

22. Imamate of Imam Musa bin Ja'far

The writer writes that there was a dispute about who would succeed as Imam. He twists and turns the understanding of the reader and tries to make the subject as much murky as possible. Dispute is a common thing to occur when a matter happens to be of importance. The more important the matter the deeper the dispute. The outcome is important.

The Imamate of Kadhim took its seat in the hearts. A general love surrounded him and a certain respect was rooted in the hearts, which received him. His succession became authentic and legitimate by his own life, which was in the eyes of the people. His straightforwardness, simplicity, truth, humbleness, worship, piety, generosity, and charity, all these qualities gave the proof of his right to succession and his worthiness to be the Imam.

His death in the prison which was obtained by means of poison, left far reaching effects on the regime of Haroon. Shafi'ee, the founder of the Shafi'ee sect among Sunnis left Baghdad in protest for Egypt. All have praised the personality of Imam Kadhim. Similarly the death of Imam Reza which too was by poison and likewise the death of Imam Jawad which too was by poison. The martyrdom of these Imams left a very bad reflection on the regime of the day.

Another blunder of the writer is that he consider Imam Hadi and Imam Hasan Askari to have had witnessed the total downfall of the Bani Abbas dynasty. The fact is that the collapse of the Bani Abbas dynasty took place in the era of Mostasam, as he was killed by Halako in the year 656 Hijrah. So, in the time of these two Imams the Bani Abbas dynasty was fast going down, and the military officers were handling the installation of a caliph and again dismissing or discarding him.

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