



IMAM KHADHIM ^[A.S]

امام الكاظم (ع)

Objectives >>>

Students should:

- Learn basic biographical facts of the Imam (as)
- Understand the historical circumstances during the life of Imam
- Understand the benefits of controlling one's anger and strategies to control one's anger

FUNDAMENTALS OF ISLAM

SENIOR LEVEL

Imam al-Kāḍim (as)

Name:	Mūsā
Title:	Al-Kāḍim
Born:	At 'Abwa (between Mecca and Medina) on Sunday the 7th Safar 128 A.H
Fathers name:	Imam Ja'far al-Ṣādiq (as)
Mother's name:	Ḥamidah Khātūn
Martyred:	Aged 55 years in Baghdad on Friday, 25th Rajab 183 A.H. Buried in Kaḍimayn, Baghdad.
Poisoned by:	Hārūn-al-Rashīd. The ruling Abbasid Caliph of the time.



THE POLITICAL CONDITION

When the sixth Imam was martyred, the seventh Imam, Mūsā al-Kāḍim (as) took this role by the instruction of God and His prophet. He spent his life under four tyrant rulers, the last and most famous of which was a man by the name of Harūn. All these rulers were from the Abbasid family.

Previous Caliphs like Maṣṣūr persecuted the Imam and imprisoned, and some even tried to kill him. Then the most cruel and tyrannical Hārūn appeared as the head of the Abbasid Empire. It was during his reign that the Holy Imam passed the greater part of his life in a miserable prison till he was martyred.

Among the reasons that motivated Hārūn to arrest the Imam and to throw him in a dark, underground prison is that the Imam indicated to him that he was amongst the grandsons of the Prophet and his inheritors, and because he was more appropriate for the Caliphate than him.

Imam Musa's attitude towards Hārūn was strict and uncompromising when it came to the truth and justice. The Imam prevented his followers from co-operating with the ruling authority. An example of this is that he prevented his companion Ṣafwān al-Jammāl to hire his camels to Hārūn, while the people used to hire them to go to Mecca to perform the Haj pilgrimage. So Ṣafwān was forced to sell his camels. Hārūn came to know that. He harboured malice against Ṣafwān and intended to kill him.

THE IMAM IN VARIOUS PRISONS

1. The Prison in Baṣrah

The Imam (as) spent one year in Baṣrah in this prison. Hārūn then wrote a letter to the prison commander, 'Īsā to kill the Imam (as). Having received this letter, 'Īsā summoned some of his close friends and reliable ones, read the letter to them and sought their advice. They advised to ask Hārūn to exempt him from this order, and this is what 'Īsā did. He wrote a letter to Hārūn mentioning that the Imam has been in his prison for a long time and the spies have been watching his every movement and that the Imam was always busy praying. He said that Hārūn should send someone to collect the Imam or he would free him.



It is said that one of the spies reported about the prayer, which he had heard from Imam (as) during his imprisonment:

“Oh God! You know that I have always wished that you put me in a place where I can be free to worship You, and You have granted me this...”

The Imam (as) was then taken to Baghdad. Here, he spent time in two prisons and both times the commanders of the prisons developed great admiration for him and refused to kill the Imam. Finally, he was moved to a third prison in Baghdad, ruled by a cruel Jewish jailor by the name of Sindi.

On the 25th of Rajab 183 A.H. Sindi poisoned the Imam (as) fatally. Even the corpse of the Imam was not spared. His body was taken out of the prison and left on the bridge of Baghdad. An announcement was made:

“This is the Imam of the Rāfiḍah (those who reject).”

The followers of the Imam were devastated by this. They recovered the body and managed to bury it in Baghdad, in a place now honoured with the name of the Imam.

THE IMAM'S COMPANIONS

IBN ABI 'UMAYR

He was one of the well-known and renowned learned men of his time. He narrated a huge number of narrations. In fact, he had written most of these narrations in books. When he was arrested by the tyrants of the time, his books stayed in his attic. When he was finally released from prison years later, he found that water had destroyed all his books. He continued to narrate the narrations he had memorised. He is one of the most trustworthy narrators we have in our history.

Some people had informed the government that ibn abi 'Umayr recognized the Shias of Iraq. He was arrested and they asked him to tell them the names of those whom he knew. He did not submit to their will, he was turned tortured and tied up to the palm date tree. They sentenced him to a hundred lashes of the whip, but he would not give up any names.

Sheikh al-Mufīd says this grand friend of the Imam (as) was imprisoned for as long as seventeen years. All his property was destroyed. Even after all these torments and tortures he remained on the true path and did not

let any of the Imam's followers come to harm because of him.

'ALI IBN YAQṬĪN

He was one of the companions of the sixth and seventh Imams (as). He established close contacts with the Abbasids and occupied important posts in their government and used to help the Shi'ah through his position.

Hārūn even appointed him as his minister. 'Ali had doubts about whether he should take a position in the government or not. He would always ask the Imam whether this was a good thing or not. The Imam (as) answered him in the following way:

"Don't resign, for we are more comfortable with you, and your brothers will gain some dignity through you. I hope that Allah will heal some wounds through you, or will stop the fire of the enemies through you. O 'Ali, whoever makes a believer happy, has begun with God, and then pleased the Prophet, and then pleased us."

However, there was condition to 'Ali having this position. The condition was that he would use it to help needy people. When 'Ali stopped doing this, the Imam (as) turned away from him and ignored him. 'Ali was hurt by this, and eventually repented and regained the respect of the Imam (as).

