and you will not do it if God wills.

The first that I entrust you with is that I mourn to you myself on these nights, neither fearful nor regretful nor doubtful of what is in existence, which God has decreed. You must hold fast to the religion of Muhammad's family and the faithful guardian after the guardian, in acceptance and content with what they have said. You must not seek the religion of those who are not of your own sect, nor love their religion. They are the traitors who have betrayed God and his messenger and betrayed their trust! And you know what they betrayed their secretariats? They trusted in God's book, and they turned it away and changed it. And they showed the loyal ones of them, and yet they turned away from them, and God made them taste the hunger and fear for what they were doing.⁽⁴²⁾

When Haroun sent him some of his agents to advise the Imam to apologize⁽⁴³⁾ to Haroun! Then would release him from prison, as there is no harm in apologizing. He refused to do so and said so in his speech, which had become a symbol for high spirits and strong attitudes.

As narrated from historical sources from both the two sectors of that shocking speech, 'I will not have a day of distress until you have lost your days of prosperity with it, until we all move to the Endless day, when infidels lose'⁽⁴⁴⁾.

We have referred to many words and situations of the Imam (peace be upon him) in the previous pages of the captives of Imam Mousa Al-Khadem. (Review it)

2. In the year 179 AH, the Imam was arrested, and in 183 AH he was martyred in the Sandi bin Shahk prison by poison, for what is known among historians.

His assassination by the poison wasn't denied by the rulers, as even historians of Sultans weren't hesitant to mention it. Murdering opponents by any means was an emergency, for he who looks at the *Encyclopaedia of Torment* for Abood Al Shalji, which is a drop in an ocean of cruelty and animalism that was demonstrated by those rulers, or can even refer to the book *Name of the Assassinated* by Ibn Al Muhber Al-Baghdadi, saw that his murder, if not by that poison after suffering and suffering, would be disapproving and surprising.

They were executing and eliminating each other ⁽⁴⁵⁾ at every chance they had. In fact, it was their preferred way as they have no hope for God in reverence, and had no belief of heaven or hell.

It is this world's life we die and live, and nothing destroys us but eternity! That's their way of life, and let go of the pulpit words and public preaching, they've got superstitious talk, Um Amr!

Despite Haroun's and his men, like the Sindhi, attempt to conceal the traces of their crime, it appeared from where they wanted to hide them, in the account of a witness trying to conceal the traces of the crime, and how Sindhi at Haroun's commands had gathered a large collection of Baghdad ob-

jects, and they brought the Imam out to them after his poisoning, although visibly it didn't show on him the beating and the wounds yet to prove to them and witness his good condition. Yet, the matter turned against them. As narrated from Sheikh Al Sadooq in the book *Al Amaali* that one of the people who witnessed said:

We were gathered together in the days of Sindhi Bin Shahak, 80 known good men, and we entered Mousa bin Jaafar, and he said to us: "Look at this man. Has anything happened to him? People claim that we have done wrong to him and insist on that matter. As you see this is his place and his bed, extended to him without a strain, and the Prince of the Believers (Amir Al Moamineen) didn't harm him, but he's waiting to present himself in a debate. There he is standing straight in front of you, asking him, and he said, 'And we have no concern but to look at the man and his qualities and character.'

He then replied (peace be upon him): As for what he said about the expansion it is as he said but I am telling you oh people that I was given the poison nine times and I will be in death's bed tomorrow and die the day after. He said, 'I looked at Sindhi Ben Shahak trembling and panicking like chastity.'

3. The first attempt to hide the crime, to change its title from an assassination by poison to a deliberately kill in prison by the Muslim Caliph, whom his time is described as the Golden Era, which is said by the tyrant slaves, 'The prince of the Caliphs and, the noblest kings in the world, Al-Rashid loves science and the scholars, he respects Islam's sacristy and he weeps alone. He used to go to hajj in one year and conquer (fight) the other year. He used

to pray a 100 Raka'h every day till he passed away and got sick. When he performs Hajj, a hundred of the jurists and their children accompany him to Hajj. The year that he doesn't go to Hajj because of a battle he sends 300 hundred men to perform Hajj on his own expense from shelter and expenses' He is a murderer with the intentional murder of one of the Imams, The Imam of the Muslims! Let alone the other crimes he has committed. So what was the benefit of Hajj when on the other hand he ordered to imprison the Imam and what the benefit of the battles he made other than getting more female slaves and satisfying his pleasure!

After bringing the prominent characters of Baghdad to witness a false testimony that the Khadem was fine in his prison! And he wasn't killed, he wasn't beaten, he wasn't strangled! However, the Imam told them that he was poisoned by the dates and that he would die on the third day of his poisoning. Here, they resorted to another trick, namely, the claim that Shi'a (as they call it Al Rafedaa) are claiming that the Imam Mousa Bin Jaafer doesn't die. To turn the case from its origin which is an intentional murder to an ideological case (fake). Is Mousa bin Jaafar dying or is he still alive? And the fact that he died proves that they were wrong.

