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# The Blessings of Imām Mūsā Kāẓim

23 Pages

رحمة الله  
عليه



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فیضانِ امام موسیٰ کاظم

The Blessings of Imām Mūsā Kāẓim رَحْمَةُ اللهِ عَلَيْهِ

## The Blessings of Imām Mūsā Kāẓim رَحْمَةُ اللهِ عَلَيْهِ

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### Translation Department (Dawat-e-Islami)

Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagran,  
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

UAN: ☎ +92-21-111-25-26-92 – Ext. 7213

Email: ✉ [translation@dawateislami.net](mailto:translation@dawateislami.net)

## The Blessings of Imām Mūsā Kāẓim ﷺ

An English translation of 'Faizan-e-Imam Moosa Kazim'



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Aalami Madani Markaz, Faizan-e-Madinah Mahallah Saudagran,  
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

✉ **Email:** maktabaglobal@dawateislami.net – maktaba@dawateislami.net

☎ **Phone:** +92-21-34921389-93

💻 **Web:** www.dawateislami.net

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## *Du‘ ā for reading this book*

**R**ead the following *du‘ ā* (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study إِنَّ شَاءَ اللَّهُ:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

### Translation

O Allah عَزَّوَجَلَّ! Open the doors of knowledge and wisdom for us and have mercy on us! O the One Who is the most glorious and honourable! (*Al-Mustatraf*, vol. 1, pp. 40)

#### **Note:**

Recite *ṣalāt* upon the Prophet ﷺ once before and after the *du‘ ā*.

## Table of Contents

The Blessings of Imām Mūsā Kāzīm ؑ.....	i
Du‘ā of ‘Aṭṭār:.....	1
Ṣalāt upon the Prophet before every action.....	1
A remarkable young man .....	2
Introduction and Birth.....	7
Arabic Family Tree .....	8
His parental background .....	8
His mention in Shajarah Qādiriyyah Razawiyyah.....	9
An embodiment of his title.....	9
3 hadith regarding subduing one’s anger.....	10
The bestowal of generosity .....	12
Helping a poor man.....	14
Door to the fulfilment of needs.....	15
Tried and tested place for the acceptance of du‘ā.....	16
The virtues of the Companions and Ahl al-Bayt.....	17
The imam’s brother .....	17
Worship and spiritual practices.....	18
Worship even during imprisonment .....	18
A fine example of reliance upon Allah .....	19

Vision of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ .....	20
His father's golden words of advice .....	21
Martyrdom.....	23
Saying of Imām Mūsā Kāzīm.....	23

The Blessings of Imām Mūsā Kāẓim رَحْمَةُ اللَّهِ عَلَيْهِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
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## The Blessings of Imām Mūsā Kāẓim رَحْمَةُ اللَّهِ عَلَيْهِ

### Du‘ā of ‘Aṭṭār:

O Lord of Mustafā! Whoever reads or listens to the 23-page booklet *The Blessings of Imām Mūsā Kāẓim* رَحْمَةُ اللَّهِ عَلَيْهِ, grant them and their children true love for the family and Companions of your final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Also forgive them without accountability.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### Ṣalāt upon the Prophet before every action

Shaykh Yūsuf b. ‘Umar رَحْمَةُ اللَّهِ عَلَيْهِ explains:

For anyone who writes a book, the scholars of Islam رَحْمَةُ اللَّهِ عَلَيْهِم unanimously agree upon the writing of ṣalāt upon the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ after writing the name of Allah, i.e. بِسْمِ اللَّهِ. The imam of millions of Shāfi‘is, Sayyidunā Imām Shāfi‘ي رَحْمَةُ اللَّهِ عَلَيْهِ states, “I like for a

The Blessings of Imām Mūsā Kāẓim رَحْمَةُ اللهِ عَلَيْهِ

person to begin every action of his with praise of Allah and ṣalāt upon the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.”<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### A remarkable young man

Sayyidunā Shaqīq Balkhī رَحْمَةُ اللهِ عَلَيْهِ mentions:

When I set out for ḥajj, our caravan stopped at Qādisiyyah. Many other people seeking to perform ḥajj were present, and it was a beautiful spectacle. I was pleased whilst gazing upon them, thinking how fortunate these people are to endure the hardships of travel, etc., as they journey to perform ḥajj for the sake of their Lord. “O Allah!”, I said in du‘ā, “This is a delegation of your people. Do not return them unsuccessful.”

