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Chapter 8: Traditions on the Death of Abi Ibrahim Musa Ibn Ja'far Ibn Muhammad Ibn Ali Ibn Al-Husayn (a.s.)

8–1 Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed – may God be pleased with him – narrated that Muhammad ibn Al-Hassan al-Saffar and Sa'd ibn Abdullah quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Ali ibn Yaqteen, on the authority of his brother Al-Husayn, on the authority of his father Ali ibn Yaqteen, "Harun Ar-Rashid was looking for someone who could make fun of Abil Hassan Musa ibn Ja'far (a.s.), belittle him and defeat him in arguments in a meeting. A magician volunteered to do so. When they spread the table to eat, the magician put a spell on the bread so that whenever Abul Hassan wanted to grab a piece of bread to eat, it would fly away from his hands. Harun was very pleased and laughed a lot at this. Then Abul Hassan turned to the picture of a lion which was on a portrait and said, "O Lion! Seize this enemy of God!" The narrator of the tradition added, "Then the picture of the lion turned into a big lion, jumped on the magician, and tore him up."

حَدَّثَنا مُحَمَّدُ بْنُ الحَسَن بْنِ أَحْمَدَ بْنِ الوَلِيد رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدُ بْنُ الحَسَن بْنِ عَلِيّ بْنِ عَلَيْهِمَا السَّلاَمُ يَخْجَلُهُ وَيَقْطَعُهُ فِي يَقْطِينِ، قالَ: اسْتَدْعَى الرَّشِيدُ رَجُلاً يُبْطِلُ بِهِ أَمْرَ أَبِي الحَسَن مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا السَّلاَمُ يَخْجَلُهُ وَيَقْطَعُهُ فِي الْمَجْلِس، قَانْتَدَبَ لَهُ رَجُلٌ مُعَزَّمٌ فَلَمَّا أَحْضِرَت المائِدَةُ عَمِلَ ناموساً عَلَى الْخُبْزِ، فَكَانَ كُلَّما رامَ أَبُو الحَسَن تَناوُلَ رَغِيف مِنَ الْخُبْزِ طَارَ مِنْ بَيْنَ يَدَيْهِ وَاسْتَفَقَّ مِنْ هَارُونِ الْفَرَحُ وَالضَّحْكُ لِذَلِكَ فَلَمْ يَلْبُثُ أَبُو الحَسَنِ عَلَيْهِ السَّلامُ أَنْ رَغِيف مِنَ الْخُبْزِ طَارَ مِنْ بَيْنَ يَدَيْهِ وَاسْتَفَقَّ مِنْ هَارُونِ الْفَرَحُ وَالضَّحْكُ لِذَلِكَ فَلَمْ يَلْبَثُ أَبُو الحَسَنِ عَلَيْهِ السَّلامُ أَنْ رَغَيْ وَاسْتَفَقَّ مِنْ السُّلُامُ أَنْ الْحَمْ مَنَ الْمُوسَاقِرٍ عَلَى بَعْضِ السُّتُورِ فَقَالَ لَهُ: يَا أَسَدُ خُذُ عَدُو اللَّهِ، قالَ: فَوَتَبَتْ تِلْكَ الصَوْرِةُ كَأَعْظَمِ ما يَكُونُ مِنَ السَّامِ مِنَ الْمُوسَاقِرَ عَلَى بَعْضِ السُّتُورِ فَقَالَ لَهُ: يَا أَسَدُ خُذُ عَدُو اللَّهِ، قالَ: فَوَتَبَتْ تِلْكَ الصَوْرِةُ كَأَعْظَمِ ما يَكُونُ مِنَ السَّبِعِيْدِ مِنَ السَّيْدِ عَلَى بَعْضِ السُّتُورِ فَقَالَ لَهُ: يَا أَسَدُ خُذُ عَدُو اللَّهِ، قالَ: فَوَتَبَتْ تِلْكَ الصَوْرَةُ كَأَعْظَمِ ما يَكُونُ مِنَ السَّبَاعِ

Then Harun and all his companions who were present were watching got scared, fainted and fell down. When they regained consciousness, Harun told Abil Hassan (a.s.), "I beg you by the right I have over you to ask the picture to return that man." Then the Imam (a.s.) said, "If the Cane of Moses (a.s.) returned the canes and the ropes which it swallowed, this picture will also return that man." The narrator of this tradition added, "This was one of the most important reasons why the Imam (a.s.) was martyred."1

8–2 (The author of the book narrated) my father – may God be pleased with him – narrated that Sa'd ibn Abdullah quoted on the authority of Muhammad ibn Isa al–Yaqteeni, on the authority of Al–Hassan Muhammad ibn Bashshar, "One of the elders of the Qatia al–Rabee' who is an honest Sunni told me that he has seen one of the Members of the Holy Household whom the people confess to be noble. He said that he has not seen anyone like him in nobility regarding piety and worshipping." Hassan ibn Muhammad asked, "Who do you mean? How did you find him?" He replied, "There were eighty of us who gathered around As–Sandi ibn Shahak. Then he brought in Musa ibn Ja'far (a.s.). As–Sandi told us, "Look at this man. Has anything been done to him? The people think that something wrong has been done to him. They say a lot of these things. This is his house. This is his seat where he is comfortable. The Commander of the Faithful (Harun) does not have any bad intentions regarding him (a.s.). He is waiting for him to go there and converse with each other. Look at him. He is perfectly healthy. Ask him." The narrator added, "The Imam (a.s.) said, "Regarding my convenience, he is right.

However, I want to let you know that I have been poisoned with nine dates. My body will turn green tomorrow and I will die the following morning." The narrator added, "Then I looked at As-Sandi ibn Shahak. His body was shaking like a willow tree." Al-Hassan ibn Muhammad says, "This Sunni man was one of the pious Sunnis. He was an elder whose words were accepted, and he was trusted by the people."

8–3 Muhammad ibn Ibrahim ibn Ishaq al-Taliqani – may God be pleased with him – narrated that Ahmad ibn Muhammad ibn Amer quoted on the authority of Al-Hassan ibn Muhammad al-Qat'aye, on the authority of Al-Hassan ibn Ali an-Nakhkhas al-Adl, on the authority of Al-Hassan

فَافْتَرَسَتْ ذَلِكَ المُعَزِّمَ، فَخَرَّ هارُونُ وَنُدَماؤُهُ عَلَى وُجُوهِهِمْ مَغْشِيّاً عَلَيْهِمْ فَطارَتْ عُقُولَهُمْ خَوْفاً مِنْ هَوْلِ ما رَأَوْه فَلَمَّا فَافْتَرَسَتْ ذَلِكَ، قالَ هارُونُ لأَبِي الحَسَنِ عَلَيْهِ السَّلامُ: سَأَلْتُكَ بِحَقِّي عَلَيْكَ لَمَّا سَأَلْتَ الصُّورِةِ أَنْ تَرُدَّ الرَّجُلَ، فَقالَ: إِنْ كَانَتْ عَصا مُوسَى رَدَّتْ ما ابْتَلَعَتْهُ مِنْ حِبالِ القَوْمَ وَعِصِيّهِمْ، فَأَنَّ هذهِ الصُّورِةِ تَرُدَّ ما ابْتَلَعَتْهُ مِنْ هذا الرَّجُلِ، إِنْ كَانَتْ عَصا مُوسَى رَدَّتْ ما ابْتَلَعَتْهُ مِنْ هذا الرَّجُلِ، فَقَالَ: فَسِهِ إِنْ كَانَتْ عَصا مُوسَى رَدَّتْ ما ابْتَلَعَتْهُ مِنْ هِذَا الرَّجُلِ، فَعْلَ الْأَشْيَاءِ فِي إِفَاتَهِ نَفْسِهِ

حَدَّثَنا أَبِي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدُ بْنُ عَبْدِ اللَّه، عَنْ مُحَمَّد بْنِ عِيسَى اليَقْطِينِي، عَنِ الحَسَنِ بْنِ مُحَمَّد _ 2 بْنِ بَشَّارِ قالَ: حَدَّثَني شَيْخٌ مِنْ أَهْلِ قَطِيعَةِ الرَّبِيعِ مِنَ العامَّةِ مِمَّنْ كَانَ يُقْبَلُ قَوْلُهُ: قالَ: قالَ لِي: رَأَيْتُ بَعْضَ مِنْ أَهْلِ هِذَا البِيْتِ، فَمَا رَأَيْتُ مِثْلَهُ قَطُّ نُسْكِهِ وَفَصْلِهِ، قالَ: قُلْتُ مَنْ هُوَ؟ وَكَيْفَ رَأَيْتَهُ؟ قالَ: جُمِعْنا تَقِرُّونَ بِفَصْلُهِ مِنْ أَهْلِ هِذَا البِيْتِ، فَمَا رَأَيْتُ مِثْلَهُ قَطُّ نُسْكِهِ وَفَصْلِهِ، قالَ: قُلْتُ مَنْ هُوَ؟ وَكَيْفَ رَأَيْتَهُ؟ قالَ: جُمِعْنا أَيَّامُ السَّنْدِي بْنِ شَاهَكَ وَنَحْنُ ثَمَاثُونَ رَجُلاً فَادْخِلْنا عَلَى مُوسَى بْنِ جَعْفَوْ عَلَيْهِمَا السَّلاَمُ فَقَالَ لَنَا السَّنْدِيُّ: يَا هَوُّلاء الطُّرُوا إِلَى هِذَا الرَّجُلِ هَلْ حَدَثَ بِهِ حَدَثٌ؟ فَإِنَّ النَّاسَ يَزْعُمُونَ أَنَّهُ فُعِلَ بِهِ مَكْرُوهٌ، وَيَكْثِرُونَ فِي ذَلِكَ، هذَا مَنْزِلُهُ الطُّرُوا إِلَى هِذَا الرَّجُلِ هَلْ حَدَثَ بِهِ حَدَثٌ؟ فَإِنَّ النَّاسَ يَزْعُمُونَ أَنَّهُ فُعِلَ بِهِ مَكْرُوهٌ، وَيَكْثِرُونَ فِي ذَلِكَ، هذَا مَنْزِلُهُ وَفِراشُهُ مُوسَعً عَلَيْهِ غَيْرُ مُصَيَّقٍ، وَلَمْ يُرِدْ بِهِ أَمِيرُ الْمُؤْمِنِينَ سُوءاً وَإِنَّما يَنْتَظِرُهُ أَن يَقْدَمَ فَيُنَاظِرُهُ أَمِيرُ الْمُؤْمِنِينَ سُوءاً وَإِنَّما يَنْتَظِرُهُ أَن يَقْدَمَ فَيُنَاظِرُهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ عَيْرُ مُصَيَّقٍ، وَلَمْ هُورَاشُهُ مُوسَعَ عَلَيْهِ غَيْرُ مُصَيَّقٍ، وَلَمْ يُرِدْ بِهِ أَمِيرُ الْمُؤْمِنِينَ سُوءاً وَإِنَّما يَنْتُظِرُهُ أَن يَقْدَمَ فَيُنَاظِرُهُ أَو مِنَ عَلَيْهِ فَيَنَا عَلَى الْمُؤْمِنِينَ سُوءا وَيُقَالَ لَنَا عَلَى الْعَلْمُ الْمُؤْمِنِينَ مَنْ مُنْ عَلَيْهِ عَيْرُ مُصَمِّيقًا عَلَى الْمُوسَى عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ فَقَالَ لَنَا السَّوْمَ لَيْ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَى الْمُؤْمِنِينَ الْعَلْمُ الْمُؤْمِنِينَ عَمُونَ الْتُهُ فَعُلِلَ عَلَى الْوَالِمُ لَوْمُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَى الْمُؤْمِنِينَ لَا عَلَمْ عُلْهُ وَلَا الْمُؤْمِنَ عَلَى الْمُؤْمِنَ اللسَّوْمُ عَلَى الْمُؤْمِولَ الْمُؤْمِنِ الْمُؤْمِنَ الْمُؤْمِنَ الْلَهُ

فَقالَ: أَمَّا ما ذَكَرَ مِنَ التَّوْسِعَةِ فَهُوَعَلَى ما ذَكَرَ، غَيْرَ إِنِّي أَخْبِرُكُمْ أَيُّهَا النَّفَرُ: أَنِّي قَدْ سُمِمْتُ فِي تِسْعِ تَمْرات، وَإِنِّي أَخْضَرُ غَداً، وَبَعْد غَد أَمُوتُ.