A TERRIBLE MASSACRE

Hārūn's tyrannical soul had neither mercy nor compassion toward the family of the Ahlul Bayt. He committed terrible crimes against the family of the Ahlul Bayt. He ordered a large group from the extended family of the Ahlul Bayt to be executed and assassinated, while they were the best of the Muslims in knowledge and piety. Some of these figures were as follows:

- **'Abdullāh ibn al-Ḥasan:** Hārūn received information that 'Abdullāh (the grandson of the second Imam) was gathering people to revolt against him. Despite denying the accusations, 'Abdullāh was imprisoned for a long time. After a long time in prison, he sent a letter to Hārūn cursing him, and soon after Hārūn had him beheaded.
- **Yahyā ibn 'Abdullāh:** He was one another pious and brave man from the progeny of Imam Ḥasan (as). He led an uprising against Hārūn which eventually failed. He was captured, imprisoned in very harsh

conditions, and shortly after being released, was killed under Hārūn's orders.

IMAM AL-KĀDĪM (AS)

Imam Mūsā (as) was given this title because he had complete control over his anger. One of his contemporaries states:

"The patience and forbearance of Imam Musā was such that he was given the title of 'al-Kāḍim'. He was the embodiment of virtue and generosity. He devoted his nights to the prayers of God and his days to fasting. He always forgave those who did wrong to him."

There are many stories of the Imam containing his anger and showing patience and forbearance which we have discussed in previous years.

ANGER

Anger is a mental condition that provokes the excitement of man in words and deeds. Because of the dangers and sins such as mocking, backbiting, beating, killing, and the like evil doings that are resulted from anger, it has been considered as the door to every evil.

Imam al-Ṣādiq (as) narrated on the authority of his father that a Bedouin came to the Prophet (saw) and said: "I live in the desert; hence, I want you to instruct me." The Prophet said: "I instruct you not to be angry." As the Bedouin repeated the same request three times, the Prophet (saw) repeated the answer three times:

"do not become angry!"

The Bedouin commented: "I will not ask you for anything further. Certainly, the Messenger of God has instructed me the best."

BENEFITS OF CONTROLLING ANGER

- Judgment:** Controlling anger will help analyse situations better with a positive mind. As anger makes a person incapable of being able to handle a situation well or make a better judgment and makes one prone to mistakes in making sound decisions.
- Better Communication:** Anger is often caused by misunderstandings, which are in turn caused by faulty communication between two people. Controlling anger will allow us to communicate in a more constructive and non-stressful way and will turn a

person into someone who is more approachable and easy to talk to.

- c) **Empathy:** Many a times, anger builds up because the person involved refuses to see the situation from the other person's point of view. When you begin to develop empathy for the other person and try to see life from their perspective, there will be no room for conflict at all.
- d) **Healthy Relationships:** Since the people we love are closest to us, they are often the first victims when we lose control. Controlling anger will make the person concerned more capable of leading a life that is relatively free of ugly scenes or outbursts of anger.

STRATEGIES TO CONTROL ANGER

CHANGING YOUR STATE

The Messenger of Allah (saw) said:

"If any of you becomes angry and he is standing, let him sit down, so his anger will go away; if it does not go away, let him lie down."

KEEPING SILENT

The Messenger of Allah (saw) said:

"If any of you becomes angry, let him keep silent."

This is because in most cases, the angry person loses self-control and could utter words which they will later regret.

REMEMBERING GOD

Allah (SWT) revealed to one of His prophets:

"Son of Adam! Remember Me in your states of anger so that I will remember you in My Wrath and will not crush you with those whom I will crush. Consider Me as your supporter, for My support to you is better than your own support."

SUPPLICATION AND ABLUTION

Supplication always the weapon of the believer, whereby he asks Allah to protect him from evil, trouble and bad behaviour and seeks refuge with Him from falling into the pit of wrongdoing because of anger. Practicing the ablution or washing the face with cold water, and touching the hand of the relative who is the object of anger also helps in the treatment of anger.ⁱ

QUR'ĀNIC VERSES & NARRATIONS ON ANGER

"Virtue and evil are not equal. If you replace evil habits by virtuous ones, you will certainly find that your enemies will become your intimate friends. Only those who exercise patience and who have been granted a great share of Allah's favour can find such an opportunity"
(41:34-5)

"And who also harness their anger and forgive the people. Allah loves the righteous ones" (3:134)
Imam 'Ali advises Qanbar when Qanbar was about to answer in anger to the man who had insulted him: "Slow down, Qanbar! Leave him who reviled at you plunging in humility so that you will please the Beneficent Allah, annoy Satan, and punish your enemy. I swear by Him Who split the seed and made the soul, nothing like clemency (mercy) for the believers to achieve the satisfaction of the Lord, nothing like silence for them to annoy Satan..."

Imam al-Kāḍim (a) said: "Be steadfast against the enemies of the graces, for your best retaliation for those who acted disobediently to Allah against you is to act obediently to Allah with them."

Review Questions

Q1. Why did Hārūn arrest the 7th Imam:

- The Imam was supporting truth and Justice
- The Imam proved to Hārūn that he was the rightful leader of the Muslims
- Both of the above

Q2. One of the strategies to control ones anger is;

- To say whatever you feel like and walk away
- To keep quiet
- To backbite about the person

References:

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