

The Seventh Imam: Musa Al-Kadhim

Birth and Martyrdom

Imam Musa Ibn Ja'far (a.s.) was born on the seventh of Safar in the year 128 A.H. in a village called Abwa' between Mecca and Medina. His father was Imam Ja'far Sadiq (a.s.) and his mother was Hamidah. His nicknames were Abul Hasan, Abu 'Ibrahim, Abu Ali, and Abu 'Isma'i and his titles were 'Abd Salih, Nafs Zakiyyah, Ziynul Mujahidin, Sabir, Amin, Zahid, and Salih. His most famous title is Al-Kadhim.

Imam Musa Al-Kadhim (a.s.) was martyred in the prison of Sandi Ibn Shahak in Baghdad on twenty fifth of Rajab in the year 183 A.H. He was buried in Quraysh tomb (Al-Kadhimiyin city). He was fifty five then. Imam Al-Kadhim (a.s.) lived twenty years with his father and his Imamate lasted thirty five years. [1](#)

Imam Al-Kadhim (a.s.) did not make much trouble for the incumbent caliphs, due to unprepared conditions. He spent his time in worshipping, working for making a living, publishing religious sciences and teachings, guiding the people, and training students and hadith narrators. He was, in fact, considered a famous scholar and jurisprudent. Nevertheless, the caliphs in office feared his scientific stance and social popularity.

They always watched Imam Al-Kadhim (a.s.), his companions, and his students, hindering their activities in various ways. Imam Al-Kadhim (a.s.) was called from Medina to Baghdad several times and was inquired. Once they were going to kill Imam (a.s.), but they were dissuaded because of some considerations and Imam Al-Kadhim (a.s.) returned to medina.

Finally, because of enmity of some of his relatives, Harunur Rashid, the Abbaside caliph, called Imam Al-Kadhim (a.s.) from Medina to Baghdad. Imam Al-Kadhim (a.s.) was in prisons of Basrah and Baghdad for long. His last prison was Sandi Shahak prison –a very hideous prison– in Baghdad.

At last, Sandi Ibn Shahak poisoned Imam Al-Kadhim (a.s.) by the order of Harunur Rashid. Imam Al-Kadhim (a.s.) was martyred some days later and his holy body was buried in Quraysh tomb, near

Texts Proving His Imamate

As mentioned before, the reasons for Imamate are of two kinds; the general reasons used for proving the Imamate of any of twelve infallible Imams, and the specific reasons or explicit traditions from each of the Imams about the next Imam. The first type of reasons has been discussed in detail before. Here only the traditions from Imam Sadiq (a.s.) about Imamate of his son, Imam Al-Kadhim (a.s.), are cited.

Shiykh Mufid has written, “Mufazzal Ibn ‘Umar Ju’fi, Ma’adh Ibn Kathir, Abdur Rahman Ibn Hajjaj, Fiyz Ibn Mukhtar, Ya’qub Siraj, Suliyman Ibn Khalid, Safwan Ibn Jamal, and many more are close trustworthy companions of Imam Sadiq (a.s.) who have narrated traditions about Imamate of Abul Hasan Musa (a.s.).”

‘Is’haq and Ali, Imam Sadiq’s (a.s.) pious scholar sons, are among narrators of traditions about Imamate of their brother, Musa Ibn Ja’far (a.s.).

Mufazzal Ibn ‘Umar has said, “I was with Imam Sadiq (a.s.) when Abu ‘Ibrahim Musa (a.s.), who was a child, came in. Imam Sadiq (a.s.) told me, ‘I recommend you about my son’s Imamate. Recommend his Imamate to any of reliable companions.’”[3](#)

Ma’adh Ibn Kathir has said, “I told Imam Sadiq (a.s.), ‘I ask the Almighty Allah to grant you an honorable child to remain after your death, just as He granted you, with this high stance, to your father.’ Imam Sadiq (a.s.) stated, ‘The Exalted Allah has granted me such a child.’ I asked, ‘Who is he?’ Imam (a.s.) pointed to ‘Abd Salih, who was sleeping, and said, ‘The one who is asleep.’”[4](#)