قالَ: فَنَظَرْتُ إِلَى السَّنْدِي بْنِ شَاهَكَ تَرْتَعِدُ فَرائِصنُهُ يَضْطَرِبُ مِثْلَ السَّعَفَةِ. قالَ الحَسنَ: وَكَانَ هذا الشَّيْخُ مِنْ خِيارِ العامَّةِ، شَيْخٌ صَدُوقٌ مَقْبُولُ القَوْل، ثِقَةٌ جداً عِنْدَ النَّاس.

حَدَّثَنَا مُحَمَّدُ بْنُ إِبْراهيمَ بْنِ إِسْحاقَ الطَّالِقانِيُّ رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عامِرٍ قالَ: حَدَّثَنا الحَسَنُ بْنُ عَلِيٍّ النَخَّاسُ العَدْلُ قالَ: حَدَّثَنا الحَسَنُ بْنُ عَبْدِ الواحِدِ الخَزَّارُ قالَ: حَدَّثَنا الحَسَنُ بْنُ عَبْدِ الواحِدِ الخَزَّارُ قالَ: حَدَّثَنا الحَسَنُ بْنُ عَلِيٍّ النَخَّاسُ العَدْلُ قالَ: حَدَّثَنا الحَسَنُ بْنُ عَبْدِ الواحِدِ الخَزَّارُ قالَ: حَدَّثَنا عَلِيٍّ بْنُ جَعْفَرِ بْنِ حَدِّثَنا عَلِيًّ بْنُ جَعْفَرِ بْنِ

ibn Abdul Wahid al-Khazzaz, on the authority of Ali ibn Ja'far ibn Umar, on the authority of Umar ibn Vaqid, "One night I was in Baghdad when As-Sandi ibn Shahak sent someone after me. I feared that he might have some bad intentions regarding me. I gave the necessary instructions to my wife and said, 'From God we are, and unto Him is our return.' Then I went to see him. When As-Sandi ibn Shahak saw me, he said, 'O Aba Hafs (Umar ibn Waqid)! It seems that I have scared you.' I said, 'Yes. You did.' He said, 'I have called you in for a good reason.' I said, 'Then send someone to my house to inform them so that they no longer worry.' He said, 'Fine.' Then As-Sindi ibn Shahak added, 'O Aba Hafs! Do you know why I sent for you?' I said, 'No.' He said, 'Do you know Musa ibn Ja'far?' I said, 'By God, yes I do. I have known him for a long time and we are friends.' He said, 'Who do you know in Baghdad who knows him and whose words the people would accept?' I mentioned some names. I thought that he (a.s.) had died. As-Sandi called them in and asked them, 'Do you know anyone who knows Musa ibn Ja'far (a.s.)?' They mentioned a few names. He called them in

too. By the time of the morning more than fifty people who knew Musa ibn Ja'far (a.s.) and had been in his company for sometime were called in."

The narrator added, "Then As-Sindi stood up and went to the other room. We said our prayers. Then his secretary came in with a list in which he recorded our names, our addresses, our jobs and our characteristics. Then he returned to As-Sandi. Then As-Sandi came out of the room and pointed at me with his finger and said, "O Aba Hafs! Stand up." I stood up. So did the rest. We all went into the room. He told me, "O Aba Hafs! Remove the cover from Musa ibn Ja'far's face." I removed the cover and saw that he had died. Then I cried and said, "From God we are, and unto Him is our return!" Then As-Sandi said, "All of you look!" They moved ahead one by one and looked. Then he asked us, "Will you all testify that he is Musa ibn Ja'far (a.s.)?" He then told his servant, "Throw a handkerchief over his penis and remove the whole cover." The servant did that. As-Sandi said, "Do you see any injuries or signs of being choked on his body?" We all said, "No. We do not see anything on him. We see that he has died naturally." He said, "Do not leave here until you perform the major ritual ablutions for the dead, shroud him (and bury him)."

عُمَرَ قالَ: حَدَّثَني عُمَرُ بْنُ واقِدِ قالَ: أَرْسَلَ إِلَى السَّنْدِيُّ بْنُ شَاهُكَ فِي بَعْضِ اللَّيْلِ وَأَنَا بِبَغْدادَ يَسْتَحْضِرُني، فَخَشِيتُ أَنْ يَكُونَ ذَلِكَ لِسُوءٍ يُرِيدُهُ بِي، قَالَ: فَأَوْصَيْتُ عِيالي بِما احْتَجْتُ إِلَيْهِ، وَقُلْتُ: ﴿إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ راجِعُونَ» ثُمَّ رَكِبْتُ إِلَيْهِ، فَلَمَّا رَآني مُقْبِلاً قَالَ: يَا أَبَا حَفْصٍ لَعَلَّنَا أَرْعَبْنَاكَ وَأَفْزَعْنَاكَ؟! قُلْتُ: نَعَمْ، قَالَ: فَوَمُ لِعَلَّنَا أَرْعَبْنَاكَ وَأَفْزَعْنَاكَ؟! قُلْتُ: نَعَمْ، قَالَ: فَعَرْبُهُمْ بِخَبَرِي، فَقَالَ: نَعَمْ، ثُمَّ قالَ: يا أَبَا حَفْصٍ: أَتَدْرِي لَمْ أَرْسَلْتُ إِلَيْكَ؟ فَقُلْتُ: لا، قالَ: أَتَعْرِفُ مُوسَى بْنِ جَعْفَرٍ؟ قُلْتُ: إِي وَاللَّهِ إِنِي لَأَعْرِفُهُ وَيَيْنِي وَيَيْنَهُ صَدَاقَةٌ مِنْذُ دَهْرٍ، فَقَالَ: مَنْ هِيهُنَا بِبَغْدادِ تَعْرِفُهُ يُقْبَلُ قَوْلُهُ؟ فَمُسَيّنَتُ لَهُ أَقُواماً، وَوَقَعَ فِي نَفْسِي أَنَّهُ عَلَيْهِ السَّلامُ قَدْ ماتَ، قالَ: فَبَعَثَ فَجَاءَ بِهِمْ كَمَا جَاءَ بِي فَقَالَ: هَنْ رَجُعْفُونَ وَقُمَا فَونَ عَوْما يُعْرِفُكُ يُعْرِفُكُ يُعْرِفُكُ يَعْرِفُكُ يَعْرُفُونَ مُوسَى بْنِ جَعْفَرٍ؟ فَسَمُوا لَهُ قَوْماً فَجَاءَ بِهِمْ، فَأَصْبُحْنَا وَنَحْنُ فِي الدَّارِ نَيِّفٌ و خَمْسُونَ رَجُلاً مِمَّنْ يَعْرِفُكُ يُعْرِفُ يُعْفِقُونَ مُوسَى بْنِ جَعْفَرِ ؟ فَسَمُوا لَهُ قَوْماً فَجَاءَ بِهِمْ، فَأَصْبُحْنَا وَنَحْنُ فِي الدَّارِ نَيِّفٌ و خَمْسُونَ رَجُلاً مِمَّنْ يَعْرِفُكُ يُعْلِكُ مَوْنَ مَوْسَى بْنِ جَعْفَوْعِكَيْهُمَا السَّلاَمُ، وَقَدْ صَحَبَهُ لَكُولُونَ مُوسَى بْنِ جَعْفَوْعِكَيْهُمَا السَّلاَمُ، وَقَدْ صَحَبَهُ

قالَ: ثُمَّ قامَ وَدَخَلَ وَصَلَّيْنا فَخَرَجَ كاتِبُهُ وَمَعَهُ طُومارٌ وَكَتَبَ أَسْماءَنا وَمَنازِلَنا وَأَعْمالَنا حَلانا، ثُمَّ دَخَلَ إِلَى السَّنْدِيِّ، قالَ: فَخَرَجَ السَّنْدِيُّ فَضَرَبَ يَدِهُ إِلَى، فَقالَ لَي: قُمْ يا أَبَا حَفْص، فَنَهَضْتُ وَنَهَضَ أَصْحابُنا وَدَخَلْنا، فَقالَ لَي: يا أَبَا حَفْص اكْشِف الثَّوْبَ عَنْ وَجْهِ مُوسَى بْنِ جَعْفَرٍ، فَكَشَفْتُهُ فَرَأَيْتُهُ مَيِّتاً، فَبَكَيْتُ وَاسْتَرْجَعْتُ. ثُمَّ قالَ لِلْقَوْمِ: انظُرُوا إِلَيْهِ، ثُمَّ قالَ: تَشْهَدُونَ كُلُّكُمْ أَنَّ هذا مُوسَى بْنِ جَعْفَرِ بْنِ مُحَمَّد؟ قالَ: قُلْنا: نَعَمْ نَلْكُمْ أَنَّ هذا مُوسَى بْنِ جَعْفَر بْنِ مُحَمَّد؟ قالَ: قَلْنا: نَعَمْ نَشْهَدُ أَنَّهُ مُوسَى بْنِ جَعْفَر بْنِ مُحَمَّد عَلَيْهِمُ السَّلاَمُ، ثُمَّ قالَ: يا غُلامُ اطْرَحْ عَلَى عَوْرَتِهِ مِنْدِيلاً وَأَكْشَفْهُ، قالَ: فَفَعَلَ، قالَ: قَالَ: فَلا تَبْرَحُوا حَتَّى تُغْسِّلُوهُ وَتُكَفِّنُوهُ قَلْنَا: لا ما نَرى بِهِ شَيْئاً لا نَراهُ إِلاّ مَيِّتاً، قالَ: فَلا تَبْرَحُوا حَتَّى تُغْسِّلُوهُ وَتُكَفِّنُوهُ قَالَ: وَلَا تَبْرَحُوا حَتَّى تُغْسِلُوهُ وَتُكَفِّنُوهُ وَتُكَفِّنُوهُ وَتُكَفِّنُوهُ وَلَا تَبْرَحُوا حَتَّى تُغْسِلُوهُ وَتُكَفِّنُوهُ وَالَا قَلَدَا فَعُولَ، وَالْ تَبْرَحُوا حَتَّى تُغْسِلُوهُ وَتُكَفِّنُوهُ وَاللَّهُ الْ نَراهُ إِلاّ مَيِّتاً، قالَ: فَلا تَبْرَحُوا حَتَّى تُغْسِلُوهُ وَتُكَفِّنُوهُ وَلَا تَبْرَحُوا حَتَّى تُغْسِلُوهُ وَتُكَفِّنُوهُ وَلَّهُ فَوْلًا اللهُ مَيْتاً، قالَ: فَلا تَبْرَحُوا حَتَّى تُغْسِلُوهُ وَتُكَفِّنُوهُ وَلَا تَبْرَحُوا حَتَّى تُغْسِلُوهُ وَتُكَفِّنُوهُ وَلَا تَبْرَعُ مِنْ فَعْلَ

The narrator added, "We did not leave there until we performed the ritual ablutions, shrouded him, and carried him (to the place for praying). Then As-Sindi ibn Shahak said the prayers for him. Then we buried him and returned."