Then, my sight fell upon a young man whose wheat-coloured complexion had such radiance, I could not avert my eyes from his face. He was dressed in a woollen garment, wearing an ‘imāmah and seated away from the people. A whisper entered my mind that this man wishes to portray himself as a ṣūfī so that people honour him. I said in my heart, “By Allah! I will definitely keep an

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<sup>1</sup> *Matala’ al-Masarraat*, pp. 7,11

eye on him.” But as soon as I approached him, he said my name and recited verse number 12 of Sūrat al-Ḥujurāt:

اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ

*Translation from Kanz al-Iman: “Avoid much suspicions; indeed, some suspicions become sin”<sup>1</sup>*

Saying this much, he left me there and departed.

I said in my heart, “What a strange affair this is! This young man was aware of the thought in my heart and mentioned my name, yet I have never met him before. He must be one of the accepted people of Allah. I had bad opinion of him without any cause. I will meet him again and apologise.”

I went in search of him, but could not come across him anywhere despite my efforts. Then our caravan stopped at Wāqīṣah, whereupon I found that young man in salah. His entire body was shaking, and tears were falling from his eyes. Recognising him, I went and sat near him so that I could apologise. Upon completion, he turned to me and said, “O Shaqīq! Recite the 82<sup>nd</sup> verse of Sūrah Ṭāhā:

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<sup>1</sup> al-Quran, 49:12

وَاِنِّي لَغَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى ﴿١٧﴾

**Translation from Kanz al-Iman:** ‘And I am indeed Most Forgiving for him who repented, and believed and did good deeds; then remained upon guidance.’”<sup>1</sup>

Saying this, the young man departed. I said, “This young man must be from the Abdāl. Twice he knew the thoughts of my heart and called me by my name.” I had become very impressed by him.

When our caravan stopped at Rabāl, I saw the same young man near a well. He had a bag made of leather and wished to extract water from therein. All of a sudden, the bag fell from his hands into the well. He then beseeched, “O Allah! When thirst afflicts me, it is you who quenches my thirst. When I become hungry, you bestow me with food. You are my only hope. O Allah! I have no possession except that bag, so return it to me.”

Sayyidunā Shaqīq Balkhī رَحْمَةُ اللّٰهِ عَلَيْهِ continues:

By Allah! The supplication of that young man was not yet complete when the water of that well began to rise. He extended his hand, took the bag and filled it with water. Said water then decreased back to its previous

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<sup>1</sup> al-Quran, 20:82

level. He then performed wuḍū and began to pray. After finishing, he went towards a sand dune, and I followed him discreetly.

He picked up some sand and began placing it in his bag. He then shook the bag and began drinking the sand that had mixed with the water inside. I went close to him, gave him salaam, and he replied. I then asked, “O pious young man! Grant me some of the provision Allah has bestowed you with.”

“Allah showers his grace and blessings upon his servants in every moment”, he said. “No moment passes in which He does not shower bounties upon them. O Shaqīq! One should always have a good opinion of his Lord.”

After saying this, the young man extended the bag towards me. When I drank from it, I found it to be refreshing water mixed with ground pulses and sugar. I had never tasted such pleasant water until that day, and I drank to my fill. I was astonished that sand had just been placed into that bag before my very eyes, yet it had turned into sweet water through the miracle of this young man. I did not find need for food or water for many days after drinking it.

Our caravan ultimately reached Makkah al-Mukarramah, and I saw that young man praying in one corner in the middle of the night. He was praying with

The Blessings of Imām Mūsā Kāẓim رَحْمَةُ الْمَوْلَى عَلَيْهِ

great humility and concentration with tears flowing from his eyes. He spent the entire night in this state. When time for *fajr* arrived, he remained on his prayer mat glorifying Allah. After offering *Fajr* salah, he performed *ṭawāf* and went in a particular direction. I followed him again, and my eyes witnessed an astonishing scene at this time. Many people were standing before him with their hands folded, presenting salama in large groups. I asked a person, “Who is this exalted young man?”