Abdur Rahman Ibn Hajjaj has said, “I entered a house in which Ja’far Ibn Muhammad (a.s.) was praying and Musa Ibn Ja’far (a.s.) was sitting on his right, saying Amen. I asked, ‘You know that I am a sincere lover of you. Tell me who will be the Imam after you?’ Imam Sadiq (a.s.) answered, ‘O Abdur Rahman! My son, Musa, wore the armor of Messenger of Allah (S) and it fitted him.’ So I said, ‘I found out the truth now and need no other reason.’”[5](#)

Fiyz Ibn Mukhtar has said, “I told Imam Sadiq (a.s.), ‘Take my hand and save me from the Hell! Who will be my master after you?’ At that time, Abu ‘Ibrahim, who was a child, came in. Imam Sadiq (a.s.) replied, ‘He will be your master; follow him!’”[6](#)

Mansur Ibn Hazim has said, “I told Imam Sadiq (a.s.), ‘May my parents be sacrificed for you! The death is a truth and everyone will die. If it happens to you, who will be the Imam after you?’ Imam Sadiq (a.s.) put his hand on Abul Hasan’s shoulder and said, ‘He will be your master.’ Then Abul Hasan was only five and Abdullah Ibn Ja’far was also there.”[7](#)

‘Isa Ibn Abdullah has said, “I told Imam Sadiq (a.s.), ‘If, Allah forbids, something bad happens to you,

who should we follow?' Imam Sadiq (a.s.) pointed to his son, Musa, and said, 'Follow him!' I asked again, 'If something bad happens to Musa, who should we follow?' Imam Sadiq (a.s.) replied, 'Follow his son!' I asked, 'If something happens to him, while he has an elder brother and a little child, who should we follow?' Imam Sadiq (a.s.) answered, 'Follow his son, and this will continue forever.'" [8](#)

Tahir Ibn Muhammad has said, "I saw Imam Sadiq (a.s.), who was preaching his son, Abdullah, saying, 'Why are you not like your brother? By Allah that I see a light in his face.' Abdullah told his father, 'Don't we have the same father?' Imam Sadiq (a.s.) stated, 'He is from my essence and you are my son.'" [9](#)

Ya'qub Sarraj has said, "I went to see Imam Sadiq (a.s.), who was standing beside the cradle of Abul Hasan, talking to him quietly for a long time. I waited until his talking finished. Then I approached Imam (a.s.). He told me, 'Go to your master and greet him.' I approached the child and said hello. He said hello eloquently and said, 'Change your newborn daughter's name; Allah dislikes such a name.' My daughter was born some time ago and I had named her Humiyra'. Imam Sadiq (a.s.) told me, 'Obey my son's order!' So I changed my daughter's name." [10](#)

Safwan Jammal has said, "I asked Imam Sadiq (a.s.), 'Who is the Muslim's guardian?' Imam Sadiq (a.s.) answered, 'He is someone who avoids useless works.' Then Abul Hasan came in with a little lamb in his arms, saying to it, 'Perform sajdah for Allah!' Imam Sadiq (a.s.) hugged him and said, 'May my parents be sacrificed for you that do not do useless works.'" [11](#)

'Is'haq Ibn Ja'far has said, "One day, I was with my father (Imam Sadiq (a.s.)). Ali Ibn 'Umar Ibn Ali told him, 'Who will the people and I restore to after you?' Imam Sadiq (a.s.) said, 'The one wearing two pieces of yellow cloth and has two crimps of hair that is coming now.' Soon the door opened and Abu Ibrahim Musa entered, who was a child then wearing two pieces of yellow cloth." [12](#)

Muhammad Ibn Walid has said, "I heard from Ali Ibn Ja'far Ibn Muhammad Sadiq (a.s.), 'I heard from my father, Ja'far Ibn Muhammad (a.s.), addressing some of his close companions, 'I recommend you follow my son, Musa, because he is my best son. He will be the caliph and guardian of the people after me.'" [13](#)