Umar ibn Waqid constantly said, "No one is more knowledgeable than me about Musa ibn Ja'far. How

can they claim that he is alive while I myself was present when we buried him?"

8–4 Muhammad ibn Ibrahim ibn Ishaq al-Taleqani – may God be pleased with him – narrated that Al-Hassan ibn Ali ibn Zakariya from Medina who quoted on the authority of Abu Abdullah Muhammad ibn Khalilan, on the authority of his father, on the authority of his grandfather, on the authority of Attab ibn Osayd who narrated that he had heard from a group of the Sheikhs from Medina, "Fifteen years of the rule of Harun Ar-Rashid had passed when God's friend – Musa ibn Ja'far (a.s.) was martyred. He was poisoned by As-Sindi ibn Shahak upon the orders of Ar-Rashid while imprisoned in the well-known jail called "Dar al-Mosayyab" in Bab al-Kufa in which As-Sidreh is located. The Imam (a.s.) went to the Paradise of the Sublime God and to His Nobleness on Friday of the fifth day of the (Arabic) month of *Rajab* in the year 183 A.H. (798 A.D.). He was fifty-four years old then. And his tomb is in the western part of *Madinatus Salam* in a shrine known as the cemetery of the *Quraysh*2.

8–5 Abdul Wahid Muhammad ibn Ubdoos al-Neishaboori al-Attar in Neishaboor narrated in the year 352 A.H. (962 A.D.) that Ali ibn Muhammad ibn Qutayba al-Neishaboori quoted on the authority of Al-Hassan ibn Abdullah al-Sayrafi, on the authority of his father, "Musa ibn Ja'far was killed by As-Sindi ibn Shahak. They put his corpse in a coffin and announced, 'This is the Leader of the Shiites. Get to know him.' When they brought his body to the police station, they had four people announce, 'Whoever wants to see this wicked man – the son of a wicked man – should come forward.' Then Soleiman ibn Abi Ja'far (Harun's uncle) left his palace and went to the river bank. Then he heard some sounds. He asked his maids and servants, 'What is this?' They replied, 'As-Sindi ibn Shahak is calling the people to come over to view the corpse of Musa ibn Ja'far (a.s.).' Soleiman ibn Abi Ja'far told his children and servants, 'Soon they will go to the west of the town. When they are

قالَ: فَلَمْ نَبْرَحْ حَتّى غُسِّلَ وَكُفِّنَ وَحُمِلَ [إلى المُصلّى] ، فَصلّى عَلَيْهِ السَّنْدِيُّ بْنِ شاهَكَ وَدَفَنَّاهُ وَرَجَعْنا

. وَكَانَ عُمَرُ بْنُ واقِدٍ يَقُولُ: ما أَحَدٌ هُوَأَعْلَمُ بِمُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا السَّلاَمُ، مِنِّي، كَيْفَ يَقُولُونَ: أَنَّهُ حَىٌّ وَأَنَا دَفَنْتُهُ

حَدَّثَنا مُحَمَّدُ بْنُ إِبْراهيمَ بْنِ إِسْحاق الطَّالِقانِيُ رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا الحَسَنُ بْنُ عَلِيّ بْنِ زَكَرِيًّا بِمَدينَة - 4 السَّلامِ قالَ: حَدَّثَني أَبِي، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ عَنْ عَلْكِ اللَّهِ مُحَمَّدُ بْنُ خَلِيلان قالَ: حَدَّثَني أَبِي، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ عَلْكِ السَّيْهِ وَلِيُّ اللَّهِ مُوسَى بْنِ جَماعَةٍ مِنْ مَشَايِخِ أَهْلِ المَدينَةِ قالُوا: لَمّا مَضى خَمْسَ عَشَرَ سِنَةٍ مِنْ مُلْكِ الرَّشِيدِ اسْتُشْهِدَ وَلِيُّ اللَّهِ مُوسَى بْنِ جَعْفَرِ عَلَيْهِمَا السَّلاَمُ مَسْمُوماً، سَمَّهُ السَّنْدِيُّ بْنُ شاهَكَ بِأَمْرِ الرَّشِيدِ فِي الحَبْسِ المَعْرُوفَ بِدارِ المُسَيِّبِ بِبابِ الكُوفَةِ، وَفِيهِ السِّدْرَةُ، وَمَضى إلى رِضْوانِ اللَّه تَعالَى وَكِرامَتِهِ يَوْمَ الجُمُعَةِ لِخَمْسٍ خَلُونَ مِنْ رَجَبِ سِنَة تَلاثَ وَثَمَانِينَ وَمائَةٍ مِنَ الهِجْرَة، وَقَدْتُمَّ عُمْرُهُ أَرْبُعاً وَخَمْسِينَ سِنَةً، وَتُرْبَتُهُ بِمَدِينَةِ السَّلامُ فِي الجانِبِ الغَرْبِيِّ بِبابِ التَّبِنِ فِي المَقْبَرَة مِنَ الهِجْرَة، وَقَدْتُمَّ عُمْرُهُ أَرْبُعاً وَخَمْسِينَ سِنَةً، وَتُرْبَتُهُ بِمَدِينَةِ السَّلامُ فِي الجانِبِ الغَرْبِيِّ بِبابِ التَّبِنِ فِي المَقْبَرة مِنَ الهِجْرَة، وَقَدْتُمَّ عُمْرُهُ أَرْبُعاً وَخَمْسِينَ سِنَةً، وَتُرْبَتُهُ بِمَدِينَةِ السَّلامُ فِي الجانِبِ الغَرْبِيِّ بِبابِ التَبْنِ فِي المَقْبَرة

حَدَّثَنا عَبْدُ الواحِدِ بْنُ مُحَمَّدِ بْنِ عَبْدُوسٍ العَطَّارِ النِيْسابُورِيُّ بِنِيْسابُورَفي شَعْبانَ سِنَةَ اثْنَتَيْنِ وَخَمْسِينَ وَتَلاثِمانَّةٍ ـ 5

قالَ حَدَّثَنا عَلِيُّ بْنُ مُحَمَّدِ بْنِ قُتُيْبَةَ، عَنْ حَمْدانَ بْنِ سُلَيْمانَ النِيْسابُورِيُّ، عَنِ الحَسَنِ بْنِ عَبْدِ اللَّه الصَيْرَفيُّ، عَنْ أَبِيهِ قَالَ: تُوُفِّيَ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِ: هذا إِمامُ الرَّافِضَةِ قَالَ: تُوُفِّيَ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا السَّلاَمُ فِي يَدِ السَّنْدِيِّ بْنِ شَاهَكَ، فَحُمِلَ عَلَى نَعْشِ وَتُودِيَ عَلَيْهِ: هذا إِمامُ الرَّافِضَةِ قَالَ الْخَبِيثِ، فَلْيَخْرُجُّ» فَاعْرَفُوهُ، فَلَمَّا أُتِيَ بِهِ مَجْلِسَ الشُّرْطَةِ أَقامَ أَرْبَعَةَ نَفَرٍ، فَنَادُوا: «أَلا مَنْ أَرادَ أَن يَرى الخَبِيثَ بْنِ الخَبِيثِ، فَلْيَخْرُجُّ» خَرَجَ سُلَيْمانُ بْنُ أَبِي جَعْفَرٍ الجَعْفَرِيُّ، عَنْ قَصْرِهِ إِلَى الشَّطِّ، فَسَمَعَ الصِيّاحَ الضَّوْضَاءَ، فَقالَ لِغِلْمانِهِ وَلِوْلُدِه: ما هذا؟ قالُوا: السَّنْدِيُّ بْنُ شَاهَكَ يُنادي عَلَى مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا السَّلاَمُ عَلَى نَعْشِهِ، فَقالَ لِوُلْدِه وَغِلْمانِهِ: يُوشَكَ هذا؟ قالُوا: السَّنْدِيُّ بْنُ شَاهَكَ يُنادي عَلَى مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا السَّلاَمُ عَلَى نَعْشِهِ، فَقالَ لِوُلْدِه وَغِلْمانِهِ: يُوشَكَ هذا؟ هذا؟ قالُوا: السَّنْدِيُّ بْنُ شَاهَكَ يُنادي عَلَى مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا السَّلاَمُ عَلَى نَعْشِهِ، فَقَالَ لِوُلْدِه وَغِلْمانِهِ: يُوشَكَ هذا؟ هذا؟ هذا هذا السَّنْدِيُّ بْنُ شَاهَكَ يُنادي عَلَى مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا السَّلاَمُ عَلَى نَعْشِهِ، فَقَالَ لِوُلْدِه وَغِلْمانِهِ: يُوشَكَ هذا

بِهِ فِي الجانِبِ الغَرْبِيِّ، فَإِذا عَبَرَ بِهِ فَانْزِلُوا مَعَ غِلْمانِكُمْ فَخُذُوهُ مِنْ أَيْديهِمْ، فَإِنْ مانَعُوكُمْ

passing there, you should go there along with the servants. Take the corpse away from them. Beat them up if they resist, and tear off their black uniforms (i.e. police uniforms).' When they were carrying the corpse from that part of town, the servants went there, beat them up, tore off their black uniforms, and took the corpse and announced, "Whoever wants to see the purest of the pure – that is Musa ibn Ja'far (a.s.) should come now.' The people gathered together there and performed the major ritual ablutions for the dead. They embalmed him using expensive embalmment. They shrouded him in Yemen shrouds worth two–thousand five hundred *Dinars* on which the Quran was transcribed. Then Soleiman pursued the corpse in the funeral procession in bare feet, without any turbans and with his shirt torn. They took him to the *Quraysh* cemetery. Then they buried him (a.s.) there. The news was written to Harun Ar–Rashid. Then Ar–Rashid wrote Soleiman ibn Abi Ja'far and expressed his greetings and said, 'May God grant you the best rewards. I swear by God that As–Sindi ibn Shahak – may God damn him – did not do this based on my orders."

