



# بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

## COURSE OBJECTIVE:

Both Shi'i and Sunni reports indicate the Prophet ﷺ said: *"There are twelve Imams, all of whom are from the Quraysh."* The Prophet also said, to Jabir al-Ansari: *There are twelve Imams.* Then he mentioned their names one by one, including that of Imam Musa al-Kazim عليه السلام. Shaykh Al-Mufid describes in his book *Kitab al-Irshad* how Imam Ja'far as-Sadiq designated his son Musa as his successor after him. Despite this, the Shi'i community split into sects after the death of al-Sadiq عليه السلام. This course will cover the origin of schism within Shi'i Muslims, as well as the life and teachings of the seventh Imam عليه السلام.

# Short Du'as, upon waking up

- Messenger of Allah ﷺ upon waking up would say:

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانِي بَعْدَ مَا أَمَاتَنِي وَإِلَيْهِ النُّشُورُ، الْحَمْدُ لِلَّهِ الَّذِي رَدَّ عَلَيَّ رُوحِي لِأَحْمَدِهِ وَأَعْبَدَهُ

*All praise belongs to Allah, Who gave me life [afresh], after having caused me to die, and to Him is the Resurrection; All praise belongs to Allah, Who has returned my soul so that I praise Him and worship Him.*

- To have a great day, say:

اللَّهُمَّ اجْعَلْ أَوَّلَ يَوْمِي هَذَا صَلَاحاً وَأَوْسَطَهُ فَلَاحاً وَآخِرَهُ نَجَاحاً

*O Allah, make the beginning of this day of mine righteousness, its middle prosperity, and its end success! I seek refuge in You from a day whose beginning is fright, whose middle is anxiety, and whose end is pain!*

- To stay away from the misfortunes of the Day, say:

• وَأَعُوذُ بِكَ مِنْ يَوْمٍ أَوَّلُهُ فَزَعٌ وَأَوْسَطُهُ جَزَعٌ وَآخِرُهُ وَجَعٌ

*I seek refuge in You (O Allah) from a day, the beginning of which is fright, the middle of it is anxiety and the end of it is pain.*

(From Du'a for Monday, *Sahifa Sajjadiyya* 63:6)

# Childhood abilities of al-Kazim

- Responded to greetings whilst in cradle
- 19:29 فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا
- Advised his Shi'ah to change name of his daughter
- He was least disturbed by people passing in front of him during prayers. His response to Abu Hanifa
- Comprehensive reply to the Question on where can a traveler relieve himself when visiting a town.
- At the age of 5, he was asked: Is a person fully responsible for his actions or is Allah responsible for man's actions.

# Who is responsible for actions?

Al-Kazim (a): The doings of a man are confined to three possibilities . First, that Allah alone does them while the man is quite helpless . Second, that both Allah and man do equally share the commitment . Third, that man does them alone . Now , if the first assumption is true, it obviously proves the unjustness of Allah who punishes His creatures for sins which they have not committed (themselves). And if the second condition be acceptable, even then Allah becomes unjust if He punishes the man for the crimes in which He is equally a partner. But the undesirability of both these conditions is evident in the case of Allah. Thus, we are naturally left with the third alternative to the problem that men are absolutely responsible for their own doing.

# Isma'il b. al-Sadiq in our books

Isma'il was al-Sadiq's eldest son, whom he loved very much & was kind to him. Some Shi'a used to think that he would become the Imam after his father. However, he died at al-'Areed in 138 AH during the life-time of his father, was carried to his father in Madina and buried in al-Baqi. Al-Sadiq was grieved & saddened; led the mayyit with barefoot & without a cloak, putting the mayyit on ground & uncovered the face several times to exhibit his death (*al-Irshad*, p. 432)

Isma'il mentioned in the 'Preface' of *Psalms of Islam* (p. 8)