In conclusion, Shiykh Mufid has written, "Ali Ibn Ja'far loved his brother, Musa, very much, followed him, and learned religious commandments from him. Ali asked Musa many questions and narrated his answers to others." [14](#)

Nasr Ibn Qabus has said, "I went to see Imam Sadiq (a.s.) and asked him, 'Who will be the Imam after you?' Imam (a.s.) answered, 'My son, Abul Hasan Musa Ibn Ja'far will be the Imam after me.'" [15](#)

Suliyman Ibn Khalid said, "One day, we were with Imam Sadiq (a.s.). He called his son, Abul Hasan, and told us, 'Refer to him after me! By Allah that he will be your guardian.'" [16](#)

Dawud Ibn Kathir has said, "I told Imam Sadiq (a.s.), 'May I sacrifice for you! If something happens to

you, who should I refer to?' Imam (a.s.) answered, 'refer to my son, Musa.' After Imam Sadiq's (a.s.) demise, I never doubted about the Imamate of Musa."[17](#)

Muhammad Ibn Sanan and Abu Ali Zarrad have narrated from 'Ibrahim Karkhi, "I was with Imam Sadiq (a.s.) when Abul Hasan, Musa Ibn Ja'far, who was a child, came in. I stood up, kissed his face, and then sat down. Then Imam Sadiq (a.s.) said, 'He will be your guardian after me.'"[18](#)

The above-mentioned were few examples of many traditions about Imamate of Imam Musa Ibn Ja'far (a.s.). Moreover, many miracles have been cited from him, which cannot be pointed out in this brief work.

Virtues

Imam Al-Kadhim (a.s.), like his fathers, was a perfect human in terms of all good characteristics and the best person of his own age. Many of the scholars have admired his great character.

Ibn Sabbagh Maliki has written, "Musa Al-Kadhim was a great honorable Imam. He was a unique scholar. He spent his nights in prayers and worship and his days in fasting. He forgave the sinners a lot, thus he was called Al-Kadhim. The people of Iraq know him as Babul Hawa'ij (the answer to all requests)."[19](#)

'Ahmad Ibn Hajar Hiythami has written, "Musa Al-Kadhim was the holder of his father's legacy in regard to knowledge, understanding, and virtues. He was so tolerant that he was called Al-Kadhim. He is entitled Babul Hawa'ij by Iraqi people. He was the most pious, the most generous person of his own age."[20](#)

Ibn Sabbagh Maliki has written, "Musa Al-Kadhim was the most pious, most knowledgeable, most generous, and most forgiver person of his own age. He identified the poor of Medina and regularly sent money for them, while they did not know the sender. After his demise, the poor understood that the help has been from him."[21](#)

Ibn Hajar 'Asqalani has written about Imam Al-Kadhim (a.s.), "His virtues are numerous."[22](#)

Khatib Baghdadi has narrated from Abdur Rahman Ibn Salih 'Azadi, "When Harunur Rashid had gone to *Hajj*, he went to the shrine of Messenger of Allah (S), along with a group of nobles from Quraysh and other Arab tribes. Musa Ibn Ja'far (a.s.) accompanied them too. When Harun reached the holy shrine, he said, 'Greetings to you, o Messenger of Allah! O my cousin!' He wanted to boast about his relationship with the Prophet (S). Then Musa Ibn Ja'far approached the grave and said, 'Greetings to you, o my father!' Hearing this, Harun's face changed color and said, 'O Abul Hasan! The real honor is about what you said.'"[23](#)

Ibn Shahr ashub has written, "Musa Ibn Ja'far was superior to the people of his own age in terms of

jurisprudence and memorization of Quran. He recited the Holy Quran with a good voice. He wept while reciting it and the listeners wept too. His stance was above other people. His generosity was more than others. His speech was more eloquent than that of others. His heart was braver than others' hearts. He was honored by having the guardianship of the people. He received the legacy of prophet hood. He was appointed to caliphate position.”[24](#)

Shiykh Mufid has written, “Imam Abul Hasan Musa (a.s.) was the most pious, the best jurispudent, the most generous, and the most forgiver of the people in his own age.”[25](#)