8–6 Tamim ibn Abdullah ibn Tamim al–Qurashi – may God be pleased with him – narrated that his father quoted on the authority of Ahmad ibn Ali Al–Ansari, on the authority of Soleiman ibn Ja'far al–Basri, on the authority of Umar ibn Waqid, "When Harun Ar–Rashid got worried about the noble characteristics of Musa ibn Ja'far (a.s.) and the news he received from the followers of Imam Musa ibn Ja'far (a.s.) regarding his Divine Leadership, and their secret associations with him in the daytime and at night, he feared for himself and his rule. Then he thought of killing him with poison. Then he asked for some dates and ate some. Then he placed twenty dates on a tray, dipped a piece of thread in poison, and placed the date on a needle. He then thoroughly poisoned one of the dates with that thread until he was sure that the poison has penetrated it. He did this several times and then placed the date among the other dates. He called in his servant and told him, "Take this tray of dates to Musa ibn Ja'far and tell him, "The Commander of the Faithful has eaten dates, and has left some for you. Please I beg you to eat them all since I have hand picked them for you myself." He told the servant to make sure that no dates were left and that no one else should eat any of the dates. The servant delivered the dates and the message. The Imam (a.s.) said, "Bring me some toothpicks." The servant brought him toothpicks and stood in

فَاضْرِبُوهُمْ وَخَرَقُوا ما عَلَيْهِمْ مِنَ السَّوادِ، فَلَمَّا عَبَرُوا بِهِ نَزَلُوا إِلَيْهِم فَأَخْذُوهُ مِنْ أَيْدِيهِم وَضَرَبُوهُمْ وَخَرَقُوا عَلَيْهِمْ مِنْ

سَوادهِمْ وَوَضَعُوهُ فِي مَفْرَقِ أَرْبَعَةِ طُرُقٍ وَأَقامَ المُنادِينَ يُنادُونَ: أَلا وَمَنْ أَرادَ أَنْ يَرى الطَّيِّبِ بْنِ الطَّيِّبِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا السَّلاَمُ فَلْيَخْرُجْ، وَحَضَرَ الْخُلْقِ وَغُسِّلَ وَحُنِّطَ بِحُنُوطِ فاخِرٍ وَكَفَّنَهُ بِكَفَنِ فِيهِ حِبْرَةٌ اسْتُعْمِلَتْ لَهُ بِأَلْفِينِ وَحَمِسمائَةِ دِينارٍ، عَلَيْها الْقُرْآنُ كُلُّهُ، وَاحْتَفى وَمَشَى فِي جِنازَتِهِ مُتِسَلِّباً، مَشْقُوقَ الجَيْبُ إِلَى مَقابِرَ قُرَيْشٍ، فَدَفَنَهُ عَلَيْهِ وَخَمِسمائَةِ دِينانٍ، عَلَيْها الْقُرْآنُ كُلُّهُ، وَاحْتَفى وَمَشَى فِي جِنازَتِهِ مُتِسَلِّباً، مَشْقُوقَ الجَيْبُ إِلَى مَقابِرَ قُرَيْشٍ، فَدَفَنَهُ عَلَيْهِ السَّالَامُ هُناكَ، وَكُتِبَ بِخَبَرِهِ إِلَى الرَّشِيدِ، فَكَتَبَ الرَّشِيدُ إِلَى سُلَيْمانَ بْنِ أَبِي جَعْفَرٍ وَصَلَتُكَ رَحِمَ يا عَمُّ، وَأَحْسَنَ اللَّهُ السَّلامُ هُناكَ، وَكُتِبَ بِخَبَرِهِ إِلَى الرَّشِيدِ، وَلَالِهِ ما السَّدِيُ بْنُ شَاهَكَ _ لَعْنَةُ اللَّه تَعالى _ ما فَعَلَ السَّنديُّ بْنُ شَاهَكَ _ لَعْنَةُ اللَّه تَعالى _ ما فَعَلُ عُنْ أَمْرِنا

حَدَّثَنَا تَمِيمُ بْنُ عَبْدِ اللَّه بْنِ تَمِيمٍ القُرَشِيُ رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنِي أَبِي عَنْ أَحْمَدَ بْنِ عَلِيّ الأَنْصارِيّ، عَنْ ـ 6 سُلُيْمانَ بْنِ جَعْفَرِ البَصَرِيّ، عَنْ عُمَرَ [وَ] بْنِ واقِدِ قالَ: إِنَّ هارُونَ الرَّشِيدِ لَمَّا ضاقَ صَدْرُهُ مِمَّا كَانَ يُظْهَرُ لَهُ مِنْ فَصْلِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا السَّلاَمُ وَما كَانَ يَبْلُغُهُ مِنْ قَوْلِ الشِّيعَةِ بِإِمامَتِهِ وَاخْتِلافِهِمْ فِي السِّرِ إِلَيْهِ بِاللَّيلِ وَالنَّهارِ، فَضَلْ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا السَّلاَمُ وَما كَانَ يَبْلُغُهُ مِنْ قَوْلِ الشِّيعَةِ بِإمامَتِهِ وَاخْتِلافِهِمْ فِي السِّرِ إِلَيْهِ بِاللَّيلِ وَالنَّهارِ وَالنَّهارِ، خَشْيَةٌ عَلَى نَفْسَهُ وَمُلْكِهِ، فَفَكَّرَ فِي قَتْلِهِ بِالسَّمِّ، فَدَعا بِرُطَب وَأَكَلَ مِنْهُ ثُمَّ أَخَذَ صِينيَّةٌ فَوَضَعَ عَلَيْها عِشْرِينَ رُطَبَةً وَيَ السُّمِّ وَأَدْخَلُهُ فِي سَمِّ الخِياطِ، فَأَخذ رُطَبَةً مِنْ ذلِكَ الرُّطَب فَأَقْبُلَ يُرَدِّدُ إِلَيْها ذلِكَ السُّمِّ بِذلِكَ النَّطَ حَتّى قَدْ عِلْمَ أَنَّهُ قَدْ حَصِلَ السُّمِّ فِيها، فَاسْتَكُثُرَ مِنْهُ ثُمَّ رَدَّها فِي ذلِكَ الرُّطَب وَتَنَفَّصَ لَكَ بِهِ، وَهُوَ يُفْسِمُ عَلَيْكَ بِحِقِهِ الصَّيْنِيَّةَ إِلى مُوسَى بْنِ جَعْفَرٍ، وَقُلْ لَهُ: إِنَّ أَمِيرَ الْمُؤْمِنِينَ أَكَلَ مِنْ هذا الرُّطَب وَتَنَفَّصَ لَكَ بِهِ، وَهُوَ يُفْسِمُ عَلَيْكَ بِحِقَهِ الصَّيْنَيَّةَ إِلَى مُوسَى بْنِ جَعْفَرٍ، وَقُلْ لَهُ: إِنَّ أَمِيرَ الْمُؤْمِنِينَ أَكَلَ مِنْ هذا الرُّطَب وَتَنَفَّصَ لَكَ بِهِ، وَهُوَ يُقْسِمُ عَلَيْكَ بِحِقَهِ لَلْكَ الْجَعْمُ مِنْهُ أَحْدَاء فَقَالَ: ايْتِنِي بِخِلالٍ، فَناولِهُ خِلالاً، وَقامَ بِإِزائِهِ وَهُو يَأْكُلُ مِنَ الرُّطَب وَكَانَتْ لِلرَّشِيدِ كَلْبَةٌ تَعُذُ عَلَيْهِ فَيُولُ لَهُ عَلْكُمُ لَى الرِّسَالَة فَقَالَ: الْرِسَالَة فَقَالَ: الْيُتِنِي بِخِلالِ، فَنَاولُهُ خِلالاً، وَقامَ بِإِزائِهِ وَهُو يَأْكُلُ مِنَ الرُّطَب وَكَانَتْ لِلرَّشِيدِ كَلْبُهُ تَعْدُلُ عَلْكُولُ مِنَ الرَّطَب وَكَانَتْ لِلرَّشِيدِ كَلْبَةً عَلْكَ الْكُلُولُ مِنَ الرَّطَب وَكَانَتْ لِلرَّشِيدِ كَلْبَعُ عَلْكُمُ الْتُهُ فَذَا مَلَكُ السُلِهُ فَيَا لَاسُعُولُ الْمَائِهُ فَا الْمُؤْمِنِي الْلَالَةُ عُل

front of him while the Imam (a.s.) ate dates. Harun Ar–Rashid had a female dog which was very dear to him. The dog exerted an effort to free itself from the golden chains and jewels and went to Musa ibn Ja'far (a.s.). The Imam (a.s.) put the poisoned date on the toothpick and threw it for the dog. The dog ate the date and immediately fell down on the ground and died while his meat was falling off his bones piece by piece. The Imam (a.s.) ate the rest of the dates. The servant took the tray back to Ar–Rashid. Harun asked him, "Did he eat all the dates?" The servant said, "O Commander of the Faithful (Harun)! Yes." Harun asked, "How did you find him?" The servant said, "O Commander of the Faithful! I saw nothing wrong with him."

The narrator of the tradition added, "Then the news of the female dog and how it had fallen down with its meat being separated from its bones piece by piece and its death reached Harun. This was hard on him. He went to see the dog. He saw how the dog's meat had separated from its bones and died. He called in the servant, asked for a sword and a rug. He told the servant, "Tell me the truth about the dates or I will kill you." The servant said, "O Commander of the Faithful! I delivered the dates to Musa ibn Ja'far and delivered your greetings to him and stood right in front of him. He asked me for a toothpick. I brought him one. He put the toothpick into the dates and ate them one by one. Then the dog came there. He placed the tooth pick in one of the dates and threw it for the dog. The dog ate it. He continued eating the rest of the dates. O Commander of the Faithful! Then what you see happened." Harun Ar-Rashid said, "We did not gain any benefits from Musa. We fed him the best of our dates, wasted our poison and got our dog killed. There is no solution for Musa ibn Ja'far."

