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Chapter 9: The Descendants Of God's Prophet (S) Said To Have Been Killed By Ar-Rashid In One Night After Poisoning Musa Ibn Ja'far (a.s.) – Besides Those Killed By Others

9–1 Abul Hassan Ahmad ibn Muhammad ibn Al-Husayn al-Bazzaz quoted on the authority of Abu Tahir As-Samani on the authority of Abul Qasim Bishr ibn Muhammad, on the authority of Abul Husayn Ahmad ibn Mahan, on the authority of Ubaydillah al-Bazzaz al-Neishaboori who was an old man, “Homayd ibn Qahtaba Al-Ta'ee At-Toosi and I made a deal. I went on a journey to see him. He was informed of my arrival and called me in. I went to see him wearing the clothes with which I had been traveling in at noon. This happened in the (Arabic) month of *Ramadhan*. Once I entered, I saw him sitting in a house from the middle of which a stream of water was flowing. I greeted him and sat down. They brought a pan and a jar. He washed his hands and then he ordered me to wash mine. They spread out the tablecloth and I forgot that I was fasting and it was the (Arabic) month of *Ramadhan*.¹ I started to eat, then I remembered and stopped eating. Homayd said, “Why aren't you eating?” I said, “O Amir! It is the (Arabic) month of *Ramadhan* and I am neither ill, nor do I have an excuse not to fast. It may be that the Amir has an illness, or an excuse due to which you are breaking your fast.” He said, “No, I am not ill, nor do I have an excuse allowing me to break my fast. I am perfectly healthy. Then his eyes filled with tears and he cried. Then after he finished eating, I said, “O Amir! What made you cry?” He said, “One night when Harun Ar-Rashid was in Toos, he sent someone to call me in. When I entered, I saw a lit candle and a green sword drawn out of its sheath in front of him. A servant was standing in front of him. When I stood in front of him, he raised his head and asked me, “How much will you obey the Commander of the Faithful (meaning himself)?” I said, “I am at your service with my wealth and my life.” He looked down and dismissed me. I went home. A short time later, the same man came and said, “The Commander of the Faithful has called you in again.” I told myself, “To God is our return.” I found out that

بَابُ ذِكْرِ مَنْ قَتَلَهُ الرَّشِيدُ مِنْ أَوْلَادِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بَعْدَ قَتْلِهِ لِمُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا السَّلَامُ بِالسَّمِّ لَيْلَةً وَاحِدَةً سِوَى مَنْ قَتَلَ مِنْهُمْ فِي سَائِرِ الْأَيَّامِ وَاللَّيَالِي