لَمَّا حَضَرَتْ إِسْمَاعِيلَ بْنَ جَعْفَرِ الصَّادِقِ عِ الْوَفَاةُ نَظَرَ النَّاسُ إِلَى الصَّادِقِ عِ جَزَعًا  
يَدْخُلُ مَرَّةً وَ يَخْرُجُ أُخْرَى وَ يَقُومُ مَرَّةً وَ يَقْعُدُ أُخْرَى فَلَمَّا تُوُفِيَ إِسْمَاعِيلُ دَخَلَ  
الصَّادِقُ عِ إِلَى بَيْتِهِ وَ لَبَسَ أَنْظَفَ ثِيَابِهِ وَ سَرَّحَ شَعْرَهُ وَ جَاءَ إِلَى مَجْلِسِهِ فَجَلَسَ  
سَاكِتًا عَنِ الْمُصِيبَةِ كَأَن لَمْ يُصَبْ بِمُصِيبَةٍ فَقِيلَ لَهُ فِي ذَلِكَ فَقَالَ إِنَّا أَهْلَ الْبَيْتِ نُطِيعُ  
اللَّهَ فِيمَا أَحَبَّ وَ نَسْأَلُهُ مَا نَحِبُّ وَ إِذَا فَعَلَ بِنَا مَا نَحِبُّ شَكَرْنَا وَ إِذَا فَعَلَ بِنَا مَا  
نَكْرَهُ رَضِينَا (مجموعة ورام، ج2، ص:253)

# Ismaili sources on their Imams

Ismail & Abdullah were full brothers and the eldest sons of Imam al-Sadiq. Their mother was Fatima, g/d of al-Hasan

Ismail was about 25 years older to Imam Musa al-Kazim

Imam al-Sadiq had originally designated Ismail as his successor by the rule of *nass* (divine decree).

Confusion arose: Ismail apparently predeceased his father

Several of al-Sadiq's sons laid claim to his heritage.

Al-Sadiq attended Ismail's funeral & showed the face of his dead son several times to the witnesses.

Some say that Ismail was later seen in Basra.

At the time of al-Sadiq's death Ismail, of course, was not present in Madina. Shi'as got divided into 3 groups following either Abdullah, Musa al-Kazim & Ismail. Abdullah died a few months later, bulk of his supporters turned to al-Kazim.

# Division within the Ismailis

1) Ismailiyya al-Khalisa: they denied the death of Ismail in his father's lifetime. Believed that Ismail was a true Imam after his father, & would return as Mahdi. They claim that Ismail's death was merely a ruse to protect him from Abbasids persecutions.

2) Ismailiyya Mubarakiiyya: accepted the death of Ismail during the lifetime of his father, but believed that Muhammad b. Ismail as the next imam after al-Sadiq. It is said that they were supporters of Ismail during his life time. Further they believed imamate cannot be transferred from brother to brother after the case of al-Hasan and al-Husayn.

# Muhammad b. Ismail b. al-Sadiq

Born around 120/738, he was 8 years older than his uncle Imam Musa al-Kazim.

He was the eldest male member of al-Sadiq's family on the death of his uncle 'Abdullah al-Aftah in 149/766.

When majority accepted the Imamate of Musa al-Kazim, Muhammad left Madina for the East & went into hiding to avoid Abbasid persecution, initiating the *dawr al-satr* or period of concealment in early Ismaili history.

He maintained contact with Kufa based Ismailiyya Mubarakiiyya. Latter part of his life moved to Khuzitan in southwestern Persia and died in 179/795 during the rule of Harun al-Rashid (170-93/786-809)

(Info on the last three slides from Farhad Daftary, *Short History of Ismailis*)



# More info on al-Kazim عليه السلام

When he was born, al-Sadiq said: O Hamida, Congratulations to you, an angel has descended in your house - يا حميدة بخ بخ حل الملك في بيتك

Born in 128 AH during the power struggle between the Umayyad and the Abbasid.

Took the responsibility of Imamate at age 21.

From all his wives, al-Kazim had 37 children, 19 daughters and 18 sons. This is why most of the Sayyids are Musawis and trace their lineage back to the Prophet Muhammad, through one of Imam Musa al-Kazim's children

# The mother of al-Kazim عليه السلام

Imam al-Sadiq married Fatima, a descendant of Al-Hasan, who bore him two sons Isma‘il ibn Jafar and Abdullah al-Aftah.

Following his wife’s death Al-Sadiq purchased a slave named Hamidah (السيدة حميدة المغربية (البربرية) بنت صاعد البربري) daughter of a noble man from the state of Barbary, freed her, trained her as an Islamic scholar, and then married her. She was most likely of an Andalusian extraction (ww.rafed.net), but referred to as Barbary. She bore Musa al-Kazim and Muhammad al-Dibaj, and was revered by the Shī‘ah, especially by women, for her wisdom. She was known as Hamidah, the Pure. Imam Ja‘far al-Sadiq used to send women to learn the tenets of Islam from her, and used to remark about her: Hamidah is pure from every impurity like the ingot of pure gold (المصفاة من الأدناس) She had a nikanme Lu’lu’ - لؤلؤة (pearl).