The narrator of the tradition added, "Then our Master Musa (a.s.) called in Mosayyab three days before

his death. Mosayyab was his prison guard. The Imam (a.s.) said, "O Mosayyab!" He said, "Yes. My Master!" The Imam (a.s.) said, "I will be going to Medina, the town of my grandfather, i.e. God's Prophet (S) in order to instruct my son Ali Al-Ridha' (a.s.) according to what my father had instructed me to do, and establish him as my Trustee and Successor, and deliver my orders to him." Mosayyab said, "O my Master! How do you order me to open the doors for you while there are also other prison guards with me?" The Imam (a.s.) said, "O Mosayyab! Your belief in the Honorable the Exalted God regarding us is

نَفْسَها وَخَرَجَتْ تَجُرُّ سَلاسِلَها مِنْ ذَهَبٍ وَجَوْهَرٍ حَتِّى حاذَتْ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا السَّلاَمُ فَبادِرَ بِالْخِلالِ إِلَى الرُّطْبَةِ المَسْمُومَةِ وَرَمى بها إلى الكَلْبَةِ، فَأَكَلَتْها، فَلَمْ تَلْبَتْ أَنْ ضَرَبَتْ بِنَفْسِها الأَرْضَ وَعَوَتْ وَتَهَرَّتْ قِطْعَةً قِطْعَةً.

وَاسْتَوْفَى عَلَيْهِ السَّلامُ باقي الرُّطَبِ وَحَمَلَ الغُلامُ الصَّيْنيَّةَ حَتَّى صارَ بِها إِلَى الرَّشِيدِ فَقالَ لَهُ: قَدْ أَكَلَ الرُّطَبَ عَنْ آخِرهِ؟ قالَ: نَعَمْ يَا أَمِيرَ الْمُوْمِنِينَ قالَ: فَكَيْفَ رَأَيْتَهُ؟ قالَ مَا أَنْكَرْتُ مِنْهُ شَيْئاً يَا أَمِيرَ الْمُوْمِنِينَ قالَ: ثُمَّ وَرَدَ عَلَيْهِ خَبَرُ الكَلْبَةِ بِأَنّها قَدْ تَهَرَّاتْ وَمَاتَتْ، فَقَلِقَ الرَّشِيدُ لِذَلِكَ قَلَقاً شَدِيداً وَاسْتَعْظَمَهُ وَوَقَفَ عَلَى الكَلْبَةِ فَوَجَدَها مُتَهَرَّنَّةً بِالسُّمِّ فَالكَلْبَةِ بِأَنّها قَدْ تَهَرَّاتْ وَمَاتَتْ، فَقَلِقَ الرَّشِيدُ لِذَلِكَ قَلَقاً شَدِيداً وَاسْتَعْظَمَهُ وَوَقَفَ عَلَى الكَلْبَةِ فَوَجَدَها مُتَهَرَّنَّةً بِالسُّمِّ فَا لَكُلْبَةِ فَوَجَدَها مُتَهرَّنَةً بِالسُّمِّ فَا لَكُلْبَة بِأَنّها الكَلْبَة فَوَجَدَها المُؤْمِنِينَ، إِنِي فَا أَعْدَلَ الرُّطَبَ إِلَى مُوسَى بُن جَعْفَرٍ وَأَبْلَغْتُهُ سَلامَكَ، وَقُمْتُ بِإِزائِهِ وَطَلَبَ مِنِّي خِلالاً، فَدَفَعَتُهُ إِلَيْهِ فَأَقْبَلَ يَعْرِزُ فِي حَمَلْتُ الرُّطَبَةِ وَيَأْكُلُها حَتَّى مَرَّتِ الكَلْبَةِ فَعَرَزَ الخِلالَ رُطَبَةٍ مِنْ ذَلِكَ الرُّطَبِ فَرَعَى بِها فَأَكَلَتُها الكَلْبَةُ وَأَكُلُ الرُّطَبَةِ وَعَدُ الرُّطَبَةِ وَيَأْكُلُها حَتَّى مَرَّتِ الكَلْبَةِ فَعَرَزَ الخِلالَ رُطَبَةٍ مِنْ ذَلِكَ الرُّطَبِ فَكَانَ ما تَرَى يا أَمِيرَ المُؤْمِنِينَ . هُوَيَاقي الرُّطَبِ، فَكَانَ ما تَرى يا أَمِيرَ الْمُؤْمِنِينَ

فَقالَ الرَّشِيدُ: ما رَبِحْنا مِنْ مُوسَى إِلاّ أَنَا أَطْعَمْناهُ جَيِّدَ الرُّطَبِ وَضَيَّعْنا سُمَّنا، وَقُتِلَ كَلْبَتُنا، ما فِي مُوسَى بْنِ جَعْفَرٍ إحيلَةٌ؟

قالَ: ثُمَّ إِنَّ سَيِّدَنا مُوسَى عَلَيْهِ السَّلامُ دَعا بِالمُسَيِّبِ وَذلِكَ قَبْلَ وَفاتِهِ بِثَلاثَةِ أَيَّامٍ وَكانَ مُوكِّلاً بِهِ فَقالَ لَهُ: يا مُسَيِّبُ، قالَ: إِنِّي ظَاعِنٌ في هذهِ اللَّيْلَةِ إِلَى المَدينَة مَدِينَةِ جَدِّي رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لأَعْهَدَ إِلَى عَلَيْهِ وَآلِهِ لأَعْهَدَ إِلَى عَلِيهِ وَآلِهِ لأَعْهَدَ إِلَى عَلِيهِ وَآلِهِ لأَعْهَدَ إِلَى عَلِيهِ وَآلِهِ لأَعْهَدَ إِلَى عَلَيْهُ وَاللهُ عَلَيْهُ وَصَيِّي وَخَلِيفَتِي، وَآمِرَهُ أَمْرِي، قالَ المُسَيِّبُ: فَقُلْتُ: يا مَوْلاي تَأْمُرُني أَنْ أَفْتَحَ لَكَ عَلِيهِ إِبْنِي ما عَهِدَهُ إِلَى الْمُسَيِّبُ ضَعَفَ يَقِينُكَ في اللَّهِ عَنَّ اللَّهِ عَنَّ اللَّهِ عَنَّ

weak." He said, "No, my Master!" The Imam (a.s.) said, "Then wait." He said, "O my Master! Please pray for me to get more firmly established in faith." Then the Imam (a.s.) said, "I invoke the Honorable the Exalted God by His Great Name – by which Asif had invoked Him, and magically brought Belqees' (queen of Saba') Couch there and placed it in front of Solomon before the wink of an eye – to bring me (Al–Kazim (a.s.) and my son Ali Al–Ridha' (a.s.) together in Medina." Mosayyab added, "Then I heard Al–Kazim (a.s.) pray and suddenly he (a.s.) was no longer where he was standing to pray. As I was standing there, I saw him (a.s.) reappear there again, and tie the chains to his own feet. At that time I fell in prostration to God to thank Him for this Divine Knowledge, i.e. the recognition of the Divine Leader (a.s.). Imam Al–Kazim (a.s.) told me, "O Mosayyab! Raise your head. Beware that I will depart to the Honorable the Exalted God three days from now." Mosayyab added, "Then I cried." He (a.s.) told me,

"O Mosayyab! Do not cry. My son Ali (Al-Ridha' (a.s.) is your Divine Leader, and your next Master! Therefore, adhere to his Mastery since you will never be at a loss as long as you are with him (a.s.)." I said, "Praise be to God."

Mosayyab added, "Then my Master Al-Kazim (a.s.) called me in on the night of the third day and told me, 'It is time for me to go to the Honorable the Exalted God. When I ask you for water and drink it, you will see that my stomach gets bloated and swollen. My color will turn yellow, red and green. It will turn into different colors. Then inform that oppressor (Harun) about my death. When you see me that way do not inform anyone else. Also do not tell the one who will come to me until after I die."

Mosayyab ibn Zohayr said, "I was constantly watching Al–Kazim (a.s.) until he (a.s.) called me and asked for some water and drank it." Then he (a.s.) called me and said, "O Mosayyab! This wicked As–Sindi ibn Shahak thinks that after I pass away, he will take charge of performing the ritual ablutions for me himself. No. This will never be the case. When they take me to the cemetery known as the *Quraysh* cemetery, bury me there. Do not raise my tomb higher than four opened fingers. And do not take any of the dirt from my tomb to be blessed by, since the dirt from the tombs of all of us is forbidden except for that of my grandfather – Al–Husayn ibn Ali (a.s.) which the Sublime God has established as a means of healing for our followers and friends.

وَجَلَّ فِينا، فَقُلْتُ: لا يا سَيِّدِي، قالَ: فَمَهُ، قُلْتُ: يا سَيِّدِي أُدْعُ اللَّهَ أَنْ يُثَبِّتِنِي، فَقالَ: اَللَّهُمَّ ثَبِتْهُ، ثُمَّ قالَ: إِنِّي أَدْعُو اللَّه عَزَّ وَجَلَّ بِإِسْمِهِ العَظِيمِ الَّذِي دَعا آصِفُ حَتِّى جاءَ بِسَريرِ بِلْقِيْسِ وَوَضَعَهُ بَيْنِ يَدِي سُلَيْمانَ قَبْلُ ارْتدادِ طَرْفِهِ إِلَيْهِ عَنَّ وَجَلَّ بِإِسْمِهِ العَظِيمِ الَّذِي عَلِيِّ بِالْمَدِينَةِ، قالَ المُسَيِّبِ: فَسَمِعْتُهُ عَلَيْهِ السَّلامُ يَدْعُو، فَفَقَدْتُهُ عَنْ مُصلْلَّهُ، فَلَمْ أَزَلْ قائِماً عَلَى وَبَيْنِ إِبْنِي عَلِيِّ بِالْمَدِينَةِ، قالَ المُسَيِّبِ: فَسَمِعْتُهُ عَلَيْهِ السَّلامُ يَدْعُو، فَقَقَدْتُهُ عَنْ مُصلْلَّهُ، فَلَمْ أَزَلْ قائِماً عَلَى ما أَنْعَمَ بِهِ عَلِيٍّ من عَلَى قَدَمي رَأَيْتُهُ قَدْ عادَ إِلَى مكانِهِ وَأَعادَ الحَدِيدَ إِلَى رِجْلَيْهِ فَخَرَرَتُ لِلَّهِ ساجِداً لِوَجْهِي شُكْراً عَلَى ما أَنْعَمَ بِهِ عَلِيِّ من مُعْرِفَتِهِ، فَقالَ لي: ارْفَعَ رَأُسكَ يا مُسَيِّبُ وَاعْلَمْ إِنِّي راجِلٌ إِلَى اللَّهِ عَزَّ وَجَلَّ فِي ثالِثِ هذا الْيَوْمِ

قالَ: فَبَكَيْتُ، فَقالَ لي: لا تَبْكِ يا مُسَيِّبُ فَإِنَّ عَلِيًا البْنِي هُوَإِمامُكَ وَمَوْلاكَ بَعْدي فَاسْتَمْسِكَ بِوِلايَتِهِ فَإِنَّكَ لَنْ تَضِلَّ ما . لَزِمْتَهُ فَقُلْتُ: الْحَمْدُ لِلَّهِ