حَدَّثَنَا أَبُو الْحَسَنِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ الْحُسَيْنِ الْبِزْزَارِ قَالَ: حَدَّثَنَا أَبُو طَاهِرٍ السَّامَانِيُّ قَالَ: حَدَّثَنَا أَبُو الْقَاسِمِ بِشْرٌ - 1
بْنِ مُحَمَّدِ بْنِ بَشِيرٍ قَالَ: حَدَّثَنِي أَبُو الْحُسَيْنِ أَحْمَدُ بْنُ مَاهَانَ قَالَ: حَدَّثَنِي عُبَيْدُ اللَّهِ الْبِزْزَارُ النَّيْسَابُورِيُّ وَكَانَ مُسْنَأً
قَالَ: كَانَ بَيْنِي وَبَيْنَ حَمِيدِ بْنِ قَحْطَبَةَ الطَّنَائِيِّ الطُّوسِيِّ مُعَامِلَةً، فَرَحَلْتُ إِلَيْهِ فِي بَعْضِ الْأَيَّامِ فَبَلَغَهُ خَبْرُ قَدُومِي،
فَاسْتَحْضَرَنِي لِلْوَقْتِ وَعَلَيَّ ثِيَابُ السَّفَرِ لَمْ أُغَيِّرْهَا وَذَلِكَ فِي شَهْرِ رَمَضَانَ وَقَتِ صَلَاةِ الظُّهْرِ، فَلَمَّا دَخَلْتُ عَلَيْهِ رَأَيْتُهُ
فِي بَيْتٍ يَجْرِي فِيهِ الْمَاءُ فَسَلَّمْتُ عَلَيْهِ وَجَلَسْتُ، فَأَتَى بِطَسْتٍ وَإِبْرِيْقٍ، فَغَسَلَ يَدَيْهِ، ثُمَّ أَمَرَنِي فَغَسَلْتُ يَدَيَّ وَأُحْضِرَتِ
الْمَائِدَةَ وَذَهَبَ عَنِّي إِنِّي صَائِمٌ وَأَنِّي فِي شَهْرِ رَمَضَانَ، ثُمَّ ذَكَرْتُ فَأَمْسَكَتُ يَدَيَّ، فَقَالَ حَمِيدٌ: مَا لَكَ لَا تَأْكُلُ؟ فَقُلْتُ:
أَيُّهَا الْأَمِيرُ هَذَا شَهْرُ رَمَضَانَ وَأَسْتُ بِمَرِيضٍ وَلَا بِي عِلَّةٌ تُوجِبُ الْإِفْطَارَ وَلَعَلَّ الْأَمِيرَ لَهُ عُذْرٌ فِي ذَلِكَ أَوْ عِلَّةٌ تُوجِبُ
الْإِفْطَارَ، فَقَالَ: مَا بِي عِلَّةٌ تُوجِبُ الْإِفْطَارَ وَإِنِّي لَصَاحِبُ الْبَدَنِ، ثُمَّ دَمَعَتْ عَيْنَاهُ وَبَكَى، فَقُلْتُ لَهُ بَعْدَ مَا فَرَغَ مِنْ
طَعَامِهِ: مَا يُبْكِيكَ أَيُّهَا الْأَمِيرُ؟ فَقَالَ: أَنْفَذَ إِلَى هَارُونَ الرَّشِيدِ وَقَتِ كُونِهِ بِطُوسٍ فِي بَعْضِ اللَّيْلِ أَنْ أَجِبَ أَمِيرَ
الْمُؤْمِنِينَ، فَلَمَّا دَخَلْتُ عَلَيْهِ رَأَيْتُ بَيْنَ يَدَيْهِ شَمْعَةً تَتَفَدُّ وَسَيْفًا أَخْضَرَ مَسْلُولًا وَبَيْنَ يَدَيْهِ خَادِمٌ وَقِيفٌ، فَلَمَّا قُمْتُ بَيْنَ
يَدَيْهِ رَفَعَ رَأْسَهُ إِلَيَّ، فَقَالَ: كَيْفَ طَاعَتِكَ لِأَمِيرِ الْمُؤْمِنِينَ؟ فَقُلْتُ: بِالنَّفْسِ وَالْمَالِ فَأَطْرَقَ، ثُمَّ أَدْنَى لِي فِي الْإِنْصِرَافِ،
فَلَمْ أَلْبَثْ فِي مَنْزِلِي حَتَّى عَادَ الرَّسُولُ إِلَيَّ وَقَالَ: أَجِبَ أَمِيرَ الْمُؤْمِنِينَ، فَقُلْتُ فِي نَفْسِي: إِنَّا لِلَّهِ وَأَنَا أَخَافُ أَنْ يَكُونَ
قَدْ عَزَمَ عَلَيَّ قَتْلِي وَأَنَّهُ لَمَّا رَأَى اسْتَحْيَى مِنِّي، فَعُدْتُ إِلَى بَيْنَ يَدَيْهِ فَرَفَعَ رَأْسَهُ إِلَيَّ فَقَالَ:

was too shy to do it the last time I went there. I went to see him again. He asked, “How much will you obey the Commander of the Faithful (the caliph)?” I said, “With my life, my wealth, my wife and my children.” He laughed and dismissed me again. As soon as I reached home again, the same messenger came to me and said, “The Commander of the Faithful has called you in.” Then I went to see him again. He raised his head as he had done before and asked, “How much do you obey the Commander of the Faithful?” I said, “With my life, my wealth, my wife, my children and my religion.” Then he laughed and said, “Take this sword, and do whatever this servant orders you to do.” The servant picked up the sword, handed it to me and took me to a house. The door was locked. He unlocked it. There was a well in the middle, and there were three locked rooms. He opened one of the doors. There were twenty people imprisoned there. Their hair had grown long. The servant said, “The Commander of the Faithful has ordered you to kill them.” They were all descendants of the Prophet (S). The servant brought them out one by one. I beheaded them. The servant dropped their heads and their corpses into the well. Then he unlocked the other door. There were another twenty descendants of the Prophet (S) imprisoned there. He said, “The Commander of the Faithful has ordered you to kill them.” Then he opened the door and brought them out one at a time. I beheaded them. He dropped the corpses in the well. All twenty were killed. Then he opened the door of the third room. There were twenty other descendants of the Prophet (S) with long hair in chains there. The servant said, “The Commander of the Faithful has

