

Imam Sadiq (as) during Mansurs Era

What was discussed above is related to the first stage of Imam Sadiq's (as) life. There are a number of clues that indicate those developments belonged to this period. The second stage begins when Mansur comes to power. After Mansur assumes power, the restrictions and repression are once again imposed and the conditions similar to those of Imam Baqir's (as) era prevail. Various pressures are exerted on his holiness and the Imam is frequently exiled to Hireh, Vaset, Romailah, and other places. He is also summoned several times. The Caliph takes outrageous measures against him and addresses him angrily. Once the Caliph says: "God May kill me if I do not kill you."^{[1](#)}

Once the Caliph asked the ruler of Medina: "set the house of Ja'far ibn Muhammad on fire." But the Imam passed through the flames safely and through his pounding remarks demonstrated a strange scene: "I am the son of a mighty Imam; I am the son of Abraham, the Friend of God (who also passed through the flames safely)."^{[2](#)}

The Imam's remarks frustrated most of the opponents. The confrontations between Imam Sadiq (as) and Mansur were often harsh. Mansur frequently threatened the Imam. Of course there are a number of traditions implying that his holiness had expressed his humbleness and meekness to Mansur! Without any doubt none of these traditions are correct. I have conducted research on these traditions and come to the conclusion that none of them are authentic.

These traditions are often traced back to Rabi' Hajeb who is definitely a corrupt figure and a close ally of Mansur. Ironically, some people have said that Rabi' was a Shiite and a lover of the Ahl-ul-Bayt (the Progeny of the Holy Prophet)!

How can Rabi' be a Shiite? Rabi' was a servant, subservient, and a bondman of Mansur. He is one who had entered the Abbasside system in his childhood, served them and had become the confidante of Mansur. He had served them a lot and attained the rank of minister in the Abbasside system.

Had not it been for Rabi's efforts, the Caliphate would not have remained in Mansur's family after his death and most probably his uncles would have inherited it. Rabi', who was the only person on Mansur's bedside at the time of his death, counterfeited a will and testament for him in which Mansur's son Mahdi

was named as his successor. Fazl ibn Rabi', who became a minister in the administrations of Harun and Amin, was son of this man (Rabi'). Of course there are a number of traditions implying that his holiness had expressed his humbleness and meekness to Mansur!

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The members of this family are well known for their loyalty to the Abbasside. They were not loyal to the Progeny of holy Prophet (S) at all, and what Rabi' has said about the Imam are all lies and fabricated. The objective of these fabrications was to project the Imam as a person who expressed his humbleness to the Caliph so that other people also be frightened and obey the tyrant caliph Mansur. However, the Imam's confrontations with Mansur were very harsh until they led to the Imam's martyrdom in 148 hijra.

[1.](#) Bihar-ul-Anwar, P. 174, Tradition 21

[2.](#) Ibid, p. 136, Tradition 186

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