Ali Ibn Abil Fat’h ‘Arbali has narrated from Kamalid Din, “Musa Ibn Ja’far (a.s.) was a great honorable Imam. He attempted in worshipping Allah much. His virtues were obvious and his worship was famous. He was careful in performing the obligatory deeds. He spent his nights in sajdah and qiyam. He was fasting and giving charity on days. He was so tolerant that he was entitled Al-Kadhim. He did good to the people who did bad to him. He was entitled Abd Salih because of his much worship. He is called Babul Hawa’ij in Iraq. His miracles are numerous, which show his stance before the Almighty Allah.”[26](#)

Ma’mun has said, “I told my father Rashid, ‘O Amiral Mu’minin! Who was the man you honored so much, stood up when he came in, sat him in your own place, and ordered us to hold his horse stirrup when leaving?’ My father answered, ‘He was people’s Imam, Allah’s *Hujjat* for his servants, and Allah’s caliph.’ I asked, ‘O Amiral Muminin! Don’t you have these qualities?’ He answered, ‘I am the superficial caliph, who has taken the place by force. But he is the real Imam. By Allah that he is more deserved than anyone elses in occupying the Prophet (S)’s position. By Allah that if you quarrel with me about caliphate, I will behead you too. Surely sovereignty is helpless.”[27](#)

Knowledge

It was proved in previous sections that a thorough knowledge of all religious issues is a necessary condition for Imamate. All the infallible Imams (a.s.) possessed this quality. So was Imam Al-Kadhim (a.s.). His knowledge and jurisprudence was famous in his own age. Everyone recognized his scientific position as the jurispudent of the people.

Ibn Sabbagh Maliki has written, “Musa Al-Kadhim was the most pious, most knowledgeable, most generous, and most forgiving person of his own age.”[28](#)

Ma’mun has said, “I asked my father, Rashid, ‘Who was the man you honored so much?’ He answered, ‘He was Musa Ibn Ja’far; the heir of sciences of the prophets (S). If you seek true knowledge, it is with him.”[29](#)

For more information on scientific stance of Imam Al-Kadhim (a.s.), you can refer to traditions narrated from him in tradition books, as well as his debates with incumbent caliphs, the Sunni scholars, and others.

A researcher called Mr. Atarudi has collected Imam Al-Kadhim's (a.s.) traditions about belief, teachings, kalam, jurisprudence, exegesis, ethics, supplications, history, debates, and even hygiene, benefits of fruits and vegetables in a book and published it. The narrators of Imam Al-Kadhim's (a.s.) traditions, which exceed six hundred and thirty eight persons, are reviewed in this book.[30](#)

Worship

Like his father and grandfathers, Imam Al-Kadhim (a.s.), was the most pious person of his own age. He frequently remembered and worshipped Allah, prayed, recited Quran and was humble before the Lord of the worlds. Because of his deep understanding of monotheism and Allah's Power and Greatness, he did everything even making a living for Allah's sake. Some instances of his worship are cited here, as narrated in history and tradition books.

Hasan Ibn Muhammad Ibn Yahya 'Alawi has narrated from his grandfather, "Musa Ibn Ja'far attempted so much in worship that he was entitled Abd Salih (the righteous servant)."

Some of Imam Al-Kadhim's (a.s.) companions have narrated that one night Imam (a.s.) entered the mosque of Messenger of Allah (S). He had a long sajdah early at night, saying, "Great sins are with me, good forgiving is with You! O Lord of pardon and Piety!" And Imam (a.s.) repeated the same supplication in his sajdah until the dawn.[31](#)

Yahya Ibn Hasan has said, "Musa Ibn Ja'far was called Abd Salih because of his resolution in worship."[32](#)

Ibn Sabbagh has written, "Musa Ibn Ja'far was the most pious, the most learned, the most generous, and the most tolerant person of his own age."[33](#)

Ibn Hajar has written, "Musa Al-Kadhim was the most pious, the most learned, and the most generous person of his age."[34](#)

Ibn Juwzi Hanafi has written, "Musa Al-Kadhim was called Abd Salih because of determination in worship and the Night Prayer."[35](#)