He replied, “This is Imam Mūsā Kāẓim, son of Imam Ja‘far Ṣādiq, son of Muḥammad, son of ‘Ali, son of Ḥusayn, son of ‘Alī عَلَيْهِ السَّلَامُ.” I said in my heart, “Exhibiting so many miracles is befitting for a *sayyid*. These are the lofty personalities that Allah blesses with many miracles.”<sup>1</sup>

May Allah have mercy on him, and may we be forgiven without accountability for his sake.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْن صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

صَلَّى اللّٰہُ عَلٰی مُحَمَّدٍ

صَلُّوْا عَلَی الْحَبِيْب

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<sup>1</sup> ‘Uyoon al-Hikayat, vol. , p. 238

## Introduction and Birth

A fragrant flower from the garden of the Ahl al-Bayt, *Sayyidunā* Imām Mūsā Kāẓim رَحْمَةُ اللهِ عَلَيْهِ was born at *fajr* time on Monday 7<sup>th</sup> Šafar al-Muẓaffar 128 AH, at Abwā (the resting place of the beloved Prophet’s noble mother, *Sayyidatunā Āminah* رَضِيَ اللهُ عَنْهَا), located between Makkah al-Mukarramah and Madīnah al-Munawwarah. His blessed name was Mūsā, whilst his teknonyms were Abū al-Ḥasan and Abū Ibrāhīm. His titles include Šābir, Šāliḥ and Amīn. His most famous title was Kāẓim (one who restrains his anger), due to his frequent pardoning.<sup>1</sup>

The Reviver of Islām and Imām of Ahl al-Sunnah, Imām Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ, requests:

*Shan-e-Hilman Kān-e-‘Ilman Jan-e-Salman*

*Mūsā Kāẓim Jahan Nazim Mra Imdad kun*

**Hilm** – Forbearance; **Kān** - Treasure

**Explanation of this couplet:** “My master Imām Mūsā Kāẓim رَحْمَةُ اللهِ عَلَيْهِ! Salam be upon you, for you are the honour of forbearance, the repository of knowledge and the essence of peace. O Imām Mūsā Kāẓim رَحْمَةُ اللهِ عَلَيْهِ! You are the organiser of worldly affairs, so aid me!”

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<sup>1</sup> *Wafayat al-‘Ayan*, vol. 4, p. 505; *Masalik al-Salikeen*, vol. 1, p. 224

<sup>2</sup> *Hadaiq-e-Bakhshish*, p. 328

The Blessings of Imām Mūsā Kāẓim رَحْمَةُ اللهِ عَلَيْهِ

## Arabic Family Tree

Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ has prepared a long Arabic spiritual chain in the form of *ṣalāt* upon the Prophet in which he has mentioned Sayyidunā Imām Mūsā Kāẓim رَحْمَةُ اللهِ عَلَيْهِ in the following way:

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى نَبِيِّهِ وَعَلَى آلِهِ وَوَلَدِهِ وَعَلَى الْمُؤَلَّى السَّيِّدِ الْأَمَامِ مُوسَى بْنِ جَعْفَرِ بْنِ الْكَائِمِ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا

**Translation:** O Allah, send your peace and blessings upon the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and upon our master Imām Mūsā Kāẓim bin Ja‘far رَحْمَةُ اللهِ عَلَيْهِمَا.<sup>1</sup>

## His parental background

Imam Mūsā Kāẓim رَحْمَةُ اللهِ عَلَيْهِ is the son of the radiant light of the pure Ahl al-Bayt, the esteemed *tābi‘ī* and pious predecessor, Sayyidunā Ja‘far Ṣādiq رَحْمَةُ اللهِ عَلَيْهِ, and the seventh spiritual guide of the Qādiriyyah Razawiyyah, ‘Aṭṭāriyyah spiritual chain.

His blessed mother’s name was Ḥamīdah Barbariyyah رَحْمَةُ اللهِ عَلَيْهَا. Sayyidunā Imām Ja‘far Ṣādiq رَحْمَةُ اللهِ عَلَيْهِ would say about him, “He is the best of my sons and a pearl from the pearls of Allah.”<sup>2</sup>

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<sup>1</sup> Tareekh-e-Sharh Shajarah Qādiriyyah Barkatiyyah Razawiyyah, p. 108

<sup>2</sup> Masalik al-Salikeen, vol. 1, p. 225

## His mention in Shajarah Qādiriyyah Razawiyyah

The spiritual chain of the pious predecessors that the Amir of Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ has given to his spiritual disciples and devotees to read daily mentions a supplication through the *wasīlah* of Imām Mūsā Kāẓim; his father, Sayyidunā Imām Ja‘far al-Šādiq; and his son, Imām ‘Alī Razā رَحْمَةُ اللهِ عَلَيْهِمَا with the following wording:

*Sidq-e-Sadiq Ka Tasadduq Sadiq-ul-Islam Ker*

*Bay-ghazab Raazi Ho Kazim Aur Raza Kay Wasitay*

**Šidq** – Truthfulness; **Šādiq** – He who is Truthfull; **Tašadduq** – Charity; **Šādiq al-Islam** – Truthful Muslim

**Explanation of the Shajarah:** O Allah! I ask You for the sake of the truthfulness of Imām Ja‘far Šādiq رَحْمَةُ اللهِ عَلَيْهِ that you grant me security in my faith. For the sake of Imam Mūsā Kāẓim and his son Imām ‘Alī Razā رَحْمَةُ اللهِ عَلَيْهِمَا, be pleased with me without ever enacting Your wrath.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## An embodiment of his title

The illustrious Imam Mūsā Kāẓim رَحْمَةُ اللهِ عَلَيْهِ spent his nights in worship and days fasting. He worshipped in abundance, and it

The Blessings of Imām Mūsā Kāẓim رَحْمَةُ اللهِ عَلَيْهِ

was for this reason he was referred to as ‘*abdun ṣāliḥ*’ - a pious servant. His forbearance and clemency were such that he became known by the title *kāẓim* (one who restrains his anger).

His humility was such that when a person came to greet him, he would present salaam first before the one who came to meet him. If he became aware of a person trying to cause him difficulty, he would still seek to fulfil that person’s needs.<sup>1</sup>

O devotees of Imām Mūsā Kāẓim! Thousands of salutations be upon the humility and simplicity of our Imam. If only, for the sake of Imām Kāẓim رَحْمَةُ اللهِ عَلَيْهِ, we also become people who restrain our anger. Repeatedly suppressing anger is a means of ending many disputes and a solution to many problems. Suppressing one’s anger is far better than taking arguments in the home and workplace and then weeping over them. Subduing some rage from one’s anger is better than burning in a state of rage for one’s entire life.

How much reward is there in suppressing your anger? Here are some hadith of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to encourage and inform the reader.

### 3 hadith regarding subduing one’s anger

1. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “I saw lofty palaces on the night of *Mi‘rāj*. ‘O Jibrīl!’, I asked, ‘Whom are these

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<sup>1</sup> *Tareekh-e-Mashaaikh Qadiriyyah Razawiyyah*, p. 156

for?’ He replied, ‘They are for those that suppress their anger and pardon people.’”<sup>1</sup>

2. “There is no gulp more beloved to me than the gulp of anger that a servant swallows, and Allah fills the heart of a person who suppresses his anger with faith.”<sup>2</sup>
3. “There is no gulp that earns more reward in the court of Allah, than the gulp of anger that is swallowed by a slave seeking to please Him.”<sup>3</sup>

Dear Islamic brothers, following the example of *Sayyidunā* Imām Mūsā Kāẓim رَحْمَةُ اللّٰهِ عَلَيْهِ, we should also be first in giving salaam to our Muslim brothers in our homes, workplaces, and when travelling. Offering salaam first is a sunnah of Imām Mūsā Kāẓim’s beloved grandfather, the final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. The Amir of Ahl al-Sunnah, *Mawlānā* Ilyās ‘Aṭṭār Qādirī دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ, writes on page 31 of his book *550 Sunnahs and Etiquettes*:

He who is first in giving salaam is close to Allah. He who gives salaam first is also free from arrogance,<sup>4</sup> just as the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم explained, “He who gives salaam first is free from arrogance.”<sup>5</sup> It is mentioned in *Kīmiyā-*

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<sup>1</sup> *Musnad al-Firdaus*: 3,011

<sup>2</sup> *Musnad Imam Ahmad*: 3,017

<sup>3</sup> *Sunan Ibn Mājah*: 4,189

<sup>4</sup> *Sunan Abī Dāwūd*: 5,197

<sup>5</sup> *Shu’ab al-Imān*: 8,786

The Blessings of Imām Mūsā Kāẓim رَحْمَةُ اللهِ عَلَيْهِ

*i-Sa'adat*, “90 mercies descend on the one who gives salaam first and 10 upon the one who replies.”<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### The bestowal of generosity

The benevolence of my spiritual guide Imām Mūsā Kāẓim رَحْمَةُ اللهِ عَلَيْهِ was such, that he would seek out the poor in Madinah al-Munawwarah and deliver money to them at night. He would give to them according to their needs and in a manner that they remained unaware of who had just given them money.<sup>2</sup>

سُبْحَنَ اللهُ سُبْحَنَ اللهُ سُبْحَنَ اللهُ! This is the greatness of Allah’s pious servants. Performing righteous deeds and concealing them is the way of the sincere, as the righteous servants of Allah do not have desire for nor expect gratitude or recompense from creation. Therefore, they help the poor in a way that the recipient does not know who their benefactor is. May Allah also grant us the treasure of sincerity for the sake of His sincere servants.