ordered you to kill them.” He brought them out of the room one by one. I beheaded them, and the servant dropped them in the well. Nineteen of them were killed in this way. Then an old man with long white hair was left. He faced me and said, “O wicked one! May you be destroyed! What excuse will you have when you are brought on the Resurrection Day to face our grandfather, God's Prophet (S), for killing sixty of his descendants?” Then my hands started to shake and my body was shivering. The servant looked at me angrily and yelled at me. I walked ahead and killed that old man. The servant dropped his corpse in the well. What is the benefit of praying and fasting for me now that I have killed sixty descendants of God's Prophet (S)? I have no doubt that I will reside in Hell forever.”

كَيْفَ طَاعَتِكَ لِأَمِيرِ الْمُؤْمِنِينَ؟ فَقُلْتُ بِالنَّفْسِ وَالْمَالِ وَالْأَهْلِ وَالْوَالِدِ، فَتَبَسَّمَ ضَاحِكًا، ثُمَّ أَذِنَ لِي فِي الْإِنْصِرَافِ، فَلَمَّا دَخَلْتُ مَنْزِلِي لَمْ أَلْبَثْ أَنْ عَادَ إِلَيَّ الرَّسُولُ، فَقَالَ: أَجِبْ أَمِيرَ الْمُؤْمِنِينَ، فَحَضَرْتُ بَيْنَ يَدَيْهِ وَهُوَ عَلَى حَالِهِ، فَرَفَعَ رَأْسَهُ إِلَيَّ وَ قَالَ لِي: كَيْفَ طَاعَتِكَ لِأَمِيرِ الْمُؤْمِنِينَ؟ فَقُلْتُ بِالنَّفْسِ وَالْمَالِ وَالْأَهْلِ وَالْوَالِدِ وَالِدَيْنِ فَضَحِكَ، ثُمَّ قَالَ لِي: خُذْ هَذَا السَّيْفَ وَامْتِثِلْ مَا يَأْمُرُكَ بِهِ الْخَادِمُ. قَالَ: فَتَنَاوَلَ الْخَادِمُ السَّيْفَ وَنَاوَلَنِيهِ وَجَاءَ بِي إِلَى بَيْتِ بَابِهِ مُغْلَقًا فَفَتَحَهُ فَإِذَا فِيهِ بِنْتُ فِي وَسْطِهِ وَثَلَاثَةُ بَيُوتٍ أَبْوَابُهَا مُغْلَقَةٌ فَفَتَحَ بَابَ بَيْتِ مِنْهَا، فَإِذَا فِيهِ عِشْرُونَ نَفْسًا عَلَيْهِمُ الشُّعُورُ وَالذَّوَائِبُ شَيْوُخٌ وَكُهُولٌ وَشَبَابٌ مُقَيَّدُونَ، فَقَالَ لِي: إِنَّ أَمِيرَ الْمُؤْمِنِينَ يَأْمُرُكَ بِقَتْلِ هَؤُلَاءِ وَكَانُوا كُلُّهُمْ عَلَوِيَّةً مِنْ وُلْدِ عَلِيٍّ فَاطِمَةَ عَلَيْهِمَا السَّلَامُ فَجَعَلَ يُخْرِجُ إِلَى وَاحِدٍ بَعْدَ وَاحِدٍ فَأَضْرَبُ عُنُقَهُ حَتَّى أَتَيْتُ عَلَى آخِرِهِمْ، ثُمَّ رَمَى بِأَجْسَادِهِمْ وَرُوُوسِهِمْ فِي الْبَيْتِ، ثُمَّ فَتَحَ بَابَ بَيْتٍ آخَرَ فَإِذَا فِيهِ عِشْرُونَ نَفْسًا مِنَ الْعَلَوِيَّةِ مِنْ وُلْدِ عَلِيٍّ وَفَاطِمَةَ عَلَيْهِمَا السَّلَامُ مُقَيَّدُونَ فَقَالَ لِي: إِنَّ أَمِيرَ الْمُؤْمِنِينَ يَأْمُرُكَ بِقَتْلِ هَؤُلَاءِ، فَجَعَلَ يُخْرِجُ إِلَيَّ وَاحِدًا بَعْدَ وَاحِدٍ فَأَضْرَبُ عُنُقَهُ وَيَرْمِي بِهِ فِي تِلْكَ الْبَيْتِ حَتَّى أَتَيْتُ عَلَى آخِرِهِمْ، ثُمَّ فَتَحَ بَابَ الْبَيْتِ الثَّالِثِ فَإِذَا فِيهِ مِثْلُهُمْ عِشْرُونَ نَفْسًا مِنْ وُلْدِ عَلِيٍّ وَفَاطِمَةَ عَلَيْهِمَا السَّلَامُ مُقَيَّدُونَ عَلَيْهِمُ الشُّعُورُ وَالذَّوَائِبُ، فَقَالَ لِي: إِنَّ أَمِيرَ الْمُؤْمِنِينَ يَأْمُرُكَ بِقَتْلِ هَؤُلَاءِ أَيْضًا، فَجَعَلَ يُخْرِجُ إِلَيَّ وَاحِدًا بَعْدَ وَاحِدٍ فَأَضْرَبُ عُنُقَهُ وَيَرْمِي بِهِ فِي تِلْكَ الْبَيْتِ حَتَّى أَتَيْتُ عَلَى تِسْعَةِ عَشَرَ نَفْسًا مِنْهُمْ، وَبَقِيَ شَيْخٌ مِنْهُمْ، عَلَيْهِ شَعْرٌ، فَقَالَ لِي: تَبَا لَكَ يَا مَيْشُومُ! أَيُّ عَذْرٍ لَكَ يَوْمَ الْقِيَامَةِ إِذَا قَدِمْتُ عَلَى جَدِّنا رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَقَدْ قَتَلْتَ مِنْ أَوْلَادِهِ سِتِّينَ نَفْسًا قَدْ وُلِدَهُمْ عَلِيٌّ وَفَاطِمَةُ عَلَيْهِمَا السَّلَامُ فَارْتَعَشَتْ يَدَيَّ وَارْتَعَدَتْ فَرَائِصِي، فَنَظَرَ إِلَى الْخَادِمِ مُغْضِبًا وَزَبْرَنِي فَأَتَيْتُ عَلَى ذَلِكَ الشَّيْخِ أَيْضًا فَفَتَلْتُهُ وَرَمَى بِهِ فِي تِلْكَ الْبَيْتِ، فَإِذَا كَانَ فَعَلِي هَذَا وَقَدْ قَتَلْتَ سِتِّينَ نَفْسًا مِنْ وُلْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَمَا يَنْفَعَنِي صَوْمِي وَصَلَاتِي؟! وَأَنَا لَا أَشْكُ إِلَيْكَ فِي النَّارِ