Shiykh Mufid has written, "Abul Hasan Musa (a.s.) was the most learned jurisprudent, the most pious, the most generous, and the most tolerant one in his own age. It is narrated that he linked the Night Prayer to the Morning Prayer, and then he performed supplications until the sunrise. He then performed sajdah and recited zikr until noon. He repeated this prayer a lot, 'O Allah! I ask You comfort at the time of death and forgiveness at the time of Reckoning.' Another prayer of Imam Musa Al-Kadhim (a.s.) is, 'My sins are great, so how good is Your forgiveness!' He wept so much from Allah's fear that his holy beard got wet."[36](#)

The sister of Sandi Ibn Shahak who was a guard in Imam Al-Kadhim's (a.s.) prison, says about him, "In

prison, Musa Ibn Ja'far had this daily routine; he began praying and supplication after performing the Evening Prayer until the midnight, when he performed the night prayer and lasted it until the morning adhan. Afterwards, he performed the Morning Prayer and was engaged in prayer and supplication until the sunrise. Then he rested until the sun rose in the sky.

Afterwards, he brushed his teeth, ate a meal, and slept a little until before the noon. At noon, he got up, performed wudu, and performed the Noon Prayer. Then he performed nafilah prayer until the time for Afternoon Prayer. After performing the Afternoon Prayer, he sat in the direction of qiblah and remembered Allah until the sunset. After the Evening Prayer, he performed nafilah prayers until the Night Prayer. He did the same every day.” Seeing Imam Musa Al-Kadhim (a.s.) in this state, she said, “The people who misbehave such a pious servant of Allah will be losers.”[37](#)

Ahmad Ibn Abdullah has narrated from his father, “One day, I went to see Fazl Ibn Rabi' who was on the roof of his house. He told me, ‘Look at that house through that window! What do you see?’ I said, ‘I see a garment on the ground.’ He said, ‘Look more carefully!’ I said again, ‘It is as if a man is performing sajdah.’ He asked me, ‘Do you know him? He is Musa Ibn Ja'far. I watch him day and night and find him only in this state. After performing the Morning Prayer, he recites supplications until the sunrise. Then he performs sajdah until before the noon. He has hired someone to inform him of prayer times. When he is informed of the prayer time, he finishes the sajdah and begins praying without performing ablution again. After performing the Night Prayer, he breaks his fast, performs ablution, and performs a sajdah again. He performs prayers from the midnight until the dawn. ” Some observers have heard him say in his supplications, ‘O Allah! I ask You to give me spare time for Your worship, and if You do it, I will praise you.’[38](#)

Ibrahim Ibn Abil Bilad said, “Imam Abul Hasan said, ‘I say astaghfirullah (I seek Allah's forgiveness) five thousand times a day.’”[39](#)

Almsgiving

Shiykh Mufid has written, “Musa Ibn Ja'far (a.s.) observed the ties of kinship. He watched the poor in Medina, sending money, wheat, and dates for them, while they did not know the sender.”[40](#)

Muhammad Ibn Abdullah Bikri has said, “I went to Medina to borrow money, but I found no one who could lend me. I thought to myself that I'd better go to Imam Al-Kadhim (a.s.). I went to see him in his farm outside Medina. He sat beside me, along with his servant, who had a colorful bowl of cooked meat. Imam (a.s.) and I ate the meat. Then he asked about my request. When I talked about my need, he went and brought a bag. First, he told his servant to leave and then gave me the bag of three hundred dinars. Then he left me, too. I got the money, rode my horse, and returned home.”[41](#)

'Isa Ibn Muhammad, a ninety-year-old man said, “I had built a farm beside Umm 'Izam shaft and grew watermelon, cucumbers, and gourd. When the harvest was near, suddenly grasshoppers attacked the

farm and destroyed it. I had spent a hundred and twenty dinars plus the work of two camels for my farm. I had sat down, thinking of the loss when Musa Ibn Ja'far (a.s.) came to me and greeted me. I told him the story. He said, 'How much have you spent?' I said, 'A hundred and twenty dinars, plus the work of two camels.' Imam (a.s.) told his agent, 'Give a hundred and fifty dinars to Abil Ghiyth!' Then he added, 'Thirty dinars is your profit.' I told Imam (a.s.), 'O son of Messenger of Allah! Pray for me so that Allah will increase my profit.' So Imam (a.s.) prayed for me."[42](#)