Alas! Our love of fame and praise has left us nowhere. However much money we give to the masjid, we desire specifically for our name to be mentioned when du‘ā is made. If we help in the construction of a masjid/*madrassah*, or brought goods for it, we desire for the worshippers therein to know of what we have done.

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<sup>1</sup> 550 Sunnatayn aur Adab, p. 31; Kimiya-e-Sa’adat, vol. 1, p. 394

<sup>2</sup> Tareekh-e-Mashaaikh Qadiriyyah Razawiyyah, p. 156

Of course, we cannot categorically declare someone to be a show-off or seeker of fame due to these actions. Whoever does these actions, however, should contemplate over their intentions.

Think to yourself; if you bring something to help or support the masjid, why do you desire for du'ā to be made publicly including your name? If you have an AC unit installed in the masjid during hot weather, why does your heart long for this to be announced? When having your name inscribed upon things given to the masjid, which explain said item was given to the masjid as a way of donating reward to a particular person; think deeply about this beforehand. Allah forbid, if there is corruption in your intention, repent immediately and try your best to bring sincerity in your actions.

It is mentioned in a hadith:

Indeed, there is a valley in Hell that Hell itself seeks refuge against 400 hundred times a day. Allah has prepared this valley for the ostentatious of the *ummah* that give charity for other than His sake.<sup>1</sup>

For further information, read *Iḥya' 'Ulūm al-Dīn* of Imām al-Ghazālī رَحْمَةُ اللّٰهِ عَلَيْهِ, specifically the chapter of sincerity in volume 5, page 255. This has been published by Maktaba-tul-Madinah.

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<sup>1</sup> *Al-Mu'jam al-Kabīr*: 12,803

The Blessings of Imām Mūsā Kāẓim رَحْمَةُ اللَّهِ عَلَيْهِ

## Helping a poor man

‘Īsā b. Muḥammad Mughīth Qurashī رَحْمَةُ اللَّهِ عَلَيْهِ narrated the following incident when he was 90 years old:

I planted watermelons, cucumbers and gourds at Jawwāniyah near a well named Umm ‘Iẓām. When the time of harvest drew near, locusts attacked the crop and destroyed all of it. I was in debt of 120 dīnārs due to the crops and two camels. Anxiety had overcome me, when Sayyidunā Imām Mūsā Kāẓim رَحْمَةُ اللَّهِ عَلَيْهِ then arrived. He gave me salaam and asked, “How are you?”

“I am but a fruit that has broken apart”, I replied. “Locusts attacked my crops and devoured them.”

He asked, “How much debt are you in?”

I replied, “120 dīnārs including the value of the two camels.”

He said to his companion, “O ‘Arafah! Give Abū Mughīth 150 dīnārs.” He then addressed me, “Your profit is 30 dīnārs and two camels.”

I exclaimed, “O blessed one! Come inside and supplicate for this to increase in my favour.”

The great imam came inside, supplicated and narrated to me that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Hold onto what remains from calamities.” I then worked the

The Blessings of Imām Mūsā Kāẓim رَحْمَةُ اللَّهِ عَلَيْهِ

camels on this same plantation and watered it. Allah granted so much blessing in this cultivation that the harvest increased many-fold, and I earned 10,000 dīnārs by selling a part of it.<sup>1</sup>

Dear Islamic brothers, life is unavoidably full of issues. An intelligent person tries to face difficult circumstances head on, and lamenting over them will not amount to anything. Lower your head in the court of Allah, as making du‘ā to him with a worried heart can solve these issues.

Rather than spending hours debating national and societal problems, step forward, take the hand of a poor Muslim and financially help him according to your ability. Solve the problems of others and your own problems will be solved. May Allah grant us the ability to follow the blessed example of Imām Mūsā Kāẓim رَحْمَةُ اللَّهِ عَلَيْهِ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### Door to the fulfilment of needs

*Sayyidunā* Imām Mūsā Kāẓim رَحْمَةُ اللَّهِ عَلَيْهِ was *mustajāb al-da‘ wāt* - someone whose du‘ās were accepted in the court of Allah. In fact, those who supplicated through his *wasīlah* or asked him to supplicate on their behalf would attain their wishes, and their empty hands would be filled with their heart’s