قالَ: ثُمَّ إِنَّ سَيِّدِي عَلَيْهِ السَّلامُ دَعانِي في لَيْلَةِ الْيَوْمَ الثَّالِثِ فَقَالَ لَي: إِنِّي عَلَى ما عَرَفْتُكَ مِنَ الرَّحِيلِ إِلَى اللَّهِ عَزَّ وَجَلَّ، فَإِذَا دَعَوْتُ بِشَرْبَةٍ مِنْ مَاءٍ فَشَرِبْتُها وَرَأَيْتَنِي قَدِ انْتَفَخْتُ وَارْتَفَعَ بَطْنِي وَاصِفْرَ لَوْنِي وَاَحْمَرَّ وَاخْضَرَّ وَتَلَوَّنَ الْوَانَا فَخَبَّر الطَّاغِيَةَ بِوَفَاتِي، فَإِذَا رَأَيْتَ بِي هذا الحَدَثُ فَإِيَّاكَ أَن تُظهِرَ عَلَيْهِ أَحَداً وَلا عَلَى مَن عِنْدِي إِلاَّ بَعْدَ وَفَاتِي، اَلْوانا فَخَبَّر الطَّاغِيةَ بِوَفَاتِي، فَإِذَا رَأَيْتَ بِي هذا الحَدَثُ فَإِيَّاكَ أَن تُظهِرَ عَلَيْهِ السَّلامُ بِالشَّرِيَةِ فَشَرِبَهَا، ثُمَّ دَعانِي فَقَالَ لَي: يا مُسَيِّبُ إِنَّ قَالَ المُسَيِّبُ إِنَّ السَّدِيِّ بْنِ شَاهَكَ سَيَرَعُمُ أَنَّهُ يَتَوَلَّى غُسْلِي وَدَفَني هَيْهاتَ هَيْهاتَ أَنْ يَكُونَ ذَلِكَ أَبُداً! فَإِذَا حَمِلْتُ إِلَى هَذَا الرِّجْسَ السَّنْدِيِّ بْنِ شَاهَكَ سَيَرَعُمُ أَنَّهُ يَتَوَلَّى غُسْلِي وَدَفَني هَيْهاتَ هَيْهاتَ أَنْ يَكُونَ ذَلِكَ أَبُداً! فَإِذَا حَمِلْتُ إِلَى المَعْرُوفَةِ بِمَقابِرِ قُرَيْتِ الْمَعْرُوفَةِ بِمَقابِرِ قُرَيْشٍ فَأَلْحِدُونِي بِها، وَلا تَرَفَعُوا قَبْرِي فَوْقَ أَرْبَعَ أَصابِعٍ مُفَرَّجات، وَلا تَأْخُذُوا مِن تُرْبَتِي الْمَعْرُوفَةِ بِمَقَابِرِ قُرَيْشٍ فَأَلْحِدُونِي بِها، وَلا تَرْفَعُوا قَبْرِي فَوْقَ أَرْبَعَ أَصابِعِ مُفَرَّجات، وَلا تَأْخُذُوا مِن تُرْبَتِي المَعْرُوفَةِ بِمَقَابِرِ قُرَيْتُ اللَّهُ تَعالَى جَعَلَها شِفَاءِ شَيْئًا لِتَتَبَرَّكُوا بِهِ، فَإِنَّ كُلُّ تُربَةٍ لَنَا مُحَرَّمَةٌ إِلاَّ تُربَة جَدِّي الحُسَيْنِ بْنِ عَلِي عَلَيْهِمَا السَّلامُ فَإِنَّ اللَّهُ تَعالَى جَعَلَها شَفَاءِ الْسَائِعُ مُ السَّلامُ فَإِنَّ لَاللَّهُ تَعَالَى جَعَلَها وَأُولِيانَنا وَأُولِيانَنا وَأُولِيانَنا وَأُولِيانَنا وَأُولِيانَا السَّلَامُ السَّلَامُ مَلَى اللَّهُ تَعَالَى جَعَلَها وَالْهِالْنَاقُولِ الْمَالِكُ الْمُؤْتِ الْمَائِولِ الْنَالِهُ الْمُلْرَاتُ الْمَائِولِ الْمَائِلِ الْمَائِولِ اللْمَائِهُ الْمَالِقُ الْمُلِي الْمَائِي الْمَائِقُولِ اللْمَائِي الْمَائِلُ الْمُولِ الْمَالْمَالِهُ الْمَالِيَالِهُ الْمَائِقَالِي الْمَائِلَةُ الْمُولَا الْمَائِلِ ال

Mosayyab added, "Then I saw someone who looked very much like him sitting next to him. I had seen my Master Al-Ridha' (a.s.) when he was young. I wanted to ask him questions but my Master Musa (a.s.) asked me, 'O Mosayyab! Did I not admonish you before?' I kept waiting until he (a.s.) perished, and that person disappeared. Then I informed Harun Ar-Rashid. As-Sindi ibn Shahak came. I swear by God that I saw them with my own eyes that they thought they were performing the major ritual ablutions for the dead, but their hands could not reach him. They thought they were placing the embalmment on him and shrouding him, but they could not do anything for him. It was that person4 who was placing the embalmment on him and shrouding him. They could see him, but could not tell who he was. They pretended that he was just helping them. When that person got finished he told me, "If you had any doubts about me, be no longer in doubt. I am your Divine Leader, your Master, and God's Proof for you after my father (a.s.). O Mosayyab! The similitude of me is like that of the honest Joseph (a.s.). Their similitude is like that of Joseph's (a.s.) brothers who came to him. Joseph (a.s.) knew them but they could not recognize him."

Then they carried him (a.s.) and buried him in the cemetery of the *Quraysh*, and did not raise his tomb more than he had ordered it to be raised. The tomb was raised later, and a building was constructed over it.

8–7 Ahmad ibn Ziyad ibn Ja'far al-Hamadani – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Soleiman ibn Hafs al-Marwazi, "Harun Ar-Rashid arrested Musa ibn Ja'far (a.s.) in the year 179 A.H. (794 A.D.). He (a.s.) died in prison at Baghdad on the twenty-fourth or twenty-fifth day of the (Arabic) month of *Rajab* in the year 183 A.H. (798 A.D.) when he was 54 years old. He was buried in the cemetery of the *Quraysh*. He served as a Divine Leader for 35 years and a few months. His mother was an *Umm Walad* who was called Hamida. She was also the mother of his brothers Ishaq and Muhammad – the sons of Ja'far (a.s.). Musa ibn Ja'far (a.s.) clearly appointed his son Ali ibn Musa Al-Ridha' (a.s.) as the Divine Leader after him.

8-8 Ahmad ibn Ziyad ibn Ja'far al-Hamadani - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Muhammad ibn Sadaqa al-Anbari,

حَدَّتَنا أَحْمَدُ بْنُ زِياد بْنِ جَعْفَرِ الْهَمَذانيّ رَضِىَ اللهُ عَنْهُ قالَ: حَدَّتَنا عَلِى بْنُ إِبراهِيم بْنِ هاشِم، عَنْ أَبِيهِ، عَن _ 7 سُلَيْمانَ بْنِ حَفْصِ الْمَرْوَزِيِّ قالَ: إِنَّ هارُونَ الرَّشِيدِ قَبَضَ عَلَى مُوسَى بْنِ جَعْفَرِ عَلَيْهِ السَّلامُ سَنَةَ تِسْعِ وَسَبْعِينَ وَمائَةٍ، وَتُوْفِّيَ فِي حَبسِهِ بِبَغْدادَ لِخَمْسِ لَيالٍ بَقِينَ مِن رَجَب سَنَةَ ثَلاث وَتُمانِين وَمائَةٍ، وَهُوَابْنُ سَبع وَأَرْبُعِينَ سِنَةً وَمُونَ فِي مَقابِرِ قُرَيْشٍ وَكَانَتْ إِمامَتُهُ خَمْساً وَثَلاثِينَ سَنَةً وَأَشْهَراً، وَأُمُّهُ أُمُّ وَلَد يُقالُ لَهُ: حَمِيدَةُ وَهِيَ أُمُّ أَخَويهِ إِسْحاقَ وَمُحَمَّدٍ ابْنِ مُحَمَّدٍ عَلَيْهِمَا السَّلاَمُ بِالإِمامَةِ بَعْدَهُ . وَمُحَمَّدٍ ابْنِهِ عَلِيّ بْنِ مُوسَى الرِّضا عَلَيْهِمَا السَّلاَمُ بِالإِمامَةِ بَعْدَهُ . وَمُحَمَّدٍ ابْنِهِ عَلِيّ بْنِ مُوسَى الرِّضا عَلَيْهِمَا السَّلاَمُ بِالإِمامَةِ بَعْدَهُ

حَدَّتَنا أَحْمَدُ بْنُ زِيادِ بْنِ جَعْفَرِ الْهَمَذانيُ رَضِىَ اللهُ عَنْهُ قالَ: حَدَّتَنا عَلِيٌّ بْنُ إِبراهِيمَ بْنِ هاشِمٍ، عَنْ مُحَمَّدِ بْنِ ـ 8 صَدَقَةَ العَنبَريِّ قالَ: لَمَّا تُوُفِّىَ أَبُو إِبْراهيمَ مُوسَى بْن جَعْفَر

"When Abu Ibrahim Musa ibn Ja'far (a.s.) passed away, Harun Ar–Rashid gathered together all the elders of the *Talibite* (from the progeny of Abu Talib) and *Abbasid* clans, and other people from the country including the judges. He brought in the corpse of Abu Ibrahim Musa ibn Ja'far (a.s.) and said, "This is Musa ibn Ja'far who has died naturally. There was nothing between us for me to ask God for forgiveness – that is murdering him. 5 Look at him. Do you see any injuries or signs of being choked on him?" Seventy of the Shiites went there and looked at him (a.s.). They did not find any traces of injury or signs of being choked on his body. There was signs of Henna6 on his feet. Then Soleiman ibn Abi Ja'far performed the major ritual ablutions for the dead, covered him in his shroud, and followed the corpse with bare feet and without wearing a turban."

The author of this book (a.s.heikh Sadooq) said, "I have included these traditions here in this book in order to refute the *Waqifites*? who consider Musa ibn Ja'far (a.s.) to be alive and deny the Divine Leadership of Imam Al-Ridha' (a.s.) and the other Imams (a.s.) who came after him. Once the demise of Musa ibn Ja'far (a.s.) is established, their sect will be invalidated. Regarding these traditions they say, "Indeed As-Sadiq (a.s.) said, 'Only a Divine Leader performs the major ritual ablutions for the dead when a Divine Leader passes away.' They argue that if our claim that Al-Ridha' (a.s.) is a Divine Leader was true, then Al-Ridha' (a.s.) should have done the major ritual ablutions for the dead when Musa ibn Ja'far (a.s.) died, while according to this tradition someone else did that. Their reasoning is not acceptable for us since As-Sadiq (a.s.) has admonished that people other than the Divine Leaders should not perform the major ritual ablutions for the dead. Thus, if someone who is not a Divine Leader does this act which is admonished against, the Divine Leadership of the following Divine Leader is not violated. Imam As-Sadiq (a.s.) has never said that whoever performs the major ritual ablutions for the dead for a Divine Leader will be the next Divine Leader. Therefore, they have no case to present using this tradition.