The author of this book (a.s.heikh Sadooq) said, “Such behaviour with the descendants of the Prophet of God (a.s.) were also carried out by Mansour (Dawaniqi).²”

9–2 Ahmad ibn Muhammad ibn Al-Husayn al-Bazzaz narrated that Abu Mansour Al-Motarriz quoted on the authority of al-Hakim Aba Ahmad Muhammad ibn Muhammad ibn Ishaq al-Anmati an-Neishaboori with a documented chain, “When Mansour was constructing buildings in Baghdad, he diligently searched for the *Alawids*.³ Whenever Mansour caught one of them, he would place that person inside the empty pillars and cover them with bricks and plaster. Once he captured a handsome young fellow with black hair from the descendants of God's Prophet (S). He handed him over to the builder, and ordered that he should be placed inside the pillar and covered with bricks and plaster. Mansour appointed one he trusted to oversee this. The builder put that young man inside the pillar. However, he felt sorry for him and left a hole for him to breathe from. He told him, “Do not worry. Wait and I will come to save you tonight.” When the night fell, the builder freed that young man from the pillar and said, “Be careful not to risk my

life and the lives of my workers. Hide yourself. The reason that I saved you in this dark night is that I was afraid that if I leave you in that pillar, your grandfather – God's Prophet (S) might become my enemy at the threshold of God on the Resurrection Day.” He then used one of his tools to cut some of that young man's hair and said, “Hide yourself. Do not go back to see your mother.” The young man said, “Fine. Inform my mother about my being saved and my escape so that she gets less upset and cries less. Tell her that I cannot return to her.” The young man escaped and it never became clear where he went. The builder said, “The young man gave me the address of his mother and something as a sign of him. I went there. I heard someone cry like the sound of bees. I realized that it was his mother who was crying. I went to see her, told her what had happened and gave her the hair. Then I returned home.”⁴