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<sup>1</sup> *Tareekh-e-Baghdad*, vol. 13, p. 30

The Blessings of Imām Mūsā Kāẓim رَحْمَةُ اللهِ عَلَيْهِ

desires. For this reason, the inhabitants of Iraq would call him باب الحوائج - the door at which needs are fulfilled.<sup>1</sup>

### Tried and tested place for the acceptance of du‘ā

The imam of millions of Shāfi‘īs, Sayyidunā Imām Muḥammad b. Idrīs al-Shāfi‘ī رَحْمَةُ اللهِ عَلَيْهِ, states, “Visiting and making du‘ā at the resting place of Imam Mūsā Kāẓim رَحْمَةُ اللهِ عَلَيْهِ is tried and tested for its acceptance.”<sup>2</sup>

The great Ḥanbalī jurist, Imām Khallāl رَحْمَةُ اللهِ عَلَيْهِ, states:

Whenever an important matter presents itself, I go to the resting place of Imam Mūsā Kāẓim b. Ja‘far Ṣādiq رَحْمَةُ اللهِ عَلَيْهِمَا and present his *wasīlah*. Allah eases my difficulty and fulfils my need.<sup>3</sup>

The father of Imām Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ, Mawlānā Naqī ‘Alī Khān, has a chapter on *amkina-i-ijābat* (places in which du‘ā is accepted) in his book, *Aḥsan al-Wi‘ā’li Ādāb al-Du‘ā*, known in Urdu as *Fazā’il-i-Du‘ā*. In this book, the 36<sup>th</sup> place he mentions is the blessed resting place of Sayyidunā Imam Mūsā Kāẓim رَحْمَةُ اللهِ عَلَيْهِ.<sup>4</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

<sup>1</sup> Tareekh-e-Mashaaikh Qadiriyyah Razawiyyah, p. 155; Al-Sawa’iq al-muhriqah, p. 674

<sup>2</sup> Lam’aat al-Tanqeeh, vol. 4, p. 215

<sup>3</sup> Tareekh al-Baghdad, vol. 1, p. 133

<sup>4</sup> Fazaail-e-Du’a, p. 137

## The virtues of the Companions and Ahl al-Bayt

O devotees of the Companions and Ahl al-Bayt!

It is necessary to love both the Companions and Ahl al-Bayt to gain success in both worlds. **مَعَادُ اللَّهِ** If an ill thought about any one of them enters a person's heart, their faith can be ruined. It is devotion to both groups that will take a person to Paradise.

The Messenger of Allah ﷺ said, **أَصْحَابِي كَالنُّجُومِ، فَبِأَيِّهِمْ** - “My Companions are like the stars; whichever of them you follow you will be guided.”<sup>1</sup>

Another hadith beautifully explains:

مَثَلُ أَهْلِ بَيْتِي فِيكُمْ مَثَلُ سَفِينَةِ نُوحٍ مِنْ قَوْمِهِ مَنْ رَكِبَهَا نَجَا وَمَنْ تَخَلَّفَ عَنْهَا غَرِقَ

“The example of my Ahl al-Bayt amongst you is like the ark of Nūḥ. Whoever boarded it attained salvation, and whoever stayed behind was destroyed.”<sup>2</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## The imam's brother

One of the brothers of Imam Mūsā Kāẓim رَحْمَةُ اللهِ عَلَيْهِ was Muḥammad b. Jaʿfar رَحْمَةُ اللهِ عَلَيْهِ. He too had a lofty rank; he was brave, intelligent and benevolent to the *ummah*. He would adhere to

<sup>1</sup> *Mishkāt al-Masābīh*: 6,018

<sup>2</sup> *Al-Mustadrak*: 4,774

The Blessings of Imām Mūsā Kāẓim رَحْمَةُ اللهِ عَلَيْهِ

the fasting routine of Prophet Dāwūd عَلَيْهِ السَّلَامُ, i.e. fast on alternate days. He passed away in Sha‘bān al-Mu‘azzam in Jurjān.<sup>1</sup>

## Worship and spiritual practices

It is narrated that Imām Mūsā Kāẓim رَحْمَةُ اللهِ عَلَيْهِ would always offer *nafl* prayers at night until the time of *fajr*. He would often make this supplication: اللَّهُمَّ إِنِّي أَسْأَلُكَ الرَّاحَةَ عِنْدَ الْمَوْتِ وَالْعَفْوَ عِنْدَ الْحِسَابِ - “O Allah! I ask you for ease at the time death and pardon at the time of accounting.” Once he entered al-Masjid al-Nabawī and prostrated as night began. He was heard saying in his prostration, - عَظُمَ الذَّنْبُ عِنْدِي، فَلْيَحْسُنِ الْعَفْوَ مِنْ عِنْدِكَ - "My sins have become very many. O Allah, may there be as much forgiveness from You." He went on to repeat this until dawn.<sup>2</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Worship even during imprisonment