Moreover, we read in some traditions that Al–Ridha' (a.s.) did perform the major ritual ablutions for the dead when his father Musa ibn Ja'far (a.s.) was killed. However, this was done in hiding and only a few

people are aware of it. The *Waqifites* do not deny that the Divine Leaders are permitted by the Sublime God to travel long distances in no time."

عَلَيْهِمَا السَّلاَمُ جَمَعَ هارُونُ الرَّشِيدِ شُيُوخَ الطَّالِبِيَّةِ وَبَنِي العَبَّاسِ وَسائِرِ أَهْلِ المَمْلَكَةِ وَالحُكَّامِ وَأَحضَرَ أَبَاإِبراهِيمَ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِ السَّلامُ قَدْ ماتَ حَتفَ أَنْفِهِ، وَما كانَ بَيْنِي وَيَيْنَهُ ما مُوسَى بْنِ جَعْفَرٍ عَلَيْهِ السَّلامُ قَدْ ماتَ حَتفَ أَنْفِهِ، وَما كانَ بَيْنِي وَيَيْنَهُ ما أَستَغفِرُ اللَّهَ مِنْهُ فِي أَمْرِهِ _ يَعْنِي فِي قَتلِهِ _ فَانْظُرُوا إِلَيْهِ، فَدخَلُوا عَلَيْهِ سَبْعُونَ رَجُلاً مِن شِيعَتِهِ، فَنَظَرُوا إِلَيْهِ مَوْسَى بُنِ جَعْفَرٍ عَلَيْهِمَا السَّلامُ وَلَيْسَ بِهِ أَثَرَ جِراحَةٍ وَلا خَنقٍ، وَكانَ فِي رَجُلِهِ أَثُرُ الجِنَّاءِ، فَأَخَذُهُ سُلَيْمانُ بْنِ أَبِي جَعْفَرٍ، . فَنَوَلِهُ مَنْ مُؤْمِ عَلَيْهِمَا السَّلامُ وَلَيْسَ بِهِ أَثَرَ جِراحَةٍ وَلا خَنقٍ، وَكانَ فِي رَجُلِهِ أَثُرُ الجِنَّاءِ، فَأَخَذُهُ سُلَيْمانُ بْنِ أَبِي جَعْفَرٍ، . فَقَوَلَى غُسْلَهُ وَتَكفِينَهُ وَتَحَفِّى وَتَحَسَّرَ فِي جَازَتِهِ

قالَ مُصنِفُ هذا الْكِتاب: إِنَّمَا أُورَدتُ هذهِ الأَخْبارَ فِي هذا الْكِتابِ رَدَّا عَلَى الواقِفَةِ عَلَى مُوسَى بْنِ جَعْفَرِ عَلَيْهِمَا السَّلامُ، فَإِنَّهُم يَزْعُمُونَ أَنَّهُ حَىٌّ وَيُنكِرُونَ إِمامَةَ الرّضا عَلَيْهِ السَّلامُ وَإِمامَةَ مِن بَعْدَهُ مِنَ الأَّئِمَّةِ عَلَيْهِمُ السَّلاَمُ

و فِي صِحَّةِ وَفَاة مُوسَى بْنِ جَعْفَرِ عَلَيْهِ السَّلامُ إِبطالُ مَذْهَبِهِم، وَلَهُم فِي هذهِ الأَخْبارِ كَلامٌ يَقُولُونَ: إِنَّ الصَّادِقَ عَلَيْهِ السَّلامُ قالَ: الإِمامُ لا يُغَسِّلُهُ إِلاَّ الإِمامُ، وَلَوْ كَانَ الرِّضِا عَلَيْهِ السَّلامُ إِماماً كَما ذَكَرتُم لَغَسَّلَهُ بَي هذهِ الأَخْبارِ أَنَّ مُوسَى عَلَيْهِ السَّلامُ غَسَّلَهُ غَيْرُهُ.

وَلا حُجَّةَ لَهُم عَلَيْنا فِي ذَلِكَ، لأَنَّ الصَّادِقَ عَلَيْهِ السَّلامُ إِنَّما نَهى أَن يُغَسِّلَ الإِمامَ إِلاَّ مَن يَكُونُ إِماماً، فَإِنَّ دَخَلَ مَن يُغَسِّلُ الإِمامَ فِي نَهيهِ فَغَسَّلُهُ لَمْ يُبطِل بِذَلِكَ إِمامَةَ الإِمامِ بَعْدَهُ، وَلَمْ يَقُل عَلَيْهِ السَّلامُ: أَنَّ الإِمامَ لا يَكُونُ إِلاَّ الَّذِي يُغَسِّلُ يُغُسِّلُ الإِمامَ فِي نَهيهِ فَغَسَّلُهُ لَمْ يُبطِل بِذَلِكَ إِمامَةَ الإِمامِ بَعْدَهُ، وَلَمْ يَقُل عَلَيْهِ السَّلامُ: أَنَّ الإِمامَ لا يَكُونُ إِلاَّ الَّذِي يُغَسِّلُ مَن الأَئِمَّةِ عَلَيْهِمُ السَّلامُ، فَبَطَلَ تَعَلَّقُهُم عَلَيْنا بِذَلِكَ .

عَلَى أَنَا قَدْ رُوَّينا فِي بَعْضِ هذهِ الأَخْبارِ: أَنَّ الرِّضا عَلَيْهِ السَّلامُ قَدْ غَسَّلَ أَباهُ مُوسَى بْنِ جَعْفَرِ عَلَيْهِمَا السَّلاَمُ، مِن حَيْثُ خَفِي عَلَى الحاضِرِينَ لِغُسلِهِ غَيْرِ مَنِ اطَّلَعَ عَلَيْهِ، وَلا تُنكِرُ الواقِقَةُ أَنَّ الإِمامَ يَجُوزُ أَن يَطوِيَ اللَّهُ تَعالَى لَهُ البُعدَ حَيْثُ خَفِي عَلَى المَا المَسلِقَةَ البَعِيدَةَ فِي المُدَّةِ اليَسِيرَةِ .

8–9 Ja'far ibn Muhammad ibn Masroor – may God be pleased with him – narrated that Al–Husayn ibn Muhammad ibn A'mir quoted on the authority of al–Mo'alla ibn Muhammad al–Basri, on the authority of Ali ibn Ribat, "I told Ali ibn Musa Al–Ridha' (a.s.) that I know a man who says that your father (a.s.) is alive and that you know about this. Al–Ridha' (a.s.) said, Glory be to God! How could God's Messenger (a.s.) die and Musa ibn Ja'far (a.s.) not die? Yes. By God, he (a.s.) died, and his property was divided and his slave wives were married off to others."

8–10 (The author of the book narrated) my father – may God be pleased with him – narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of Muhammad ibn Isa al-Yaqteeni, on the authority of Ahmad ibn Abdullah al-Gharawi, on the authority of his father, "I visited Al-Fadhl ibn al-Rabee' while he was sitting on the roof of his house. He told me, 'Come closer to me.' I went closer to him to the extent

that I stood beside him." Then he told me, 'Overlook into the house.' Then he asked, 'What can you see in the house?' I replied 'I see a garment (thrown on the ground).' He said, 'Take a better look!' Then I took a better look and said, 'I see a man prostrating in prayer.' He asked, 'Can you recognize the man?' I said, 'No, I can't.' He said, 'That is your master.' I said, 'Which master?' He said, 'Are you pretending you don't know?' I said, 'I am not pretending, but I do not know that I have a master.' He said, 'That is Abul Hassan Musa ibn Ja'far (a.s.). I watch him day and night. I never found him in any state other than what I will tell you. He (a.s.) says the morning prayers. Then he (a.s.) says the supplications after the prayer for sometime until sunrise. Then he (a.s.) falls to prostration and remains prostrating until the sun comes near to descending (from its midday zenith). He (a.s.) has ordered someone to inform him about the sun's coming near to descending. I do not know when they tell him that the sun has come near to descending. However, he (a.s.) suddenly stands up and begins to say his prayers without renewing his ritual ablutions. So I can tell that he (a.s.) does not go to sleep during the period of his prostration nor does he slumber.

He (a.s.) continues to pray until he (a.s.) finishes saying the afternoon prayers. When he (a.s.) finishes saying his afternoon prayer, he (a.s.) falls into prostration. Then he (a.s.) stays in the state of prostration until sunset. When the sun sets, he (a.s.) raises his head and says the evening prayers without renewing his ablutions. He (a.s.) continues to pray and says the

حَدَّثَنا جَعْفَرُ بْنُ مُحَمَّدِ بْنِ مَسْرُورٍ رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا الحُسَيْنُ بْنُ مُحَمَّد بْنِ عامِرٍ، عَنِ المُعَلَّى بنِ مُحَمَّد ـ 9 البَصرِيِّ قالَ حَدَّثَنا عَلِيُّ بْنُ رِباطٍ قالَ: قُلْتُ لِعَلِيِّ بْنِ مُوسَى الرِّضا عَلَيْهِمَا السَّلاَمُ: إِنَّ عِنْدَنا رَجُلاً يَذَكُرُ أَنَّ أَباكً عَلَيْهِ البَّكِمَ عَلَيْهِ السَّلامُ حَيِّ قَالَ عَلَيْهِ وَآلِهِ وَآلَهِ وَلَمْ السَّلامُ حَيٍّ وَأَنَّكَ تَعَلَمُ مِن ذَلِكَ ما تَعَلَمُ، فَقَالَ عَلَيْهِ السَّلامُ: سُبْحانَ اللَّهِ ماتَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَلَمْ السَّلامُ! بَلى وَاللَّهِ لَقَدْ ماتَ وَقُسِمَت أَمْوالُهُ وَنُكِحتَ جَوارِيهِ .