قال مُصَنِّفُ هَذَا الْكِتَابِ: لِلْمَنْصُورِ مِثْلُ هَذِهِ الْفِعْلَةِ فِي ذُرِّيَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ الْحُسَيْنِ الْبِرَّازِ قَالَ: حَدَّثَنَا أَبُو مَنْصُورٍ الْمُطَّرِّزُ قَالَ: سَمِعْتُ الْحَاكِمَ أَبَا أَحْمَدَ مُحَمَّدَ - 2
 بْنِ مُحَمَّدَ بْنِ إِسْحَاقِ الْأَنْمَاطِيِّ النَّيْسَابُورِيِّ، يَقُولُ - بِإِسْنَادٍ مُتَّصِلٍ ذَكَرَ - أَنَّهُ لَمَّا بَنَى الْمَنْصُورُ الْأَبْنِيَّةَ بِيَعْدَادَ جَعَلَ
 يَطْلُبُ الْعَلَوِيَّةَ طَلَبًا شَدِيدًا وَيَجْعَلُ مَنْ ظَفَرَ بِهِ مِنْهُمْ الْأُسْطُوَانَاتِ الْمُجَوَّفَةَ الْمَبْنِيَّةَ مِنَ الْجَصْرِ وَالْأَجْرِ، فَظَفَرَ زَاتَ يَوْمٍ
 بِغُلَامٍ مِنْهُمْ حَسَنَ الْوَجْهِ، شَعْرٌ أَسْوَدٌ مِنْ وُلْدِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِمُ السَّلَامُ فَسَلَّمَهُ إِلَى الْبِنَاءِ الَّذِي كَانَ
 يَبْنِي لَهُ، وَأَمَرَهُ أَنْ يَجْعَلَهُ فِي جَوْفِ أُسْطُوَانَةٍ وَيَبْنِي عَلَيْهِ وَوَكَّلَ عَلَيْهِ مِنْ ثِقَاتِهِ مَنْ يُرَاعِي ذَلِكَ حَتَّى يَجْعَلَهُ فِي أُسْطُوَانَةٍ
 بِمَشْهَدِهِ فَجَعَلَهُ الْبِنَاءُ فِي جَوْفِ أُسْطُوَانَةٍ فَدَخَلَتْهُ رَقَّةٌ عَلَيْهِ وَرَحْمَةٌ لَهُ فَتَرَكَ فِي الْأُسْطُوَانَةِ فُرْجَةً يَدْخُلُ مِنْهَا الرُّوحُ،
 فَقَالَ لِلْغُلَامِ: لَا بَأْسَ عَلَيْكَ فَاصْبِرْ، فَإِنِّي سَأَخْرُجُكَ مِنْ هَذِهِ الْأُسْطُوَانَةِ إِذَا جَنَّ اللَّيْلُ، فَلَمَّا جَنَّ اللَّيْلُ جَاءَ الْبِنَاءُ فِي
 ظُلْمَةٍ فَأَخْرَجَ ذَلِكَ الْعَلَوِيُّ مِنْ تِلْكَ الْأُسْطُوَانَةِ وَقَالَ لَهُ: اتَّقِ اللَّهَ فِي دَمِي وَدَمِ الْفِعْلَةِ الَّذِينَ مَعِيَ وَغَيِّبْ شَخْصَكَ، فَإِنِّي
 إِنَّمَا أَخْرَجْتُكَ فِي ظُلْمَةٍ هَذِهِ اللَّيْلَةَ مِنْ جَوْفِ هَذِهِ الْأُسْطُوَانَةِ لِأَنِّي خِفْتُ أَنْ تَرَكَتُكَ فِي جَوْفِهَا أَنْ يَكُونَ جَدُّكَ رَسُولُ
 اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَوْمَ الْقِيَامَةِ حَصْمِي بَيْنَ يَدَيِ اللَّهِ عَزَّ وَجَلَّ، ثُمَّ أَخَذَ شَعْرَهُ بِالْأَلَاتِ الْجِصَّاصِينَ كَمَا أَمَكَنَ
 وَقَالَ: غَيِّبْ شَخْصَكَ وَأَنْجُ بِنَفْسِكَ وَلَا تَرْجِعْ إِلَى أُمِّكَ، فَقَالَ الْغُلَامُ: فَإِنْ كَانَ هَذَا هَكَذَا فَعَرَفَ أُمِّي إِنِّي قَدْ نَجَوْتُ
 وَهَرَبْتُ لِتَطْيِبَ نَفْسِهَا وَيَقْلِلَ جَزَعُهَا وَيُكَأُّهَا وَإِنْ لَمْ يَكُنْ لِعَوْدِي إِلَيْهَا وَجْهٌ، فَهَرَبَ الْغُلَامُ وَلَا يُدْرِي أَيْنَ قَصَدَ مِنْ
 وَجْهِ أَرْضِ اللَّهِ تَعَالَى وَلَا إِلَى أَيِّ بَلَدٍ وَقَعَ؟ ! قَالَ ذَلِكَ الْبِنَاءُ: وَقَدْ كَانَ الْغُلَامُ عَرَفَنِي مَكَانَ أُمِّهِ أَعْطَانِي الْعَلَامَةَ
 فَاَنْتَهَيْتُ إِلَيْهَا فِي الْمَوْضِعِ الَّذِي دَلَّنِي عَلَيْهِ فَسَمِعْتُ دَوِيًّا كَدَوِي النَّحْلِ مِنَ الْبُكَاءِ، فَعَلِمْتُ أَنَّهَا أُمُّهُ، فَدَنَوْتُ مِنْهَا
 وَعَرَفْتُهَا خَبَرَ ابْنِهَا وَأَعْطَيْتُهَا شَعْرَهُ وَأَنْصَرَفْتُ.

