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Chapter 5: Statements and Opinions

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." 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–Hawaa¹ijj (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 Shedgam

"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-l'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.

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