Indeed, the funeral of the Imam (peace be upon him), was nothing like a Muslim funeral, instead being honored by preparation and burial. They brought the Imam's dead body to be seen for the viewers and the passengers on the Baghdad Bridge, being the most crowded area, calling out by the name of the unjust caliphate: 'This is Mousa bin Jaafar, who the Shia

claimed cannot die, yet has died.

Once again, the gadgets of the Caliphate confirm their lying and forging the facts. While the Imam (peace be upon him) mentioned that he was poisoned, it's from the justice to investigate who planted the poison and who ordered it, and to bring everyone to trial, as a minimum Muslim murder, and, above all, to the one who killed the Imam of Muslims!

But since this was by orders of the Caliph himself, his plan and his protection for direct executors, it was natural that this won't happen, but rather distract the public (both Shia and others) from the case, as we have stated, into an ideological issue that is supposed to distinguish Muslims first from Refusal (Shia) and non-refusals. Then he incites the non-refusals against the Refusals as they say wrong and believe their imam doesn't die! And that's all a lie! It's not a Shia belief! Moreover, the main issue now is who killed this Imam? And why was he killed? Whether or not he dies is right or wrong, it does not deny or justify this crime.

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4. Imam Mousa bin Khadem (peace be upon him) was a stranger in Baghdad⁽⁴⁶⁾, yet became the center and the core of it.

And all the graves of Qureshi's will later be Al-Khademiya and the city of Al-Khadem, and all those graves will be destroyed, and all those funerals will be forgotten, except for a funeral that was once placed on the Baghdad Bridge with a call of disrespect, as if that call had been the beginning of becoming a piece of heavens, to rise up in the sky, and to receive the known scholars of the School of Caliphs to be healed and to

seek answers from God! That as well as to the prominent ones from the Imamiya school! As well as the public that visits by millions on occasion, especially on the occasion of his martyrdom (peace be upon), so that the twenty-fifth of the month Rajab's of each year has become the Ashura, and the city has become another Karbala!

This is the school that disappointed back then their Imam, wanted to now seek amnesty from what her ancestors have done in the past. Here we see them saying in a loud voice confirming the high status of Imam Khadem Al Ghaid, the one with the cuffed legs to chains, the one with an unrespectable funeral . The lies of the Abbasid Authorities went by the wind, and so went the Caliphs!

As prominent scholars from the School of Caliphs narrated many words from him (peace be upon him) following we mention some of them, not in order to increase the honor; for he (peace be upon him) honors anyone who approach him and lights the heart of those who seek light through him, but rather to show that its effect was not only to transform the earth from Qureshi graveyard into the garden of Al-Khadem, but also to shine the light upon the heart of those who do not believe his Immama, and enlighten it:

In the book *Hayat Al Hayawan*, Al Dimiri narrated that Muhammad Bin Idris Al Shafi'i said that the grave of Imam Khadem is a true antidote.

Al Khateeb Al Baghdadi narrated from Al Hassan Bin Ibrahim Abi Ali Al Khulal (242 AH) and he is the master of Dar Qutni and Ibn Habaan, ' If anything bothered me at all I went to the

grave of Mousa Bin Jaafar and begged through him, and then Allah eases everything for me as I liked.⁽⁴⁷⁾

As for Mohammad bin Talha Al Shafi'i (652 AH) said about him:

'Mousa Bin Jaafar (peace be upon him) is the great Imam, with a great status, hard-working in diligence, famous for gifts, who spends the night in sujud and stands in prayer, rewarding the wrong doers with his kindness, and meet the abuser with forgiveness, being called the devoted worshiper for his long acts prayers. He was known in Iraq, the door of all needs to Allah, to succeed the demands of those who beg Allah, his gifts are ones that the mind can't bear, and he says that he has a path to Allah that never fades.'⁽⁴⁸⁾

Ali Bin Anjab Al Baghdadi Ibn Al Sae'e (674 AH) narrated in his book *The history of Caliphs* the same word that Ibn Talha Al Shafi'i said glorifying the Imam word by word.⁽⁴⁹⁾

Hassan Bin Abdullah Al Baqshi Al Halabi (1190 AH):

He's the great imam, and a lot of good, he's been up at night and fasting the day, and he's named as Khadem (Concealer) for letting go his the aggressors, and he's known to the Iraqi people as 'the door of the needs,' because he's never disappointed who ever seeks anything through him and he's got visible gifts and great qualities.⁽⁵⁰⁾

References

after the Holy Quran.

- (1) Surah Al Sajda..
- (2) We use these official nicknames for identifications.
- (3) Ibn Khaldoon, Abdulrahman, History of Ibn Khaldoon;23/1.
- (4) We mentioned the examples and details of this in connection
with the absence of the biography of The Hussein in our
book Al
Hussein Ben Ali (review)..
- (5) Ibn Tawoos, Ali Bin Mousa, Misbah Al Zaar;383.
- (6) Surah Al Anbiya verse 73.
- (7) The maidservant are owned and her owner have the right to
make out with her, and if she gives birth to boy and dies
from
owner, she is freed & her son's inheritance..