1. Note that fasting is forbidden for those who are on a journey. The speaker has either forgotten this or is a Sunni.

2. It should be noted that Homayd ibn Qahtaba died while he was the governor of Khorasan in the year 776 A.D. (159 A.H.) during the reign of the Abbassid Mehdi. Historical records show that Mehdi appointed Abu Oan AbdulMalik ibn Yazeen as the governor of Khorasan after him. This event seems to have taken place during the reign of Mehdi or Mansoor since historical records indicate Harun became the Caliph in 787 A.D. (170 A.H.), and went to Khorasan at the end of his life. He died in Toos in the year 809 A.D. (193 A.H.) and joined eternal torture. How could they have been together at the same time? It should also be noted that Homayd was one if the well-known characters in the Abbassid reign. He was once the governor of Egypt. He had been the governor of Basra. Finally, he became the governor of Khorasan. It seems unlikely that such deeds are handed over to such famous people. It seems that this story was made up to show the extent of cruelty of the Abbassids and their animosity towards the household of God's Prophet (S). They wanted to make the uneducated public and the uninformed followers of the Umayyad and the Abbasid rulers realize that these people were not the true successors of God's Prophet (S). The intention is good, but the story is not documented. It may also be that the Shiites'

opponents, who wanted to introduce the Shiites as liars, made up this story. This is not unlikely since the names mentioned in the chain of transmission are not recognizable. They are unknown. Finally, we must mention that this is an historical event, not a tradition. Its rejection will not cause any problems.

3. Descendants of Imam Ali (a.s.)

4. We should note that such historical events require credible documentation to be authenticated. Placing the descendants of God's Prophet (S) in the middle of pillars is not such a simple matter that can be reported by one or two people, but not be recorded in historical documents. They are like the news of the caller to prayer falling down from the main city mosque's place of calling to prayer and no one hearing about it, or no one announces it except for one person. In such a case the silence of the others implies its denial. Although there is no doubt about the cruelty of oppressive rulers, and they might have even committed worse crimes than this, we should not accept whatever is said or written. It is not clear whether the author – may God have mercy upon him – has presented these events as authentic accounts, or has just found them in other books that existed before and has included them here.

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