When Imām Mūsā Kāẓim رَحْمَةُ اللهِ عَلَيْهِ was imprisoned مَعَادُ اللهِ, a female worker who witnessed his blessed actions on a daily basis narrates:

After offering *‘ishā* salah, he would remain engrossed in the praise of Allah and would then supplicate. After a large portion of the night had elapsed, he would stand

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<sup>1</sup> Siyar A’lam al-Nubala, vol. 8, p. 426

<sup>2</sup> Tareekh-e-Baghdad, vol. 13, p. 29; Siyar A’lam al-Nubala, vol. 6, p. 448

again and pray until dawn. After *fajr* salah, he would make dhikr of Allah until sunrise.

He would then remain in a state of *murāqabah* (spiritual introspection) until *ḍaḥwat al-kubrā*. After using miswak, etc., he would eat and rest. The imam would then perform wuḍū and offer *nafl* salah until *‘aṣr*. After this, he would perform dhikr of Allah facing the *qiblah* until *maghrib*. Even between *maghrib* and *‘ishā*, he would remain offering *nafl* salah.

The female worker even commented, “How wretched are the people that trouble such a pious person.”<sup>1</sup>

### A fine example of reliance upon Allah

Dear Islamic brothers, apart from his other special attributes, Imam Mūsā Kāẓim رَحْمَةُ اللّٰهِ عَلَيْهِ reached a high station in reliance upon Allah. Even though speaking to someone about being released from unjust imprisonment is not against *tawakkul* (reliance upon Allah), he did not like to mention anything to anyone apart from Allah. This was a part of his blessed daily practices.

During his time in wrongful imprisonment, he wrote a letter to the caliph of the time which bears witness to his courage:

O Caliph! A day of my trial does not pass except that a day of your luxurious comfort also passes with it. This

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<sup>1</sup> *Tareekh-e-Baghdad*, vol. 13, p. 33

The Blessings of Imām Mūsā Kāẓim رَحْمَةُ اللَّهِ عَلَيْهِ

will continue until we both arrive at a day (the Day of Judgement) in which wrongdoers will be at loss.<sup>1</sup>

### Vision of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

One night during his imprisonment, Imām Mūsā Kāẓim رَحْمَةُ اللَّهِ عَلَيْهِ saw the final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in a dream. “O Mūsā!”, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “You have been wrongly imprisoned. I will teach you a few words. If you recite them, you will be released this very night:

يَا سَامِعَ كُلِّ صَوْتٍ، وَيَا سَائِقَ الْقُوَّةِ، وَيَا كَاشِفَ الْعِظَامِ لَحْمًا وَمُنْشِرَ هَابِعِ الْمَوْتِ، أَسْأَلُكَ بِأَسْمَائِكَ  
الْحُسْنَى وَبِأَسْمَائِكَ الْأَعْظَمِ الْأَكْبَرِ الْمَخْزُونِ الْمَكْنُونِ الَّذِي لَمْ يَطْلُعْ عَلَيْهِ أَحَدٌ مِنَ الْمَخْلُوقِينَ، يَا حَلِيمًا ذَا أَنْفٍ  
لَا يَقْوَى عَلَى أَنْتَاهِ، يَا ذَا الْمَعْرُوفِ الَّذِي لَا يَقْطَعُ أَبَدًا وَلَا يُحْصَى عَدْدًا، فَارْحَمْنِي.

**Translation:** “O He Who hears every sound! O He Who is pure from all defects! O He Who covers bones with flesh and gathers them together after death! I ask You by all Your beautiful names and Your greatest name, which is a hidden treasure that none from creation has knowledge of (without You granting them this). O Most Forbearing! You are the Possessor of such forbearance none other is capable of. O Possessor of goodness that does not cease nor can it be enumerated! Relieve me from my difficulties.”<sup>2</sup>

<sup>1</sup> Siyar A'lam al-Nubala, vol. 6, p. 450

<sup>2</sup> Wafayat al-'Ayan, vol. 4, p. 504

## His father's golden words of advice

*Sayyidunā* Haytham رَحْمَةُ اللهِ عَلَيْهِ explains how a student of Imām Ja'far Ṣādiq رَحْمَةُ اللهِ عَلَيْهِ informed him of this incident:

I once visited the imam and his son (Imām Mūsā Kāẓim رَحْمَةُ اللهِ عَلَيْهِ) was present receiving the following advice from his father, 'O my son! Accept my advice and remember my words. If you remember them, your life will pass well and your death will be enviable.