- (8) From that point of view, we mean that the mother of Imam Zain al-Abedine is also a mother of a boy..
- (9) Al Husari, Ibrahim Bin Ali, the book Zahr Ul Adab wa Thamar Al Albaab 101/1.
- (10) Al Nawawee, Al Majmooa sharh Al Moadab, 182/16.
- (11) In a number of cases where the media and the press have become modern, husbands of their wives have been divorced af- after having children, due to incompetence in marriage, some of which have been sued by cousins despite the presence and con- sent of the parents of the couple, and enough to look into any of the engines of the search, entitled 'Fairness in marriage and descendant.'
- (12) https://en.wikishia.net/view/Main_Page.
- (13) Al Kilini, Mohammad Yaqoub; Al Kafi 525/1.
- (14) Al Hur Al Alami, Mohammad Ibn Al Hassan; Ithbat Al Hudat bil Nosoos waa Mujezaat 222/4.
- (15) Abu Khatab, Mohamman ibn Abi Zaynab Al Asadi.
- (16) Al Hur Al Alami, Mohammad Ibn Al Hassan; Ithbat Al Hudat bil Nosoos waa Mujezaat;224/4.
- (17) Shaikh Al Tabarasi, Alam Al Wara bi Alam Al Huda; 30/2.
- (18) Al Kilini; Al Kafi 301/3.
- (19) Abu Jafer Abdullah Al Mansour ibn Mohammad Ibn Ali Ibn Ab- bas Ibn AbdilMutaleb (born 95 AH died 158 AH).
- (20) Al Kilini; Al Kafi 310/1.
- (21) Al Hur Al Alami; Ithbat Al Hudat bil Nosoos waa Mujezaat 225/4.
- (22) A popular idea among Muslim scholars is that there can be no taxation of the general public other than the religious financial rights they must have, such as zakat, five or so..
- (23) Al Majlisi, Al Mawla Mohammad Baqer, Behar Al Anwar 316/71.
- (24) Al Saduuq, Eyoon Akhbar Al Ridha; 86/1.
- (25) Al Muzzi, Jamaluddin, Tahdeeb Al Kamal Asma al Rijal 46/29.
- (26) Same source pg 9.

- (27) Abu Jaafer Al Mansour Abdullah ibn Mohmmammad ibn Ali ibn Abdullah Ibn Abbas.
- (28) In response to a referendum on the term of imprisonment of the peace-keeper imam, he mentioned the referendum section of the religious reference, Mr. Sadiq Al-Shirazi in the book, Thaqeef The Greatest Blessing Imam Mohammad al-Jawad(as) Al umma siray Awlad Al Aemaa;p 335.
- (29) <http://www.youtube.com/watch?v=qL8kRr9y30E..>
- (30) <https://allikaa.net/subject.php?id=711..>
- (31) I had mentioned in some of the old lectures where the Imam's s biography also dealt with this number of years, based on some of these books, but after the investigation, it turned out that there was no clear evidence of this number of years, but rather of our Choice..
- (32) <http://www.aqaed.com/faq/1619..>
- (33) Al Tabari, History of the Messengers and the kings, history of Al Tabari 271/8.
- (34) Ibn Katheer, the beginning and the end; 542/13.
- (35) Same source; 624/13.
- (36) Al Toosi, Ikhtiyar Marifat Al Rijal, 315/2.
- (37) Same source 313.
- (38) Al Saduuq, Eyoon Akhbar Al Ridha 88/1.
- (39) Ibn Shar Ashob, Al Manaqeb; 318/4.
- (40) Al Majlisi, Behar Al Anwar; 109/48.
- (41) Al Bahrani, Al Awalim, Imam Khadem 294/1.
- (42) Al Kilini Al Kafi, 148/8.
- (43) It's the trick most tyrants resort to that they will benefit from the apology of the wronged in condemning themselves, confirming false charges against him, and then they might call him and trust him after they've destroyed his personality and they may not!.
- (44) Al Khateeb Al Baghdadi, History of Baghdad, 33/13.
- (45) Al Rabee, the servant of the Abbasid and the minister of Mousa

Al Hadi ,the Abbasid, was poisoned by the Hadi from a cup, made him drink it and died of his night, in the book History of Al Tabari 440/6/..

- (46) Encyclopedia of Al Athab for Abood Al Shalji 13/1.
- (47) Al Khateeb Al Baghdadi, History of Baghdad; 442/1.
- (48) Was narrated by the source, may his soul rest in peace, Shaikh Baqer Shareef Al Qureshi in his book about the life of Imam Mou-sa Al Khadem;178/1.
- (49) Same course 116.
- (50) Same source 173.

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