Some of the scholars have said, "The grant of Musa Ibn Ja'far was always two hundred to three hundred dinars, in a way that his gift bags of money were famous."[43](#)

Mansur asked Imam Musa Al-Kadhim (a.s.) to stay at home so that Mansur could visit him on Nuruz. Imam (a.s.) answered, "I searched in documents of my grandfather, the messenger of Allah (S), but found nothing about Nuruz. It is a Persian tradition, ignored in Islam. I do not want to revitalize it." Mansur told Imam (a.s.), "Holding Nuruz ceremony is good as a policy of the army. I ask you by Allah to accept it." Imam (a.s.) accepted and stayed at home. The army commanders and leaders visited Imam Al-Kadhim (a.s.), congratulated him, and presented gifts. Mansur's servant supervised the gifts.

After the session, an old man came to Imam (a.s.) and said, "O son of Fatimah, daughter of Messenger of Allah (S)! I am a poor man. I had nothing to bring as gift for you. But my grandfather composed three lines of poem in calamity of your grandfather, Imam Husayn (a.s.). I present it to you." Then the old man recited the poem. Imam Musa Ibn Ja'far (a.s.) told him, "I accept your gift." Then Imam (a.s.) told Mansur's servant, "Go to your master, report the list of gifts to him, and ask what we should do with them." The servant went to Mansur, then returned and told Imam (a.s.), "My master said that he grants all the gifts to you and you can spend them as you wish." Musa Ibn Ja'far (a.s.) told that old man, "I grant all this property to you."[44](#)

It is narrated that one of progeny of 'Umar Ibn Khattab lived in Medina. He always teased Imam Al-Kadhim (a.s.) and cursed Ali Ibn Abi Talib (a.s.). Some of Imam's (a.s.) companions told him, "Let us kill this man!" Imam Al-Kadhim (a.s.) severely prohibited them. One day, Imam (a.s.) asked about that man and he was told, "He is working in his farm."

Imam Musa Al-Kadhim (a.s.) rode his donkey and went toward the man's farm. The man wondered of Imam's (a.s.) coming. Imam Al-Kadhim (a.s.) sat, smiled, and asked, "How much have you spent for your farm?"

- One hundred dinars.
- How much profit do you expect?
- I cannot foretell.
- How much you hope to benefit?

- I hope to have two hundred dinars.

Imam Al-Kadhim (a.s.) granted him three hundred dinars and said, "The farm is for you too." The man raised and kissed the forehead of Imam Al-Kadhim (a.s.).

Musa Ibn Ja'far (a.s.) returned to Medina. Another day, Imam (a.s.) went to the mosque and saw that man there. He told Musa Ibn Ja'far (a.s.), "**God knoweth best where (and how) to carry out His mission.**"⁴⁵ The man's friends opposed his new behavior toward Imam Al-Kadhim (a.s.). He argued with them and lauded Musa Ibn Ja'far (a.s.). From then on, he always praised Imam Al-Kadhim (a.s.).

Imam Musa Al-Kadhim (a.s.) told his companions who had proposed to kill that man, "Was your suggestion better or my conduct for reforming this man?"⁴⁶

Mu'tab has said, "When the fruits became ripe, Imam Musa Ibn Ja'far (a.s.) told us, 'Sell the fruits in the bazaar and buy our needs every day, just like other Muslims.'"⁴⁷