O my son! The wealthy person is he who is pleased with what Allah has portioned for him. He who keeps an eye on the wealth of others dies in a state of poverty. Whoever is not pleased with what Allah has distributed to him, it is as though he criticised the decisions of Allah. Whoever considers his mistake small deems the mistake of another as great, and he who considers the mistake of another as small, deems his own mistake as great.

O my son! He who lifts the veil covering the mistakes of others, his own mistakes are unveiled. He who digs a pit for another person falls into it himself. He who sits in the company of fools is disgraced, and he who adopts the company of scholars gains honour. He who attends places of wrongdoing is accused of doing wrong.

O my son! Be wary of finding fault with people, as people will find fault with you. Avoid useless speech, otherwise you will be humiliated due to it.

The Blessings of Imām Mūsā Kāẓim رَحْمَةُ اللَّهِ عَلَيْهِ

O my son! Always speak the truth whether it is in your favour or against you, as you will have to face blame from none other than your friends otherwise. O my son! Continue to recite the Quran, spread the greeting of salaam, ordain good and forbid evil. Keep ties with whoever cuts ties of kinship. Be first in speaking to he who refrains from speaking to you. Whoever asks you for something, give it to him. Avoid tale-telling, as it breeds hatred in hearts. Do not pursue the defects of people as this is equal to making yourself the target of criticism and suspicion.

O my son! If you seek good, then you must know of its depositories. Good indeed has places it gathers in, all of which have a root of some kind. These roots have branches, and alongside these branches are fruit. Said fruit ripens according to its own principles, and a root only becomes strong when its earth is good.

O my son! If you wish to meet people, meet the pious and do not meet transgressors. The sinful are like a rock from which no water flows, a tree which is not green and flourishing, and barren soil where grass does not grow.'

*Sayyidunā* Imām 'Alī b. Mūsā Kāẓim رَحْمَةُ اللَّهِ عَلَيْهِ adds, "Imam Ja'far Ṣādiq رَحْمَةُ اللَّهِ عَلَيْهِ gave this advice and passed away. My

respected father, Imām Mūsā Kāẓim رَحْمَةُ اللّٰهِ عَلَيْهِ, continued to act upon this advice until his last moments.”<sup>1</sup>

## Martyrdom

Dear Islamic brothers, according to one narration, he passed away at 55 years of age.<sup>2</sup> The illustrious imam was martyred on the 25<sup>th</sup> of Rajab al-Murajjab, 183 AH. His shrine is in Kāẓimīn, Baghdad.<sup>3</sup>

‘Allāmah Khaṭīb Baghdādī رَحْمَةُ اللّٰهِ عَلَيْهِ states, “His blessed shrine is extremely well-known and visited by many people. There are lanterns of gold and silver there, and many types of rugs and decorative items.”<sup>4</sup>

## Saying of Imām Mūsā Kāẓim

Sayyidunā Mūsā Kāẓim’s successor, Imām ‘Alī Razā’ رَحْمَةُ اللّٰهِ عَلَيْهِ, mentions this blessed statement of his noble father, “When the world turns towards a person, it presents him with its temporary qualities, and when it turns its back on a person, it takes them away.”<sup>5</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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<sup>1</sup> Hilyat-ul-Awliyā, vol. 3, p. 228

<sup>2</sup> Tazkirah-e-Mashaaikh Qadiriyyah Razawiyyah, p. 84

<sup>3</sup> Tazkirah-e-Mashaaikh Qadiriyyah Razawiyyah, p. 163; Tareekh-e-Baghdad, vol. 13, p. 33

<sup>4</sup> Wafayat al-‘Ayan, vol. 4, p. 505

<sup>5</sup> Siyar A’lam al-Nubala, vol. 8, p. 249

## Next Week Booklet



Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagaran  
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

UAN: +92 21 111 25 26 92 | Ext: 7213

Web: [www.maktabatulmadinah.com](http://www.maktabatulmadinah.com) | E-mail: [feedback@maktabatulmadinah.com](mailto:feedback@maktabatulmadinah.com)