حدَّتَنا أَبِي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّتَنا عَلِيُّ بْنُ أَبِي إِبْراهيمَ بْنِ هاشِم، عَنْ مُحَمَّد بْنِ عِيسَى اليَقْطِينيِّ، عَنْ أَبِيهِ قالَ: دَخَلتُ عَلَى الفَضلُ بْنِ الرَّبِيعِ وَهُوَجالِسٌ عَلَى سَطحٍ فَقالَ لِي: أَسْرِف إِلى بَيْت فِي الدَّارِ، فَأَشْرَفتُ ما تَرى في البِيْت؟ فَقُلْتُ: ثَوباً مَطرُوحاً، فَقالَ: انظُر حَسَنا، فَتَأَمَّلتُ وَنَظَرتُ فَتَلْتُ: ثَوباً مَطرُوحاً، فَقالَ: انظُر حَسَنا، فَتَأَمَّلتُ وَنَظَرتُ فَتَلْتُ: رَجُلٌ ساجِدٌ فَقَالَ لِي: تَعرِفُهُ؟ ! قُلْتُ: لا قَلْتُ: هَا أَتَجاهَلُ وَلكِنِي لا أَعْرِفُ لي مَولى، فَقالَ هذا أَبُو الحَسَنِ مُوسَى بْنِ جَعْفَنِ، إِنِي إِنِي أَتَفَقَّدُهُ اللَّيْلَ وَالنَّهارَ فَلا أَجِدُهُ فِي وَقْت مِنَ الأَوْقَاتِ إِلاَ عَلَى الحالِ الَّتِي أُخْبِرُكَ بِها، إِنَّهُ يُصَلِّي الفَجرَ فَيُعَقِّبُ ساعَةً فِي دُبُرِ الصَّلاةِ وَالنَّهارَ فَلا أَجِدُهُ فِي وَقْت مِنَ الأَوْقَاتِ إِلاَ عَلَى الحالِ الَّتِي أُخْبِرُكَ بِها، إِنَّهُ يُصَلِّي الفَجرَ فَيُعَقِّبُ ساعَةً فِي دُبُرِ الصَّلاةِ وَالنَّهارَ فَلا أَجِدُهُ فِي وَقْت مِنَ الأَوْقَاتِ إِلاَ عَلَى الحالِ التِي أُخْبِرُكَ بِها، إِنَّهُ يُصَلِّي الفَجرَ فَيُعَقِّبُ ساعَةً فِي دُبُرِ الصَّلاةِ إِلَى أَن يَطلُعُ الشَّمْسُ، ثُمَّ يَسجُدُ سَجدَةً فَلا يَزالُ ساجِداً تَزُولَ الشَّمْسُ، وَقَدْ وَكَلَ مَن يَتَرَصَّدُ لَهُ الزَّوالَ، فَلَستُ أَدْرِي الْتُ الفُلامُ: قَدْ زالَتِ الشَّمْسُ؛ إِذ يَتِبُ فَيَبتَدِىءُ الصَّلاةَ مِن غَيْرِ أَن يُجَدَّدَ وُضُوءً فَأَعلَمُ أَنَّهُ لَمْ ينم فِي سُجُودِهِ وَلا . أَنْ يُجَدَّدَ وُضُوءً فَأَعلَمُ أَنَّهُ لَمْ ينم فِي سُجُودِهِ وَلا . أَنْ يُجَدِّدُ وَضُوءً فَأَعلَمُ أَنَّهُ لَمْ ينم فِي سُجُودِهِ وَلا . أَعْفى

وَلا يَزِالُ إِلَى أَن يَفرُغَ مِن صَلاةِ العَصرِ، فَإِذا صَلَّى سَجَدَ سِجِدَةً فَلا يَزِالُ ساجِداً إِلى أَن تَغِيبَ الشَّمْسُ، فَإِذا عابَتِ الشَّمْسُ وَثَبَ مِن سِجِدَتِهِ، فَصَلِّى المَغْرِبَ مِن غَيْر أَن يُحْدثَ supplications after the prayer until he (a.s.) finishes saying his night prayers. When he (a.s.) finishes saying his night prayers, he (a.s.) breaks his fast by eating some roasted meat which they bring for him. Then he (a.s.) renews the ritual ablution and falls into prostration. Then he (a.s.) raises his head and sleeps for a short time.

Then he (a.s.) gets up and renews his ritual ablutions and stands up to pray in the middle of the night until dawn. I do not know when they inform him that the dawn has come, but I see that he (a.s.) suddenly stands up and says the morning prayers. This has been his behavior since he (a.s.) has been handed over to me.'

I said, 'Fear God! Do not do what would result in the termination of blessings. You know well that the blessings given to anyone who does any evil deeds to any member of this Household will be taken away from him.'

The guard replied, 'They sent for me several times and ordered me to kill him, but I did not accept this and informed them that I would not do that. I would not do that even if they kill me.'1 After some time, the Imam (a.s.) was turned over to Al-Fadhl ibn Yahya Al-Barmaki who imprisoned him for a few days. For three days and nights Al-Fadhl ibn al-Rabee' brought him food. But on the fourth night they brought him food from Al-Fadhl ibn Yahya. Then he (the Imam (a.s.)) raised his hands towards the sky and said, 'O Lord! You know best that if I had eaten this before the day, I would have assisted my murderer myself.' Then he (Abul Hassan Musa ibn Ja'far (a.s.)) ate it and fell ill. They brought a doctor for him (a.s.) the following morning. He (a.s.) showed the doctor the bruise that had developed on his hand which was the effect of the poison that had gathered in that location which they had fed him. The doctor faced them and said, 'By God! He knows best what you have done to him.' Then the Imam (a.s.) passed away."

حَدَثاً، وَيَزالُ صَلَاتِهِ وَتَعقِيبِهِ إِلَى أَن يُصَلِّيَ العَتَمَةَ، فَإِذا صَلَّى العَتَمَةَ أَفطَرَ عَلَى شَوىّ يُؤتى بِهِ، ثُمَّ يُجَدِّدُ الوُضُوءَ، ثُمَّ يَقُومُ فَيُجَدِّدُ الوُضُوءَ، ثُمَّ يَقُومُ فَلا يَزالُ يُصلِّي فِي اللَّيْلِ حَتَّى يَطلُعَ الفَجرُ، يَسجُدُ، ثُمَّ يَوُهُ فَلا يَزالُ يُصلِّي فِي اللَّيْلِ حَتَّى يَطلُعَ الفَجرُ، يَسجُدُ، ثُمَّ يَقُومُ فَلا يَزالُ يُصلِّي فِي اللَّيْلِ حَتَّى يَطلُعَ الفَجرُ، وَهَذَا تُؤُمِّ الْفُحرُ قَدْ طلَعَ؟! إِذْ قَدْ وَتَبَ هُوَلِصلَاةِ الفَجرِ فَهذَا دَأَبُهُ مِنْذُ حُوِّلَ إِلَى الْمَاعِ؟! إِذْ قَدْ وَتَبَ هُوَلِصلَاةِ الفَجرِ فَهذَا دَأَبُهُ مِنْذُ حُوِّلَ إِلَى الْعَالَامُ إِنَّ الفَجرَ قَدْ طلَعَ؟! إِذْ قَدْ وَتَبَ هُوَلِصلَاةِ الفَجرِ فَهذَا دَأَبُهُ مِنْذُ حُوِّلَ إِلَى

فَقُلْتُ: اِتَّقِ اللَّهَ وَلا تُحدِثَنَّ فِي أَمْرِهِ حَدَثاً يَكُونُ فِيهِ زَوالُ النِّعْمَةِ، فَقَدْ تَعلَمُ أَنَّهُ لَمْ يَفْعَلُ أَحَدٌ بِأَحَد مِنْهُمْ سُوءاً إِلاَّ كَانَتْ نِعْمَتُهُ وَاللَّهُ وَلَا تُحدِمُ إِلَى ذَلكَ وَأَعَلَمتُهُم إِلَى ذَلكَ وَأَعَلَمتُهُم إِلَى ذَلكَ وَلَوْ قَتَلُونِي نِعْمَتُهُ زَائِلَةً، فَقَالَ: قَدْ أَرسَلُوا إِلَىَّ غَيْرَ مَرَّةٍ يَأْمُرونِي بِقَتلِهِ، فَلَمْ أُجبِهُم إلى ذلكَ وَأَعلَمتُهُم إلى ما سَأَلُونِي .ما أَجبِتُهُم إلى ما سَأَلُونِي

فَلَمَّا كَانَ بَعْدَ ذَلِكَ حُوِّلَ إِلَى الفَضْلِ بْنِ يَحْيَى البَرمَكِيِّ فَحُبِسَ عنْدَهُ أَيَّاماً، فَكَانَ الفَضْلُ بْنُ الرَّبِيعِ يَبْعَثُ إِلَيْهِ فِي كُلِّ يَوْمٍ مائِدَةً حَتَّى مَضَى ثَلاَثَةَ أَيَّامٍ وَلَيالِيها، فَلَمَّا كَانَتِ اللَّيْلَةُ الرَّابِعَةُ قُدِّمَت إِلَيْهِ مائِدَةٌ لِلفَضلِ بْنِ يَحْيَى، فَرَفَعَ عَلَيْهِ يَوْمٍ مائِدَةٌ لِلفَضلِ بْنِ يَحْيَى، فَرَفَعَ عَلَيْهِ السَّلامُ يَدَهُ إِلى السَّماءِ، فَقَالَ: يا رَبِّ إِنَّكَ تَعلَمُ إِنِّي لَوْ أَكَلَتُ قَبْلَ الْيَوْمِ كُنْتُ قَدْ أَعَنتُ عَلَى نَفْسِي، فَأَكَلَ فَمَرِضَ، فَلَمَّا السَّلامُ يَدَهُ إِلى السَّمَاءِ، فَقَالَ: يا رَبِّ إِنَّكَ تَعلَمُ إِنِّي لَوْ أَكَلَتُ قَبْلَ الْيَوْمِ كُنْتُ قَدْ أَعَنتُ عَلَى نَفْسِي، فَأَكَلَ فَمَرِضَ، فَلَمَّا كَانَ مِنَ الغَدِ جَاءَهُ الطَّبِيبُ فَعَرَضَ عَلَيْهِ خُضْرَةً فِي بَطنِ راحَتِهِ و كانَ السُّمِّ الَّذِي سُّمَّ بِهِ قَدِ اجتَمَعَ فِي ذلِكَ

.المَوضِع فَانْصَرِف الطَّبِيبُ إِلَيْهِم فَقالَ: وَاللَّهِ لَهُوَأَعْلَمُ بِما فَعَلتُم بِهِ مِنْكُمْ، ثُمَّ تُؤفِّي عَلَيْهِ السَّلامُ

- 1. It has been reported that this tradition cannot be found in the 'Atiqeh' script of this book, and it might be made up and added into some of the versions.
- 2. This cemetery is located at the Tin Gate. It had been used for the Hashemites and the noble people for a long time.
- 3. It seems that this is a made-up story. The chain of narrators of this tradition are not reliable.
- 4. His son Al-Ridha' (a.s.)
- 5. He meant that he has not killed the Imam (a.s.).
- 6. Henna comes from the leaves of the plant with the same name. These are crushed into a green powder, that is being sold in suqs all over the Arab world. To this powder, water is added, so that it becomes a dough that is put to the body. After leaving the dough on the body for some time, up to 2 hours, a deep orange colour is left on the wkin that will slowly fade away over a period of 2–3 weeks. The Henna is often arranged to intricate patterns, and it is the hands or the feet that are decorated. Henna is used almost only by women, and is in our days used by women that are in the age where beautifying is natural young women that are ready to get married, or women that have a romantic relationship with their husbands. Henna is considered very sensual by both men and women, even if the Henna is applied to the parts of the body that are exposed in public. This also applies to married women. Henna is also used for dying hair, but is seldom used for colouring other items, like clothes.
- 7. The Waqifites are those who believe that Divine Leadership ended at the Imammate of Imam Musa Al-Kazim (a.s.) and do not recognize the Divine Leadership of the Imams who came after him.

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