1. Al-'Irshad, Vol 2, p. 215; Biharul Anwar, Vol 48, pp. 1, 6 & 7; Matalibul Mas'ul, Vol 2, p. 120; Al-Fusulul Muhimmah, p. 214; Manaqib 'Ali Abi Talib, Vol 4, p. 348; Kashful Ghummah, Vol 3, pp 1-9.
2. Al-'Irshad, Vol 2, pp. 237-243.
3. Al-'Irshad, Vol 2, p. 216; Kashful Ghummah, Vol 3, p. 9.
4. Al-'Irshad, Vol 2, p. 217; Kashful Ghummah, Vol 3, p. 9.
5. Al-'Irshad, Vol 2, p. 217; Al-Fusulul Muhimmah, p. 213; Kashful Ghummah, Vol 3, p. 10.
6. Al-'Irshad, Vol 2, p. 217; Al-Fusulul Muhimmah, p. 213; Kashful Ghummah, Vol 3, p. 10.
7. Al-'Irshad, Vol 2, p. 218; Al-Fusulul Muhimmah, p. 214; Kashful Ghummah, Vol 3, p. 10.
8. Al-'Irshad, Vol 2, p. 218; Al-Fusulul Muhimmah, p. 214; Kashful Ghummah, Vol 3, p. 10.
9. Al-'Irshad, Vol 2, p. 218; Kashful Ghummah, Vol 3, p. 10.
10. Al-'Irshad, Vol 2, p. 219; 'Ithbatul Wasiyyah, p. 162; Kashful Ghummah, Vol 3, p. 11.
11. Al-'Irshad, Vol 2, p. 219.
12. Al-'Irshad, Vol 2, p. 219.
13. Al-'Irshad, Vol 2, p. 220.
14. Al-'Irshad, Vol 2, p. 220.
15. 'Ithbatul Wasiyyah, p. 162.
16. Kashful Ghummah, Vol 3, p. 11.
17. Biharul Anwar, Vol 48, p. 14.
18. Biharul Anwar, Vol 48, p. 15.
19. Al-Fusulul Muhimmah, p. 213.
20. Al-Sawa'iqul Muharriqah, p. 203.
21. Al-Fusulul Muhimmah, p. 219.
22. Tahdhibut Tahdhib, Vol 10, p. 340.
23. Tarikh Baghdad, Vol 13, p. 31.
24. Manaqib 'Ali Abi Talib, Vol 4, p. 348.
25. Al-'Irshad, Vol 2, p. 231.
26. Kashful Ghummah, Vol 3, p. 1.
27. Biharul Anwar, Vol 48, p. 131.
28. Al-Fusulul Muhimmah, p. 219.
29. Manaqib 'Ali Abi Talib, Vol 4, p. 335.
30. Musnad Al-Imam Al-Kazim (a.s.) in three volumes.

- [31.](#) Tarikh Baghdad, Vol 13, p. 27.
- [32.](#) Tahdhibut Tahdhib, Vol 10, p. 340.
- [33.](#) Al-Fusulul Muhimmah, p. 219.
- [34.](#) Al-Sawa'iqul Muharriqah, p. 203.
- [35.](#) Tadhkiratul Khawas, p. 348.
- [36.](#) Al-'Irshad, Vol 2, p. 231.
- [37.](#) Tarikh Baghdad, Vol 13, p. 31.
- [38.](#) Manaqib 'Ali Abi Talib, Vol 4, p. 343.
- [39.](#) Biharul Anwar, Vol 48, p. 119.
- [40.](#) Al-'Irshad, Vol 2, p. 231; Al-Fusulul Muhimmah, p. 219.
- [41.](#) Al-'Irshad, Vol 2, p. 232; Tarikh Baghdad, Vol 13, p. 28.
- [42.](#) Tarikh Baghdad, Vol 13, p. 29; Kashful Ghummah, Vol 3, p. 7.
- [43.](#) Kashful Ghummah, Vol 3, p. 19.
- [44.](#) Manaqib 'Ali Abi Talib, Vol 4, p. 344.
- [45.](#) Surah Al-'An'am 6: 124.
- [46.](#) Tarikh Baghdad, Vol 13, p. 28; Al-'Irshad, Vol 2, p. 233.
- [47.](#) Biharul Anwar, Vol 48, p. 117.

Source URL:

<https://www.al-islam.org/imamate-and-imams-ibrahim-amini/seventh-imam-musa-al-kadhim#comment-0>